P R E F A C E

HARVEST MESSAGE HISTORY GLEANED FROM REPRINTS

1. Recently we had the privilege of reading the First Reprint in the home of Sister Nellie Mohr who has had two cataract operations. We found so many interesting things that we went back over the book and took note of those items that we thot were worthy of our special attention, particularly those items that revealed the Pastor's thinking on doctrine and especially prophecy. When we were thru with our study, we had 370 pages of penciled notes in long hand. We would liked to have included all these notes in a single magazine form, similar to The Divine Plan Journal that is being circulated by Bro. George Wilmott. Upon inquiry as to the cost, our conclusion was that this was an impractical idea, so we have decided to divide our notes and comments into installments and send them out to the brethren on our mailing list over a period of time (and it may be a long time, too).

2. There are so many interesting facets to this study, we are not sure that we can do it justice, due to our inexperience in such a task, but we want to make an effort to bring out the jewels we found. At the very start we want to emphasize the fact that the First Reprint is only the beginning of the story of the Harvest Message. It is so very true that "the path of the just is as a shining light that shineth more and more unto the perfect day." On doctrine, the light started out fairly bright, but has grown in brilliance as time marched on. Reprint number One covers only the time from July, 1879 to December, 1887. This is only eight and a half years—this fact ought to clinch my point that Reprint number One is only the opening scenes of the Harvest Message. However the opening scenes were filled with intense activity as well as progress in understanding doctrine and prophecy.

3. We were impressed with a fact that we had not so fully realized before, viz., that there were three parables that exerted a tremendous influence in the thinking and guidance of the Pastor. They were the parable of the Wise and Foolish Virgins, second, the parable of the Wedding Garment, and thirdly, the parable of the Wheat and the Tares. All three parables pertained to the end of the age, and as events seemed to fit so perfectly into these parables, it was natural that the idea of being "in the end" and that "the time was short" would dominate the thinking of the Pastor and his associates in the very early days. Unless we recognize this as a fact, we may not fully sympathize with, or understand the tendency at that time to anticipate an early end to the church's experience, and to predict certain events or anticipate certain events in connection with a date or a supposed parallel seeming to suggest an event.

4. Back there "the Midnight Hour" was something real and thrilling and the belief that the Lord had actual ly returned and was knocking in 1874 was an EXPERIENCE that was deeply impressive. And as some were actually putting off the Wedding Garment, this only heightened the conviction that the church was in the closing scenes of its career. And as the doctrines of the Nominal Churches were in such a confused and contradictory condition, and as many were "mourners in Zion", it was the logical conclusion that the important work of the church at the time was to circulate the harmonious truth and announce the call "come out of her my people." Evolution and Higher Criticism were dominating the thinking of the Religious Seminaries, and the doctrine of the Ransom was being lost sight of. Speaking of the Ransom, whenever this doctrine was downgraded, the Pastor attacked the error immediately and relentlessly.

1. In our start of the restudy of Vol. V in our ecclesia just recently, we ran across something on page i of the 1916 foreword that we are going to use as a keynote, so to soeak, of our consideration of the gradual understanding of the truth, both doctrinal and prophetic in the early days of the Harvest. These are the Pastor's own words: "It is not surprising that, appreciating the subject and studying it so carefully, our views respecting it have become more and more clear. The Bible statements respecting the Ransom have not in any wise changed, nor has our confidence in them changed; but they are more luminous; we understand them better. We hold that the Bible statements on the subject are infallible, and that it is because [comment: note the following words carefully!] we are not infallible that our views are capable of expansion as we search the Scriptures and are guided into the understanding of them as promised by the Holy Spirit. We are not demurring against the Divine Plan of gradual unfoldment, but rejoice in it. We have nothing to apologize for. The Ransom looms before us more grandly with every fresh ray of Divine light." We think this fits perfectly what we found from our study—that the understanding of the truth was a "gradual unfoldment" and there is nothing the Pastor or ourselves need "to apologize for," to anyone!

2. "GRADUAL UNDERSTANDING" was the experience of the Pastor and his associates in the early days. What we have today is far beyond what the brethren had in the beginning of the Harvest; but we might learn some wholesome lessons by a careful consideration of the "gradual understanding" of doctrine and prophecy. It might be the course of wisdom to be very cautious in our consideration of future events and be very careful too that we do not allow ourselves to draw conclusions on a date or a parallel that might be only a personal opinion, which opinion may not be of any importance as far as our present or eternal welfare are concerned. It is a common human weakness to get overly enthused over a personal idea or opinion and to try to get others to believe what we have is "gospel truth." Making our calling and election sure is of great importance, far beyond any guessing we might indulge in on a date or a parallel. We have been sobered by our study of the First Reprint.

3. Now we shall launch on our presentation of the notes that we saved on our study; and please remember, as we stated before, the First Reprint is only the opening scenes of the Harvest Message, and the activities of our Pastor and his "fellow servants." Lord willing, we hope to continue our study of the other reprints, and prepare a short history found in each one. Each reprint will show progress in understanding. The various expressions on prophecy by the Pastor should prove interesting and promote the spirit of a sound mind, and assist us to not be flighty or excited. In reasoning on prophecy we note that more than one expression can be used in some cases. We have much on which we can rely; and we are confident we are on the right track. But it is still a fact that we "see thru a glass darkly"—we do not know everything, and actually we do not need to know everything—the essentials are all that are necessary. We can be deeply thankful for what we do know and there is no reason to be discontented or peevish over things we can only approximate.

4. We shall comment on some quotes as we go along. But we may not comment on every quote as no comment will be necessary. It will be obvious to those who read that some expressions are not entirely right and that late expressions are more consistent, scriptural and harmonious. We hope you all enjoy what you read and will find this a profitable study.

1. In no case will the editor be responsible for all sentiments expressed by correspondents, nor is he to be understood as endorsing every expression in articles selected from other periodicals. (Page 3, par. 1)

2. Purpose of Watch Tower—to awaken household of faith, and assist them to put on whole armor and add the graces to their faith. (P. 3, par. 2, 3)

3. No matter how well adorned with graces, we are not acceptable unless covered with the robe of Christ's righteousness. (P. 3, par. 4)

4. God's Word and prophecy of vital importance to our zeal and stability. (P. 3, col. 2, par. 1 & 2)

5. Zion's Watch Tower "aims to represent the 'chaste virgins,' the prospective 'Bride of Christ,' and with them acknowledge only one Master and Head—Christ Jesus." (P. 3, col. 2, par. 3)

6. Zion's Watch Tower "aims to be the lookout from whence matters of interest and profit may be announced to the 'Little flock,' and as the '*Herald of Christ's Presence*,' to give the 'meat in due season' to the 'household of faith.'" (P. 3, col. 2, par. 4)

7. "... less than one billion were *Saints of God*—the Church—the Bride." (P. 6, par. 4)

8. "Justification by faith is the ground rock of the whole system of Christianity." (P. 6, col. 2 top)

9. "How, during the present and past ages, God is electing or gathering, by the preaching of His word, the Gospel church." (P. 8, col. 2, par. 4) [Comment: a sample of immature understanding.]

10. "We should learn to love and value truth for its own sake ; to respect and honor it by owning and acknowledging it wherever we find it and by whomsoever presented." (P. 8 bottom)

11. "God is Love—this is the grand expression of the Bible—the keynote of Christianity." J. H. Paton. (P. 9, par. 2)

12. "... there will be a great company 'as the sand of the sea' at the end of the thousand years, who are incorrigible and are cast into the lake of fire (the second death)" [Comment: the Pastor changed his opinion on this later.] (P. 16, par. 6)

13. "What became of his flesh; whether part of the atoms went to form the spiritual body or not, I know not." [Comment: the Pastor did not give opinions like this as he matured.] (P. 16, last par.)

14. After being restorerd, Adam and the race, "under the guidance and instruction of the glorified church, of attaining spiritual life." [Comment: this idea was dropped as understanding increased.] (P. 17, last par.)

15. "He was 'Put to death in the flesh, but quickened [made alive] by the Spirit.'" [Comment: later expressed as made alive Spirit.] (P. 18, par. 4)

16. "John, on the isle of Patmos, saw Christ's glorious body." [Comment: this was a vision, not a reality as understood later.] (P. 18, col. 2, top)

1. "Last trump," "trump of God," "Seventh trump"—all the same, as the same events are mentioned—"dead are judged, and prophets and saints rewarded." (P. 19, col 2, top)

2. "Of the first advent—more properly the Incarnation—it is said: 'the Word was made flesh and dwelt among us, … full of grace and truth.'" (J. H. Paton) (P. 21, par. 1, begin line 25; P. 22, par. 8) [Comment: the word "incarnation" was dropped later on.]

3. "The day of the Lord"—the time when Gospel and Millennial ages lap. "This dark day is at once the closing scene of the night of weeping, and the dawn of the morning of joy." (P. 25, bottom)

4. "I know not whether He and His saints will appear to them *visibly* or be *recognized* by them in their remarkable and, as described, miraculous deliverance from their [Israel's] enemies." (P. 26, col. 2, par. 3) [Comment: a better understanding was realized later.]

5. "Incarnation." (J. H. Paton) (P. 27, par. 1 & 5; P. 30, par. 5)

6. "… escape is effected by their being 'caught up to meet the Lord air…'" (P. 3.5-4)

7. Great Company does not escape the trouble because of their partnership with "Christ, the world and self; …" (P. 35-5, 6 & 7)

8. While Christ and church are inflicting the judgments upon world, the Great Company will be washing their robes and be led of the Lamb into "living fountains of water." (P. 35:2, last par.)

9. "The fire will try every man's work"—this comes before the translation—all go thru this tribulation—"advanced Christians, or babes and tares all go into this trial." (P. 26-3)

10. "… will shortly after be translated." (P. 36-6)

11. Infidelity is the great pestilence—<u>everywhere</u>. (P. 36-8 to 11)

12. "This fall of Christianity, religious influence and restraint, and the rise of infidelity, prepares the way and is the door by which the trouble upon the world (which quickly follows this upon the church) is introduced. They both are parts of the trouble of 'the great day of God.'" (P. 36—last par.)

l3. "… (even prophecy cannot be understood in *detail* until it is *fulfilled*.) …" (P. 39-top) (J. H. Paton)

14. "Partakers of the Holy Ghost." [Comment: the word Ghost was not dropped until some time later.]

15. "The chance or opportunity for this *high calling* closes when the *Bride* is complete. (Probably very soon.)" (P. 44-6.)

16. "God is justified in permitting *evil* or *devil*, if he so arranges that it finally results in the creature's good." (P. 44-8)

17. "'Babylon is fallen.' What is the fall and when will it occur? The fall we believe will be from her exalted position of control and respect with the world, to one of ignominy and contempt." (45:2-4)

1. In Jan. 1880, the Pastor thot that Germany and England were the two-horned Beast. (P. 63:2-3)

2. Title of an article: WILL THE CHURCH BE A MOTHER—the wording of the first paragraph shows how humble the Pastor was and that his one interest was to understand the true meaning of the Scriptures. "We are in the habit of thinking and speaking of the church in this way. We have taught so because we supposed, felt sure that the Scripture was our authority for so doing. But upon investigation we find that it has no Scriptural foundation. Let us look at the matter carefully and make sure what is truth, then cast away any ideas which we may have built upon this *supposition*." (P. 70-2) [Comment: this is the kind of a Pastor we can trust fully.]

3. The Pastor gave different meanings to the colors in the ephod as compared with the meanings given them in T.S. (P. 72-5)

4. Different meaning to the breastplate than is given in T.S. (P. 72:2-2)

5. "The writer, among many others now interested, was sound asleep, in profound ignorance of the cry, etc., until 1876 when being awakened he trimmed his Lamp (for it is still very early in the morning.)" (P. 88:2-1)

6. The Midnight Cry issued by N. H. Barbour. (P. 288:2- last par.; 88-3)

7. Presence of Bridegroom announced first by Second Adventists. (P. 88-2)

8. End of 6,000 years leading to morning suggested that the Bridegroom was due to be present. (88-3) [Comment: this is a sample of the Pastor's thinking, and it was consistent thinking too.]

9. Scriptural evidence of ending of 6,000 years and that the Bridegroom was due, was preached by N. H. Barbour, a Second Adventist in the leading paper of that denomination (The world's Crisis) and in pamphlets and in monthly paper called "The Midnight Cry." (P. 88-3)

10. The cleansing meant not the burning of the earth, but separation of wise and foolish virgins in 1874 when Bridegroom was due to be present. (88-4) [Comment: this showed advancement in better understanding.]

l1. "All of this has been wonderfully fulfilled, it seems to us." (P. 88-6) "While the advent people have been used to a large degree as representatives in the movements of the parable, yet we do not thing that it is confined to them, nor to people who were interested in the movement prior to the coming of the Bridegroom (1874)." (P. 38:2-1)

12. "Another parable (Matt. 22:11) shows a work which must take place *before the marriage*, viz.: 'when the king carne in to see the guests.'" (P. 88:2-4) [Comment: we note here how the parable had a profound effect upon the Pastor's thinking.]

13. "He had the Divine *nature* before he was put to death but he was in human *form*." (P. 89:2-top) [Comment: expressions of this kind were dropped as understanding increased.]

14. "We are instructed by the Holy Ghost." (94-2)

15. "And we realized, even now and here, a foretaste of those joys of Paradise." (94:2-4)

16. "Day Dawn"—J. H. Paton author of. (P. 94- 6)

1. "We cannot but be benefitted and strengthened by going over the *time arguments* which establish our whereabouts on the stream of time." Said of the book "Day Dawn" which was recommended by the Pastor. (P. 94-6)

2. "The blood poured at the bottom of the altar, shows that there was an abundance; it covered the altar and plenty to spare." (96-2) [Comment: stated with more understanding in Tabernacle Shadows.]

3. "The fat and kidneys were not offered upon the altar, probably representing the inward and outward affections of Jesus." (96-3) [Comment: same as above.]

4. "Hence a great and wonderful unfolding of truth is all that the Bible gives us as a right to expect during the presence of the Son of man, and before translation." (98-4) By : L.A.A., not identified.

5. "For the simple reason that angels cannot die." (101-6) (W. I. Mann) [Comment: this subject was understood better later.]

6. "We have also felt that it was possible that to some it might he given, by the same spirit, gifts of faith and miracle s." (103-4) [Comment : this idea was held for some little time in the early days.]

7. A man able to heal and he felt loss of energy. Bro. Russell remarked "This first smarted the thot in my mind—May not the miracles of Jesus have had such effect upon his grandly sympathetic and loving nature." (105:2-top)

8. "… in the next 35 years [from 1880 to 1915], of the conversion of the 144,000 Jews and the great multitude of all nations, who will come up out of or after *the* great tribulation with their robes washed white in the blood of the Lamb—Rev. 7." (108:2-top) (By: B. W. Keith) [Comment: these matters were understood better in later times.)

9. "'Father if it be possible, let this cup [death] pass from me.'" (111:2-top) [Comment: this was understood better as truth became more clear.)

10. "The 'Time of Trouble' or 'Day of Wrath' covering 40 years (1874 to 1 914) is in two parts or of two kinds: first a time of trouble upon the church during which she (the nominal church) will fall from her present position of influence and respect with the world, and many will fall from truth and faith. This trouble upon the church and also the fact that we shall be *in it* but protected and safe is shown by the 91st Psalm." (P. 112, first par. in article entitled Your Redemption Draweth Nigh) "The trouble coming upon the world will follow the trouble on the church as a natural consequence and is the second part of the trouble of this 'Day of wrath.' Will the saints be here during its continuance upon the *world*? No…" (112:2-5th par. in article entitled Your Redemption Draweth Nigh.) Expected to be translated and be with the Lord before the seven last plagues are poured out. (P. 113-1 & 2)

11. "Thus the laver clearly typifies baptism." (1 17-2) (By W. I. Mann.)

12. "… the corruptible wood symbolizes the fleshly, or human nature and enduring copper, the divine." (117-4) (By W. I. Mann.)

13. "Water in its purity, in its beauty, and in its all pervading power, is a fit symbol of Chris our *Life*, since it is the life of all organic nature." (117:2-2) (By W. I. Mann.) [Comment : T.S. has it better.)

1. "Here (at the laver) the begetting by the spirit and the word takes place." (117:2-3) (By W. I. Mann) [Comment: better in Tab. Shadows.]

2. "The laver was a type of the blood of Christ." (118-1) (W. I. Mann.)

3. "If you are clothed with the sun, the moon (all sublunary things) will be under your feet." (118:2-3) [Comment: explained much better in later times.]

4. "That as He left heaven at his coming in the flesh, so he left the Most Holy—'heaven itself' in 1844." (119:2-top) (J. H. Paton)

5. "That it is possible that we might be born of the Spirit, and for a time remain in *appearance* as natural men, as did Christ, after he was raised from the dead, we do not deny. *Such may be the case*. But the Spirit cannot resign his work until it is complete." (120:2-3) (By J. H. Paton) [Comment: how thankful we are for more scriptural expressions.]

6. "... for a spiritual body is immortal." (122- 5)

7. "... that as he left the divine to take the human, so also He left the human when He resumed the divine." (122-6)

8. "Jesus was put to death in the flesh but quickened [made alive] by the *spirit*." (122-7) [Comment: see par. 15; page 3.]

9. "(The meat *due* when the Lord has come, would unquestionably be, the evidences or proofs of *His presence*.)" (123:2-3)

10. "The '*Jubilee Cycles*' prove that the great jubilee or 'times of restitution of all things' was due to begin in 1875 ... Now, is it not clear that if the restitution times began in 1875, the heavens do no longer retain Him. He is here present?" (123:2-9)

11. Before the kingdom can bless, the present kingdoms of earth must be overthrown. "The work of demolishing human empire is beginning. The power that will overthrow them is at work. The people are already organizing their forces under the name of Communists, Socialists, Nihilists, etc." (124-1) This is a sign of restitution—a sign of the second Presence. (123-last) [Comment: these forces of opposition to the present order were strong evidences to the Pastor that he was justified in thinking that he was in the time for the overthrow of Satan's empire. These evidences are a thousandfold more today—we have no reason to doubt.)

12. Another proof of the presence is the bright shining of truth at the end of the 1335 days—1874. (124-2) [Comment: the brilliance of the truth today is fairly dazzling, in comparison to the truth in 1880.]

13. Another point that appealed to the Pastor, as proof of the second presence of Christ was the parallel of the Jewish and Christian harvests. He believed Jesus *gave up* the nominal house in A.D. 33 just before his crucifixion, and he believed the nominal Christian house was *given up* in 1878 and "the 'spewing out of his mouth to have begun." [Comment: we note July, 1879 as the start of the Pastor's magazine, and this might be a strong confirmation of his belief—for there (1879) was the start of the magazine that was the chief organ of the Harvest Message. This belief of the Pastor was expressed in <u>August, 1880</u>, and on the basis of his strong belief in the parallel idea, he predicted or expected an extension of favor upon the nominal Christian house (to 1881) to correspond to favor to nominal fleshly Israel, after Jesus' death to time of Cornelius.] (124-4)

1. The Pastor believed that the Time of Trouble would affect the churches by infidelity and spiritism first, and then extend to the overthrow of national governments. (125-1)

2. "… 'partakers of the Divine nature'…benevolence, kindness and love will become more and more characteristic of *us*." (126-4) [Comment: "nature" and character are not necessarily synonymous terms.]

3. "… until at our birth [resurrection or translation] we come forth…" (131:2-2) Written in August 1880.

4. "Therefore it is called 'The sin against the Holy Ghost which hath not forgiveness.'" (131:2-5)

5. "But Jesus, who becomes surety for all believers, will not suffer the Divine nature, begun in them [Great Company] to become extinct." (132:2-top)

6. "Baptism into death"—Jesus prayed to be released from this "cup" if possible. (133-4)

7. "Thus, even now we are partakers of the divine nature, but the fulness is to be reached when we enter into life." (142:2 -3)

8. "It seems clear that His Divinity was retained in humanity…" (144-6) (By J. H. Paton)

9. "… the blending of the Divine and human natures in Christ…" (144:2-4) (By J. H. Paton)

10. "This subject of the Incarnation and double nature of Christ, has received our attention to a greater or less extent for quite a number of years…" (144:2-4) (By J. H. Paton) [Comment: how glad we are that we know there is no such thing as a "double nature."]

11. "In harmony with the idea of the two natures of Christ, as we now see it…" (144:2-5) (By J. H. Paton)

12. "We believe the reason He (Christ) did not sin, was not because of the innate strength of His humanity, but because of the all-sustaining indwelling Divinity." (145-8) (By J. H. Paton)

13. The article by Pat on (WHY DID CHRIST COME IN THE FLESH) is full of odd statements. (144)

14. "… the 'great company' who go thru the coming time of trouble and come up (to the *family* condition, as partakers of the *Divine* nature)…" (148-4)

15. "What was that due meat? Surely the time arguments proving the Lord's presence." (149:2-4)

16. Early ideas on the Scapegoat by J. H. Paton. Bro. Russell comments and suggests Great Company as the correct thot. (130 and 151 last par.)

1. "Seventh trumpet began sounding A.D. 1840, and will continue until the end of the time of trouble, and the end of 'The Times of the Gentiles,' A.D., 1914, and that it is the trouble of this 'Great Day' which is here symbolically called the voice of the Archangel when he begins the deliverance of fleshly Israel." (152:2—last par.)

2. "Jesus himself does not make the Bride ready, but the *knowledge of his presence*, and the thought of the coming union with him when ready, make her zealous in the use of the agencies already provided for her preparation—the Spirit and the Word of truth." (153-1)

3. "If we are prepared we shall be caught to meet him during the gathering of the trouble, before the storm bursts." (153:2-5)

4. Curtains of the Court—"But soon their full ransom will be complete and accepted, and then 'the veil shall be taken away.'" (154-top) [Comment: Tabernacle Shadows expresses this better.]

5. Brazen Altar—"… you must not only lay those toys upon the altar but your all." (154-2)

6. "And now, having been consecrated as priests at the laver…" (W. I. Mann) (158-7)

7. "In the first He was a Divine being in human form, and in the second a human being in Divine Form." (J. H. Paton) (160-2)

8. "As God had foreseen and arranged for, man disobeys his superior ruler, the King of kings and Lord of lords. This cannot go unpunished." (163-3rd par. of article.)

9. "Henceforth the life of Jesus is that of a dual being, the outward form being the man Christ Jesus, whose life and being were daily spent for the good of others—a body already given up to death. The *new being* within—the Divine nature—was the spirit power of God." (164:2-4 & 5)

10. "Soon, probably by, possibly before, the fall of 1881, we shall be changed, born of the spirit (of which we are now begotten) into the glorious likeness of our Head." (166:2-4) (Written in 1880.)

11. "… and what I now want to prove is that we will be taken (changed to spiritual bodies) and yet be *seen* just as Elijah was *seen* when he was *taken* from Elisha." (168-1) (A. D. Jones) [Comment: how thankful we are that we can express such matters more logically and scripturally.]

12. The article—AFTER CHANGE—BEFORE GLORY, by A. D. Jones is filled with assumptions that we do not accept now. (167, also 169 and 170-2)

13. "We believe that the seven years ('harvest') from the autumn of 1874 to 1881, is the time for the construction of this temple, i.e. the bringing of all the members—fruit-bearing branches of the Vine—into the perfect condition." (172-4)

14. The prophets (such as Daniel) brought into this spiritual condition "like unto Christ's glorious body)." (172-5)

15. The Pastor thot that "the door of favor to the '*high calling*'—to be the bride—the temple would end in the autumn of 1881," and he also thot the parallelism proved the presence of Christ. (172-5)

1. "Our *change* from natural to spiritual bodies we at one time supposed to be the marriage, but we now see that the *change* precedes, as making us ready for the marriage." (172-6)

2. The thot was held that "we that are alive (the *feet* of the body), will, for a time after our change, appear under the veil of flesh (as Jesus did after his change) before the temple is glorified." (172:2-1)

3. "And the parallels show us that then [1874] the *harvest* began, and that the gathering of the bride into the place of safety will occupy a parallel of seven years of time, ending in 1881." (175:2-2)

4. Great Company—"who turn to seek light on his presence in other directions and find it not until the door to that high calling is shut." (176:2-2)

5. "So also here, during the first 3½ years, from 1874 to 1878, the opportunity was given the general Gospel church to receive Christ *the present one*, but they stumbled similarly to the fleshy house. Because they knew not of the time of their visitation—being unready—and are similarly cast off—given over to destruction (as an institution)—a visitation of wrath." [Comment: it is difficult to follow this reasoning, unless one is to suppose or assume that because the second presence was announced publically, thru preaching and the printed page, and rejected by the nominal system (preachers principally, perhaps) this would be regarded as "stumbling" and "cast off."] (177-1)

6. The that was given that special favor is "shown to all who separate in heart from the cast-off church, and receive the *presence* of the Lord during the 3½ years from 1878 to 1881, and after that to those who become part of 'the great company,' for some shall glorify God in this 'day of visitation' and wrath. (1 Pet. 2:12)." (177-2) [Comment: we wonder as to the "special favor" from 1878 to 1881—perhaps the Pastor had in mind special enlightenment of truth to those who came away from the nominal church. Bro. James Cole called attention to three special blessings in 1881: (1) The Bible Society was organized; (2) Bro. Russell put $42,000.00 of his money into the work and this financed "Food For Thinking Christians": (3) Tabernacle Shadows was written—1910 Convention Report, page 199, col. 2.]

7. Bro. Sunderlin seemed to apply 2 Cor. 5:1, 2 to the "house of sons" instead of to our resurrection bodies. (179—"Our House.")

8. A. D. Jones held to the thot that "some of the evidences which *seem* to show the translation or change from the natural to the spiritual condition, due this side or by the fall of our year 1881." (180-6)

9. "We shall now present what we adduce from the types and prophetic points as seeming to indicate the translation of the saints and closing of the door of the high calling by 1881." (180:2-5) (A. D. Jones) [Comment: we can see how easy it is to jump to conclusions when attempting to reason on types and prophetic points.]

10. "... and if Daniel stood in his lot at that time, he was raised a spiritual body..." (181-top) (A. D. Jones)

11. "The Father accepted of his sacrifice—the natural, and as a gift, gave him the spiritual divine nature—life and body which 1he had laid aside when he took the human nature—life and body." (182-7)

1. "… until the 'first born'—'little flock' are *born*, an event expected during 1881) …" (183-4)

2. The thot is expressed that the first three plagues "we understand to be the trouble or travail of Zion, during which … all of the wheat will be separated from the tares—all of God's *real* children will be separated from the *nominal* church in obedience to the call, 'come out of her, my people,' etc.; and these will be protected during the *seven last plagues*." (183:2—last par.)

3. "Jacob served seven years for each of these [Rachael and Leah], which might be understood as typifying the equality of the two ages—Jewish and Gospel—which we have already found to be of equal measure." (184-5)

4. "… go into the vineyard and though it be the '*eleventh hour*,' you may yet receive the 'penny' (immortality)." (187-1)

5. The Pastor wrote in Feb., 1881 that "During the last 6 or 7 years, the Lord has been leading us, his people, in a very remarkable manner." (188-top)

6. "The tendency of our growth in knowledge is to grow in grace." (188-2)

7. "Looking back to 1871, we see that many of our company were what as known as Second Adventists, and the light they held briefly stated, was that there would be a second advent of Jesus—that he would come to bless and immortalize the saints, to judge the world, and to burn up the world, and all the wicked. This they claimed would occur in 1873 because the 6,000 years from the creation of Adam were complete then." (188-2)

8. History as related by the Pastor: 1873 passed, no burning of world. 1874 regarded as time when Jesus due to be present "and the resurrection of Daniel … as proved by ending of jubilee cycles and 1335 days of Dan. 12." (188-3)

9. "Autumn of 1874, anxiously expected, finally came, but the earth, rolled on as usual." "All their hearts were sad." No error could be found in chronology. (188-3)

10. Brother Keith "(one of our contributors)" discovered that "coming" should have been translated "*presence*." (188-5 and col. 2, par. 1 to 3)

11. Other points became more clear: the difference between *natural* earthly bodies and *spiritual heavenly* bodies; that spiritual beings could not be seen unless a miracle was performed; that the "object and scope of Gospel age was the taking out of world of mankind a 'little flock' to be associated with Jesus in the work of the future"; that "God's plan was not to destroy all mankind after gathering of Gospel church but to 'restore all things' and destroy only the evil which now rules the world; that the *fire* was not literal, and that it signified a great time of trouble." (188:2-4) [Comment: this was a wonderful time for growth in understanding.]

12. "This same Jesus" did not mean Jesus in the flesh, but that he would come in "like manner"—"silently, unknown to the world." (188:2-6)

13. They saw that this "same Jesus" had divine power of his own and that he was no longer a natural but a spiritual body, and he could appear and disappear—he could go as "the wind." (188:2-last par.)

1. This made clear how the kingdom could come "without observation." (189-2) [Comment: thus gradually the truth became more clear.]

2. "As the lightning" come to mean that his bride would recognize Him by the light of truth, and the world would recognize him in the light of events—the "flaming fire" of the day of trouble. (189-3) [Comment: "As the lightning" came to be better understood later on.]

3. Many other points were noticed, too numerous to relate. One point was "that when the Lord *has come* some of his servants will be giving to the household of faith 'meat in due season' (which of course would be the declaring of his *presence*)…" and other servants would deny and smite. (189-4)

4. "The grandest 'time argument' …" showed the Jewish and Gospel Ages the same length of time. Each Age a 40 year harvest. The wheat "would be taken from the ordinary duties of life…the field, bed and mill." We saw that the Truth was the sickle in the Jewish harvest—the message that did the dividing was "that Jesus was 'the Christ, the Son of the living God' and that as represented in him the kingdom of God was come nigh unto (them)—repent and believe the good news." (189-5)

5. Reapers in Gospel Age harvest—by invisible spiritual beings—"Jesus the chief reaper and angels, the under-reapers." (189:2-top) [Comment: later thot was that the Lord's people are the reapers.]

6. "As then the sickle was the *truth* that Jesus, the Son of God was *present*, so now the *same truth* seems to be used as a separator—he presence of Jesus, the Bridegroom, Reaper and King …only the wheat are expected to know." (189:2 -1)

7. Regarding 1878 as a parallel to the rejection of nominal natural Israel, there was a momentary disappointment that no change of our condition occurred. Then it was seen that 3½ years of continued favor was granted to natural Israel to fill out the 70 weeks of Daniel's prophecy. The thing to be expected was not a pattern of the true church as experienced at Pentecost, but an extension of favor to the *Nominal* Christian church for 3½ years to 1881 (Fall) as was the case with the nominal Jewish house—3½ years from death of Jesus to Cornelius, the *first* Jewish convert. (189:2-2 to 5) [Comment: the foregoing is not a quote, but an attempt to paraphrase.]

8. It was thot that 3½ years from 1878 to 1881 was the time when the wheat were called to "come out of her." (189:2-5)

9. "Just at this time we met with a sad and very severe trial: a brother of influence and ability departed from the very foundation of all faith claiming that he did not need any one to pay the penalty for his sins." (189:2-6) This brother went into complete darkness—"a severe and unlooked for trial and troubled us much, until we noticed that it was an exact fulfillment of one of our Lord's parables …"—the parable of the wedding garment. (190-1) "The result to our little company was a sifting and shaking which showed us another scripture. Paul had said to us 'Take unto you the whole armor of God that ye may be *able to withstand in the evil day*.'" (190-2)

10. First 3½ years (from 1874 to 1878) "seem as we look back at them to have been devoted almost entirely to ascertaining and proving the fact of Christ's *presence* and the harvest work of separating as

now going on." "The latter half of this harvest" spent "in applying the truth in urging holiness of heart and purity of life and consecration to his will and work, of all who would 'be like him and see him *as he is*.'" (190-3, 4) This led on to careful study of ransom and the types, taking away sin *typically*. "This proved indeed a mine of wealth in which much digging may be done." "The type of the day of atonement … was some of the sweetest food we had tasted and seemed to be 'meat in due season,' for it showed us more clearly the intimate relationship between us and our head, not only in the glory to follow, but in the *sufferings of the present age*, 'the day of atonement.'" (190-5, 6) "Next came the subject of 'Restitution For Whom?'" (190:2-2) "In this we saw the hope of believers of this age to be that of becoming *new* creatures, of the *divine* instead of the *human nature*." (190:2-2) "We saw these hopes of the church strongly contrasted with the hopes of the world as held out in the scriptures, when we saw for the first time, that *restitution* was *all* that God had promised to the world in general." (190:2-3) We saw that while we are ransomed we are not restored but are *reckoned* as *perfect* "in order that we might have something to offer on God's altar … and present ourselves as 'living sacrifices.'" (190:2-4) "And now our mission as *new creatures*, divine, is to yield up our human life, body and talents to God, 'doing good unto all men as we have opportunity, especially to the household of faith.'" (190:2-5) "Next 'the Narrow Way to Life' opened up before us and we saw that the life referred to is *immortal life*—or the perfection of life." We saw that "God has many different orders of beings." "This showed us that the great prize for which we are running … is immortal life (or life in ourselves)." (190: 2-5) "Fresh light was shed upon the subject of baptism"—water baptism a beautiful symbol. (190:2-last par.)

(Item #421, Page 13)

1. "And now we come nearer to the time when our change seems due." "Expect it during 1881, possibly near the autumn where the parallels show the favor Zion complete and due to end, the door to the marriage to shut and the high calling to be the bride of Christ to cease." (191-1)

2. "We see that as the voices and the trumpets of 1 Thess. 4:16 are symbolic, so also, the *clouds* are symbolic of *trouble* gathering, in or during which, we shall be caught away to meet the Lord in the air … another symbol and used to represent the spiritual—supernatural—control of earth's affairs." (191-1)

3. "We have learned that the change and marriage, while intimately associated, are not the same." The change comes "before being joined or united with him in the glory of power, or office." (191-2, 3)

4. "Other features appeared relative to our condition after change before glory and the work we shall do after our change, under the veil of the flesh, for the 'great company'—instructing them, separating them from the world, etc., under a series of judgments represented by the first three plagues upon the Egyptians and Israelites." (191-4)

5. "The first 3 plagues were visited upon the typical people by the hand of Aaron, who was a type of the translated church. As Aaron was the mouthpiece of Moses, so we expect that when changed we shall, under the veil be the mouthpiece of the kingdom for a time. This same general truth we found illustrated in the building of the temple—the temple built representing the church in its changed or completed condition—yet unglorified until the Levites and Priests had come into full harmony in God's praise." (191-4)

1. "… only the animal nature of man (called the heel) will be overcome …"(191-last par.) (J. S. Sunderlin)

2. "This is a positive statement that Melchisedec did not die. We must suppose he was translated." (195-3)

3. "We understand the baptism of fire is for the destruction of the flesh." (199:2-6) (J. H. Paton)

4. "We shall be 'changed in a moment, in the twinkling of an eye,' and it will be a radical change, no longer, natural, earthly, weak and corruptible, but powerful, spiritual, incorruptible, immortal—'like unto Christ's glorious body;' tho appearing (as seems to be taught in the types) for a while to mankind in general, as tho we had not been changed. When thus changed, we can see all others on the spiritual plane, the Lord, the prophets and resurrected saints and those similarly changed. The vail will be only to those on the natural plane." Then we can "go and come like the wind." (201:2-8)

5. "We think it is clear the Bible reveals three kingdom ages—the Jewish, Gospel and Millennial ages, represented by the Saviour as the three measures of meal, in which the work goes on to completion." (206-6) (J. H. Paton)

6. "We understand the Saviour here uses only *one feature* of the leaven only, in His illustration, that is its *permeating power*. It does not cease until the work is done, so God's kingdom will not cease its operation until the curse is removed." (211:2-top) (J. H. Paton)

7. "In this picture is shown how we [the church] partake of the *nature* of Christ by eating his flesh [in a figurative sense] …" (211:2-7) (A. D. Jones)

8. "… and the living phase of the church, being always represented, we are brought down to the end of this dispensation, where the living are to be changed and caught away to meet Jesus, without the tasting of death; …" (212-2) (A. D. Jones)

9. "… and all who become members of *the Christ,* must be partakers of the Holy Ghost—anointed." (217:2-7)

10. "He was accepted, and from that moment, being begotten of the Spirit and sealed as a new creature, he is a partaker of the *divine* nature, the human nature (Abrahamic seed) being the thing sacrificed." (218-4, 5)

11. "The New Jerusalem is a figure of the coming kingdom of God. It represents, we believe, both *spiritual* and earthly beings." (219-7)

12. "We believe that his presence will be revealed to the eyes of understanding gradually during 'this day of the Lord' (forty years—from 1874 to 1914) as it now is to ours; except that we discern it through the word of prophecy revealed by the Spirit, and they will recognize his presence by His judgments upon nominal Zion, and the world—for the Father 'hath committed all *judgment* unto the Son.'" (224-top)

13. "The Watch Tower never claimed that the body of Christ will be changed to spiritual beings during this year. There is such a change due some time. We have not attempted to say when, but have repeatedly said that it could not take place before the fall of 1881." (224-1)

1. The Pastor gave his reasoning regarding the parallels—7 years from the start of Jesus' ministry to when the gospel was preached to Cornelius; and 7 years from 1874 to 1881. First 3½ years the *presence* was preached, with no response. Five days before his death, Jesus said "your house is Left desolate," —you are no longer God's mouthpiece. In 1878 the same thing happened with nominal spiritual Zion. 3½ years to Cornelius—continued favor "to the pure and true *individuals* to *come out of it*." The 3½ years from 1878 to 1881 is explained as follows: "Since 1878 (and never *before* that we have felt at liberty to call God's children out of the nominal churches to a position of *freedom* and liberty where they would be free to serve Hirn fully; as well as to study his word and be taught of Him…" (224-3 to 6)

2. In the article we are now examining (the year 1881) from page 224, col. 2, par. 2 to 225-4, the Pastor continues to elaborate on his belief that the high calling would end in the fall of 1881. "What may be the outward indication that the door is shut, we know not, but will expect to see some evidence of it." (224:2-5)

3. Certain measurements in the Great Pyramid are pointed out as confirmatory of his belief. (224:2-7 and on)

4. "… that the gospel favors and privileges have been ending during these 7 years—and will entirely cease this year." (225-2)

5. "Seeing our justification, we reflected on what Paul said to all justified persons: 'I beseech you *brethren* …'" (225:2-7)

6. "Are you able to drink of the cup that I shall drink of, (death—'Father if it be possible let *this cup* pass from me.')…" (226-3)

7. "Unquestionably then we would regard every case of curing in which the instruments are the prayers of saints as being of God." (226-4)

8. "(For remember that as the Bride of Adam was a sharer in the fall and curse, so the Bride of Christ is permitted to share in the *redemption* sacrifice, and blessing of all mankind)." (227-1)

9. The Pastor expected more miraculous healings to take place "probably after this fall" (1881). (227:2-1)

10. The Pastor spoke of the awakening of the dead in Old Testament times as resurrections. (227-7) [Comment: he understood this better later on—how true we are seeing that "the path of the just is as a shining light.")

11. The Pastor thot that all who would come out would do so before the "seven year harvest" would end in 1881. He thot the "winter" would be after 1881. (230:2-2)

12. "This '*winter*' time coming, is the time of Zion's travail when the great majority of her children will be *brought* forth but those who will be members of the first-born will come *forth* before the travail (and we know not how soon thereafter, they will be '*changed* in a moment in the twinkling of an eye'.)" (230:2-2 to 6)

13. "It may have escaped the attention of some that *at this time* the disciples were *not begotten of the spirit* though they were justified by faith—*justified human beings* …" (23l-2)

1. "The significance of the washing and change to our mind is, that when he begins to reveal himself to those in the 'court' (believers—not accounted worthy of translation—and to be a part of the Bride)—they will be able to recognize Him as the one altogether lovely; in whom all their Honor and Immortality—they will realize him as the one whose blessing is to be desired." (245:2-5)

2. "'Let us go to him without the camp (nominal church) bearing the reproach with him.'—(Editor)." (246:2-top)

3. "The hope of our change from the human, earthly nature, to a spiritual, heavenly nature, is of course the grand climax of our hope. As begotten ones, we long for birth into the full and express image of our Father's person, into the glory of Christ's glorious body. This being the case, it is not to be wondered at that this most coveted thing is ever supposed to be the thing expected when any date is referred to as being the fulfillment of a prophetic period." (247-5) [Comment: We wish we had the ability to do justice to this quote from the pen and heart of our Beloved Pastor. We will have to struggle with what we have and try to express how this quote is a supreme credit to the Pastor. We think this explains "everything"—the constant effort to anticipate future events on the basis of some prophecy and parallel. It was the heart longing of the Pastor and his associates in the early days to be with our Lord and experience the change promised—from human to divine. If we had been living back there we would probably have done the same thing. If we make a special effort to understand this quote, especially the last sentence, then we can more readily enter into the Pastor's "feelings" and sympathize with him, and not feel critical. We too, have a heart longing to be with our Beloved Lord and experience our change. But we think it is important for our spiritual well being and development in the graces of the Spirit that we avoid the strong tendency to "figure out" future events on the basis of some date or parallel. There is more to be lost than gained by indulging in prophetic guessing.]

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We think right here might be a good place to terminate the first installment of our history. The quote above was on page 60 of our penciled notes and we have 310 more pages to go! Please remember that what we have covered is only the <u>start</u> of the history of the harvest message and the ministry of the Pastor. Not all who read this history will get the same good out of that which is read, but we hope each one will be benefitted in some way. As we progress in our historical notes it will be found that more and more understanding of sound doctrine was experienced by the Pastor and his "fellow-servants." We are convinced the Pastor was on the right track when he linked world conditions with prophecies pertaining to the end of the age. We can benefit greatly by studying his expressions on prophecy and world conditions. It is a bit startling to realize that conditions back there were very similar to conditions today—only on a smaller scale. There were Socialists, Communists, Nihilists whose avowed object was the overthrow of the present order—sounds familiar doesn't it?

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"Not to know what has been transacted in former times is to continue always a child. If no use is made of the labors of past ages, the world must remain always in the infancy of knowledge."—Cicero.

Use the best there is from every quarter, humbly recognizing worth and excellence beyond yourself, no matter where it is found. Excel in humility and wisdom, rather than in <u>pretense</u> beyond actual fitness.

HISTORY OF THE HARVEST MESSAGE
SECOND INSTALLMENT

1. "This is not the case" (that the change of the church was expected in October of 1881, rather) "we look to October of this year, as the limit of favor--the end of 'the acceptable year (time or age) of the Lord'--the closing of the 'strait gate' to the 'narrow way' of opportunity to become a member of the Bride of Christ and partaker of his Divine nature." (247-6)

2. ". . . and our understanding of the matter is that this choosing and sealing will cease in October and whoever would be of the 'Bride', the Lamb's wife' must consecrate and sacrifice before that time or it will be too late." It was explained that this did not mean withdrawal of Bride from the earth. ". . . we expect that while they will all be counted sealed and selected they may not be changed for some time after: we do not pretend to know how long but believe that there is a work of instructing the 'great company' to be done before their translation--change." (247-7)

3. It was thot that those "too late" (Oct., 1881) "will have lost the great prize of our high calling--lost forever the opportunity of becoming members of the Bride of Christ--joint heirs with him and partakers of the Divine nature." (247-8)

4. ". . . we expect to see (with the eye of faith) 'the acceptable year of the Lord' close, and 'the day of vengeance of our God' commence with October next." (247-9)

5. "Let us add, that while the 'vengeance' or 'trouble' will be no longer hindered after October, yet, it does not follow, that great results need be looked for in a day. It will require months and years for its full accomplishment." (Footnote): "The third woe--the message of Present Truth--did begin to bring God's vengeance upon Babylon in a very significant way in the fall of 1881, by the circulation of 1,400,00 copies of Food For Thinking Christians." (248-top)

6. "This we can imagine a source of trial to the sinless angels. If God had said sinners should die, and these having sinned did not die, it would appear as tho God had beem misrepresenting his power." (254-9)

7. "Of these the very broadest estimate that could be made with reason, would be, that less than one billion were Saints of God--the church--the Bride." (257-1)

8. "Holy Ghost" used 3 times in paragraph 2, page 361.

9. "He was 'put to death in the flesh, but quickened (made alive) by the Spirit.'" (261-7)

10. "John on the Isle of Patmos, saw Christ's glorious body. . . " (261-last par.) (Comment: this was only a vision.)

11. The thot was expressed that "during this 'Day of the Lord' there will be manifestations of the saints as men in fleshy bodies--those who have been changed to spiritual bodies like unto Christ's glorious body--and that they will appear as he 'appeared' after his resurrection and do a work of teaching as he taught the disciples, opening men's understanding that they might understand the Scriptures." (267-2, 3) (Over)

1. ". . . shall go forth the law and the word of Jehovah from Jerusalem (restored earthly Jerusalem and her priesthood.)--Isa. 2:3." (269-2)

2. ". . . when the Holy Ghost descended upon him and anointed him as High Priest. . " (270-4)

3. "Gospel age began with anointing of Jesus. . ; while in another sense we might way that it commenced at Pentecost. . " (273-1)

4. ". . . but as having been begotten of the Holy Ghost thru the word of truth. . . " (273-7)

5. "(The two cherubim which were types, also teach this equality and likeness of the two ages. They were 'of equal size and of equal measure')" (275-4)

6. The Great Company are liberated after Babylon has "fallen to pieces." (275-last par.)

7. "Their (Israel's) restoration as well as that of the world in general, will be a gradual one, requiring all of the Millennial age to fully accomplish it." (276-2) (Comment: a good point to ever keep in mind.)

8. "entering thru the 'gate' into the Court we become believers or justified persons." (276:2--under subheading.) (Comment: understood better later.)

9. "The spirit in us is the germ of immortality. Thus we even now are partakers of the divine nature, but the fullness is to be reached when we enter into life." (279:2-2.)

10. "Such a transferrence, or change of life, from one condition to another, will occur, when 'we, who are alive and remain, shall be caught up to meet the Lord,' 'changed in a moment' from human to spiritual conditions without tasting death." (280--footnote.)

11. "But many, tho believers, have not continued to grow into Christ, but have remained children, consequently were too weak to overcome the world." (281-2 Great Company, par. 3 to 6.)

12. "In the person of Jesus, then, the second (Law) covenant passed away, being fulfilled. . . " (282:2-1) (Comment: understood better later.

13. "In a sense, the operation of the new covenant begins with the Gospel church, lifts us from the plane of degredation and sin to a justified or reckoned perfect condition. . . " (283:2-2.)

14. "We rejoice then in our privilege as being among those who announce to Zion these tidings that the kingdom began in 1878." (287-8.)

15. "He has taken to himself his great power and his reign is commenced, consequently we may soon expect the wrath and angry nations of Rev. 1:18." (287-2 to 4.)

16. Article appearing in October and November, 1881 Tower (P. 288--bottom) entitled "AND THE DOOR WAS SHUT" was "a general review of the steps of faith by which the Lord has been leading us as a people, during the last seven years, and in a general sense during the preceding thirty-five years." "For the sake of the many new readers." "The parable of the'Ten Virgins' (Matt. 25) seems to have been given as a pen picture of some of the impor-

tant events connected with the close of the Gospel Age." (288-7) ". . . 'and went forth to meet the Bridegroom' i.e., they went forth or separated themselves because of their belief that the Bridegroom, Jesus, was about to come." (288-7) "While we are neither 'Millerites' nor 'Adventists,' yet we believe that this much of the parable met its fulfillment in 1843 and 1844, when Wm. Miller and others, Bible in hand, walked out by faith on its statements, expecting Jesus at that time." (288-8) Composed of two classes: "one class had the Spirit in their hearts as well as its light in the Word (oil in their vessels and in their lamps) others had only the light of the Word (oil in the lamp)." (288-8) "The disappointment of that company of Christians (which was composed of many of the best Christians from all denominations) all are well aware of, but it was foretold in the parable. . . " (288:2-3) ". . . so when his calculations seemed to end in such bitter disappointment, a spirit of drowsiness followed; some slumbered, some slept, and many vagaries--dreamings incidental to sleep soon sprung up." (288:2-3) "The next important step of the parable (V. 6) is the midnight cry. The night of the parable was the time during which the disappointment lasted and the sleeping occurred and was to end with joy in the morning, when, the tarrying being ended, the Bridegroom would be present." (288:2-4) "As the former movement in the parable had been represented by Miller and others so this second movement we gave a similar application. A brother, Barbour of Rochester, was we believe the chosen vessel of God thru whom the 'Midnight Cry' issued to the sleeping virgins of Christ, . . . " A thirty year discrepancy was found and the conclusion was that the virgins slept in this night and the morning was 1873 and "the Bridegroom due in the morning in 1874." (288-5) "Bible chronology, first dug up from Scripture by Bowen, of England"--6,000 years from Adam ended in 1873, "that there the morning of the Millennial day (the 7,000th) began, in which a variety of things are due: establishment of kingdom of Christ, binding of Satan, restitution of all things, blessing of all the families of the earth. . . surely one of the first things due and on which the others depend, is the coming of the Bridegroom who must first exalt his church (establish his kingdom) before it can bless, restore or bind." (289-1) "Brother Barbour first began to preach the message, and so started a paper, which he appropriately called 'The Midnight Cry'. . . and served to arouse many of the drousy to a fresh examination and trimming of their lamps." (289-2) ". . . there was a division of the company; some could see it and others could not." (289-3) "When 1874 came and there was no outward sign of Jesus in the literal clouds and in a fleshly form, there was a general reexamination of all the arguments upon which the 'Midnight Cry' was made." (289-4) The mistake was discovered--Jesus was not to be expected in the flesh as he had given his flesh as a ransom. It was also discovered that the world would not know of Jesus' coming, only the church would know. (289-4, 5.) (How reasonable too, that the knowledge of Christ's presence should be presented to the household of faith in the same way all other blessings had been received, viz., by faith in the statements of the word of God." (289-5.) "This increase in knowledge led to still greater faith in the 'time' for it was evident that the Lord was leading, and every item of light added increased brightness to others." (289-6.) The manner of the expectation was in error but the time was correct as indicated by the "Midnight Cry." (289-7.) Thirty years of tarrying (1844 to 1874) was exact parallel to time from birth of Jesus to his anointing. (289-7.) This brought attention to similarity of Jewish and Gospel ages as to their general details, length of time and ending in a harvest. (289:2-1) "We believe that Midnight Cry was of God, and was fulfilled by the Bridegroom's coming, not because Bros. Miller and Barbour claimed it, but because the Word of God supports it." (289:2-2) "The next step in the parable, after the Bride-

(Over)

groom comes, is an assembling in his presence of those who are to be united to him and to become his bride. 'The Bridegroom came, and they that were ready went in with him to the marriage' (verse 10). The going in, like all other features of the parable, is a work of time, and we understand that it has been in progress during the 7 years from 1874. Those who went in with him all have recognized his presence; they include, we believe, saints out of all denominations who had made themselves sacrifices to God (not sacrifices to sectarian churches and creeds--so many do this and call it sacrificing to God). . . The marriage has not yet taken place. It could not until all had gone in." (289:2-3.) "The seven years which ended Oct. 3rd, 1881, were years of favor during the presence, that of the living generation all of readiness of heart might become members of the little flock and enter into the joys of our Lord's presence. If our application of Scripture be correct, the favor has now ended, and in the language of the parable, 'the door was shut', and to those who have never consecrated and sacrificed self to God we cannot any longer hold out the great prize of our high calling, viz., to be members of the Bride of Christ, joint heirs of Glory, Honor and Immortality." (289:2-4) (Comment: see Question Book, page 229, for Pastor's further explanation of his thot about the closing of the Door--there are three questions and answers. We need to be very cautious, and not be dogmatic about questions of this kind.) "It is not ours to say which individually are shut out, but we believe that none were shut out who up to that time, had made an entire consecration to God." (289:2-6.) "Does some one inquire: Why had the 'marriage' not taken place if all have gone in and the door is shut? We answer that we have not expected the marriage as soon as the door would be shut, this parable and other Scripture illustrations seeming to demand a waiting time after the door was shut before the union with the Bridegroom. . . So here the gathering unto Him of those who have made a covenant of sacrifice (Psa. 50:5), i. e. their going in to the marriage has been in progress for seven years and each, as he entered the wedding apartments, has been exercising in having his garments without spot and wrinkle before him--our Bridegroom, and our efforts extend to all who enter, for the Bride is to 'make herself ready.'" (290-top.) "Let us not forget nor neglect these two things: First, to see that our own sacrifice is complete; and second, to help one another to prepare for the great climax of our hopes; for who will say that tho the door may be closed so that none will be allowed to enter, some may not be cast out 'into outer darkness' if they be not ready for the marriage?" (290-1) "The next item to be noticed in the parable is that afterward came the other virgins, saying (after the door was shut), 'Lord, Lord, open unto us.' This, if we read the parable aright, indicates that if the door is shut, and apparently before the marriage takes place, some who now scoff at the idea of the Lord's presence will come to see differently, and entreat that they be admitted to be part of the Bride." (290:2-1.) "From other Scriptures it seems evident that their knowledge of the Presence of the Lord came not from the light shining from the lamp of prophecy, but rather from the judgments upon the nominal church, which we believe are now fully due, and will soon come. These judgments will prepare them for truth by convincing them of the multitudious errors of doctrines and systems in Babylon. If our inferences here be correct, that these will come to knock because of judgments manifesting the presence of the Lord, and if this knock is prior to the marriage, it would seem as tho the marriage is some time after the door closes. How long--weeks or months--we at present have nothing to indicate, but we shall see from other types; etc., other things due here." (290:2-2.) (Comment: the Pastor is reasoning on a parable, and not discussing dogmatic doctrines. Notice the word "inferences" in the second sentence above.) "The Lord's answer to those knocking too late, we understand to mean: 'I do not recognize you as part of my Bride; my espoused one has come in with me. I have only one bride. They must go thru

the time of trouble, and if they may be of the great multitude who come up out of great tribulation, who shall be before the throne and serve God! (Rev. 7:9) This will be a glorious place and portion tho not so glorious as that of the Bride, to sit with him on His throne.'" (290:2-3, 4) (End of the article "AND THE DOOR WAS SHUT".)

1. "(Keep in memory the distinction between real and nominal Zion, the word Zion being used instead of the word Church--so we speak of the real and the nominal church--or nominal Zion being now termed in Scripture, 'Babylon.' The true Zion, the first-born, the heir, the Christ has been delivered.)" (291-8.)

2. "'Who then is that faithful and wise servant whom his Lord hath made ruler over his household' to give them meat in due season? Is it not that 'little flock' of consecrated servants who are faithfully carrying out their consecration vows--the body of Christ--and is not the whole body individually and collectively, giving the meat in due season to the household of faith--the great company of believers?" (291:2-11 & 12.) (Comment: the Pastor was "that wise and faithful servant.")

3. In an article on reprint page 292, entitled THE TEMPLE BUILDING TYPE some interesting conclusions are expressed: When enough stones were quarried for the temple, other stones were quarried for other buildings:--"Tho God still calls, it is for other than temple stones. . . " (292-8) ". . . we ask ourselves--what next?" (292-9.) "The next thing was to have Jehovah come into it (the Jewish temple) with his glory; so here we now wait for the glory to be revealed in us." (292-9.) "The fact that the glory did not instantly fill the temple when complete, should teach us that we need not expect the glory as soon as 'the door' closes and the antitypical temple is complete." (292:2-1.) Before the temple was glorified the "Priests assembled at the door of the temple with trumpets, then came some of the Levites which were singers. The Priests sounded the keynote on the trumpets and the Levites joined in to sing in harmony. It took a little time before the harmony was perfect, but as soon as they were 'as one' (perfectly in harmony) then the glory of the Lord filled the temple. This we would interpret as teaching that the Priests (the Little Flock who are to be glorified) will give the keynote of our song to a representative part of the great company (Levites) before they, the priests are glorified." (292:2-3.) (Comment: the Pastor was more cautious of his "interpretations" as time went on and he possessed more of the Holy Spirit. What a lesson for us today!)

4. "This temple type then teaches us that we are to continue our efforts to teach the Restitution Song to all who wear the white robes of Christ's righteousness and that we may expect a considerable measure of success to attend our efforts before our glorification. This would seem to teach too, that the priests would reach a harmony in the trumpeting before the glory." (292:2-7.)

5. "To such only we have a word to say touching the long-cherished idea that some of those now living would never die a physical death. We want to say to you that the Scriptures upon which that idea is based, when critically considered do not (in our judgment) support the thot; and other Scriptures seem to teach positively that all who will be members of the body--Christ, must like their head example, forerunner, die physically." (293-4.)

6. ". . . we as new creatures who are living in this favored time of the Lord's presence expect to be translated--or changed to our own spiritual

condition, but we expect the change to take place at the moment of the death of the 'earthen vessel'--we will not be obliged to sleep as did the new creature Paul and others, but will be 'changed in a moment.'" (294:2-1)

1. "'The Court' represents the condition (not place) of justification by faith--the justified human." (294-9.)

2. An article entitled PRACTICAL PREACHING pointing out the inspiration regarding the second advent as a hope and the additional inspiration now that we know our Lord is actually present and that a harvest is now progressing and that our Lord is now gathering the ripe wheat. (298.)

3. ". . . that the period from the dominion of the first Adam to that of the second will be 6,000 years, to be followed by the 'Millennium' or the seventh thousand as the antitype of the Jewish Sabbath." (W. I. Mann) (229:2-1.)

4. "He, having consecrated the human at 30 years of age was baptized of the spirit, and became a part-taker of the divine nature." (301-5, 6.)

5. "it is right for us to desire the morning, to hope for it, to inquire as to the signs of it hour after hour." (H. Bonar) (302-6, 7.) (Both paragraphs are grand and inspiring.)

6. The article THE BLESSED DYING contains some important history. (303) The "blessed dying" of Rev. 14:13 is in the context of "three specific messages which must be proclaimed in the church (symbol, heaven) which we believe have been in process during the first seven years of harvest just ended, from 1874 to 1881." The first message embodies not only the age lasting good news (Gospel) but also the time element: 'The Hour of his judgment is come! This is precisely what was preached by quite a goodly number of us, viz.: that the glad tidings of great joy should yet be unto all people and that the 'harvest' or time of trial (judgment) commenced with 1874, and would last for 40 years, the first seven years being specially devoted to the church for harvesting of the first-fruits." (304-1.) "You will recall that up to 1878, tho Restitution was the key note, and entire consecration was always urged, yet the time element was one of the most prominent features always. Since 1878 however, tho the same time element is recognized in all our preaching and teaching, and is repeatedly referred to as a proof of our position, yet the direct teaching of time has almost stopped among all the preaching brethren--and this too, without any preconcerted arrangement, and without any other reason than that other elements of truth came into greater prominence." (304-2) "It was in the spring of 1879 that seeing clearly the parallesim between the nominal Jewish church and the nominal Gospel church, we were enabled to know just where the latter was finally rejected of the Lord and spewed out of his mouth (Rev. 3:16) no longer to be his mouthpeice. We saw that this was due in 1878 as the parallel of the rejection of the Jewish church when Jesus, just prior to his crufixion, wept over them and said 'Your house was left unto you desolate'--the Jewish Church was there likewise cast off, or spewed from his mouth." (304-3.) "We were led to see very clearly that the nominal church of the Gospel Age, is the Babylon (confused condition of worldly-mindedness and luke warm Christianity) described in Rev. 18:2-4." (304-4) "This spewing out, or casting off, of the nominal church, as an organization in 1878--we then understood, and still proclaim to be the date of Babylon's fall, as recorded there. And since then we feel ourselves led of the spirit thru the unfolding of that portion of the word of truth to say in the name of the Lord, to all God's true children in Babylon: 'come out of her my people, that ye be not partakers of her sins and re-

ceive not of her plagues! (V. 4) This seems to accord wonderfully with the second message--'Babylon is fallen' (Rev. 14:8)." (304-5) "The third message (Vs. 9-11) concerning the worshipers of the Beast and his Image--showing the nominal church in the colors in which the Word of God paints it, pointing out how all who remain in her either in spirit or name, in opposition to the word of God, saying, 'Come out of her' will be subject to torment and vexation so long as they are worshipping creeds and doctrines and organizations of men. The remembrance of which distress (smoke of torment) will never be forgotten." (304-6.) "As with the preceding two, so with this third message--it could not have been accurately fulfilled than it was. (And here we would remark that the resemblance of the teachings of our company to the descriptions now being considered, was only noticed about six months ago.) The meaning of the symbols of Rev. 13, the beasts and image we first published in the Jan., 1880 number of this paper. (We will republish it for the benefit of new readers--in our next number.) All three of these message yet continue, and will doubtless continue to be repeated by others so long as they contain truth due to the Lord's children; but as special messages in the sense referred to in the prediction of the Revelator they have all been given, and we are in the time of patient waiting for our 'change' described in Vs. 12. And here it is, just now--1881, that for the first time we are to read understandingly the words 'Blessed are the dead who die in the Lord henceforth.' Evidently the blessing is to the members of the Christ now living." (304-7.)

1. "We hope to issue the Tabernacle tract before January, 1882. Be patient brethren." (308:2-14.)

2. An Open Letter urging the friends to great caution and faithfulness, watching out for pride. (309)

3. "This Society was organized less than one year ago." (Written Jan. and Feb., 1882) (313-3)

4. "This cycle carried us 1874 years into the Christian era, and showing us when the work of restitution was due to begin--beginning by breaking in pieces and removing the rubbish of error and bad government, preparing for the blessings of all the families of the earth." (314:2-11) (Comment: some brethren have forgotten or missed this point to their great harm!)

5. "I suggested, however, that if ours be the correct understanding of the time in which we are living--the 'harvest' of the age--and if our general application of these symbols (re Papacy, etc.) be correct, the number (666) should soon be understood." (Comment: this shows the Pastor's frame of mind at that time.) (322-last.)

6. "As some of the times and events spoken of by our Lord have come and gone, and as Christians have marked these passing events with careful anxiety, because they gave corresponding indication of the ending of trial and trouble to the children of God (Comment: this showed the attitude of our brethren at that time with which we should have the greatest sympathy.) many of them for some reason, seem to have come to think that the exact knowledge of the time of our Lord's coming was the most essential thing to attend to." (J. C. Sunderlin) (326-5.)

7. "Is it not significant that the teachings are now to the servants, believing, as we do, that the door is shut to the high calling?" (A. D. Jones) (328:2-1)

8. "This change of (earthly) society begins immediately on the commencement of the dominion of Christ's kingdom. (This we understand the Word of

God to teach, was due in the spring of 1878). If correct, the elements for the overturning should already be in preparation--and we believe they are.)" (332-9.)

1. The binding of Satan "as shown by some prophecies, will not be fully accomplished for some 33 years." (Written March, 1882.) (332:2-1.)

2. " . . the reason so few, except Sunday School children, become Christians now is because they see thru the shallowness of the teachings of the sects, much better than the unthinking members of those sects." They see the absurdity of eternal torment. (335-2)

3. "This work (reference book entitled Millennial Day Dawn) is made necessary, not only by reason of the edition of 'Day Dawn', published in 1880, being about exhausted, but also from the fact that since its publication, many precious and brilliant jewels of truth have been found. By reason of our being in 'The path of the just which shineth more and more unto the perfect day,' no book could be written which would long be a fresh and full expression of the ever unfolding beauties of our Father's Word and plan. 'And still new beauties shall we see, and still increasing light.'" (335:2-9.) (Comment: and this historical study confirms this thot. And we are basking in the brilliant sunlight and warmth of Present Truth today.)

4. Messengers of first church (Ephesus)--Matthew and his three colaborers, Peter, James, John and Paul. (336-6)

5. "In the Son of God--the Word--Jesus, then, from 30 years of age, was this Divine life which he never before possessed." (338:2-2.) "And the life (this divine life) was the light of men." (338:2-2.)

6. ". . . we are informed of that divine life which is ultimately to enlighten every man that cometh into the world. . . " (338:2-8.)

7. "I might mention other things but these are enough to show that the modern church does not conceive of Christ's second coming as the Apostolic Church did. As a practical doctrine, it has no place in our theology, no influence in our lives. Has the virtue all gone out of it, or have we fallen away from the faith once delivered to the saints?" (Dr. Bittinger) (339-7.)

8. "Truly a wonderful awakening of the people relative to what is taught in the Bible is in progress." (339-8.) (Comment: and the Pastor devoted his whole life to the circulation of this "wonderful awakening.")

9. "If you heard the call, i. e., the gospel invitation to the feast of good things God has prepared, and having heard, if you accepted and commenced to feast upon the promises before the call ceased by the shutting of the door (Oct. 2d, 1881), then we understand the Scriptures to teach that you have yet opportunity to make your calling and election sure--even to the highest position as the Bride of the Lamb." (344:2-1.)

10. "The Bible is our only standard and its teachings our only creed, and recognizing the progressive character of the unfolding of Scriptural truths, we are ready and prepared to add to or modify our creed (faith--belief) as we get increase of light from our Standard." (344-2.) Comment: and the Pastor maintained this attitude to the very end of his ministry. No wonder he was blessed with more and more of "Present Truth".)

11. "We do not require, therefore, that all shall see just as we do in order to be called Christians; realizing that growth in both grace and know-

ledge is a gradual progress." (344-3.)

1. The thot was expressed that those who died previous to Oct. 2, 1881, "passed into a 'sleep' or 'unclothed' condition to wait for the time, when the sleeping should be awakened in resurrection by their Lord. . . " (344:2-5)

2. "We tarry only as mouthpieces--Priests of God, to sound the trumpet notes of truth until the white robed Levites (advanced justified believers) learn to sing the song of restitution and the fulness of salvation, purchased thru the precious blood of Christ. (2 Chron. 5:12-14) The door which shut was not the door into the kingdom, but the door into the guest-chamber to the feast. (See article on Feasts.) We understand that tho the Marriage is not yet accomplished, it is just about to be. The present moments are occupied by the Bride in making herself ready, and no more guests are now admitted." (344:2-7, 8.)

3. "Question. If the door to the 'high calling' is now closed what should we say to any who now say, "Lord, what wouldst thou have me to do?' If we are mouth-pieces of the Spirit, we should have a word of the Lord for them --what?" (344:2-bottom.) The answer was as follows: those already consecrated were exhorted to strive zealously to win approval of our present King who is now inspecting. To others we say they are to look forward to future restitution and to live "good moral lives." Such are not now called to "sacrifice yourselves nor your sinless pleasures and comforts." (344: 2-last and 335-1 & 2.)

4. "We have regretted since our last issue that we recommended raisin joice, as a substitute for wine. Upon further reflection it seems to us that wine is the only proper emblem. . . . " (346-4.) (Comment: we suggest to any who are interested in the full statement that it be looked up in the first reprint. We are sure the Pastor would state this differently when he grew in understanding of the symbol.)

5. An explanation of the number "666". (355-7.)

6. "Hence if Gentile Times end in 1914, the Jews will not have an independent national existence before then. This furnishes ample time for their regathering, and Jerusalem's rebuilding on her old heaps." (357-2.)

7. "Change of mind is a necessary operation with all finite creatures, so far as we know because their knowledge is imperfect. An important part of man's work in this world should be at proper times to change his mind." (358-1.) (J. C. Sunderlin)

8."An examination of the Greek word from which resurrection is translated (anastasis) proves that its meaning is broader and fuller than we had supposed, and that we have been in the habit of misusing it to such partial restorations of life as above mentioned." (3 6 0-8.)

9. "Bible Banner" a Second Advent publication. (365-7.)

10. "Baptism into Christ, we regard as no longer possible since October, 1881." (367-2)

11. "More interesting letters, show that the interest in the study of the Scriptures is increasing. The light from our Lord's presence is breaking upon the sight of others of God's children, and the effect upon one and all is, rejoicing, with growth in grace, knowledge and love of God." (367-9)

(Over)

1. "Many from North, South, East and West are asking for preaching." (367-11

2. "Never give away back numgers; frequent reference to them is necessary. Loan, but do not give away." (367:2-11.)

3. "But while God's revelation in the sense of utterance ended 1800 years ago, yet revelation in the sense of understanding those utterances has continued down thru the age." (368-9.)

4. "The sixth of these, we believe ended Aug. 11, 1840, since which we have been living under the 'seventh trumpet,' or 'last trump,' or 'trump of God' which continues until the kingdoms of this world, by a great time of trouble, become the kingdoms of our Lord." (368-11.)

5. "Ghost is but another and bad translation of pneuma, generally rendered spirit." (372-6.)

6. "We believe that in most of these 'bundles'--sects (Matt. 13:30) there are still some grains of wheat, some consecrated ones in whom the spirit of truth still has some residence." (375:2-2.)

7. "Hence he has already at the beginning of our age indicated our acceptance, and so, or similarly, he will indicate the acceptance of the fleshly sons when their age is opening--and it should be indicated soon we think." (376:2-2.)

8. "Question--Please permit me two questions--If the door to the High calling closed in 1881, how is it the conversions still take place? Again, the Sanctification movement among Methodists still progresses--Is this not the same we term the 'High Calling'?" "Ans. (No!) We never claimed that conversions would cease with Oct., '81. On the contrary, we have claimed that the conversion of the world in general, is a special work of the incoming Millennial age." (377-1, 2.) "What is conversion? It is a turning from one thing to another." (377-3.) The thot was given that these were turning away from sin but not entering the Narrow Way. (377-3, 4.) "That narrow way stood open ever since, (our Lord entered it) till Oct., 1881. . ." (377-5.) "To thus perfect us (those entering the Narrow Way previous to Oct., 1881) and ripen us rapidly, the light of truth (the harvest Sun) shines brighter than ever before." (377-6.) "We conclude then, that there is much spurous sanctification. Some we doubt not are sanctified thru less truth than we received; but if children, it is onlv reasonable to suppose the Father will provide such with the 'meat in due season'. . . (377: 2-2, 3.) "But while we still would urge justified believers (who have never yet consecrated) to now consecrate their time and powers to God's service, we cannot hold out as a hope, the heavenly prize. We point to such to the same prize for which Abraham and all prior to Jesus ran, viz." future earthly blessings." (375:2-3.) (Comment: the Pastor expressed the matter differently when he was more advanced in understanding.)

9. "'Second Advent' papers abound with exciting comments on this war, (Egyptian War) claiming that it is the battle or war 'of the great day of God almighty.' (Rev. 16:14.) Many of our readers doubtless sympathize, to some extent, with this view. It is but natural that expectation should make haste (Comment: a common weakness that needs the spirit of a sound mind to control.) to reach fulfillment; but we suggest to all--Have patience; this is not the war of Rev. 16:14. It may, indeed, have some bearing on the future, not at present discernable; but it is not the war which closes the day of God Almighty. The battle is the seventh plague, and is

a result of the six plagues which precede it." (377-8.)

1. The pastor's thot: "the first six plagues will be upon the nominal church--Babylon. . ." This will "array the people and rulers against each other. . . " ". . . this general conflict between priest and people, rulers and ruled, capital and labor, is the 'battle' or conflict represented by the seventh plague--the conflict of the great day of God Almighty, in which all oppression and bondage shall cease by the overthrow of the great and mighty in church and state (Rev. 19:18-21) a preparation for the true King of earth to exercise his authority. This will not be fully accomplished, as we read prophecy, until A. D. 1914." (377:2-10.) "But our part in the conflict of this 'great day of God' has already commenced. We fight not with flesh and blood but with gigantic systems of error, with spiritual wickedness in exalted positions, against falsities honored by time and wealth and earthly learning--against great Babylon, mother and daughters. Are we each fighting a good fight--are we overcoming and getting the victory over the symbolic Beast and Image--or are we being overcome and kept in bondage to them? (Rev. 20:4)" (378:2-11.)

2. Faith Healing thru prayer "to Jesus." A little boy had both arms broken. (378.)

3. "We must become dead to the world and all its earthly ambitions, honors, etc. If we do so, we thus consecrate ourselves to the second death. How? In this way: . . . when the sacrifice ends, we will be dead--'Be thou faithful unto death.' When such justified and consecrated ones die, it is their second death. Now hear Jesus' words: 'Be thou faithful unto death, and I will give thee a crown of life. . . He that overcometh shall not be hurt of the second death.'" (382-5; 382:2-4.) (Comment: this shows how it is possible to reason logically and still be mistaken. Right understanding prevents our reasoning on a wrong premise.)

4. "In other words, the restoration of the fleshy house to the earthly promises, cannot take place until the Gospel call to the heavenly promises has ended, be accomplishing the work of selecting a people for his name--the Bride of Christ)." (384-6.)

5. "Let those who deny the restitution of all things which God hath spoken by the mouth of all his holy prophets, take notice that the restoration of the Jews to the Canaan land of promise is only a beginning of the work of restoring all nations and all things'For the Lord will save the tents of Judah first! (Zech. 12:7) The restoration of the living is only a first part of the restitution for 'all nations shall come and worship before thee.'" (384:2-2.)

6. Expected full recovery by 1914. (384:2-3.)

7. "The October number of the Tower will partake of a missionary character. We will be sending out a very large issue to new readers--about 200,000 in all. If you desire you may share in the work of scattering the 'good tidings of great joy,' by sending copies of this missionary number to your Christian friends." (388:2-11.)

8. Important Principle--"But should the faithful servant ignore doctrinal differences to maintain peace? Did Paul do so? No; as faithful servants, we should contend earnestly at the same time striving to maintain unity of spirit in the bonds of peace, yet never sacrifice truth for either unity or peace, else we should not be able to grow in grace and knowledge--up to a stature of perfection in Christ." (397-8.)

(Over)

1. "Inasmuch as this number of Zion's Watch Tower will go to each of the 90,000 Sunday School Superintendents of all denominations in the U. S., it is proper for us to introduce our paper to them specially." "The special mission of Z's W.T. is to clearly and forcibly elucidate and present truth on all religious topics, without fear or favor of any except our heavenly Master. It is strictly unsectarian and follows no formulated creed. It's method--comparing Scripture with Scripture, we believe to be the correct one for the elucidation of truth. Thus getting God's own explanation of His will and plan, we realize that 'God is his own interpreter, and he will make it plain.' While desirous of the esteem and fellowship of every child of God and loath to offend any, we stand ready to offend all, if a clear and forcible presentation of any Scriptural teaching shall have that effect. We discuss all Bible doctrines not shunning the most abstruse--an uncommon thing among Christian journals. This feature makes our paper valuable to Sunday School Superintendents and Bible teachers, and advanced scholars, in this day when infidelity is challenging nearly every doctrine held by the churches. Surely there was never a time when an open and fearless examination of every point of doctrine was so much more needed than practiced. An intelligent understanding of Scripture was never more necessary than now. We desire to assist in this great work, and with others to raise up the standard of truth against error in every form." (399-2-4; 2:-3.) (Comment: a remarkable forcible statement --no wonder the Pastor was specially chosen to do the work intended in the Harvest time. A less strong man would never do for the job.)

2. "The time of trouble comes first upon the nominal church. We read, 'The harvest is the end of the world' (age). It includes the sifting of the true wheat from among the tares in the nominal church, and the burning of the tares. This work has been rapidly progressing in our mindst during the past seven years." (Written October & November, 1882.) (409-5)

3. "This separation of truth from error, and of truth-seekers from time honored systems of error, brought about by the unfolding of truth now due to the household of faith, causes great trouble and final overthrow to those systems." (409-6.)

4. "We expect that this distress and trouble will all come about in a natural way. Very many Scriptures seem to teach that the kingdoms of the earth will be overthrown by a rising of the people, goaded to desperation by the oppression of unjust governments. Such a rising and overthurning, Socialists, Communists, and Nihilists of today are organizing for, and will gladly bring about when they can." (409:2-3.)

5. "They (fleshly Israel) will doubtless go to Palestine, not thru respect to the promises of God, nor with expectation of restoration to national power, but with true Jewish perception they will realize before others the danger to which property, etc., will be exposed during this overthrow of order; and they will choose to be far away from the strongholds of Communism. Yet even there they will not be entirely secure, for Gog and his bands say, 'Come, let us go up to take a spoil and prey,' and they come against Jerusalem a great company to pillage and rob the wealthy Jews there gathered from all quarters of the globe. (Ezek. 38: 8, 12)." (410-1.)

6. "When we, with a few others, declared these things a few years ago (written Oct. & Nov., 1882), and called attention to the fact that Scripture taught that this trouble would be occasioned by a rising of the people and the overthrow of governments--Communism--the idea was ridiculed. Communism was at that time little known or felt; but today every nation is in dread, and Nihilism, Communism and Socialism are household words and we

see men's hearts failing for fear and for looking after those things coming on the earth, for the powers of heaven (governments) shall be shaken. (Luke 21:26)." (410:2-1) (Comment: what remarkable prophetic perception the Pastor had at the time! and the signs of the times are thundering the same sentiments. In view of all this, it is petty to fault the Pastor for some of his miscalculations. The Pastor was "head and shoulders" over all his "fellow-servants".)

1. "This shows the importance of our apprehending dispensational truths and ever searching God's Word for the ever increasing light on 'the path of the just.'" (412:2-1, 2.)

2. "It may have escaped the attention of some that all this time the disciples were not begotten of the spirit (John 7:39) tho they were justified by faith." (412-5.) (Comment: "tentatively justified" is the better expression, used in later years.)

3. "As we saw in the June number of the Tower, there is a meaning in the word Resurrection, little appreciated until recently by any of us." (Written Oct. & Nov., 1882.) (413-5.) (Comment: how the brethren back there rejoiced in their increasing understanding of the Scriptures!)

4. "No (we are not a sect), the word sect means a division or a separation. Every sect separates itself from all other Christians by a doctrinal fence or creed. Any who would be of them must go inside their pen, believe what they believe, deny what they deny, and be called by their sectarian name." (413:-2-4.)

5. "We stand outside of all these fences and recognize the Lord's sheep, whether in or out of the nominal churches, as our brethren and sisters. . If all denominational lines and fences and names were obliterated, all Christians would stand just where we stand now, each taught of God thru his Word, and each one a brother who exhibits the Spirit of the Head." (413:2-5-7.)

6. "This October (1882) number is a little larger than our usual issue. We send out this month 400,000 copies, and as it will be read by many totally unacquainted with the views presented, we desire to give them sufficient mental food to excite an appetite for more which we will be glad to furnish upon application." (413:2-11.)

7. A very powerful article entitled TO NEW READERS. (414.)

8. "You will not be surprised at this when we inform you that of this present edition we print 20,000 copies and that the letters received have for some time past averaged 500 to 600 per week." (415-5.)

9. "Henceforth the life of Jesus is that of a dual being, the outward form being the man Christ Jesus, whose life and being, were daily spent for the good of others--a body already given to death. The new being within--the Divine nature--was the spirit power of God." (418-4, 5.) (Comment: see subheading and par. 1 on reprint page 5326.)

10. "Seeing then what high honors and glory await the overcoming sons of God, and the blessings awaiting the world thru us, can any one wonder that we long for the happy moment of change?" (419:2-1.) Comment: what deep sentiments the Pastor had--the Lord must have loved him supremely!)

1. "The inventions and arts of the last three centuries (machinery, printing, application of steam, electricity, etc.) have come about gradually but we believe are none the less of God---His agencies now in preparation for the blessing of humanity during the coming reign of righteousness." (420-2.)

2. "How we see the preparation for this time of trouble in the world, going all around us, and how unconsciously each one takes his place to play his part in the closing act of the reign of sin and death." (420:2-1.)

3. "Look abroad and see the Nihilists of Russia, the Land Leagers and Liberals of Great Britain and Ireland and the Socialists and Communists of Austria, Germany and France, and tell me, do not all these things, visible to our natural eye corroborate what our spiritual eye of faith has seen by the light of the prophetic page--the 'day of the Lord is a day of trouble,' and that we are now in the 'harvest' of the gospel age, the chief reaper present, and the work of separation going on (in the church) between wheat and tares?" (420:2-1.) (Comment: this is prophetic perception of the highest quality, and all too rare with most professing Christians.)

4. Chief nation with be Israel, "and next in positions of favor and blessing will come other nations as they conform to the law of the Kingdom of God." (420:2-3.)

5. "Primarily then, the word refers to the plan of God, and it is afterwards applied to the messenger of that plan--to Son of God." (421:2-3.)

6. "In the Son of God--the Word--Jesus, then from 30 years of age, was the Divine life which he never before possessed." (421:2-6.)

7. "One more word--regular readers are well aware while we are neutral on no doctrine, we believe that liberality should be exercised by all Christians to all Christians who are building on Christ the Rock, even tho they are building poorly; but we call you all to witness that the differences above alluded to (A. D. Jones--Zion's Day Star) are most vital." (423:2-4.)

8. "Jesus did not hesitate to call doctrines and people by their true names. Please recollect that many of his utterances were far from 'mild and gentle.' While his utterances are devoid of all malice and hatred, they were often full of force and keenly to the point. Fear to speak the truth finds no place in the spirit of Christ. We feel sure no candid reader can trace malice or hatred in our article referred to, and subsequent developments prove that we stated the matter none too strongly." (425:2-4.)

9. "A testing on first principles seems peculiar at this late hour, . . " (426-1.)

10. "Thousands of hungry hearts are upturned to God in thanksgiving for the blessed light now shining on and revealing the precious plan and promises of God. Thousands of letters tell of renewed faith in God and quickened lives resulting from even a first glimpse of 'the riches of His grace,' and the grandeur of the great plan of God for the salvation of all who die in Adam, based on the grand old rock of truth that we were 'redeemed'--that Christ died for our sins." (426-2.)

11. "All must be tested; we are in the testing time; you should know to expect that tho these truths be in your mouths, sweet as honey, yet after partaking of them you must expect to encounter bitter opposition from your old nature and your former friends." (426:2-top.)

1. "The class who, tho consecrated, are building a flimsy faith of man's wisdom, we understand to be the 'great company,' who will come to spiritual conditions, but thru great tribulation brought on them by their erroneous faith, all of which dross of error must be consumed. Thus they will be saved by that fire or purification. This is the class which follows the Bride company (Psa. 45:14, 15) as Rebecca's maids followed her." (Gen 24:61)." (428:2-2.)

2. "As a man (Henry Ward Beecher) he is noble, fearless and reasonable and benevolent. We see him struggling manfully with the theology of today, vainly endavoring to patch it up, and make it conform to his sense of justice and benevolence. Personally, we can but admire and love such a character, but we would that he, and all such, would lay aside all theological creeds and begin afresh the study of these subjects, using God's Word as the only standard." (430:2-1.)

3. Bro. Russell was a constant and vigorous exponent and defender of the ransom doctrine. (430:2-4.)

4. "Most of those in the nominal church have been buidling on this rock, but the material they have used was mainly the wood, hay and stubble of men's traditions. But the trial of this day shall try every man's work of what sort it is." (431:2-2.)

5. "For our part we do not doubt the power, nor the will, nor the fact that He does thus heal in answer to the prayer of those who are inspired with faith to ask for it." (J. C. Sunderlin) (436-10.)

6. "The battle between truth and error--between Christ and Antichrist still continues, and daily grows more desperate; but it is only beginning --'the battle of the great day of God Almighty.' For the Lord hath a controversy with the nations. Jer. 25; 31:32." (438-1.) "Many of Antichrist's followers are saints of God who have been deceived by the success and growth and almost universal power and influence of Anti-Christ for 1,300 years past. Tho they find much contrary to the Word and Spirit of Christ, they are overawed and fear to question the authority which holds them in bondage. They enlisted in the various regiments (sects) supposing that this was necessary to the Lord's service. And, indeed, some of the enlisting officers (ministers, etc.) are equally deceived and verily think they are doing God's service. The delusion of their chief--the adversary--by which he holds them under his control, is that he advocates a form of godliness, and keeps up a religious drill so incessently as to weary and prevent of even hinting at a scarcity of true religios and to leave no time for Bible study." (438-2.) "But Jehovah has an army--small at present but increasing--which is daily liberating some saints from the bondage of Anti-Christ, wh when they find themselves by truth set free become noble soldiers on the side of the Captain of Jehovah's hosts. It is because our Captain was so long absent (1800 years) that the Antichrists became so powerful and deceived so many by their claim to be our Captain's representatives and to have the right to command his faithful. But our Captain is to take his great power and reign (Rev. 11:17). He has come at last, and a few armed and liberated by his truth have recognized him and are assembling to his standard. In the present phase of the battle carnal weapons have no part; it is at first the gathering of the Lord's bright one (stars)--the assembling to his standard of the 'outcasts' of nominal spiritual Israel (Psa. 147:2-6). . . " (438-3.) "The saints in the Babylon company of Anti-Christ are kept from deserting by fear--fear that their Lord's cause will suffer, not seeing that they are using their influence against the Lord's cause by giving aid, comfort and strength to

(Over)

those who have the form of godliness only. But the Heralds of Christ's Presence are going among them and some are hearing the joyful message despite the drumming and excitement kept up to hinder, and despite the call of officers that each must support the sectarian standard under which he is enlisted, and the cry that to desert these banners means to desert the Lord; yet those whose eyes can see the real standard (God's Word) are preparing to put themselves under the proper flag and under the true Commander and Captain, Jesus Christ." (438-4.) "The picket lines are already engaged and soon every soldier must be under fire on one side or the other --on the side of truth or error--on the side of the Lord, or on the side of human systems and creeds. Every true soldier, deceived by the pretentions of Anti-Christ will have an opportunity of placing himself under the command of the true Lord; and he that doeth his will shall know of his doctrine and shall not be in darkness." (438-5.) "In this work of announcing the King's presence, and calling out our enslaved brethren in the vast army of Babylon, each of us has a duty which is a privilege--even tho they revile us at the time the message must be given and the wheat will be selected. 'Gather my saints unto me, those that have made a covenant with me by sacrifice.'" (438:2-2.) "The cry is 'Babylon is fallen, is fallen (no longer recognized by God), come out of her, my people that ye be not partakers of her sins and receive not of her plagues!. (Rev. 18:4) The Lord seeketh such to serve in his army as serve in spirit and in truth heartily." (438:2-2.) "The progress of the truth is encouraging. Very many ministers of Christ associated with the nominal churches are becoming interested and are coming to see a vast difference and distinction between what men call churches and the one church mentioned in Scripture, whose names are written in heaven. We have now reached we believe, fully nine-tenths of all the ministers in the U. S. with our October sample copies. By many, the truth is recognized as 'manna' and daily the mail brings many orders for 'Food.' In the last six months we have heard from about 500 ministers and how many more are drinking from the fountain of truth, aided by our little goblet, we know not. And how many write who do not inform us of their ministry, we know not. At all events, Truth is being presented even inside sectarian fastnesses, and is influencing, to a great extent the pulpit utterances of today, even among those who have not the courage to openly assail error from 'bread and butter considerations;' or who have not yet seen clearly that the entire nominal church is spewed from the Lord's mouth, no longer His mouth-piece--and that loyalty to him demands the use of all their powers in tearing down the systems of error their tongues and influence once helped to establish." (438:2-3.) (Comment: it is true, as we all know, that not one item of the Harvest message has come from any minister in Babylon--the Bible is still there, but not the Harvest message.) "We rejoice to note this interest among ministers, not because we think them better or more acceptable to God, but because they have often special influence and powers which they can use; but, we confess it is all the more difficult for these to overcome." (438:2-4.)

1. A strong article on the true meaning of love--RESIST THE DEVIL. (438-bottom.)

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We will terminate the Second Installment of the Harvest Message at this point. This will be on page 161 of our penciled notes.

HARVEST MESSAGE HISTORY GLEANED FROM REPRINTS

Third Installment

FOREWORD

Before reading the third installment of this History, we suggest a rereading of the PREFACE of the first installment, pages 1 and 2 of Item #421. This History is not intended as a mere review or to increase our knowledge, but to see what lessons can be learned of vital interest to us as new creatures. If this is "strong meat" then it follows that we must have our "senses exercised to discern both good and evil." It is the object of every sincere Christian to become mature and have the spirit of a sound mind. We believe the Pastor was mature and possessed of a great measure of the spirit of a sound mind. He thot carefully when he handled the Truth and we are certain that he was "constant in prayer," wanting and expecting the Lord's guidance. To be worthy of such a Pastor, we too, should think carefully, face all facts, call everything by its right name, and try to arrive at logical conclusions, asking for and expecting the Lord's guidance.

We are in hopes this study will be assistful to our readers, as it has been to us personally. At this writing, we think of several ways we can be benefitted. (1) That we will not be critical of the Pastor because some of his surmisings on present-day prophecy has not panned out perfectly. (2) That we will use caution in our own surmising on present-day prophecy, and that we do not become dogmatic on our own surmising, or make hobbies of our own ideas. (3) That we see clearly that the Lord uses human instrumentalities to perform his purposes, and that these human instrumentalities are not infallible, and that the Lord is abundantly able to work out his designs even when he does use human instrumentalities. (4) That it is up to us to carefully use our judgments and see the good the Lord intends for us--it is a strong test upon our love for Truth that the Lord makes it necessary for us to study carefully to get the precious Truth and not expect the Lord to make everything easy for us like children in a kindergarten. To illustrate: if we were presented with a beautiful painting (such as "Blue Boy" for example), but the painting is surrounded with a frame that has a few flaws in it; how unappreciative and childish we would be to have our attention centered on the flaws in the frame and miss the wonders of the painting itself. In our possession of the Harvest Message, we have a beautiful and priceless harmonization of the Scriptures. Are we going to miss this blessing simply because the time has lengthened out more than we anticipated? Or that the truth was understood gradually in accordance with the process spoken of in Prov. 4:18: "the path of the just is as the shining light, that shineth more and more unto the perfect day." The Pastor went thru this experience, and it did not disturb him in the slightest. It should not disturb us either. Many of us may not have known the facts contained in the First Reprint--if the Pastor came thru all this with flying colors we should follow his noble example.

We shall proceed now with the Third Installment. Incidentally we are over half way thru the study of the Second Reprint, and are taking notes that we hope will increase our confidence in and love for the Harvest Message, and assist us to become more stable in character development and logical thinking.

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(Thinkers are scarce as gold; but he whose thots embrace all his subject, and who pursues it uninterruptedly and fearless of consequences, is a diamond of enormous size.--Lavater. A good description of the Pastor!)

1. "This acceptable time, to our understanding, is now ended--since October, 1881. The present time we believe to be not a time for consecration with a view to the high calling, the priesthood, but rather the time for those who have consecrated to finish their course with joy by carrying out their covenant of sacrifice. Soon the sacrificing and sufferings of the Church will give place to glory when she shall be united to her Lord, and when one with him she shall be Jehovah's channel for blessing the world." (442-2) "Yes, we believe the quarrying of living stones for the temple is ended. We wait till the few now being finished and polished shall be perfected and fitted to their places, and then the structure will be completed; and the headstone shall be brought forth with shoutings of grace, grace unto it (Zech. 4:7). May the privilege 'Of the little while between In its golden light be seen,' and let all the consecrated run with renewed vigor the remainder of their course." (442-3.) "The present time, we repeat, is for the perfecting of those who have consecrated all to the Lord. It is a harvest rather than a sowing time, a gathering, rather than a planting time. It is mentioned thus by the prophets: "Gather my saints together unto me--those that have made a covenant with me by sacrifice; they shall be mine saith the Lord of hosts, in that day when I make up my jewels. Psalm 50:5; Mal. 3:17." (442-4)

2. "It will be seen then, that if our time for consecrate to sacrifice as priests is ended, the time for consecration for the Levite class is due to commence. How important, now in the little while which remains that those who have thus consecrated to sacrifice with Jesus should make their calling and election sure by compliance." (443-3.) "It may be asked, what is the practical difference between the two consecrations as they affect our daily life and actions? We reply that the consecration or sanctification of the Levite class is merely to abstain from sin and do those things which are right, while those who consecrate as priests deny themselves those things which are rightly and properly their privilege as men." (443:2-1.)

3. "Yes, but as we have seen, they understood not the secret of his wonderful being--his prehuman glory and mystery of his incarnation." (Mrs. Russell; 446:2-7.)

4. A Former Pastor's Letter--showing why he came away from the M.E. Church, and how the truth was such a blessing to him. (S.T. Tackabury; 446 & 447.)

5. "This as we have heretofore shown, is the impending avalanch of unbelief, denying that the Lord bought them (2 Pet. 2:1). This is the rock which Christendom is even now striking against and being broken in pieces. (Matt. 21:44)." (448-5)

6. "Of Israel he made many types. Their Levities typified the justified; their priests typified the little flock or royal priesthood; and Israel itself is often used to represent the world of mankind." (453:2-8.)

7. "We see him not by human sight, but the eyes of our understanding being opened and enlightened by the light of our lamp, we see him whom we love and adore, present to test those who claim to be his and to select his faithful, undefiled chaste virgin--to 'make up his jewels': those who are accounted worthy to 'follow the Lamb whithersoever he goeth,' and to be his joint-heirs, glorified together with him, 'the Bride, the Lamb's Wife' (compare Rev. 14:4, 5 and 21:9)." (454:2-top.) "He is present, not only to establish his kingdom and glorify his saints, but also to break in pieces and consume earthly kingdoms, and to bind Satan by overthrowing his power. Thus he will iiberate mankind--the Jew first and also the Gentiles--and bless all the families of the earth." (454:2-1.)

1. "By a parable he showed that he would first reward his faithful ones, and then proceed to deal with the world. In the establishment of his kingdom he first comes, secondly organizes his kingdom, thirdly uses his kingdom power to overthrow evil and error and present kingdoms of earth, at the same time beginning the restitution of Israel as a first step in the restitution of all things spoken." (454:2-2.)

2. "Saints are being cheered, strengthened and inspired with new zeal in running the heavenly race and in proclaiming the good tidings; thousands of Christians are searching the Word of God as never before. Helps to Bible study are in increasing demand. Many infidels are looking with astonishment at the book they so long discarded and saying 'After all it must be true.' And already the light is beginning to shine out on the world and many are saying, 'This God of love shall have our love and service in return.'" (457:2-6.)

3. "But 'when he bringeth the first-born (Jesus) into the world (first born from the dead, to the divine nature, at his resurrection) he saith, Let all the angels of God worship him'--render the homage due his nature and office." (458-2.)

4. "As before pointed out, this denial of the ransom we believe to be the great rock upon which the nominal Church is even today being dashed." (464 5, 6.)

5. "After being justified, but before sanctification (consecration of the justified nature), we are reckoned sons of God on the earthly plane, but candidates for heirship with Christ. Now we are reckoned perfect human beings, like Adam before he sinned, and like Jesus before baptism." (469-1, and on. Sundbon.)

6. The truth seems to lie between--the last two views being the extremes --Second Adventism being, in our judgment the grossest and fartherest from the truth, except on the one point of man's condition in death." (470-4.)

7. ". . . and seeing also that up to the moment of its destruction, or very nearly so, children of God will be found more or less connected with it, so that a need will exist for the urgent call 'Come out of her my people.'" (471-9.)

8. "Some of the Lord's dear children, sorely pressed by the Adversary and longing for the glorious consummation of our hope, anxiously inquire how long must we tarry here, and in what manner shall we go? For these, and for refreshing the memory of all, we briefly review what the Scriptures teach on this subject." (473-3.) "It has been an old and chereished idea with Christian people, and ourselves among others, based on a misunderstanding of some scriptures, and an overlooking of others, that those who remain unto the coming of the Lord should not pass thru the ordeal of physical death. We took more interest in this thot than other Christians, because we had learned that we were living in the day of the Lord's presence. We never claimed this as new truth, however; it was simply an old idea applied to the time in which we learned we were living, which idea we had not discovered to be erroneous until a little over a year ago." (473-4. Comment: how humble and honest was the Pastor! No wonder he could advance in understanding under the Lord's careful and patient tutelage; and today we have the benefit of that tutelage.) The scriptures upon which that idea has been based, when critically considered do not (in our judgment) support the thot; and other scriptures seem to teach positively that all who will be members of the body--Christ--must like their head, example, forerunner, die physic-

cally." (473-5.) "We as new creatures, who are living in this favored time of the Lord's presence, expect to be translated, or changed to our own spiritual condition, but we expect the change to take place at the moment of death of the 'earthen vessel'--we will not be obliged to sleep as did the new creature Paul and others, but will be changed in a moment.'" (474-6.) "We look backward at the context to ascertain if prossible when this blessing (Rev. 14:13) is due. The seven preceding verses give, we think, very clear testimony on the subject. They mention three specific messages which must be proclaimed in the church (symbol, heaven) which we believe, have been in process during the first seven years of harvest just ended, from 1874 to 1881. (Comment: note the following carefully, as it is a remarkable bit of detective work on prophecy.) The first message embodies not only the age lasting good news (Gospel) but also the time element. 'The hour of his judgment is come.' This is precisely what was preached by quite a goodly number of us, viz.: that the glad tidings of great joy should yet be unto all people, and that the 'harvest', or time of trial (judgment) commenced with 1874 and would last 40 years (comment: the time has lengthened out beyond 40 years)--the first seven years being specially devoted to the church for the harvesting of the first fruits." (474:2-5.) "You will recall that up to 1878, tho Restitution was the key note, and entire consecration was always urged, yet the time element was one of the most prominent features always. Since 1878, however, tho the same time element is recognized in all our preaching and teaching, and is repeatedly referred to as a proof of our position, yet the direct teaching of time has almost stopped among all the preaching brethren--and this too, without any preconcerted arrangement, and without any other reason than that other elements of truth came into greater prominence." (474:2-6.) "It was in the spring of 1879 that seeing clearly the parallelism between the nominal Jewish church and the nominal gospel church, we were enabled to know just where the latter was finally rejected of the Lord and spewed out of his mouth (Rev. 3:16), no longer to be his mouthpiece. (Comment: not a single harvest truth has come from the nominal system.) We saw that this was due in 1878 as the parallel of the rejection of the Jewish church when Jesus, just prior to his crucifixion, wept over them and said, 'Your house is left unto you desolate.' The Jewish church was there likewise cast off, or spewed from his mouth." (474:2-7.) "We were let to see very clearly that the nominal church of the Gospel Age is Babylon (the confused, mixed condition of worldly-mindedness and lukewarm Christianity), described in Rev. 18:2-4)." (474:2-8.) (Comment: the Pastor had plenty proof of this from writers and pastors in the nominal system, so he was on safe ground in reasoning as he did.) "This spewing out, or casting off of the nominal church as an organization in 1878, we then understood, and still proclaim to be the date of the commencement of Babylon's fall as recorded there. And since then we feel ourselves led of the spirit, thru the unfolding of that portion of the word of truth, to say, in the name of the Lord, to all God's true children in Babylon; 'come out of her my people, that ye be not partakers of her sins and receive not of her plagues.' (verse 4) This seems to accord wonderfully with the second message, 'Babylon is fallen' (Rev. 14:8." (474:2-9.) (Comment: all of this is abundantly true, even tho there was no such thing as a parallel.) "The third message (14:9-11), was that concerning the worshippers of the Beast and his image--showing the nominal church in the colors in which the Word of God paints it, pointing out how all who remain in her, either in spirit or name, in opposition to the Word of God, saying, 'Coming out of her,' will be subject to torment and vexation so long as they are worshipping creeds and doctrines and organizations of men, the remembrance of which distress (smoke of torment) will never be forgotten." (475-1) "As with the preceding two, so with this third message--it could not have been more accurately fulfilled than it was. (Comment: we must be aware of

this and not lose our bearings on the stream of prophecy.) (And here we would remark, that the resemblance of the teachings of our company, to the messages here given was only noticed after they had been proclaimed). (Comment: this is proof par excellence.) All three of these message continue and doubtless will continue to be repeated by others so long as they contain truth due to the Lord's children; but as special messages in the sense referred to in the prediction of the Revelator, they had all been given before the fall of 1881, and this was the time which corresponded with the end of the 70th week of Daniel's prophecy. Since then we are in the time for our 'change' described in verse 12. And here it was in the fall of 1881 that, for the first time we were able to read understandingly the words, 'Blessed are the dead who die in the Lord henceforth.' Evidently the blessing is to the members of the Christ now living." (475-2.) But we inquire, in what respect will death be a blessing to us now? We answer, that now we shall not sleep, but we will be instantly invested with our heavenly (spiritual) bodies, being changed in a moment, dropping all that is human and earthly, and being clothed upon with our heavenly condition." (475-3.) (Comment: this is a reasonable deduction, being so closely related to the "three messages.") (Further Comment: the prophecy in Revelation 14, regarding the three messages and the Pastor's recognition of the fulfillment of these messages in his own ministry, is of vital importance to us in locating ourselves on the stream of prophecy. The Pastor's reasoning and conclusions are as solid as granite. Nothing of an inferential nature in any of this. The parallels are inferential, and not everything panned out perfectly such as some of the expectations connected with the date 1914. This should not disturb us in the slightest, because, as we stated, the "Pastor's reasoning and conclusions are as solid as granite" and are not resting upon parallels. The parallels seemed to fit the facts and that is why the Pastor felt satisfied with them during the time covered by the three messages of Revelation 14. If we disregard or miss the facts of the Pastor's "reasoning and conclusions" we are in danger of losing our way on the stream of prophecy, and other unpleasant side effects.)

1. Hold fast that thou hast, let no man take thy crown. If you are one of the sanctified in Christ Jesus, there is a crown laid up for you, until you may finish your course; but if any man draw back he should lose his crown; for the Lord shall have no pleasure in him, neither delight thus to honor him --and the Lord can find another to wear his crown." (576-1.) "We have been struck with this thot recently. There seems to be so many consecrated ones coming into greater knowledge of the truth, and prepared seemingly, for crowns, we have wondwred if any others were in danger of losing theirs thru the wiles of our adversary." (476-2.)

2. "Three thots are (to 'the watcher') noticeable here, whether significant or not. The Jewish year commences in October, and in the same year and at the same time which marks the ending of the age, according to our understanding of the prophecy, two noted events took place, whether they have any connection or not, they are historical events; the introduction of the Electric Telephone and the Berlin Treaty. Those at least who love his appearing are pleased to note in these things the fulfillment of at least one prophecy: 'many shall run to and fro and knowledge shall be increased'. . . 'many shall be purified and made white, and tried, but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand.' They see, also, that these things have been closed up and sealed until the time of the end." (480:2-10. J. C. Sunderlien.) "In conclusion, we would say, with another (H. Grattan Guiness), that we 'would strongly deprecate the false and foolish popular notion that all study of prophecy is unpracticable --a notion too often propagated by passing, but mischievously influential

(Over)

allusions to the subject from pulpit, platform and press, made by those who know little either of it or its effects.'" (481-1; J. C. Sunderlien.) "It ought to be a sufficient rebuke to the levity that hazards such an assertion, or admits such an idea to recall the facts, that one-third of the Bible consists of prophecy, and that our Lord and Master said 'Search the Scriptures' --not a portion of them only." (481-2; J. C. Sunderlien.) "There is everything in the nature of the study (of prophecy) to make those who pursue it both practical and holy. It imbues the mind with the counsels and judgments of God about the affairs and the events of earth; it reveals what shall be, and thereby lessens the inordinate power of that which is now, bringing the spirit under the influence of things unseen and eternal, and thereby weakening that of things seen and temporal. It affords to hope much needed food, lacking which we must languish and grow feeble and to faith and love peculiar stimulus and enjoyment." (481-5; J. C. Sunderlien.) "Without intelligent acquaintance with the teachings of the prophetic word, no man of God is or can be thoroughly furnished to all good works, for it is a part of the 'all Scripture' given by inspiration and is profitable for the purpose of rendering him so." (481-6; J. C. Sunderlien.) "Those who have carefully looked into this subject, solemnly and with good ground, believe that the word we are commanded to preach is full of evidence that the long predicted and long delayed judgments on all the powers of evil which are not only already begun but are fast accomplishing before our eyes are to issue, and that speedily, in such a burning of Babylon the Great as will light up all Christendom with the lurid glow, the accompaniement of the glorious advent of the King of kings; yet multitudes of Christian teachers, without taking the trouble of examining into the subject still preach the contrary, or imply it in their preaching, not from well-grounded convictions, but from prejudice or force of habit." (481:2-1; J. C. Sunderlien.)

1. "This work of redeeming by death, is not to be confounded with the work of the second Adam, which is to impart spiritual life." (483:2-7; J. H. Paton.) (Comment: an immature statement.)

2. "When the 'little flock'--the Bride, the Lamb's Wife--has been selected according to this law of purifying and sacrificing (or justification and sanctification), then the special call to change nature by sacrifice, termed our high calling, heavenly calling, etc.--will cease. (485:2-8.)

3. "The report from Bro. Seagrim, who for some six months has been traveling among his fellow countrymen, the Swedes, preaching the "Glad tidings,' will be of great interest to you all. Our brother has only seen these beauties and harmonies of the Word about a year, but the seed seems to have found good ground--prepared--in which it is bringing forth much fruit; as already he has been instrumental in helping about 200 out of darkness into this marvelous light, wherein we stand and rejoice in hope of the glory of God. Of course this means 200 preachers of 'this way' among that nationality." (487:2-3.)

4. I find some infidels who, hearing the truth, are beginning to think the Bible is true, and some have accepted the truth and are telling the good news to others, showing that the Bible is reasonable when understood." (488-7; Bro. Seagrin's letter.)

5. "The established ministers, called orthodox, sometimes oppose me and would hinder me from preaching if they could, but the Lord opens up some place, and the truth hungry are fed and rejoiced." (488:2-5; Brother Seagrin's letter.)

6. "We have dealt with this subject at the greater length because we believe

that this, which now assails those of 'this way', is but a ripple of the mighty wave of unbelief in the cross of Christ which is even now beginning to sweep over the entire nominal church." (496:2-3.) (Comment: the Pastor was persistent in defending the doctrine of the ransom, no matter in what form the error assumed. This was true of his whole ministry.)

1. "These same feet as representatives on earth of the entire body, are to pour out the seven vials, or be associated more or less directly with the judgments coming." (498-top.)

2. "The messsengers are now nearly all out (written June, 1883) and already the smoke, or confusion in the church is considerable." (498-2)

3. "The unfettered, the overcoming class have nearly all gone forth, we believe now. (Written in June, 1883.) These do not require the plagues since the truth has made them free. This little flock by no means constitutes the house of God. No, the house of God--the household of faith--is a large class, the majority of whom are still in the nominal church, fettered by its creeds and dwarfed by its worldly conformity. For their sake--that they may be brought into the liberty of the sons of God, even thru great tribulation (Rev. 7:14)--we are told that 'judgment must begin at the house of God.' They must be liberated first, and the overcoming class shall be the instruments in striking off the shackles of error. The plagues are really blessings in disguise, just as an amputation is a blessing tho a trying ordeal of suffering to those who require it." (4985; written June, 1883

4. The pouring out of the 7 plagues is covered in the article entitled The Seven Last Plagues, starting on reprint page 497, written in June, 1883.

5. "Again from our standpoint we see that the special work of separating from the world, and from mere believers a peculiar people to follow in the footsteps of Jesus, and thus to become 'joint-sacrifices' and joint-heirs with Him, is ended; and it only remains to encourage and assist the living members of this peculiar people, to persevere in the fulfillment of their consecration vows, and to testify to the world, to all that will hear, the breadth and scope of this great salvation for all mankind; that the Kingdom of Heaven is indeed at hand, not in its incipient stage, as was the case in the beginning of this age, but in its actual completeness and glory, it is even now coming into power. This special work now, finds its parallel in the special work of Jesus at the close of the Jewish age. His ministry did not aim to present the penalties of the Law, since he was about to bear that for them, but to introduce and prepare his followser to receive the blessings and favors of the Gospel age." (501-1.)

6. "Why has this little company had such a continuous feast of truth? Why does the light and glory stream down upon us in ever increasing brightness? It is because the Master has come in and girded himself, and made us sit down and has himself served us. It is because the Sun of Righteousness has arisen, and those on the mountain and on the house-tops are already bathed in its glorious beams." (506-2; W. I. Mann.)

7. "To see this evil (doctrine of divine right of kings), or other evils, and not to expose them, is to be partaker in the evil deeds, for silence is Consent." (508-1)

8. "'The drying up' will probably require years for its accomplishment." (510-3.)

9. "Each step on the shining path brings us nearer and nearer the perfect

light of day, nearer to the perfect appreciation of truth in all its parts and relationships--the whole truth." (512-12; written Aug., 1883.) (Comment: this described the harmonization of the Bible that we possess today.)

1. "Let us glance backward a few years and trace again our guided footsteps in this shining way; we all need the encouragement which such manifest leading of the Lord affords." (512-2 to 4; written Aug., 1883.) "So short a time ago as 1870 we saw, in addition to the first principles of the Gospel, only the two bare facts--the Lord's second coming and the Restitution--and these but vagely; for tho we saw restitution taught in Scripture, we were much in doubt as to the comprehensiveness, questioning often whether it would include all the billions of the dead whom the god of this world had in the present life blinded. And concerning the Lord's second coming, while we realized that he is no longer a man, but is now the new creature--the express image of the Father's person--a quickening spirit, yet we failed somehow to make a proper application of this to his second coming, and unthinkly and ignorantly, rather expected his coming to be as a glorious man than as a spiritual being. It was not until about 1874 that these things became clearer, so that we realized that when Jesus should come, it would be as unobserved by human eyes as tho an angel had come; and that it could be known only by some miracle, by some manifestation or demonstration." (512:2-last.) "About the same time the completeness of the Restitution to be brought about, came clearly to our vision. It was in this way: we had seen the various Scriptures which spoke of the Sodomites' return to a former estate (restitution), and Israel's return at the same time, and how all the families of earth were to be blessed thru Christ, when he should take his great power and reign, etc., etc. But all these failed to convince us of restitution for all, because we could see that God could in perfect justice, take away the lives he had given--could entirely blot men out of existence as easily as he could bring them into being. And we felt much inclined to believe that many of the dead billions would never be brought into existence again, until we came to see more fully the value of the Ransom Price given for our sins, 'and not for ours only, but also for the sins of the whole world.'" (513-1.) (Comment: how humble and honest the Pastor was in relating these facts--such a contrast with some modern religious leaders we know of today.) "When we came to scrutnize God's dealings, we found that He showed no mercy on sin, but injustice condemned it and executed the penalty of death against all; that justice must be fully met and fully satisfied, before mankind could go free from that death penalty; and that God's mercy was displayed, not in opposing and setting aside his justice, but in providing a Redeemer or ransom price which fully met all the claims of His own just laws against us. This convinced us that the various Scriptures which predicted the saving of all men from the curse--death--meant literally all they said. That when Paul said, 'He gave himself a ransom (antilutron--equivalent price) for all' (1 Tim. 2:6) it involved the necessity of a release from death of all who were thus bought. It gave a depth and scope to many Scriptures, such as Rom. 5: 18, 19: 'By one man's sin came death upon all; and by our Lord's righteousness and obedience unto death (our penalty) comes life to the same all; for as thru Adam all die, even so by or thru Christ shall all be made alive. (1 Cor. 15:22) Thus our faith in the ransom that it was an equivalent price for all was the rock into which entered as an anchor our hope for a 'restitution of all things.'" (513-2.) "Next our attention was drawn to the subject of Time of our Lord's coming. Before this we had strenuously ignored time, partly because of its being made so much of by 'Second Adventists' and because of the frequent failures of their expectations. Moreover, the fact that they claimed the destruction of the world to be the impending event and used the periods of time mentioned in Scripture to mark the time of that destruction was another reason why we were disposed to ignore the subject of time. Their erroneous theory of the destruction of the world cast discredit

on the time which they associated with it." (513-3.) "When, however, the manner of what he is--a spiritual, and no longer a human being--then we saw that our Father had provided TIME in the Bible, that thus we might know, or see with the eye of our understanding, what we could not see with our natural eyes--viz., the Lord's presence. A careful study of times and seasons taught in Scripture convinced us that the Lord was due to be present in 1874, and other time teachings of the Word showed that in the spring of 1875 the restitution of all things was due to commence." (513-4.) "This conclusion was rather startling, and surprised us thoroughly. It would have seemed so much easier to believe had the prophecies pointed twenty years ahead and shown us that then Jesus would come--be present and do a separating work in the nominal Church, and during a time of trouble should so order the truth that it, as his word, would smite down evil and error of every form, including 'the kingdoms of this world,' under 'the prince of this world.' We reexamined every point carefully and every part fitted to every other with a completeness that bore the stamp of truth, and with a strength which testified that the calculations came from and were the testimony of God's chronometer." (513-5.) "Very cautiously every expression of Jesus and the Apostles and Prophets was scanned, to see whether their testimony would correspond. Gradually we found them, one after another to be in fullest accord; for instance, Jesus' words (Matt. 24:37), 'as the days of Noah were, so shall also the coming of the Son of man be.' Examining this passage we found that the word coming does not convey the proper meaning. The Greek word Parousia signifies PRESENCE--that the person has arrived, and is no longer in the act of coming. Another text we will mention (1 Thes. 5:1-5): 'Of the times and seasons, brethren, ye have no need that I write unto you, for yourselves know that the Day of the Lord so cometh as a thief in the night (stealthily, quietly), and when they (the world) shall say, Peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall not excape. But ye, brethren, are not in darkness that that day should overtake you as thief; for ye are all children of the light." The children of light walk in the shining path enlightened by the Lamp--the sure word of prophecy, from which the light shines out, showing them that the time is fulfilled, that the harvest and its events are commenced, and that the Reaper is present in his day--the Day of the Lord." (513-6.) "(The Millennial Day-Dawn will contain these various TIME PROOFS. It is being prepared as rapidly as other duties will permit.)" (513:2-1.) "Engaged in searching and teaching thus, time sped on till 1878 had come. While our previous leading into truth was blessed and sweet, yet since 1878, has come the richest feasting and most blessed growth in favor and knowledge--for it is since then, that the Lord has given us to see the deep things of God, at some of which we shall now glance briefly. All having been published, and being fresh in your memory, it is needless to now treat them in detail." (513:2-2. Comment: the following shows what the Pastor considered as the "deep things." "(1). It was there, that our 'Lamp' showed us that the nominal church was cast off from favor, spued out from being the Lord's mouthpiece, and from that time the message has been freely given, 'Babylon is fallen! Come out of her my people.' And as we look at her present condition of decay and falling, looking back we see that she began to fall at the time indicated on the prophetic dial." (513:2-3.) "(2) Next the rays of divine illumination fell on Rev. 12 and 13, opening up before us, with marked clearness of detail, the history of Papacy--the Beast, and Protestanism its image--and the great control these would possess in the Church, ultimately causing the masses of the Church to mark or name themselves so as to indicate a support of their claims and systems; and prohibiting and forbidding the right of buying and selling--the free exchange of truth--by those who do not recognize these systems. This left no doubt as to the mind of the Spirit toward those systems here termed the 'Leopard Beast,' 'the two-horned Beast,' and the 'Image of the Beast,' and their ultimate destruction by the bright shining of truth from the present

(Over)

one. This in turn helped us to appreciate more clearly that an important part of the overcoming expected of us, is to get free from the binding and blinding influences of these systems--as shown in Rev. 20:4." (513:2-4.) "(3). Following this, came light upon the short bed and narrow cover of Isa. 28:20, which we saw was the uncomfortable and unsatisfactory creeds in which a babe in Christ might, but a developed man could not stretch himself or find any rest. All who are 'weaned from the breasts' and are no longer babes in Christ (V. 9), to these God will teach his doctrines and then they will speedily get out of the short trundle-bed creeds, and, instead of vexation, find rest in the liberty wherewith Christ makes free." (513:2-5.) "(4). Then the bed of Luke 17:34 was seen to be the same as the short one mentioned by Isaiah, and the shining of the one cast light upon the other and its surroundings. Thus we saw that the one taken and the other left in the presence of the Son of man, referred not as we had once supposed, to a change from natural to spiritual bodies but to a translation out of the domain or kingdom of darkness into the light and liberty of the kingdom of light: in short, to the gathering of some out of short creed-beds to follow the Lord, and the leaving of others in their uncomfortable position." (513:2-6.) "The same ray of light, shining on the connected statements, showed those grinding at the mill to represent teachers seeking to prepare food for the household of faith--some of these will be taken, others left to grind on at the unsatisfying husks and chaff. The taken ones went--where, Lord? Jesus answered, 'Wheresoever the body (carcass--food) is, thither will the eagles be gathered together,' Thus we see that the class gathered in the presence of the Son of man--in the day when he is being revealed (v. 30)--will be gathered to the real food--to a satisfying portion. And all the saints whom the truth has called out of the short bed and from grinding the husks of human tradition, to the heavenly food now provided for us, can truly say, it is 'a feast of fat things.'" (513:2-7.) "(5). While it is difficult at such a feast to decide which is the richest food, yet we believe that what we are now about to mention is of all the food the best, viz: The appreciation of the sacrifices of Leviticus--especially of the Day of Atonement for sins, as pictured in Lev. 9 and 16. Nothing ever showed us so clearly the necessity and value of a sacrifice for our sins, and not for ours only, but also for the sins of the whole world. We feel confident that no one who has a clear understanding of the details of these sacrifices for sin, can ever question the ransom. Here is clearly shown the sacrifice of Jesus as the bullock and the 'little flock' who follow him, represented by the Lord's goat. Nowhere else is our share with our Lord in the work of sacrifice 'filling up that which is behind of the afflictions of Christ' (Col. 1:24) so clearly shown. But we need not tarry with this topic--you have it in detail in the Tabernacle pamphlet, which we trust you have not only read, but studied in connection with the Scripture." (513:2-8.) "(6). Shining thru this appreciation of the sacrifices for sins, came greater light upon a number of subjects related to the fellowship of the 'little flock' in Jesus' sufferings. We saw a greater depth in Baptism, and as the light from Leviticus shone upon Rom. 6:3-5, we saw that Baptism into Christ, by baptism into His death, meant much more than an immersion or burial in water, tho that is a beautiful figure and symbol; appropriate as an outward sign or symbol of our consecration to death as sacrifices with Christ. And looking thru this open door we saw the meaning of being dead WITH Christ that we might also live WITH him--suffering with him that we might also be glorified together--having fellowship (or part) in His death that we might have fellowship also in His resurrection." (514-1. Comment: all this shows the exalted heart condition of the Pastor and his love for the Redeemer.) "(7). Following now in order, came light to discern the difference of natures--that animal or earthly beings, were distinct and separate every way from spiritual or heavenly beings: that while both were bodily conditions, yet as explained by Paul they are distinct and separate, one earthly, the other heavenly. 'There is a natural (animal)

body and there is a spiritual body.' (1 Cor. 15:44) Thus we saw that as there are various orders or grades of earthly creatures--beasts, birds, fishes and the chief of of all these man, yet each is a distinct nature. So also on the spiritual plane, there are various orders or degrees, the chief of whom is Jehovah; yet those on the spiritual plane do not blend, hence the angelic nature never will develop into a divine nature, because they are distinct and separate natures, even as man and fish are separate natures." (514-2.) "We are aided in seeing this by the light from Lev. 16; for in it we saw that those who sacrificed surrendered a human nature (represented by the bullock and goat) to partake of a new nature (represented in the Priest); this being in harmony with much of Paul's testimony concerning the same class of sacrifices, that as the natural man perished or was sacrificed, they were developing as 'new creatures.' The transformation at first being merely a mental one--from a natural or earthly mind to a heavenly or spiritual mind--from a natural or earthly mind to a heavenly or spiritual mind--will at the resurrection be complete, for then the new or spiritual mind will be joined with a new or spiritual body--thus completing the change now begun from animal to spiritual beings. But this change of nature we saw was not designed for all mankind--no, only for those who sacrifice the human nature with Jesus, that they may gain a promised share with HIM, in life as spiritual or heavenly beings--highly exalted, not only above the human nature, but also above angelic nature. For know ye not that when exalted we shall judge or govern angels, and be joined in heirship with him who has been made so much better than the angels?" (514-3) "(8). Then came--'The narrow way to Life,' and we saw as never before the meaning of Life--Immortality--and the narrowness of the way which leads to it. It is narrow; there is no room to lug along worldly hopes and ambitions; it is steep and rugged, and every step is a denial and sacrifice of the rights and comforts of the human nature. The steps in this narrow way are not merely conflicts with sin. No, that may be done anywhere by the justified only, as well as by the sanctified, and all who enter this 'narrow way' have already been justified from all sin in God's sight by the ransom price given by Jesus. On the contrary, the steps are of sacrifice: sacrificing those things to which as men they have a right." (514-4.) "As the steps are very difficult ones, which few would ever find, and fewer yet would care to walk in if they did find them, so it is but reasonable to infer that the prize at its further end is of wondrous value. The prize is Life--not merely existence, but Life in the superlative degree--i. e., independent of all conditions, as God has 'life in himself,' and not dependent on surrounding circumstances and elements. Life in this degree belongs not to angelic or human nature, but to the Divine nature only. And the fact that the narrow way which few find, leads to this Life, proves that on it is the class who seek for 'glory, honor and immortality,' and to whom are given 'exceeding great and precious promises, that by these they might become partakers of the Divine nature.' (2 Peter 1:4.) With joy we saw too, that tho few find this 'narrow way,' and few would gain that prize of life--immortality--yet these few were to be the instruments of God in the restitution of human existence to the WORLD, which, if used in harmony with God's will, may be everlasting existence. (514-5.) "(9). With the light shining from a betyer appreciation of the distinctness and separateness of human and spiritual natures, we soon began to see clearly the two phases or parts of the kingdom of God--the spiritual phase composed of Jesus and His Church over all and above all, and the earthly phase composed at first of Israel after the flesh, restored to favor and ruling and teaching men as the earthly representatives of the spiritual kingdom, and gradually gathering into union and harmony with it all the families of the earth, except a few incorrigible ones who shall be destroyed." (514:2-1.) "(10). In turn, this discernment of the two parts or elements of the one kingdom, led to the appreciation of

(Over)

many Scristures previously obscure, and enabled us to see how Abraham, Isaac and Jacob, and all the prophets, would be in the kingdom of God (human phase), tho having lived and died before the Spirit-dispensation began--before the narrow way to LIFE was opened up by Jesus our Guide and Forerunner in it." (514:2-2.) (Comment: what a contrast is our understanding of these matters as compared with the confusion in the nominal systems. Perhaps we never realized how our Pastor was led into understanding gradually.) "(11). Next, light flashed out upon the words of Jesus (Rev. 2:11). 'He that overcometh shall not be hurt of the second death.' Never before had we realized that we are called to go into the second death, but promised that it should not be a permanent injury or 'hurt.' Now we saw that what is termed the first death is the Adamic death, which would have been the utter end except for the ransom given, which brought all out of its grasp and control. The actual recovery of mankind out of death (i. e., restitution) awaits for its accomplishment the glorious reign of Him who 'bought us with his precious blood.' But now we are told to reckon ourselves free from sin and pure, and to reckon ourselves freed from Adamic death, which is the penalty of sin. Thus one death is in the past to us, and this reckoned-restored life we present to God asking that our justified humanity be permitted to share death with Jesus' spotless sacrifice. This would be our second death. First we were under and in Adamic death, but were lifted (by faith) out of that death that we might become dead with Christ." (514:2-3.) (Comment: The subject of the second death was imperfectly understood at that time, and shows how it is possible to reason logically on certain Scriptures and be mistaken. This shows the importance of taking ALL Scriptures into consideration if we are to arrive at correct conclusions.) "Hence tho death came to Jesus but once and was his first death, to those who become dead with him it is the second death, because Jesus was not in the Adamic death while we were. But the overcomers shall not be hurt of the second death. Ah, no; they will be greatly blessed by it, for if they thus become dead with Him they shall also live and be glorified with Him (Rom. 6:8 & 8:17)." (514:2-4.) "But to all who enter the second death as a punishment for their own wilful sins, after being enlightened by the Spirit of truth and not as justified sacrificers with Jesus, it will be a great hurt, a severe loss, the loss of all hope, the extinction of all life, in which there is no hope of a resurrection; for Christ dieth no more; and for such there remains no further share in the sacrifice for Adamic sin, and which released from Adamic death (Heb. 10:26)." (514:2-5.) "(12). Next we saw that the living members of Christ--those that are alive and remain in the presence of Christ--these have a special work to do, in introducing the present King. We had long since seen that among the many figures used to represent the union and fellowship which exist between Jesus and his Church, one of the most forcible is that which represents all as one person, Jesus the head, and the Church the joints and members of the body. In this figure the last members would be the feet; and while there has been a hand and foot class all along in every age of the Church, yet of the Church, as a whole, the last members are the feet. Hence if we have the right appreciation of the Word, the living members are the feet of the anointed body--the Christ." (514:2-6.) "And just in harmony, we here found the Prophet testifying, 'How beautiful are the FEET of Him that bringeth good tidings of good. . . that saith unto Zion thy God REIGNETH'(Isa. 52:7). We found not only that the living saints were the feet class, but that we were making this very proclamation to Zion as foretold by the Prophet, saying, 'Thy God reigneth'--the Lord is present --the Kingdom is being set up and is beginning, in its own quiet way, the breaking in pieces and consuming of every opposing thing." (514:2-7.) "(13). About next in order came, 'The blessed dying,' mentioned in Rev. 14: 13, and we saw for the first time that the evidence is clear that all who become sacrifices must die. The difference between those who remain unto the

presence of the Lord and those who 'fell asleep in Jesus' previously, being that we shall not sleep. The overcomers in these days of his presence will not sleep, for in the very moment of death they 'shall be changed' from human to spiritual beings. Hence, 'Blessed are the dead who die in the Lord from HENCEFORTH; yea, saith the Spirit, they shall rest from their labors, but their works follow with them." (514:2-8.) "This in turn led to the appreciation of Psa. 82:6, 8: 'I have said, Ye are GODS; all of you children of the Highest: but ye shall die like MEN.' This was confirmatory of what we had seen of the distinctness of nature between men and the 'new creatures,' beteeen human nature which we have from Adam, and the divine nature promised to those who follow the captain in sacrificing the human nature." (515-1.) "Of the light shining during the past year--on Revelation, on the invisible things of God, the increasing evidence of the presence of Christ both in the condition of the Church, and the continued preparation of the world for a conflict, by uniting into societies, is fresh in your memory. Also the evidence presented of the credibility and authenticity of the New Testament Scriptures, called out by the claim of some that they were as competent, and better able to understand and express truth than the Apostles. Also the discussion in all its phases of that important question, 'Whose Son is He?' We found no lack of evidence that he was the Anointed Son of the living God, and that his life was 'from above,' and came thru the sin and death-tainted line of Adam. We thus disproved the claims of some who asserted that he was the son of Joseph; and not only so, but proved that, if a son of Joseph, he would have been of the line of Solomon, and hence not the heir to 'David's throne,' since the promise to Solomon was on condition of loyalty to God, and he was cast off, that the true heir should come by another of David's sons--Nathan --from whom Mary descended. (Comment: this was written in August, 1883 and was material which the Pastor would use in writing the Fifth Volume written six years later, in 1899. As we study this history, we are able to spot material that was used later in the Volumes.) And with many truths has the Lord fed us, making very clear, we trust, to all the little flock that the basis of all the hope to the Church or the world is the favor of God exercised by and thru a Redeemer and a ransom price. (Comment: this was the central thot of the Christian religion that the Pastor grasped so clearly and which he emphasized in his ministry from first to last.) Lastly, we have seen that the 'Arch-angel'--the chief messenger of Jehovah--is now our highly exalted Lord of all, the Redeemer of the world, the Head or Bridegroom of the Church." (515-2.) "And now, commencing another year, we trust that it will refresh and strengthen you all, to look back at the way that God hath led us." (515-3.) "'He leadeth us; oh, blessed thot'!" (515:2-1.) "What better evidence could we have that we are on the shining way to perfect Day, than by glancing back. Ours has truly been a shining path--shining more and more. Each new ray of light has added to, instead of contradicting that previously received; and thus we may expect it to continue until the full blaze is reached--when we shall know as we are known--if we continue to follow humbly the Master's leadings'" (Comment: wouldn't the "full blaze" be beyond the vail?) (515:2-2.) "Truly, this is not only an evidence of the Lord's leading but His presence, for thus he told us it should be, when he would come and knock; blessed would be those who would be watching and open unto him immediately-- He would come in to them and cause them to sit down to meat (food--refreshing and strengthening truth) and come forth and serve them (Luke 12:37 and Rev. 3:20)." (Comment: we think the strongest proof of the second presence is the Harvest truths contained in the Volumes, the Reprints and other writings of the Pastor.) (515:2-3.) "We would not presume on past leading as a proof of leading during another year now beginning, but would keep in mind that as the natural branches were broken off because of boastfulness and unbelief, so we should be in danger if we ceased to 'hold the head' in proper reverence.

(Over)

But by the grace of God we start upon another year trusting the same promises, that 'He that seeketh findeth, and to him that knocketh it shall be opened.' We shall expect more meat in due season from the Master who is feeding us--yet doubtless there will be trials and testings of courage and faith, to see whether we have made proper use of the meat already given us. (Comment: and as time went on there was much more truth such as more accurate understanding of the covenants in later years.) Beloved, let us give more earnest heed, lest at any time we should let those things slip; but, laying aside every hindrance and weight, let us, afresh with vigor, lay hold upon the great hopes set before us in the Gospel--glory, honor and immortality--the divine nature." (515:2-4.) "Let us bear in mind that the Presence of Christ, and Whose Son is he? were the tests at the first advent, and over that stone the fleshy house of Israel stumbled, as now in His Presence a second time, the same questions are asked and discussed, and over the same stone now present in the path many are falling, for 'He shall be for a stone of stumbling and for a rock of offence to both the houses of Israel.' (Isa. 8:14; and 1 Pet. 2:5-8)." (515:2-5.) (Comment: this is the end of the article containing important information on the history of the Pastor's ministry and the Harvest Message. We shall now proceed to other facets of this history.)

1. "From conviction I became a Baptist; afterwards in 1845 or '46, George Storr's sermons were a great theological revolution with me." (515:2-7. From a letter written to the Pastor in August, 1883.)

2. "Whatever of error the nominal Church has held, this kernel of truth--redemption thru the precious blood of Christ--has so far been maintained and widely heralded, tho its mixture with error has greatly hindered its proper reception. Not only has the living teacher gone forth as a herald to ever nation, but the Word of God, printed in every language, has been scattered like autumn leaves." (516:2-1.)

3. ". . . and who were actually justified by faith but who never consecrated themselves as living sacrifices to God and thus rejected the news of the high calling. . . " (521:2-4. Later this would have been expressed as "tentative justification.")

4. "The Tower goes into over 10,000 families monthly, and tho some in those families bitterly oppose it, it is steadily commending the truth to the consecrated, and hundreds of hearts and hands are daily contriving ways for spreading its message of justice, wisdom, power, and love, of our God." (522-6.)

5. "The Tower goes monthly to about 800 ministers of various denominations, and some take it in secret and send us the names of fellow ministers to whom to send sample copies, who would not be known as the sender; and some preach long and loud, against the glad tidings, yet the truth is spreading and is affecting directly and indirectly to some extent the utterances of probably one-third the pulpits of this land and many in England. There is no resisting it; for it is of God. The King is present and is leading his truth, long trampled in the dust, to certain victory." (522-7.)

6. "As an illustration--we refer you to the words of Albert Barnes, quoted in another column. These prove that what he knew of God's character as revealed thru nature and in our Lord Jesus, had won his heart, so that, in comparison, the errors of that man-made theology were irreconcilable." (524-2,

7. ". . . for all men have been judged once already; for it is appointed unto men once to die,' that is, one judgment.'" (527-4; J. C. Sunderlin.)

1. "But he who in this present age having died, with, or in Adam, is awakened of the Spirit and consecrates himself to death with Christ (this would be his second legal death), is not hurt of it, for he shall 'find it' again in the first resurrection. (Mark 8:35; Rev. 2:11; 20:16)" (528-1. J. C. underlin.)

2. "After Death the Judgment"--article by the Pastor to refute Bro. Sunderlin's interpretation. (528.)

3. "The Bride is to make herself ready; and just at the present moment (written Sept., 1883) when the last touches of adornment are being put in preparatory to the wedding, every member's service is required in this all-important present work." (534-3.)

4. "It is too late now to expect fruit for this vintage from new slips, but you may be of service to the older fruit-bearing branches by tearing off some of the old withered leaves, and thus letting in the sunlight of grace and truth with power to ripen their fruit." (534-4.)

5. "Here a little and there a little, Babylon and her walls of error is crumbling before the truth." (537-1.)

6. An apt description of the various pens in the nominal church--A Parable. (538:2-1 to 7.)

7. "Of these the very broadest estimate that could be made with reason, would be that less than one billion were Saints of God." (544-5.)

8. "It is his glorious presence as a reaper (Rev. 14:14) of his ripening harvest, whose sickle of truth is now separating the true from the false, and the matured from the immature wheat." (547:2-1.)

9. "It cannot fail to give pleasure to each one who has contributed even 'two mites' to the fund which published these sample copies, that they have helped to preach the 'glad tidings of great joy' among over 20,000 Swedish brethren and sisters." (547-5.)

10. "And yet we realize that many of our readers will feel, if they do not express it, a wish that the Tower would confine itself to teaching 'The love of God,' 'Restitution,' etc., and occasionally touch upon and condemn profanity, or intemperance and not talk so much of entire consecration, sacrifice and self-denial. To this we reply, that the mission of the Tower is specially to the 'little flock'--to aid those who are consecrated to sacrifice. To those of its readers who are fully consecrated, its words of council, reproof, and exhortation are directed." (548-4.)

11. "We desire to do our duty and to warn the flock against selfishness, our greatest enemy (Ezek. 33:6, 7). Each one who is running the race for the great prize of our high calling should look the issue squarely in the face, and ask himself the question, What am I sacrificing?" (548-6.) (Comment: the whole article is a strong exhortation.)

12. "I endeavored to persuade him to expect the mystery to be explained. Said he: 'O bring me anything. I want the best the Lord gives. I know God is love and I hate this Hell doctrine! The minister in a little church here is in a quandary: he is a thinking man, only he is in the 'iron bedstead.' Please send reading matter, if possible--these two at least feel their need.' Yours in Christ, _____and wife, Chicago, Ill." (549-2.)

1. "Hamilton, Scotland. Dear Brother in Jesus:--Since writing you on the 26th ult. I have received Food for Thinking Christians, and I beg to say that I never in all my life read any book with the same relish. 'Praise God from whom all blessings flow.' I have got such a blessing from it that it is like a new conversion to me. I cannot tell you how it has filled my soul and rapture and thanksgiving to God.' . . " (549:2-1.)

2. "It seems evident that Paul saw clearly the very same things shown to John in symbolic visions--called Revelations--the present unfolding of which (because now due time) is shedding such an effulgence of light upon the entire world and plan of our Father." (551:2-7.)

3. Article--Our Lord's Presence by J. C. Sunderlin. One sign is the preaching of the good news in all the world--then shall the end of the age come. (555:2-top.) An evil servant will be saying "My Lord delayeth his coming." Two individuals are saying this. (555:2-1.) Some are disputing his presence which is another sign. (555:2-2.) Another sign--"The elements are already taking fire, the friction between the contending moral andsocial forces is so great. The morning of the day of the Lord is cloudy, and thick darkness veils the face of nature, and only those who have light can see, and not until high noon will every eye be able to see (perceive, understand) that he is present. . . " (555:2-4.)

4. "According to John's experience, we should expect that as his reproval of Herod for having an unlawful wife (Luke 3:19) led to his imprisonment, so here, the reproof of the Church and the world for their unlawful union provokes the displeasure of both and leads to the ostracizing (beheading) of the faithful reprovers." (557:2-6.)

5. "So if we have found Elijah to represent the overcomers the 'Bride or Body' of Christ, we might reasonably infer that Elisha (Comment: notice this an inference.) is the representative of those who shall succeed the overcomers, as the Lord's mouthpiece on earth; hence our interest in his career." (557:2-8.) Then follows some supposition as to what might be meant--various dates when translation was expected. (557:2-9 to 558-2.) A further supposition regarding Elisha as representing the Great Company class after the change of the Elijah class, when they will become teachers. Some of this is "upon less firm ground." The word "may" is used. "If our application be correct." (557:2-9 to 558:2-2.) (Comment: it is extremely important to keep our thinking straight and not think inferences are in the same category as sound doctrine.)

6. "So now in his presence we not only see the evidences of the spiritual kingdom in the harvesting and sifting of the wheat, but also preparations being made for the establishment of the earthly or perfect human phase of the kingdom." (559:2-2.)

7. "We wish it distinctly understood that no arrow from this Tower is aimed at the Lord's children; neither at the weak nor at the strong. God forbid that we should wrestle with flesh and blood--especially that we should fight against our own kindred, the family of God. Our arrows are aimed at errors, not men; at systems, not individuals. We wrestle against princedoms and powers in exalted positions of influence (Eph. 6:12), chief over which is Satan." (559-4, 5.)

(This ends page 233 of our penciled notes. Lord willing, the fourth installment will be dated, October, 1977.)

HARVEST MESSAGE HISTORY GLEANED FROM REPRINTS

Fourth Installment

Correction. On line 21 of page 13 of item #430 are these words: "and came thru the sin and death-tainted line of Adam." This should have read: "and came not thru the sin and death-tained line of Adam."

1. "To this we reply as above, that against God's children we have said nothing, but against the errors which have divided them, and which keep them divided into sects contrary to the word and Spirit of the Lord. We have said something and by the grace of God assisting, we will say more, and say on, until the last of God's children shall be freed from her inchantments and bondage, and regain the liberty wherewith Christ hath made them free." (559-7) (Comment: the foregoing reminds us of the zeal and determination of the Apostle Paul in laying down his life for the Lord's people.)

2. "We are much pleased at the spirit which publishes Bibles by the million and scatters the surplus profits in cheap copies among the very poor, even tho it is more zealous in printing than in believing or teaching its doctrines." (559:2-4.) (Comment: the Pastor was always willing to give credit, a spirit which we do well to emulate.)

3. "The poor heathen will be better off to hear nothing in this age and wait for the age to come to spread the true knowledge of God, than to be confused and prejudiced against God by the usual misrepresentations of his character and plans." (559:2-5.)

4. "It is as much the duty of the body of Christ now, to point out present hindrences to growth in grace and knowledge--the teachings and theories and mighty influences of the nominal church--as it was the duty of our head to point out that the Church in his day would neither enter, nor permit others to enter the kingdom. (Matt. 23:13) The Lord help us each to see clearly the truth on this subject and help to do his will fearlessly. But may we be preserved from any spirit of bitterness and malice so that 'Speaking the truth in love, we may grow up into Him in all things which is the head--even Christ.' (Eph. 4:15)." (559:2-last par.) (Comment: some seem to think that to be truly spiritual and holy, we must live in an "ivory tower" and be far removed from all controversy and "contending for the truth." This is a serious delusion. Our Lord and Paul laid down their lives for the truth.)

5. PROPHETIC PEN PICTURES OF OUR DAY. A most fascinating and remarkable article showing the Pastor's ability to comprehend the significance of prophecies in symbolic form. (562-4 to 565-1) 562-5 to 562:2-7 discusses the "Drunkards of Ephraim" as portrayed in symbolic language in Isa. 28:1-8. Then there is a lengthy discussion of "Babylon's bad condition in doctrine" --562:2-8 to 565-1. This is an important facet of the History we are examining, and those who take the time to study this article will be well repaid for their efforts. If it were not so long, we would like to print it entire.

6. "Judgment began with the church 1,800 years ago, as Peter said: 'The time is come that judgment must begin at the house of God'--church--'whose house are we.' (1 Pet. 4:17; Heb. 3:6.) During the Gospel age the church's trial progresses, and at its end the overcomers receive the reward offered during this age. The judgment, trial, began with the Head of this 'house of God'--Christ Jesus--who was tempted (tried) in all points like as we are. So Paul, Peter, and all the church have been tried and some have not yet finished their course. . . " (569-4.) (Over)

1. ". . . that it is now our Judgment Day, and that we are being judged now, in order that we may not be judged with the world in the next age. (1 Cor. 11:32)" (569-5.)

2. "It is a wonderful privilege which the church now enjoys, to have their trial in this age that they may enjoy the exceeding great and precious reward in store for the faithful overcomers at the appearing of our Lord and Saviour Jesus Christ." (569-6.)

3. "At his first coming, Jesus redeemed or purchased the world from death; but the second time he comes to judge the world--to liberate his purchased possession from the prison of death and to give them their trial for everlasting life. 'With righteousness shall he judge the world, and the people with equity.' (Psa. 98:9.) In this judgment of the world, the saints, those whose judgment is successfully completed in this age, take part, for 'Do ye not know that the saints shall judge the world?' (1 Cor. 6:2) They live and reign with Christ during the thousand years--the world's judgment day. (Rev. 20:4.)" (569:2-1.)

4. "The year just buried (written Jan., 1884) will be one long remembered by quite a number of our readers as the one in which they first gained a knowledge of God's word and the gracious plan therein revealed." (571-2.)

5. Prophetic Pen Pictures--article starting on page 576. First sub-heading --"Consider God's Ways--Isa. 28:23-29" - Showing how God uses various methods to reap and thresh various kinds of grain. (576-1 to 9.) Second sub-heading--"Woe to Ariel (Isa. 29:1)"--"Here again the coming distress upon the nominal church is illustrated, its necessity is shown, and also God's compassion afterward." (576-10 to 577:2-3.)

6. "How differently matters appear from different standpoints. That which rejoices us as being evidence of our Lord's presence--the separating of wheat and tares, and the falling of some of earth's gigantic systems, is to others a dark cloud. That which to us is a token of dawn of the Millennial Day--the unrest of nations--the raging of the turbulent waves of the sea, are to others dark clouds which put the time of blessing afar off. . " (577-4.) (Comment: important points to ever keep in mind.)

7. "How humiliating, too, is the thot that, after all, and when (as it may seem) we have all but perfected Law, Government, and Society, the dangerous classes, and 'dissolving forces' are becoming more formidable than ever, and that the 'social revolution'--Atheistic Communism and Nihilism--may yet shake to its foundations the entire system of civilization which modern Europe has been so slowly perfecting as the highest product as the Aryan Community of nations." (Quoted from Blackwood's Magazine. 577:2-4.) (Comment: the Pastor saw all this portrayed in symbolic prophecy in the Old Testament. Confirming evidences from writers not identified with the study of the Bible, must have been very gratifying to the Pastor.)

8. "Happy delusion! fond dream of statesmen and philantropists, how rudely they have been swept away!" (Same as above, par. 5.)

9. Here is a quote from Blackwood's Magazine showing great fear for the safety of European civilization: "'Nor are the signs of trouble all external, or confined to the attack of State upon State, or of race upon race. Most pitiful of all is not Civilization itself upon its trial? The fabric of society, which under the guidance of Christianity, Europe has been slowly building up since our continent emerged from the dark ages,--even it--our boasted and highest achievement--is not exempt from the coming perils--and

tho we may recoil from the thot, that our modern civilization may perish as utterly as Nineveh and Babylon, of the Pharaohs, and of mighty Rome herself; still he is an ignorant man who does not know that in the garden of the world, there are no plants of perennial growth,--and a blind one, if he does not mark how widely the red fires of destruction already smoulder, --threatening to burst forth and consume our social civilization, the stately fabric of European society.

"'Is it possible to conceive a greater contrast than that between the Europe of 1851 and of 1883? Again we ask, What does it all mean?

"'Viewed in the most practical of fashions, what does it imply and forbode? An English philosopher has suggested, as a possibility, that a whole nation may become insane at times even as individuals do. And there is not a little in history that supports such a conjecture. Yet hardly a whole continent, or, even, as it now appears, a still larger mass of the varied population of the globe! But even assuming a well-nigh universal insanity among the humen race, as the explanation of the present startling phenomena, at least be it remembered that it is an insanity of war, and one which is only too likely to lead to and end in, a stern, and an appalling reality.'" (Comment: does not World War I and World War II fit this picture, along with Hitler's crushing of 6,000,000 Jews? And the process still grinds on!) (577:2-9 to 578-top.)

1. An article entitled GROANING CREATION reads as follows: "The Rev. Robert Laird Collier, formerly a prominent minister in Chicago, but now a resident of England, in a letter to a Chicago daily paper says, 'England is panic-stricken. Dynamite, dynamite, dynamite everywhere. The queen dare not move from Windsor Castle, which is doubly guarded, and the public for the first time in years are debarred entrance upon these royal precincts. You have heard of the arrests in Birmingham and London of the men who have been manufacturing nitro-glycerine in such large quantities, and who have been caught just in time to save London from wide-spread and horrible disaster. But you have not heard across 4,000 miles of land and water the echo of the feeling in England. The feeling is complex. The public press suppresses this feeling, as it deems, in the interest of social order. All sober-minded persons look upon this Fenian plot to carry on assassination wide-spread, with detestation and horror. The full power and penalty of the law must be used and enforced. All this goes without saying. But the dominant conviction is that we are just at the beginning of a European political and social revolution. The old regime is drawing to its close. It is given out, that never again will a crown be permitted to be placed upon a head in Europe. Men who are sober and prophetic as was Isaiah, solemn and as pathetic as was Jeremiah, call the world to order, 'Halt!' All along the lines these men are shouting 'Halt!' (Comment: now the whole world is seething in unrest--revolution everywhere and the spirit of anarchy actuating many.)

"'Education, steam, electricity have introduced man to man all over Europe. Man is in solemn conclave. In London--in its streets, its clubs, its galleries, among all sections of society, men are propounding questions in social statics that no philosophy can answer, except just one: Social revolution!

"'The wrongs of Ireland are venerable and heinous. England has been strong and confident. The wrongs of Ireland have been recognized and redress promised. As far back as 1842 a royal commission reported to parliament in favor of certain reforms in Ireland. Bill after bill has for forty years been introduced looking to reformatory legislation, and they have either been defeated or dropped.

"'Englishmen own Ireland. These few thousand land owners have up to now, exacted every farthing of rent in good years and bad years, and have spent their money in England. Ireland has been villianously governed and socially ill-used. So to the end, would Ireland have been governed and ill-

(Over)

used had she not made her voice heard in the land. But really the Irish question, momentous as dynamite is causing it to be, is but a small factor in the general European revolution. (Comment: the Pastor recognized in these expressions of worldly writers, the rising winds and lashing waters of the coming great storm. The Irish and British clash is still festering in this year 1977.)

"' Within gun's reach of Buckingam palace men and women are dying, not figuratively, but actually--of starvation. What redress have the people? How can they make themselves heard? Parliament is the legislature of the rich, and men who oppose these venerable wickednesses are counted as eccentric, as agitators, as dangerous.

"' There is no newspaper of influence in London, if in England, that raises its power against these legislative wrongs. The tongues of the platform, and the press, and the pulpit are bribed by social considerations.

"'Dynamite is horrible. Assassination hideous. These are the ways that men are making themselves heard. The press, the platform, the pulpit are closed to their cause.'" (Comment: today these conditions are spreading over the whole world.) (578, top half of page.)

1. ". . . so those who are found ready and watching at his second appearing, shall likewise discern his presence and become coworkers with Him in introducing the new dispensation of the Millennial Age, and not only are these to be coworkers in introducing the new dispensation, but as soon as they learn of the special work of the hour, they are engaged with him in completing the harvest work." (579:2-1.)

2. "As the wife is the glory of the husband, so the Bride is the glory of Christ, for we are to be 'partakers of the glory that shall be revealed,' (1 Pet. 5:1, 10); and as the 'glory shall be revealed in us,' (Rom. 8:18), we know that Christ could not come in the glory of his kingdom (church) until he has first gathered it from the world. And in harmony with this thot, we read--'When he shall appear, we also shall appear with him in glory.' (Col. 3:4." (579:2-4.)

3. "They (the trumpets) are each said to sound, and Sir Isaac Newton, Clark and all commentators of note agree that 5 or 6 of these trumpets are in the past. They have been fulfilled in events upon the earth, each covering a period of time. They certainly must sound before the resurrection, for that is under the seventh." (580-1.)

4. "That it (the 7th trumpet) covers 'the great day of his wrath,' the time of judgments upon the kingdoms of the world and of the pouring out of the 'seven vials of God's wrath, and the time of trouble such as was not since there was a nation' seems more than probable, for we are told in the same sentence of the wrath of God coming on the nations." (580-2.)

5. "That work was not general, nor for the world. Jesus confined their (the disciples') labors to Judea, and the work to them (Israel) did not entirely cease until the end of the their harvest, A. D. 70." (580-5.)

6. "There must come a time, then, in the end of this age, when the reapers will be doing some sort of separating work in the Church. That we are now in this harvest we have abundant proof, and yet as in the harvest of the Jewish age, the mass of the church and the world are wholly unconscious of it. The separating work is accomplished in both cases by the sharp sickle of truth and the spirit of sacrifice." (580:2-1.)

7. "We call ourselves simply Christians and we raise no fence to separate

from us any who believe in the foundation stone of our building mentioned by Paul: 'That Christ died for our sins according to the Scriptures'; and those for whom this is not broad enough have no right to the name Christian." (585:2-top.)

1. Prophetic Pen Pictures continued--"The Sealed Book--Isa. 29:9-14."--of tremendous interest, showing the Pastor's ability to understand symbolic prophecy. (588-7 to 590-top.)

2. Article: FLIGHT IN WINTER--touches upon conditions in the Nominal Church and our duties, by J. C. Sunderlin. This article is worthy of careful study being a part of the History we are considering.

3. SPARE NOT, a short article by H. G. Guinness which reads as follows: "The Christian Church as a witness for God in the world has failed, like the Jewish nation, and became apostate. There is a little flock, there is a true Church, but its members are scattered abroad and almost invisible in the great Babylon; they are the seven thousand who have not bowed the knee to Baal; they are called, and chosen and faithful, who follow the Lamb; they are those who have turned to God, from idols, to serve the living and true God, and to wait for His Son from heaven; they are those who have not the form only, but the power of godliness; those who keep themselves unspotted from the world, and overcome thru faith. They are found in every section of the professing church, and the Lord knoweth those that are His--'They shall be mine, saith the Lord of hosts, in the day when I make up my jewels.'

"But for the rest--for the vast professing body which bears the name Christ, it has not continued in the goodness of God; it has turned his grace into licentiousness; its sentence is gone forth, it must be 'cut off.' The long-suffering of God has been abundantly manifested; it is right that his holy severity should be again revealed. The professing church has long been unworthy of the sacred name it bears, and of the high and holy responsibility of becoming God's witness on earth, which belongs to it. It is time it should cease to hold the position it has so fearfully forfeited. Instead of being the instrument of spreading the truth of the Gospel among men, it is the worst hindrance to their attaining that knowledge of God, and of Jesus Christ whom he has sent in which life eternal lies. Like the Pharisees of old, it stands as the great obstruction, neither itself entering the kingdom, nor suffering those who would to enter in. The name of God is blasphemed among the nations, by reason of the corruption of the professing church; the light that should have been in it is become darkness, and great is that darkness! The Church is confounded with the world, and the true saints are strangers in its society. It is no longer the pillar and ground of the truth--it is the hot-bed of heresy, false doctrine, and corruption of every kind. What contrast can be more complete than that between the Church as Christ intended it to be, and the Church as it now exists in the world! An end must come to all this! Not only does the Word of God predict it, not only does our own sense of righteousness demand it, but the solemn analogies of history distinctly intimate it. Let the undeniable fact that past aposties brought down the judgment they deserved, forewarn men what must be the end of existing apostasy of the professing people of God. Babylon must fall! Great Babylon must come in remembrance before God, who will give unto her the cup of the wine of the fierceness of his wrath, for her sins have reached unto heaven and God hath remembered her iniquities.--H. G. Guiness." (Bottom page 519, dated February, 1884.)

4. "The 'Day of the Lord' is a term which, strictly speaking, refers to the whole period during which Christ will be present, or the entire Millennial Age. But it is generally applied in the Scriptures to the coming or beginning of that day; to the period of time during which the Gospel and Mill-

(Over)

ennial Ages lap, the one ending and the other commencing.

"Concerning it we read, 'The day of the Lord is darkness and not light.' (Amos 5:18.) It is 'the great day of his wrath.' This dark day is at once the closing scene of the night of weeping and the dawn of the morning of joy. . . . (592-2, 3.)

"This time of trouble comes first upon the Church, and afterward upon the world; but in our examination we will consider first the trouble of the nations during the day of the Lord. This trouble will be the natural consequences of the transfer of rulership from the Devil, who is the prince of this world, (John 14:30) to 'him whose right it is'--Christ (Ezek. 21:37). And referring to that time, it is said 'and the nations were angry, and thy wrath is come.' (Rev. 11:18)" (592-4.) "The trouble is graphically described by the Prophet: (Zeph. 1:15-18; 3:8, 9). . . So extreme is the trouble here described that the world is figuratively said to be burned up by the Lord's anger. Yet the effect is good, for after this indignation against and destruction of kingdoms, the people remain, and are so affected by the trouble that 'they serve the Lord with one consent." (592-6.) "We expect that this distress and trouble will all come about in a very natural way. Very many Scriptures seem to teach that the kingdoms of the earth will be overthrown by an uprising of the people, goaded to desperation from the sense of injustice, and seeking relief from oppression. Such an uprising and overturning, Socialists, Nihilists and Communists of today would gladly bring about if they could. Tho the Scriptures recognize wrong and oppression as existing in the governments of the nations, and foretell this to be the means of their overthrow, yet they do not authorize God's children to oppose them. They show us that some agencies not in themselves good, will be made use of in destroying p resent evil governments, thus accomplishing the Lord's purpose, tho they will not be aware that they are being so used. 'Surely the wrath of man shall priase thee; the remainder of wrath shall thou restrain.' (Psa. 76:10)." (592:2-1.) "The powers of earth will seek to make alliances with one another for self-protection, and to hide themselves from the sure-coming storm." (592:2-3.) "The Scriptures also teach that while other nations fall during the day of the Lord, the long cast off nation of Israel will gradually come into prominence and be established in the land promised to their fathers." (593-2.) (Comment: the foregoing was written in Feb., 1884, and we see this prediction being fulfilled today! Our faith is established in good channels!) (Yet even there they will not long remain secure. . . many nations will come against them to take a spoil and a prey; but the Lord shall deliver them with a marked deliverance, as in the day of battle of former times. And in this deliverance they shall recognize his hand and the Messish, their deliverer." (593-3, 4, 5.) Comment: how thrilling it is to watch these events develop!)

1. "The church's trail or judgment, which has been going on during this age, ends in the day of the Lord. Paul points to this day as the time for the consummation of the church's hope: 'He which hath begun a good work in you will perform it until the day of Jesus Christ.'" (593-6.) "Again this is called the Day of Redemption, and the saints are said to be sealed unto the Day of Redemption. (Eph. 4:30)" (593-7.) "The end of this dispensation to the church is a harvest which chronologically precedes the world's troubles. This harvest in the day of the Lord--after Christ has come personally a second time." (593-11.) "The parable of the wheat and the tares (Matt. 13) gives us a sketch of the Church's history from beginning to end. Jesus and the Apostles planted the good seed (truth), which sprang up and brought forth wheat. But while men slept the enemy brought in tares, until now the church nominal abounds with tares, and a great separation becomes necessary, that the true wheat may be separated from the false. And this separating and gathering time is termed a harvest." (593:2-2.) "When the division is accomplished, the wheat alone will represent the kingdom or church of Christ, while the Church nominal, will fall and be broken." (593:2-2.) "We are led

to believe from various Scriptures that this fall of the great mass of the church nominal, will be caused by the spread of infidelity which seems to be described in Psalm 91, as a great pestilence. Those who take the truth and not human tradition will not be affected by the pestilence." (593:2-3.) A Great Company, unripe wheat, not ready to be garnered, living far below their privileges will suffer great loss." (593:2-5, 6.)

1. "Jesus said, 'As the lightening, so shall the Son of man be in his day,' (Matt. 24:27; Luke 17:24). Man can see by the destruction it leaves, where the lightening has been: so, in the day of the Lord, men will came to recognize by the national trouble and overturning that the great day of his wrath has come." (598-3.)

2. "The Christian who does not watch will be overtaken of that day, just as the world is overtaken." (598-5.)

3. "' . . and the wise shall understand, but none of the wicked shall understand.' (Dan. 12:9; 4:10.); neither shall the unwatching servant and the unwise virgins, adds our Lord." (598-6.)

4. "If God has thus, in the Jewish dispensation given us an exact pattern of the Gospel dispensation, that pattern is itself a prophecy. And what a clear revelation of truth should it be to us, who stand amid the closing scenes of the Gospel age, when nearly all of that prophecy has passed into history! With the keys furnished in the New Testament, the faithful student may now clearly read the times and seasons indicated." (599-1.) "Paul shows that the blind, cast-off condition of Israel is to continue until the fulness of the Gentiles be come in (Rom. 11:25). Their casting off from God's favor, and consequent blindness, began at the end of the Jewish age, and will terminate at the end of the Gospel age. So if we find the time of returning favor to fleshly Israel clearly indicated, we may know that the fulness of the Gentiles has been gathered in. (Into what or where will be a question for future consideration.) In other words, the end of the Gospel age will have been reached." (599-2.) "The prophets teach that Israel once God's special favored people. . . would reject Christ, and, in consequence, would become outcasts from God's favor as a chastisement for their national sin, and for the same length of time that they had his special favor; after which time they should again return to God's favor and forgiveness. Now let us briefly glance at their history and then I will refer you to the prophecy which so predicts." (599-3.) "The promise of national blessing and favor was given thru Judah. 'The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh (Christ) come.' . . . This God fulfilled. . . as he had promised, and did not utterly cast them off from him until they had rejected and crucified the Lord of glory, a period of 1845 years. Since that time, as they themselves say bitterly, God has shown then no favor; they have been outcasts' a reproach and a hissing among all people.' (Jer. 29:18). Since their chastisement was to be of the same length as the favor previously shown, it will be 1845 years. It began with the crucifixion of Christ, A. D. 33, and the 1845 years of their punishment, consequently ended in 1878. But we must not expect too much in a day, . . so their rising again to favor. . . will therefore not be complete . . . until the close of 1914. . . Where is the Scripture which proves that their chastisement is equal to the favor they once enjoyed? Turn with me to Jer. 16: 13-18 and read. . . " (599-4.) "The word here (V. 18) translated double is the Hebrew word mishneh and signifies a repetition. The repetition can refer to nothing less than time. . . But, some may think we base a great deal upon that one prophetic statement, and inquire, Are there other evidences? Yes, there are; but I dare to trust to one statement, of one prophet, for he is a mouthpiece of God, who cannot lie." (599:2-1.) "Let us hear

Zech. (9:9) who will tell us the very day they were cast off. . "Even today do I declare that I will render double unto thee.' (Literal--the other half.) This agrees with Jeremiah and tells us the very day the favor toward them ended. Yes, says Paul, 'because of unbelief they were blinded.' . . Isaiah takes his stand away down here where you and I live, after they have bad their equal time of punishment. Hear him: 'Comfort the, comfort ye my people, saith your God; speak ye comfortably to Jerusalem, and cry unto her that her appointed time (margin) is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins.'" (599:2-2.) "'Believest thou the prophets?' I do. And when Jeremiah foretells that because of sin and iniquity they would have double, and Isaiah that that double having been ended the sin and iniquity is pardoned, I cannot help believing it. But le us inquire whether 1878 brought any outward sign of God's returning favor? I answer yes. The fig tree which was withered up from the roots (Isaiah) is beginning to 'put forth leaves.' The year 1878 witnessed an end of Turkish oppression in Palestine, and by the treaty of Berlin a Hebrew, as Prime Minister of one of the greatest nations, assumes its protection and guarantees its peace. And recently the statement is published that the Rothchilds, Sir Montefiore, and other wealthy Hebrews, have arranged for the purchase and colonization of Palestine, and Russian persecutions are now driving many thither. Truly, favor seems to be returning." (599:2-3.) "But where is the measure of the Gospel dispensation? Paul furnishes us the key for this in the text before mentioned (Rom. 11:25): 'I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles become in'--that is Israel will remain blinded until the full company of the Gospel church--the Bride, being taken out of the Gentiles for his name--have been selected, or have come into covenant relation with him, and thereby separated from the world. To express the same thot differently: while the Jews were cast off as a people for 1845 years, from A.D. 33 to A.D. 1878, was the time appointed for the selecting of all who would be part of the Bride of Christ." (599:2-4.) "But as favored continued to individial Israelites, after that house as a whole was rejected, so after the rejection of the Gospel house (the nominal Church) as a whole, special favor to individual saints is still continued. The Apostles and early disciples, the 'remnant' of Israel (Rom. 9:27) received the increase of knowledge and high privileges then due to the Gospel age, while all the rest of Israel were blinded to them. So here, the same class the meek and faithful of the Gospel house, receive the increase of knowledge due in the dawn of the Millennial age, and by means of this clear apprenhension of the truth and being completed and perfected for their place in the glorious kingdom shortly to be manifest." (599:2-last.) (Comment: the Pastor pointed out certain parallels of similarity of fleshly Israel and spiritual Israel--600-1 to 8.) "Their harvest was a period of seven years, beginning with our Lord's ministry; and up to the time of his death (a period of 3½ years) special effort was made to enlighten the Jewish house, as a whole, with reference to its high privilege. But as a people their ears were dull of hearing, and they 'knew not the time of their visitation.' Tho this was true of that house as a whole, yet there were scattered individuals here and there among them who were ready to believe and follow the Master as soon as the truth could be made clear to them. To this class the remaining 3½ years of harvest work was devoted. The sickle of truth presented to them separated them from the rejected and blinded Jewish house, and brought them under the Gospel dispensation of favor." (600-9.) "This 7 years is the 'seventieth week' of Dan. 9. 70 weeks (symbolic time, weeks or years instead of days) or 490 years, were set apart or determined upon Daniel's people, the Jews. 69 of these reach to Messiah, the prince. . . 'In the midst of the week (the 70th) Messiah shall be cut off (die) but not for himself.' ('He was wounded for our transgressions.') But, tho cut off and tho their church was left desolate,

yet as the prophet predicted, 'He shall confirm the covenant (70 weeks' agreement) with many for one week,' i.e. until the full limit of the promised seventy. Accordingly, Jesus charges his disciples to 'begin at Jerusalem' with the Gospel message, and it was confined to the Jews until the 70th week ended--3½ years after Jesus' death." (600:2-1.) "So the Gospel dispensation is the anti-type of all this. Its harvest is also 7 years, plus 33, beginning in 1874, where another line of Scripture proves Christ's presence to be due, and continuing 7 years, in which the ripe wheat is being garnered and separated from the tares, and 33 of consuming and removing the nominal system. The fulness (the elect number and membership) of the Gospel Church was due to come into covenant relation with God in 1878, when Israel's time of favor was due to begin; and yet, altho the nominal Church was then cast off, and that house left desolate, the chosen vessels yet in that house must be separated and gathered into the barn, a position of safety and security, above the trouble whcih is coming on the Church nominal. That favor, ending in the fall of 1881, found all true wheat separated, at least in spirit, from the rejected, lukewarm, fallen nominal church, and all such gathered into this separate condition, will be ready to separate from it in name and person as soon as they discover this to be the Lord's will." (600:2-2.) "The time of trouble coming on the Church nominal is for the purpose of gathering out of his kingdom (Church) all things that offend. (Matt. 13:41.) They shall be swept out by the incoming flood of infidelity, overthrown by the winds of false doctrine, and finally burnt up by the scathing reproach of the world when it comes to fully discover Babylon's hypocrisy. . . Thus shall long established and corrupt systems, claiming to be the Church of Christ go down in complete wreck, and above its ruins the real, the true and faithful Church--a 'little flock'--shall with Christ their head establish the glorious reign of righteousness." (600:2-3.) "If these things be so, we are living in an important time, and upon our present decisions and actions the weighty interests of our future hinge. It behooves us then, to take heed lest our hearts be overcharged with the cares of this life. Let us lay aside every weight and run with patience. And seeing we look for such things, what manner of persons ought we to be in all holy conversation and godliness--as the prospective bride of Christ making herself ready?" (600:2-4.)

1. "Leagues or confederacies are forming all over the world. The kingdms are forming alliances for mutual protection against the increasing independence and power of their subjects, while communism or socialism is secretely plotting and forming its world-wide confederacy to resist enthroned power. Capitalists are forming alliances with each other to protect their interests, while the laboring classes are also combining their forces for self-protection." (Mrs. C. T. Russell. 601-5.) (Comment: the same thing is going on today and the pressure is mounting daily.)

2. "In religious circles we see the same policy (confederacy) pursued. The two great classes most bitterly opposed to one another are so-called Orthodoxy and Infidelity. Each is struggling for supremacy and power. On the orthodox side are Papacy and Protestantism, while the non-religious world stands in opposition. All the various sects of Protestantism have formed a confederacy--'The Evangelical Alliance'--for mutual support and common action, agreeing to almost entirely ignore doctrine, and to preach simply morality, and the necessity of union with them, in order to be saved. And now friendly relations and proposals of union are beginning to be thot of even between Papacy and Protestantism." ". . both agree and unite in branding as Infidel all who oppose their system, no matter how firmly their faith may be rooted and grounded in the Word of God. Infidels are also uniting forming liberal leagues and banding themselves together to resist superstition and to advocate morality and benevolence on a basis of common sense and ex-

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pediency." (Mrs. Russell. 601-6.) "Thus instructed we should have nothing to do with these confedercies either civil, social or religious. We are to walk separate from all these, joined only to the Lord and loyal to the kingdom of God as yet unrecognized by the world. We are to have no confederacy, no union with any other. The Lord's prophet speaks most emphatically concerning the outcome of all these confederacies." (Mrs. C. T. Russell. 601: 2-2.) "They (nominal church) stumble and fall over the truth and are taken in the snare of the Adversary, their faith shattered and broken; and the great flood of infidelity will engulf the church nominal." (Mrs. C. T. Russell. 601:2-5.)

1. "But such panics and desertions from religion will invaribly take place when we see unworthy men who have no religious life in them assume the high places in Christian counsels." (602-6.) Rev. Wm. Lloyd says the church has lost its power thru wrong teachings about God (eternal torment). (602:2-3.) "Infidelity, skepticism and apathy to religion are but natural results of the bad misrepresentation of God by the nominal church. . . The different sects, Protestant and Romanist, have so distorted and falsified it (God's character) at every stage that God, whom they say is all-wise, is made to appear unwise; and tho they proclaim him a God of love, they make his acts appear those of a cruel and vindictive monster, to be feared rather than to be loved." (S. O. Blunden. 602:2-4.) "She (the nominal church) is unfit to be any longer his mouth-piece." (S. O. Blunden. 602:2-5.)

2. "The special privilege of those justified by faith (or reckoned saved) during the gospel age, has been their right to present themselves as acceptable sacrifices to God--joint-sacrificers with Jesus Christ, and thereby to become joint-heirs with him in all things. That privilege we believe began with the day of Pentecost and ended in 1881. (Footnote: It may be proper to guard against misunderstanding to say that tho all had sacrificed to the extent of consecration at that time, all have not yet completed the sacrifice and will not till actually dead.) While this special privilege was not offered to any before or since that time, another special privilege was granted to believers before this age, and we see no reason why a similar privilege may not be granted to believers since the gospal age ended." (Ed. D.R.; 604:2-7.) (Comment: Just who the writer "Ed. D.R." was is not stated. Here is an illustration of the necessity to think clearly on what we read. This is not stated to be an actual doctrinal teaching, but a supposition. We are in trouble in our religious belief if we do not make a difference between that which is sound doctrine, and that which is merely a supposition. Our Pastor on several occasions stated that he expected us to use our heads in everything we read, including his own writings.) "Those justified by faith in past ages will have no need of trial and discipline in the next age, for their judgment is past; and consequently in the instant of their resurrection they will be raised to perfect human existence." "A similar blessing, we believe, is in store for those of the world who now repent of sin, believe on the Lord Jesus Christ as their Redeemer and rightful Lord and wholly turn to God, . . And since our Lord is present for the very purpose of restoring life and all things, we think it possible for such to remain without ever passing into death. . . Therefore we should expect that such should in answer to prayer be healed from sickness, etc.. . " (Ed. D.R.; 604-last par. and 605-top.) (Comment: again we say this is merely this brother's idea, his supposition--notice the words: "we think it possible.")

3. "While about our special business of reaping in presenting advanced truth to consecrated saints, we should improve every opportunity for dropping some seeds of truth among others with whom we come in contact." "But we should not make the mistake in expecting this new seed to flourish and come to maturity in this age. There are a thousand years ahead of us for this work, and

it will be the special work after this harvest is ended. But it is consecrated believers only who may be developed and perfected now." (605-7, 8.)

1. "The indications of such an uprising we now see in the rapid and world-wide development of the principles of Communism. Already men's hearts are beginning to fail them for fear of those things that are coming on the earth, and the cloud, which continues to grow darker is fast overspreading the whole heavens. Before many years the storm will burst in all its fury, 'and there shall be a time of trouble wuch as never was since there was a nation.' (Dan. 12:1.) (605-11.) "So also famines and pestilences and earthquakes are not to be regarded specially as signs of the end." (605:2-4.)

2. "Hence the separating of wheat and tares, and also of the ripe and unripe wheat, now going on." (605:2-8.)

3. "When we and others called attention in 1876 and 1877 to the presence of the Lord, and showed that it was taught by the revelations of God's Word, we found few ready to believe our report, and many said, 'Where is the promise of his presence?' The only answer we could give them was that they should examine the Scriptural evidences offered. But soon outward evidences appeared which corroborate the Scriptures! The railroad riots of 1878 came, and Socialism in Germany, Nihilism in Russia and Communism in France, began to put on a bold front, and it became evident that the governments of the whole civilized world are resting on the very edge of a smoking volcano, which at any moment might burst forth and destroy them." (621-3.) (Comment: these are very important signs of the second presence.) "In their haste some supposed that all things concerning the day of the Lord, were to tranpire immediately. But no, the Apostle shows that its trouble will come like spasms, like great waves following each other, each bringing nearer the grand climax stated by the prophet: 'I will overthrow the throne of kingdoms and I will destroy the strength of the kingdom of the nations.' (Hag. 2:22)." (621-4.) "These increasing spasms of trouble are referred to by the apostle under a striking illustration, when he says, it comes 'As travail upon a woman.' (1 Thes. 5:3: Psa. 48:6). Indeed the troubles of the day of the Lord are but the labor pains of the old, as the new dispensation is ushered into existence." (621-5.) "Just when men had almost forgotten the trouble of 1878 and Socialism comes another pang--a semi-panic--but not as previous panics have been severest on the poor, but the very opposite, severest on the rich; millionaires are suffering now." (621-6.) "As knowledge increases throughout the world among the masses, they are coming not only to question the rights of kings, and to inquire how and why one man is supposed to/born with the right to command and rule another; his equal or superior in ability, but they are inquiring also, 'How comes it that these millionaires roll in wealth which they not only cannot spend, but cannot even know how to stow away, while so many others, their intellectual, moral and physical equals, barely have life's necessities?' Since money stands as the equivalent of service, and since the possessors of vast wealth have never rendered the world extraordinary service, the logical conclusion is that they accumulated the excess of their wealth dihonestly, i. e. without giving an equivalent service to the world for it." (621-9.) "This trouble upon the rich, it is expressly stated, will be among the events of the last days of this age; and not only so, but the Apostle refers to it as taking place in the Day of the Lord--when he has come. And these circumstances now transpiring corroborate exactly the testimony of the Scripture--the vision 'written and made plain upon tables,' that we are now living (since 1875) in the beginning of the Day of the Lord." (621:2-3.) "All that is written of this day will not transpire at once, but each convulsive spasm will prepare for another until the climax is reached. The Scriptural evidences of the Lord's presence were clear to some of us before these outward evidences commenced, and these only corroborate previous convictions but as the Day of the Lord advances others who could not see it from the

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Scriptures will learn it from transpiring events, until all--the rich men and the mighty men, and the poor men, the bondmen, and the free men, all shall realize that 'the great day of His wrath is come and shall seek the protection of the great mountains (governments) and rocks (societies) to shield them from the trouble. (Rev. 6:15-17; Luke 23:30.)" (621:2-4.) "It is asked why the presence of the Prince of Peace should cause so much trouble? We answer that he is not only a peaceful governor, but a King of righteousness and there can be no true and lasting peace or happiness aside from principles of justice. In the establishment of his kingdom it is necessary to overthrow present kingdoms, because they are upheld by injustice and tyranny. For the same reason titles, and honors of birth based upon fraud and injustice of the past ages, no less than the wealth and honor grasped dishonestly in our own day, must all fall under the condemnation of the new King who declares that the humble and lowly shall be exalted, and the proud and arrogant debased. During his reign 'the meek shall inherit the earth.'" (621:2-5.) "Nor should we forget that the present prince, our Lord, is no more favorable to religious monopolities and boastful titles, etc., than to financial and political ones, and these shall no more than others escape destruction." (621:2-7.) "Yes, all these fraudulent earthly systems, each claiming to be the true church, shall lose the honor and prestige they so much covet. Their falsities and shams shall be disclosed in this day that shall try every man's work of what sort it is. It will be a blessed deliverance from a man-imposed yoke, to many of God's dear children who are now in these sects and who are influenced and bound by their theories and customs, mistaken the nominal churches of earth for the true church whose names are written in heaven, and whose law is the word of God, and not of man." (621:2-8.)

1. "(The people who are to do the astounding work among the nations are here called Chaldeans, and represent, we believe, the masses of the people of earth, who, under the names Communists, Nihilists, Socialists, etc. are organizing with avowed intention of overturning present governments.)" (622-5)

2. "Just how long it will be before the whole body of Christ is changed is wisely hidden from us to prove our faithfulness. It may be a very brief time, or it may be some years yet. Blessed is he that endureth unto the end." (631:2-2.) Plymouth Brethren--teachings of as different from ours. (631:2-3 to 5.)

3. "The Shepherd has been feeding us wonderfully during the past few years, and all who are being strengthened thereby should be aware that he is collecting his sheep and tho scattered over the hills of sectraianism, he calls His own sheep together into one fold--one church--as it was at first." (633:2-3.)

4. ". . . and further, because the subject (Ransom) increases in importance as we see that in these closing hours of the Gospel age our adversary is using every effort to remove the faith of God's children from the rock foundation--the only foundation upon which any faith-building can stand, without destruction, the storms of this Day of the Lord." (642:2-8.)

5. "From the foregoing it will be seen that the death of the saints as a sacrifice with Christ as members of his body sharing his death, is their second death." (649-2.) (Comment: this subject was cleared up later.)

6. "It was expedient that man should suffer 6,000 years under the dominion of evil, to learn its inevidtable results, misery and death, and in order by contrast to prove the justice, wisdom and goodness of God's law--love. Then it requires the seventh thousand years under the reign of Christ to restore him from ruin and death, to the perfect condition, thereby fitting him to inherit the kingdom prepared for him from the foundation of the world." (655-5.)

1. MUTTERINGS OF THE COMING STORM--an article about Socialists and Revolutionists. (656.) (Comment: these signs of the times confirmed the conviction the Pastor had that he was living in the time of the Second Presence. We have the same signs and the same conviction and we do well to never let these things slip from us.)

2. "We believe that there are many of these 'little ones' yet in the nominal church who, because of adverse worldly circumstances, are despised and unnoticed by the proud professors of Christianity who occupy the prominent positions in Babylon. We would suggest to the many who have asked, What can I do in the Lord's service? that here is a wide field of usefulness open to the average talent." (657:2-2.)

3. "We should not be too quick to decide that all who are in Babylon are of Babylon, else all effort will be paralyzed, and many precious opportunities of service lost. It should be our constant endeavor to be co-workers with God, and with all his unseen hosts of ministering spirits." (657:2-4; Mrs. C. T. Russell.)

4. Knox, Calvin, Luther, Wesley and others were, we believe, followers in our Lord's footsteps of self-sacrifice and devotedness to God; but more truth is due in our day than in theirs. According to God's plan, the light should shine more and more until the perfect day." (658:2-top.) (Comment: it is one of the purposes of this study of the history of the Harvest Message to trace the increasing light of truth. Thus we become intelligent students of Present Truth and become more mature in our thinking and conduct.)

5. "The action of the nominal church today relative to the light now shining resembles that of the Jewish church relative to the light in the end of their age. They reject every new ray of light because it would conflict with some cherished theory or statement of their creed." (658:2-2.)

6. THE SIGNS OF THE TIMES--a wonderful enlightening article by H. G. Guinness. (661)

7. CHRIST'S SECOND PERSON ADVENT--an excellent article by A. J. Gordon. (663)

8. "That the coming of the Lord, and the resurrection of the saints, and the bestowment of the crown of life at that time, were continually before their mind, is manifest from the various epistles of the Apostles which direct the faith and hope of all thither." (665-5.)

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

"Or take another view of the same period given by other prophets: the gathering of the dead and living members of the body of Christ will proceed during the time when the nations are angry and the wrath comes upon them

(Rev. 11:18, and Dan. 12:1); during the time that the fiery stream of trouble issues forth, and the Son of man is invested with authority and dominion (Dan. 7:10); during the time that the stone is smiting the feet of the image--present earthly governments (Dan. 2:34; during the time that earthly empires become as chaff and are swept away completely (V. 35); during the time mentioned by the Revelator (19:11-21), in which the kings of the earth and their armies will be making war with the Lamb and his army unconsciously--not recognizing him.

"When these various events of 'that day' are put together, it must be evident to the most slow of heart to believe that the prophets have written, that during that entire period, not only the Lord will be invisible to men, but that the resurrection of his saints, and the change of those living, will make no outward demonstration. Surely if the world saw Jesus and the saints in glory in the sky, with the natural eyes, can any one suppose that they would openly war with the Lamb and his army? Nay, verily; the day of the Lord so cometh as a thief in the night, and the fact of the Lord's presence, etc., will only be revealed or made known to the world in the 'flaming fire' of judgments, tho those of his close followers whom he calls 'friends' are not to be in darkness as others, for they have a sure word of prophecy to which they take heed." (668:2-1 to 3.)

1. If we have the spirit of Christ we will all be preachers. (670-4.)

2. We are now in the day when we again have the good tidings and gladly become preachers of it. (670:2-3.) Now less than 2,000 preachers and evangelists scattered abroad who are preaching the glad tidings. (670:2-4.) "During the four years of the Society's existence nearly two hundred million pages of tract matter has been circulated." (671:2-1.)

3. Legal Incorporation--the Pastor explained the reasons for incorporation of Zion's Watch Tower Tract Society. (671.)

4. Harvest Work Misunderstood--in this article the Pastor thot the high calling ended in 1881, and that another work followed. (682) (Comment: On reprint page 5950, par. 1 the Pastor said "but our expectations must not be allowed to weigh anything against the racts." When the Pastor saw that the facts did not bear out his expectations regarding the date 1881 as ending the high calling, he changed his teachings accordingly. This is to his everlasting credit and we can look upon him as a trustworthy leader.)

5. VIEWS FROM THE TOWER--in this article the Pastor points out the views of the contending forces in the world. This article is an important facet of the History of the Harvest Message and is worthy of very careful study. (683.)

6. "But have we not just seen that the trouble and destruction is to be accomplished by a general uprising of discontented and ungovernable people?--by such a revolution as Communists, Nihilists and Socialists contemplate? Yes, as V. 6 states it, 'The heathen (literally, nations) reged,' and as a consequence 'the kingdoms were moved.' 'He (God) uttered his voice, the earth melted.'" (686:2-6.)

7. "Protestant denominations generally still hold, at least in theory, to the Bible doctrine of the fall and condemnation of the entire race thru the sin of their representative Adam and the redemption of all thru the obedience and sacrifice of Christ." (698-8.)

8. "The doctrine of Scripture then is, there is no such thing as going to him at death; not one saint will be privileged to behold his face till he revisits this world according to promise." (700-3) An excellent (short) article.

1. "Ever since the fall repentance had been preached; but none before John were commissioned to preach the kingdom of God at hand, and other truths relative to it. This is the Gospel, the good news not made known in other ages. As Jesus said, 'The Law and the proohets were until John; since that time the kingdom of heaven is preached. (Sinaitic MS. omits with evident propriety the words 'and every man presseth into it.') But the law and the prophets tho showing forth and foretelling the coming kingdom, could never be clearly understood until the Gospel unraveled their mysteries." (702-6.)

2. "The opening of the year (Jan., 1885) finds the whole world in a state of financial depression which will doubtless be worse before improvement comes. Since we are advised in the Scriptures that the Day of the Lord's presence will be a time of trouble such as was not since there was a nation, some may be inclined to anticipate too much too speedily. This is a tendency which all need to guard against." (707-1) (Comment: we do well to follow this advice and make it a part of our character structure.) "We should not for a moment lose sight of the apostles striking illustration of the trouble of this day, as recorded in 1 Thess. 5:3. From this illustration we should expect spasmodic trouble and distress of nations and these will become more frequent and more serious until they reach the climax stated by the prophet, and result in the death of present systems and the delivery of the children of this world into the new and better, the 'golden' Millennial age, in which the King of righteousness shall rule and reign Lord of all, blessing the families of the earth." (707-2) "To those who have made the Lord even the Most High their refuge and habitation, we would say, 'Trust in the Lord and do good;' 'He shall bring forth thy righteousness as the light and thy judgment as the noonday.' In this connection we commend to your careful study Psalm 37:1-19 and 91 entire. Strengthen yourselves, arm and equip yourselves with the whole armor of God, remembering your part in the conflict of this day, that it is not with flesh and blood but with the spiritual darkness and spiritual wickedness in high (controlling or leading) places and the fiery darts of the wicked one. Thus so much the more as ye see the day drawing on 'strenthen ye the weak hands, and confirm the feeble knees, Say to them that are of a feeble heart, Be Strong! Fear Not! Behold your God will come with vengeance, even God with a recompense; He will come and save you.' The signs then of the days of vengeance and recompense are sure signs of the Lord's presence, and that our redemption, deliverance, and exaltation, and the blessing of the world are nigh at hand." (707-3.)

3. Zion's Watch Tower Society--Charter of incorporation--12/13/84. (707-bottom.)

4. "But as we long since (1880) pointed out, a great and severe trial of faith coming with increasing force upon the church--'the fire of that day' which 'shall try every man's work of what sort it is.' We saw that this fiery trial then coming aimed to destroy the very foundation of Christian faith and hope, the first principles of the doctrine of Christ--'How that Christ died for our sins according to the Scriptures' (1 Cor. 15:3) and that he thus redeemed, ransomed, bought us with his own precious blood. And because truth on this subject is the 'meat in due season' for the household of faith now as well as because there are few to publically champion this truth which is now being attacked on every hand, therefore, we feel that time and space spent in criticizing and exposing the arguments and sophistires of those who make the Cross of Christ of none effect, is most necessary. Hence if, to any there seems to be an excuse or apology necessary for the pointed and critical analyzing of the utterances of contempories on such subjects, our apology is, our zeal for the truth; that its force may be seen in contrast with error and for you, that you may be strengthened, prepared and armed against all the wiles of the devil, and that thus, many

may be able to answer and refute his sophistries thus helping and strengthening themselves and other also." (708-bottom.) (Comment: the Pastor never deviated from his faithfulness to the truth. Never!)

1. "Likewise when the Lord is present, and the specially appointed work of his presence is in progress, those works will, to those who can appreciate them, be a sign of his presence." (710-6.)

2. "The setting up of the abomination is not the sign, but the recognition, or discernment of the abomination as such, and of its improper place, is a sign that increased light is shining, that knowledge is increased which is elsewhere stated to be evidence of 'the time of the end.' Dan. 12:4." (710:2-8.)

3. "The 'Mystery of Iniquity' came into place gradually, and it was not until it had sat for a long time in the holy place, ruling and governing it, that its abominable and detestable character was seen, and still is not seen by all the saints, many of whom still bow to the teachings and commands of that system which God calls abominable." (711-2.)

4. "This accords perfectly with Jesus words, 'When ye shall see the abomination; that is, when the mask shall be pulled off and you shall be enabled to see 'The Mystery of Iniquity' as such, then you may know that you are in the consummation of the age, in 'the time of the end.' Your knowledge will be a sign of this." (711-4.)

5. "This greatest time of trouble is at the close of the Gospel age unquestionably, tho the closing features of the Jewish age were typical of it." (711-5.)

6. "In verse 28 Jesus teaches that 'instead of going out to seek him in the wilderness', etc., we shall be gathered together, not physically, but mentally, that all who are his shall come to recognize his presence by the instinct of their new nature, being brought together by the mutual appreciation of the truth as eagles would be drawn to their food." (711-7) "The little flock as eagles are being gathered from out the present'heavens'. 'From the four winds' from every direction; from all denominations. Matt. 24:28, 31."(711-8)

7. "Tho the literal meaning is real, and prominently marked, yet none the less real and marked is the meaning conveyed thru the words as symbols. The darkening of the sun (symbolic) is the obscuring of the great central light of the gospel, which even in the dark ages, never ceased to shine--and that central thot is the Ransom. It has been in the past, and to the little flock continues to be the center of light and life, around which every other interest revolves, and from which springs every living hope, and which is the author and mainspring of every great and precious promise. No discerning mind can fail to note the fact that in our day this great central fact of the gospel, the Ransom, is being darkened." (712-top.) "So called 'advanced thinkers', in all denominations, are fast either ignoring the Scriptures altogether or else--far worse--mutilating them by wresting from them the cross and the ransom, attempting to 'climb up some other way' and inviting others to do the same. (712-1) "As we have heretofore shown, this error will prove very successful and cause many to fall. Many of the brightets stars, the most eloquent and most esteemed in the present heavens, will fall. Alas! has this not begun?" (712-2.) (Comment: this is very deep spiritual understanding.)

(This ends the fourth installment--page 287 of our penciled notes.)

HARVEST MESSAGE HISTORY GLEANED FROM REPRINTS

Fifth Installment

1. "These shakings in the church nominal and the raising up of new heavens of spiritual powers Became A Sign to the peoples of earth, that their course is evil, oppression and injustice is surely and swiftly drawing to a close. They see with dread the changes coming, being unable to discern what shall be the outcome. They see the mighty overturning power and mourn because of him (Christ) long before they realize that it is the Lord's doings, or that he wounds to heal and smites to bless." (712-5.)

2. "What, then, is the sign of Jesus' presence?" The knowledge that Babylon has been cast off from favor. His first work "to separate in the church the wheat from the tares and to 'cast away' or spew out the unfit.' Hence the words, 'Babylon is fallen,' became corroborative of the Lord's presence, who shall destroy her by the bright shining of his presence (2 Thess. 2:8). The evidence of the King's presence is increasing, and soon all will be able to recognize that a new ruler has control." (712-7.)

3. "Since now he (Christ) is a spiritual being and no longer human, we might reasonably expect that human agencies would be the channels by and thru which the lame would be made to walk, the blind to see, the deaf to hear, and the poor to have the real gospel 'good tidings' preached to them." (712:2-2.) "And is this not the case. . . but in harmony with every other part it is on a higher plane." (712:2-3.) "This being the case it should not and does not surprise us that now both phases (physical and spiritual) of healing are in progress, and being blessed to each class. Nor should it surprise us that different messengers or agencies are used in different branches of the work. The one carrying a natural blessing to natural men, and the other bearing spiritual blessings to the spiritual." (712:2-5, 6.) (Comment: as time went on we note the Pastor became more skeptical of the physical healing aspect, as most likely not of the Lord in most cases.)

4. "We call attention to the fact that the nominal church is entirely ignored, and stands unused of the Master in the distribution of either the physical or spiritual healings. She is neither cold nor hot, and is spewed out of the Lord's mouth and is no longer used as his agency or mouthpiece." (712:2-7.) (Comment: how true--not a single item of the Harvest Message came from the nominal churches. But we remember the Bible, the word of God remains where it ever was--a source of influence regardless of surroundings.)

5. The Pastor accepted a correction showing his humility and love of truth. We can have the utmost confidence in such a leader. "We are thankful to our Brother for the above correction. We probably had in mind when writing the paragraph referred to, a class of people who might be termed--'Universalist-Adventists.' The Brother is right, we would not willingly misrepresent any. The definition given above is entirely satisfactory to us." (719:2-2.)

6. "Storm clouds are gathering thick over the old world. It looks as tho a great European war is one of the possibilities of the near future." (720-3.) "Unrest is now more quickly developed than formerly in this class (wage-workers) because of a wider range of knowledge." (720-4) (Comment: we see this developing to violent proportions today.) "France, the liberal Republic, which claims for itself and each citizen freedom, has on hand a war in Africa caused by a rebellion of some people who want their own freedom, but

(Over)

whom France wants to govern and squeeze wealth from. She has another war in China growing out of the attempted annexation of Annam." (720-6.) England's king long ago took possession of Ireland and divided it among his supporters, who as Lords have since drawn large revenues from that little island to be squandered in high living in England. The sons of these lords are now Lords in the British parliament and hold tightly to every ill-gotten acre. General education among the Irish peasantry has begotten bitterness against injustice which is leading to shocking outrages in London--dynamite explosions, etc." (720-7) (Comment: it is interesting to become aware of the antecedents of the present troubles we are witnessing in Ireland.) "Greed, a desire to 'promote British interests' and to hold to other conquered countries from whom directly and indirectly large revenues are obtained led the great Christian (?) government of Britain, which boasts that on its empire the sun never sets, into a war with the most ancient nationality of the world--Egypt. Failure to attend to her own business and let Egypt attend to hers has already cost much money and many lives, and the war seems to be but beginning." (720-8.) Other countries in the same selfish business. (720-9; 720:2-2.) (Comment: how grateful we can be that the truth has separated us from trying to take advantage of our fellow-men!)

1. "Every public teacher is open to public criticism and expects it." (734-7)

2. In October, 1883, the question was asked thru the Tower, 'Are there any other papers than the Tower which teach, as it does, that Jesus is now present?' And the anwer was given: 'We know of none other which teaches the personal presence of Christ Jesus,' etc. If any reader knows of any journal which up to and at that date taught the presence of our Lord, they will confer a favor by sending us a copy of such paper with the article containing such teaching marked. We feel sure, that the above answer was correct." (735-bottom.)

3. "The prophet Daniel as quoted above, very properly links together the increase of knowledge and the time of trouble--the knowledge causes the trouble, as shown above, because of the drpravity of the race." (738:2-2.)

4. "Selfishness will continue to control the wealthy who hold the power and advantage, and will blind them to common sense as well as to justice, while Self-Preservation and an increased knowledge of their rights will nerve some men and inflame others, and the result of the blessings (inventions) will, for a time prove to be terrible--a time of trouble, such as was not since there was a nation." (738:2-4.)

5. "For some years, we have endeavored to point out the Protestant sects are the daughters of Rome referred to in Rev. 17:5. That Papacy is not only called a harlot (system) but also the mother of harlots and abominations. Little did we expect that so soon we would hear Protestant ministers boast of their relationship. . " (Written April, 1885.) (743:2-6.)

6. "Good works, benevolence, kindness, charity are in perfect accord with the principles of Christianity. We should do good unto all as we have opportunity, especially to the household of faith. But we protest against such things being considered the ground for acceptance with God, or the proof of possessing the Spirit of Christ." (744:2-1.) "These are moral and benevolent deeds only, and should be recognized and praised as such and not be counted for more. Many infidels and athiests are kind and benevolent as well. While we praise their good deeds, we must not confound them with Christianity. The necessary foundation for an altar upon which any works must be laid to be acceptable to God, is, Jesus the ransom." (744:2-2.) (Comment: the pastor was well balanced and had the spirit of a sound mind.)

1. "The heresy to which the Apostle alludes was future from his day, and tho the cross of Christ has ever been a stumbling block which hindered many from coming into the nominal church, yet never until the present time has this destructive and subversive heresy obtained so strong a foothold among professing Christians.: (744:2-8.)

2. "Wise as Serpents and Harmless as Doves"--a very good article on how to present the truth. (745-bottom.)

3. "What are the evidences (of the Lord's presence)? They have been repeatedly furnished in these columns and are ever increasing. We have shown the testimony of the prophets to be that--The Day of the Lord (the time of Christ's presence) is a day of trouble; that in it the powers of heaven shall be shaken (earthly governments and authorities removed--Matt. 24:29; Heb. 12:27, 28; Dan. 2:44). In it when fully under way, all the tribes of the earth shall mourn because of him who is now assuming the control, and who will shake to pieces every evil system which hinders, binds, oppresses, or blinds the people whom he comes to bless--all of earth's families. Then the great ones shall fear as they look after those things coming upon the earth. They are already in that condition. They see the spirit of liberty working among the masses, and they truly see that it will soon lead them to madness and bring a sanguinary conflict. Again, it is noted in Scripture that in the coming trouble the rich of this world will suffer much; (Jas. 5:1-4) and so it is today, the aims and threats of the discontented are against the wealthy. We see these things all about us, are they not signs of the times in which we are living?" (748-10.) "Look again; see the Jew once more finding a home in the land of promise from which for so long he has been an exile. Note, too the fact, that there is now a beginning of the turning away of his blindness, and he is beginning to recognize Him whom they have pierced and lamented therefore, (Zech. 12:10). Turn now to the Apostle Jame's statement and note that this rebuilding of Israel is due 'after' the selection of the people for his name, the Bride from the Gentiles. (Acts 13:16, 17--this should be chapter 15, not 13.) Turn to Paul and note his statement--that when the fulness of the Gentiles is come in (the full number selected from the Gentiles to be joint-heirs with Christ --His Bride) then, blindness shall begin to depart from Jacob--Israel after the flesh. Rom. 11:25-32. (Comment: this is to be understood to take place after the Bride is glorified, not merely when a sufficient number has been called--see Reprint 3855:2-2.) A letter from the one whom God seems to be raising up as a teacher among the Jews, will be found in another column, and is of deep interest as bearing upon the feature of restitution. What is this, if not an evidence of what the time periods of the prophets have already showed us?--that we are living in the harvest of the Christian age, the dawning of the Millennial age; that the selection and trial of the church which is His (Christ's) body is about complete. It proves that the Deliverer (head and body) is come and the blessing coming to Israel is but a premonition of the complete blessings upon all nations, of which they are the first-fruits." (748:2-1.) "Look again, but in another direction. Note the increase of special healing of diseases since 1874. Some are in answer to prayer, some in answer to anointing with oil and prayer, and some without prayer, or oil, or anything. Thus in various ways today, ye see increasingly that the lame walk, the deaf hear, the dumb speak, blind eyes are opened, and the Gospel (good tidings) of a restitution for the groaning creation, of all things spoken by the mouth of all the holy prophets (Acts 3:21) is preached." (Comment: the Pastor revised his thinking later on this matter of physical healing. It was easy to jump to conclusions in the early years of the harvest. As time went on, it was possible to reason more accurately and factually.) (748:2. The following paragraphs are in the same vein. It is very probable that these healings were a part of Satan's strategy to

overcome the influence of the Harvest Message and turn people away from it, and cause them to cling to their habitual religious beliefs.)

1. "Now the work of restitution is fully due, because of the selection of the body of Christ from the world is complete, and the work of restitution is beginning while the sifting of the consecrated saints progresses to completion. Men shall be and now may be, released by faith in him who gave the ransom which not only releases from pain and sickness, but ultimately from every degree of death, to perfect life." (Comment: this shows how it is possible to reason even logically when possessed of incomplete or immature understanding of the Divine Plan. The proper thot is that not until the ransom is paid over for the world, is true restitution to be expected or looked for. The Pastor saw this clearly in later years.) (749-3.)

2. "The beauty of the feet's position, and the honor connected with their proclamation, does not appear to the eyes of the world. Oh no, none of the members of the Christ have been of earth's heroes or wise, but in their eyes 'we are counted fools.' No, it is from the spiritual standpoint, the standpoint of God and of those who have ears to hear, that the bearers of these good tidings are esteemed. We rejoice then in our privilege as being among those who announce to Zion these tidings that the kingdom began in 1878." (757-8.)

3. "Truth, the spirit of the Lord's mouth may come thru a thousand channels, even blasphemous infidelity may be one of the agencies, and we believe it is the truth uttered, tho mixed with error and blasphemy, which is the secret power against Babylon, for it strikes her on her time honored and festering sores of error. It is truth with respect to human rights and equality, which is now moving Communists, Nihilists and Socialists to resist oppressive governments, and which will in time overthrow them; and truth it is, which will prepare the world for the blessed reign and rule of the kingdom of God, tho in the development of truth, in its various branches, both the nominal church and the world must pass a terrible baptism of trouble;--Yet in all, truth will be conqueror and come off victorious, because now the rule and government has been assumed by 'Him whose right it is.' He has taken to himself his great power and his reign is commenced, consequently we may soon expect the wrath of angry nations of Rev. 11:18." (757:2-2.)

4. "How clear it is then, that the declaration to Zion 'Thy God reigneth,' is due now before the feet are joined to the body in glory and before the judgments of the Lord go abroad; for then, it will need no proclamation; it will be manifest to all, by the outward signs, that the kingdom is set up--even the tribes of the earth then shall see--recognize--that the great day of his wrath has come." (757:2-3.) "It is the feet of the Christ that bring the glad tidings, tho others may echo and reecho the glad song." (757:2-4.) "While the whole body has had truth as a basis of faith and trust, yet undoubtedly the feet are more firmly established by it than any previous part of the body, because we live in the time when the light of all past ages centers and the mystery of God is finished." (757:2-6.) "And so we find it, the living generation of the nominal church--the feet, have failed to discern the presence of the Lord--'they know not the time of their visitation'--and all but the true feet of the true body have stumbled; as it is written: He shall be for a stone of stumbling and rock of offence to both the houses of Israel. To 'Israel after the flesh' he presented himself in the flesh, and to the spiritual Israel he presents himself a spiritual being--to each on their own plane." (758-1.) "But we cannot for a moment doubt that as Jesus at the first advent took special care to make himself known to every 'Israelite indeed,' and gave such clear evidences (while

to others he spake in parables and dark sayings) (Psa. 78:2), so here at the second advent, every one wholly consecrated to God (not to churches and creeds), and as such a part of the true feet, are to be made aware of that p resence, and consequently do not stumble over it. This special care for all such is what is referred to by the text--'He shall give his angels charge, etc., lest thou dash thy foot against a stone.'" (758:2-1, 2.)

1. "But the now dawning seventh day shall witness the reversing of this order, the undoing of all this work of destruction." "It is variously designated in the Scriptures as the Day of Judgment, the Times of Restitution, the Resurrection Day, and the Day of Christ. In the dawn of this day the kingdom is to be set up, and so thorough will be its work that when this Seventh day shall close, no force or governmental power will be necessary to secure obedience to God's will; for his will shall then be done on earth as it is done in heaven, without compulsion, freely and from choice." "The great work of Christ during this age is Resurrection, Restitution." (763-2, 3, 4.)

2. "The awakening from death will be one of the early events in the day of Christ, tho not one of the first. As we have learned, the living nations must first be brought to a degree of readiness for such an event. The dead shall not be awakened until surrounding circumstances, etc., are more favorable for their discipline and development. The great 'day of his preparation,' The day of the Lord, the Day of Wrath upon the nations, must first do its work in overthrowing the oppressing kingdoms of this world, in casting down great Babylon with its deceptions and snares, and in binding Satan, the great enemy." "The new, the heavenly kingdom, must be fully established, and its power and authority recognized by all the llving, and the work of reformation among them be under way." (763-6, 7.) "When the angry nations, worn out with their own vain endeavors to adjust human affairs, shall realize that only anarchy is the result, and shall learn to be still and to know that Christ is Lord (Psa. 46:10), and shall recognize his authority and power, then the preparatory work will be accomplished, and the proper work of the new kingdom may begin--the glorious work of restitution; bringing mankind back to their former estate of human perfection and Godlikeness (Gen. 1:26, 27." (763:2-2.) "And how fitting, six days of evil and degradation, and one day of restitution, ushering in the countless ages of everlasting righteousness and happiness on earth as in heaven among men as among angels." (763:2-5.) "And beyond doubt God is able to undo in 1,000 years, the work which Satan has accomplished in 6,000 years." (764:2-4.)

3. "Tho these systems contain members of the true church whom they have blinded and enslaved, yet as systems they are false--false Christs, and long being deceitful ensnarers of the true they are really antichrists." (766:2-8.) (The article on page 766 analyzes the baneful effect of false doctrines on the lives of those who hold these errors.) "The many such have doubtless lived and died in those false systems, they overcame their influence thru faith and loyalty to God. We should not forget that the separation of the wheat from the tares was not commanded until the 'harvest.' Matt. 13:30. It was the Lord's design to let wheat and tares grow together until the harvest; but in this harvest time it is his will that all such should come out and be separate when his truth makes manifest the true character of these systems." (767:2-3.) (How true love of the truth will cause the faithful to show that love when controversy arises.) (766:2-6, 7; 767-top.)

4. An excellent article on what constitutes true Christian Union. (768.)

5. "The sword of Messiah is the truth, and with it he will smite the na-

tions. . . In whatever direction we look, we see the smiting of the sword of truth. The lesson of 'Right' (righteousness) is being forced upon everyone; upon nations and individuals--. . . On every subject conflicts will come, and the final victory will be for right and truth." (774-3, 4.) ". . . yet we must remember that the conflict will be sharp; every inch of the way will be contested." (774:2-top.) "Every one who in any way assists in the advancement of Truth and the establishment of Right is a laborer in a good cause, whether saint or sinner. Such are fighting in this battle on the side of the Mighty One, and are helping to draw the bow of truth which sends the arrows of conviction into the hearts of the enemies of the King of Righteousness;. . " (774:2-4.) "Yet the saints should not be found battling thus tho they may sympathize with the Right and Truth on every issue; they have a still higher and still more important position, in the same battle of the great day of God Almighty.' They stand closer to the conquering King; they are armed with the same sword of the spirit, the word of God. They also ride upon white horses (pure doctrine). They that are thus with him are 'called and chosen and Faithful,' (Rev. 17:14; 19:11-16) and their part in the fray is to oppose false doctrines, and slay with the Sword of truth." (774:2-5.)

1. A Remarkable Faith Cure--over a page long. 782.

2. ONE MEDIATOR--an article showing incomplete understanding of the work of Jesus as Mediator. Later this subject was well understood. 787 to 793.

3. An illustration of the incomplete views on the Mediator--"From the foregoing it will be plain, we trust, that the mediation is all in the past. ." (789:2-5.)

4. "And since we find the Scriptures teaching clearly that the Call to the divine nature (Comment: this was written in Oct., 1885) is now at an end, we must not in preaching express that call to our unconverted friends, but should point them to the New Covenant blessings of restitution. We may say to them, See the goodness of God, the breadth of the salvation, the ransom fully as far reaching as the curse; let it lead you to repentance; give your heart to God, and let him at once begin to write upon you his perfect law, and at once begin to restore you, both mentally to his image, and to physical perfection." (791-2.) (Comment: later the pastor had more perfect understanding on this subject. The ransom had to be applied for the world before this could take place.)

5. "The Object of prayer"--beautifully stated. "The OBJECT of prayer is to bring the heart and mind of the child of God, whether in joy or sorrow, into contact with the heart of God, that he may be enabled thus most fully to realize the fatherhood of God, his love and care and his deep interest in every item of our welfare; that in deep affliction we may unburden our hearts to God and thus have forcibly brought to our attention his love and care and wisdom--for our encouragement, not his; for our strengthening, not his, and for our joy. This opportunity is not for us to instruct Jehovah how to arrange matters for the best, but it is to bring our hearts to realize him as the center of wisdom and power, that having unburdened our hearts, we may be prepared to listen for his answer and advice thru his word. And he whose knowledge of prayer is confined to the meagre information he has imparted to God with 'much speaking,' and who has never learned to listen for the answer to his prayer at the word of God, has as yet measurably failed to appreciate the object of prayer." (797:2-6.)

6. "John's prophecy was fulfilled. Jesus and the disciples did a reaping and harvesting, winnowing and separating work never done in that nominal

system before, because only then were the fields white and the reapers sent forth to do their work." (805-6.) "The truths which Jesus uttered were the sickle and fan, and did effectually separate a people prepared of the Lord--a remnant, the true church as God regarded it, tho but a little flock." (805-7.) ". . The favor during which the trial or harvesting was to last 'one week' of years as predicted by the prophet Daniel and fulfilled. Seven years from the beginning of Jesus' ministry in the midst of which he was cut off and the work 'cut short.' It was 3½ years, so far as the Nominal Jewish Church was concerned, for the remaining 3½ years were used merely for the benefit of Israelites indeed who were appealed to save themselves from (out) that perverse generation. Acts 2:40." (805-10.) "Here, as at the former harvest, separation is the 'harvest'WORK in order. But the Lord does not call us to come out of The Church. Oh no; all consecrated and obedient saints are the church and we must not come out of it. It is 'His Body' and we must and do retain our membership in it. From what then do we separate? We separate from the nominal sectarian systems which now rule the synagogues and stifle (even more than did their prototyp as, the Pharisees and Scribes), and hinder free expression or examination of truth--all not in accordance with the 'doctrines of the Law.'" (805:2-7.)

1. "Some incline to think that all of the truly consecrated ones in the various sects have been reached by these harvest truths; (written in December, 1885) but this is not the case. We have fresh evidence of this daily as one and another receives the light with rejoicing and enters the service of the truth heartily." (806-4.) "No, beloved, the truth will continne to reach other consecrated ones and to prepare them for the glory to follow." (806-5.)

2. "Notice the indications of his presence mentioned by the Psalmist, and now coming to pass: 'Clouds and darkness are round about him.' The storm clouds that are now gathering are visible in all the world, and darkness--ignorance of God's ways--everywhere prevails. The church nominal, as well as the world, is in total ignorance of what the outcome shall be." (815:2-1 and 2.) "We have today in Great Britain an illustration of mountain melting. It has enough political wisdom to see the rights and to concede some of the demands of the people. It is mel ting and flowing down to some extent to the level of the people's interests. If all the governments would do this, if they would all mel t down and fully concede to the people their rights, then much of the great calamity of revolution would be averted; but this all will not do. The policy of Russia, for instance, is to concede nothing to the people, but to retain all its oppressive power intact. (Comment: how accurate was the Pastor's reasoning and understanding--Russia melted down violently!) It will not melt; therefore it shall be forcibly carried in the tumult of revolution 'into the midst of the sea.' The sea in symbolic language represents the masses of the people unrestrained by laws and order; hence the carrying of a mountain into the midst of the sea, would signify the overwhelming of a government in a revolution--any uprising of the masses. (Psa. 46:2)." (815:2-6.) "As Zion sees all these things coming to pass, she recognizes in them the evidences of her Lord's presence and the preparation for the kingdom of heaven and knowing what the glorious outcome will be, and that shortly, she rejoices notwithstanding that clouds and darkness are round about him for a time." (816-1.)

3. "The outlook at the opening of the New Year (1886) has some very encouraging features. The outward evidences are that the marshalling of the hosts for the battle of the great day of God Almighty, is in progress while the skirmishing is commencing. While the Protestant (?) sects are coming daily into closer sympathy with the 'Mother Church' as they rightly call the Church of Rome, the governments are doing likewise." (817-1.) "But the new and

(Over)

rightful King has an immense army of 'irregulars' in every kind of uniform (except the white of the 'regulars'), Communists, Infidels, Socialists, Anarchists, Nihilists; all these fight in the battle of the great day, tho ignorant of him whose kingdom they hope to establish. These are the vultures of Rev. 19:17, 18, 21, who battle for plunder to get their fill in the overturning of earth's kingdoms; because the time has come for Messiah to take the dominion of earth and to overthrow the oppressors and corruptors of earth, (Rev. 19:15 and 11:17, 18) preparatory to the establishment of everlasting peace upon the only firm foundation of righteousness and truth." (817-4.)

1. "Only a few of the Jewish 'household' received him at his first coming and only a few receive him now. They receive him because of the evidence, evidence, too, of the same character as that given to John--transpiring events; the fulfillment of the signs of his presence bearing witness to the fact." (821:2-4.)

2. "To keep the law perfectly in this age requires sacrifice." (823-3.) Comment: a later thot corrects this.)

3. "The treasure in heaven is reserved for all those who, like Jesus, keep the law in this age, when its requirements amount to and imply a sacrifice unto death." (823-5.) (Comment: same as above.)

4. "All who have the compassion, loving spirit of the Master are today moved with compassion for the multitude of the blind following their blind leaders, as together we see them going toward the ditch of unbelief and infidelity and passing by the opportunity to make their calling and election sure to the great prize of our high calling." (824-6.)

5. "This searching work reveals the fact that there are more truth-hungry than we had supposed, who are trying to feed upon the husks of tradition, and who tho almost disheartened and blinded by error are still striving and feeling after the true God of justice and love. To search these out and feed and enlighten them is the present great harvest work." (824:2-4.) (Advice of the Pastor to those who were circulating the Truth to the public. --825-2 to end of article.) "Many infidels and skeptics have been led to the Lord thru reading 'Food;' and hundreds write that they sat up all night to finish reading it the first time, only to read it over more carefully several times after." (825:2-top.) (Comment: the Pastor never rejected any of these, even tho they were not wheat when the Harvest Truth reached them.)

6. "Let none of God's people be deluded by these representations, but if they hear the call to 'come out from Babylon,' let them obey the command and at once separate from a system which God no longer recognizes as an agency for the extension of his kingdom. S. T. Tackabury." (832:2-2.)

7. "The evidences are increasing on every hand which prove not that the Day of the Lord is near, but that it has come; that we are in it and that onward it hasteth greatly.' We are already in the time of which the prophet spoke, saying, 'The mighty man shall weep there bitterly'--the mighty in every sense of the word in power, in wealth, and in religious influence. They are getting into the predicted distress tho the pinching process only begun, does not as yet cause them to cry out with bitterness; but surely and incresingly it is coming, as graphically described in Scripture language 'as travail upon a woman; with increasing severity, relieved by intervals of rest." (834-1.) "The stirring events of the past few weeks--riots, strikes, lockouts, boycotts, etc., are known to all and speak of a

power which the mighty men, statesmen, capitalists and clergymen, little imagined or dreamed of a few years ago, when the Tower in its first issues pointed out from the Scriptures thus it would be." (834-2.) "Day by day, the forces gather and the trouble increases, yet so gradually have they come, that few are awake to their extent, or appreciate the situation fully; hence the present condition of affairs causes less uneasiness than it deserves." (834-3.) (The Pastor pointed out that Papacy would be found on the side of the "kings and mighty" and would, with them, be overthrown along with the "false prophet" (sects of Protestantism). He thot the "Two Horned Beast" (State Church of England and I r eland) would pass out of existence.) (834-4.) "Looking about us, we see that not only are Papists and Protestants coming closer together to the support of the 'mighty,' but to the support of each other, feeling that they must all stand or fall together." Germany and Papacy coming together. (834-5.) "While thus strengthening herself with the 'mighty and the chief captains' on the one hand, on the other hand, Papacy has commenced a crusade against labor organizations; and the public press reports show that since our last issue a number of their Bishops have issued circular letters denouncing the workmen's association known as 'The Knights of Labor,' and ordering that their faithful shall not be identified with it. This would have been a wise stroke of policy in times past, but is not today. In thus seeking the favor of the 'mighty' Rome will surely lose her hold over the masses, whose intelligence is rapidly growing and who are learning to think for themselves. The result will be as shown (Rev. 19:20), the governments will fall and these religious institutions will go into destruction." (834-6 & 7.) (The thot expressed by the Pastor was that "The ecclesiastical power symbolized by the Two Horned Beast is rapidly dissolving." 834-8.) "Thus we see the Two Horned Beast as such dropping from view, and we can thus account for the fact that it has no part in the struggle at its close as shown in Rev. 19:19, 20. . . In Rev. 19:19, 20, its government appears among the others--among the 'kings of the earth,' etc., and the English church is represented among the other Protestant systems in the 'false prophet.'" (834:2-1.) "Thus, the great events of the 'great day of God Almighty' are transpiring before our eyes." (834:2-2.) "Be it remembered too, that we pointed out, that not only must a trial or test pass upon all the systems of Christianity in this hour of trial, but that it must also pass upon every individual in those systems manifesting, and separating the wheat from the tares. This work must be thorough." (834:2-3.)

1. "Slowly and surely the morning dawns; slowly and surely the present kingdoms and powers of this world will crumble and fall before the heavenly King and kingdom. Slowly and surely the 'strong man' is bound in his own house by the stronger one now present--'as a thief'--unobserved; and his house is being broken up.--Matt. 24:43." (842-1.) (Paragraphs 3 to 6 are very interesting. 842.)

2. "Hence it will yet be found in the end, as the Scriptures have foretold that the Golden Age of blessing--the Millennial age will be ushered in not smoothly, and quietly, by arbitration and without strife, but by 'a time of trouble such as was not since there was a nation.' A 'day of wrath,' a 'day of vengeance,' a Day of 'distress,' usherers in the glorious day of peace and righteousness--the day for which we have so longed, and prayed. 'Thy kingdom come, thy will be done on earth as it is done in heaven.'" (842-7) "Men are beginning to see that Love and Justice must rule the world hand in hand, ere full blessings can come to all; but they will not learn until by bitter experience in this struggle already commenced, that the law and rule they desire is not to come from depraved humanity, but from the establishment of the kingdom of heaven, when God's will shall be done on earth as in heaven." (842:2-2.) "Nevertheless these throes of anguish which pass over the world by spells, these efforts which grow more severe each time--'as travail upon a woman'--are the very means by which God's Word declares He

(Over)

intends to lead mankind into the desired blessings; proving to them the necessity for and advantage of his kingdom, and overthrowing the powers which have for so long he has permitted, to do the best they could at governing, but whose grandest efforts are now proving failures." (842:2-3.) "That the world is beginning in some measure to see that we are in the great day of the Lord's presence, and that they see him coming in the trouble clouds which each year become more dense, is evident from much that is being written at the present time, of which the two extracts below are samples. We cannot doubt that the Scriptural views of this question, and of the hopes beyond the struggle, advanced thru the Tower and its 10,000 readers--scattered in every nook and corner of civilization, has had something to do with the clearness of views expressed by the writers of these extracts, who are unknown to us." (842:2-4.) Here are the two extracts: "One writer under the caption, 'The Coming of Armageddon,' says:--'There is no issue before the American people so insistent for solution as the relation between labor and capital. Daily it becomes more evident that we will have to rearrange the methods which have done very well and very ill for a number of centuries, as long as the power lay upon one side and the weakness upon the other. The times are changing, and we must change with them. Out of this ruinous and suicidal conflict between the workers and the corporations we must come, at the end, to a settlement which will recognize the altered industrial condition of the people. We are drifting away from feudalism socially as surely as politically. Our progress has not stopped. 'The stream of tendency whereby all things make for righteousness' seem to be now hurrying us to utter ruin. But this is a seeming, not a reality. Out of this ebullient cauldron will be crystallized sooner or later a compromise that will stand as long as it is worthy, and will dissolve away again, as our present system is dissolving, when it becomes unworthy. The pity of it is that we can only reach peace thru a bitter and disastrous struggle, of which the present strike is simply an affair of outposts--a skirmish in the dark. Upon the one side is ranged a class prejudice, vested rights, and the money of the land. Over against these stand arrayed a multitude, but dimly awake to the possibilities of its power, an army outnumbering the hordes tha t followed the Asiatic conquerers. An Armageddon is to be fought, fraught with ruin to both victors and vanquished.'" Then Brother Russell comments (842:2-7): "Ah yes! the stream of tendency would long since have wrecked the poor frail bark of human government, had not God himself been holding the supervision of all, and saying to the fierce passions and ambitions of Alexanders, Napoleons and Caesars, Thus far, and no further! And now, thank God, we see that tho the present civilization is to go to complete wreck, it will not occur until she has struck upon the shores of the everlasting kingdom of Him 'whose right it is' (Ezek. 21:27), and where, no more subject to the tossings of selfishness and ambition, all the families of the earth shall be blessed under the rule of the Prince of Peace.' Gal. 3:8, 16, 29." The other extract is at the top of page 843, and is followed by the Pastor's comment: "The other clipping is entitled 'An Age of Antagonisms,' and runs as follows:--'When the condition of all enlightened nations is looked into, and the widening antagonisms waged in them brought to view, it looks as if modern civilization were nearing its crisis. The very structure of human society is not only boldly and rudely challenged, but menaced with dislocation. Agencies, forces and interests that have slumbered side by side for ages have waked up to find themselves enemies, and other agencies, forces and interests that have been working together heretofore in a mutually advantageous cooperation, now find themselves precipitated against one another in mortal conflict. That the old dispute between religion and science should have broken out afresh and be waged with desperat vehemence and spirit is not surprising perhaps, in an age remarkable for bounding intellectual vigor, research and unsparing criticism; but this is only one phase of a warfare that pervades every department of life. Labor against capital and capital against labor; combinations of producers against consumers and counter combinations of con-

sumers against producers; pooled railroads against shippers and shippers against the railroads; proletarianism against property; anarchism against public order--these are the conspicuous phases of a world-wide strife which extends to the smaller matters of life and breaks out in quarrels over ritual worship, hostility to the public schools, butchers' leagues against the transportation of dressed meat, and leagues of small dealers in specialties against the great bazaars that are breaking down their business.

'Society is organizing itself into combinations and fraternities for offence and defence, and fealty to these has grown into a sentiment before which patriotism, friendship and even religion are beginning to bend. We see no revolutions and insurrections--and it is probable that these will be avoided--for new agencies less violent and quite as effective have been discovered. Numbers combine against an individual or corporation, and be means of a boycott, deliberately resolved on and pitilessly and persistently enforced, reduce the victim to submission. The formidable tendency towards an oppressive centralization is desperately resisted by organized and artificial efforst in behalf of disintegration--and so it comes about that society is confronted with problems which its own constitution and experience furnish no solution for, and before which rulers, cabinet ministers, statesmen and economists confess their helplessness. (Comment: we have in our day the influence of Ralph Nadar and others who are attempting reform of the present order.)

'It is not possible at present to foretell what this strife will result in. Its universal prevalence is a symptom that society is not satisfied with itself, and modern civilization, so productive of human triumphs over the forces of nature, is still attended with conditions profoundly unsatisfying.'" The Pastor's comment is as follows: "Only from our standpoint can the sunshine of the other side the darkness, be clearly seen. Only from the standpoint which recognizes the Lord's presence--that we are now in The Day of the Lord--is there ground for rejoicing. Lift up your heads ye saints of the Lord, for your redemption draweth nigh; the sufferings of Christ are nearly ended, the glory soon shall follow. Then 'the glory of the Lord shall be revealed and all flesh shall see it' and be blessed under it."

1. "Full well he knows that deep down beneath the surface there are volcanic forces showly yet surely gathering which threaten Christendom if not the world. Over all the nations of Europe the miasm of infidelity has been steadily spreading and strengthening; paralyzing everywhere not faith alone, but also hope and love. For whenever faith dies there also hope and love cease to live. When these three graces are extinguished, who shall predict the force of the wildness and wickedness which must then surely take the field?" (847:2-1.)

2. "Monday following, all day was spent in an examination of the prophetic time proofs, which show that we are living in the Day of the Lord's presence since 1874--that there, the times of restitution, the Millennial age, began --that the forepart of that age is the 'day of vengeance' or 'day of trouble, a period of 40 years from 1874 to 1914, and that the grand blessings of restitution are really begun in this trouble, which is a blessing in disguise, breaking in pieces and removing the present governments and systems represented in Nebuchadnezzar's image (Dan. 2:31-33), as incidental to the establishment of the Kingdom of God for which we have long prayed, 'Thy Kingdom come, thy will be done on earth as it is in heaven.' The matter was illustrated by charts, and will be given in full in Millennial Day Dawn (not yet ready, notice of which will be given in Tower." (852-1.)

3. "We have called attention at various times recently to the changed attitude of Protestantism toward Roman Catholicism, noting the fact that not only have the echoes of protest have died away in the distance, but that the very grounds of protest are fast disappearing, and that, not because of any change

(Over)

in the principles of the church of Rome, but of so-called Protestantism and so changed is its attitude toward Rome that various Protestant pulpits, and presses, and prominent leaders, we now quite commonly hear expressions which sound strangely out of harmony with the name Protestant. The deadly wound given to the Papacy at the Reformation is fast being healed (Rev. 13:3) and 'mother' and 'daughters' are coming to realize more and more their mutual relations." "This changed attitude of the daughters is quite marked, and Catholicism is noting the trend and taking advantage of it, altho Protestantism is scarcely aware of the long backward slips she is making. She is too drowsy to realize the situation." (853-4, 5.)

1. "In the little time which remains (written June, 1886) before the glorification of the remainder of the Body--the church, let us endeavor to make our calling and election sure, and thus prove that we have not received the grace of God in vain. If you have made the covenant of sacrifice, even at the eleventh hour, your sacrifice should be on the altar and the fire of zeal under it consuming your time, talents, reputation and all in the heavenly service." (859:2-6.)

2. "It would appear that all are more quick to apprehend and less likely to soon forget the outward visible evidences and manifestations that we are in the day of the Lord, than the no less sure, and even more important transactions not so apparent to the natural mind. For instance, many seem to realize and to be deeply impressed with the yearly accumulating evidence that we are in 'the time of trouble' foretold as one of the prominent features of the day of the Lord's presence; and they see that it has gathered force, and will with every successive wave as it approaches the great climax of the trouble, such as never was since there was a nation. But many seem to see less clearly, and to more quickly forget another phase of the trouble of this day, which in many respects much more deeply concerns the saints. And tho we have repeatedly called attention to it before, it is expedient for you that we again put you in remembrance of these deeply important matters." (862-2.) "We refer to trouble upon the Church--the testing, the shaking, the melting and disintegrating fiery trial which is to test every professed child of God--the battle between truth and error, between light and darkness, which is the church's share in the 'battle of the great day of God Almighty,' --a fire, in which the wood, hay and stubble of error shall be entirely consumed, and from which there shall remain only the gold, silver, and precious stones of truth--a battle in which not only error shall fall forever before the truth, but in which all controlled by error and lacking the armor of truth, shall fall." (862-3.) (Comment: the truth demolishes the erroneous beliefs of the nominal system held by the wheat class and this delivers them from these snares so they can put on the armor of truth and be protected.) "We do not say that those who will fall shall be utterly and forever cast down; thank God for the good hope that so many of them as shall fall into the ditch because of the blinding errors of the god of this age (2 Cor. 4:4) tho they shall thus be proved unworthy of a place among the overcomers who receive the grand prize, shall nevertheless ultimately be recovered from the snare of the adversary, and caused to see clearly--being brought to an accurate knowledge of the truth and freedom from blindings of false teachings." (Comment: the pastor must be referring here to the Great Company.) (862-4) "Their falling will not be accidental but according to a definitely arranged plan. The trials will come in such manner as will serve to test and prove the faithful and wholly consecrated. God has provided in his Word an armament full and complete for all the truly consecrated; and those who are such will take heed; and if they take heed they 'shall never fall,' but receive an abundant entrance into the kingdom.--2 Pet. 1:3-11." (862-5) ". . Furthermore we have the symbolic representations of this trouble, etc., in a very striking picture in the Psalms. The 91st Psalm describes in figures of

speech, both the nominal and real church during this day of trouble. The arrows of sarcasm will pierce some, and the pestilence of infidelity and darkness will waylay others; and the destrctive and subversive teachings of 'science falsely so-called,' claiming to be at its very zenith, its noontime of light and glory, will sap the strength of others, and cause them to waste away, so that those who shall be able to stand, will be as one to a thousand who will fall.--See V. 5-7." (862-6.) "The cause of the protection of those who do not fall is stated:--They make the Most High their habitation; they live in God; they abide under the shadow of the Almighty; their trust is in Him and not in self, nor in the arm of flesh. Vs. 1, 2, 9, 14." (862-7.) "Many who can see the world's time of trouble as already begun, fail to see that this trouble and trial upon the Church has not only begun, but is much farther advanced than the labor troubles." (862:2-3.) "So far as the nominal church in general is concerned, tho we can see the trouble and testing coming upon it, yet we see that the vast majority of the membership is as yet too soundly asleep to stumble. They must get awake before they can stumble over anything. And while they are getting awake gradually and beginning to think and reason, the various agencies for their stumbling and fall are fast shaping themselves. The stumbling stone, strange to say, is Christ Jesus. He shall be not only a sacred hiding place for some (Psa. 32:7-9; 119:114) but also for a stone of stumbling and rock of offense to both the houses of Israel.--Isa. 8:14." (862:2-4, 5.) "Fleshy Israel stumbled over the cross of Christ, and it seems astounding to think that the 2nd Israel is to stumble over the same. When one remembers how the cross has for centuries been the symbol of all that is holy and good, that its very shape has become sacred, that it has been lifted before the people on church spires, worn upon the person and pictured by artists and poets, it does seem astonishing and almost incredible that the great nominal church should ever stumble over the cross. Nevertheless such is to be the case." (862:2-7.) "The Apostle Paul declares the cross of Christ to be the great stumbling block of all classes. To the Jew, schooled under the Law to attempt to do his best to serve God, the cross of Christ became a stumbling block because they could not realize that that which they had for centuries been trying to accomplish for themselves, by an attempted keeping of the Law, should now be handed to them as a free gift. Proud of their own supposed holiness, attainments and ability, in the matter of keeping God's law, and thus justifying themselves before God, they overlooked the fact that their yearly cleansing was by the typical blood of beasts, on a typical Day of Atonement. And seeing no necessity for a sacrifice for their sins, they were offended by the bare suggestion that they needed a sin offfering to make them acceptable with God, and hence they stumbled over the cross. 'Israel which followed after righteousness (justification) attained not. . because they sought it not thru faith, but as attainable thru works of the Law. For they struck against the stumbling stone--as it is written.'--Rom. 9:31-33." (863-1 "The church up to the present time, while it has held and advanced many errors for over 18 centuries, has held firmly to the doctrine of redemption thru the precious blood of Christ. Yet they have held to it blindly, and generally without even an attempt to understand the philosophy of the divine plan. The doctrine being advanced by the clergy and also plainly stated in the Scriptures, and the mass of the church being accustomed to accept the teaching of the clergy without investigation, the doctrine of the cross, redemption, has for these reasons met with little open opposition except from the world, since the days of the Apostles, until very recently. It has not only been accepted by the church nominal, but gradually the civilized world, under the influence of the church, have also assented to the doctrine, tho blindly; and if they have not professed faith in it before, they frequently do so when about to die." (863-3.) "But of very recent years a change has been coming over public sentiment both in and out of the church, caused by the general increase of knowledge in this Day of the Lord. The former author-

ity and prestige of the nominal church, and its teachers, and many errors are fast giving way, as the world is beginning to reason--not from a Scriptural standpoint however, but from the standpoint of their own ideas. And of course from such a standpoint, and failing entirely to understand the grand design of the divine plan, the cross of Christ, redemption, ransom thru his precious blood, is foolishness, and is discarded with and as a part of the rubbish of error. . . the great mass of the nominal church is just ready to stumble over the cross, as its prototype the first house, Israel after the flesh did. They will conceive God's favor without a ransom, while his favor in the ransom they will stumble over and reject." (863-4.) "Within the past 8 years (written July, 1886) the enemies of the cross of Christ have multiplied theories supported by deceptive sophestries, the object of which appears to be anything, or any theory, to disprove the fact that Jesus' death was the ransom (corresponding price) for all. For tho these theories are contradictory of each other, they never oppose each other; nor need they, seeing they have the one aim." (863:2-1.)

No Ransom Theories

#1 - "claims that Jehovah is bound in Justice to save men, and that since justice requires their salvation, no ransom sacrifice was necessary." (863: 2-3, 4.) #2 - "claims that God's course in condemning mankind was just, but that his love is superior to his justice, and that tho justice has held out in the past, during 6,000 years, the time for love to conquer is at hand." "It claims that God's love conquers and pays no price to justice for the sinner, and scorns the sentiment that 'Jesus died and paid it all, all the debt we owed.'" (863:2-5 to 864-3.) #3 - "All that God demands of man is that he shall do the best he can to live a righteous (moral) life, and whoever does this is acceptable to God, whether he knows Jesus or not." Jesus is the Saviour in the sense that he is a deliverer or teacher, "and not the Scriptural idea of Ransomer, as well as Leader and Deliverer." (864 --4, 5.) #4 - Claims that Jesus was really a spirit being and not flesh at all. They claim that he was a "great and worthy example." ". . . they claim that his life was an example for all the world, of how to put away sin." "Satan has long found bluffing a successful plan with many." (864:2-1 to 5.) #5 - " . . one into which the other theories all seem more or less to merge, might be termed a modified Evolution Theory." "List of Saviours (seed-men) Noah, Abraham, Moses, John, Confucious, Socrates, Zoroaster, Mohamet--as the great elevators of the race." (865:2-2.) "For ourselves, we can surely say that the Bible theory is most reasonable and the others from this standpoint most unreasonable." (865:2-3.) (864:2-5 to 867-4.) Christian Science --"mind cures as distinguished from faith cures." "They claim their mind cures to be a step in advance of all others, the highest attainment of human evolution or spirit unfoldment." (867:2-1, 2.)

1. "The fact is, that being in the Dawn of the Millennial Age, it is in harmony with the divine plan to gradually encourage the world to look toward and expect, the blessings of restitution to health, strength and a gradual return to perfection of being and fullness of life." (867:2-3.) (Comment: as the philosophy of the divine plan became more clear the foregoing thot was not advanced any longer.)

2. Spiritism - "Another similar effort to hand-truck Christian people into the great Omnibus of Spiritism, is a little paper published on the Pacific Coast, which goes under various names, one of the most popular of which is 'Father's Love.'" (867:2-5.)

3. "The study of prophecy, especially time prophecies, has come to be considered the exclusive privilege of the denomination called 'Second Adcentists And their failure to apprehend the 'plan' and the intended and needful office of time prophecies, as related to that plan, has made the subject odious to

many. Hence it is a part of our duty to be 'wise' (Matt. 19:16) and not stumble our brother with our 'meat.' When Vol. I 'The Divine Plan of the Ages'--the plan of salvation--is thoroughly digested, then, those who appreciate it, will be prepared and anxiously waiting for Vol. II, The Times and Seasons." (868:2-1.)

1. "We this month in several articles continue our examination of some of the devices of Satan, which if possible would deceive the very elect in this Evil Day of trial and testing, continuing our endeavor to show up the errors of the present perilous times in their true light; and helping you to find and adjust the 'armor' which God has provided." (868-4.) "It may have escaped the notice of some that this has been God's uniform method of dealing with the Church from the first, namely, giving truth as an offset to error. When error was advanced and was about to sweep away the faith of some, God sent by some messenger the correction of the error and thus disclosed more fully the light upon the subject." (868-5.)

2. A Dangerous Rule. The Pastor warns against the rule of "Accept the truth as it is set forth in the Bible as a whole, and let isolated passages wait to be reconciled to this truth, until further study, experience and light from heaven." (876-1.) (The article--A DANGEROUS RULE is about a page long.) "If in the Bible there is one doctrine more than any other which can be denominated the teaching of the Bible as a whole it is the doctrine of the ransom for all--of a price paid by Jesus for us, on account of our sins, on account of or thru which present access to God, and future blessings upon all depend. It is the scarlet thread running all thru the Scriptures. It attests both the heinousness of sin, and the love of God in providing the way of salvation, as well as the love of Jesus Christ our Lord in carrying out the plan of our redemption and restoration to favor." (876:2-2.)

3. "We live in a time when it is considered discourteous, and a sign of narrowness and bigotry, for a speaker or writer to criticize the teachings of others, no matter how erroneous they may be." (881-4.)

4. "Seed sowing"--seems to be "repentence and remission of sins." "But when harvest time comes, seed sowing is no longer an important work. The work of harvest time is altogether different." (Mrs. Russell. 885-3, 4.)

5. ". . . but the privileges and blessings now to be offered to the world, are of another order. It is now their privilege to take steps toward human perfection and eternal life, but they are not invited to a change of nature." (885-6 by Mrs. Russell.)

6. "This is the great missionary work of the nominal church, in which thousands of dollars are expended annually. The only element of the gospel which is thus carried, is the bare fact of the grand central truth of Christianity, that Christ died for our sins. But this truth is so beclouded and covered by many errors which go with it, to render it almost void and meaningless." (886:2-1 by Mrs. Russell.) "But we rejoice that this glorious central truth of the Gospel, even tho beclouded and covered, has now been testifified to all nations." (886:2-1 by Mrs. Russell.)

7. "It must be admitted that good men--fully consecrated men--have in the past held errors, as 'eternal punishment,' 'the Trinity,' etc., to be Bible doctrines. That some of these were very useful in the Master's work, and acceptable to him in their lives, is not to be denied. At the same time, they were not permitted that glorious view of God's character, that those in the light now receive. Of his plan for the world's salvation that causes

(Over)

the hearts of his children now to throb with joy, they were in ignorance. While they preached a gospel, it was not the full gospel that is taught in Scripture, and now due to be understood by all the children of God. Many who in former years built on the true foundation, built much that must perish, and is even now falling to decay, or being burned with fire." (888-1 by S. T. Tackabury.)

1. "Thus seen the second death does not mean simply to die or be destroyed a second time; for some things will be destroyed in the 'second death' which were never destroyed before; for instance, Satan never yet died, so it could not mean death a second time to him. So too some of the systems of error which will be destroyed in the Gehenna, which is the second death, never were destroyed before; hence this second death in which they shall be destroyed cannot be considered their destruction a second time. The second death or destruction is the name of the destruction which will come upon every evil thing as the result or verdict of the second judgment, the 'judgment to come.' (893:2-1.) (Comment: excellent reasoning!)

2. "The 'scientists' are mostly women, one of whom--the author, inventor or discoverer of the science--writes her name 'Rev. Mrs. B. G. Eddy' in the Christian Science Journal which she edits. She teacher her disciples the 'science' for the sum of $300.00, and gives them 6 lessons in theology for $200.00 additional. If the price be a good criterion by which to guage the value of this other gospel and its teacher, it is certainly far in advance of that of Jesus and the apostles and their message." (894-7.)

3. Views From the Tower--1 page long showing how agitated the world was in at that time--Feb., 1887. (898-bottom.)

4. "So far as possible meet with such as you can recognize as fellow-members of the same body, and exclude no believer in the ransom. Arrange for the meeting long enough beforehand. It matters not who shall pass the emblems, even Judas may have assisted in the first celebration." (900:2-3.)

5. "But there is a class who are now begotten of the truth, as the Apostle James here asserts before the time appointed for the begetting or regeneration of the world in general. By faith they now accept the promised redemption, and tho their restitution to perfection does not follow their acceptance of the ransom in this age, they are reckoned of God as restored and are told to so reckon themselves. They are thus not only begotten again, but are reckoned of God as born again, made perfect, fully restored, just as all mankind will be when the great work of restitution is complete in the end of the Millennial age. Thus by faith they become partakers of the blessing of the New Covenant before its time for coming into force fully or for all. The blessings of restitution are reckonedly theirs, and God can now treat them as sons, 'holy and acceptable' unto him." (905-7.) (Comment: later on this transaction was expressed in better language.)

6. "The fact that on the saints the second death has no power, and that its power is wholly upon the 'abominable' rejectors of God's favors, proves that it is not a blessing, but a curse--the second curse --that it is not a death to sin, but a death of the sinner, blotting him from existence because of wilful sin." (912:2-2.) "In conclusion then, the second death, like the first is a penalty for wilful sin. It means the taking away of the gift of God, the taking away of the gift of life because not used in accordance with his will for the creature's good and the Creator's glory." (913:2-1.)

(The fifth installment ends on page 360 of our penciled notes.)

"This passage (Luke 20:34-36) seems to open up anew of late and furnishes a light upon the future not elsewhere provided. We at one time held the view that the resurrection here referred to was the resurrection of The Church to spiritual perfection. But if so, the Greek word translated resurrection should be emphatic, so as to show that a special or particular resurrection is meant. But upon critical examination, we find that anastasis as here used is not specially emphasized. Besides, as we examine the context, it is evident that not the resurrection condition of the Church is discussed, but the resurrected condition of the world, as represented by the woman who had been married successively by seven husbands. Our Lord's reply as above is an answer to the query, 'In the resurrection, whose wife shall she be?'" (915-4.)

2. "Once we supposed that the grand consummation of the hopes of the Bride, would be the death-knell of the world's hope, but now, thank God, as the distorted shadows of the night scatter before the rising Sun of the grand millennial day, we can see that God's ways and plans are higher and wider than we once supposed. And as it is written, He has put a new song in our mouths--even the loving kindness of our God. The dawning light shows us that our fear was taught us not of His Word, but by the precepts of men (Isa. 29:13). . . But now, beloved, as we wake and arouse ourselves, and look unto the Redeemer and Life-giver, we find that the terrible things we supposed so real were only nightmares." (919-3, 4.) (Comment--doesn't this explain the joy and thankfulness and enthusiasm of the Pastor for present truth? We should have the same joy, thankfulness and enthusiasm.)

3. "Not only will those merely professors in the nominal church be thus rejected in this 'harvest' separation, but some of the true children of God will also be rejected and get into the wailing and gnashing condition because they have assimilated with the worldly minded and have become imbued with the 'spirit of the world'--plans, ideas, aims, etc., which are worldly; for instance, the upbuilding of the various sects in numbers, wealth, or both, rather than the service of the Truth, and of the true 'body of Christ.' These fish are not 'good' in the sense of the parable, i.e., they are not fit for the purpose of the present selection. They are undeveloped--not overcomers of the world, but are overcome by the world--by the spirit, ideas and disposition of the worldly minded. Their case is mentioned by our Lord in Matt. 24:51. He says: He will cut him asunder, (separate him from the real 'body') and appoint him his portion with the hypocrites--with the tares in the trouble, tho only an unripe grain of wheat." (920:2-2.)

4. I AM NOT ASHAMED OF THE GOSPEL--a very powerful and long article, showing up the errors of various teachings which were deceptive and contrary to the doctrine of the ransom. (921.)

5. "I refer to those of us who after being justified from sin by our Lord's sacrifice, advanced another step and consecrated ourselves to walk in his foot-steps, to drink of his cup of ignomy, reproach and dishonor; and to be baptized into his death, that thus sharing with his sufferings and death we might according to God's promise be reckoned overcomers and joint-heirs with him in the 'divine nature' in his future glory and kingdom." (930:2-1.)

6. "I find quite a number of people awake to present truth. The legions to compose the Elisha company are forming and Babylon is being less honored preparatory to its destruction." (Letter, Bro. Adamson) (950-4.)

7. The Pastor thot that consecrated Jews could be selected to take the places of those who have lost their crowns. (952:2-4 to top of col. 2, page 953.)

(Over)

1. "As for seeing eye to eye with the Editor of the Tower on every point, I would say: We do not limit our recognition of the Brotherhood thus. We recognize every believer in the ransom living a moral life, as a justified child of God; and every such one who went further and in the acceptable time presented himself a sacrifice and was baptized into the body of Christ by being baptized into his death, we recognize as a fellow-member and joint heir in 'the body of Christ'--the church, the little flock. As such fellow-members we are all growing in grace and knowledge, building one another up continually. But we believe the time is near, if not present, when all such may and should see eye to eye--for the set time to favor Zion has come. The thot of some that 'of course' we cannot see alike and have unmixed truth is often a fruitful cause of stumbling over plain clear truths.--Editor." (966:2-7.)

2. "Knights of Labor" Breaking Up--a short item showing the breaking up of old conditions--a prominent sign of the times. (967-2.)

3. "But it is necessary as a portion of 'meat in due season' that the saints should be at least in a measure forewarned of impending events, that when they come to pass they may not be alarmed or disheartened, but being forearmed may know how to meet them; and also that they may more fully appreciate the blessings of the present, so as to diligently work while it is called day, for the night (a much darker time in comparison with the present, which is called day) cometh wherein no man can work. Tho the Watchman proclaims to the inquirer that the Millennial morning cometh, he should also forewarn of the approaching night between, darker than the present." (968-3.) "While it is true now, to a large extent, that none are permitted to buy or sell (trade in the truth) in the common marts or synagogues except those who have the mark of the beast or the number of his name, (Rev. 13:17) yet we manage to do considerable trading outside--among the people. And the question is, May not this statement of the Revelator mean still more than our present experience, and like the Apostle Paul's statement imply that a time will come in the last days, in which sound doctrine will not be endured at all." (968-6.) (Comment: here is an illustration of the Pastor's reasoning on certain possibilities as to what the prophecies might mean. The Pastor did not ignore any prophecy, neither did he become dogmatic about a possibility. We do well to follow this wise example.)

4. "Paul further refers to that covenant, now passed away, as the "Ministration of death written and engraved in stones,' which Moses communicated to the people. (2 Cor. 3:7-12) Thus he shows that the Ten Commandments written in stones was the covenant which was unto death, and which passed away, giving place to the New Covenant." (Comment: this was expressed more correctly some time later.) (974-3.)

5. A SEETHING CONTINENT (article top of page 977): "A perusal of Saturday's usual collection of European cablegrams cannot fail to impress the reader with the fact that the continent of Europe is literally seething with social seditions and political acerbities which seriously threaten not only its peace but in many places the very existence of society.

"France is not only threatened with war at the hands of her old enemy, but her social condition presents some most profound problems for the solution of capable statesmen, whom it will be difficult to discover among her would-be political leaders. Already the anti-rent agitation has appeared in Paris after a fashion ominously threatening to the rights and interests of landlords, while many other cities of the republic are anticipating serious street riots on account of the rise in the price of bread caused by the late legislation protective of agricultural products.

"Of the condition of Ireland the American public are already too well

aware. That country is rapidly moving in the direction of an agrarian revolution, the limits of which cannot at present be defined.

"It is, however, in eastern and central Europe that the most threatening aspect of social and political affairs and the angry strife of race is graphically presented. Russia is making war on the most important industries of a country with which a year since she had in the closest political alliance. Already this war has destroyed the iron industry of Silesia, shutting up numerous works in that and other provinces of Germany. Germany retaliates by preparing a bill again raising the duties on grain and wool. Later St. Petersburg press propose as a reprisal for Germany's increase of the duties on cereals a poll-tax on German workingmen in Russia. Nor is the Russian government backward in this social and commercial war. The czar has issued an edict suppressing the German language in the colleges and schools of the Baltic provinces. And so the contest goes on in every leading countru on the continent, each individual nation apparently laboring commercially for the destruction of the trade of all the others and politically for the extirpation of the nationality of some offending neighbor.

"At present the entire continent presents the appearance of a seething mass of different and opposing materials in the crucible of the chemist anticipatory of crystallization. But whether such crystallization will bring peace or war is an open question. If the outcome of the present unparalleled turmoil proves to be a peaceful one certainly it will not be because the efforts of the leading powers and the leading statesmen tend in that direction.--Daily Journal."

1. "Remember that many good people, many of God's children, have been blinded by the errors and sophistries of Satan, and while not anti or opposed to Christ at heart, have been beguiled by the great deceivers falsities, promulgated even in the apostles' days and fully headed up and brought to a climax in Papacy and only partially gotten rid of by the Reformation. Now, in the "harvest" of this age, God causes the light to shine more clearly, for the reason that he is making the truth his sickle by which he will separate wheat from tares completely and finally. Therefore put on the whole armor of God, that you may be able to stand--that you be not among the thousands to fall in this time of trial.--Psa. 91:7, 11, 12." ((81-2-5.)

2. "We do not expect a complete union between Catholics and Protestants, but a fraternization by which the majority of Protestants (measurably consolidated) will stand shoulder to shoulder in aim and profession with the Church of Rome, embracing generally the capitalists, kings and great ones of earth, while the true liberty lovers and saints will be shaken out. But great Babylon shall never recover her former power and prestige. Only for a little moment shall she seem to succeed and be able to say--I sit a queen and shall see no sorrow; for 'Strong is the Lord God who judgeth her.' (Rev. 18:8) The true Christ and his Kingdom shall supplant antichrist and the kingdoms of this world, falsely called Christendom." (996-2.)

THIS ENDS THE FIRST REPRINT. NEXT WE TAKE UP THE SECOND REPRINT

3. "The events of the past month (January, 1888) show that the time is hastening rapidly when the Papacy will say, 'I sit a queen and am no widow.' The present Pope, Leo XIII., has just celebrated his fiftieth year in the priesthood, calling it a Jubilee. It has been made the occasion of the grandest gifts and ovations to the Papacy on the part of the civilized world, witnessed for centuries. Engrossed memorial letters and costly presents came from every quarter--from kings, queens, princes, bishops, mayors, clubs, churches and societies, aggregating in value ($15,000,000) fifteen millions of dollars.

"The day of the celebration in Rome was a wonderful one, which can

(Over)

only be appreciated by those who realize what the Papacy really claims to be. It claims to be nothing less than the glorious millennial kingdom of Christ established in dignity and power to rule over the kingdoms of earth, the fulfillment of our Lord's prayer--'THY KINGDOM COME, thy will be done on earth as it is done in heaven.'" (1002-1, 2.) "Those only who see clearly the coming hierarchy or kingdom of the true kingly priesthood--the true church--under the true head, the Lord Jesus, can appreciate how great is the counterfeit deception by which papacy has blinded, and is still blinding herself and the world. (1002-2.) "Papacy's 'King of Glory,' the pope, wearing the Prussian Emperor's present, the triple crown, covered with a thousand costly pearls, was carried about from place to place during the ceremonies of the celebration, and offered mass, etc. . . . But, poor man, as if to show that he was not the real, but only an imitation 'King of glory' (Psa. 24:7, 9), he fainted twice during the ceremonies." (1002-4.) " . . Evidently the popes are unlike the apostles whom they claim to succeed. They are rich by making others poor, while the apostles were 'poor while making others rich.' --2 Cor. 6:10." (1002:2-top.) "It should not surprise us to learn that Catholics did homage and sent gifts to their king, but how shall we interpret it when we learn that Protestants in places of representative influence did the same? It inclines us to think that Protestants themselves are beginning to see that they have gradually swung around so much, that they now see the foolishness of calling themselves protestants while they do not protest at all, but flatter and do homage to the system and the doctrines against which their fathers protested even to the stake, the rack and the dungeon." (1002:2-1.) "These are so many additional straws, pointing the direction of public sentiment--pointing as we have heretofore noted to the grand confederation of the great religious system, a token of Millennial harmony, but which, to the extent that it is successful, will be as oppressive to the true church as it will be advantageous to the human systems called churches.. . . Hence the doings of those who say 'a confederacy' (a union) must not discourage us, for tho they will succeed and cause a night to come, wherein no man can work except those who worship the beast or his image, (John 9:4 and Rev. 13:16, 17) yet the truth will eventually triumph, as well as all faithful to it, under the true pope, the true 'King of glory,' the High priest of our profession, Christ Jesus." (1002:2-5.)

1. "'Twenty-five families of honest Scotch people, escorted by Highland pipers, playing funeral dirges, to the ships which were to take them into exile! That was a picture presented at a port in the Hebrides, and is a striking example of the workings of the British land system. These people were not sent into exile for any crime, but simply because they could not pay the rent demanded for the land stolen from their ancestors.'" (From the half-page article entitled MEN WHO HAVE NO RIGHTS on reprint page 1038.)

2. "For this reason (Christ's redemption) all will have a resurrection." (1043:2-4; W. I. Mann.)

3. ". . his prehuman glory and the mystery of his incarnation." (1059:2-4.

4. "The result must be, that as superstitious dread of everlasting torment and other falsities depart, and the unwise, unbalanced masses gain a knowledge of their power--laws and governments, good, bad and indifferent, will be all swept away, and confusion and anarchy will obtain--to the injury of all. That this very condition of things is rapidly approaching, all can see, who see at all. It cannot be repressed; it already has a great momentum and makes greater progress daily. It is both an evil and a blessing. Its first results will be evil, but it will prove to all mankind the absolut necessity of a just, strong government, which can enforce the right while me progress in knowledge without requiring the aids of ignorance and superstí-

tion to maintain its control." (1065-3; from article entitled THE VALUE OF SUPERSTITION containing some interesting logic.)

1. "So then, the only safe course for any of the justified, lies in consecration; i.e., in a voluntary and full surrender to Christ." (1066:2-3.)

2. ". . but the ripe wheat is also to be separated from the unripe." (Mrs. Russell. 1069-4.)

3. "In the matter of worshiping with Second Adventists:--The principle is just the same as with any other denomination. They have perhaps two advantages over some others, viz., they hold some truths more than others, and they are generally poor and unpretentious. And they have some disadvantages over others: They are generally conceited, and so filled with the one doctrine of the non-immortality of man, that they have no room for anything else, and, still worse, have little taste for other truths. They have the disadvantage of false expectations concerning both the manner and object of the Lord's second coming, tho like the Jews at the first advent, they are so sure that they know it all, that they will not study further." (1070:2-8.)

4. A MORNING WITHOUT CLOUDS: "Who can look around him, and consider the state of the world in which we live, and not be obliged to confess that clouds and darkness are now on every side? 'The whole creation travaileth in pain.' (Rom. 8:22) Look where we will we see confusion, quarrels, wars between nations, helplessness of statesmen, discontent and grumbling of lower classes, excessive luxury among the rich, extreme poverty among the poor, intemperance, impurity, dishonesty, swindling, lying, cheating, covetousness, heathenism, superstition, formality among Christians, decay of vital religion--these are the things which we see continually over the whole globe--Europe, Asia, Africa and America.

"But there is a good time coming which David saw far distant, when this state of things shall be completely changed. There is a kingdom coming in which holiness shall be the rule, and sin shall have no place at all.

"Who can look around him in his own neighborhood, and fail to see within a mile of his house that the consequences of sin lie heavily on the earth, and that sorrow and trouble abound? Sickness, and pain and death come to all classes, and spare none, whether rich or poor. The young often die before the old, and the children before the parents. Bodily suffering of the most fearful description and incurable disease, make the existence of many miserable. Widowhood, and childlessness, and solitariness, tempt many to feel weary of life, tho everything which money can obtain is within their reach. Family quarrels, and envies and jealousies break up the peace of many a rich man's happiness. Who can deny that all these things are to be seen on every side of us? There are many clouds now.

"Will nothing end this state of things? Is creation to go on groaning and travailing forever after this fashion? Thanks be to God, the second advent of Christ supplies an answer to these questions. The Lord Jesus Christ has not yet finished his work on behalf of man. He will come again one day (perhaps very soon) to set up a glorious kingdom, in which the consequences of sin shall have no place at all. It is a kingdom in which there shall be no pain and no disease, in which 'the inhabitants shall no more say, I am sick,' (Isa. 23:24.) It is a kingdom in which there shall be no more partings no moves, no changes, no good-byes. It is a kingdom in which there shall be no deaths, no funerals, no tears, and no mourning worn. It is a kingdom in which there shall be no quarrels, no losses, no disappointments, no wicked children, no bad servants, no faithless friends. Where is the Christian heart that does not long for this state of things to begin?--Bishop Ryle. (1072, bottom.)

(Over)

1. Here is the Pastor's response to the foregoing: "Like the great majority of those who have caught glimpses of the Millennial kingdom, this brother's mind settles upon the final results to be obtained at the close of the Millennium; and his view consequently is rather that of the perfection to follow, than of the Millennium itself. (1073-1)

"There will be pain and sighing and trouble and death all thru the Millennium, down to its close. But there will be a vast difference between now and then. . . . The tears and groans and pains of the coming age will come from the ungodly. All wickedness will meet with a just and speedy punishment then, and every effort toward righteousness will bring blessings and releases from present imperfections which now cause pain, suffering and death. (1072-2, 3.)

2. THE DESIRE OF ALL NATIONS--a very interesting article regarding the rise of Papacy and why the Reformation was not an entire success.--3½ pages long. (1091)

3. "Many (justified believers) were 'called' or invited to share these kingdom honors. . . " (1092:2-6.)

4. In March, 1889 the Pastor showed that he understood clearly the true meaning of the word "resurrection." (1106:2-5.)

5. ". . One point, however, is briefly treated in this paper under the caption--'The Door was Shut;' because the deeply interested have already given Vol. II, one reading, and in order that such might not be discouraging by supposing that the 'door was shut' when the high calling ceased, in 1881.

"All that we can tell you concerning those meetings is, that tho brain and body grew weary, from the continuous sitting and continuous thinking, the hearts of all grew warmer, and zeal came to a glowing heat, as all seemed to grasp clearly the conviction that the time for service is short; that we are even now in the 'eleventh hour,' and that the night wherein no man can work is drawing rapidly on. The Master's voice was heard saying, 'Go ye also into my vineyard and whatsoever is right I will give you.' (Matt. 20: 4); and many were the resolves to lay aside worldly aims and schemes and to bend every energy and concentrate effort to do 'harvest' work under the direction of the Chief Reaper, our Lord, in the ways he has been, and now is, so generally and widely opening up. Each seemed to resolve to show the Master his love, and his appreciation of the privilege of being a co-worker, by redoubling his efforts." (1111:2-1 and 2.)

6. "AND THE DOOR WAS SHUT"--in this article the Pastor expressed the thot that some are proved unworthy and their crowns are given to new ones who entered the way after 1881. (1112) The next article is along the same line--WHO SHOULD BE IMMERSED? (1113)

7. "Tho again recognized by our Heavenly Father as sons and heirs thru Christ, yet until actually perfect all communication with him must be thru the name and merit of our Mediator, Christ, who represents us and our interests before the Father." (1116:2-3.) (Comment: later the Pastor saw this subject more clearly and used the word "Advocate" rather than "Mediator.

8. "Believers now, therefore, stand in a new relationship to Christ, who becomes Lord and life-giver (a father) to those whom he purchased and proposes to restore out of condemnation and death to fellowship and life." (1116:2-3, following above quote.) (Comment: Jesus is our Redeemer--God is our "father" having begotten us as new creatures. This was expressed correctly later on as the Pastor's understanding became more precise.)

1. "It is one thing to love all God's children tho entangled in sects, and another to avoid the meshes of their captivity." (R. M. Beverly) (1130:2-3.)

2. View From the Tower--some important points to be noticed in the Pastor's reasoning on Elijah and Elisha: "This conclusion, which we consider a reasonable one, is daily being forced upon us by facts which corroborate it,--by letters, etc. And we find this separation noted in the narrative of the typical prophets, where a chariot of fire parted or separated the two. We need not infer that the horses and chariot of fire which separated Elijah from Elisha will at once convey Elijah away. This we find in not the statement,--but that the fiery chariot, 'parted them both asunder,' and after being thus parted from Elisha, Elijah was taken up 'by a whirl-wind.'--2 Kings 2:11." (1132:2-2.) (Comment: subjects of this kind permit only "reasoning" and "inferences." We do well to be very, very cautious--we could very easily jump to unwarranted conclusions.)

3. SUFFER LITTLE CHILDREN--FORBID THEM NOT--in this short article, the Pastor suggested "child colporteurs." (1133.)

4. PROTESTANTS, AWAKE!--The Spirit of the Great Reformation Dying. How Priestcraft Now Operates (Matt. 23:1-13)--a four-page article containing some important warnings and advice to Protestants. (1134.)

5. "The underlying principle of the Great Reformation, to which all Protestants look back with pride was the right of individual judgment in the interpretation of the Scriptures in opposition to the papal dogma of submission to clerical authority and interpretation." (1134--4th paragraph of article mentioned above.)

6. VIEW FROM THE TOWER--an excellent explanation as to how the "increase of knowledge" is affecting the various elements of society. (Article starts on page 1142.)

7. "Where private interest and competition alone control, selfishness is sure to control." (1143:2-3.) (Comment: we see this all around us constantly! Only the "iron rule" of the Kingdom will correct this.)

8. "While echoes from the pulpits of eminent theologians in the great cities savor strongly of the rankest infidelity, which strikes at the very foundation doctrine of Christianity--the atonement thru the precious blood of Christ--we see that a few are beginning to get their eyes open to the real truth." (1154-6.)

9. "These discussions are doing great good in the direction of waking up thot among people of all denominations. It is thus kindling the fire which shall burn out the wood, hay and stubble of traditional errors from not only Presbyterianism but from all isms." (1181-5.)

10. "While our friends are thus gagging over their unsavory mess (Isa. 28:8) how clear and beautiful is the doctrine of election when rightly understood." (1182:2-9.)

11. "And only such as have this benevolent disposition to bless, who look forward to the prize of our high calling with special delight because of its grand opportunities to lift up the fallen, to liberate the captives of sin and death, to recover sight to the blind, to fill the earth with the knowledge of the truth and to lead all mankind along the highway of holiness to

(Over)

everlasting life and to the true end of human existence, which is to glorify God in the completeness and grandeur of true manhood and to enjoy his favor forever, will be counted worthy to reign with Christ." (1183-3.) (Comment: if we are to win the prize of the high calling, how vital it is to grasp this point clearly!)

1. RELIGIONS OF THE WORLD--a very interesting article about 3½ pages long. (1183.)

2. THE UNDERLYING PRINCIPLES OF PRESENT CIVILIZATION--article starting at the bottom of page 1189, we quote entire: "Having received the spirit which is of God (1 Cor. 2:12) and no longer looking at present governments as from God--tho realizing that he permits them--we know that they must pass away.--1 John 2:16, 17.

"The great statesmen of the different eras have devoted their time and study to formulate some kind of government that will secure an equilibrium in human relations, and thereby remain permanent. We know from history that every effort in this direction has failed, and Scripture prophecy informs us that all present and future trials must meet the same fate, until the Lord has come and has established his government in righteousness.--Dan. 2:31-35; Dan. 7.

"In addition to understanding the plain Bible teachings on this important subject, it is also the privilege of the saints to fully comprehend the reason why all government of and by man in his fallen condition is 'beastly' in its character, and must terminate in times of trouble; and also why our Lord's government will be everlasting. The base of action for every carnal man--and this includes all who are not really born from the spirit (John 3:3-8),--is pure self-interest. This principle is so fully understood and endorsed not only by the world, but also, in practice, by the nominal church, that the saying of 'Every man for himself, and the devil take the hindmost,' has been given the position of an axiom. The same principle is recognized in the world's maxim, 'If you don't look out for No. 1, no one else will.' A moment's reflection will convince anyone that the more perfectly these propositions are carried into effect, the sooner and more complete must be the overturning of all government, and the consequent condition of thorough anarchy. While the world's great ones, both inside and outside of Babylon, are relying on education of the masses to open up an escape from this foreseen condition, we know from our Bibles that much of the knowldge current today is knowledge 'falsely so-called,' and that only a new mind, secured thru a complete consecration of one's being to God (Rom. 12:2, 1), will transform this motive of the depraved heart. In relying on a burnishing of the intellect only, by the means now in use, the world is leaning on a broken staff and must again be disappointed. Statistics prove that among people of American parentage in those parts of the United States where the public school system is best maintained, and illiteracy is at a mimimum, there is a larger percentage of criminals than among the same class in those portions of the country where schools are poorly sustained and illiteracy reaches its maximum. The same fact is demonstrated in another way by comparing the percentage of criminals of American parentage in any given locality now, with those of the same class in the same locality twenty-five or thirty years ago. We copy an article from the St. Paul (Minnesota) Globe of Sunday, June 9th, 1889, which covers the ground fully, and shows that thinking men of the world are realizing the danger of cultivating the intellect, and leaving the heart free to follow out its own evil imaginations. We clip the following from the article referred to:--" (Then follows the article entitled OUR PUBLIC SCHOOLS, reprint page 1190.) (Comment: generally speaking, education today is in a shambles and teaching has become a dangerous profession.

1. "'Hundreds of ministers and thousands of elders have accepted the Westinister Confession with such an understanding of it as this, and the terms of subscription have been so liberal that they have not been particularly uneasy under the yoke.'

"(Hark, there! What a confession! The 'Doctor' solemly from the pulpit reveals the true state of the case--that, hundreds of ministers and thousands of elders have thus fraudulently pretended to accept certain doctrines which contain 'so many things' they utterly disbelieve and repudiate. . Can we wonder that God should and does refuse to use such ministers as channels for truths now due, as vessels for bearing to the household of faith 'meat in due season?'. . only honest men and women are worthy of present truth.--Z.W.T. Editor.)" (1194-5, 6.)

2. Prof. Huxley says "the Bible contains within itself the refutation of nine-tenths of the mixture of sophistical metaphysics and old world superstitions which have been piled around it by so-called Christians of later times;. . ." (1199-4.)

3. "Why teach the traditions of men just emerging from the dark ages with the eyes of their understanding semi-blinded with the smoke of Papacy's errors? Why not destroy all creeds and confessions and merely confess the fountain source of all truth to be God and his Word, and go daily to that fountain?" (1199-4.)

4. "The general sentiment of those who departed (from the anniversary meeting) was, that they would be all the more diligent hereafter to pass the pleasant bread of truth to the hungering sheep of the Lord, both in and out of Babylon; and be all the more wise in reaching it to them, not to be unmindful of the weaknesses, prejudices and fears which so interfere with their receiving the good tidings of great joy. On the contrary, all seemed to purpose to be yet more tenderly affectionate and loving in the presentation of the message of the love of God, which so far surpasses men's understanding." (1201:2-2.) (Comment: how much tender love this under-shepherd had for the Lord's hungry sheep!)

5. The various Protestant systems "all hold the foundation doctrine of the apostles and prophets, and they have always made prominent the vacarious atonement, but on this foundation O! how recklessly they have built. . miserably constructed of the wood, hay and stubble of human imaginations and traditions, evidently put together in a most haphazard way without plan or design, or square or compass, yet each has in it some valuable elements of truth, vagely perceived and often greatly mixed and confounded with errors and gross absurdities." (1205-last par.)

6. Poems and Hymns of Dawn--"some from the pen of our beloved helpmate, Sister Russell." (1211-8.)

7. "We believe, therefore, that as a spiritual feast and blessing, it (Poems and Hymns of Dawn) will be equally as profitable to us all as the volumes of the Millennial Dawn series." (1211:2-6.) (Short article describing POEMS AND HYMNS OF DAWN--1211, bottom.)

8. Copy of Bro. W. E. Page's letter to Edward Bellamy, author of the book, "LOOKING BACKWARD." (1213-6.)

9. "Under Bible influence all the finer faculties are expanded, invigorated and elevated; all the purest and best emotions of the heart are refined, exercised and enobled; all the highest, manliest and most beautiful attributes

and virtues of the character are moulded into symmetry, and assimilated to the likeness of Christ and of God." (1216:2-1.) (Comment: what a comprehensive statement!)

1. "God's object in justifying us thru faith in the ransom is to make us ready or fit to have offered to us the additional favor referred to above. That additional favor is the offer that the judtified may, during the Gospel age follow the example of their Lord Jesus and offer up (sacrifice) their justified selves. . " (1238:2-7.)

2. "It (Poems and Hymns of Dawn) contains 151 choice religious Poems and 333 select Hymns, many of which are from the well known pens of Whittier, Doudney, Titbury, Browning, Mackay, Bryant, Havergal, Reed, Janvier, Bonar, Guinness, Wince, Smith, Heber, Brown, Upham, Watts, Newton, Cowper, Bottome, Doddridge, Kelly, Pierpont, Taylor, Bliss, Oberlin , Toplady, Gates, Crosby, Wittenmeyer, Hastings, Grant, Palmer, Guyon, Phelps, Stennett, Brewer, Bowring and many others, including some by Sister Russell.

"For a helping hand to lead our hearts very close to the Lord, in quiet solitary meditations, and in songs of praise and worship, alone or in little assemblages of believers, we know of none so helpful as this volume of Poems and Hymns of Dawn.

"It is good to know the truth; it is blessed to obey it; and it is then sweet to feed upon it in communion and worship." (1239-1, 2; 1239:2-1.)

3. VIEW FROM THE TOWER--(begin page 1243): " . . rapidly matters are shaping themselves for great time of trouble. . . " "introduced by 40 years of trouble beginning slightly in 1874 and increasing until social chaos should prevail in 1914--few believed, some scoffed; for the whole cry then was Peace! Arbitration! Harmony!--hoped for thru increasing intelligence." 1243-1.) "Gradually the storm-clouds have been gathering since 1874--so gradual that many have failed to notice the great changes of public sentiment already accomplished. Yet many are now waking up, and the inquiry is heard, 'Where will matters end if present conditions continue?!. . . The Word of God. . declares trouble, more general than the earth has ever known (Dan. 12:1) that troubles financial, political and religious will fill the earth with distress. . . The irregularity of the seasons begins to show. . And these irregularities in turn show, by their effects upon the crops, of the world, how even a slight change may bring about a general scarcity of food. And when the increasingly general dissatisfaction of mankind under present plenty and prosperity is considered, it is not difficult to see what is likel to be the general sentiment should a real shortage of the necessities of life compel economy." (1243-2, 3.) "Discontent is the general malady of the world today. Selfishness is harassing the vitals of society, in its every class. The rich are generally grasping for more millions; the comfortably fixed are anxious to be wealthy; the poor and the mechanics are grasping for 'rights' and for 'hours' and for 'more pay.' . . . Every day seems to spring some new complication." (1243-4.) Some "are coming to see that the masses have no real conception of justice and love, and cannot think cooly and candidly and unselfishly on both sides of any question where their interests are at stake. . " (1243:2-1.) "The only question is whether the improvement will come thru evolution or revolution. Thru evolution I hope. thru revolution I fear." (1243:2-3; by Hugh O. Pentecost.) "The world. . . will go on blindly, talking about love and practicing selfishness, hatred, malice and envy and all the unlovely elements of the spirit which is the reverse of the spirit of love, until the great time of trouble, which God's Word predicts, shall be precipitated." (1244:2-1.) "There is a chasm between where the race stands today, mired all over with sin and selfishness, and that idea plane of holiness, love and purity, which no earthly power can bridge." (1244:2-4.) "But what lies between the present and that grand perfection for

men? The Millennium--a thousand years of discipline under the most just and loving and sympathetic government conceivable; and yet under the strictest rule the world has ever known." (1244-last par.) "But they do not realize that it is God, thru Christ, that is opening up the times of restitution of all things. They think that present day inventions and blessings are of men--an increase of human wisdom. They do not see that the flood of light which is now illuminating the world is of God, who has raised the curtain so that, as predicted, men are running to and fro and knowledge is increased.--Dan. 12:4." (1245-3.) The attitude of the Lord's people in this transition period. (1245-4.) "Men believing that they are bringing about the change of disposition, rejecting God at the helm of affairs, and seeking to gain by force the blessings longed for, must learn their mistake before they are ushered into the (Millennial) blessings. To bless their methods would be to confirm them in their error and to make them arrogant and proud. To enter the Millennium thus would be to their disadvantage. Accordingly, their own efforts are, under God's supervision, to teach men humility and their own utter inability to establish justice and peace in the world." (1245-5.) "Nature will become the god of science and of the masses, and to nature's laws, not God's, will they bow. But nature will deceive them; most unusual and 'unnatural' changes will occur; the laws of nature which they thot fixed will be found unsettled and unrelaible. . . to humble the pride of men and to teach them their dependence upon nature's God." (1245:2-1, 2.) (Comment: along the same line, men are learning thru experience the great dangers in tampering with atomic power.) "The hautiness and pride of capital will be rebuked; and equally the hautiness of labor." (1245:2-3.) "Capital, too, is self-confident. It unwisely bases its expectations for the future upon the past. . . It could be done in times gone by, but not now. You cannot conquer Labor; . . " (1245:2-4.) "Then men in the midst of anarchy will attempt to rear successively the various social structures (Socialism, Nihilism, Naturalism, etc.) which variously they now conceive to be the one thing needful to perfect equality. Each, as it is tried, will prove a fresh failure bringing new discouragements and renewals of general trouble until it becomes apparent to all that Sin is at the foundation of the trouble and that no government that could be designed could be expected to operate perfectly in the hands of imperfect officers, and that perfect laws will not be obeyed even in the spirit by imperfect people more or less dominated by sin and selfishness. (Comment: this is very wise reasoning--men are permitted to try every scheme they can think of.) Then such of mankind as really love and desire righteousness will be ready to hail Immanual and his strong government as the only way to peace and prosperity." (1245-last par.) (Comment: God's methods of teaching men thru experience are very wise!) "While our own views are not prophecy, but interpretations of the holy prophets of old, it may be interesting to our readers to read a brief extract from the pen of one who claims to be a scientific prophet and to note the close agreement of some of his 'scientific' opinions and conjectures with the Scriptural presentation above, which we have been presenting for the past fourteen years. The extract below we quote from the daily Press reports." (Then follows five interesting paragraphs quoting Prof. J. R. Buchanan's View, which are well worth reading carefully.) (1246-1.)

1. ". . . for already we perceive that we are in the gray dawn of that glorious day which God hath appointed." (1248-3.)

2. "And we cannot say that such are greatly to be centured, for as ability for sound reasoning is partly inherited, so a predisposition to extremes and unsound reasoning is more or less the result of heredity." (1245:2-5.) (Comment: how very true this is!)

(Over)

1. "For the past eleven years faithfulness to the Lord and his Word and the welfare of his sheep has necessitated an almost constant contention for the ransom, as the very center and foundation principle of true Christian doctrine." (1255-1.) (Comment: the first issue of the Tower was dated 1879, 11 years back from Oct., 1890.) "During this time we have seen and faithfully proclaimed that it is upon this point of doctrine that the great test of the close of this age is to come." (1255-2.) ". . one after another, ministers and religious journals of all denominations and shades of belief are abandoning this foundation (the ransom)." (1255-2.) "The Scriptures indicate, too, that the great stumbling and falling away from this all-important doctrine is only beginning. Before the sifting ends a thousand will fall to one who will stand. (Psa. 91:7; Eph. 6:11-13) Christian people generally hold the doctrine of the ransom, but only in a blind way. They have no clear, definite views as to how or what it was. They are all therefore, very susceptible to this latter-day snare of the Adversary." (1255-3.) "Our love must be exercised first toward God, in fidelity to his Word, and second, toward those still in harmony with God and his truth, to guard them against the erroneous view. Let God be true, tho it show every man to be in error. Let God's character and plan be upheld no matter who must be shown up as proclaimers of another gospel. This is what is signified by the injunction to 'contend earnestly for the faith once delivered to the saints.'" (1256-1.)

1. "No subject occupies a more important place in God's Word than the resurrection, except those two other doctrines so closely identified with it --the ransom, which is the basis of all hope in a resurrection, and the second coming of the Lord to establish his kingdom, under which the fruit of the ransom (resurrection) shall be estended to Adam and his race in general." ". . Christian people generally almost ignore these topics. . " "The cause of this neglect" was due to the substitution "for the idea that it would be a kingdom composed of the notables of the early church in earthly glory and honor, and with one of their number as chief or pope to represent Christ on earth." (1258-2.) "It was not until the year 1881 that our attention was drawn critically to the subject of the resurrection; and shortly after, under the same caption as above we presented the subject in the Tower of June, 1882. Further study, aided by increasing light shining from other features of the divine plan, has served to confirm the views there expressed and to amplify them, so that the entire subject of the resurrection is now very clear, and harmonious with itself, as well as with other features of the plan." (1258:2-3.) ". . the Bible uses the Greek word anastasis, represented by our English word resurrection, in a very particular manner." "Anastasis means much more than merely an awakening out of death; it signifies to raise again, and this means all that the word restitution means to the lost and ruined race of Adam." "Let us rejoice in it hereafter, and use the word resurrection as God uses it." (1259-1.)

2. "The human mind staggers in its endeavor to comprehend such a height of glory (the reward of the high calling); yet those whose hearts are deeply in love with the Lord can appreciate the exceeding favor of the invitation to be the beloved bride of Christ, to be made like him and to be in his glorious presence forever." (1262-6.) ". . the various elements are preparing for the great final struggle and time of trouble such as was not since there was a nation, yet peace still prevails. And thus we see before us a fulfillment of God's prediction that the violent winds of war should be checked and holden until the sealing of the saints of God should be accomplished.--Rev. 7: 1-3." (1179-1.) "And the heavens thru which these messengers go sealing and gathering is not the heaven of God's throne, but the symbolic heavens so often referred to in the book of Revelation, namely, the nominal church." (1279-2.) "The Lord's words show us that it will cause much commotion when

his order to separate wheat from tares is put into effect--a commotion which he would not permit until the harvest time has come. (Matt. 13:28-30.) And then in some respects a still great commotion will ensue when these sealed and gathered servants the 'wheat' class are examined after having been brought into some measure of the light and privileges of present truth--when, as shown in the two parables, two classes will be forcibly cast out of the light into outer darkness of the world, thus to pass with the world thru the great trouble now impending. The two classes to be thus cast out by the Lord are--first, those who have taken off the wedding garment of Christ's righteousness and who deny the precious blood and the ransom which it alone secures; and secondly, the unfaithful servants who bury their consecrated talents in earthly things instead of using them in the Master's service. No earthly power can keep such from going into the outer darkness of error, for it is the Master's order that they shall be cast out." (1279:2-1.) "Let the truth make the separation. Speak the truth in love, and stand firmly by it. It is the power of God, not only in the first separating and gathering, but it will be the power also in the second separating and casting out." (1279:2-2.) "They go out from us because they lack full consecration and full submission to the will of God. For this cause, thus to cast them out, the Lord will send them strong delusions, delusive errors, that they may believe a lie; that thus all who, when they know the truth, fail to take pleasure in serving it, may be condemned and manifested as unworthy of joint-heirship with Christ, and consequently unworthy of the light which he provides only for such." (1279:2-3.) The gathering and sealing and sifting and testing "are simultaneously progressing. . .none but the faithful shall be able to stand, because the Lord purposely will make the test so severe as to sift and shake out all others. (2 Thess. 2:11) The faithful are those who are trusting in Jesus for all, and whose will is the will of their God, who are so consecrated to his will that they rejoice to serve him with every talent possessed." (1279:2-last.) "The monthly circulation of the Tower averages about ten thousand copies which we may safely estimate as 15,000 readers; . . we estimate that about 4,000 are fully consecrated to the Lord and using their talents to praise him to the best of their ability." (1280-2.) (Comment: it is important that we keep within the confines of the Pastor's language at all times--he said this was an "estimate" not an accurate count. We must discipline ourselves to think accurately. Unless we do this we can confuse ourselves and misrepresent the Pastor's writings.)

1. "Our talents for use in the Lord's service consist of all those things and opportunities which are over and above what we need for the necessary and reasonable maintenance of ourselves or our families, if we have families, and the reasonable provision against distress in case of sudden calamity or approaching old age, etc." (1282-3.)

2. "The falling away from the foundation principles of the Gospel of Christ continues. It is not confined to any one denomination either. It will soon, as the Scriptures predict, affect all classes and sects." (1285-4.)

3. "Count von Molkke, Germany's greatest general in modern times, whose death has lately been announced, in a recent speech before the Reichstag left no one in ignorance as to his view of the next European war. The powers of Europe, he declared 'are armed as they have never been armed before. No one of them can be so completely shattered in one or two campaigns as to confess itself beaten and to conclude peace on hard terms, or as not to recover in a year or two and renew the conflict. It may be a seven-year's war; it may be a thirty-year's war. Woe to him who sets fire to Europe.' The old warrier dispelled the idea that the next war would be short, sharp and decisive. In his opinion such a war would be both fierce and protracted." (1304-8; June 1891) (Comment: World War I and II were closely related.)

1. When, however, it is recognized that in Bible symbolism, the earth represents the law-abiding classes of society, that mountains represent kingdoms, that seas represent the restless and anarchistic classes, and that heavens represent the religious powers and influences of the world, then it can be seen that the shaking of 'the heavens' is already begun." (Written July, 1891; 1305-2.) "A great and very general storm is even now in progress. The thunders roll and the lightnings flash in every quarter of the ecclesiastical heavens--among the Presbyterians, Reformed Presbyterians, Baptists, Methodists, Episcopalians, Roman Catholics--yes, the entire heavens are being shaken; and many stars (bright ones) are falling from heaven. The true gospel sunlight is already darkened; and the light of the moon (the reflicted sunlight of the Gospel, shining in the typical sacrifices of the Jewish law) has become obscured. The effect already is to cause the hearts of the great and rich and mighty (ecclesiastically and socially) to fail for fear and for looking forward to those things coming upon the earth--society. (Luke 21:26.) They see that the creed-smashing already begun will, if it continue, release from the bonds of superstition and ignorance many who know no other restraints. And they see that the result of such a liberation of such a class means a shaking of the earth (society) as it has never before been shaken." (1305-3.) (Comment: how terribly true today!) "Nor are these fears of the great ones of earth unfounded; for the scripures reveal the fact that the shaking, unsettling and incidental trouble will be such as was not since there was a nation (Dan. 12:1; Matt. 24:21), the only settlement of which will be accomplished by the establishment of the kingdom of God, for which his saints have long prayed, 'Thy kingdom come! Thy will be done on earth as it is done in heaven!'" (1305-4.) "But not in a day, nor in a year, will the great crisis be reached, tho events are progressing to that end at tremendous speed, and the storm is daily gathering momentum. True, if things were to continue as at present, three years of such commotions would shake the present heavens to fragments; but this is merely a time for the letting loose of opinions by men who think it a favorable time to strike the chord of public sympathy to the advancement of themselves to public notice. Men who lacked the courage of their convictions, and who did not speak out their sentiments before, are now vying with each other as to which can most loudly proclaim that he does not and never did hold the doctrines of the sect with which he has stood associated. They thus declare, to thinking people, that they joined those sects and subscribed to those confessions and vowed to teach what they believed to be false doctrines simply for the purpose of grasping, wielding and directing to their own aggrandizement the denominational influences. However much or little truth such man may utter, they surely have forfeited the respect and confidence of truth-living people. Does it not seem that any man who solemly avows faith in the allegiance to certain doctrines which he does not believe, is unworthy of belief in matters of subsequent utterance, even tho he may again vow that he speaks the truth? And does not the man who has outgrown the creed he once held, and who, for the sake of financial and social advantage or other reasons of policy, continues a representative of doctrines which he no longer believes, equally forfeit the respect of the truly noble and truly honest? And now that public sentiment and sympathy is ebbing away from the dead creed-carcasses, when such ministers speak out boldly against those creeds to which they subscribed and yet stay under the banners and influences of those creeds and dare their more conscientious colleagues to brave public sentiment by expelling them, are such policy-men, we ask, likely to get the truth? No matter how much 'orthodox error they get rid of, there is little hope that such will get the truth. 'Light (truth) is sown for the righteous, and 'the meek will God teach his way.' And he is able to 'hide it from the wise and prudent and to reveal it unto babes.' (Psa. 97:11; 25:9; Matt. 11:25.) Would men who thus stultify themselves be the Master's choice for ser-

vants, to bear the pure and precious bread of life to the awakening and hungry people who have so long fed upon the husks of human tradition? Will not the Master rather show favor to the humble, pure in heart, honest ones who, as they get the true light, walk up to it; who leave the confession found to be be false, and the denomination found to be in error, regardless of the loss of earthly name, position and emoluments? True, some may in the present commotion come to see matters in a new light, and may step out and speak out; but such should, and if honest will, declare their change of view is recent and that they acted as soon as convinced." (1305-5.) "The present shaking has not only afforded an opportunity for some to manifest their unfaithfulness to the dogmas hitherto confessed, but it has also indirectly done some good in awakening thot and bursting some of the fetters of superstition which will never be refastened. But while making an opening for the spread and influence of the truth, it has as well opened the way for the spread of general infidelity under the guise of advanced thot and higher criticism, which will spread much faster than the truth--the faith once delivered to the saints but early swamped, and so sadly mixed since with the errors of the dark ages from which but few have yet gotten entirely free." (1305:2-3.) "So far from all denominations being suddenly wrecked, the finger of divine prophecy points out that a grand union of all Protestant denominations is to be the next great evil, which will be generally esteemed as a blessing and hailed as a mark of divine favor and of great spiritual growth. Our anticipation, therefore, is that the conservative men of all Protestant denominations will be forced by circumstances into a church confederacy or church trust. But the same finger of prophecy indicates that such a confederacy and its Roman Catholic colleague will last but a short time, and that they will be wholly and forever dissolved when anarchy shall shake and dissolve the earth--society." (1305:2-last par.) "Those in Zion who are awake and watching, and who are heartily serving the truth, and they alone, can sing in the words of the prophet (Psa. 46):--'We will not fear tho the earth be removed, and tho the mountains be carried into the midst of the sea; tho the water thereof roar and be troubled, tho the mountains shake with the swelling thereof. The heathen raged, the kingdoms were moved; he uttered his voice the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge.'" (1306-1.) "(. . . Yet how strange it seems that with such a realization of their need of <u>the truth</u>, ministers of all denominations are the least ready to receive it. Their difficulty evidently is the same that our Lord pointed out among the Doctors of Divinity--Doctors of the Law--at the first advent, when he declared that it was their love of the good opinion of each other and of men in general that blinded them to the truth--'How can ye believe who receive honor one of another and seek not (solely) that honor which cometh from God?' If the truth were popular, or if the divine plan of the ages were but championed by some of the great ones of the theological world and backed by influence and wealth, it would be generally and sppedily received.)" (1307-2.) "(Yes; this secular journal sees the true state of the case. The cause of the present unrest in all the sects of Christendom lies in the fact that the masses of the people, as they become informed, are losing faith in the creeds that have so long fettered their thots and bound them to the opinions of men who lived in a darker age, and who, however good, were sadly in error. The trouble is that the present and increasing enlightenment is fast tending to infidelity. As sectarians awake and throw away their musty creeds, which for so long they have almost worshiped, they are likely to discard the Bible at the same time, believing that if the various creeds of Christendom are all wrong, the Bible, upon which they <u>all claim</u> to be based, must be radically wrong, and hence not at all a divine revelation. They do not consider, as they should, that the fact of the radical disagreement between the creeds proves that some, if not all of them, have <u>misinterpreted</u> the Bible's teachings. How thankful we

should be who see the real gospel. How we are lifted out of the perplexity now upon the nominal churches, out of the miry clay of human tradition and given a firm foundation upon the Word of God. Ours is a foundation that is reasonable in itself, as well as supported by every testimony of the Bible--neither of which can be claimed for any of the creeds of Christendom." (1307:2-3.) "Since the Scriptures have foretold this present shaking, and have indicated that many will fall into doubt and infidelity, let us remember that God is at the helm: we need not fear. We see that in the very midst of the great commotion God is surely and steadily working out his deep designs for the final and complete overthrow of false doctrine, superstition, hypocrisy, injustice and every iniquitous device and instruction of men which sought to hide truth and to establish and maintain oppression. He shakes and sifts because he would separate the many who have assumed the name of Christ but who are not truly his people. It is because only one in a thousand of nominal Christians is really consecrated wholly to the Lord that 'a thousand shall fall at thy side.' (Psa. 91:7.) The genuine saints will not fall, even tho some of them may for a time stumble; for the Lord will uphold such with the right hand of his righteousness (with the power of his truth).--Isa. 41:10; Psa. 91:11, 12.)" (1307:2-5.) "(Yes, truly, the present commotion, not only upon religious but upon social questions, is the result of the uplifting of the veil of centuries. God is letting in the light, and those who love darkness and error rather than light are put to confusion. The lifting of the veil began with the invention of printing in the 15th century. So long as knowledge was confined to the wealthy and the clergy, no considerable trouble could result; for these had common interets to subserve and the masses, bound by ignorance and superftition, were the tools of the educated. But the sudden enlightenment of the masses thru public schools, a free press and other sources has considerable reversed the situation." (1308-3.) "This condition of things the Lord predicted long ago by the mouth of Daniel the prophet, saying: 'In the time of the end. . . many shall run to and fro and knowledge (in general) shall be increased, and the wise (toward God--the *** but none of the wicked shall understand (it). . . And at that time shall Michael (Christ) stand up (to render judgment), and there shall be a time of trouble such as was not since there was a nation--no, nor ever shall be (afterward).'--Dan. 12:1-4." (1308:2-1.) "The trouble and shaking of the church, to shake out of profession of faith all who are not really saints, built upon the rock (Matt. 7:24-27), is because the election of the Church is almost complete; and the shaking will be the means of God for the liberating of some now chained by superstition. The trouble upon the earth (society) will not reach its intensity until the shaking of the heavens (ecclesiasticism, of the church nominal) has broken the fetters of superstition and plunged the masses into skepticism and open infidelity. Then the many kingdoms of God, so called, and the many churches of God, will pass away to make room for the one true kingdom of God, which will be the one true church glorified (composed of all the truly consecrated 'overcomers' in Christ from Pentecost down). It will take the place of power, and the Millennial blessing of the world will begin--first with those then in the world, and afterward extending to all that are in their graves, who shall be awakened and come forth to a full knowledge and to a full opportunity of reaching perfection and everlasting life, which opportunity was secured for all in the ransom-price once for all." (1308:2-2--end.)

******** humble disciples of the Lord) shall understand (God's plan);

1. "We have several objects in view (in taking the trip to Europe). We want to see the conditions of European society, in view of preparations for the writing of the fourth volume of the Millennial Dawn series--'The Day of Vengeance.'" (1311-9.)

"Time is precious; but truth is more precious than time."--Beaconsfield.

HISTORY OF HARVEST MESSAGE

Seventh Installment

(We strongly urge the rereading of the Preface of the First Installment.)

1. "What all such large-hearted Christians need is a full, clear view of the glorious plan of the ages. To obtain such a view, however, requires great meekness and patience: meekness to accept and confess the truth from any source; patience to hold objections in abeyance until its gracious and comprehensive provisions are seen. The plan of our God formed before the world, but requiring ages for its full development, is so just, so loving, so good, so altogether complete and so soul-satisfying, as to leave no aching void for reason to search to fill." (1316-1.)

2. "So, too, will it be in the 'harvest' or end of this Gospel age. Our Lord declares that the 'wheat' of this age will be separated completely from the 'tares' and gathered into the higher garner of his glorified kingdom, and them the purgatorial 'fire' will come upon nominal Christendom, producing 'a time of trouble such as was not since there was a nation,' which will burn up, root and branch, all of its false pretenses and evil systems, and thus prepare the world for the reign of the kingdom of Christ, the true church glorified." (1316:2- last par.) "So, too, in the end of the Gospel age: after the elect number has been selected and glorified, all the unworthy (rejected from that high position) will go into the great trouble predicted, and in that purgatorial fire they will finaly learn of their rejection from that great honor to which they were called; but they will also be shown that God has some other precious favors which are yet open to them." (1317-1.)

3. "The peril of these times is to the spiritual nature of the saints and to their valuable property in the exceeding great and precious promises of God, which are all yea and amen in Christ Jesus. Subtle influences are now at work seeking to dwarf and extinguish the spiritual life and to rob the saints of their glorious hope, to sap stealthily the very foundations of Christianity, and thus effectually to overthrow the whole superstructure of the Christian faith in the minds of many, causing them thus to stumble and lose their glorious inheritance as joint-heirs with Christ, The present besetments, being of this subtle character, are the more calculated to delude and ensnare, so that if one allows himself to be for a moment off his guard, the agencies of the adversary will gain an advantage and use it to entrap the unwary one. And God will permit such snares because those only who are loyal and faithful, and therefore ever watchful, are counted worthy to escape their strong delusion. 'Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.' Luke 21:36." (1319-3.) "The Apostle forewarns the church, not only of the certainty of such perils, and of their character, but also of their manner of approach. On one occasion he said, 'For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. (Such were the great and destructive papal powers.) Also of your own selves shall men arise, speaking perverse things to draw away disciples after them." (Acts 20:29, 30) Some of these Paul and the early church encountered in that day. Paul was often in perils among false brethren who, concerning the faith, had made shipwreck, and who greatly withstood his words --his efforts to build up the church in the most holy faith. (2 Cor. 11:26; 1 Tim. 1:19; 2 Tim. 4:14-17.) (1319-4.) ". . their policy is crafty, deceitful, sly, under pretenions of godliness, love of truth, and zeal for the truth. Their influence will be exerted somewhat after the manner of a vile class mentioned in verse 6 who 'creep into houses and lead captive silly women laden with sins and led away by various inordinate desires.' Not that

(Over)

such will be the actual immoral character of these teachers, but that their policy will be similarly seductive." (1320-5.)

1. ". . . While we ought to be prepared to speak whatever the Scriptures speak, we ought also to be prepared to be silent on whatever the Scriptures are silent." (Joseph Moffitt; 1324:2-top.)

2. "At the present time, as never before in the history of the world, men are studying, if not very generally practicing, the golden rule of love. They see that if it were in general operation the whole world would be greatly blessed by it. But how would it operate? How should it operate?--that is the perplexing question. One of the most popular suggestions among the masses of the people is what is commonly termed socialism. And just here we wish to introduce a brief article on the subject clipped from a recent issue of a secular journal. The article is as follows:--. . . 'What matters it to me what becomes of the princes, dukes and generals who wear fine linen and fare sumptuously every day? Let revolution come; my condition cannot be any worse, and might be bettered by killing off our oppressors.' In this frame of mind he is an easy prey to the wily agitator, and thus the ball rolls on, gathering force as it goes, in all the European countries.'" (1325-last par. and 1326-2.) "'The Socialists there (in Germany) really represent the progressive ideas of the nation, and with some slight modifications, their platform is almost identical with modern republicanism. They have become so powerful in that country as to force the resignation of Bismarck.) (1326-3.) "In Russia we have the Nihilists, who represent the advanced thot of that despotic nation; in France are the radicals; in England the Liberals; and so on, in every nation, the social leaven is at work. The toiling millions are endowed with all the natural faculties of those who 'toil not, neither do they spin.'" (1326-4.) "'The poor man reasons that if this world was made for man to enjoy, it is self-evident that all the enjoyment was not intended for a few individuals; that if a man inherits a fortune and title, he deserves no credit for the accident of birth, and there would be just as much reason and justice in making the rich man divide with his less fortunate neighbor as to let him spend it in reiotous living or hoard it up.'" (1326-5) "'The average toiler also can not see why he should be heavily taxed to support an army of cut-throats, whose sole business was to fight for the glory of a few kings and generals, posing as figure-heads. And so the peasant comes to the conclusion that the people would be all the better off if the armies were disbanded, the titled rulers abolished, and/the rich made to disgorge. A settled conviction soon becomes a duty, and the agitators who have nothing to lose and everything to gain by revolution have little difficulty in wielding the toilers in battalions and leading them to vote and work for the overthrow of the government under which they chance to live; for it is a well known fact that, in every nation, this class of people saddle all their woes upon the government, no matter what its form.'" (1326-6.) "'England groans under the oppression of landlords, dukes, titles, lords, etc., and the masses see no reason why they should be taxed to support a royal house which is, at best, only a figure-head; and so social democracy grows apace.'" (1326-7.) "'To share equally in property unequally earned is contrary to all political economy. The best thing for a man to do is to do the best he can under the circumstances." (1326-8.) "'England will never be what she ought to be, until the masses own the soil. Great reforms are necessary in all the nations, and can only be brought about by reforming existing institutions, and not by adopting the views and impracticable theories of the socialist agitators.'" (1326:2-3.) Here is the Pastor's comment on the foregoing: "Here is some sound logic, and some not so sound. The reforming of existing institutions, for instance,. would be a hopeless task. The fact is they are so imperfect that nothing but revolution will reform them. And such a revolution, we are forewarned, is coming; the signs of the times also clearly indicate its

rapid approach, and the outcome of that revolution will be the utter wreck of existing institutions--civil, social and ecclestiastical." (1326:2-4.) "But what of socialism? will it survive the world-wide wreck and bring men to a realization of their common brotherhood and to actual practice of the law of love? No; socialism, however moderate its principles and course in the beginning, must and will degenerate into wild and ungovernable anarchy, which, as this writer claims, places every man at the mercy of the desperado and cut-throat. The writer truly claims that, 'To share equally in property unequally earned is contrary to all political economy.' Why? Because it would crush out individuality and enterprise, and rob the worthy individual of his just meed of credit and remuneration, and encourage the unworthy in a shiftless and ignoble dependence. The general tendency of such a course, it is easily seen, would be toward national, as well as individual, imbecelity. Any system of political economy which would subordinate the individual to community interests is imperfect and unjust; for the individual has rights, as well as the nation, and the real interests of the nation can only be properly considered as the accumulated rights and interests of every individual of the nation." (Comment: this explains why so many under communism chafe at the restrictions, because individual rights are ignored and crushed.) (1326:2-5.) "When the kingdom of God, which is to displace all present institutions, is set up, it will have respect, not only to national or community interest, but to every legitimate individual interest as well. At first, in the great time of trouble there will be a great and very necessary leveling process; for the pride of man must be humbled and his dependence upon God must be realized before he can be exalted to the true dignity of manhood. That the individual right of property will be respected is manifest from the promise that 'they shall build houses and inhabit them, and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat. . . and they shall long enjoy the work of their hands.'" (1326:2-6.) "The promise here is not that every man must build his house and plant his vineyard according to a fixed common idea, so that every one will be exactly equal in convenience, elegance or tastefulness. Each man may work out his own ideas and enjoy the results, and also the approbation of God and of his fellow-men for his commendable progress. Will it seem selfish for a man thus to build and plant for his own enjoyment? No. Will it be in strict accord with the golden rule of loving his neighbor as himself? Yes, The golden rule is not to love your neighbor more than yourself, but simply as yourself. If this man works out his own ideas and carefully guards against any infringement upon his neighbor's right to work out his ideas; and if he is pleased with his neighbor's prosperity as he is pleased with his own, and is pleased under proper circumstances to lend a helping hand if needed and desire, then he is loving his neighbor as himself, and doing unto his neighbor as he would have his neighbor do unto him. And God's great store house of blessing is large enough and full enough to supply all their need when justice rightly balances the affairs of men. There will be an abundance, not only of comfort, but of luxury, too, for every man; but men will have to learn by degrees how to acquire it. God will not put money into the pockets, nor grand ideas into the minds of the slothful. Success and approbation and ease and luxury and honor and glory and blessing will reward the righteous and persevering effort of each individual. And the law of God, rewritten upon the human heart, will strictly forbid the coveting of another man's lawful right; but every man may rejoice in his neighbor's achievements and prosperity and may be stimulated thereby to greater attainments on his own part, not, however, from a selfish, ignobly ambition to outdo his neighbor, but from a healthful and pleasurable ambition to develop his own powers and to enjoy the added comfort, etc. While individual interests will be thus conserved to the finest point and to the high purposes of development, thrift and culture; community interests will also be adjusted to the highest degree of national prosperity." (1326:2-7.) "Socialism, therefore, is not

(Over)

God's ideal condition for the human race, but it will be the last attempted experiment of fallible, fallen men to adjust their own affairs; and its predicted result is world-wide anarchy and dire confusion." (1327-1. We are in the very midst of this experiment by fallen men right now, and we can expect it to end in "world-wide anarchy and dire confusion.") "But tho socialism is not God's ideal for man'future happiness, says one somewhat influenced by the infection in the air of these times, would not such a condition be the proper one for the Church of God now? Should they not have all things common, so that there could be no difference in the body of Christ? and would not unfeigned love surely lead to such a course?" The Pastor then gives his reasoning on the subject pointing out (in five long paragraphs) that this would not be a proper plan for the Lord's people to adopt. The Pastor's reasoning is superb. (1327-2.)

1. "But we bear in mind that the harvest of the age is come and that the harvest work of thrusting in the sickle of present truth and gathering the elect from the four winds (from every quarter of the field) and from one end of heaven (the nominal Christian church) to the other (Matt. 24:31) is the seasonable work of the truly enlightened now--the Lord's work and hence the work of his colaborers." (1333:2-1.) "In the first place, we see the great necessity for the translation of these harvest truths into the various European languages. The French translation of Millennial Dawn now under way, will serve a good purpose all over Europe, as French is very generally understood and spoken everywhere, even among many of the common people. The German translation already completed for Volumes I and II, is available for Germans wherever an interest can be awakened, tho we can have little hope to find any considerable number of the elect in the midst of a nation so given up to pleasure seeking, beer drinking, mulitary zeal and ambition, and where vital godliness has been almost crushed out by a cold, formal, state religion. The English edition will of course answer for England, Ireland, Scotland and for many in Wales, as well as for the United States and Canada, and for English speaking people scattered throughout the world. But there is a great need for a Swedish translation and also a translation which would serve both the Danes and the Norwegians, not only in their native lands, but here in the United States also; for, as perhaps few realize, these nationalities have millions of representatives here in our midst." (1333:2-6) (The following paragraph should have preceded the one directly above.) "And now the question forces itself upon us--What can we, who have been so highly favored, do for the precious saints abroad? How shall we thrust the sickle into these ripened fields? How can we bind up the broken-hearted and pour in the oil and wine of the truth? What privileges of labor and self-denial will the dear Master be pleased to accord to us and to bless, for the gathering of his sheep to the grean pastures and still, refreshing waters of his Word, away from the befouled streams of human tradition and speculation?" (1333:2-5.) (Comment: what a deep love the Pastor shows here for the sheep and the lambs. He had the same spirit as the Chief Shepherd.) "Observation and conference with the saints in England, Ireland and Scotland indicate that one hindrance to a more rapid spread of the truth there is the inability of the interested to purchase as many tracts as could be circulated to advantage. In all the large cities great freedom and often protection from the police is granted for holding open air meetings; and on Sunday evenings especially, crowds gather and discuss religious and sociatistic subjecte from various standpoints--many evidently being dissatisfied and truth-hungry. Besides these there are Mission and Salvation Army meetings in progress, in perhaps twenty places at once, in each large city. These afford excellent opportunities for the truth--superiod indeed to anything of the same sort in this land. The brethren and sisters there realize these to be excellent fields for tracts explanatory of the truth, and could judiciously circulate

thousands more than they have the means to purchase; for there, as here, the deeply interested number few of the great and rich." (1334-2.)

1. "Every day may be said to furnish fresh disclosures proving the lack of sincerity of ministers prominent in various denominations--lack of honesty upon questions of doctrine. Their hearts are larger than their heads, but their love of popularity and a good living proves stronger than their conscientiousness toward either God or their dinominations." (1334-8.)

2. "When the great trouble does come, we believe it will generally be introduced by famine. This at least points our possibilities not only for Russia but for the world. Starvation will awaken and energize people whom nothing else would arouse." (1335-4.) (Comment: pretty good reasoning!)

3. "To be adapted to work in such a field, or in any field, for that matter, one should first of all have that spirit of the Master which, seeing the multitudes in ignorance, is 'moved with compassion toward them.' As, on our way back to our hotel, we saw poor Jews misled by the Talmud, and poor Arabs misled by the Koran, and poor Greek and Roman and Armenian Catholics misled by their priests, and then thot of these Protestants, more intelligent, but without either the truth or the spirit of it necessary to bless the others, we felt sad for the moment; but soon we were thanking God that his gracious plan would ere long rectify all these blind mistakes caused by false doctrine." (1349:2.) "We would have loved to learn the language and to have spent the remainder of our days among those miserable people, helping to uplift them, but remembered that the 'harvest' work is much more important, in order that the already called-out Bride of Christ may make herself ready for the marriage, and then, under more favorable conditions than the present, and backed by kingdom power, she with her Lord and his spirit may say to those and to all the poor distressed ones of earth--Come to the water of life!--Rev. 19:7; 21:17." (1349-3. Comment: what a wonderful spirit the Pastor had!) "Finding that the natives generally had little respect for either Protestant or Catholic missionaries, we inquired of our guide, himself a Christian, why it was so. He replied, Ah! sir, no wonder: these priests and teachers are too far above the people. For instance, fancy, if you can, the Lord Jesus going thru the streets of Jerusalem in patriarchal robes, and preceded by two men, one crying, Oh--ah! Oh--at! (Clear the way!) and the other carrying a whip to enforce prompt obedience. Can you wonder that the people do not respect such religion? And it is the same with bishops of the Church of England as with the others." 1349-3.)

4. "This privilege of being shown things to come is granted in order, first, that we may not be overwhelmed with fear and discouragement at the seeming calamities of the future; secondly, that we may be co-workers together with God in harmony with his plan; and thirdly, in order that, seeing our future relationship to that plan, we may be fully prepared to enter into that relationship and its duties and privileges." (1354-3.) "The Scriptures give unmistakable testimony to those who have full faith in its records, that there is a great time of trouble ahead of the present comparative calm in the world--a trouble which will embroil all nations, overthrow all existing institutions, civil, social and religious, bring about a universal reign of anarchy and terror, and prostrate humanity in the very dust of despair, thus to make them ready to appreciate the power that will bring order out of that confusion and institute the new rule of righteousness. All this the Scriptures show us, is to come to pass before the year 1915 (See Millennial Dawn, Vol. II, Chapter IV.)--that is, within the next 23 years. And in view of these calamities the Lord's consecrated ones are told not to be

(Over)

(1354-4)

alarmed, knowing what the grand outcome is to be."/ (Comment: the Pastor assumed that the end of the Gentile Times in 1914 would mark the fulfillment of the events just mentioned. But it is taking longer than we thot. Besides, we might have got the swell-head if we had everything right and might have "crowed" over other Christians who did not have the knowledge of the Divine Plan as we have. All this is permitted to test our faith. The "vision" of Hab. 2:2 and 3 will not lie--it will surely come to pass. The "vision" is the Divine Plan itself and the Pastor touches upon this in answer to a question on reprint page 5731, second column. There is another comment on the "vision" on reprint page 5374, par. 1 and 5.) "All thinking men, whether they have faith in the Word of prophecy or not, see in the present attitude of mankind in general a growing tendency which threatens such a culmination, and they stand in fear and dread of it. As a consequence, the daily papers and the weeklies and monthlies, religious and secular, are continually discussing the prospects of war in Europe. They note the grievances and ambitions of the various nations and predict that war is inevitable at no distant day, that it may begin at any moment between some of the great powers, and that the prospects are that it will eventually involve them all. And they picture the awful calamity of such an event in view of the preparations made for it on the part of ever nation. For several years past thotful observers have said, War cannot be kept off much longer: it must come soon--'next spring,' 'next summer,' 'next fall,' etc." (1354-5.) (Comment: here we are in 1977 and have gone thru TWO terrible World Wars. We watch world events with rapt attention, especially the events in the Holy Land.) "But notwithstanding these predictions and the good reasons which many see for making them, we do not share them. That is; we do not think that the prospects of a general European war are so marked as is commonly supposed. True, all Europe is like a great powder magazine which a single stray match might set off at any moment with a tremendous explosion. The various nations are armed to the teeth with the most destructive weapons that skill and ingenuity can invent (Comment: what about the "destructive weapons" of TODAY?) and there are national grievances and bickerings and hatred that must find a vent some time; and in consideration of these things the war cloud is always impending and ever darkening; but things may continue just so for many years, and we think they will." (Comment: and the Pastor was right on this! (1354-6.) "These rumors of impending European wars, and the desire to judge whether observation would tend to confirm the divine revelation that the intensity of the great predicted trouble is yet nearly fifteen years future, formed no small part of our motive in visiting Europe during the past summer. With this object in view, and especially to be enabled to form some estimate of the social conditions of the people, which always have much to do with war probabilities, we pursued a very different course from that usual to European tourists."

"We paid more attention to the towns, villages, cities, and especially to the poorer quarters, than to the lakes, cathedrals and art galleries. That you may know that our observation were not confined to any one corner of Europe, we will state that our journey carried us over more than 4,000 miles of those portions of Europe expected by so many to be the battlefield of the world within a year, viz., 900 miles in Italy, 500 miles in Austria, 900 miles in Russia, and 1800 miles in Germany and France." (1354-7 and 8.) "As for war, it is the talk of everybody in Germany, Austria, Russia, Italy and France. And all seemed agreed that if it did not break out next fall, it would surely come by next spring. All seem ready for what they consider the inevitable. In Germany every man is a soldier; and wonderful soldiers they seem to be: everything is done with military precision, the influence of the last twenty years of military methods extending to every department of life, business, etc. And by the way, we experienced quite a change of view with reference to this matter of German military influnce. We had heretofore considered as an almost unmixed evil the

taking of hundreds of thousands of men from the tilling of the soil to spend four years each in the prime of life in military service; but now we see another side to the question. (Comment: the Pastor was always willing to learn and did not hesitate to say so.) While the taking away of so much of the energy and muscle of a nation from the army of production into the army of consumption has been to the detriment of the nation financially for the present and to the greater bondage of women of Germany who do most of the farming, it has been the greatest and most rapid educator of the men of that nation, and thus, under divine providence, an instrumentality for awakening the world and preparing for the great change of dispensation about to be inaugurated." (1354:2-2.) "It has taken sleepy, thotless boys from the farm and has waked them up and educated them, often to far more practical benefit than four years of a college course would have done. As a result, one seldom meets a stupid German. And this same rule seems to hold in other countries in proportion to their strictness in military regulations. France, Austria and Italy follow the lead of Germany in military education, altho far behind her. Italy, however, is awaking more rapidly than other nations. She has adopted the German military system in full, and the influence of this measure is already seen and felt. The German military system, it may be as new to others as it was to us to learn, is not alone a system of military drilling and physical discipling, but also a schooling in the common branches of education. The men do not idle and dream away their time, except when on dress parade, but have regular hours for lessons under well educated instructors." (1354:2-3.) "The effect of this general education may be imagined: the people are awake to an appreciation of their rights in a way and to a degree that no one would have suspected but a short time ago, when the German brain was generally credited with being rather slow and sluggish. No other nation on earth is so fully awake now." (1354:2-4.) "This general awakening of the masses to a knowledge of their rights and their power, it might be argued, is one of the chiefest reasons for fearing the great time of trouble such as was not since there was a nation, spoken of in the Scriptures as one of the results of the present increase of knowledge which will eventuate in anarchism, and prepare the way for the kingdom of heaven." (1354:2-5.) "While the growing intelligence of Europeans is fast preparing them for the trouble and anarchy which God's Word predicts, it cannot reasonably be expected for some years yet. This is further in harmony with prophecy, tho out of harmony with the expectations of many who look every day for a declaration of war in Europe, which they suppose will be the battle of the great day of God Almighty. Even should a war or revolution break out in Europe sooner than 1905, we could not consider it any portion of the severe trouble predicted. At most it could only be a forerunner to it, a mere 'skirmish' as compared with what is to come. Indeed, in our judgment, based upon our observations, nothing could precipitate the great anarchistic trouble upon Europe, while the Scriptures predict, sooner than the date named, except a famine or some such unusual occurrence which would bring the people to feel that they have nothing to lose, but all to gain, by a general uprising." (1355-8.) "While it was an agreeable surprise to us (in view of the contrary sensational accounts so often published) to find the situation in Europe as we here describe it--in harmony with what the Scriptures had led us to expect--yet so great is our confidence in the Word of God and in the light of present truth shining upon it, that we could not have doubted its testimony whatever had been the appearances. The date of the close of that 'battle' is definitely marked in Scripture as October, 1914. It is already in progress, its beginning dating from October, 1874. Thus far it has been chiefly a battle of words and a time of organizing forces--capital, labor, armies and secret societies." (1355:2-1.) (Comment: the Pastor was a careful and keen student of men and world affairs.) "Never was there such a general

banding together as at present. Not only are nations allying with each other for protection against other nations, but the various factions in every nation are organizing to protect their several interests. But as yet the various factions are merely studying the situation, testing the strength of their opponents, and seeking to perfect their plans and power for the future struggle, which many, without the Bible's testimony, seem to realize is the inevitable. Others still delude themselves, saying, Peace! Peace! when there is no possibility of peace until God's kingdom comes into control, compelling the doing of this will on earth as it is now done in heaven." (1355:2-2.) "This feature of the battle must continue with varying success to all concerned; the organization must be very thorough; and the final struggle will be comparatively short, terrible and decisive--resulting in general anarchy. In many respects the convictions of the world's great generals coincide with the predictions of God's Word. Then 'Woe to the man or nation who starts the next war in Europe; for it will be a war of extermination.' It will be abetted not only by national animosities, but also by social grievances, ambitions and animosities, and if not brought to an end by the establishment of God's kingdom in the hands of his elect and then glorified Church, it would exterminate the race.--Matt. 24:22." (Comment: it is a common view that World War II was a continuation of the struggle started by World War I. World leaders glare at one another today in the spirit of "extermination." 1355:2-3.) "The Scriptures show also that the battle of the great day will begin with the church of God, and that the overthrow of the great nominal church systems will precede the overthrow of the present civil powers; for the Lord is about to shake, not only the earth (the civil organization of society), but heaven (the ecclesiastical powers) also (Heb. 12:26), to the end that great 'Babylon,' falsely called Christendom--Christ's kingdom--may be completely destroyed. The great counterfeit kingdom of Christ, with all its allied civil and ecclesiastical powers, must go down as a great millstone into the sea, preparatory to the final establishment of the true kingdom of Christ. Here, as in the world at large, the work of preparation is going on. The creeds, which for years have been reverenced and received without questioning, are now called up for inspection; and their inconsistencies and lack of Bible foundation is being discovered. As a consequence the clergy, whose living and honors and worldly prospects in general are all bound up with the systems held together by these creeds, are in great trouble, and are looking about to see what can be done to strengthen the stakes and lengthen the cords of so-called Christianity. A general union of the various sects is suggested, with a simple creed formulated from the various points of agreement among them all and the ignoring of all other points of doctine to which objection might be made by some." (1355:2-4.) "This scheme meets with very general approval from all the sects, and the trend of their efforts is in this direction. This, too, is in harmony with prophecy, which shows, not only that the various sects of 'Protestantism' will band together as one, but that there will also be a close affiliation with Roman Catholicism. These two ends of the ecclesiastical heaven will roll together as a scroll (Isa. 34:4), the two rolls, Protestantism and Romanism, coming closer and closer together as their power over the masses of the people decreases." (1355:2-5.) "This work is already progressing very rapidly: church congresses for the consideration of various schemes of union are the order of the day. All the various branches of Presbyterianism are considering the feasibility of union; so also of Methodism, Congregationalism, and others. When each of these is consolidated, their respective denominations will have a greater prestige in the world; and when all Protestant sects are more firmly united under some one name, such as 'The Evangelical Alliance,' the prestige of Protestantism as a whole will be greatly augmented, tho we think the term Protestantism will probably be dropped entirely as a concession to the church of Rome to se-

cure its favor. Such an organization is already in existence, and coresponds to what the Revelator calls 'the Image of the Beast' (of Papacy); but this Image has yet to receive life and power to speak with authority to the civil powers, which authority will be used for the oppression and suppression of all that is opposed to them. (Rev. 13:15.) All this remains to be accomplished before the trouble upon the world can reach its crisis; for when men begin to realize more fully the united power of ecclesiasticism to oppress and fetter free thot and action, and when under the searching light of this day they shall have discovered the hollowness of its pretentions, we can readily see what the results will be--viz., a sudden and terrible overthrow, as the Scriptures predict. And when its present power of superstitious reverence is broken, and its authority no longer binds men in subjection to the civil powers by the false doctrine of the divine right of kings, the fate of the civil powers will not long tremble in the balances, and the ever-darkening war cloud will burst in all its destructive fury. This culmination we do not expect, however, before about 1905, as the events predicted will require about that time, notwithstanding the rapid progress in these directions now possible." (1355-last par.) "It is written that judgment must begin at the house of God (1 Pet. 4:17), and here it has begun. Trials for heresy of many of the most prominent clerics of the various denominations have raised the questions, What is heresy? and what is orthodoxy? and before these questions are settled every creed of Christendom will be brought before the bar of the public judgment." (1356-1.) "But while judgment has thus begun at the nominal house of God and has been in progress for some years past, it had a still earlier beginning among those consecrated saints who have been coming out of Babylon for the last fourteen years, and whom the Lord has been graciously leading into the knowledge of the deep things of his wisdom and grace. It is right that these prospective joint-heirs of God's kingdom should be fully tested before its establishment, before being permitted to enter into their reward; and consequently the Lord has permitted and will permit our great adversary to severely test and try all accounted worthy of the light of present truth. Since 1878, the time when this judgment was chronologically due to begin, the arts and devices of the adversary to overthrow the faith of the saints in the very fundamental doctrines have been constantly multiplying. New theories have been constructed, purporting to tell us of wonderful things to come, yet lacking the sure foundation of the Word of God. What has now appeared? Theosophy, Christian Science, Evolution in all its various and deceptive forms, Koreshanism and even a modernized Buddhism. All these deceptions have one common identity; for no matter how different they may be in other respects, they agree in denying that the Lord Jesus Christ by his death on Calvary paid the penalty for Adam's transgression, the guilt and penalty of which his race has inherited; and they all agree that instead of being justified by faith in that ransom-price paid for our release from sin and death, salvation is to be on some other score. These become 'strong delusions,' because they each unite with their errors certain elements of present truth. Thus Satan clothes himself in the garment of 'light.' These have been and are being brought with force against the consecrated and awakened children of God who have escaped from Babylon. Their various theories concerning things to come are presented in most seductive forms, and God permits them to practice and prosper for a time. Nay, He even makes use of these, sending the strong delusions to lead away from the light all such as, after coming to a knowledge of the truth, do not love it so as to be willing to die for it.--2 Thes. 2:10, 11." (1356-2.) "Such as fall away under these delusions are thereby shown to be 'condemned' as unworthy a share in the kingdom of the elect--none such will escape, for the deceptions will be so strong that 'if it were possible they would deceive the very elect.' But the deception of the elect, the faithful, will not be possible: God knoweth

(Over)

them that are his--who meekly abide under the wedding-garment of Christ's imputed righteousness and who are daily seeking to be the more conformed to the image of God's dear Son. All others shall be deceived and led astray from the truth, being unworthy of it--who have pleasure in error, and who have not that pleasure in the truth which gladly endures hardness and persecution for its sake. If one error does not overcome such, the persistent adversary will be permitted to bring another and another. He will surely find some seeming messenger of light to bear to such a deceptive doctrine, to ensnare such as reject the favor of God, expressed in the sacrifice for sins once for all." (1356-3.) "And let us remember that a preparation for thus leaving the foundation and getting ready for the deception is laid beforehand, always. Instead of the truth leading such to humble service of the truth, it leads to pride or to carelessness and worldliness, or to that idle curiosity which, while willing and curious to know the present and the future, never leads to its service; or, neglecting the Word of truth, they fall into purely human reasoning and, getting a theory, start to twist the Scriptures to fit the theory; or imbibe some of the worldly ambitions to be thot well of, to be considered liberal-minded and very charitable to every thing, whether it be truth or error, and to every one who claims to be a teacher, whether he teach the true gospel or a base and deceptive counterfeit. All possessing such a self-seeking, compromising spirit are not worthy of the truth, and must go back into the outer darkness, whether we wish so or not. Some of the many deceptions and snares will overcome all such." (1356-4) "Or should we become listless and indifferent in the service of the truth and have consecrated time on our hands which we are willing to occupy in other ways than as we covenanted to do, the adversary will find some convenient method of occupying the time and some plausible excuse for so doing, wherewith to silence conscience; and to such a covenant-breaker will soon be sent a strong delusion, because he is not a lover (server) of the truth." (1356:2-1.) "There is but one sure, safe course for the saints to pursue if they would gain the prize of our high calling, and that is a course of fidelity and loyalty to the truth with a full determination to give no heed to seducing spirits who seek either to present to us another gospel, or to attract our attention away from the true gospel and from the one service of preaching that Gospel of the kingdom to which our lives have been consecrated, to the study of other themes and interests. Our Lord has opened up before us the chart of his wonderful plan of the ages, and has shown us the written specifications, so that the things to come might be as surely known to us by faith as the things past and present are known by history and experience. He has thus taken us into his confidence as beloved sons and heirs of the kingdom to come. He showed us these things because at the time of the showing we were justified by faith in the precious blood of Christ, and consecrated to his service, and because we were meek and had faith in his Word and were loyal to him and desired to continue faithful. So we were reckoned of him as worthy of the truth and eligible to the high calling." (1356:2-2.) "But ye, brethren, who are still walking in the light, be faithful to the end. The things to come reveal a glorious reward for your faithfulness. In this our part of the battle of the great day, a thousand will fall at your side and then thousand at your right hand (Psa. 91:7); but be not dismayed. Like Gideon's typical band, the victory is reserved to the faithful few. Glory not in numbers nor in worldly favor. The devices of error alone will prosper in that way. Glory only in faithfulness to the Master, and make haste to accomplish his appointed work for this time of sealing the elect and bear the 'good tidings of great joy unto all people,' saint or sinner, wherever you can reach them." (1356:2-4.) "And in attempting to teach others--for all who have the truth are commissioned to declare it to others --let us remember the Apostle's counsel: 'If any man speak, let him speak as the oracles of God.' (1 Pet. 4:11.) To teach what we claim to be divine

truth, even in the humblest way, is to incur great responsibility; for in so doing we stand as God's representative, and the Prophet Isaiah (Isa. 20, 21) says 'Woe unto them that call evil good, and good evil; that put darkness for light and light for darkness; that put bitter for sweet, and sweet for bitter. Woe unto them that are wise in their own eyes and prudent in their own sight.'" (1356:2-5.) "Let us, therefore, be zealous for the truth, in declaring the glorious things to come, according to God's revealed plan, but take heed that we be not of those 'foolish prophets that follow their own spirit and have seen nothing.' No man has any commission from God to be a teacher of divine truth who has not first learned what the truth is and become fully convinced of it so that he can say with confidence, Thus saith the Lord! and here are the chapter and verse, and thus and so it harmonizes with every other chapter and verse of the Word. (Comment: thus was the Pastor a true teacher of the Word!) Let us have confidence in the sure word of the Lord and with humble boldness declare it and with zeal and vigor as loyal soldiers of the cross defend it against every opposing device of error. (Comment: the Pastor was like David who faced Goliath with perfect confidence in the power and wisdom of the Lord.) 'If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth (not of his own), that God in all things may be glorified thru Jesus Christ, to whom be praise and dominion forever and ever.'--1 Pet. 4:11." (1357-2.)

1. "Our first observation in studying any prophecy should be as to the time when its predictions will be realized, and when, therefore, its warnings should be specially heeded. The division into chapters and verses, it will be remembered, is merely an arbitrary arrangement in modern times for the sake of convenience. Glancing back to chapters 26:21 and 27:1 (of Isaiah) we see that a definite time is marked--'In that day.' What day? In the day when 'the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity' (26:21); the same day which Daniel foretold saying, 'And there shall be a time of trouble such as never was since there was a nation, even to that same time' (Dan. 12:1); the day of which Malachi said, 'Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble' (Mal. 4:1); and again, 'Who may abide the day of his (Christ's coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fuller's soap.' (Mal. 3:2.) Ah! yes: it is the harvest time of the Gospel age, the day of reckoning, the very day in which we are now living--from 1874 to 1914--the latter part of which is to witness the great conflict foretold, and the preparations for which are now going on in the world. The wheat and tares of nominal Christendom are now being separated, and the latter bound in bundles --tied up tightly in great organizations--preparatory to the symbolic burning or trouble of the closing days of this age and ushering in of the Millennial day." (1357-5.) "The only sense in which the kingdom of God now is or has been in the world since the beginning of the Gospel age is in its embryo or incipient stage, and it is composed of the prospective heirs of that kingdom. In this sense all thru the Gospel age the kingdom of heaven has suffered violence and the violent have taken it by force (Matt. 11:12). Suffering and ignominy, and often martyrdom, have been its lot; but the glory is to follow in due time." (1358:2-5.)

2. "In passing thru Europe just at this time and in view of the sure word of prophecy as to what will transpire there shortly, one feels much as he might be expected to feel if he were tenting on the slopes of an active volcano, such as Vesuvius, where the continually rising smoke gives evidence that the elements of destruction are close at hand and may at any moment suddenly devastate the surrounding country." "Indeed, as we looked upon that wonderful mountain, what a type it presented to our minds of the actual condition

of the world, and especially of Europe, today. Upon its green and pleasant slopes villages are quietly nestled, and the inhabitants go about their daily avocations as if unaware of the awful threat of destruction that continually hovers over them; far above their heads at the mountain's summit is an immense crater, 3,000 feet in diameter, from which proceeds a volume of smoke, while the ruins of the buried cities of Pompeii and Herculaneum at its base are constant reminders of its dreadful power. The traveler, in view of the past as well as of the present impending danger, almost shudders to pass that way, and cannot help wondering at the apparent indifference or unconsciousness of the residents of that locality, who have become accustomed to the sight and forgetful of the past in the bustle and confusion of the immediate present." (1368-6, 7.) "Just so it is with all Europe. The people are insecurely slumbering on the slopes of an active volcano. The smoldering fires of wrath of immense proportions, are pent up in the heart of European nations; and here and there an opening is found where they issue forth in volumes that should send the warnig alarm to every thinking mind. And indeed they do; but What is to be done? is the question--a question however to which there is but one wise solution, a solution which the Word of God suggests, but which men are not yet willing to accept. The Scriptures say, 'Be wise now therefore, O ye kings: be instructed, ye judges of the earth.' (Psalm. 2:10.) God's Word furnishes the only principles which, if put in operation, would avert the dread calamity now impending. But these principles of justice and love will not be accepted until the fearful, but much needed, chastisement shall force upon men of all classes and conditions their necessity as well as their superior value." (1369-1.) "At present the national animosities are intense: Russia hates Germany with a zeal akin to her hatred of the persecuted Jew; and Germany reciprocates the feeling with equal zeal. France has no more tender feeling toward Germany, and Great Britain comes in for a similar portion. And while the great powers confront and menace each other, the little powers tremble in the balances, fearing them all, so that there is no rest nor security anywhere. No t only in their bitter international animosity, but in every nation there is a strong under-current of civil strife against the civil, financial and ecclesiastical powers." (1369-2.) "It is noticeable, however, that these animosities exist more among the intelligent and well-to-do people abroad than among the very ignorant and miserably poor. Those of the latter class have no sufficient enlightenment to realize their degredation, while those of the former are ambitious to better their condition and scarcely know where to set the bounds of their ambition." (1369-3.) "As soon as we cross the border line from Holland to Germany, we feel at once the different social atmosphere, and are among a people of altogether different tastes, customs and ideas. The country homes are less tasteful. The farmer's family and his cattle are generally sheltered under the same roof, and the farming is very generally left in the hands of the women, the men and the horses being required for the army and for the pursuits of city life. Comparatively little of the farm work is done by machinery. On market days the country women may be seen by hundreds coming in on the trains with great loads of produce in immense baskets strapped on their backs and often another load on each arm." "We saw one woman at a railway station with one of those large baskets, holding about two bushels, on her back, a half-bushel basket on her left arm and a package in her left hand, while with the right she supported one end of a trumk of which her little girl had the other end. And this was no uncommon thing: the women are literally beasts of burden. Many of them are old, gray-haired women of sixty or more, and often barefooted. It is not uncommon to see an old woman and a dog pulling a cart along the middle of the streets, loaded with milk or with produce and heavy enough for a horse. Yet, neither thru the German cities nor thru the country districts is there any appearance of want or squalor. the Germans are an industrious people and believe that thrift and ecomony will

keep them out of the ditch; and so it does. Indeed, if it were not for the pluck and enterprise and hard work of the women of Germany, where would be her military glory? Yet, who ever thot of giving any credit to the poor, toiling wices and mothers who cultivate the soil and supply the markets, and thus save the country from famine, in addition to rearint the children, keepting the home and tending the cattle? Yet they seem to do it cheerfully, and no murmurings or strikes or socialistic sentiments come from them. They have bent their backs to the burden, and take it as a matter of course." (1370-3, 4.) "We were most interested here in its military museum, where the murderous engines of war of every variety, ancient and modern, are displated. As we viewed this dreadful commentary on man's inhumanitt to man, and thot of the near approach of the terrible conflict of the battle of the great day of God Almighty, in which we are even now living, and of the present threatening attitude of the angry nations, we rejoiced in spirit as by faith we saw above the darkening war cloud the white-winged messenger of peace, commanding that the swords be beaten into plow shares and the spears into pruning hooks. Ah! yes, we said, it must needs be that one more great wave of anguish, as foretold in the Scriptures, shall roll over the world, but it will be the last; for after it the nations will larn war no more." "Another museum in Berlin displays, in magnificent paintings and elegant statuary, the symbols of German's greatness and power. In the rotunda, over the doors and windows, are the sculptured heads of vanquished enemies, about four times the life size, in the agonies of dying, while on pedestals on all sides stood the German heroes larger than life size. The lofty ceiling was frescoed by a master hand to represent the old emperors of Germany as a Roman Senate in heaven, welcoming Emperor William, who was borne above the clouds by the angels, and extending to him a heavenly crown. The father of the present emperor is also shown as borne by the angels, and seemingly inquiring if he too may have a crown. Then there were dying soldiers on the field of battle also being received into glory. How strange and inconsistent, the ideas seemed, compared with the truth. We fear that such hopes will be sadly disappointed when the heavenly crowns are actually awarded. The real conquerors of the world will never rejoice over the dying agonies of vanquished foes. And, thank God, a truer heroism will one day displace these false ideas." (1370:2-1, 2.) "At Wittenburg we visited the former home of Martin Luther, entered his study and sat in his old chair and at his old study table, beside the great old-fashioned stove, and handled some of his books. As we went thru the various apartments, including the little chapel, and looked out of the old windows upon the same scenes, and then went down to the church upon which Luther defiantly nailed his ninety-five theses, how vividly it brought to mind those stormy times when the Lord, thru the agencies of the Reformers, began to cleanse his sanctuary from the pollutions of Rome. The old church is now undergoing extensive repairs, and the doors have been replaced by new ones of metal, in the panels of which are cast the ninety-five theses once nailed there. We, dear friends, have great cause for rejoicing today that, altho the beginners of the great reformation stopped short in the work and went about organizing other systems of error, nevertheless, under divine providence, the cleansing of the sanctuary progresses to completion, and the golden vessels of divine truth are now being replaced in order. (See Millennial Dawn, Vol. III., Chap. iv.) Our joyous appreciation of 'present truth,' which these recollections revived, can better be imagined than described." (1370:2-3.) "In the cities of Germany there is much pleasure-seeking on the part of all classes. Plenty of music and brilliantly lighted beer gardens in every direction present their attractions, and are abundantly patronized by the multitudes. This pleasure-seeking (and finding, too, in their way) together with military zeal and ambition the part of a very large class, and the continual drudge-life of another class, which of

(Over)

necessity, must spend all time and thot for the meat that perisheth, appear to crowd the finer sentiments and ambitions into the background, except in the aristocracy, with whom we came little in contact. Mrs. C. T. Russell." (1370:2-4.)

1. "When, in our issue of November last, (written 2/15/'92) mentioning the work of the Salvation Army for the relief of the poor and degraded classes of Great Britain, we called it a 'humanitarian scheme,' we had no thots of charging them with denying our Redeemer's character, nature, or work. On the contrary, we were commending their philantropic work for the poor, and should better have used the word philanthropic, as a few misunderstood our expression. On the contrary, we believe that few Christians with the same degree of knowledge revere our Master more." (1371-8.) (Comment: the foregoing showed that the Paster had a tender conscience--he never permitted even the appearance of evil/to pass without correction.)

2. THE DOCTRINAL TEST IN METHODISM (article on reprint page 1375.) "The Pittsburg Christian Advocate, a Methodist publication, recently contained an editorial which serves as a straw to show how the still rising wind-storm, which has causes so much commotion in Presbyterianism, is beginning to affect Methodism.

2. "The article was a plea for the abolition of the doctrinal test required of lay members, on the ground that it is a violation of Wesley's teachings on the subject, contrary to the constitution of the society, and mischievous in its effects, illustrations of which were given in men who were kept out of the church by it, tho heartily in sympathy with its otherwise free, aggressive and progressive spirit, and in men driven out of it by the conviction that they ought not to pretend to believe what they do not believe.

3. "Commenting on this, the Pittsburgh Times says: 'The article in the Advocate repeats with evidence that this requirement is not consonant with Wesley's idea; says 'further more, this requirement is, as it seems to us, unconstitutional,' and gives the plain reasons from the most authoritative source for thinking so; calls attention to the contradiction which has worked the mischief just spoken of--'We who in our history have laid the least stress on mere dogma now stand forth as the most exacting in this particular;' and insists that the only thing which should be required of the private member is that he show an honest and earnest wish to lead a good and useful life.

4. "'Methodism claims to have on its rolls and in its congregations about one-fifth of the Protestants of the United States. Every preacher knows that there are scores of the most active and influential members who do not believe doctrines which stand out prominently in the articles of faith, and that the church dare not try to enforce a literal subscription to them. This article in the Advocate is a challenge to the exaction which does violence to the history and hampers the progress of the church. The article is noteworthy as showing that Methodism is falling into line with those who deny that a Christian life is dependent upon subscription to an interpretation of Christian doctrine made by men who were no better qualified to interpret it than they are themselves.'

5. "The suggestion of the Advocate is a good one, so far as it goes, but if Methodists would go further and abolish the distinctions of clergy and laity and remember that they are all brethren, and that the Word of God is the only legitimate creed for Christians, they would be getting a little nearer the true position of the church.

5. "Then let them not forget that the Lord himself is the only rightful Head of the church, and consequently the only authority in it. A recognition of his headship or supreme authority in the church, and of his Word alone is its doctrinal standard, with faith in him as the Redeemer and in

the power of his truth to sanctify, together with a recognition of the individual liberty of consecrated believers, to grow in grace and in the knowledge of the truth, is the only proper attitude of the church.

1. "The article, we think, is very significant of the fears which thinking Methodists have for Methodism in view of the rising breeze which has already struck and badly damaged Presbyterianism. The thotful and solicitous begin to feel the necessity for observing some wise precautions so that the storm will not strike them so severely when it does come.

2. " It is significant also of another fact, viz., that Methodists--even those very anxious to support and perpetuate Methodism--care more for the name and for the numbers and prestige of the denomination, than for the doctrines that constitute Methodism and which distinguish it from other isms. But if the doctrinal tests be abolished among the lay members, why not among the clergy as well, leaving all free to accept and teach what they honestly believe? O, say they, that would be too radical; for then the world would soon discover that Methodists are not Methodists at all. We must still have a Methodist yoke and must put it on somebody's neck; and since the clergy are paid for wearing it they will submit to it, but the membership, having no such inducement, will not; and if we try to make them do so, they will just leave, and we want to retain them, as every one counts both numerically and financially.

3. "Very sound logic that, from the standpoint of worldly policy. But what requirement shall we make of members? is the inquiry. Now mark the suggestion; Is it that they should recognize themselves as justly condemned in Adam, but justified to life thru faith in the precious blood of Christ shed for their redemption and the remission of sins? Is it that they recognize the Word of God as the only rule of faith and practice, and having repented of and forsaken sin that they desire henceforth to conform their lives thereto? No: the article insists that 'the only thing which should be required of the lay member is that he show an honest and earnest wish to lead a good and useful life.'

4. "Why, who could not be a Methodist under those conditions? Mr. Ingersoll would make a very good Methodist; so would Mr. Cargegie, tho he claims to hold the principles of Buddhism. He is surely leading a good and useful life--has plenty of money and appropriates much of his surplus wealth to the public benefit. And there are scores and hundreds and thousands of such--very good Methodists, indeed.

5. "But all this indicates still further the trend of Methodism to be, in common with other denominations, toward open infidelity. The church nominal is full of infidels, and the above is an open confession of the fact to those who are sufficiently awake to read it.

6. "Such precautions as this article suggests will not, however, be able to protect Methodism against the rising storm. It is coming, and coming, too, with tremendous force; and every ism in the broad domain of Christendom may well tremble in view of it. But let the few precious saints who love the Lord more than the isms, and the Bible more than the creeds, and the truth more than the speculations of men, cling yet closer to the Rock of ages. Here only is safety, and not in fellowship and alliance with the host of unbelievers, whatever be their name or position among men. Remember that the true saints whom alone God recognizes as his church are a 'little flock'--'A little flock disowned of men, But owned and loved of God.'" (Reprint page 1375, while article.)

7. "In Antwerp and Brussels, cities of Belgium, tho fine cites in many respects, in Antwerp especially, there was more appearance of poverty and of men out of employment, who swarm in hundreds about the docks waiting for work. We went out early in the morning, and crowds of these men lounged about at almost every corner all thru the city, but specially about the docks. They seemed too, to be just the kind for revolt when under strong

(Over)

leadership and goaded, as they may yet be, by greater necessity." (1375-9) "In Russia the government holds an intolerably tight grip on every man in the empire, and the stranger within their gates is always to them a suspicious character. His passport must be produced at every hotel and railway station before entering or leaving a city or town. The hotel proprietor receives your passport and hands it to the Chief of Police, who retains it until you are ready to leave, so that any stranger could be readily traced as to just when he entered or left the country. Officers and authorities are simply civil, indicating that your presence is only tolerated, and any books or papers in your possession are carefully scrutinized to make sure that nothing in them is calculated to interfere with their ideas." "As we passed thru a part of Russia and witnessed the squalor and ignorance and listless idleness of many of the poor moujik, we wondered how they managed, even in the summer months, to eke out an existence, and imagined what trouble they would be in when the severities of winter would overtake them. Many of them live in miserable hovels made of mud and thatched with straw, consisting of only one room, and that so low that they must stoop to enter In many cases the thatched roof slopes to the ground on all sides. The soil looked barren and they seemed destitute of everything that goes to make life even tolerable." (1375, last and 1376-1) (Comment: is it any wonder that Russia was the first "mountain" to be carried into the midst of the sea? While traveling thru Russia, Pearl S. Buck's father remarked to her that when the trouble would first start it would be in Russia.) "Leaving the Russian domains, we mext came under the authority of the Turks at Constantinople. From the Bosphorus the city looks most beautiful, but one has no sooner set foot on land than his disappointment begins. Here is every advantage of climate and location for a splendid city, but the blight of Turkish rule is on every thing. Passing up a narrow alley-way from the landing place, we were halted in front of a rough board shed to have our luggage overhauled and to produce our passport. After considerable delay and inconvenience we were permitted to proceed to our hotel, when we were surrounded by a miserable, ragged looking set of carriers wishing to take our luggage. This disposed of, we proceeded with our guide to a hotel thru narrow, dirty alleys. When we called our guide to account for taking us thru so many alleys, he looked surprised, and said these were some of the best streets in the city. And, sure enough, we found it even so. In the dirty, narrow streets sleepy, disgusting dogs are found by scores, and there are thousands of them in the city. Donkeys, cars and pedestrians jostle one another continually in the middle of the streets, the sidewalks seldom being more than three feet wide, and all must look well to their steps lest they stumble over these sacred dogs which the Turks so much reverence and will not allow to be destroyed, and which are too lazy to even move out of the way. Of course they are never muzzled and you must run the risk of hydrophobia in hot weather. Then your ears are greeted from early morning till late at night by the hideous voices of the venders of all sorts of merchandise; and when they stop to rest thousands of dogs make the night hideous with their yells, and you soon want to take your departure from the Turkish capital." (1376-2) "The principal cities visited in Italy were Brindisi, Naples, Pompeii, Rome, Florence, Venice and Milan. Landing in Brindisi from our vayage across the Mediterranean from Alexandria, Egypt, we were in company with a Roman Catholic Patriarch from Jerusalem and an under priest. As we had to have our baggage examined here, and the Patriarch's turn came first, we had an opportunity to see how the Italian officials reverence the priesthood. One would naturally expect that in Italy reverence for the priesthood would lead them almost to exempt them from the ordinary searching to which other travelers are subjected, but, on the contrary, with a gruff, irreverent manner, they diligently overturned everything in the old man's trunk and valises, discovering finally several bottles of wine and an expensive box of snuff. The latter they confiscated,

and the grumbling dignitary packed up the rest of his effects and passed on; but somehow his low, broad-brimmed hat and long skirts, together with his snuff, etc., made him seem rather unmanly, not to say unpriestly. The examination of our luggage was very slight in comparison, after inquiry had been made and the officials were assured that we had no dutiable goods on hand. Our guide explained this by saying that the officials always consider the word of Protestant foreigners more reliable than that of their Roman Catholic countrymen, especially the priests. Indeed, he told us beforehand that ours would scarcely be examined at all if we were not in company with the Patriarch, and that search of his trunk would probably prove that he had not correctly stated its contents." (1376-3.) "The same attitude toward the Papacy was also manifest in Rome. Our guide thru the city, a well informed Italian, and a representative of a large class there, was in strong and outspoken opposition to such 'superstition and nonsense,' as he termed it. Nor was he satisfied with the present government, tho, he said, 'It is much better than the rule of the church, but what we want is a republic, like the United States of America, or like France.' And as he pointed out the costly adornings of St. Peter's and the Vatican he frequently remarked, 'All this extravagance is what is impoverishing the Italian people; this is not religion: it is all done for pride and power.' On one of the public squares he pointed out the statue of Bruno, an independent philosopher of the sixteenth century who was arrested and executed by the Papal Inquisition. The statue was recently erected, and is regarded more as a memorial of Italian liberty from the Papal yoke than as a remembrancer of the teachings of Bruno. It is a standing denunciation on the part of the people against Papal methods and doctrines, and a sure indication of the strong anti-papal feeling of the populace. Italy is too well acquainted with Papal tactics and Papal oppression to have a very cordial affection for that system. There is a growing spirit of independence in Italy, which neither civil nor ecclesiastical power will be able to cope with, when, by and by, the people begin to realize their power, and determine to strike for freedom." (1376-4.) (Comment: it takes a LONG TIME to completely break down and destroy Papal power. It is well known that anti-papal feeling is VERY STRONG in Italy today.) "Everywhere throughout Europe we found preparations for way; but the statesmen fear socialism still more, and war prospects serve well as an excuse for armies which dare not be disbanded for fear of anarchy. In answer to our queries a merchant of Vienna replied: 'It is a common saying that, if you turn the wheel of fortune three times you may have three wishes, but if the people of Europe could have the wish granted, that would be the answer to the question, How shall we solve the social problem?' Another gentleman, a judge of one of the courts of Germany, doubtfully shook his head when the subject was mentioned, and said, 'We fear great trouble and are doing all we can to avert it, and we hope, we hope (?) for better things.' And so it is everywhere." (1377:2-2. Comment: And is not this what is going on today--the leaders are "doing all they can to avert the trouble?" That is why the trouble is dragging out so long--there is a desperate attempt to keep things going.) "The socialistic sentiments in Europe evidently do not arise as a general thing from actual distress among the people so much as from an awakening intelligence, which begins to discern the principle of human brotherhood, and to a rising ambition on the part of the middle classes to secure so far as possible their imagined, as well as their real, rights." (1377:2-3.) "Viewed from a religious standpoint also, the trend of thot in Europe is revolutionary. The current is very generally set in the direction of rank infidelity, which when accomplished fully, will be a complete revolution from the former unquestioning faith, or rather credulity, in whatever a time-serving clergy chooses to put forth as divinely inspired truth. Those days are already past and the world is rapidly waking from its former leth-

argy. From the general awakening a few, here and there, are rising to a clearer apprehension of truth and righteousness, but the majority seem bent on discarding all truth as well as superstition and are going to the opposite extreme." (1377:2-4.) "Such briefly stated, is the outlook of the great battlefield of Europe. Yet, notwithstanding these ominous signs of the times and the divine prophecies of their inevitable culmination, which must of necessity be only a few years in the distance, having confidence in the power that is now holding the winds until the servants of God are all sealed, and to control them even in their wildest commotion so that their destructive power shall only be let loose long enough and only go far enough to accomplish the divine will in the chastening and preparing of humanity for better conditions, we rejoice even in this, and hasten to accomplish our appointed work of sealing the elect. Let all his messengers make haste; for indeed 'the time is short.' --Mrs. C. T. Russell." (1377:2-5.)

1. ". . . a type must not be used to teach a doctrine, but merely to illustrate one that is already taught in plain terms." (1386-7.)

2. "In a word, this type confirms the teachings of the Apostle, that it is after we have been 'justified by faith, and have peace with God thru our Lord Jesus, Christ, that we have access into this grace (this call to joint-heirship with the only begotten son and heir) wherein we stand--rejoicing in hope of (sharing) the glory of God.' (Rom. 5:1, 2)." (Written April, 1892) (1387-1.) (Comment: expressed more perfectly in the 1916 foreword of Volume VI.)

3. "Ah! were it not that the Lord has favored us with a share in the work of gathering out the bride and helping to make her ready for the marriage of the Lamb, we would be here in Jerusalem and, by the grace of God, would do a part in the great work now due of turning away blindness from Jacob. (Rom. 11:25)." (1395:2-2.)

4. "It is a lamentable fact that altho some of the missionaries seem to have a desire to do good, they have not that sympathy and consuming desire to do good to the poor creatures about them that they should have, to accomplish much. Here, as everywhere, it requires the truth to sanctify wholly and rightly direct body, soul and spirit in the service, which demands continual self-negation and sacrifice under present evil conditions. The truth is the one thing needful even for present service, but in no place do the 'religious people' seem more self-satisfied. The Jews, too, are full of the same spirit, and surely not without some cause. Their synagogue services are more reasonable and intelligent than those of the various 'Catholic' denominations entrenched here." (1400-7.)

5. "Verse 14 also counsels their looking to the Lord for the healing of physical infirmities, and promises that the prayer of faith shall save the sick. This promise, we believe, has its special appliation in the time indicated by verse 9--when the Judge has arrived and the times of restitution have begun." "In no other time, we believe, could this promise have had full application: for had the promise been intended to apply to the whole gospel age, and had it been verified to all who in faith claimed it, many faithful souls of the past would still be living. It would signify nothing short of full restitution and everlasting life, which cannot, according to God's plan, be granted to any until the appointed 'times of restitution' have come. At the time, therefore, when this message is due to Israel, and when they shall begin to recognize it, we believe that this promise may be fully claimed, and that any who ask in faith may have life and health continually renewed and need never die--the restitution time having come and the restitution work being thus begun in them." (1406-6, 7.) (Mrs. C. T. Russell)

(No restitution blessings possible until church is completed--last question and answer--5973.)

HISTORY OF HARVEST MESSAGE

8th INSTALLMENT

1. " . . it must always be exercised thru our Mediator; and hence to hold communion, we must recognize not only the Mediator, but the ransom which he gave for all, by which we are made acceptable to the Father in him." (1410:2-2.) (Written May 15, 1892.)

2. "What we desire to call attention to is that in the Protestant pulpits of leading influence in these U.S., infidelity (the denial of the truth of the Scriptures, and of the doctrines taught by Christ and the Apostles--Christianity) is fast displacing faith (in the Bible as the Word of God, and hence in the doctrines which it sets forth as being of divine revelation)." (1417-3.) "This strong statement we are abundantly able to prove by quotations from the public addresses of ministers recognized as the 'great lights' of various denominations--. . . " These ministers "are doing far more than outward infidels to undermine and cast aside as rubbish good enough for the ignorance of the past, but unable to bear the light of what they are pleased to term the 'higher criticism of today." (1417-4.) ". . . what wonder that the pews also are skeptical--. . . These worldly philosophers, instead of recognizing modern inventions as the God-given precursors of the yet greater blessings of the Millennial day, account for them by a supposed greater brain-capacity, and all this the Brain-age. They sneer at the teachers and the philosophies of the past, and especially at the teachings of the prophets, our Lord and the apostles--. . . " (1417-5.) "While exposing the infidelity which these 'great teachers' are publishing from pulpits dedicated to God, we are far from accusing them of any desire to do evil. On the contrary, we believe them to be conscientious, but so misled by their own and other men's supposed wisdom that they can now see nothing of God in the Bible, and have therefore come to reverence it merely as an ancient and curious document, a relic of the remote past upon which these, its critics, could improve amazingly. . . " (1417-6.) (Comment: how merciful the Pastor was while condemning infidelity in the nominal churches! He set us a wonderful example!) "Thus it is written: 'He will be for a stone of stumbling and rock of offense to both the houses of Israel.' As the nominal fleshly house stumbled 18 centuries ago, so the nominal spiritual house is now stumbling. And, as already pointed out, the present stumbling is like the former--over the doctrine of the pardon of sins by virtue of the death, the cross, of Christ. This now, as then, seems foolishness to the worldly-wise and proves a stumbling-block to all who are unworthy of the truth." (1417:2-2.) "While Colonel Ingersoll is thundering against the Bible and its inconsistencies--because he misinterprets it in the light of the conflicting creeds of Christendom--professed Bible expounders in some of the leading pulpits are exerting a ten-fold greater influence toward infidelity." (1417:2-4.) "Higher worldly wisdom ignores God's supervision of his Book, but the higher heavenly wisdom recognizes that supervision and therefore studies it reverently and expectantly." (1418-2.) "The Master prophetically rebuked such as say Lord, Lord, yet follow not his teachings (Matt. 7:22). And they still need rebuke, and it is the duty of every true disciples to rebuke them; for the outward opponents do far less harm than those who wear the Master's name whilst denying his doctrine." (1418:2-4.) "But these wroldly-wise teachers who put light for darkness and darkness for light go farther and farther into the 'outer darkness' in their efforts to justify their theories and still be logical. They openly claim that the apostles were not inspired; that their belief in the inspiration of the prophets misled them; and that, altho they were good-intentioned men, their writings are very misleading." (1419-1.) "So far from regarding our Lord Jesus as

(Over)

the one and only and true Light of the world which sooner or later, in this or the next age, shall lighten every man that cometh into the world, this 'higher criticism' asserts that the heathen 'Bibles,' as well as ours, tho mostly error, were rays of the light which is now, as a result of their 'higher criticism,' about to burst upon the world with electrical brilliancy. But lo! we perceive that what they offer is only a rehash of the old heathen doctrine of evolution--the wisdom of the East--which has done so little for its votaries, whilst the Word of God, even misinterpreted, has carried blessings to every land." (1419:2-6.)

1. ". . . healings witnessed today, some of which we regard as a beginning of the restitution work, or rather, as an introduction to that work, and designed principally to call attention to the possibilities of the restitution times." (1422:2-top.)

2. "We mention this matter not to take sides in the controversy, not to endorse or to exonerate either party (Steel Company versus workers); for usually, in all struggles of which selfishness is the basis, rights and wrongs are to be found on both sides. But we desire to remind our readers that this last development is exactly in line with what we have been pointing out for the past 16 years as the Scripturally predicted evidences, showing that we are living in the 'harvest' or end of the Gospel age, which is to close, and to be merged into the Millennial age, with 'a time of trouble such as was not since there was a nation.'--Dan. 12:1." (1423-1.) "While recognizing in these troubles some of the events marking this Day of the Lord, let us not be premature. Much remains to be done before the great and awful climax of these troubles is reached, when human selfishness will be fully arrayed against human selfishness and equally matched. Then widespread anarchy will demonstrate the necessity for the reign of the Prince of Peace, whose first work will be, in the culmination of this struggle of human selfishness, to dash the nations to pieces as a potter's vessel, and to rule them with a rod of iron--of unbending and just retribution--until their pride and their power are humbled in the dust, and they shall learn in the depths of their humiliation to be still and to recognize God, and Christ who will be exalted in the earth as king over all the earth, to lift up and bless all who love righteousness and peace.--Psa. 2:9; Rev. 2:27; Psa. 46:10." (1423-3.) "But first and chiefly the intervening work will be the sealing of the servants of God in their foreheads. (Rev. 7:3) And each should ask himself--what am I doing to assist in sealing others since I received the intellectual sealing of the knowledge of the truth? And each should resolve that whilst others are battling for earthly advantages and willing to lay down their lives for the same, 'We ought also to lay down our lives for the brethren'--in carrying the present truth to all who have an ear to hear." (1423-4.) "The entire trouble between labor and capital centers in selfishness! (1423-6.) "How long the present spasm of trouble may last, and how great the proportions it may yet assume, no man can foretell; but that it is merely a spasm, and not the final catastrophe which will utterly wreck society, we are confident. . . But the world is longing for a government based upon Love, and does not realize that such a condition is beyond the grasp of selfish human beings and can come about only thru the interposition of Christ's Millennial kingdom. Ah! little do they realize that their own failures are to be used of the Lord as his instrumentality in setting up his kingdom--that the pent up fires in selfish breasts will eventuate in the destruction of society, and that upon its ashes the Lord from heaven will establish the kingdom of which the law will be perfect love." (1423:2-2.) "And upon the wealthy class of this generation shall be visited the penalty due to those thieving Barons of past centuries who kept their dependent neighbors in serfdom and grew rich at the expense of those who reaped their fields-- . . " (1423:2-3.) "So strong and so rapidly growing

is the animosity toward millionaires, even tho they pay better wages and pay more promptly than others, that they will 'weep and howl'--be in misery in this great day of the Lord. But in the outcome--when anarchy shall have blighted all human hopes and destroyed all human government--the Lord will set up his kingdom under the whole heavens; and, under its beneficent rule, all shall be blessed and brought to a knowledge of good under the law of Love, as they now have a knowledge of evil under the law of Selfishness. Then, at the close of that Millennial Kingdom, will come the final test to all--to manifest whether, with full knowledge of the two laws and their respecting workings, they prefer Love or Selfishness. Those who choose Love shall be granted life--everlasting. Those who prefer Selfishness shall be esteemed unworthy of further life and shall die the second death." (1424-1)

1. "Those who cultivate a spirit of opposition to righteousness and who plot and scheme to withstand God are trifling with a dengerous propensity to evil which will sweep them on to destruction with almost irrestible force, rendering it next to impossible for them ever to turn to righteousness and truth. How great is the responsibility, then, of those who hear and understand the truth, both toward themselves and toward their fellow men. We cannot trifle with God's truth with impunity: when it is testified to us it is our part to receive it into good and honest hearts to act upon it and let it have its proper effect upon our lives; and then, with grateful hearts toward God the giver, to bear its precious testimony to others in whatever way we can. If, like the man that was healed of his lameness, we ha ve no talent of eloquence, we can at least company with those who love and serve the truth and let others see what the Lord has done for us, and in simple language we can tell how we who were once lame with ignorance and superstition and doubt and fear have been healed of our lameness and can now run and not grow weary, abd walk and not faint; and how that thru faith in the crucified and risen Lord Jesus the great work has been accomplished." "Let all who have heard the blessed gospel of redemption and a restitution of all things, and of the precious p romises to the church of being made coworkers with the Lord in bringing to mankind the blessings of restitution, and of being made joint-heirs together with him in his kingdom, be faithful to the truth--faithful in esteeming it of highest importance, faithful in complying with its conditions of life, faithful in declaring it to others, faithful in standing up with and for those who publicly proclaim it, and faithful in holding it firmly to the end." (1424:2-5 & 6.)

2. "And so it has been ever since those days: the most determined opposition to the truth has always come from the recognized religious leaders in whom pride and ambition were fostered and cultivated." (1425-4.)

3. "I have been told that an infidel in this city (N.Y. State) was brought to Christ thru one of the Dawns that we loaned, so you see the harvest work is going on, and God gives his messengers plenty to do. Morgan T. Lewis." (1427-2.)

4. "(We differ slightly here. The Editor expects from Rev. 19:20 that the final overthrow of present governments will be at the same time as the fall of ecclesiasticism, and will be followed by from five to seven years of socialism and anarchy, to end with 1914 by the establishment of Christ's Millennial government.)" (1434-2.) (Comment: It is taking a long time to completely overcome Satan's empire. The Pastor was very sincere in trying to understand prophecy and we are sure the Lord loved him for this.)

5. "In accepting Christ as the Redeemer, the believing one is reckoned as no longer a dying son of the 'last Adam' (1 Cor. 15:4, 5), having a new life in

(Over)

Christ. 'Therefore if any man be in Christ (i.e. represented in Christ instead of in Adam as formerly), he is a new creature. . '" (1438-1.) (Comment: we are not sons of Christ, but his brethren. This was clearly understood later.)

1. ". . . that he is even now present doing his work, his great work (overthrowing the nations), and bringing to pass his act, his (to them) strange act (of spewing 'Laodicea' out of his mouth), rejecting the nominal church systems and casting all but the faithful into the outer darkness of the world, relative to his plans and doings, letting them have a full share in the vexatious time of trouble already begun.--Isa. 28:21, 22." (1439-5.) "Several loud raps have recently been given" (the Pastor is referring to labor troubles) "so loud that even the worldly begin to inquire what they mean. Within the past two months, one loud, long knock came at Homestead and generally in the vicinity of Pittsburgh. Another heard in the Rocky Mountain mines. Another was heard in the coal mining towns of Tennessee; another along the railroad lines in New York State; another in labor circles in France; another in the cholera plague visiting Europe." (1439-6.) "But whilst man's hearts are 'failing them for fear and for looking after (forward to) those things coming upon the earth,' of which present rumblings are but premonitions, an excellent opportunity is afforded, for those who understand the situation, to preach the Gospel of the kingdom to all who have an ear for the message. These rumblings mean the breaking in pieces of the powers that be, the Gentile governments, which for now nearly 2500 years have, under Satan's blinding and by God's permit, ruled the world under the law of selfishness. The Scriptures have foretold the utter dissolution of society as at present organized, and the reconstruction of it upon principles of righteousness and love, under the great Prince Immanual--upon whose reign all the gracious prophecies of peace and blessing and good will toward men depend; and for whose kingdom to come the whole creation (altho ignorangly) is 'groaning and travailing in pain together, waiting for the manifestation of the sons of God' (the church--the Christ, Head and body), in the power and glory of the kingdom promised." (1439:2-3rd par. from bottom.) "Let each of us who is informed thru the Lord's Word be on the alert to invent and to wisely use the many opportunities now, thus afforded for preaching the good tidings of great joy which shall be unto all people. But great prudence is needed, and wisdom from on high should be sought, else the results may be injurious rather than beneficial. The right words at the right time will surely do good; while ill-chosen words or an inopportune time may prejudice the mind so as to hinder some from seeing the beauty of the Lord's plan for years to come. Our Lord's words, 'Be ye wise as serpents and harmless as doves,' should never be forgotten." (1439:2-2nd par. from bottom.) "Sometimes, and with some people, the loan of a 'Dawn' or of an Old Theology Tract, with very few words, is the wise course. At other times the words introducing the reading matter are all-important. And the true, earnest minister (servant) of the truth will lose sight of self, and all disposition to vaunt his knowledge of the Lord's word and plan, and will seek merely the glory of God and the blessing of his hearers." (1439:2- last par.) "Tell the story as simply, as kindly and as truthfully as possible. Over statements harm the cause they would advance. Do justice to all concerned. 'Let your moderation be known unto all men'--whichever side of the question they may take and however partisan they may be. Let your counsel and influence always stand for peace and right and order, however you may seek to make apology for blinded lawbreakers on either side of the question. A poor law is better than no law. Lawlessness has no sanction in God's book, nor in the example of any held up to us by it as worthy of emulation; but the reverse. God is a God of order and of law, and all who have his spirit will be friends of order. True, all law and order will be overthrown in this day of trouble, and that by divine permission; but so long as there is any law, all who are God's people should

respect it. When the Apostle said that we should 'be subject to the powers that be,' he did not add so long as the laws are perfectly just and equal. No: he knew, as we know, that laws made by imperfect men cannot be perfect laws. Our only question about obeying the laws must be if they conflict with our duty toward the divine law of love to God and to our fellow men. And very few, if any, human laws demand of us a violation of this, our supreme law." (1440-1.) "While using present labor-troubles, etc., as a starting point for conversation, always remember that it is to be but an introduction to the Gospel of the kingdom. We are not commissioned to teach other matters than the one Gospel; but we may and shall use every other subject to introduce the good plan of God to the attention of all 'the meek'--(Isa. 61:1) --especially to those who confess to be God's people. Remember that this is your one work, if you are of the consecrated body of Christ, the church. To this end you eat and drink and sleep and labor at your earthly tasks--that you may have time and strength and opportunity to make known the gracious plan of God, the foundation of which was laid in the ransom-sacrifice for all given eighteen centuries ago by the man Christ Jesus, and which is about to have a glorious consumation at his hands and at the hands of the church, in the setting up of the kingdom for which so long we have prayed, 'Thy kingdom come!'" (1440:2-1.)

1. "Such is the attitude of the great mass of nominal Christians today: they have a form of godliness, but the power has long since departed. They build magnificent temples of fashion, run in debt to the world for them, and tax even the poorest to pay the interest on the mortgage and to secure a grand organ, a paid choir and a pulpit orator. These they dedicate to God, and then open them for the festival, the fair, the grab game and church theatricals; and while all effort is made to court the favor and secure the patronage of the rich, the humble poor are shunned and slighted and elbowed first into corners and back seats and finally outside the gates." "Thus increased with worldly goods and flushed with pride and apparent prosperity, the masses of the nominal church of all denominations are at ease. They are satisfied with their position and attainments, unwilling to acknowledge their shortcomings and backslidings, and are enjoying their feastings and revelry with the world. And their words are stout against the Lord's truth, because the truth would expose their errors and sins and destroy their friendly relationship with the world." (1441-2, 3.) "But in the midst of all this confusion and error, God's people have been developing. They are the mourners in nominal Zion, whom the Lord promised in due time to comfort. (Matt. 5:4; Isa. 61:3) They are the wheat in the midst of the tares or mere imitation Christians. They do not love the spirit of the world and cannot assimilate with it; they are not satisfied with the distorted creeds of human manufacture and deplore the fact that others are; they love the Word of God and make it their study; and they love the spirit of God whenever they see it exemplified. And while the multitudes come together in the great temples of fastion, ostensibly to worship God, but really to worship Mammon, these prefer to meet one with another, and on every such occasion rejoice in the verification of that blessed promise of the Master--'Wherever two or three are met together in my name, there am I in the midst of them." "These reverence the Lord's words above the teachings and traditions of men, and it is their delight to withdraw from the great multitude and commune together concerning the Lord and concerning his promises. So these that reverence the Lord speak often one to another; they love to encourage and build one another up; they love to tell of the Lord's goodness and of his truth whenever they can find a listening ear; and when thru them a neighbor or friend finds the truth they rejoice together, and together widen the circle for proclaiming the good tidings and for communing one with another with reference to their heaven-inspired hopes. Their hearts are full of love and loyalty to God, and tho their opportunities to serve him and to spread abroad the honor

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of his name may be few, yet their loving zeal is not passed by unnoticed by the Lord; for, says the Prophet: 'The Lord hearkened, and heard it, and a book of remembrance was written before him for them that reverenced the Lord (not systems and creeds and traditions of men) and that thot upon his name (that were zealous for the honor of his name, not the names of Wesley, or Calvin, or Knox, or Luther). And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels.'" "Yes, the Lord is looking for loyal, loving, generour and noble hearts, for those who prefer the joy of his approval and of his promises to every earthly joy, and whose actions prove their zeal and devotion. Such, whenever we find them, are the Lord's jewels; and these will be spared when the overwhelming trouble shall shortly be visited upon the wide fields of Christendom. These ere long will all be gathered out from amongst the tares and exalted to glory and honor." (1441-4, 5 &6; written Sept. 1, 1892)

1. "Amongst those whom we recognize as God's children, but from whom we differ as to many of the teachings of our Father's Word, is a considerable number of 7th-Day Adventists. Indeed not a few from these people have received the present truth brought to their attention thru Millennial Dawn and the Watch Tower and for the sake of these and others we have on two occasions treated the Sabbath and the Law questions in these columns." (1446-2.) "Few of them are patient enough to hear the answer:--That the seventh day rest (for the word Sabbath merely means rest) of the ten commandments is contained in our Law of the New Covenant, just as truly as are the other commands included in that law of one wordd-Love." (1446-5.)

2. "When the suppression comes we shall be fully resigned to it, and accept it as a sign that the membership in the elect church, the bride or body of Christ, has been completed. When this occurs we shall understand it to be the shutting of the door of opportunity to membership in the elect church, mentioned by our Lord in Matt. 25:10. This will probably be some twelve or fifteen years hence. (This was written in September, 1892.) Soon after, the intensity of the great trouble and anarchy may be expected. If we know these things, happy are we if we act accordingly, and engage in the harvest work during the harvest-time. 'The time is short.'" (1448-1; 1448:2-1.)

3. "The correctness of our interpretation of Scripture, set forth in these columns 13 years ago, relative to what would be the ground of the testing of God's people during this harvest time, is year by year more fully demonstrated." "We then showed that the prophecy which declares, 'He shall be for a stone of stumbling and a rock of offence to both the houses of Israel' (Isa. 8:14), refers to Israel after the Flesh and Israel after the Spirit, and that as the testing and sifting of the fleshly house came in the end or 'harvest' of their age (the Jewish age), so the testing and sifting of the spiritual house is due now, in the end or harvest of this age (the Gospel age)." "And we showed, to the satisfaction of ourselves and the majority of the Tower readers, that the testing of the spiritual house (strange tho it seems) will be upon the same question of faith with which the fleshly house was tested--namely, the cross of Christ. Not that any now doubt, nor that any in the Jewish harvest doubted, the fact that our Lord died, or that he died upon a cross; for that fact cannot be questioned. The test with the Jews was whether or not they would accept the sacrifice there finished as the ransom-sacrifice which paid the penalty of their sins and justified the believer. This they refused to believe; and thus thay made the cross of Christ of none effect, of no value. The Apostle states this pointedly of them, saying: 'We preach Christ crucified, unto the Jews a stumbling-block.'--See 1 Cor. 1:17-24." "Similarly the nominal Gospel church is now to undergo a test upon this same subject--whether each accepts the word of Christ as the full ransom (corresponding-price), the complete 'propitiation (satisfaction) for our (the church's

sins, and not for ours only, but also for the sins of the whole world.' And, the Lord's Word for it, the vast majority will stumble, and only a faithful remnant will stand the test. The Lord's tests are very simple, but very thorough." "It may be said, This is the last issue upon which a testing might be expected, since all 'orthodox' Christians have held it tenaciously, even during the dark ages. Yes, we answer, this is one item of truth which has been constantly held, even tho surrounded in every case with various contradictory errors: it has thus been held unreasonably, held in unrighteousness, held without being fully appreciated, but nevertheless held. And it is because this doctrine of the ransom has been held, and that as the foundation of faith, that even in the dark ages, and in the midst of great corruption, the nominal church has been recognized of God at all, or been worthy of the name 'Christian.'" "Had the doctrine of the ransom been held intelligently and reasonably, it would have hindered its holders from falling into any of the great errors with which the dotrines of Christendom abound. With a correct view of the ransom (a corresponding price), where could the doctrine come in which claims that the wages of sin is everlasting torment? Was the suffering of eternal torment the ransom-price which our Lord gave for all? Or was his death our ransom? What saith the Scripture? It would have settled the question of natural immortality of man beyond dispute. It would speedily have settled the question of the Trinity. The holding of the ransom is the key to every truth. It is the center or 'hub' from which all other truths must radiate to the circumference of the divine plan of salvation." (First six paragraphs of the article entitled ZEAL ACCORDING TO KNOWLEDGE, 1452. The rest of the article is intensely interesting, but is mostly about departures from the ransom covered in Tower articles of earlier years.)

1. "PREPARING TO GIVE LIFE TO THE IMAGE"--this is a discussion of the "rolling together as a scroll." The Pastor points out how devoid of real Christian sentiment is contained in the movements to unite the various denominations of Christendom. About a page and a half long, starting on page 1474.

2. "When the Lord prepares a table we may be sure of several things: first, that it will be clean; secondly, that it will be good; thirdly, that it will be orderly, bountiful and beautiful. And wherever, we find the truth thus carefully set before the household of faith--whether by the press, the pen or the pulpit--there we may be sure the spirit of the Lord has been at work, directing and superintending the matter. The Prophet Isaiah (28:8), referring to the tables of popular theology now spread before the masses of nominal Christians, graphically described their present condition when he said, 'For all tables are full of vomit and filthiness, so that there is no place clean.' For centuries past they have been feeding on the miserable husks of human tradition, until now a reaction has set in and they are vomiting forth the abominable stuff, and their tables are full of filthiness." (1475-5.) "Then again there are many more tables being spread with new traditions and human speculations, to which those are promptly invited who turn away in disgust from the old, polluted tables. In all of this the great adversary of the church is diligently and faithfully at work with all his accustomed craft and cunning, using with great effect both the press and the platform, the two most potent agencies for reaching the people." (1475-6.)

3. A remarkable statement of the condition of people in the churches by Rev. C. E. Edwards. Here are a few of his statements: "A disturbance or alarm in a hospital or asylum might prove fatal to some of the inmates. An elderly gentleman in a benevelent institution amused himself awhile by beating a drum before sunrise. The authorities finally requested this 'lovely brother' to remove his instrument to a respectful distance. This illustrates the reason why earnest pastors grow serious when a disturbance arises in the church. The church is like a hospital where are gathered sin-sick persons who in a

spiritual sense are fevered , leprous, paralytic, wounded and half dead. A disturbance like the present cruel distraction which emanates from some of our Theological Seminaries, may destroy some souls who are now passing thru a crisis. Will Prof. Briggs please walk softly and remove his drum?" (1476-1.) The Pastor comments: "The above is a remarkable statement, whose force consists chiefly in the fact that the writer is a Presbyterian minister who ought to know of its truth; and its publication by the Presbyterian Banner shows that the editor of that journal, feeling the pulse of the patients, agrees with the diagnosis." (1476-2.) The Pastor continues: "In what a dreadful condition it is! We knew it was bad enough, but did not suppose that its own Doctors of Divinity appreciated the case so fully as this diagnosis would indicate. We are not even yet prepared to conclude that the diagnosis fits every individual member of Presbyterianism, tho, alas! it undoubtedly well describes the spiritual state of the vast majority." (1476-4.)

1. "It may be truly said that endless torment is the sum of all fiendishness; and to represent it as either the penalty of human sin or the consequent of divine judgment is the sum of all blasphemy against the character of God." (1477:2-4 by Joseph Moffitt--Dec. 1, 1892.)

2. "This is a deliverance which will need no repetition (Israel from all nations); for they shall be firmly planted and established in their everlasting possession. (See Jer. 24:6, 7; 31:28) This deliverance is already beginning and shall be fully accomplished by the close of 'The Times of the Gentiles.' (See Millennial Dawn, Vol. III, Chapter viii.)." (1483:2-4.) (Comment: how interesting it is to watch the continuation of this deliverance in our day!)

3. "But while we do well, dear friends, to remember gratefully the mercies of the past year and to rejoice in the grace sufficient with which it was so richly supplied, it is wise for us to look carefully to our steps for the year beginning (1893). While we did not fall last year some did. . . Our only safe position will be to feel humble and to realize our insufficiency, but to trust implicitly and always to him who has promised that he will never leave us, nor forsake us." (1485-5.) "We suggest to all Watch Tower readers as a motto and watch-word for 1893 the words of the great Apostle Paul: 'Watch ye, stand fast in the faith, quit you like men, be strong. Let all your deeds be done in love.'--1 Cor. 16:13, 14." (1485:2-4, 5.)

4. "Dissatisfaction and unrest tell the story of the entire civilized world. The growth of intelligence is making the world more unhappy daily, because selfishness is the basis or principle upon which every fresh degree of enlightenment must be erected; for the world knows not of the other basis upon which the new nature builds, the basis love. Consequently, intelligence makes possible gigantic trusts, pools and swindling schemes on the part of many who occupy places of power; and the same intelligence permits those less favorably circumstanced to detect the frauds, to see their own comparative disadvantage so far as a rapid or fraudulent accumulation of wealth is concerned. Hence the gradual unrest. None but real saints of God know what full rest there is in Christ--the result of having the Christ-basis--Love for God and men substituted for selfishness." (1485:2-6.) "We clip the following on this subject from a New York Tribune editorial, and call special attention to its closing sentence: 'And yet how far from realization is this noble idea of peace today. That Europe is an armed camp is a hackneyed truism. England holds millions of Oriental peoples under her sway, not by the bond of brotherhood, but the iron hand of force. France is rent into factions by a great national scandal, in which many of her honored sons figure as despoilers of the widow and orphan. The tragedy of the great anti-Semitic persecution is not yet played out in Russia, and in some other European countries the echoes of its cry of hate are ominously distinct. Nor

has the shadow of gaunt famine yet ceased to fall athwart the land of the Muscovite. At the same time, a social unrest unparalleled in history has taken possession of the nations of Europe, and has found lodgment even in our own land. Its dominant note is profound dissatisfaction with things as they are, not always rational or intelligent, but based on certain facts which no candid investigator will deny. This unrest is constantly leading to the social insurrection known as anarchy, and to the industrial wars known as lockouts and strikes. It may not be that the present social system is disintegrating; but it is certainly true that it contains within itself movements and elements which are symtomatic of a change in its character. And whether that change shall come by evolution or revolution depends largely on the wisdom and discretion of those who now hold the places of influence and power in the world. These are the facts that confront us this morning as we repeat the angels' song of peace and good-will. Does not the situation suggest to us rather those words of the Master, 'I came not to send peace, but a sword'?" "'Nor is the prophetic dream of brotherhood, for which Christmas stands, realized in the churches. The great Roman Catholic Communion in this country is stirred to its depths by controversies that vitally affect its very life and character. Every Protestant denomination is touched with the same unrest that is affecting social life. Old traditions and dogmas are in process of reconstruction, and new views are forcing themselves to the front. As a result of all this, there is strife today between those who join in singing the praises of the Babe in Bethlehem, and multitudes of good men are arrayed against each other in a deadly conflict of opinion.'" "'After the conflict will come rest, and after the battle will come peace. Happy those who, in this enigmatic age, in spite of so much that is calculated to puzzle and sadden us, have such a clear prevision of the future that that they can see the coming triumph of truth over error, of good over evil, in every land and clime.'" (1485:2-7 to 1486:2-2.)

1. THE PREVAILING TYPE OF PREACHING: "The Rev. Robert R. Proudfit, of Highlands, N. J. has withdrawn from the Presbyterian Church. His reasons are these: 'While humbly receiving the Scriptures of the Old and New Testaments as containing the Word of God, I decline to subscribe to a merely human declaration of their contents, even tho that declaration be so able and so venerable as the Westminster standards.' 'I further decline to be called reverend as being too much like being called rabbi, against which our Lord expressly enjoined his disciples.' 'Again I decidedly prefer not to be identified with any particular denomination of the followers of Christ, such names and the spirit which they engender seeming to me unscriptural and baneful rather than beneficial. It is sufficient for me to be a 'companion of all them that fear God.'' 'Finally, I suspect that the world and the visible church are somewhat surfeited with preaching, at least of the prevaiing type. Like the army of the Potomac early in 1862, the church has been abundantly, perhaps excessively, organized and drilled.'--Selected." (Reprint page 1486.)

2. IN OUR DAY. "Beware, therefore, lest that come upon you which is spoken of in the prophets: Behold, ye despisers, and wonder, and perish; for I work in your days, a work which ye shall in no wise believe, tho a man declare it unto you."--Acts 13:40, 41; Isa. 29:14; Hab. 1:5.

"This prophecy was one of sufficient importance to be recorded by two of the Lord's prophets, Isaiah and Habakkuk; and from the Apostle Paul's reference to it in speaking to the people of his day, which was the end or harvest of the Jewish age, we see that it had an application to that peculiar time. And since that age with its harvest and all its peculiar circumstances was, as we have seen (Millennial Dawn, Vol. II, Chapter vii.), a type of the Gospel age and its harvest, we recognize this prophecy, as well as the other prophetic features of the context, as having a yet fuller and more special application to the present time--the harvest period of the Gospel age." (1487-4.)

(Over)

"It is true today, as it was in the harvest of the Jewish age, that there are many despisers of truth--especially of the truth due and now coming to light in this, our day. But, nevertheless, the Lord's great work goes steadily forward: he is doing 'his work, his strange work, and bringing to pass his act, his strange act.' (Isa. 28:21, 22) It is indeed a strange work to those unacquainted with the Lord's plan, which sets aside all human theories and plans, and pursues a course in direct opposition to them all. The world looks on and beholds this work of the Lord, and with fear and trembling as to the final outcome they regard its wonderful progress. And not only the world, but the vast majority of his professed followers, too, who have not been living on such intimate terms with the Lord as to be led into a clear knowledge of his wonderful purposes, regard the future with fearful forebodings, and his present 'strange work' as an innovation rather than as a preliminary preparation for the glorious reign of the Prince of Peace; for they wist not that this is 'the day of his preparation' spoken of by the prophet (Nahum 2:3), for the setting up of Christ's kingdom." (1487-5.)

"Before that kingdom can be fully established in the earth, all power and authority, of whatever sort it be, which belongs to this present order of things, must pass away. As a consequence of this preparation for Christ's kingdom, which is now nigh, even at the door (See Millennial Dawn, Vol. II, The Time is at Hand), we behold the shaking of the nations and the trembling of the very foundations of the whole structure of human society as at present organized unwittingly under Satan, 'the prince of this world.' The great crisis of this world's affairs has not yet been reached, but the preparations for this crisis are progressing steadily both in civil and in ecclesiastical circles. And if we would be among those who are truly wise we will apply, not only our heads, but also our hearts, unto the instructions of the 'sure word of prophecy that shineth as a light in a dark place until the day dawn'; for it is written (Dan. 12:10) that 'none of the wicked shall understand, but the wise (not according to the wisdom of this world, which shall perish (Isa. 29:14), but with the wisdom of meekness which confesses human ignorance and relies solely upon the wisdom which cometh from above: they) shall understand.'" (1487:2-6.)

"Those who thus rely upon God, and are simple hearted enough to take him at his word, view his present work in the light of his glorious plan. They see light in his light; they realize the necessity for the great scourge of trouble which shall shatter all human ambition and pride and humble the nations in the dust. They see, too, the deformities of human theories and the fallacy of human arguments and the futility of all human schemes for the uplifting and blessing of the world, as they view them in contrast with the divine plan of the ages which God is working out. (See Millennial Dawn, Vol. I.) In consequence of this superior vantage ground from which, as children of God, we are permitted to view 'the work, the strange work' of our day, we are not at surprised to see all systems of men tottering to their final overthrow; nor are we dismayed as we are brought to realize that their utter destruction is sure." (1488-1.)

"But what do we see, as from God's standpoint we look out over 'his work, his strange work,' in this our day? We see, first of all, that which interests us most, viz., that the Lord is gathering together his saints and separating them as wheat from the tares--as loyal, devoted children of God from a great multitude of mere professors. (Psa. 50:5) We see that such are being wonderfully led by a path which hitherto they knew not, enabling them to comprehend the length and breadths and heights and depths of the love of God as manifested in his wonderful plan of the ages." (1488-2.)

"Secondly, we see the binding together of the various companies of tares into great denominational bundles and labeled with various sectarian names. (Matt. 13:30) Thirdly, we see the present heavens (the ruling religious powers of the world--viz., Roman Catholicism and Protestantism) beginning to

roll together as a scroll. (Isa. 34:4) That is, each is retaining its own distinctive features, yet both are coming closer together in mutual recognotion, sympathy and cooperation--rolling together just as a scroll does, from the two ends. Any one at all familiar with the trend of thot in ecclesiastical circles today will mark this rolling together of the heavens. Protestantism is very solicitous, for instance, for Roman Catholic cooperation on the subject of Sunday legislation and various other proposed reforms, and to this end is constantly courting the favor of Rome. Presbyterians are anxious to expunge from their creed that clause which recognizes the Papacy as the 'Man of Sin;' Methodists speak of it as a 'great Christian camp,' and Protestants of every name and order are doing homage to what they are pleased to call the mother church, all unconscious apparently of the fact that the Lord calls it a harlot church and the mother of harlots. (Rev. 17:1-5) Union! is the watchword today throughout the length and breadth of Christendom, so called. In union is strength, they say; and strength to brave the coming storm, of which they all feel apprehensive, is what they all feel the need of. Singly and alone they realize that they are unprepared to meet the great time of trouble of which the Prophet Daniel declares that it shall be 'a time of trouble such as never was since there was a nation.' (Dan. 12:1) And consequently they are all willing to make any compromise necessary to secure what they call Christian unity. They want so-called Christianity to make an imposing appearnce before the world in numerical strength. And Papists are none the less anxious than Protestants, tho, seeing the anxiety of Protestants, they prefer rather to stand back and be courted than to take the initiative in this movement. But they are quite willing for policy's sake to speak now of the Protestant heretics as their 'seperated brethren,' and Catholic priests are quite willing to sit side by side on the platform with Protestant clergymen in religious gatherings." (1488-3.)

"In no particular instance is this disposition of the heavens to roll together more manifest than in the proposed religious congresses which are to convene in Chicago during the season of the great International Exposition. There it is proposed to gather together for religious conference and cooperation, not only the representatives of all the creeds of Christendom, but of heathendom as well; and many are the religious enthusiasts who seem disposed to persuade even the heathen that they are Christians if in any degree they manifest the Christ spirit, which they define simply as a disposition of love to God and love to man." (1488-4.)

"In seeking a basis of union it is also clearly observable that Christians of every name and order are willing, for the sake of what they call Christian Unity, to drop out of their creed the only true foundation of Christianity, viz., the doctrine of the ransom. Such are some of the indications of the rolling together of the ecclesiastical heavens, or ruling religious powers." (1488:2-1.)

"Fourthly, we see the elements of the earth--civil society--getting ready for the final conflagration when, it is said, 'the elements shall melt with fervent heat' (2 Pet. 3:10-12)--the heat of human passion and wrath. We see the angry nations armed to the teeth and impoverishing their treasuries to equip themselves for the emergencies of the near future, while statesmen and politicians everywhere view the situation in civil affairs, as extremely precarious, and are put to their wits' ends to devise ways and means for the protection of civil government against the dangers that threaten it from the growing dissatisfaction among the masses of the people." (1488:2-2.)

"We see further, that men in every condition of life are banding together to resist others of opposing sentiments, so that the appearance of the world today is that of a great battle-field where mighty hosts of contending parties are defiantly mustering their forces and preparing for a desperate conflict. Such has been the condition of things for a few years past, and the perfecting and equipping of these organizations will be the work of a few more years; and then will follow the world's crisis--a crisis in which all

the powers of light and darkness will struggle for the ascendency; and the result will at first seem to be disaster and utter ruin, until above the wreckage of all human law and order the power and authority of the Prince of Peace begin to be recognized." (1488:2-3.)

"Such is the outlook of our day as viewed in the light of the holy apostles and prophets; but the conservative Phariseeism of today shakes the cautious head and says, Nay, it is not so; we cannot be on the eve of a new dispensation and of a revolution so stupendous, involving the whole present social structure, both civil and religious; for lo, 'all things continue as they were from the beginning.' (2 Pet. 3:4) And in their zeal to bolster up the tottering structures of priestcraft and statecraft, whose interests are so closely allied, they array themselves in bitter opposition to the present great work of the Lord and the promulgation of the truth concerning his plans and purposes. And as the heralds of divine purpose spread abroad these tidings, and the great work of the Lord in this our day is shown to be along the exact lines of his revealed purposes and for the utter destruction of the present order of things, the opposition increases and both the truth and its advocates are despised and rejected. And, strange to say, many of God's children are among the despisers, having partaken of the spirit of this world and become lukewarm and indifferent to God's truth, while they have sought out many incongruous theories and devices of their own and consecrated their lives to these human purposes." (1488:2-4.)

"It is to such that the words of our text are addressed--'Beware, therefore, lest that come upon you which is spoken in the prophets.' What is that? It is spiritual blindness and darkness; 'For the wisdom of (even) their wise men (even the honored and learned doctors of divinity, the leaders and representatives of nominal Christianity) shall perish, and the understanding of their prudent men shall be hid.' 'The priest and the prophet (the leaders and teachers) have erred thru strong drink (being intoxicated with the spirit of the world): they are swallowed up of wine, they are out of the way thru strong drink; they err in vision, they stumble in judgment,' and hence cannot discern the wonderful plan and work of the Lord in this our day.--Isa. 29: 14; 28:7." (1488:2-5.)

"Greatly to be dreaded indeed is this spiritual blindness which shuts out from view the glorious vision of God's wonderful plan of the ages and the work of the Lord--his 'strange work'--in this our day, and its glorious outcome when his wrath is overpast. Such despisers of the truth, however highly they may be esteemed among men, must fail to enter into the reward of the faithful overcomers of this age, who are to live and reign with Christ a thousand years.--Rev. 3:21; 20:6." (1488:2-6.)

"Let us, then, beware of that spirit which despises the instruction of the Lord, and when in his providence some human instrumentality is raised up in God's own time and way to declare the divine plan and work, let us rejoice and be glad. (Comment: doubtless the Pastor intended this for the wheat class in Babylon, to give them courage to stand up for present truth when they would hear it.) No human instrumentality has anything in this matter whereof to boast: the work is the Lord's, and the highest honor that any man can claim is to be his mouthpiece, his messenger. The prophecies concerning present truth were all securely closed up and sealed until this time of the end (Dan. 12:9), and no wisdom or learning could break those seals until God's due time had come. Let us, therefore, as we now behold the work and plan of the Lord, 'lift up our heads and rejoice,' remembering, as the Psalmist expresses it, that 'God is our refuge and strength, a very present help in trouble. Therefore will not we fear tho the earth (society as at present organized) be removed, and tho the mountains (kingdoms) be carried into the midst of the sea (tho they be engulfed in a sea of lawlessness and anarchy); tho the waters thereof (the ungovernable masses of humanity) roar and br troubled, (as we see them now and shall see them much more so, and) tho the mountains (kingdoms) shake (with fear and dread and with an uncertain stalility) with the

swelling thereof.'--Psa. 46:1-3." (1488-last par.)

"With joy we have seen the light of truth breaking, and with joy it is our privilege to view every prophetic fulfilment, whether it be in the advancement of truth, or in the cumulation and culmination of the troubles of this evil day; for every step of the Lord's great work brings us nearer the glorious outcome of everlasting peace not many days hence, when 'the desire of all nations shall come.'" (1489:2-1.)

1. A MOMENTOUS STRUGGLE BEGUN: "Dear Brother Russell:--I enclose you herewith another editorial from the New York Sun of Dec. 15th, 1892, on the Prof. Smith heresy case. It is of the same purport as Dr. Briggs case, and points clearly to the inevitable dilemma of the future, either to give up the Bible or give up the creeds. The Sword of Truth is certainly doing its work effectually now, exactly as you have interpreted the Scriptures. How easily would the acceptance of the truth of the Bible settle all thsir disputes if they could but see it. Yours, J. C. Bell, Jr. (1489-1.)

"'At last a Presbyterian heretic has been found guilty. He is the Rev. Dr. Smith, a professor in the Lane Theological Seminary of Ohio and a prominent minister of the Presbyterian church. (1489-2.)

"'The charges against him were substantially the same as those on which Dr. Briggs is now undergoing trial in New York. That is, he has taught that scientific Biblical scholarship proves that there are errors in the Scriptures. Like Dr. Briggs and many other distinguished and nominally orthodox Biblical critics, he rejects the Mosaic authorship of the first five books of the Bible, upon which, according to the Rev. Dr. Birch, the authority of the Gospel rests, and generally in his teachings he has been in agreement with the modern school of criticism. (1489-3.)

"'On Monday the Cincinnati Presbytery pronounced such doctrine to be contrary to the doctrine of the Bible itself and of the Westminister Confession, and it condemned Dr. Smith to suspension from the Presbyterian ministry until he renounces and recants his heretical teaching. Of course, he will not purchase his restoration at that price; and he will not be tempted to make the humiliating submission by fear that he will be burned at the stake. Even if the constituted Presbyterian authorities refuses to tolerate his doctrine, he knows that he can get toleration for it elsewhere, and even among Presbyterians themselves. The Cincinnati Presbytery convicted him by a small majority only, tho his teachings is opposed to the Westminister Confession in both its spirit and its letter, and is utterly subversive of the Presbyterian faith in the Bible as held for generations past. (1489-4.)

"'If it is thus made apparent that Dr. Smith has sympathizers with his views even in the conservative Cincinnati Presbytery, how must it be here in New York, where leading Presbyterian ministers and laymen have expressed their agreement with Dr. Briggs so openly? What does his suspension amount to under such circumstances? Because of his condemnation as a heretic by the one party he is all the stronger with the other party. If the Presbyterian Church drives him out as a heretic, he is only the first of a great company of its minisers whom in justice it must condemn to go out with him. (1489-5.)

"'Dr. Smith will appeal from the Presbytery to the Ohio Synod and thence to the General Assembly, thus keeping alive an issue of tremendous importance to the Presbyterian Church. Unless the sentiment of both of these appellate courts changes radically meantime, there is no probability of his obtaining a reversal of the judgment from either of them. The great majority of the General Assembly has been strongly opposed to such views as his for two years past, and there are no indications that the opposition will be less next spring. It is more likely to become more intense. Even at the risk of dividing the denomination, the Presbyterians must hold their ministry to the teachings of their doctrinal standards, for it is better to split than to go to pieces altogether. If the Bible is not the perfect and absolutely true Word of God received by inspiration from heaven, Presbyterianism has no foundation of divine authority: it rests on human reason. (1489:2-1.) (Over)

"'That is the issue, and the Presbyterial Church must meet it squarely and decide positively. It may be confused by subtle theologians like Dr. Briggs and Dr. Smith, even in their own minds, but really it is the issue between faith and agnosticism. The conviction of Dr. Smith is only the beginning of the most momentous struggle in the whole history of Protestantism.'" (1489:2-3.)

The Pastor comments: "At this writing the decision of the New York Presbytery in the case against Dr. Briggs is announced as decided in his favor. Thus has the Presbytery of New York--one of the most influenctial religious bodies in the world--decided and proclaimed to the world its disbelief in the Bible as the inspired Word of God, and its conviction that a few Bible statements which measure up to nineteenth century ideas should be treated respectfully for that reason, and that the remainder should be regarded as legends and old wive's fables. Truly the wisdom of this world is foolishness with God.--Editor." (1489:2-4.)

A WORD TO METHODISTS FROM BISHOP FOSTER: "The following earnest and solemn words from Bishop Foster have appeared in various Methodist Journals, and in tract form. He certainly gives his trumpet no uncertain sound. (1491-6.)

"'The Church of God is today courting the world. Its members are trying to bring it down to the level of the ungodly. The ball, the theatre, nude and lewd art, social luxuries with all their loose moralities, are making inroads into the sacred inclosure of the church; and as a satisfaction for all this worldliness, Christians are making a great deal of Lent and Easter and Good Friday and church ornamentations. It is the old trick of Satan. The Jewish Church struck on that rock, the Romish Church was wrecked on it, and the Protestant Church is fast reaching the same doom. (1491-7.)

"'Our great dangers, as we see them, are assimilation to the world, neglect of the poor, substitution of the form for the fact of godliness, abandonment of discipline, a hireling ministry, an impure gospel, which, summed up, is a fashionable church. That Methodists should be liable to such an outcome, and that there should be signs of it in a hundred years from the 'sail loft' seems almost a miracle of history; but who that looks about him today can fail to see the fact? (1491-8.)

"'Do not Methodists, in violation of God's Word and their own Discipline, dress as extravagantly and as fashionably as any other class? Do not ladies, and often the wives and daughters of the ministry, put on 'gold and pearls and costly array?' Would not the plain dress insisted upon by John Wesley, Bishop Asbury, and worn by Hester Ann Rogers, Lady Huntington, and many others equally distinguished, be not regarded in Methodist circles as fanaticism? Can any one going into the Methodist church in any of our chief cities distinguish the attire of the communicants from that of the theatre and ball goers? Is not worldliness seen in the music? Elaborately dressed and ornamental choirs, who in many cases make no profession of religion, and are often sneering skeptics, go thru a cold, artistic or operatic performance which is as much in harmony with spiritual worship as an opera or a theatre. Under such worldly performance spirituality is frozen to death. (1491-9.)

"'Formerly every Methodist attended class meetings and gave a testimony of experimental religion; now the class meetings is attended by very few, and in many churches it is abandoned. Seldom do even the stewards, trustees, and leaders of the church attend class meeting. Formerly nearly every Methodist prayed, testified or exhorted in prayer meeting; now but very few are heard. Formerly shouts and praises were heard; now such denomstrations of holy enthusiasm and joy are regarded as fanaticism. (1491:2-4.)

"'Worldly socials, fairs, festivals, concerts, and such like, have taken the place of the religious gatherings, revival meetings, class and prayer-meetings of earlier days. (1491:2-5.)

"'How true that the Methodist Discipline is a dead letter. Its rules forbid the wearing of gold, or pearls, or costly array; yet no one ever thinks of disciplining any of its members for violating them. They forbid the read-

ing of such books and the taking of such diversions as do not minister to godliness; yet the church itself goes to shows and frolics and festivals and fairs which destroy the spiritual life of the young as well as the old. the extent to which this is now carried on is appalling. (1491:2-6.)

"'The early Methodist ministers went forth to sacrifice and suffer for Christ. They sought not places of ease and affluence, but of privation and suffering. They glorified, not in their big salaries, fine parsonages and refined congretations, but in the souls that had been won for Jesus. Oh, how changed! A hireling ministry will be a feeble, timid, truckling, time-serving ministry without faith, endurance and holy power. Methodism formerly dealt in the great central truth. Now the pulpits deal largely in generalities, and in popular lectures. The glorious doctrine of Entire Sanctification is rarely heard and seldom witnessed to in the pulpits.' Methodist Exhange." (1492-1.)

. FULNESS OF JOY: This short article showed the Pastor's heart attitude. (1494)

. OUR CRITICAL READERS--"Few journals, if any other, have such critical readers as has Zion's Watch Tower. And we are glad of this. Prove critically all that is offered you, by us and by others, by the Word of the Lord; and let us know whenever you find a discrepancy. We will be pleased to correct an error. We refer more to a number of letters received calling attention to our comments on verses 15 and 16 of the Bible Study for Dec. 25th, in our issue of Dec. 1, '92. These letters were nicely expressed; and inquired whether the 'Shepherds,' and the 'Wise men' who visited the infant Jesus, were identical; and if so our proofs. We answer, No: it was merely 'a slip of the pen' on our part which thus blended them." (1497-top) (Comment: what a marvelous spirit the Pastor showed here. No wonder he was fit to be chosen to become that "wise and faithful servant" to give us "our meat in due season.")

3. "The Jewish or Law Covenant having passed away (Col. 2:14), we are now living under the provisions of the 'New Covenant'--a covenant of life, not thru the keeping of the Mosaic Law, but thru faith in Christ, whose righteousness is imputed to us by faith.--Rom. 3:20-26." (1498-9--written Feb. 1 & 15, 1893.)

4. "The Mosaic Law Covenant, with all its forms and ceremonies--its typical sacrifices, its feasts, and its new moons and Sabbath days--has passed away: no one is longer under its dominion." (1499-2; written Feb. 1 & 15, 1893.) (Comment: it was seen more clearly later that the nation of Israel was still under the Law Covenant. We delight in better understanding of these matters.)

5. "Such was the title of a discourse delivered a few months ago (Jesus In the Synagogue), before a Jewish congregation in a Jewish synagogue, by a Jewish rabbi--Joseph Krauskopf--from a purely Jewish standpoint. It may be regarded as one of the straws in the wind which show that the blindness of Israel is <u>beginning</u> (underlining ours) to be turned away." (1499-3.)

6. "We have pointed out repeatedly the tendency of Christian people toward union showing, too, that such a union is predicted in Scripture; but that its results, while designed to be good, will really be bad; and this because it is a mechanical union instead of a <u>heart unity</u>." (1504-1.)

7. "How blessed the thot that he cares to have us think of him and call him <u>ours</u> --he so great--far above angels and every title that is named; next to the Father himself; and we so insignifigant, so imperfect, so unworthy of such a friendship. And yet to think that 'he is not ashamed to call us brethren,' and that he is pleased to have us memorialize his death and that he gave us the bread to emblemize his broken flesh and the wine to emblemize his shed

blood--the one to represent the human rights and privileges purchased for all and of which all may partake, the other to represent the life he gave which secured everlasting life for all who will accept it." (1504-6; The rest of the article is very sweet.)

1. "These two parties are now addressing everyone: the Capitalistic party addresses its temptations only to those who have money and influence of which they desire to make use; the Labor-Union party addresses all others. But the voice of the Lord, the voice of true Wisdom, says to all God's people: 'My son, if sinners entice thee, consent thou not.' Both of these parties present worldly-wise arguments based on selfishness--opposed to justice as well as to love." (1518:2-6,) "Capitalism says, and truly, 'We have the brains, but are in the minority: we are prosperous, but less contented than ever. Let us enlarge our ambitions; let us unify our interests so that our rule and prosperity may be prolonged, even tho the masses are awaking and may attempt resistance, in this dawn of a new era.'" (1518:2-7.) "Laborism says, and truly, 'If we were ignorant and asleep in the past, we are awake now; if we were contented in the past with less, we are discontented now with more. Let us unite our muscle and skill and squeeze Capitalism into subjection to us: let us appropriate the fruit of their brains.'" (1518:2-8.) "Both are saying, 'Come with us (join our Union or Trust), let us lay wait for blood. (For opportunities to sqeeze the life out of those under our power: let us make for instance, a 'corner' in wheat; let us buy up all the wheat in the market, fix our own prices and so control the market that we can financially kill the small dealers and wring the revenue out of the public--the masses, both rich and poor. Or let us play this game in oil or corn or any other commodity. Or let us make a corner in the skilled-labor market, by getting up a strong Union and ordering a strike; by 'boycotting' all who oppose us, and by financially killing fellow-wormen who will not join with us. Let us look out for Number One,--ourselves. Thus both combinations seek to prey upon each other for selfish ends, and generally to disregard of justice). Let us lurk privily for the innocent without cause. (Let us watch for our opportunity to take advantage of their ignorance of our movements, etc. And generally it is the innocent who suffer most from such conspiracies.) Let us swallow them up alive as the grave, and whole as those that go down into the pit. (Present efforts are not for existence merely (for all are prosperous as never before), but for control. Capitalism wants full control, and Laborism wants no less. Each would swallow up the smaller of his own kind, and then effectually crush the other. Thus, say they), We shall find all precious substance, we shall fill our houses with spoil. Thus, like ocean wreckers, they would grow rich upon the losses and injuries of others." (1518:2-9.) "'Union' is the watchword of both these great opposing parties. Both sides cry (Prov. 1:14): 'Cast in thy lot with us; let us all have one purse' (--let us put our money and skill together: thus only we can succeed, and control the markets, and reap the harvest).. . . '" (1519-1.) ". . The thoughtful observer of the present social and political aspect of the world can easily see that if the voice of Wisdom and Prudence be not heeded among men the culmination of the present unrest will be a terrific whirlwind. (See also Jer. 25: 31, 32.) 'He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them IN HIS WRATH, and vex them in his sore displeasure.'" (1519:2-1.) (Comment: how marvelous was the Pastor's wisdom in understanding world events linked up with prophecy!) ". . . The civilized world stands today in a false position: professing to be Christ' kingdom and to be ruled by his law of Love, it is really the kingdom of the prince of this world--Satan--and operates in general under his law of Selfishness." (1519:2-7.) "To his people God saith: 'Wait ye upon me (Be patient, Brethren); for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them my fierce anger; for all the earth (society) shall be devoured with the fire of my jealousy; and then will I turn unto the people a language of sincerity. . '--Zeph. 3:8. 9." (1520-top.)

HISTORY OF HARVEST MESSAGE

9th Installment

1. ". . . To live a holy life is not to do some great and wonderful things: it is only to live from day to day a life of quiet unostentatious conformity to the will of God, of secret communion with him in our closet devotions and daily walk, and of zealous activity to the extent of our ability and opportunity in his service. There is in reality no such thing as the 'wonderful piety,' the 'eminent piety,' or the 'wonderful faith,' of which we often hear and read. There is nothing wonderful about piety: we ought to be pious. Why not? And when our piety becomes 'eminent,' let us beware of self-righteousness and sanctimonious vain-glory. Neither is there anything wonderful about a clear and steady faith and confident trust in the sure promises of God. Why should we not have faith fufficiently sure and strong? The Christian who bears the strongest testimony for God is the one whose faith is just simple enough to take him at his word, and whose piety consists simply in reverent and loyal obedience to the will of God and in the faithful study of his will, with a view to personal conformity to it. Such need not hesitate to take the name of God--to declare themselves the children of God, and Christians or followers of Christ, and to openly profess that thus they are daily submitting themselves to God to be led of his Spirit." (1528-3.) (Comment: How is this for refreshment and the spirit of a SOUND mind!!)

2. "Nor should we 'speculate' on these subjects, not clearly revealed, in the sense of accepting or setting forth our ideas as anything more than our opinions or suggestions--carefully guarding, lest we ourselves or others should take our supposiitions for the Word of the Lord, which liveth and abideth forever." (1528-6.) (Comment: MARVELOUS ADVICE WHICH SHOULD KEEP US BALANCED WHEN WE STUDY OUR PASTOR'S WRITINGS AND WHEN WE TRY TO UNDERSTAND CERTAIN PROPHETIC SUBJECTS NOT CLEARLY STATED!! As we have said--we can learn important and vital lessons in our study of the History of the Harvest Message. The Pastor set a perfect example.) The entire article (RESURRECTION WITHOUT COMMOTION) illustrates what the Pastor had in mind when he reasoned on future possibilities--1528, last paragraph to end of article on page 1529.

3. The Pastor's advice to a colporteur brother who became unsettled regarding the truth. He emphasized the importance of going back and reviewing the Scriptural proofs of the truth. (Letter and reply: 1535 to 1537.)

4. "Verse 5 declares, 'I will come near to you (to the great systems which compose nominal spiritual Israel--all Christendom, so called) to judgment. (And who cannot see in the doctrinal conflicts and in the severe handling and criticism of the deeds of Christendom today, that the judgment has already begun?). . . and it is even now begun: (written June 1, 1893) this is the significance of the present overturning and reexamination of every hoary dogma--civil and religious, and no power on earth can end the investigation until it has probed and exposed in all details every evil thing." (1538-5.)

5. "While the knowledge of our Lord's presence is very precious to 'them that believe,' it is rather 'strong meat' for 'babes in Christ;'. . . Begin with 'a ransom for ALL;' proceed gradually 'to be testified in due time;' then show the blessed object of Christ's second coming and kingdom; next the manner and finally, to the few who have interestedly and intelligently followed you thus far, point out the fact of the Lord's presence, as fore-

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told by the prophets, and as confirmed by the wonderful events of 'the harvest' and 'the day of the Lord' now in progress. . . Editor." (1539-4.)

1. Baptism of a restitution class was thot proper, but with increased understanding later, this was dropped. (1544:2-3, 4.) (Comment: we all rejoice in every increase of understanding.)

2. "It is becoming more and more evident to the religious leaders of Christendom, that the various sectarian creeds will not much longer serve to hold together the membership of their several organizations. Hence new schemes are being formed to take the places long held by doctrines true and false, to unite the people, behind denominational fences, on other than doctrinal lines. The opening of the eyes of men's understandings is progressing at a marvelous pace, and the unreasonableness and deformity and absurdity of the various creeds are becoming apparent to the most obtuse. What once passed for truth without a question, because promulgated by clerics or councils is now boldly challenged for reasonable and Scriptural authority." (1546-4.) "Indeed one cannot read the daily press without realizing that the great nominal church, of all denominations, is being shaken from center to circumference. The strife of tongues among both the clergy and the laity is sending consternation throughout all Christendom." ((1546-7.) "In this extremity of Ecclesiasticism a happy thot struck some one, and it has found an echo throughout the length and breadth of Christendom. It was to send the Macedonian cry around the world, to all its heathen priests and apostles, to 'Come over and help us.' And the heathen have heard and heeded the cry; and Christian ministers are looking forward with high hopes to this grand ecumenical council of all the religions of the world, to be held in Chicago next September, confessedly for suggestions as to how they may get up a new religion that will be acceptable, if possible, to the whold world." (1546-8.) "'All religions are but the imperfect rays shining from our Father.'" --by Rev. Mr. Barrows, of Chicago. (1546:2-5, last sentence.) "Is it possible that thus, by their own confession, Christian (?) ministers are unable at this late day, to determine what should be the center of religious unity, or the characteristics of perfect religion? Are they indeed so anxious for a 'world religion' that they are willing to sacrifice any or all the principles of true Christianity, and even the name 'Christian' if necessary, to obtain it? Even so, they confess." (1547-1.) "The scheme is a bold and hazardous one, but it should open the eyes of every true child of God to several facts that are manifest. (1) That the nominal Christian church has reached its last extremity of hope in its ability to stand, under the searching judgments of this day when 'the Lord hath a controversy with his (professed) people'--nominal spiritual Israel. (Micah 6:1, 2) (2) That instead of repenting of their back-slidings and lack of faith and zeal and godliness, and thus seeking a return of divine favor, they are endeavoring, by a certain kind of union and cooperation, to support one another, and to call in the aid of the heathen world to help them to withstand the judgments of the Lord in exposing the errors of their human creeds and their misrepresentations of his worthy character. (3) This willingness to compromise Christ and his gospel, for the sake of gaining the friendship of the world and its emoluments of power and influence, should be evident to every thinking person. (4) Their blindness is such that they are ubable to distinguish truth from error, or the spirit of the truth from the spirit of the world, and they have already lost sight of the doctrines of Christ." (1547-2.)

3. ". . . Being justified by faith in Christ's redemptive work and realizing peace with God thru the merit of the precious blood, they do not make a covenant with the Lord, giving up to him their little all of both the present and the future." (1562:2-5; written 8/1/'93.) "Such generally agree

that obedience to God, even to the extent of sacrifice, would be a reasonable service in view of his favor in their redemption; yet somehow they feel a disinclination to so fully surrender all to God, lest this should imply too great a sacrifice of self-convenience and self-will. But let no one so minded conclude that he has given his heart to God. To give the heart to God is to surrender the whole being to his will at any cost, even of self-sacrifice, if his will and his work should require it. To give the heart to God, is therefore, to meet and measurably overcome all the coming temptations at once, by a complete surrender of the affections, and consequently of the will, to God. It will settle every question of right and privilege, and make no attempt to distinguish between God's positive commands and his intimated wishes, finding its meat and drink to be the doing of his will, whether pleasant or unpleasant to the flesh, and whether the outcome can be fully seen or not." (1562:2-5.) (Comment: a marvelous and complete statement of the meaning of full consecration to God's will.)

1. "In these days when rampant Infidelity and stolid Conversatism are each striving for the mastery among professed Christians, it would be well for all to carefully observe the divinely appointed metes and bounds of human reason, especially in its relationship to divine truth." (1565-4.) "The reason is the noblest faculty of the human mind. It is the prominent mark of the divine likeness in humanity; it is this which gives to man his superiority over the brute creation: it is this which makes him a creature worthy of eternal life: it is this which also makes him capable of communion with God, and capable of knowing and loving and serving him. 'Come, let us reason together,' says the Lord, because we are thus created in his own likeness." (1565-5.)

2. "Thus we see that the faith which God expects his people to exercise is a reasonable faith: it is drawn by logical deductions from established premises, and there is no cause for uncertainty or superstition in it. It is a reasonable confidence in that which God has done, or offered, or promised, backed by a knowledge of his general character and grand plan, which inspires a full reliance upon his promised providence and leading, even when our short-sighted judgment cannot trace all his doings." (1566-2.) "It is further noteworthy that when the Lord Jesus opened his mouth in parables and dark sayings, and even when he gave a special revelation to his church in strange and difficult symbols, he left it for reason to discern their deep significance, when in due time they should be made manifest." (1566-3.)

3. "A PARABLE OF FALSE SHEEP-FOLDS": "Picture in your mind a fine, large pasture, surrounded by a strong and high fence (the Law of God), which keeps all the sheep within, but which recognizes no means of access to that fold (justified condition), except Christ, the door, faith in whose sacrifice for sin is the only way into the fold. All climbing into the fold by any other way are thieves and robbers. This is the pasture provided by the Good Shepherd for his sheep, for whom he once laid down his life. Into the true fold of Christ quite a flock of sheep have entered. They belong to the true Shepherd; but, as we look before us at the grassy slopes, only a few sheep, a little flock indeed, seem to be enjoying the liberty of the fold--the liberty wherewith Christ hath made them free. Where are the others? We look, and see inside the door, on either side of the pathway, small enclosures. Over each is written a peculiar name--Presbyterian, Methodist, Baptism, Second Adventist, Roman Catholic, Greek Catholic, Episcopalian, Lutheran, etc. Looking at these pens we find they differ. Some are built like prisons with iron frames and bars and chains, others less strong, and some are merely marked out 'dead lines', over which the sheep understand they must not go." (1577-4.) "These pens are full of sheep, but they are weak, delicate and sickly for lack of proper exercise and fresh, nourishing

(Over)

food. They are regularly fed, but only upon husks, with occasionally a little milk, but they eat without relish and get no good from it. Many of them are leaner and poorer than when they first entered the fold, and some have become blind. Strange to say, all seem to be perfectly satisfied, each with his own pen, and very seldom does one attempt to escape." (1577-5.) "We also notice that under-shepherds had been appointed to help to pasture the sheep, and that they had constructed these pens, but apparently without the Chief Shepherd's permission. (1577-6.) ". . . The under-shepherds sought continually to impress upon their sheep that the free sheep were heretics and en route to destruction." (1577:2-1.) "Presently we heard great rejoicing among the free sheep. We looked, and found that the Chief Shepherd had come quietly, unobservedly ('as a thief') and hence the rejoicing." (1577:2-3.) "Some leaped the fences and thus gained liberty and food from the Shepherd's hand, while others were so weak and faint for lack of nourishment that they trembled with anticipation, but did not come out thru fear of the undershepherds. We noticed, outside the fences, that some of the free sheep brought food to the bars, thus nourishing the weak ones until they were strong enough to leap the fence. The under-shepherds, meanwhile, were alert with redoubled vigilance, and by varying policies sought to keep control of their (?) flocks. Some denounced and scoffed at those without, and threatened the sheep within; and other redoubled the customary exercises--the 'form of godliness.'" (1577:2-4.) "We waited to see the outcome, and saw the unfaithful under-shepherds bound and beaten with stripes, the prison-pens all destroyed, and the fold used as designed --the flock one, its name one, and its head--the true Shepherd who gave his life for the sheep--Christ Jesus." (1577:2-5.) "COME OUT OF HER MY PEOPLE!" "The expression, 'Come out of her, my people,' indicates clearly that some of God's true saints have been in Babylon, and that, up to the time of her fall, God did not object to their being in the nominal church systems, and did not call on them to come out. Indeed the Lord himself sometimes spoke to and thru Babylon up to the time when, having knocked at the door, declared his presence, and been unheeded by the self-conscious, but really blind and miserable Laodicea, he spewed her out of his mouth (to be no longer his mouthpiece) forever.--Rev. 3:14-22." (Comment: not one item of Harvest Truth came out of the mouthpiece of Babylon.) (1577:2-7.) "But now the judgment of the great Millennial day has begun; and its beginning is with the church--to separate the true from the false or nominal." (1577:2-8.) "To accomplish this separation, the truth--'the sword of the spirit'--sharper than any two-edged sword, is unsheathed. The conflict now in progress between truth and error, light and darkness, is for the very purpose of testing, sifting and separating the 'children of light,' who love the truth, from the children of darkness, who love the error." (1577:2-9.) "The expression, 'that ye be not partakers of her sins', is in the nature of a reminder, as well as a threat. It is a reminder that, when in ignorance of the truth, they had no responsibility for the errors and the wrong course of Babylon, mother and daughters; but that now that they see those errors--those sins--they are responsible; and that if now they stay in these systems they, by intelligently assenting, are as responsible as those who formulated those errors, or more so, and will surely and justly partake of the consequences." (1578-1.)

1. A FAMINE IN THE LAND--Amos 8:11: "Some who are awaking are crying out for bread--the bread of truth instead of the stones of error offered by the various sects. The Rev. T. Chalmers said recently:--'We cannot resist the inevitable. The creed of Calvinism is like a coat which is becoming too small for the rapid growth of human thot. With every movement of the arms it will be sure to rip somewhere, unless we refrain from all vigorous exercise. We do not want any coat which binds us so tightly that we cannot act with freedom. It is folly to attempt to keep pace with the ripping

of the coat by a little sewing here and there. It is too small, and no amount of sewing and patching will help it any. It may have a good deal of good material which may be kept and still used, but the system of Calvinism as a system has done its service for humanity. We don't want systems any more. We want liberty and truth and love and righteousness. We want more of Christ and less of creed. We want still to grow--to grow until we come into the unity of the faith and of the knowledge of the Son of God unto the perfect man, unto the fulness of the measure of the stature of Christ.'" (1579-4, 5.)

1. MISSING CYLINDERS: They have dug up many wonderful baked-clay cylinders out of the ruins of Babylon and other ancient cities, but there are some not yet found.

"I. They have not found any which speak of Moses and Joshua having called a 'Parliament of Religions,' of Moabites and Ammonites, and Edomites, and Sodomites, to come together and compare notes as to what things they had in common--and how far they could strike hands and have worship in common.

"II. They have not found any which speak of sturdy old Samuel having sent to Gath and Ekron to get a deputation of the priests of Dagon to come up to Shiloh and hold a conference with the priests of Jehovah; and also deliver a course of lectures on the best methods of making 'cuttings for the dead;'--the best kind of charms and amulets to be put over the doors and be worn on the person, in order that poor, uninstructed Israelites could have a wider spiritual vision.

"III. They have not found any which speak of old leather-belted Elijah having proposed a 'congress' with the priests of Baal and Moloch for a week's discussion of the tenets of their respective faiths, with a view to the promotion of mutual respect for each other's religion. In the absence of the burnt cylinders, we are shut up to the old Bible account of the practical test demanded by Elijah and the tragic conclusion of it.

"IV. They have not found any which speak of Daniel and his fellows having proposed a miscellaneous camp meeting to be composed of all sorts of religionists in the whole of the 'one hundred and twenty provinces,' to come together and unite on a basis for some 'Absolute Religion' of some sort

"None of such cylinders have as yet turned up, but they are still grubbing away as hard as they can.--W. Ashmore, China.

2. "These who thus witnessed to their consecration had generally been Christians for a considerable time, altho there were among them some new converts. (1580:2-5, last sentence. Written Sept. 1 & 15, 1893, 12 years after 1881.)

3. "THE SEA AND THE WAVES ROARING" "The financial pressure which has weighed heavily upon the whole world within the past few months is but another pang in the travail of the world, incident to the birth of a new order of society As the Apostle predicted, so it is coming--pang after pang, with increasing severity, with respites between, until the present order of society shall perish in a great time of trouble such as was not since there was a nation.

"Already there have been 'bread riots' in the very city where the 'Columbia Exposition' offers its testimony that we are living in the most enlightened era of this world's history--in the dawning of the great Millennial Day. The mutterings of the unemployed crowds in Chricago, and in Jersey City and elsewhere, are only premonitory suggestions of what may be expected if the present order of affairs were still more disturbed, and a larger proportion of the population thrown out of employment.

"The question comes from many quarters: 'Brother Russell, are you not possibly mistaken by a few years in your calculations, since you expect, upon Scriptural authority, that the great trouble will all be over by A.D

(Over)

1915, and that in its severity it will probably not reach us before A.D. 1906 to 1908? Is it not possible that the present financial trouble is the beginning of the great trouble?'

"We answer, No; we think there is no mistake. The present trouble is not the start of the great calamity which is to involve the overthrow of all government, law and social order. As aforesaid, it is only another pang, and will pass off--perhaps speedily, perhaps slowly. (Comment: we should ever bear in mind that the Pastor felt free to REASON on prophecy. Unless we keep this in mind, we will be unjust in criticizing the Pastor. Also there is danger that we may state our reasoning in the form of dogmatic statements. See paragraph 2 on page 1 of this installment.) We are sure of this, not merely because of our confidence in the Bible Chronology and the Dispensational Parallels, but also in another way. Before that trouble upon the world, the trials of faith amongst God's people will increase until many shall fall--into doubt and skepticism. 'A thousand shall fall at thy side, ten thousand at thy right hand.' Hot and close as the battle between truth and error already is, it will grow more serious. Then, again, the Scriptures point out that all the great Portestant sects will yet unite, and attempt and accomplish a partial union with the civil governments of the world--and all this will be before the last great dying pang of the present social order.

"No, we are more than ever convinced of the harmony of the times and seasons presented to our attention in God's Word, with other features of the great Plan of the Ages therein portrayed.

"'And when these things begin to come to pass, lift up your heads; for your redemption draweth nigh!'

"Neglect not the assembling of yourselves together, and so much the more as ye see the day drawing on, says the Apostle.--Heb. 10:25. (1581)

1. "The theme of this lesson is the foundation doctrine of Christianity, which in these days of worldly wisdom is rapidly falling into disrepute." (1582-4.)

2. "Mr. J. A. Bohnet.--My dear Sir--I have not only read but studied the Dawn, which you recommended me to sucure, and I want you to consider yourself thanked a thousand times for the priceless favor. It is the most wonderful explanation of the old Book that I have found in all of forty years of reading and study of its teaching. I assume some acquaintance with Addison, Sherlock, Locke, Scott, and other of less note; besides I have owned every commentary on the Bible that I have ever heard of as having been published in the English language during the last twenty-five years, and nothing that I have ever read seems even to point in the direction of the straight and narrow path opened up and made plain by those three volumes In its pages I find there is a perfect and complete system, to understand which one must read from Genesis to Revelation. But I will not write what you well know. Last but not least: They are full of comfort. Faithfully, Signed: J. J. May."

3. VIEW FROM THE TOWER: "'Where are we?' is the significant question now troubling the thinking portion of Christendom, and occasionally propounded thru the religious and secular press. The question has been suggested by the manifest absurdities of the old creeds and the clash of new speculative philosophies, producing such confusion that it is impossible for many to determine just where they stand.

"The perplexity of the situation is very manifest from the following remarks which appeared recently in the New York Sun:--'And so the drift goes on, until little by little the question 'Where are we?' becomes a pregnant relitious one. Professors sit in the chairs of seminaries teaching doctrines far enough removed from the originals to make the ancient bene-

factors turn in their graves; clergymen sign pledges on ordination which they probably know the administrator does not believe himself; the standards are in many cases only the buoys which show how far the ships of the churches have got away from the mapped-out channels. It is the age of go as you please, of every man for himself, and all that. Nobody knows where it is all to end, and those who are interested most seem to care least.'

"This may be regarded by some as merely a pessimistic view of the case; but it is not. The writer has not expressed it nearly so strong as the facts would warrant. Within the past three years the tendency toward open infidelity has been amazingly on the increase in both the pulpits and pews of Christendom; and now the boldest strike is being make, not only against the doctrines of the Bible, and against the doctrines set forth in the various creeds, but against the Bible itself as a divinely inspired revelation.

"Failing to see in it God's plan of the ages and all its varied corroborative testimony as one harmonious whole, and seeing its inharmony on every other line of interpretation, the conclusion is rapidly being reached, and that by eminent clergymen, too, that the Bible is not a divinely inspired book; and with great boldness they are so openly declaring it that thinking people in amazement are inquiring, Whither are we drifting?" (1583--bottom.)

1. "The time of his presence is the entire thousand years of his reign." (1592-3.) "'He must reign till he hath put all enemies under his feet;' and the limited time of that reign is a thousand years." (1592:2-2.)

2. THE COMING CRASH IN EUROPE: "The following from the pen of a worldly man--an editorial in a secular journal--expresses our sentiments excellently. The 'world' is awaking, faster than the nominal church, to the facts of our times, which the TOWER for fourteen years has been showing to be the forecast of Scripture prophecy. We quote verbatim.

"'One of these days there will be the greatest upset of political institutions which has ever occurred. That it has been often predicted ought not to blind us to the fact that the time for it is steadily drawing nearer. An unexampled preparation for it has been made by applied science in the realm of war as well as industry and by the undermining of the foundations of religion.

"'Take France. The new session of its Parliament opened with a declaration aginst Socialism as the chief feature of the Administration program, and Socialism has rent the Cabinet to pieces. Socialism is beyond peradventure the one supreme issue before the French people, It was not long ago that a group of Bishops declared France atheistic, and the declaration is neither extravagant nor absurd. The church there, whatever its name, has ceased to have authority. It can command nobody. It is powerless in the cities: it is as powerless as during the Revolution.

"'Take Italy. The Cabinet there went to pieces after a riot in the Parliament house, and the King is at his wit's end, no statesmen having the courage to try to carry on a government in the face of the raging discontent, for which the bank scandals were only an outlet. Every revolutionary ism thrives in that country; always has, but formerly was in a measure controlled by the church. The church now can do nothing. The Italian newspaper press is directed almost entirely by men indifferent to the church when not hostile to it, and not a few of the most influential papers in the chief cities are owned by Jews.

"'Take Germany. It was only a few weeks ago that the report to the Congress of Socialists was printed in this country, showing that the Socialist vote will soon exceed that of any other party in the Empire. The discontent there has been increased by the agrarian campaign, caused by the high prices of land and consequent high rents, by the sharp competition from abroad and by the treaties, which Bismarck denounced, passed in pursu-

(Over)

ance of the Emperor's scheme to form a commercial union for Central Europe. One dispatch yesterday announced that the Parliamentary situation in Germany is so complicated that no one ventures to forecast the issue, and that the peasantry are threatening to/over bodily to the Socialists. Another dispatch relates that an editor was sentenced to prison for six weeks for insulting Caprivi; which undoubtedly means, severely criticising him on account of his policy. Another dispatch relates that an infernal machine was received at the Chancellerie yesterday, but happily discovered to be such before it exploded and killed sone one. And the church in Germany can assist the State no more in preserving order than in any other European country, Catholic or Protestant.

"'The recent news from Austro-Hungary is the same--Cabinet troubles, proclaimations of martial law, complaints from the Emperor that the people are trying to deprive him of his prerogatives.

"'And the policy all over Europe is to keep adding to the weight on the safety valve. Immense armies are maintained not only against aggression but against rebellion. People are taxed to poverty to support soldiers to crush them. This cannot continue much longer. There will be an outbreak one of these days, and then such a tumbling of institutions as was never seen before. The applications of science and the undermining of the foundations of religion have prepared the way for the crash.'" (Reprint page 1604.)

1. The Pastor urges a brother to full consecration in reply to a letter--written Dec., 1893, twelve years after 1881. (1604-12.)

2. "We have heretofore shown, and will in some future volume of Millennial Dawn again present the evidences that the seventh day of God's rest, which began just after man's creation, has continued ever since, and is to continue one thousand years into the future, to the full end of Christ's Millennial reign--in all a seven-thousand-year day." (1609:2-8.)

3. "The number of Infidels heard from, converted to faith in the Bible thru the instrumentality of Millennial Dawn and Watch Tower is truly remarkable." (1610-9; written Jan. 1, 1894, 13 years after 1881.)

4. THE FUTURE--SOCIAL AND RELIGIOUS, as seen by a Congregational Minister--Rev. Dr. C. I. Scofield of Texas. This article is very interesting and well worth the time it takes to read it. (Starts on reprint page 1611.)

5. A principle: "The word of the Lord spoken by prophets and apostles and by the Lord Jesus himself must of necessity be harmonious; and any interpretation which does not manifest that harmony must be erroneous." (1618-2)

6. A CANDID CONFESSION: "On resigning his position as editor of The Review of the Churches, Archdeacon Farrar is quoted as having said--'The whole cause of the Reformation is going by default; and if the alienated laity do not awake in time, and assert their rights as sharers in the common priesthood of all Christians, they will awake, too late, to find themselves nominal members of a church which has become widely popish in all but name.'

"Commenting on this, Brother Gillis remarks,--'He thus bewails the very state of things the clergy helped to bring about by suppressing the spirit of reform on all matters of faith and doctrine. In such pitiful straits they cannot contend against popish advances, their own clerical authority being involved. His confession implies that the court is called and Protestantism fails to appear. The case goes by default, and the pride of three hundred years falls in the dust, and defendants must pay the fearful cost.'--How true! (1619-5 and 6.)

1. KEEP YOUR EYES OPEN: "Since the Lord has so graciously led his consecrated people into the knowledge, not only of his wonderful plan of salvation, but also of its times and seasons, it is important, especially in this eventful period of transition, that we keep our eyes open to observe the accurate fulfillments of prophecy now being brought to pass. Indeed, with open eyes, one can seldom glance over a daily newspaper without seeing some verification of the sure word of prophecy in the direction of a widespread expectation of some great revolutionary change in the social and religious conditions of the whole world.

"Even those who have no knowledge of the divine plan of the ages and its systematic and precise times and seasons are now reading the signs of the times so clearly as to approximate the time of their issuance in a new order of things within but a year or two of the time prophetically indicated. They see that a great revolutionary change is not only inevitable, but imminent; tho they are quite at sea in their prognostications of the final outcome, believing as they do, that the shaping of the destinies of nations and individuals is in the hands of the present generation of 'Christendom,' instead of in the hands of him whose right it is to take the kingdom and to possess it forever, and whose time is come.--Ezek. 21:27.

"As a single illustration of this, out of many that might be adduced, we present to our readers the following able and significant address of the Rev. Dixon, of New York, on THE PERIOD OF TRANSITION." This is about three pages long and is very interesting in the History we are considering. This starts at the bottom of reprint page 1619.

2. A SERIOUS QUESTION: "'Seeing then that these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. (2 Pet. 3:11.) "If this was a serious consideration in the Apostle's day how much more weighty does it seem today, when we stand at the threshold of the new dispensation, and in the very midst of all the disintegrating influences of the old. A few more years will wind up the present order of things, and then the chastened world will stand face to face with the actual conditions of the established kingdom of God. And yet the course of the church is to be finished within the brief space of time that intervenes.

"Seeing then, that all these things--present political, social, relitious and financial arrangements--are to be dissolved, and that so soon, and also how apart from these things are the real interests of the saints, how comparatively unimportant should the things of this present order seem to us: they are not worthy our time or words, which should go to the things which alone will survive. And, having such hopes as are set before us, and so clear a knowledge of the grand outcome, as well as of the minutiae of the divine plan, what manner of persons ought we to be in all holy conversation and godliness? And yet with what carefulness we need to guard against being overcharged with the petty cares of this present time, and against imbibing the spirit of the world, which is all about us, and mixed with every question of the hour.

"Only by constant watchfulness and prayer can we keep ourselves unspotted from the world. We need to keep a vigilant watch over our general character to see that it bears the divine likeness: that meekness, sincerity, moderation, temperance and truth are always manifest in us. And then we should see that all our conversation is such as becometh saints." (Middle of page 1622.) (Comment: We can be grateful that the time has lengthened out giving us an opportunity to run the race for the prize of the high callin

3. "Neverless, to guard against the rejection of truth from other quarters, if the Lord shall choose to send it, we have appointed a committee of three, consisting of the Associate Editor and two others, to examine every article sent in for publication. Upon the recommendation of any two of that committee the Editor will publish any manuscript sent in--even tho he should think

it necessary to review and contradict the conclusions reached. It is the truth, and the truth only, that we desire to publish and circulate, and that in the best form of statements known to us. Take it kindly, therefore, if your ar t icles are oftenest rejected; and know nevertheless of our love and sympathy and appreciation of your desires and efforts." (1629-3, last 11 lines. Comment: what a wonderful spirit--no pride but perfect meekness. The more we study this History, the greater our respect for the Pastor.)

1. THE FINANCIAL STRAIN WORLD-WIDE: "'Impecuniosity hangs like a dark and almost universal cloud over the nations of Europe. Times are very bad for the Powers all around, but worst of all for the small ones. There is hardly a nation on the Continent whose balance sheet for the departed year does not present a gloomy outlook; while many of them are mere confessions of bankruptcy. Our columns have recently contained careful reports upon the financial condition of the various States, and we shall continue the series; but from first to last it has exhibited and will exhibit a struggle in the several exchequers to make two ends meet which has never been so general. The state of things is indeed almost world-wide.'" From Daily Telegraph--this report goes on for six more paragraphs. (1632, bottom.)

2. "It is not surprising, either, that, when the two-edged sword of truth enters, it creates a division. This is one evidence that we are now in the harvest, and that this truth is the harvest sickle." (1633-8. The succeeding paragraphs of the acticle are good reasoning showing how the truth affects people.)

3. THE WORK IN ENGLAND. An account of Brother Russell's conference with Bro. Rogers who urged a different method of Harvest Work. (1637-bottom to 1639 to end of article.)

4. "Dear Sir:--I send you a brief sketch of the life of Mrs. Lucreta Mead, who was an earnest Christian, a great reader and a deep thinker. She died last August at the ripe age of ninety. All her life she studied to find justice combined with mercy in the old orthodox theologies, but failed utterly. And consequently she was unhappy. About ten or twelve years ago a copy of the Tower was sent to the postoffice of which my father was postmaster. He took the liberty to send the paper to her. She read and reread it, and then sent for the paper for a year; and we have taken it ever since.

"If you caould have sen her study your books and papers, and compare them with the Bible, and heard her exclaim, 'It is truth! It is truth!;' and then, raising her eyes to heaven, as it were, praise God for sending her those truths, as I have seen and heard her do, you would praise God, too, for being the means of so much happiness. Then to see and hear that aged mother teach her children (gray-headed men and women) and grand-children and great grand-children was a sight or rather an experience few families have witnessed. She used to wonder why God let her live so long. I told her I firmly believed God intended her to live in order that four generations at least should be made acquainted with these truths thru her. Yours sincerely, Mrs. E. M. Young."

5. A JEWISH VIEW OF JESUS: "It is becoming quite popular with all sorts of people--religious and irreligious--to point to Jesus of Nazareth, our Redeemer and Lord, as a great and wonderful teacher; and therefore it need not surprise us to find that a similar sentiment is springing up amongst the Jews. It will prepare the way for their ultimate acceptance of him--when the kingdom is his, and he is the governor among the nations. The following extract from The Overland Mothly is by a Jew--Jacob Voorsanger--and gives evidence in the direction named. He says:--'Shorn of all theological attributes, divested of his Greek garments, disrobed and appearing in the strong

light of history, the majestic character and figure of the Nazarene are intellitible enough to a Hebrew. A son of his people, his heart aflame with great intents, his ambition wholly to restore the law, his dream that of the prophets, to bring the kingdom of heaven to the children of the earth, he preached a millennium to men engaged in quarrels and contentions. If he failed, if his life paid the forfeit, it was the sorrowful consequence of troubled times. But his teachings, as they appear upon the face of his book (not as they are interpreted by metaphysicians), are the genuine echoes of the holy things propounded by old prophets. A life led in harmony with such teachings, the same teachings given to Israel in the law and the prophets, must needs be pure and holy. This much we understand. Why cannot all the world thus read these teachings, and thus, to quote the great words of Sir Moses Montefiore 'remove the title page between the Old and New Testaments.'" (1641-3, 4, 5 to end of article.)

1. IMMORTALITY--a treatment of the subject, plus a vigorous attack upon the various false teachings of our day which are based upon Satan's original lie. Note in particular, par. 1 on page 1644: "These are some of the foretold 'strong delusions' of our day. They are not actually strong or powerful--on the contrary they are very weak--but they have great power to delude many, because few are 'weaned from the milk' (Isa. 28:9); few in the nominal church are mentally or spiritually out of their swaddling clothes; few have even used the milk of God's Word and grown thereby to the use and appreciation of the strong meat of present truth which is for the developed men in Christ. (Heb. 5:13, 14) It is not surprising to us, therefore, that those whom Spiritusm and Swedenborgianism did not affect are now being gathered into Christian Science and Theosophy, the later developments of Satan's cunning." (1641-6 to 1644:2-5.)

2. "And this pathway becomes more and more radiant with the glorious light of divine truth as it nears 'the perfect day' when the Sun of Righteousness shall have risen and the knowledge of the Lord shall fill the earth as the waters cover the sea--the Millennial day of Christ's reign on earth.
"All the patriarchs and prophets and saints of the past have walked in this path, and on all of them the light of God shone as it became due; but upon none did it ever shine so clearly as it shines today; for we are even now in the dawning of the glorious day of Christ, and soon this light will shine upon all." (1646:2-4, 5.)

3. Letter from J. F. Rutherford when he first knew of the truth. (1646 bottom of page. In Tower dated April 15, 1894.)

4. "WHO HATH HEARD SUCH A THING?"--This article takes up the explanation of Isa. 66:7, 8--"Before she travailed she brought forth; before he pain came she was delivered of a man-child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed she brought forth her children." (Pages 1648 and 1649.)

5. "Indeed as often before noticed, but always well to be remembered, the close of the church's course as represented in the various types--Elijah, John the Baptist, and John the Apostle--is to be one of severe trail, possibly (Comment: let us notice this word "possibly" for some are presenting the Pastor's thot here as/sure thing) including physical persecution (1659-1.)

6. "Conspiracy Exposed"--the name of a pamphlet explained in several long articles, regarding false brethren, spearheaded by a former colporteur by the name of Rogers. (1659; 1616; 1664 and other later.)

(Over)

1. THE ASSASSINATION OF CARNOT. "The death of the President of France, at the hands of an assassin, will do much to intensify the feeling of opposition to anarchists and socialists, which for the past year has been growing in the minds of conservative people.

"The result will be laws looking toward the suppression of Socialism in its moderate as well as its radical phases. This will in turn mean the curtainment of liberties; and, while successful for a time, it will intensify a smouldering discontent, which eventually will break forth in an uncontrolable violence, 'a time of trouble such as wes not since there was a nation." (1668--middle of page.) (Comment: this sort of thing has been going on now for several decads and still continues. Dictators, to the far right have opposed those to the far left. The "crushing" process seems to take a very long time.)

2. "As for the Restitution race and prize: No one can run for it until it is offered. There is no such offer for the present age. . . " "The Gospel age as the great antitype of the Day of Atonement, must first close, its 'better sacrifices' (the church head and body) must be finished to the uttermost and be accepted before God, before the great High Priest can or will lift up his hand (power) to bless the people with the restitution call and blessing." (1669:2-1 & 7.)

3. LABOR PANGS OF THIS KOSMOS. "No one can be indifferent to the phenomenal times in which we are living; . . . It might be presumed that all this would seem plain to us who have been so preaching and writing for nearly twenty years on these lines; but it will be interesting to our readers to note that now, twenty years after, others who have no knowledge of our writings, or of the prophecies upon which our expectations were and are based are calling public attention to these very dates. Rev. Josiah Strong, D.D. a man of world wide reputation as a thinker, calls attention to the year 1873 as laying the foundation of present troubles, saying: 'Profound economic changes have attended the transition of the world's methods of p roduction and distribution which has taken place during this century and more especially during the past 25 or 30 years. It is to this source we must look for some of the principal causes of popular discontent which has been pronounced ever since the commencement of the industrial depression, which began in 1873 and affected all classes.'

"Even more widely known is Mr. Powderly, for years at the head of one of the chief labor organizations of this country: he places the date of the beginning of present labor disturbances as 1874--just following the financial strain of 1873, noted by Mr. Strong. Thus both gentlemen and both of their dates agree with the Scriptures. Mr. Powderly says: 'Go back 20 years (to 1874) and you will find that the employer and employee had interests in common.'" (1675-5, 8 and 1675:2-4, 5.) Mr. Powderly's address is given starting at the bottom of column 2, page 1675. Interesting reading!

4. "Again, if we have a correct view of the matter, that these angels had been tempted and seduced by evil in men, which had become very great (Gen. 6:5) then we see how the reconciliation accomplished by the blood of the cross for man would apply to and cancel both direct and indirect guilt, which resulted from the one man's disobedience. So that now, in the words of the Apostle, 'It pleased the Father. . . having made peace (propitiation, satisfaction) by the blood of his cross, by him to reconcile all things unto himself, by him, whether things out of harmony, in earth, or things in heaven.'--Col. 1:20." (1680:2-3.) (Comment: we note the reasoning language here.)

5. "To exemplify this law fully, God caused man to be used as an illustration before this extreme penalty was placed upon the angels. So God placed on

man the full extreme penalty of his law--death, knowing that thru inexperience he would violate that law and come under its penalty. But God purposed to make an illustration to all his creatures of the exceeding sinfulness of sin and its sure consequences, while at the same time his love and wisdom so marked out the plan, that mankind, the illusration, might not suffer loss, but be fully recovered from the penalty, and be blessed by being everlas t ingly guarded against sin, by the lessons learned." (1680-9. This whole article (GOD'S COMPREHENSIVE LAW) is filled with high logic.)

1. "They probably had never told him of his wonderful origin, and that Joseph was only his reputed father. How then could he know? thot they. The fact was that the mystery of his incarnation was incomprehensible to them." (1682:2-3.) (Comment: the word "incarnation" was dropped later because it gave a wrong thot.) (Also see page 1695, col. 2, top.)

2. "While the colporteur work is one of the best means of serving the truth, it is by no means the only one. If you have not the needful strength for travel, or if you have a large family dependent on you for support, or if you have not the gifts necessary to success in that work, you may know that it is not your work. Then look about you, while you pray the Lord to show you what you can do--most to his praise, most in the service of his truth and his people." (1683-2.)

3. ". . . But the overruling providence of God has in recent times been bringing about a change, so that knowledge and general enlightenment have been brought within the range of the common people. The printing press, common schools, daily newspapers, the multiplicity of books, cheap and rapid means of travel and communication by steam and electricity--all of these and minor influences have waked up the masses of the people and set them to thinking and planning and studying and traveling and acquiring and aspiring to higher if not better things." (1690-6.) "So general has this tendency of the people become, that the favored aristocratic classes, who have long enjoyed a monopoly of this world's good things, are in fear lest their glory may suddenly depart. And well indeed they may be; for the struggling masses are determined to reach the top rounds of the ladder of fortune, no matter what hoary-headed authorities may stand in their way. The struggle is already on, and the threatening aspect of things forebodes an early fulfillment of that prophecy of Danl 12:1--'There shall be a time of trouble such as never was since there was a nation.'" (1690-7.) "The Scriptures also indicate the character of the trouble--that it will be one in which the animosities of the masses will be exercised with violence against the rich, and the specially favored aristocratic classes,--political, social and religious. (Jas. 5:1-6; Ezek. 7:19, etc.) And what intelligent observer of the signs of the times cannot see the rapid development of just such a trouble in the present proportions of the socialistic and anarchistic movements, and their aggressive disposition? Indeed, the civil and social condition of the world is appalling from every standpoint, whether it be that of politics, social order, finance or religion." (1690-8.) "Nominal Christianity is fast losing its power over the masses; for the general awakening of the human mind has loosened the reins superstition; . . " (1690:2-5.) (Comment: This whole article, 3½ pages--is worthy of careful study--BRINGING BACK THE KING--1690-1 to 1693:2-2.)

4. "The human mind is so constituted that it can by sophistry or false reasoning convince itself of error; hence the only safe position for any of us is to have absolutely no will or preference of our own, and thus to come to the Word of God free from all prejudice, intent simply upon knowing his will and plan: otherwise we are in constant danger of deceiving ourselves into whatever view we prefer; for 'the heart is deceitful above all things'". (Over

(1697-7)

1. "If any of these Brethren come your way they will introduce themselves by showing a printed and signed certifiate from the Watch Tower Tract Society (renewed yearly); whereupon we are sure they will be granted the leadership of the meetings. Nevertheless prove all things they may say by the only infallible authority--the Word of God. Should you deem their teachings in conflict with the Word in any particular, the differences should be promptly and clearly stated in a letter to the Watch Tower. The question would receive attention either by letter or, if of general interest, would be treated in the Tower." (1702:2-4.) (Comment: The Pastor expressed responsibility for the pilgrims sent out as his representative.)

2. "THINK ON THESE THINGS"--this article shows the Pastor's extremely high standard gleaned from the Scriptures. (1703.)

3. "Pope Leo XIII's recent encyclical letter is one of those remarkable features which, in company with other striking events and circumstances, distinguishes this day of the Lord from all previous times. The letter is addressed, not to the bishops and clergy, nor even to the Catholic community at large, but 'principibus populisque universis'--'to the princes and peoples of the earth,' and was evidently suggested by the fact, now so manifest, and long ago predicted by the Lord (Luke 21:26), that men's hearts are failing them for fear and for looking after those things which are coming on the earth. Out of this very fear, which the shaking of this present order of things, preparatory to its final removal (Heb. 12:26, 27), engenders, Satan, whose masterpiece of iniquity and religious deception the church of Rome is, desires to make some capital whwrewith to bolster up the tottering walls of his ancient fortress and protect his kingdom from ruin in the midst of the great time of trouble." (1704-3. The whole article--THE POPE'S ENCYCLICAL--is very interesting.)

4. SUNDAY EVENING REVERY--Signs of His Coming--about ½ page long by the Grand Army Advocate. Gives credit to the Pastor's writings for his view of the signs of the times at that time. Very interesting indeed! (1705-bottom.)

5. A word of commendation in a letter from C. A. Owen: "I fully appreciate the difficulties of your position; my heart goes out to you in love; and I certainly do not feel in the least critical. You, my dear brother, wield a power with the true church which is remakable--the result I think of your disinterested service and devotion to its interest, and the absence of any dictatorial spirit on your part. You are and have been indeed the servant of all, and this service makes you master in a way that no other power under the heavens could do. So have a care, brother, lest Satan tempt you to overcautiousness. Better too much liberty than not enough." (1706-9.)

6. ". . . that noble Christian soldier, George Washington. . ." (1708:2-1.) (Comment: The Pastor knew better than this in later years.)

7. CHURCH AND STATE IN ITALY--An Understanding Between Them Fore-shadowed by Premier Crispi. (1709. A short item of extreme interest.

8. "Love of sympathy, fellowship of friends, etc., are not weaknesses, but on the contrary, are elements of a true character." (1710:2-7.)

9. "While the reading of the three volumes of Millennial Dawn is first in importance to Bible students, our experience is that the good seed seldom brings forth much fuit unless the Watch Tower's regular visist serve to water it." (1737:2-2) (Comment: WE HAVE THE REPRINTS!

9. "But many have very different ideas of freedom from this, and are anxious

to cast off all restraints of God and man to pursue a selfish course untrammeled and without regard to either their obligations to God or the rights of their fellowmen. Such ideas of freedom lead only to riot, anarchy and destruction. And those who hold them look upon all the wholesome restraints of law and order as infringements of their rights and consider themselves in bondage under them. This is the rapidly growing sentiment all over the world today among the masses of men. And this is what makes the outlook for the future so ominous, threatening the utter wreck of the present social order in world-wide anarchy." (1737-6.)

1. ". . . The broad and deep minds are but few, while the narrow and shallow are far more general; consequently, men are very far apart in their ideas and conclusions on every subject, and generally far astray from sound judgment. These things are, however, a part of our undesirable inheritance thru sin, while polluted the fountain of our being, and left the entire race in this deranged condition." (1737-8.)

2. "The points to be specially noticed are, (1) The willingness of Catholics as well as Protestants to make concessions in the interest of reunion. This might be considered a favorable sign, were the motives and considerations good ones. But they are selfish motives. Not brotherly love, but fear is that mentioned by our Lord in his prophecy concerning our day. 'Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven (religious powers) shall be shaken.' (Luke 21:26) It is a part of the general fear that has taken hold of the leaders in financial, political and religious circles. The leaders of Catholicism note the shaking as surely as the leaders among Protestants, and all feel that union is the only means of increasing their influence, or even of preserving their existence."

3. "While the methods in this harvest and the Jewish have been similar, there is no reason to believe that they ought to be exactly alike; for the Lord of the harvest is surely at liberty to adopt in either case the methods that please him best: and in each case he has evidently taken cognizance of the conditions and circumstances of the times and adapted his methods accordingly. . . " (1742-4.)

4. "Again, the circumstances here are the reverse of those there in that the testimony to the truth is given in the midst of a very babel of voices, all claiming to teach the truth; and so great is the confusion that only the consecrated and faithful souls, whose practiced ears know the Master's voice from all others, are able to discern it. They have an affinity for the truth: the holy Spirit within them recognizes the same spirit in the message, as well as in the messengers, and it satisfied their longings as nothing else can do." (1743-2.)

5. "In view of these facts and also of the nature of the harvest work, and the additional fact that each one so gathered is expected to enter into the harvest work as a reaper, and will do so to the extent of his ability and opportunity, it is plain that the forming of a visible organization of such gathered out ones would be out of harmony with the spirit of the divine plan; and if done would seem to indicate on the part of the church a desire to conform to the now popular idea of organization or confederacy. (See Isa. 8:12) The work now is not organization, but division, just as it was in the Jewish harvest proper (Matt. 10:34-36). . . " (1743:2-3.)

6. ". . . but also the fact that the time is at hand, and that a score of years future will see the kingdom established and its blessings beginning." (1747:2-2; written in Dec., 1894.)

(Over)

1. "Do not be discouraged if you do not see immediate results from your service. The hundreds of thousands of tracts and papers which you and we are, jointly with the Lord, and as his servants, sending out to his other servants are noiselessly working and gradually transforming the judgment of some who as yet are our open opponents. Eventually victory shall be ours, for 'Truth is mighty and shall prevail.' It is ours to use the opportunities granted us as wisely and efficiently as possible. It is God's part to overrule the work and bring ultimate victory and blessing to the worthy." (1750-last paragraph on page.)

2. "Beloved, let us each and all silently pledge ourselves afresh, to the Lord, that, by his grace assisting, this year, 1895, shall be started aright, in humility and with loving zeal for him and his people and his truth: and that, his grace still assisting us, the year to its very close shall be one of onward and upward effort and progress in the knowledge and likeness (graces) and services of our Redeemer-King." (1751:2-1.)

3, "As respect for law and its representatives dies, anarchistic ideas will flourish; for however fallen and degraded men are, they have respect for justice. This idea, therefore, that they are subjects of unjust laws and unjust decisions, is at the foundation of the growing unrest amongst the masses. They will even admit the injustice of their own course in interfering with the rights of others; but they will claim that they are merely fighting injustice with injustice." (1751:2-3.)

4. "Thus all things are moving onward toward the grand catastrophe pointed out in the Scriptures as the close of this dispensation and the preparation for the next and better one under our prince Immanuel." (1751:2-6.)

5. THE RELIGIOUS VIEW: "The Catholic journals are in great glee over the fact that a Roman Catholic priest was recently invited by Dr. Briggs and the faculty in general of Union Theological Seminary (Presbyterian) to preach before its students and professors. . . . Religious and secular journals, Catholic and Protestant, are discussing the possibility of reunion, and the Protestant Episcopal church, it is thot, will be invited from Rome ere long, and many think it will readily accept the invitation. We do not share this opinion. To us the Scriptures indicate that the Church of England will unite with the other Protestant churches, or they with her, and that federated together they will fraternize, but not unite, with Papacy." (1752-2 & 5.)

6. "The New Theology has broken out afresh amongst the Baptists. Its leader is Rev. A. H. Strong, D.D. president of Rochester Theological Seminary. . . His views have a strong coloring of Buddhism and Theosophy. Indeed the Doctor announces himself as a Monist, and he does not scruple to claim that literature, theology and philosophy all evince the overwhelming drift of modern thot toward the views which he has himself finally espoused as the true theology. . . How remarkable that a man of learning, nay, that nearly all the men of learning, are being duped by Satan either into spiritism or into theosophic-monism, its sister error. . . The new Chicago University, under Baptist patronage, was known to be far advanced toward agnosticism; but they had regarded the Rochester institution, of which Dr. Strong is the head, as very staunch. This deflection will carry with it hundreds of Baptist ministers and thousands of Baptism church members; . . Thus the 'harvest' sifting; progresses--in all denominations. The falling of these 'stars,' while it will influence the majority, will awaken the true children of God to greater thot and freedom and study. Thus the sickle of truth is separating the 'wheat' and 'tares'. . . As usual, the denial of the ransom is one of the first steps in the new departure." (1752-8; 1752:2-1, 3, 4 & 5.)

HARVEST MESSAGE HISTORY

10th Installment

1. The Decadence of Religious Faith in Germany "While we have frequently called attention to the fact that Protestantism is no longer a protest against the great Papal counterfeit of true Christianity, it is worthy of note that Germany, the home of Luther and the great Reformation of the 16th century, is fast sinking into open and avowed infidelity.

"Many theological Professors in the schools of Germany have not only themselves become unbelievers, but thru their writings have scattered wide the seeds of error and skepticism; and it is largely from these writings that many of the so-called 'higher critics' of this and other lands draw their arguments against the accuracy and authority of the sacred Scriptures.

"It is said by Mr. Cooper, a liberal German, that 'Critics in search of reputation are unable to find a book of the New Testament on whose authority they can make an original assault.' The statement is current that the number of persons in Germany who disclaim all religion is fourteen times as great as it was in 1871.

"A gentleman who has recently been traveling in Germony, in correspondence with the Lutheran Observer, says, that in Berlin, out of a population of 1,600,000, there are less than 60,000 church sittings in the entire city. In Wittenberg, the home of Luther, a city of 16,000 inhabitants, 'for decades only one church has been open, and about 400 people attend there.' In Hamburg it is said that out of a population of 400,000 only 5,000 attend public worship. Dr. Stocker, the German Court preacher, published in his own journal the following:--

"'With few exceptions the academically educated German is alienated from the Christian faith. The amount of ancient culture and scientific knowledge which he must take in during the gymnasial time, without a sufficient counterbalance in the world of Christian and national thot leads the German mind, if it be not restrained by special influences, to free thinking and indifference. The discontented condition of our whole public life has its chief cause in this. Even upon our national relations, such false culture confuses and ungermanizes. In the church it has wrought irraparable devastation.'

"Professor Scott, of the Chicago Theological Seminary, in a recent address said:--'Germany is probably sinking in immorality and crime more rapidly than any other nation in Europe. In some of the cities half the births are illegitimate. In ten years saloons have increased by fifty per cent, and the people are fast becoming sodden with their immoderate beer-drinking.'

"While such is the religious situation in the land of the Reformation, the social and political conditions are consequently such as to awaken fearful forebodings of an ultimate reign of terror, such as France witnessed a century ago. To such an extent are socialistic and anarchistic sentiments prevailing, that the aid of Papacy, from whose tyranny they fled in the days of Luther, is now being courted in ~~in~~ view of the greater evils of impending anarchy. Surely this is the time of 'distress of nations.'" (1752:2-6 to top of page 1753.)

2. "While the Lord never in any way interfered with the course of this world, either to instruct, reprove or overpower, but confined his ministry in all these respects to Israel, the course of John in boldly and openly reproving the king, who was not an Israelite, but a Gentile and a godless and wicked tyrant, was in marked contrast. We are at a loss to account for this contrast, and for the seeming lack of wisdom on John's part in this matter,

(Over)

until we call to mind the typical character of John to which attention has already been called. (See M. Dawn, Vol. II., Chapter VIII.) In this view of the matter we see King Herod as the representative of the world power of the present time, Herodias, his unlawful wife, as the representative or type of the ecclesiastical power of Christendom now seeking and longing for union with, and the cooperation of, the civil powers. Such is to be the result of the present movements in both civil and ecclesiastical circles for closer bonds of sympathy and cooperation. John, as we have shown, was a striking type of the true church in the 'harvest' or end of this age. We, like John, must stand aloof from all those whose cry is, 'A confederacy, a confederacy!' (Isa. 8:11-13); and by our teachings and example declare unlawful the proposed and sure to come union between church and civil government.

"The type is a striking one, and the fulfilment thus far is none the less so; but carried to its end it gives to the faithful overcoming church a premonition of the approaching final test of faithfulness. As the course of John incurred the wrath of the infamous woman who ruled the king and and thereby accomplished John's beheading, so the course of the John class --the true church--will incur the wrath of the antitype. And the culmination of that wrath will doubtless bring about the dark night foretold by the Lord and the prophet, and typified by John's imprisonment (John 9:4: Isa. 21:12), wherein no man can labor in the great 'harvest' work. . . . " (1754-5 and 1754:2-1.) (Comment: let us not make the serious mistake of some who are giving forth Brother Russell's reasoning as tho it were a sure thing. We do the Pastor an injustice if we present his reasonings on such subjects as tho they were dogmatic doctrines or clear cut prophecies.)

1. "One of the sensations of the world during the past few months has been the disclosures made before the LEXOW COMMITTEE of investigations, showing that the government of the city of New York has for years been in league with gamblers, the keepers of immoral houses & thieves; and that probably millions of dollars were paid within the past 15 years to the 'Tammany' democract by merchants and others for special police protection, and by thieves and others as blackmail to save them from justice." (1756-7.) (Comment: such disclosures are no longer "sensations" in our day! Truly the "hidden things are being brought to light" with a vengeance!)

2. Still Later Advices: "The clergy of the Greek CATHOLIC CHURCH OF SOUTHERN Russia recently met at Kiev to discuss the present position and prospects of the 'Stundists.' Its report has just been presented to Governor General Ignatieff. It states that in their opinion Stundism is no longer able to attract great masses of the people from the Greek or 'Orthodox' church. They thank the Governor-General for the help of the secular arm in combating heresy, and state that the measures most effective were the following: (1) Forbidding the meeting together of the heretics for prayer. (2) Forbidding the colportage of the British Bible Society. (3) The ordinance by which children baptized into the 'Orthodox' or Greek church can be removed from the guardianship of either parent becoming connected with the Stundists. (4) Forbidding Stundists from membership or other association in societies of artisans. (5) The enactment preventing Stundists from purchasing land.

"Truly these Stundists must be our 'brethren;' for their only crimes (?) seem to be love for the Lord, a desire to worship him in the spirit of the truth, and a desire to be separate from the Greek quarter of 'that great city,' Babylon. Give them your sympathy and prayers. Should the Lord open the door for it, these people would doubtless be found hungry and thirsty for the truth, and we should take pleasure in doing what we could to serve it to them. But there is little hope now, since even the Bible Society's representatives have been excluded. The 'night' has already come to them. Let us the more diligently labor for others upon whom such restrictions have not yet come." (1757-4, 5.)

1. Let Your Light Shine: "'There are ministers of the Gospel who are losing golden opportunities for usefulness, because they have not been called to fill a conspicuous pastorate. Their light, they are quite sure, was intended for a lighthouse on some oft-traveled sea, and they cannot come down to the humble destiny and duty of a village lamp.'--New York Observer.

"This same fault can be found nearer home. How many of God's children, readers of the Watch Tower, are praying to God to open to them some great work to do in his name and for the spread of his truth, and are neglecting opportunities God has already given them in their homes and in their neighborhoods, etc. The Lord loves most the humble who take hold of the most important work they see to do and do it with their might, and when he wants a servant for an important place in his service he gives the opening to these humble ones. Their humility permits him to honor them without injuring them, and thus permits them more and more to honor him." (1757--bottom.)

2. Protestant Inconsistencies: "A Jewish synagogue was dedicated in Cleveland and Protestant ministers vied with each other at the service to show that faith in Christ means nothing. This is not Christian love, or 'love of the brethren,' so highly commended by the Apostle as one of the evidences that we 'have passed from death unto life.' It is worldly love--the result either of ignorance or of disloyalty to Christ. It is the kind of love mentioned in the Scriptures thus: 'If any man love the world, the love of the Father is not in him." (1758-4 under foregoing subheading.)

3. The Social View: "In Germany the various parties of socialistic tendency are becoming very strong. Recently, when cheers for the Emperor were proposed in the Reichstag (the German Congress), some of its members refused to join. The government representative attempted to make an example by punishing the disloyalty, but was greatly surprised that the Reichstag, by a vote of nearly two to one, refused to punish." (1758:2-2.)

"In the French Chamber of Deputies (the French Congress) a Socialist member recently introduced a bill granting a small city the right to establish a drug store, to be operated in the interest of the citizens. This was intended to be an entering wedge for communistic principles in all kinds of business and in every city of France. The measure was voted down by a large majority; but its advocate declared that revolution would yet accomplish what was peaceably refused." (1758:2-6.) (There is more under the same sub-heading.)

4. "But many of those who are now watching for the morning from the standpoint of Socialism, Nationalism, etc., are not waiting for the Lord; in fact, they do not know the Lord, his character and his kingdom having been so sadly misrepresented by those who claimed to be his mouthpieces. They rejoice in the morning, because it ushers in the golden age of human equality, general education, decreased toil, and increased privileges, comforts and luxuries. 'God is not in all their thots' when they look for the morning. Looking from a more or less selfish standpoint, and unguided by the divine revelation--for no man knoweth the mind of God save he who has the spirit of God (1 Cor. 2:11, 12)--they fail to see the real object and chief characteristic of the coming age of blessing, and are merely championing the interests of the masses as against the present special advantages of the wealthy. They see not the greatest blessings of the dawning day; that with earthly comforts and privileges it will bring the great blessing of a trial for everlasting life; that it will be the world's Judgment Day, to determine who, under those favorable conditions, will develop characters in harmony with God's character.

"But with the 'brethren' it is different. While they appreciate the coming earthly blessings none the less, but the more intelligently, the Lord, his character and the work which will be accomplished for men by the

(Over)

great Phusician--as Prophet, Priest and King--these more weighty and more valuable considerations outweigh by far the earthly favors which will attend his kingdom's rule. Yes, the 'brethren' wait for the Lord himself, longing to see the king in his beauty--the fairest among ten thousand, the one altogether lovely. Yes, truly our souls 'wait for the Lord more than they that watch for the morning.'" (1760-3; 1760:2-1.)

1. The Religious View: "As in Christianity the tendency for the past 25 years has been markedly toward agnosticism--every new invention and discovery seeming to further call in question the reliability of all things old--and as ambitious doctors of divinity and professors of theological Seminaries have improved the opportunities thus offered by the tendency of publis sentiment to push themselves into notice by their so-called 'higher criticism' of the Bible, and as this is leading to a crisis as between those who are Christians in faith, as well as in name and morals, and those who are Christians in morals and name and ceremony only--denying the ransom and its atonement and other fundamentals--so it is with Judaism.

"Judaism has been passing thru a similar experience. The leading Jews led by Rabbis now call themselves 'Reformed Jews;' and a 'Reformed Jew' is one who, while of the blood of Abraham, repudiates entirely his faith; while of the nation organized by Moses, denies his Law. In a word, they are generally infidels, and many of them atheists, who merely maintain circumcision and other rites as national characteristics, and whose meetings on Sunday are as social or literary clubs.

"(This reminds us of the similar disregard of the quality of faith amongst Christians of the 'new theology' and 'higher criticism' schools of thot. At the Parliament of Religions, 1873, it was claimed that reverence for holy things and good moral character constitute Christianity, and not faith in the BIble and its teachings respecting Christ and his work for men. It was inquired upon what ground the Jews, Mohammedans, Buddhists and Confucianists could come together as one church, and it was suggested that the name of Christ might be dropped as well as his doctrines.)" (1762-3, 4 & 7.)

2. The Selfishness of Papacy: (Briefly stated): ". . . She squeezes large sums from the rich, but crafitly remembers that the pennies and dimes wrung from the poorest millions of the civilized world amount in the aggregate to more than the larger sums from the fewer wealthy. . . . She prefers the position of Arbitrator, because there she can hold control of all parties and manipulate matters the better in her own interest. . . Papacy, with Satanic cunning, balances herself upon every great public question. . . If we want to see evidences of her love for the poor and the ignorant we must look to Italy, Spain, Portugal, Austria, Hungary, Poland, Western Ireland, Mexico and all of Central and South America. She loves them so much that she keeps them poor and ignorant. . . The poorest servant girl is required to go regularly to Masses and would be insulted and refused a seat if she did not put at least ten cents into the treasury." (1765-5 to 9.)

3. "The saloon business, which is spreading poverty, disease and discontent thoughout the whole world, yields large revenues to the Catholic treasury." (1765-10 to top of column 2.)

4. "The resignation of the President of France created quite a stir; but the prompt election of his successor, without commotion or bloodshed, gave evidence that the present social order (written Feb. 1, 1895) is not as near its conflagration and wreck as many have surmised. The Scriptural dates will be found consistent with the facts. A.D. 1914 will be soon enough to expect complete collapse; altho radical changes from the present order, experiments with various impractical social theories, etc., may be expected six or eight years sooner." (1765, last par. Comment: and mankind is still experimenting: League of Nations, United Nations, etc.)

1. "Dear Brother: . . . There is a point on which we would like further advice from you. . . (Reply. The spirit of our advice is that we do not hold ourselves aloof from our fellows who profess to love the Lord and to respect his Word, whatever denominational names they may have erroneously adopted or whatever creed-fences they may have been deluded into putting around them. We know, from our own experiences, that they need just what we have--'the bread of life' and 'the water of life.'--the truth; and this we long to give them. . . Editor.)"

2. "No, the Lord-Mayor sees not the real cause of the present social distress. It is but the natural travail and labor incident to the birth of a new order of things, liberating and enlightenment of the race as a whole and the development of inventions, all of which are but preparations for 'the day of Christ'--the Millennial kingdom." (1769-7.)

3. "The recent 'bread riot' in Montreal, Canada, and on the same day eight mass-meetings of thousands of unemployed men in Berlin, Germony, demanding employment, tell us how wide spread is the present financial depression. Capital refused to be risked except with profits in prospect; Labor refuses to be used on any less favorable terms than at present, realizing that each step lower would not only be permanent, but would lead still lower. The only help is that suggested in the Lord's prayer--'Thy kingdom come; thy will be done on earth, as it is in heaven.' Look up yourself, and lift up the eyes and hearts of others, to the dawn of the Millennium. Thru all the present mists behold with the eye of faith the first rays of the promised Sun of Righteousness arising with healings in his beams." (1769-8.)

4. "Zion Associations of Jews are being organized in Great Britain as well as in the United States, their central thot being a National Movement--the reestablishment of a Jewish kingdom in Palestine. Jewish journals long silent on this subject, if not opposed to the project, are now devoting space in almost every issue to its consideration. We are glad to see this. It is a 'straw' pointing in the direction indicated by prophecy. Trust in the Lord and wait patiently for him, and he will bring to pass all that he has promised. But do not expect it before his time, his fixed time. While the time to favor Zion began in 1878, the treading down of the Gentiles will not be at an end until 1914 A.D. The interim, however, will be more and more a time of turning away of blindness from Israel;--the blindness which happened unto all Israel except the elect remnant, after they as a nation and individually rejected Christ.--See Rom. 9:27-33; 11:1, 7-11, 25-32." (1769:2-2.)

5. "Many protestants, while unwilling to return to religious serfdom to Papacy, are convinced that liberty and enlightenment are not always conducive to contentment amongst the masses and would be quite willing to be identified with a Protestant 'image of the beast' with sufficient show of strength and authority to awe not only the masses, but also to hold its own against the papal (leopard) 'beast,'--still feared even while fellowshiped and franernized." (1770-4.)

6. "The sound logic of such 'Pastorals' will appeal very favorably to a large class of Protestants; and, not having the correct view of the subject, the feeling will arise, would that we had a Pope or a Council of Bishops whose letters to the church would come with apostolic authority. And as the Scriptures show, by and by this desire will result in the general union of Protestants to which the supposed power and authority of the bishops of the Episcopal church will be added as 'life to the image.'" (1770:2-5.)

7. "It should be noticed that the reapproachment between Catholics and Pro-

(Over)

testants is wholly to the disadvantage of Protestants. They are willing to conciliate Rome in almost every way;--they retract the statements of the past, that the church of Rome is the scarlet woman of Rev. 17:4, or the Antichrist of 2 Thes. 2:3-10; 1 John 2:18; 1 Tim. 4:1, and they even apologize for their name Protestant and are ahamed of it. They would not think of proselyting Catholics, and are abandoning foreign mission fields where Catholics are at work, so as not to conflict. Catholics, on the contrary, consistently, make no doctrinal concessions, but advance their 'missions,' etc., as Protestants retreat." (1775-7.)

1. "Papacy still holds her original position, and is therefore as worthy as ever of all the denunciations of Holy Writ and the protests of God's faithful people. But leading Protestants are abandoning faith in any sacrifice for sins, and hence are not disposed to quibble more with those who claim every priest may repeatedly recreate the Lord and repeat the sacrifice, than with those who faithfully hold the 'one sacrifice for all.' They hold that no sacrifice was needed; that our sins were not paid for by our Lord's death; that our lives were not bought with the price of his life;--that he merely suffered as a martyr for the cause of truth, as many others suffered before and since. Thus the Protestant doctrine of justification by faith in the precious blood of Christ once shed has been abandoned." (1775-last.)

2. "We do not say that all Protestants have thus abandoned the Lord, denied that the Lord bought them, and 'counted the blood of the New Covenant wherewith they were sanctified an ordinary or common thing, like that of other martyrs; but we do say that nearly all the 'great' ones have already done so, that more than one-half of the ministers and prominent laymen are already on that side of the question, even if they do not always express themselves boldly, and that in a very little while, under the lead of such men as Prof. Chas. A. Briggs, Prof. W. R. Harper, Prof. Henry Drummond, Dr. Lyman Abbott and others, Protestants generally will soon be as much a part of the Antichrist, denying the ransom entirely, as are the laity of Papacy, who, while admitting the ransom merely claim that it was insufficient and needs supplementing with fresh masses or sacrifices.

   "In view of these facts, is it any wonder that intelligent men who reject the Gospel of the ransom, and accept instead the evolution theory, are willing and anxious to destroy the evidences of their former faith, by dropping the name Protestant and by withdrawing from Papacy the charge of being Antichrist?" (1776-1, 2.)

3. "The look of hope is now more toward various vague Socialistic theories, all of which must soon prove vain and delusive." (1776:2-4.)

4. CHRISTIAN COMMON SENSE--a very powerful article showing the Pastor's grasp of vital principles for our guidance in the Christian way. (1776 to 1782.)

5. "(1) Justification, by faith in Christ as Redeemer, was indispensable then as it is now. Whether or not the philosophy of the ransom was clearly seen in all its details then or now is not the question; but whether or not the FACT is accepted, that we are fallen from divine favor into sin and under its penalty, death, and that the death of our Lord as our ransom-price brings forgiveness and reconciliation to all who believe that fact and strive to forsake sin." (1782-5.)

6. "Dr. Horton, in the Methodist Times, says:--'On the church of England it is impossible to rely. She is permeated with the Roman virus. Her clergy denouce the Reformation. Whatever love they had for the Gospel of Nazareth and the Son of Man is dying away. They are fascinated by the gospel of Rome and the Vicegerent of Christ. . ! " (1784-2.)

1. "As a sign of the times we note that the Socialists of France are adopting a form of civil baptism for their children. In the town of St. Denis, where Socialism has quite a hold, the Mayor, himself a socialist, recently baptised as many as nine children on one day--using a socialist formula, with the express statement that the parents desired to withdraw them from the guardianship of the church. The account says, 'The god-parents took a pledge to bring up the children 'in the love of labor and liberty and the sentiment of fraternity necessary to make them good citizens and fervent republicans.' (1784-7.)

"Not only with these, but with many of the 'leading lights' here, who follow more conservative lines, the idea is growing, that 'the doctrines of Christ' and 'faith in his blood' belong to a religion which has been outgrown; and that the true religion for the future, and the only one that will gain the attention of the masses, is the gospel of social revolution--humanitarianism and utilitarianism. . . " (1784:2-2.)

2. Prof. Howard Osgood of Rochester pointed out that the language of the "higher critics" was identical to the language used by Thomas Paine. (1784:2-4.)

3. "'In a recent number of the Forum, Prof. Goldwin Smith directed attention to the belief current throughout Europe that a wide-reaching and violent social upheaval is not far distant. . . It would be, indeed, a mistake to say that no European Catholics are infected with socialistic doctrines. . . The moral support, then, which is indispensable to the retention of material power by the defenders of the existing order, must come principally from the church of Rome. . . These incidents are indications of a general awakening to the magnitude of the service which the Catholic church may render, should the existing social system be seriously threatened.'--New York Sun." (1785-1 to 4.)

4. "Protestants are rapidly preparing for dederative union and to take hand in protecting both the good and the bad of the present social structure. The world, especially the rich and artistocratic class, is turning to the great religious systems for help. . . " (1785-5.)

5. "'The Rams Horn of Chicago, has offered a prize, $100 in gold, to anyone who presents the best plan and creed to unite the churches of Christendom. It is specified that the plan of organization or government or federation shall not exceed 500 words, and that the statement of creed (which may be in the language of Scripture) shall not exceed 500 words. . . "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy.'" (1785-last par.; 1786-1.)

6. "Through all the age God has permitted his people to be scattered as sheep in the midst of wolves, and as wheat in the midst of tares; but now the harvest of this age is come, and their gathering together unto him is due. They have been growing in the midst of that great organization, the nominal Christian church, which God calls Babylon (confusion), but which men call Christendom (Christ's kingdom). Upon this great system which has appropriated the name of Christ while misrepresenting his teaching and his spirit (altho in possession of the Word of truth and of many advantages of precept and example from his saints so long permitted to dwell in her midst), God is about to pour his indignation, which will involve the whole world with it; but before doing so, he forewarns his people to come out of her (Babylon), that they be not partakers of her sins, and that they receive not of her plagues. . . The place of hiding is the secret place of the Most High." (1788-1 to 6 and last 2 par. of article.)

(Over)

1. Some beautiful thots from the Pastor's pen and heart: REVIEW: "Golden Text--"Take my yoke upon you and learn of me." Matt. 11:29: "We trust that all our readers who have been studiously pursuing the lessons of this quarter have indeed taken upon them the yoke of Christ, and that they have been learning of him, not only in an intellectual way, but also thru the medium of the heart. Not until we have taken the Lord into our daily life as our living, personal companion and confidential friend and counselor and comforter and guide, as well as our Redeemer and Lord, can we fully learn of him those precious lessons which give to his disciples a joy which the world can neither give nor take away.

"May this intimate communion and fellowship with Christ impart to us each more and more of his own spirit, so that the world may take knowledge of us, as they have of others (Acts 4:13), that we have been with Jesus; and let the prayer of each be, 'Lord Jesus, make thyself to me A living, bright reality! More real to faith's vision keen, Than any earthly object seen; More dear, more intimately nigh, Than e'en the sweetest earthly tie.'" (Middle page 1789.)

2. "Even in this day of rapid changes on every subject the changes on religious subjects constantly cause surprise. The secular press properly recounts as sensations the novel methods by which so-called ministers of the Gospel and ambassadors for Christ are seeking to draw men after themselves by 'tickling' their itching ears." Here is one illustration and the paragraph contains more novel (worldly) methods): "One clergyman recently preached a bicycle gospel and illustrated it by using a bicycle in the pulpit." (1790-7.) "Another well meaning but much mistaken man, Bishop Fallows, has started what he terms the first 'Home Saloon,' in Chicago. . . Two ministers. . . have gone still farther. . . favoring the permitting of saloon-keepers to open their saloons on Sundays--before and after the usual morning church service hour." (1790:2-6, 7.) "What is the meaning of all this? There is but one answer. It is--False doctrine; a false conception of the true situation, and a consequent fumbling in the dark. . . . With wrong views, no wonder ministers leave off attempting the 'perfecting of the saints for the (present and future) work of ministry' (Eph. 4:12), and instead try to clean up the world, the flesh and the devil a bit." (1790-bottom

3. "On Sunday, March 3, Cardinal Gibbons preached a discourse on the Bible, in which he complimented it as the book above all others and the treasury of the heavenly science. He commended it to all Roman Catholics, clergy and laity alike. Our object in mentioning this is to point out the great change of policy in the church of Rom on this subject. We say policy, not principle, for the principles of that institution never change, tho its policy is always adapted to its own evil ends with a shrewd reference to circumstances and conditions. . . " (1791-1 to 5.)

4. "Here is an illustration of another class of Protestants. While the 'great teachers' are becoming 'higher criticism' infidels, and those of the laity who will think for themselves are becoming skeptical, another class, calling themselves 'holiness people,' are discarding the Bible in another way--claiming that their own minds are superior guides without the divine revelation. . . . " (1791-6 to next subheading.)

5. "General Booth, of the Salvation Army, a close observer of men and things, expressed himself as follows to a reporter of the Toronto News, when asked respecting a prophecy made by him since his arrival in Canada to the effect that the 19th century would close with greater horrors than did the preceding century:--'Any one who knows the world and society, and hears the rumblings of discontent, if he is not blind, can easily see and forecast serious results. The masses are dissatisfied, and they are determined that

their wrongs shall be righted. They have been gaining power to this end for many years by extending the franchise, and unless Governments, and those who control affairs, can bring about harmonious relations amongst all classes, there will be an outburst such as the world has never known.'" (1791:2-7, 8.)

1. THEOLOGIANS BECOMING RATIONALISTS - A very powerful article showing how prominent religious leaders have fallen in line with Evolution and Higher Criticism. (1792.)

2. HOW THE MIGHTY ARE FALLEN - A very similar article to the one above. (Starting on page 1793.)

3. "Many are blinded to the fact of the Lord's presence, so clearly indicated in the Scriptures, by their misapprehension of the manner of his coming. Expecting to see him in the flesh, and his coming to be announced by the blast of a literal trumpet and visible to the natural eye in the literal clouds, they are unable to see, to recognize, him as having come and as now present, not in the flesh, but a spirit-being, invisible to the natural eye, yet clearly attested to the eye of faith by the sure word of prophecy, and to discern his presence and power in the midst of the clouds of trouble, now so rapidly casting their dark shadows over the whole world.. . . " (1795:2-1.)

4. THE DRIFT OF THE TIMES - A number of quotations showing how religious leaders are departing from the Bible. (1797.)

5. "Both France and Spain have been on the verge of revolution during the past month. Indeed nothing is more evident than that discontent and revolt are the order of the day in matters religious, political, social and family. What little there is of national cohesion in Europe seems to be largely the result of fear of each other. Take away that fear, and disband the armies as has been proposed, and the result would surely be general revolution and anarchy within two years, probably within one year." (1805-6, 7.)

6. "It seems a difficult matter for human brains to arrange laws which will protect the weaker elements of society from the mentally, physically and financially stronger elements without violating principles of justice and equity. . . " (1805-8; 1805:2-1.)

7. "The Scriptures indicate that pestilences, as well as physical convulsions, will mingle with anarchy in making up the sum of the great trouble approaching, which will be a judgment from the Almighty to reduce the world to humility and submission, amd make mankind ready to hear 'Him that speaketh from heaven,' whose voice shall thus 'shake the earth (society), and also the heavens (ecclesiasticism).'" (1805:2-8.)

8. "The change of nature from the human to the divine no more destroyed his identity in this case than did his change from the spiritual to the human nature at his incarnation." (1806-4; 1808:2-1.) (Comment: The word "incarnation" was dropped in later writings.)

9. AN EXCELLENT PLAN - "For a few years past we have supplied the Scripture text calendars at very low prices; but this year, being unable to secure them at prices that would suit the majority of our readers, who are poor, we got none. Many have expressed regret at not having them, and in our own family we at first experienced quite a loss; but now have found a substitute which serves us much better in some respects. It is this: We sing

(Over)

one of the hymns from Poems and Hymns of Dawn every morning before breakfast. This, with the rendering of thanks at the breakfast-table, constitutes our family worship for the day (being preceded by such personal prayer or communion with the Lord as each may desire,--and the same before retiring at night).

"Since very few of the hymns are original, and since they represent the choice thots of many of God's saints for the past 3,000 years, we may speak freely of them and say that we consider them most beautiful, soul-cheering and spiritual-life awakening. They are prayer, thanks and praise combined, in which all our hearts and voices can and do unite.

"We commend this plan to you all. Try it for a week. The collection is so choice that you can scarcely make a poor selection, and if you continue it for a week you will probably want to continue it indefinitely--until we all join our hearts and voices in glory, singing, Allelujah! to him who loved us and bought us with his own precious blood. To those who cannot sing well now, who must wait until their stammering tongues are changed, but who can and do make melody in their hearts unto the Lord, we suggest the reading aloud of one of the hymns, or, better still perhaps, of one of the poems in the forepart of the book.

"Try this! we believe that there is a blessing in it for all who are in heart-harmony with the Lord. It will help to lift your minds from earthly things and the cares of this life and to fix them upon the things eternal." (Middle reprint page 1808. Comment: this shows the deeply religious nature of the Pastor.)

1. SCRIPTURE READING: "In our last issue we mentioned as an excellent substitute for the Daily Text Calendar the singing of one of the Hymns of Dawn or the reading of one of the Poems of Dawn. By this suggestion we did not mean to intimate that more elaborate family worship would be improper for those who have the time and opportunity. All that is left to the judgment and convenience of the head of each family. Some who read one or two verses of Scripture possibly get as much good out of them as do others from reading two or three whole chapters in the Bible.

"We speak not by Scriptural authority, but simply according to our own judgment, when we advise brethren or sisters who are the heads of households (1) to have, as a family some general recognition of the Lord every morning;--as, for instance, a hymn of praise, or a text or chapter of Scripture, with a short prayer, either at the breakfast table, or before or after breakfast. But (2) we advise that such general worship be not made burdensomely long, but on the contrary, brief and crisp. Let each who desires have his longer and special seasons for reading, meditating and praying to the Lord, alone, and in a way and at times that will not conflict with the interests and feelings of others." (Top reprint page 1811. Comment: this showed how solicitous the Pastor was for the spiritual interests of the Lord's sheep; and wholesome advice too for the different temperaments in the Body of Christ.

2. "As the special mission of Zion's Watch Tower is 'the edifying of the body of Christ and the perfecting of the saints for the work of the ministry,' and as the question (regarding a small tract entitled 'Bible Astronomy'), What constitutes the Gospel? is a most important one, we take pleasure in reviewing it here from a Bible standpoint; . . " (1811-3.)

3. "(2) If, aside from the Bible, a brother or a sister reaches a conclusion that another brother or sister considers wholly illogical and unreasonable, neither should think or speak of the other as a fool; but each should remember that all present knowledge is more or less incomplete, and that all of our reasoning faculties are at present imperfect. . 'Have fervent charity (love) among yourselves." (1815:2-3, 4. Excellent advice.)

1. "The Pope's encyclical desiring union with Episcopalians and all Protestants has fallen rather flat. The sentiments of all except the 'high-church party' are probably voiced by the Archbishop of Canterbury, Primate of all England and Metropolitan, who says:--

"'I have no hesitancy in saying that, in my opinion, any corporate union with Rome, so long as she retains her distinctive and errorneous doctrines and advances her present unprimitive and unscriptural claims, is absolutely visionary and impossible.'

"The Scriptures indicate that there will be no general union with Papacy, but merely sympathy and cooperation:. that the union or federation will be of Protestants sects, the church of England joining with the others." (1817-5 to 1818-3.)

2. "A new Roman Catholic Cathedral is to be built in London, capable of accommodating 10,000 people. The land is valued at $1,300,000. One contributor has donated $100,000 toward the building fund. There seems to be plenty of money for the propagation of error; but amongst the saints there are not many great, or rich, or influential; God is choosing chiefly the poor of this world, rich in faith, to be heirs of the kingdom which he has prepared for those that love him supremely." (1818:2-1.)

3. "In France a movement has been started to tax the revenues of Roman Catholic communities. As a result Catholics, especially ecclesiastics, are exasperated. Socialists are delighted, hoping for an insurrection which will give them greater opportunity.

"How evident it is that self-interest is, in the main, controlling all classes in France and elsewhere. As the trouble progresses this will become evident to all, and the masses will by and by look and long for rulers who will unselfishly and lovingly rule the world in righteousness. They will come to desire the very kingdom which God has promised and which, unknown to the world, he has been preparing for more than 18 centuries. Yes, 'the <u>desire</u> of all nations shall come,'--the Christ, Head and body, glorified <u>and in</u> kingdom power,--the seed of Abraham in which all the families of the earth shall be blessed.--Gal. 3:16, 29." (1818:2-2, 3.)

4. "Three candidates for the ministry, recently before the New York Presbytery, were asked their opinion of the fate, after death, of Socrates and Plato. One declared that they were eternally lost, another felt sure that they had another chance with clearer knowledge in the next world, while the third did not know if he had any opinion on the subject. The Presbytery decided that in each case the examination was satisfactory;--probably because, like the third candidate, they had no conviction on the subject.

"But why do not thinking and educated men use their brains upon so important subject, which has to do with billions of the dead and millions of the living? Above all, why do they publicly avow in their Confession of Faith that which not more than one in three of them really believes? Why not be honest, conscientious, truthful? Why, we cannot surmise, except it be as one minister hereabouts declared, their 'bread is not buttered on that side.' But we do know that the untruthful and dishonest are not likely to spread the truth. We presume that the Lord's estimate, like ours, is that such as are dishonest in their confessions are not worthy of more truth. The Lord is seeking a peculiarly honest people for his bride. 'He seeketh such to worship him' as worship him in spirit and in truth, and not for money or reputation or social station." (1818:2-4, 5.)

5. An evangelist, Henry Varley, when preaching on the subject of the Lord's Second Coming, learned that the San Francisco ministers were very much opposed to such a message and cancelled his preaching. The Pastor said "how strange!" (1818-last par. and 1819, first paragraph.)

1. "Emperor William's Anti-Socialist Bill in the Greman Congress was defeated. It was intended to increase the Emperor's power, and practically would have treated as a criminal any one who would have questioned or criticized his p erson or governmental policy. The Roman Catholic party was relied on to assist in making the bill a law; but it amended certain portions to favor the church of Rome, and merely put it into a shape which pleased only themselves. No doubt they acted under instructions: Papacy wants to be paid by still greater concessions for assisting the Emperor to make his throne secure. We shall not be surprised if we find similar clerical parties in these United States within ten years." (1819-2.) (Comment: these schemes have been employed by dictators all over the world for several decades.)

2. "All of God's people may well rejoice in all such well directed efforts to assist the less fortunate members of Adam's family. Let us all more and more cultivate such sympathy in the present time, even tho our hope for the groaning creation lies beyond the great time of trouble by which Messiah's kingdom is to be introduced." (1819-3 to 5.)

3. Some Jewish leaders have come to respect Jesus for his character and teachings in harmony with the Old Testament. "Gradually, as the full number of the elect Gospel church--'the bride, the Lamb's wife'--is nearly completed, the 'blindness' which for over 18 centuries has rested upon 'Israel after the flesh,' according to divine prediction, begins to pass away in a manner that must be marvelous even to that people.--See Rom. 11:25-31." (1819-6, 7; 1819:2-1 to 8.)

4. HOW IS THE WORK PROGRESSING?--"This question is asked by many whom we meet and its answer will be appreciated by many if not by all of our readers, so we reply publicly,--The Harvest Work prospers! But we will particularize. . . ." (Bottom of page 1819 and top of page 1820.)

4. THE WALK TO EMMAUS--"Let us take to our hearts the precious lessons of this incident, that we may enjoy more and more of the blessings of communion with the Lord and with each other. If our hearts are humble, earnest and true; if our delight is in the Lord and his truth; if our actions are guided by the noble principles of truth and righteousness; and if our candid, thoughtful endeavor is alway to find the purest principles and the exact truth to the end that we may conform our lives thereto, then indeed the Lord will be pleased to dwell with us and to manifest himself to us as he does not unto the world.--John 14:21." (1823, bottom half.)

5. "Neverless , among Baptists, as well as among the organized denominations, disbelief in the inspiration of the Bible and in the very foundation of Christian doctrine--that the death of Christ at Calvary was man's ransom-price--is spreading rapidly, especially among ministers." (1824-4.)

6. "Evidently their hearts are failing them for fear as they see other quarters of the ecclesiastical heavens being shaken." (1824-5.) ". . . The assembly is learning not to put much faith in the professions of men taught in Union. And, indeed, do they not know from their own consciences that not one minister in ten believes what he professes at the time of his ordination? Evidently it will not be long before the time-amd-money-serving spirit will sweep all denominations into practical infidelity, as the Scriptures have pointed out to us." (1824-end of paragraph 6.)

7. WHOSE GLORY IS IN THEIR SHAME - article about conditions in Episcopal Methodist church. "The Calvary M.E. Church had decided that in order not to encourage the poor it would rent no sittings to servants." "At that meeting the astounding charge against the pastor, plainly stated, was that he

was bringing into the church too many of the poorer classes, and that the wealthier p eople were consequently leaving for other churches." (1825:2-7.) "The ministry of the present day, polished and cultured as it is in THE LEADING CHURCHES, IS TOO WELL BRED TO INSIST ON HOLINESS as the fathers saw that grace, but preach that broader holiness that thinketh no evil even in a man not wholly sanctified. To espouse this doctrine as it was in the old narrow way would make one not altogether agreeable in the chautauqua circles and Epworth leagues of the present." (1826:2-3 by Rev. Chas. A. Crane, Danville, Ill.) "The greater churches desire those ministers that can feed the aesthetic nature, that can parry the blows of modern skepticism and attract the intellectual and polished, while at the annual conference the emphasized thing in the report of the preacher is his missionary collection. The modern Methodist preacher is an excellent collector of money, thereby entering into the very hearts of his people as he could not by any old-fashioned exhortation or appeal." (1826:2-7 by Rev. C.A. Crane.)

1. "There we see the high priest, after he had sacrificed the bullock which represented the humanity of Christ (while he himself then represented the new creature of the divine nature), entering the most holy with the blood of the bullock and there presenting it before the mercy seat in the presence of the Shekinah glory; thus formally presenting to God the evidence of the typical sacrifice for the sins of the people and so typically completing the work of atonement toward God." (1827-4.) (Comment: This was more correctly stated later--not as "for the sins of the people," but as "for himself and his house." The Pastor saw that restitution to human perfection for any of the world had to wait until the blood of the Lord's goat (the church) was presented "for the sins of the people." The church has a part in the sin offering or offering for sin, or on account of sin.)

2. "The term 'infidel' will probably soon die out: it is being replaced rapidly by the terms, 'Higher Critic,' ' Reverend,' 'Professor,' ' Doctor of Divinity,' etc. The President of Rochester Theological Seminary (Baptist) takes his stand with the evolutionists and higher critics. Some Baptists remonstrate but are powerless. The Trustees representing the money influence, support the President." (1831-3.) "The Northwestern University of Chicago, at its recent commencement exercises, had Dr. Lyman Abbott deliver the principal address, on Evolution, in which he derided the Bible account of Adam's creation, saying, 'I would as soon have an ape for an ancestor as a mud man; and that is the choice.' He scouted the idea or a fall from purity into sin, denied redemption and declared evolution to be the real redemption. At a ministers' meeting a few wished to rebuke the president of the University for having the speaker and his subject on such an occasion, but their objections were suppressed by the majority." (1831-4) "The same unbelief or infidelity is spreading in Germany, beginning, as here, with the learned college professors, who, professing to be wise, are becoming foolish and having their foolish hearts darkened." (1831-5.)

3. "While the religious teachers of Christendom are thus blindly leading their flocks away from the Lord, we need not be surprised that, bewildered and without any divine anchorage, many are falling into various pit-falls of error--Christian Science, Theosophy, Spiritism., . . . " (1831-6, 7.)

4. "THE PEACE OF GOD" - A profound article showing the heights and depths of the Pastor's ability to express deep and beautiful truths. (1832 to 1835.)

5. "But while Mammon is the popular god that commands the worship of Christendom in general, let us not forget that there are also many other forms of covetousness less general, and beware of being overcome by them. Only God is worthy to be enthroned in our hearts; only those principles of righteous-

ness and truth so gloriously exemplified in his character are worthy to control our lives; and only those incentives which his wisdom and goodness present are worthy of our ambition and effort. And everything that is short of this partakes of the spirit of idolatry. Therefore, the beloved Apostle said: 'Little children, keep yourselves from idols.'" (1836:2-3.)

1. "One of the notable events of our day was the recent peace demonstrations on the occasion of the opening of the Baltic canal." (1838-1.) "They came: over a hundred of the most awful engines of war; and they made, as they steamed thru the canal, the most remarkable exhibition of the kind ever witnessed on earth. The cost of the vessels and their armament represented hundreds of millions of dollars; and one salute fired simultaneously by 3,500 guns consumed in an instant thousands of dollars worth of powder, and produced, as it were, a voice of mighty thunder such as never before was heard. Of course, while telling them that this was a peace-demonstration, the Empereror feasted his guests royally. He could well afford to do so, for the people would foot the bill, which in this case is stated to have been in round figures $2,000,000." (1838-2.) "As the eye of the mind beholds the pageant we inquire--Who are these Christian nations? And for what purpose have they built these floating fortresses? Are they to defend civilization and Christianity from barbarous foes seeking their destruction? No; the barbarian savages never dreamed of such death-dealing devices. . . Why then were hundreds of millions spent in building these vessels? and why are other millions spend annually in keeping them manned, armed and provisioned for war?" (1838-3.) "Ah! the only answer is that the name Christian, as applied to nations, is a mistake. . . The nations have not been converted from principles of selfishness to principles of love; and none know this better than the rulers." (1838-4.) "How much the world needs a general government, a good government, a righteous government, a paternal government, that would really 'speak peace to the nations' and bid them spend time and treasure and blood in a nobler cause than destroying one another financially and literally." (1838-5.) ". . . The nations realize faintly, even while they cry, 'Peace, peace,' that a conflict impends: and hence in the language of Scripture the weak are saying, 'I am strong.' (Joel 3:10) This is the real meaning of the naval display at Kiel. The nations desire to impress each other with their strength, hoping thus to put off the evil day of war. (1837-6.) "But the world in general is not deceived by the cries of Peace! Peace! Even tho they do not see the glorious outcome as we see it, they see the 'battle,' the 'irrepresible conflict,' and know the real meaning of the recent peace demonstration. . ." (1838:2-1.)

2. A SUBLIME DEFINITION OF CONSOLATION: "Consolation! What is it? Oh, you who have never enlisted under the banner of the cross, you who have never made an honest endeavor to withstand the powers of darkness, to fight the good fight of faith, to stem the current of your own fallen nature's tendencies, or to contend earnestly for truth and righteousness in the midst of a crooked and perverse generation, what can you know of the sweets of divine consolation? It is the balm for wounded spirits on the battle fields of time; the cooling draught for fainting souls hard pressed by the relentless foe; the soothing caress of a loving hand upon the fevered brow of a noble contender for truth and righteousness; the gentle whisper of hope and courage when the heart and flesh begin to fail--that is consolation, divine consolation, the only consolation that has any virtue of healing and refreshing in it. But it is reserved only for those noble souls who are faithfully bearing the burden and heat of the day; while those who listlessly drift with the current of the world's favor, and of the downward tendencies of the carnal nature, can never have an intimation of its sweetness." (1839-12.)

(Over)

1. A sublime explanation of what it means to "Delight thyself also in the Lord, and he shall give thee the desires of thine heart." (1840-1, 2.) "This delight in the Lord is a still more advanced step in the Christian life. It is a blessed thing to learn to trust in the Lord; but it is when continued trust and responsive providences have ripened into personal acauaintance and fellowship with God that we learn to delight in him. Yes, it is when heart answers to heart, when pleading prayer brings recognized answers of peace, when the divine care and love are specially seen in the guidance of our way: in a word, when we come to feel that the Father and the Son have so clearly manifested themselves to us that we can recognize their abiding presence with us. Ah! then it is that we begin to delight ourselves in the Lord. Then, however dark may be the way, or however heavy may be the storm that rages about us, the balm of divine consolation is always there, so that the child of God, tho often troubled on every side, is not distressed; tho perplexed, he is never in despair; tho cast down, he is not destroyed; and tho persecuted, he is never forsaken.

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

2. "There are two phases of Israel's typical character; one in connection with the tabernacle service, in which the whole camp of Israel represents the world, and in which the priesthood, Aaron and his sons, and the tabernacle service of sacrifices, etc., represent Christ and the church and the great work of atonement for the sins of the world. The other phase of its typical character is that in which the whole nation, regarded as the chosen people of God, represent God's chosen people of the Gospel age and their journey, under the divine direction and leading, from the bondage of sin into the blessed Canaan rest of justification by faith in Christ, which is also a foretaste of that still more glorious rest that remains for the people of God beyond the Jordan of death, in the heavenly Canaan, whence all the hosts of sin will have been forever expelled." (1841-6.)

3. "Young Peoples' Societies are the order of the day. . . An institution so loyal to sectarianism could not fail to be successful." (1844-1.) ". . The astute managers of Methodism soon saw that the Young People's movement had come to stay, and. . . as a result the Epworth League was organized, to handle the young folks of the M. E. church; and in an unobtrusive manner accustom them to the recognition of Episcopacy in their affairs. . .as the Episcopal system made the church of Rome powerful and great, so the same system is daily adding power and influence to the M.E. church." (1844-2,3.) "The influence was contageous. . . Their convention was held recently in Pittsburgh." (1844-4.) "Baptists too . . reports 6,559 delegates present." (1844-5.) "We cannot feel otherwise than sympathetic with their avowed objects of these societies. . . --errors do not produce the right sort of sanctification." (1844-6.) "On the whole we would feel glad to see so

(Over)

many young people even slightly interested in religious things did we not realize (1) that it is likely to attract some away from the 'deep things of God,' the truly spiritual things, and (2) that with the activity of our day these associated and well organized millions will soon or later realize their power and start crusades (political and otherwise), which will bias public opinion, influence legislation, and sooner or later, probably be used of Satan against liberty and the truth. It is safe to follow apostolic methods and recognize and belong to only ' the church of the first-born,' whose names are written in heaven and who altogether will be but a 'little flock.'" (1844-7.) "And yet, one cannot overlook the fact that among the earnest laborers in these societies are some noble men and women, upon the altars of whose hearts burns the fire of full consecration to our Lord. This encourages us, and reminds us that there are numbers yet in Babylon who should be sealed with the present truth. Let us each be fully awake to the use of our opportunities for serving that class." (1844:2-1.) "The (Evangelical) Alliance shall stand in the name of Christ on the side of practical religion, good citizenship, enforcement of law, promotion of sobriety, the prevention of cruelty, the aleviation of suffering, the correction of injustice, the rescue of the unfortunate, the reformation of the depraved, and for such kindred ends as pertain to the true social mission of the church." (1845-9.) "But the Alliance is not quite so creedless as the Banner's statement implies. It has 'Nine Articles' governing it; and all who would be associated in it must subscribe to them." (1845-12.) "Then follow the Nine Articles of Faith, some of which are excellent, of course, but being what is 'usually understood as Evangelical,' they contain three items which would debar any who had been well 'sealed in their foreheads' with the truth; viz., profession of faith in the trinity, in human immortality and in eternal torment;--quite sufficient to keep seperate the cleansed Sanctuary class." (1845:2-2.) "Quite probably there will be a change of name of the Alliance, about the time that the Church of England joins it, and give it 'life,' power, vitality (Rev. 13:15), so that thereafter federated Protestants will act with Papacy and assume a general supervision of the government and morals of the world;--to their betterment in some respects, no doubt, but to the prejudice of present truth and its servants and agencies." (1845:2-3.) "It will be noticed in the above quotion that 'practical religion, good citizenship, enforcement of law,' etc., are prominent--first in the list of objects to be attained. This means that as soon as the Alliance has its branches in good working order, it will take a hand in practical politics and make its influence felt in government circles. The disposition is to be noticed in the Christian Endeavor and other Young People's Societies: they adopted resolutions which show that they are not averse to using the influence of their members in guiding the affairs of state. No doubt the motives are excellent; but experience, as well as Scripture, teaches us that such power will be used dictatorially when once obtained. No man will be able to buy or sell (exchange) spiritual doctrines, when that power is at its zenith, except such as bear its stamp of approval or orthodox or evangelical 'marks.'--Rev. 13:16, 17." (1845:2-4.)

1. "How strangely the affairs of earth sometimes move! For instance, the governments of Europe consider Socialism their most dangerous enemy, and yet the forces of circumstances is impelling them to adopt socialistic measures. . . " (1845:2-5.) "Russia has been trying the liquor business for nearly a year in four of her provinces. . . The report of the success of the scheme in Russia. . . will doubtless lead the other nations of Europe to similarly monopolize the manufacture and sale of liquors." "While this would doubtless be the way to regulate the evil, it will present the peculiar anomaly of so called 'Christian nations' engaged in a disreputable business. . ." (1845:2-8 and 9.)

HISTORY OF HARVEST MESSAGE

11th Installment

1. "The Woschod, a St. Petersburg organ of the Russian Jews, declares that Jerusalem will soon have a Jewish university. Students of all nationalities and all creeds will be admitted, but the rules will be in accordance with the Jewish ritual. The Semitic languages and Jewish literature will find special attention. The university is to be opened in 1897 in localities rented for the purpose, but a suitable building will be erected soon after, as the funds are in readiness. What is still needed is the permission of the Turkish government, and suitable Teachers.

"This is one of the best evidences of Palestine's revival. It must, we believe, become socially elevated and quite wealthy within less than twenty years, to permit the fulfillment of Ezek. 38:8, 12, 13, before A. D. 1915." (1846:2-1 and 2.)

2. "Meawhile all the elements of strife and discord which shall eventuate in the predicted and unparalleled trouble are in active operation; and as the time approaches the distress of nations, and of individuals as well, rapidly increases. In our view of the civil, social, financial and religious situation of Christendom today, we have called attention to some of these things, and our readers, we trust, are sufficiently awake to the signs of the times to note many more." (1847:2-1.)

3. "In religion, as vital godliness has declined, the forms of godliness have multiplied, and the people mistake the show for reality. Disregarding their right and duty of private judgment, they blindly follow their blind leaders, as did their Jewish prototypes; and, like them, they are also destined ere long to stumble into the ditch together. Now, as then, the harvest message comes thru unexpected and unpretentious channels, and the masses of professed Christians, who fail to rightly estimate their personal responsibility and weakly lean upon their leaders, ignobly surrender their personal liberty and inquire, Have any of the priests or reverend doctors of divinity or theolotical professors, etc., believed on him? thinking thereby also to shirk their own personal responsibility. But their passive submission to the popular current, which is strongly set against the Lord and his truth, the active agents in which are the very priests and reverend doctors and theological professors to whom they look, all heedless of the Prophet's warning (Isa. 28:7, 8; 29:11, 12), will no more shield them from personal responsibility and from the impending trouble than did such passive submission shield the masses of fleshly Israel from the tribulation that involved them all, leaders and followers alike.

"Such being the religious condition in Christendom, it is no matter of surprise that political, social and financial conditions are influenced by it. The great increase of light on all subjects, incident to this 'day of preparation' for the great change of dispensation, has quickened thot and activity in every direction, and the listless, sleepy, pleasure-loving church, intoxicated with the spirit of the world (Isa. 28:7), has been unable to help men to realize the true import of all these things; it has failed to center attention of the people upon Christ and his coming kingdom and the signs of its approach, or to win their hearts to him and his blessed law of love and justice. Consequently strife, selfish ambition and general discontent and unrest prevail everywhere, and the dire results are felt in social, political and financial circles to such an extent that great fear of impending catastrophe is more and more taking hold upon all minds.

"How rapidly events are marching toward the predicted culmination! Let those whose anointed eyes behold with joy the providences of God in permitt-

(Over)

ing the adverse winds to rise and then controlling them so as to make them eventually work out his own good purposes, rejoice; yet rejoice with trembling, for neither have we yet reached the goal nor stood all the tests of faithfulness and endurance which must prove our worthiness to enter into the final joy of our Lord. Let us be sober, and watch unto prayer." (184 7:2-1-3)

1. Tract Society's Introductory Letters: The Pastor gave the reasons for withdrawing these letters, as some were misunderstanding them as authority to preach. He emphasized the fact that the Society was merely a business arrangement to receive funds and show how they were used. He said "Neither one man, nor many men unitedly, can either give or take away from anyone authority to preach in the name of the Lord." (Bottom of page 1847.)

2. "But what shall we do to shield the flock from some who have left the truth of which the ransom is the foundation? Well, the 'sheep' are, very properly learning to be on guard against 'wolves in sheep's clothing,' and must be all the more on guiard and receive not every spirit. They must all the more carefully watch against the wiles of the devil. Let them remember that the true spirit is:" (Comment: we will summarize the Pastor's exhortation which is so sound and scriptural and of practical value.) "(1) 'First pure, then peaceable.' And let them beware of any and all coarseness, vulgarity or other uncleanness or impurity, in word, act or personal appearance."

"(2) Let them remember that the Spirit of Christ is never without meekness and gentleness. A contentious, quarrelsome, rude, selfish spirit is a sure indication that the one possessing it is not fit to be a teacher even of 'babes in Christ.' But specially beware of some who are hypocritically smooth and meek and who engender doubts, suspicions, fears, and destroy faith and confidence with feigned love and tears. The openly contentious are far less dangerous than these wolves in sheep's clothing."

"(3) Reject instantly and have no fellowship or communion with any who either openly deny the merit of Christ's work as our ransom-price, or who do so by the sophistry of their arguments, while professing to hold to the ransom, upon which they put a false meaning, ignoring the true meaning of the word ransom, Gr. antilutron,--a corresponding price. . . . "

"(4) . . . For we are not to 'swallow' even the less important teachings of any except as we find them to be in harmony with God's Word. Unless you are absolutely sure of them, turn and look at the connections of any Scriptures quoted to prove any new point. Accept only such views of Scripture passages as agree well with the context. Many are susceptible to error thru neglect of this."

"(5) While 'preaching' os pme pf yje veru nesy ,eyjpds fpr hovomh and receiving instruction, it is only proper for such as have some natural ability in that direction. Others whould be encouraged to serve in other ways, each 'according to his several ability.' (Matt. 25:15) . . . "

"(6) Even if there be a recognized 'preacher' in the company, there should be, if possible weekly, a meeting at which all could be heard, on the lines of propositions 1, 2, 3 and 4 above;--a Bible-Study class."

"(7) There should be, if possible, one meeting per week for prayer, praise and testimony--a meeting not for doctrinal discussion but for spiritual exercise and enjoyment, and for self inspection and mutual helpfulness in holy things."

"(8) The congregations established by the apostles appear to us to have had both the Congregational and Episcopal features.

"The Congregational feature is seen in that each congregation had the control of its own affairs under the Lord, its head, to whom alone it was responsible; and each regulated its own ministry.

"The Episcopal feature is seen in the fact that it was understood and expected that the Lord, the great Shepherd of his sheep, would provide pas-

tors, teachers, etc., for the perfecting of the saints for the work of the ministry. (Eph. 4:11-13) The congregations looked for the Lord's providential leading in this matter, yet were not unmindful that there were many false teachers raised up by the adversary, and they sought to prove their teachers. . . .

"(9) Love is the only bond of perfectness--the perfect bond. Love supreme to God will mean that loyalty to his Word will outrank all other considerations; love for the brethren will mean a generous readiness to see as many as possible of each other's virtues and talents and to seek for each other's highest spiritual welfare--whatever the channel.

"(10) Avoid all 'organization'; meet as a family of God; recognize as 'brethren' all who profess forgiveness of sins thru faith in the precious blood and who show by their daily life that they are 'striving against sin'; and choose your honored servants from your midst. In choosing seek not your own will or glory, neither that of other brethren, but the will and glory of God only, remembering the foregoing considerations as you find them Scriptural.

"Should the Editor have occasion to send any special messenger to you he will probably give him his personal letter of commendation. (The giving of such letters is usual among friends whether Christian or of the world. But every child of God should feel a special responsibility as to whom he recognizes as friends or introduces to God's people as teachers.) If a brother come to you bearing such a letter signed by the Editor, you may know that he is one with whom the Editor is well acquanted, and who he believes has some special talents for serving to you the bread of life." (1848-1 to end.)

1. A Word of Caution. The Pastor warned against those who wanted the addresses of those who were Tower readers--those who did not have the qualifications of sound teachers. (1851-top.)

2. "The recent onslaught of the Chinese upon the missionaries in certain parts of China, and the general feeling against them in all parts, gives force to the remarks of Rev. E. R. Donehoo of Pittsburgh, who has for a long time been identified with Chinese missions in the United States. In an interview, published in the public press, July 29, he said--'He believes the efforts to convert Chinese from Paganism are futile; that altho Chinamen go to Sunday School and seem to take an interest in the Christain religion and even profess Christianity, yet they cling to their heathen ideas and ceremonies.' 'Mr. Donehoo is looked upon as the leader and adviser of the resident Chinese and has formed his opinion after years of experience and study.'

"If this be true, if Christianity has no influence on these people who constitute so large a proportion of earth's population, what hope has Rev. Donehoo for the conversion of the world? In what manner does he propose that every knee shall be made to bow and every tongue to confess Jesus Christ? How will he expect to see fulfilled the prayer of our Lord--'Thy kingdom come, thy will be done on earth even as it is done in heaven?'" (1851-2, 3.)

3. "Ten suicides in one day, in London, is the sad record for July 27, 1895, never before equaled. But statistics show that the number of suicides is largely on the increase.

"One lesson to us is, that notwithstanding the greater advantages and opportunities of life every way, over all past times, yet the poor human family is still and increasingly a 'groaning creation.' Their groans and pains are often directly and indirectly the result of sin reigning in them and producing discontent. Perhaps pride or ambition have utterly failed to attain foolish or sinful aims; or perhaps after attaining have failed and have wrecked the little emptiness which filled the soul." (1851-8, 9.)

4. "The revival of business will be unfavorable to some. Be on your guard; and be not overcharged with the cares of this life.

(Over)

"Some seem to forget that present prosperity is as much in line with our expectations and expositions of Scripture as were the adverse times. We have repeatedly pointed out that the 'pangs' of trouble will grow more sharply severe and more frequent until the birth of the new order of things, applying the great Apostle Paul's simile of 1 Thess. 5:3. Indeed, we expected the present interval of quiet and prosperity six months earlier than it came; and so announced in our issue of July 1, '94, p. 226, and 230. See also Jan. 1, '92 View; and Millennial Dawn, Vol. I, chap. 15."

1. Episcopalians and Saloons. "The Anglican Synod, which closed its session in Toronto, Canada, June 18, has control of certain property which it leases for the manufacture and sale of intoxicating liquors. Some objected to this being longer continued and the matter was put to a vote in which the majority decided that the practice be continued, and it is continued.

"During the discussion, as reported in the secular press, the 'Hon. S. H. Blake declared that God's church should not do the devil's business. Such a policy defeats its own objects. The church ought not to take the devil into partnership and defend liquor licenses on the miserably low ground of dollars and cents.'

"A London journal says that for eighteen years the Rev, Osbert Mordaunt, a Church of England clergyman, has been the proprietor of a 'public house' at Hampton Lucy, Warwickshire. He keeps a salaried manager to attend to the liquor business, and devotes the profits to local improvements.

"What think you is the Lord's Judgment of such business done in his name and for his glory?" (1852, top of page.)

2. How Some Do and Others May Serve. The Pastor suggested a number of avenues of service: Tract distribution--"To have free, for the asking, all the tracts you can judiciously use, is a rare privilege; and to have tracts which present the truth, is another rare privilege." You already know what opportunity for testifying to the real 'second blessing' are afforded by the various 'Prayer Meetings,' 'Class Meetings,' 'Christian Endeavor Meetings;' and how 'a word in season' and the gift of a tract or loan of a Dawn has helped many a poor sheep 'out of darkness into the marvelous light' of God's truth." To send letters to newspaper editors to refute slander against the truth. To write to good, reverent and honest people, and try to introduce The Divine Plan of the Ages. (1852, upper half of page.)

3. ". . . When it (restitution) shall have progressed considerably (possibly a centure or two later) the process will extend to the awakening of some of those 'dead' ones who had lost every spark of life. When their judgment shall have proceeded to a reasonable degree, others will be awakened, until all that are in the graves, 'the dead, small and great,' will be standing judgment before the great white throne which God has so graciously provided and promised." (1854-4.)

4. "It is not at all improbable that the killing of missionaries in China may lead to a Chinese war in which Great Britain will take a hand, and that event might be considered by Japan opportune for a resistance of Russian interference, and the result might be another war. Such conditions would bring increased prosperity to the United States and Europe for three or four years, supplying munitions of war, etc., and this would put off the financial pressure and great time of trouble a little while. Then the awakening and opening up of China would put her millions of cunning imitators into competition with the mechanics of civilized lands and ultimately make the pressure upon labor all the heavier." (1858-3.)

5 "Meantime a great reaction is taking place both in England and France, against radical socialism and in favor of conservatism, as shown by recent elections.

Not for a long time before has the majority in the English House of Commons been of the Tory party.

"But the reaction is less than it seems on its face to be; in fact, the Tory party has abandoned its old lines, and while retaining its old name it is really a 'moderate' party in every sense. And so long as financial conditions are at all bearable the majority of the people in all civilized lands prefer to have the judgment and management of affairs in the hands of the well educated and well-to-do, rather than risk the untried schemes of political novices. We may reasonable expect, therefore, that we will see comparative quiet and prosperity for the next few years, to be followed by a greater depression and a socialistic reaction." (1858-4, 5.)

1. "In the United States, as well as in great Britain, the growing tendency in religious circles is to ignore doctrines and to make morality and conservatism the tests of fellowship. In both countries there is an increasing tendency to unite for the 'purifying of politics,' on the 'liquor question,' etc. . . . (1858-6.)

2. "It is remarkable that at a time when the so-called 'higher critics' and 'advanced religious thinkers' are tearing in pieces the Scriptures and discarding the very foundation of all Christian faith, the great sin-offering given by our Redeemer for the sins of the world, we find some defeners of the Bible and the true faith where we might not have thot to look for them. The following is a portion of a letter written not long since by Rev. Morgan Dix, D. D., pastor of Trinity Church, New York, to Rev. C Gauss of the Prot. Epis. Theol. Seminary near Alexandria, Va., and published by the latter's consent in the N. Y. Tribune, as follows:--. . . . . (1858:2-2, 3.)

3. "The effort to capture Great Britain for Rome is meeting with considerable opposition. Writing against the union of the church of England with the church of Rome the Dean of Canterbury says:

"'Great as is the evil of division, let us be sure that it is incomparably less than that of such a spurious, hollow, artificial unity as is held out by the See of Rome, unity purchased by the subjection of reason and conscience to the arbitrary decrees of a self-styled infallible human authority.'

"With a view to extending the Catholic movement in England the Pope has just canonized as saints the following Englishmen, Hugo Farrington, Richard Whiting, John Beck and Adrian Foresque, martyrs." (1858:2-7; 1859-1, 2.)

4. "The eight thousand members of the St. Adelbert Roman Catholic church of Buffalo, N. Y., who have rebelled against the arbitrary rules of the bishop, have decided to secede and organize as an Independent Catholic Church. We learn that these are in sympathy, at least in harmony, with the Polish seceders at Cleveland, mentioned some time since." (1859-3.)

5. "A Madrid cablegram of Aug. 18 tells that as the Spanish troops were embarking for the reinforcement of the army in Cuba, the Archbishop declared that the Pope like a new Moses had raised his hands toward heaven and was praying that the Angel of Victory might accompany the Spanish army.

"We are well aware that the Pope's prayers are usually with the oppressors in every clime; but in the days of Pope Leo IX, it became proverbial that the people and ships which he blessed usually met with disaster.

"Ah, how much the world needs the real Pope, the real Anointed One, our Lord Jesus, with the true church, the royal priesthood, to take control of the world as the promised priest after the order of Melchizedek--a priest upon his throne. 'Thy kingdom come! Thy will be done on earth as in heaven.'" (1859:2-1 to 3.)

(Over)

1. "The Lord loves positivenwss with harmlessness, and of us it should be true, as it is prophetically written of our Lord and the true members of his body in Psalm 139:16-24." (186:2-1.)

2. "Failing to receive from the present Czar assurances of a more liberal government than his father's, the Nihilists of Russia are conspiring and threatening his life. Bombs, arms, revolutionary literature and nine hundred conspirators have receintly been seized at Moscow." (1863-2.)

3. "The war between the German Socialists and the German Emperor progresses. The latter has taken to flattering the army, and recently, at the celebration of the 25th anniversary of the victory of Sedan, speaking to his Guard at the close of the review of 30,000 troops he said: 'May the whole people find in themselves strength to repel these monstrous attacks. If they do not I now call upon you to resist the treasonable band, and to urge a war which will free us from such elements.' A Berlin correspondent telegraphs,--'Never before has he (the Emperor) so energetically and plainly appealed to the army as the final arbiter in the struggle against Social Democrary.'

"Two days later the editor of 'Vorwarts' was arrested and two editions of his hournal seized, for articles criticizing the national war policy, considered uncomplimentary to the Emperor. The real secret is that the Social Democrats are increasing, and polled 1,500,000 votes at the last election.

"These things show that while the movement toward political liberty has been rather quiet for some time, it has not died. It will be on hand to fulfill the predictions of Scripture in due time. It cannot overwhelm the mountains (governments), and sweep them into the sea (anarchy) (Psa. 46), until first the servants of God are 'sealed in their foreheads.'"

4. "The Benedictine monks of St. Vincent (Beattu, Pa.) have long made a beer almost as celebrated as that made by the monks near Ligonier, Pa. Roman Catholic temp erance workers are endeavoring to have Satolli rebuke and close both distilleries.

"Thru the 'Wine and Spirit Gazette' we learn that a London wine firm is advertising by circular to give a 'guaranteed summary' of their 'most important customers.' These are classified as follows: Titled Gentlemen, 358; Judges of the courts, 9; Army and Navy officers, 708; Bishops, 9; Archdeacons, 16; Other clergymen, 2,203; Medical doctors, 1522; Baronets, knights, M. P's, etc, 2,600; Attorneys, merchants, etc., 4,250. Think of it! All these the customers of one firm!

"The oldest Presbyterian church in Pittsburg has, for about 35 years to our knowledge, and probably longer, rented property for the wholesale, and latterly for the retail, liquor business. The revenue of course has been a snug sum; and now it is proposed to demolish the present structure and to erect a very find Office Building, in which all the Presbyterian Missions and other Boards and Societies can be housed, with rooms to let to others--none of which, we hope, will be rented for the liquor traffic.

"We rejoice that the evidences are that the anti-alcoholic sentiment is spreading, tho slowly, so far as professing Christians are concerned; but we have no hope that anything short of 'Thy Kingdom come' will release the race from this great slave-holder and tyrant, Alcohol." (1863-6 to 9.)

5. "The Governor of California recently decided in reference to the 'Boy's Brigade,' that neither it nor any other organization could be allowed to drill and carry weapons, unless first they had sworn allegiance to the State,-that they would never bear arms against the State, and that they would bear arms and do duty for the State, the same as the regular National Guard. Thus the church and state are being drawn together by well-intentioned but deluded leaders. The Governor properly looked out for the welfare of his charge, and other Governors of other states will probably take similar action in time.

"What a great mistake it is to attempt to mix the good fight against sin, inculcated by the Prince of Peace, the Chief Captain of all the soldiers of the cross, with any other soldiers and any other methods or warfare. The Salvation Army was the first innovation on this line, and is the least objectionable; but doubtless it has opened the door to the Boys' Brigade, and the results are not yet. The tendency is always downward, however noble the original intention. The simplicity of the gospel of Christ should never be lost sight of." (1863:2-3, 4.)

1. "Free Masonry was an attempt at a religious military movement. . . Yet according to the course of this world there are few organizations that can boast as many noble men as the Sir Knights and concerning them one of their number, a chaplain, preaching, said: 'All these men have vowed by heart and hand to uphold Christ and Christianity. Remember also that these are only a vanguard of the mighty army that, when Christianity or education need assistance, are bound to protect them.'

"As God sometimes uses the wrath of man to praise him, so he has used human antagonisms and superstitions to keep the world in general equilibrium during the period in which he is selecting, polishing and testing his 'little flock' for his kingdom. When it is complete and exalted to power, the scene will change radically. Truth will then be mighty, and error shall no longer prevail. The world knew not our Captain, and likewise knows not his real 'soldiers of the cross.' 'As he is, so are we in this world.'--1 John 4:17." (1863:2-last paragraphs.)

2. "The Christian Endeavorers are showing more and more of a disposition to take a hand in politics and reform. . . The Canadian branch recently 'Resolved' that, 'Christ will never be King of this world till he is King of politics.'. . . " (1864:2-3.)

3. "Beware of all who make a great palaver about love! for Satan often uses it as the garment of light to cover bad conduct or bad doctrine--whose real lovelessness he would thus screen from criticism." (1864-4.)

4. "(2) Beware of 'orginization,' It is wholly unnecessary. The Bible rules will be the only rules you will need. Do not seek to bind others' consciences, and do not permit others to bind yours. Believe and obey so far as you can understand God's Word today, and so continue growing in grace and knowledge and love day by day." (1866, bottom par. of col. 1.)

5. "(5) Thus seen, a knowledge of doctrines is not our ultimate object in meeting but the building up of characters, which, as attempted copies of the character of God's dear Son, will be accepted in the Beloved! But God declares that knowledge of the doctrines which he has revealed in his Word will be of great value to us in our endeavors to grow in his grace." (1866:2-8.)

6. "But how shall we understand the Bible? For centuries good men as well as bad men have searched its pages. The former have found therein blessings, it is true, but so far as doctrines are concerned only confusion; satisfactory plan, order, justice and wisdom none have ever found there in all that time. The due time for the mystery of God's plan to be finished had not yet come; and it was 'sealed up,' 'hidden,' until that due time. . . To us it is given to know the mysteries of the kingdom of God, which many prophets and many righteous persons of the past were not privileged to see. Thank God for the light of present truth! Now we can see a plan of God--a plan which covers every detail of history past, and of revelation future; a plan that is complete--lacking and disjointed at no part; a plan that is in strictest conformity with divine justice, wisdom, power and love, and with every text of the divine word; and which thus proves itself to be not only a reasonable

plan, but the plan of God, in comparison with which all other theories and plans are defective and evidently erroneous, out of harmony with the divine attributes and with the divine Word.

"Those who have come to an understanding of the plan of the ages recognize it as of divine and not of human origination. It is the key to the mysteries of God which God himself has provided, and for which we all unite in rendering to him all praise. Its light is that of the millennial dawn, bringing with it peace and joy to thousands. . . . God, still our teacher, uses as heretofore instrumentalities, and has provided for his people's instruction and use the orderly presentations of Millennial Dawn to point out to them his plan of the ages, and the duties and privileges of this 'harvest' time: because the 'due time' has come for 'the mystery' to be finished. . .

"And should any be disposed to worship the humble human instrumentality chosen of God as the channel for this blessing of present truth, we say to such: 'See thou do it not; for I am thy fellow servant (not thy Lord), and (fellow servant) of thy brethren the prophets (all true teachers or mouthpieces of God): . . Worship God.' (Rev. 22:9) The water of life and the giver of it, and not the earthen vessel thru which it is sent,are to be reverenced. The earthen vessels have naught whereof to glory. What have we ourselves that we did not first receive of the Lord?--1 Cor. 4:6, 7. (Comment: what a marvelous spirit! The Lord knew what he was doing when he selected the Pastor as "that wise and faithful servant.") (1867-5 to 7.)

". . . But alas! some seem to feel that this is Brother Russell's plan, and that they should originate their own. But this is a great mistake. It is not our plan, but God's. If not God's plan, it is of no value. . . . " (1867:2-1.)

"Some, alas! when their eyes are opened to see God's loving plan of the ages, while surprised, and thankful to God for the present truth, neglect to do more than hastily taste of it; and then they hasten on, as they say, to 'hunt for more.' . . . . We certainly have no right to ask for more or other blessings, until we have feasted to the full on what has been set before us. . . . " (1867:2-3. The next paragraphs are excellent.)

"In the study of the Word of God in the light of the Dawn, let each one make use of concordances and marginal references and various translations of the Scriptures as he may have opportunity; remembering that nothing is to be accepted as truth which does not harmonize with the letter and spirit of God's Word. It is the Word of God that is to be eaten; the Dawns and Towers are divinely provided helps for the cutting of the food into eatable portions --enabling us to 'rightly divide the Word of truth,' and thus facilitating the eating of it." (1868-1)

1. "So let our hearts rejoice and our tongues be glad; and let the blessed secret be known among the saints, that the Lord is now present, and that we are living in the days of the Son of man; and let our joyful hearts and voices bid him a royal welcome; for indeed he hath put a new song into our mouths." (1869-last par.)

2. "The only Christian freemen are those who are no longer babes tossed about by every wind of doctrine, but who feeding first as babes upon the sincere milk of God's Word have had their senses exercised and have become strong freemen in Christ--free from the world and its spirit, and free from self; reckonedly dead to all such influences, and alive to God and his will and in bondage only to God's will thru him who bought them with his precious blood." (1870-1, 2.)

3. "This movement is quite significant in connection with the Protestant confederacy which the Scriptures clearly indicate will take place. (See our issue for Dec. 1881--now out of print.) It will make ready for the 'Image' to 'speak' promptly as soon as it receives 'life' of Apostolic succession

and supposed authority. Rev. 13:15." (1870-6.)

1. "Professor Treitschke, lecturing recently before the Berlin University, said:
'Reverence, called by Goethe the ultimate object of all moral education, is vanishing most alarmingly in the new generation. They respect nothing, neither God, nor the barriers which nature has set up between the sexes, nor patriotism, which by them is made to give way to the mercenary desires of a race bent on enjoyment only. Education, extended to all, becomes more and more shallow. The deep thot of the ancients is despised, and only that which serves the purposes of the near future finds favor. Every one talks about everything, guided by the newspapers and encyclopedias, consequently the creative power of intellect becomes rare. Science, once tempted to be too profound, now loses itself in platitudes; only a few noble giants of original thot continue to stand out among the underwood of mere gatherers of notes. Taste has degenerated, the love of truth has given way to a morbid love of actualities. Hence a wax figure often gains more applause than a work of art. The people lead an empty life, which they seek to fill out by killing time in giving undue attention to sport and betting. When we think of the manner in which the heroes of public games and of the circus are overrated, we are filled with loathing.'

"Thus we see that the trend is the same in the monarchies of Europe as in this Republic. By inspiration the great Apostle Paul gave a still clearer and truer picture of nominal Christendom, saying:--

"'In the last days perilous times shall come. For men shall be lovers of their own selves (selfish), covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof: <u>from such turn away</u>.'--2 Tim. 3:1-5."

2. "'A curious mode of worship was introduced by the Salvation Army at Detroit recently. A lecture was delivered by two 'captains,' on the analysis and dissection of the devil's body, the parts being pride, whiskey, etc., immediately after which the lights were suddenly extinguished, and the form of his Satanic Majesty was brought out, made of paper, and colored to suggest the analytic description. Red lights were thrown upon the stage to represent the fire of hell, and horns, hoofs and tail were teerible in appearance. A red bonnet decorated with roses represented pride, while cards and liquor indicated ruin and destruction. The effigy was then set on fire, amid shrieks and yells which reminded the beholders of Milton's Pandemonium.'"

"Alas! how many of the 'babes in Christ' are ignorant of Satan's devices; and do not see that the great Adversary might even help along such a sham battle against himself, if thereby he could fasten the more firmly upon the consciences of the people the errors (doctrines of devils) which are keeping them from real love and worship toward God. The Lord's prescription for holiness--'Sanctify them thru thy truth, thy Word is truth'--is far better, more successful, than this and all other unscriptural methods, This is the Chinese method of serving God by using fireworks to scare off the devil. But Satan is too subtle to be thus dealt with." (1870:2-3, 4.)

3. "At the Presbyterian Ministers' Association meeting, in Philadelphia, Sept. 16, it was decided not to permit the discussion of the question: 'Is the Presbyterian church firmly established in the Confession of Faith, and, if not whither is she drifting?' They all know that she is not firmly established upon it, and that she is drifting into four factions--(1) The 'higher criticism' or infidelity party; (2) the form-of-godliness-social-club-no-doctrine party; (3) the well-intentioned-but-superstitious party, ever

learning but never able to come to a knowledge of the truth, because they are looking backward to the dim lights of human tradition; (4) the children of light and of the day, who, looking in the direction of the sun of righteousness, are beginning to get rays of the Millennial dawning; and who are compelled to 'come out of her' because with present light, they can no longer stay where their presence means the misrepresentation of God's Word and character as well as their own stultification. The ministers, therefore, very wisely, concluded that they needed no information on the subject; and that the opening of their mouths on the subject would hasten the dissolution already in progress. But the sooner it comes the better for the fourth class mentioned." (1878:2-2.)

1. "A brother not very long in the truth sends us a little tract bearing the title, 'The Red Heifer Type of Sanctification, by J.H.G.,' and inquires what we think of it.

"We reply: The application is quite incorrect; but the tract itself is not likely either to benefit or injure any one. The danger of injury would chiefly be that as an entering wedge it might lead to more serious errors; and in a general way of course even the most insignificant error may hide some truth and thus prove an open switch for Satan to use in side-tracking us, should our hearts ever get out of harmony with the Lord and his plan." (1871-9, 10.) (Comment: Here is one of the keys to falling away: "should our hearts ever get out of harmony with the Lord and his plan--the heart condition is the important thing to watch constantly.)

2. "The writer of the little tract falls into the very common mistake of failing to note that the Jewish code respecting sacrifices divided them (1) into sacrifices for two distinct classes,--the Levites (the high priest's household), and all Israel (the general congregation excepting the Levites); and (2) into sacrifices of two distinct times; viz., those of the Day of Atonement, and those of the year following the Day of Atonement. This is the key to the understanding of the types of Leviticus, and without it no one can obtain clear or consistent views." (1871-11.)

3. CLIPPINGS HIGHLY APPRECIATED. "We renew our thanks to the dear friends who send us news clippings from all over the world. We have but little time for general reading, yet feel the necessity of being thoroughly informed. Of course but few of the items are even referred to in the Tower; but many others, nevertheless, are very useful and highly appreciated. We much prefer clippings to whole papers; but please give name and date of paper from which clipped." (1871-6.) (Comment: Brother Russell kept himself well informed--his temperament and position demanded this.)

4. CIVILIZATION - Some very interesting paragraphs starting on page 1876, col. 2, last paragraph and ending on page 1877, col. 2, par. 7.)

5. LETTERS OF WITHDRAWAL FROM BABYLON - Their usefulness explained. (1883, top.)

6. "We called attention recently to the fact that Methodism is being considerably shaken internally. The people, or, as they term them, the 'laity,' are getting awake to the fact that they are being ruled by a clerical oligarchy, whose wire-pulling for place and power and title among themselves much resembles the methods of political parties; while the people, the church en masse, have almost no voice in the councils of the church, but all the expenses to bear.

"The following extracts are from a prominent article which appeared recently in the Chicago Chronicle, and which has excited considerable comment. It is headed--'METHODISM AND REFORM'

"'The old polity that was established in the time of Asbury, and that

has been trimmed a little here and there by the general conferences, is as ungainly as a seventeenth century dress. Reform is abroad in the air. . .

"'The laymen are evidently waking up to the fact that as they are payers they ought to have more voice in the matter of church government.

"'At present their voice, what they have, is so limited that a consciousness of it produces nausea and disgust. . . .

"'It is hard to yield power once possessed. The bishops do not claim unlimited power, but it amounts to the same thing, and is so exercised as to bring about the results obtained. . .

"'. . . The laymen demand a free, untrammeled use of speech and action. Another step and we elect our pastors. . . .

"' . . . The greatest church in Protestantism has arisen, and will put on her beautiful garments. It looks revolutionary, but reform is always that.

"'A good shaking up is necessary and it is coming. We are now weak, where tomorrow we will be strong. Let us pray for the day when we get down to a basis we can commend to the people--our church free from the shackles of an imperial ecclesiasticism.'"

(Our Pastor makes comments.)

"The church of Christ has probably suffered more from pride and ambition for leadership than from any other one cause. . . . .

"The highest position in Christ's church was to be 'servant,' and he declared himself the chief servant or minister of the church. . . . The division of the church in the dark ages into 'clergy' and 'laity' came not from the Lord and the Apostles, but from ambition, fostered by the great enemy, Satan.

"We trust that the brethren and sisters who rejoice in the present truth will be on guard against conditions which have done so much in the past to injure the Lord's cause, . . .

"We urge upon all the brethren, in every place, possessed of zeal and qualifications for the service of God's flock, that they carefully avoid trenching upon the liberties wherewith the Lord has made free his people. . . . . Protect the liberties of the flock, because they are not yours but the liberties of Christ's cause. 'One is your Master, even Christ, and all ye are brethren.'"

1. "Recently, by various circumstances among the companies of the saints, our attention has been drawn to the subject of <u>order</u> in the church. As the number of those separated from 'Babylon' by the sickle of harvest truth increase, and in small or larger groups assemple themselves together as the Lord directed (Heb. 10:25), we find new difficulties and see new dangers arising, particularly on account of the great activity of our ever-vigilant adversary. These have led us again to a very careful consideration of the subject in the light of the Scriptures." (Then followed the very long article entitled DECENTLY AND IN ORDER.) (1889-9)

2. ". . . If but little wheat can be garndred, abundant <u>testimony to the truth</u> can at least be borne. This gospel of the kingdom is to be preached '<u>for a witness</u>' as well as for the gathering out of 'a people for his name. . . ." (1891-2.) "But in order to be sure that we have the mind of the Lord we should make sure that we recognize in the vote only such as profess to be justified thru faith in the vicarious (substitutionary) sacrifice of Christ, and to be fully consecrated to him. It might be well, therefore, to identify this class before the vote is taken, either by asking such to raise their hands or to occupy seats in another part of the room. This would help some too, by keeping prominently before the minds of all that faith and consecration without which none can hope to be of the church triumphant; and the witnessing of their good confession always brings a blessing to the consecrated." (1891-4, last few lines.)

1. "Had we been guided by a mere blind antogonism to the various sects, we might have gone to the extreme of discarding some old and valuable truths which the nominal systems still hold in a way, tho now with less and less tenacity." (1893-3.) (Comment: the Pastor recognized and accepted truth no matter where it was or who had it. He was not a prejudiced character.)

2. "But how great the contrast between this and an earthly church, organized according to various human traditions! with a self-constituted 'clergy' who lord it over the 'laity' and divide amongst themselves the spoils taken from the laity--the filthy lucre, honors, reverence, titles, etc.--from those of the claimed infallible pope down to the 'inferior orders of ministers;' only exceptional ones being ministers indeed (servants of God's flock); the majority lording it over God's heritage to the extent that their flocks will permit. Read carefully Jer. 23:1-4; Ezek. 34:1-16." (1895 last par.) "The bond of love in the heavenly church is, in the earthly organization, replaced by a selfish bond of sectarian pride and a fear that to die outside an earthly church would incur eternal woe. For the simple but forcible confession of faith in the heavenly church, they substitute elaborate schism-making confessions and tests. Verily the strength of the earthly churches is in their carnality, and their 'laity's' ignorance of the Lord's Word and their individual liberties. The individual faith, judgment, and liberty of their members are surrendered to the congregation when they bind themselves with sectarian names, obligations and confessions of faith; and the faith, judgment and liberties of the congregation are in turn surrendered to ruling Presbyteries and Conferences, or to an earthly pope. In the heavenly organization anyone may advise and point out the Word of the Lord; but none can do more without violating the rules and risking his own excommunication by the great and infallible Head of this church." (1896-1.) "The individual liberty of each member of the heavenly church toward each other member, and the complete subserviency of each to the Lord only are characteristics of the Lord's organization which contrast sharply with those of human organizations." (1896:2-1.)

3. "(6) Possibly the Apostle Paul, one of the under priests of 'the royal priesthood,' was typified by Eleazer; for he it is that by his testimony in Heb. XI, points out the harmony of their faith and sufferings (burning) with ours, and casts into it the hyssop, scarlet and cedar, by assuring us that they were purged, that Christ's blood made them acceptable and that they are sharers of the gift of everlasting life, altho 'they without us should not be made perfect.'--Heb. 11:40." (1897:2-1.)

4. "The Episcopal Convention has closed its session without electing one of its Bishops a 'Primus' or chief; so that question lies over for three years more." "The tendency, however, among the 'clergy' of all denominations, is toward the episcopal form of church government, and away from the congregational form. And each step in this direction is favorable to the fideration of all with the Episcopal church." (1897-5, 6.) "The Luterans are moving for at least one bishop, believing that in this form of government lies much of the success of the Episcopalians, Methodist-E;iscopals and Roman Catholics. . . . (1897-8.) "'Rev. Dr. John Kohler said the church wanted a historical succession. . . . " (1897-9.) "The Baptists are gravitating more and more toward denominational organization; and, failing to see the Lord's method for supervising the church, they also are moving toward a hierarchy with bishops. . ." (1897-10.) ". . . Now is the time to let these Young people have the truth before they fall into the traps of Theosophy, Christian Science, Spiritism, no-ransom Evolutionism, the infidelity of Higher Crtiicism and Good Citizenship Moralism." (1897:2-4.) "How strange that those various preachers and their intelligent congregations should consider that they preach and hear 'the Gospel of the Son of God.' Ah! they think that the old, old story is

worn out and has lost its charm; they consider the crowds and the applause of men and the big salaries,--and these they must have." (1898-3.) "The trouble is that in both the pulpits and pews the 'tares' outnumber the 'wheat' The preponderating 'tare' element needs constantly to be rubbing up the outside, because inwardly they are full of the spirit of the world--pride, ambition, selfishness, envy. 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.'--Rev. 18:4." (1893-4.)

1. "The boom may last a year or two, but it must sooner or later collapse in a panic. The fluctuations in the value of these shares in one day recently was $500,000,000. When the crash comes and these investors lose all, it will tend to make them the 'middle class,' sour, gloomy and dejected; and thus it will push many of them into the ranks of the socialistic and anarchistic, hopeless 'lower classes.' Thus we see another factor preparing for the bringing forward of the great crash of the 'time of trouble.'" (1893:2-1.) "Yes we are in 'the time of Jacob's trouble;' and we shall not be surprised if bitterness against the race shall reach such intensity as to expel them from Austria, Germany, France, Spain and Portugal--possibly from England. The Lord has promised to gather the 'remnants of Israel' that they shall come back to their own land 'with weeping and with supplication, --Jer. 31:8-10." (1898:2-4.)

2. "But now the end, the harvest of the age, has come, the richest season of all the year, when the buds of prophecy and promise have developed and are now bringing forth their golden fruit, and the table of the Lord fairly groans under its bounty. And not only so, but the Lord of the harvest himself, bring now present, according to his promise, comes forth and serves his people (Luke 12:37). Here, as never in all the past, the richness and fatness of the purposes, and promises of God are made manifest in all their completeness. Here is a systematic theology such as the church has never before known--the plan of salvation set before us in such order and beauty that it surpasses our brightest hopes; a plan consistent and harmonious in every part and wrought out silently and grandly through all the ages past on principles of the most profound moral philosophy, and with a precision and exactness of time and order that are suggestive of the mathematical precision of the great Designer, Executor and Revealer. So glorious is it in its completeness, its symmetry and beauty, that the satisfied soul perceives that no addition could be made to it without marring its excellence, and joyfully exclaims: 'It is the Lord's doing and the Lord's revealing, and it is marvelous in our eyes;' and 'What more can he say than to us he hath said' of his wisdom and love and grace? Tho the Lord makes use of human agency to portray and proclaim the riches of his grace and his loving kindness to the sons and heirs of God, and tho he permits all at the table to be co-workers together with himself in serving one another at the feast, to God belongs all the glory of both plan and execution; and to our Lord and Head belongs the praise of this service of the revealing, and of the anointing of our hearts to receive it, and our eyes to behold it, and our ears to hear it, and our tongues to declare it. Glory to God in the highest, and unto the Lamb forever and ever! Let the whole earth be filled with his glory." (1899-5.)

3. "While the Lord's table is thus richly spread with a satisfying portion for all who hunger and thirst after righteousness and after the knowledge of God whom to know is life and peace, there are many other tables spread to which the people of God are invited. Papacy has its table upon which, with some fragments of truth, are found in abundant supply the abominable doctrines of the mass, of eternal torment and purgatory, and the idolatry of Mary and the presumed saints, and auricular confession, and implicit obedience to schemin

(Over)

priests, etc., etc. Protestants also have their several tables, upon which may be found some truth, such as the redemption thru the precious blood of Christ, baptism, faith in God and in his inspired Word, etc.; but oh! what fragments of truth they have all befouled; for, says the Prophet (Isa. 28:8, and his words are true), 'All (their) tables are full of vomit and filthiness, so that there is no place clean.' They are full of rejected matter--old errors swallowed in the past with thoughtless complacency. But the shakings (Heb. 12:26, 27) of these judgment times are making the people sick, so that they cannot retain those horrid doctrines of eternal torment, the predestination to eternal woe of the great majority of mankind before they were born, etc., etc. And yet, lacking the moral courage openly to disown and abandon them, their tables are therefore polluted with the sickening rejected matter: their tables are all unclean." (1899:2-1.) "Before the 'shakings' of this present time produced the nausea that befouled those tables, many of the Lord's dear people were permitted to sit there and select the good food and to antidote the poison of the errors with larger draughts of the water of life from the fountain of God's Word. But now, harvest having come, and the separating work being due (Matt. 13:30), all the true people of God are called away from those tables to the bountiful harvest table where the Lord himself is now serving. In obeying the voice of the Lord and abandoning the unclean tables many enemies are made, but blessed are those who have the hearing of faith and obey the call to the Lord's table. It was of this the Psalmist sung, saying: 'Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil: my cup (of blessing) runneth over.'" (1899:2-2) "But there are other tables besides the unclean tables of Babylon. There are tables of devils: tables laden with all manner of subtle and ingenious evil doctrines, bringing in 'damnable heresies, even denying the Lord that bought them,' wresting the Scriptures, perverting them, undermining their teaching, and substituting human philosophies. Of these are such tables as the Papacy--that 'masterpiece of Satanic ingenuity,' Theosophy, Spiritism, Christian Science (false socalled), Evolution, and all the various phases of human philosophy which ignore the doctrine of redemption thru our Lord's vicarious sacrifice, and aim to teach men how to climb up to eternal life by some other way. These all are tables of devils, against which the Apostle warns us, saying, Ye cannot partake of the Lord's table and the table of devils." (1899:2-3.)

1. A sister was used to lead a Dawn study--first letter on page 1902: "We have been longing for a Sunday afternoon meeting, and have prayed for a brother in our midst to be touched with the spirit of truth to take the care of such a meeting. At one time it looked as tho our requests were to be granted, but every hope of a present answer was taken away, as we found unwillingness or faintheartedness among all the good men we thot interested. So the meeting must be abandoned or I must take the forward step, which, in the strength of the Lord, I did, and announced a series of Bible studies on the Plan of the Ages, with chart illustrations. Last Sunday we began with but ten present; nevertheless the Lord was present to fill all the vacancies, and we spent a blessed time. All expressed themselves as greatly interested and enlightened, and purposing to attend regularly and to bring others. It was all the Lord's doings. . . . F. G. Burroughs."

2. We were pleased to note the reverent interest of so many of our fellow citizens, and are more than ever convinced that there are thousands of true 'sheep' in Babylon whose eyes and ears will yet open to the good tidings of great joy for 'all people.' After the various sessions several of our brethren were active in distributing OLD THEOLOGY TRACTS--' Bringing Back the King,' and 'DO YOU KNOW?' which were well received, some inquiring for more for their friends. One or two of the speakers made some caustic references to the OLD THEOLOGY TRACTS and to MILLENNIAL DAWN, but this we feel sure was

only because their eyes are only partially open to the truth. In most of them we feel that we could discern a large measure of the Master's spirit, by which together with their faith in the Redeemer we recognize them as brethren in Christ, even tho they cannot yet venture to bear the reproaches of the whole truth." (1903, last paragraph, column 1.)

1. "We believe that good will result from the Conference. Already many are inquiring for more light, and we are giving it to them as best we are able. We fear that some of the dear friends in their zeal for the truth offend and separate many who need our help and whom we desire to assist. The Bible expresses some hidden truths in very forceful language--'mother of harlots,' etc.,--but it is our judgment of the Lord's will that, while we are not to shun to declare the whole counsel of God, we should do so as wisely and lovingly as possible, and instead of adding repulsive vehemence, to such strong passages of the Lord's Word, as would make our hearers misjudge our motives, we should 'speak the truth in love'--explaining such passages in their kindest rather than in their severest light, showing that not persons but systems are referred to. We urge that all remember to copy our Lord, of whom it was written, 'Grace is poured into thy lips.' 'His mouth is most sweet.' Let all the cutting be done by 'the sword of the spirit,' the Word of God." (1903:2-4.)

2. ". . . Nor do we forget to reckon amongst these helpers those whose opportunities for service are few, whose efforts are necessarily confined to the building up of their own characters, and the few with whom they are associated, and who often cheer and encourage us with kind words of love, sympathy and fellowship, assuring us as some do, that no day ever passes without their mention of us before the throne of grace. Yes, these too, in thus 'holding up our hands' do service that is appreciated both by the Lord and us." (1904-7.)

3. ". . . a considerable increase in the Watch Tower subscription list (the surest index of the number <u>deeply</u> interested). . . " (1904:2, last par.)

4. ". . . But in still another way we are enabled to know of your welfare; viz., by your letters. Thru these we learn of your hopes and fears, your difficulties and perplexities, your successes and discouragements as individuals and as companies. Thru these letters we know that many of late have been passing thru severe trials and testings which we trust will all work for their good--purifying them as gold is refined, by the elimination of its dross. 'Pray one for another,' and 'Brethren, pray for us.'" (1905-1.)

5. "This pastoral work extends all over the world; for the 'harvest' work extends now to every land. The same mail which brings many queries on many subjects, and requests for remembrance in prayer, and kind expressions, or occasional fault-findings, from all parts of our land and Great Britain, sometimes brings also an inquiry from individuals or groups of the interested in Africa, or India, or Australia, or South America, or the West Indies, asking for advice from God's Word concerning the ways of life. Some of these require no reply; or only a reference to a back number of the TOWER or to the DAWN, while others require replies at considerable length. But all that we can do is gladly done, for the Lord and his people. It will perhaps, surprise some to hearn that we received about 20,000 letters during the past year, 12,939 of which were answered." (1905-2.) "In the handling of this correspondence, and in other departments of the work, we are blessed by the Lord in having assistants whose hearts and hands join with ours in this blessed service to the King, his people and his truth. All are actuated by the Spirit of the Master, so that they do not count their lives (time, talent, strength) precious unto themselves, that they may be spent 'in the service

of the King.'" (1905-3.)

**********END OF REPRINT TWO**********

START OF REPRINT THREE

1. "Let us dear brothers and sisters, by the Lord's help, take a fresh hold of this work. The people never needed the truth more! It ia the only thing that will keep them from infidelity! People never were more ready to receive the truth! They realize that some great changes are at hand, and many want to understand them. 'When the judgments of the Lord are abroad in the land, the inhabitants of the world will learn righteousness (truth--justice).' If we are anxious to serve, the Lord will give us an opportunity. Here it is." (1910, last par.)

2. "Praise from thankful hearts, to the great Giver of all good, should be the uppermost sentiment with all the children of the great King at the dawn of the New Year 1896. Our praise should be for mercies past, and no less for the exceeding great and precious promises which stretch out before all who in deed and in truth are under the protection of the precious blood and consecrated fully to the will of God. 'Give me a thankful heart, Like, Lord, to thine!'" (1911-1) ". . . Let us be thankful, too, that as the darkness settles down upon the world, 'ye brethren are not in darkness;' and that, being enlightened, the very things which cause the hearts of the world to fail with fear, and for looking forward to those things coming upon the earth, are to us evidences that our deliverance draweth nigh; causing us to lift up our heads with hope, and our hearts with rejoicing." (1911-3.) "But inwardly what do we see?--We see (1) a few in every congregation who are perplexed, --who know not whether to think that the outward prosperity is genuine or artificial, who know not whether to condemn the majority for having lost the spirit and power of full consecration, or whether they should accept the verdict of the majority that they are 'old fogy,' and the old sermons, old hymns, and old reverence for God and his Word and consecration of heart and life merely old-time nonsense. They hunger and thirst after righteousness sometimes, and try to satisfy their longings by listening to sermons which know nothing of either the cross or the crown, being prepared for the unregenerate 'tares' who have no appreciation of those things." (1911:2-1.) "Among her learned men in seminaries and pulpits the doctrine of Evolution has supplanted the Bible doctrine of the fall, the ransom and coming restitution. And her great men, with very few exceptions, vie with each other in destroying the faith which once they preached,--in discrediting the inspiration and truthfulness of the Bible, under the name of 'higher criticism.' This flood of infidelity has not yet reached the masses: when it does Psalm 91:7 will have its fulfillment;--thousands will fall from the faith now held by them credulously, but not understood, into mere social moralism, denying the fall and consequently the redemption from its condemnation, and all necessity for an imputed righteousness of Christ. This is the position of the leaders now, and both reason and Scripture indicate that 'many will follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of.' The few years ahead are important ones, and demand the energy of all who are awake to the truth, to extend the helping hand before the falling away becomes general." (1911:2-2.) "The outlook amongst the nations is unrest--'fear of those things coming upon the earth.' never were they so well prepared for strife, yet never did they so much dread it, and with good cause." (1911:2-3.)

Unbelief is blind.--Milton. It is no advantage to be near the light if the eyes are closed.--St. Augustine. A refusal to believe that God loves us is the unbelief which destroys the soul.--E. N. Kirk.

HISTORY OF THE HARVEST MESSAGE

12th Installment

1. The Far Eastern question, in which all the great nations of the world are interested, as well as China, Japan and Russia, is still unsettled, it is merely eclipsed for the time by the Turkish or Eastern-European question. Turkey has long been known as "the sick man" amongst the nations; and the Great Powers of Europe, all anxious to get hold of his possessions, fear each other. Constantinople has one of the choicest harbors of the world. and, in the hands of progressive people, would be of inestimable importance. It is coveted by Russia, which is practially an inland country, her Baltic and Arctic sea ports being ice-locked for a considerable portion of the year.

The nations of Europe fear any increase of Russion power or influence, as likely to overshadow their own; and hence have aided Turkey to resist her powerful and acquisitive neighbor, Russia. It is for this reason that the Crimean war was fought, and, for Russia's limitation, one of the terms of that peace stipulates that no foreign warships may pass thru the Dardanelles without permission from the Turkish government, Russian ships being the only foreign warships that would probably desire to pass. Hence Turkey is called "the buffer kingdom." The "sick-man's" government, always execrable, has since become still worse, and Russian intrigue has fostered rebellions. But these seceding provinces were not allowed to fall into Russian hands, nor into Austria's. The great powers met and decided to organize a line of petty princedoms between Turkey on the one side and Anstria and Russia on the other. These are Roumania, Bulgaria, Servia and Montenegro. (1911:2-4, 5.)

2. Matters get wonderfully mixed up sometimes. For instance, it was the peaceable, order-loving Christian people who insisted that British diplomats and, if necessary, gun-boats should exact of China reparation for the murder of Christian missionaries, and who secured the execution of seventeen Chinese rioters. It is the same class of peace-loving people who are now urging Lord Salisbury to begin a war at once upon Turkey--in defense of the poor Armenians-- Even the most ardent peace advocates must admit that, in Turkey's case, everything possible seems to have been done to avoid war; and that it is merely a question of time until the Turks will utterly exterminate the Armenians, if "the powers that be" do not interfere with physical force. The perplexing questions are: Would it be more righteous and honorable to go to war or to permit such atrocities? (1912:2-1.)

What should be the attitude of God's fully consecrated saints upon this subject? Should we favor war and bloodshed in a good cause, or a peace that would leave fellow creatures exposed to such atrocities? What would our Lord do or say on this question? (1912:2-2.)

We believe that he would repeat his former words,--"They that take to the sword shall perish by the sword. . . " (1912:2-3.)

The fact not generally recognized is, that the Scriptures lay down a particular rule for the saints--the law of Love to God and man--while the world is left to its own expediency. The church alone is on trial: the world is merely gaining an experience, whose failures will prepare the worthy to appreciate the Millennial reign of righteousness, under the law of Love. (1912:2-5.)

3. THE EARTH SAW AND TREMBLED--reprint page 1913, dated Jan. 1, 1896. A very similar article was printed Nov. 15, 1916 (reprint page 5988), the very Tower in which the death of the Pastor was announced. This article was entitled "THE EARTH TREMBLED"--AND FELL. It is interesting to make comparisons. In the early article, the expectation was expressed: "Yet not until 1915, when his kingdom will be fully set up and established in the earth, will his glorious reign be fully manifested and recognized." It was pretty convincing

in 1896 that the kingdom would be "fully set up and established in the earth, and his glorious reign be fully manifested and recognized" by 1915. The Time of the Gentiles were due to end at that time, and secular writers were continually calling attention to the dangerous elements in the world that were intending to wreck the present order and destroy the rulers who were oppressing them. These secular writers were really confirming the Pastor's understanding of prophecy expressed in symbolic form, and they knew nothing concerning the prophecies. But the Pastor was not one to force his own ideas on a date and insist that they were all true, when it was evident that it was taking a longer time to bring about the overthrow of Satan's empire. And this fact is impressing itself upon us who are living 64 years after 1914. The lightning flashes of truth, the turmoil and trouble were all seen clearly back in 1896 and the same was true in 1914-15; and now even more so. We all marvel that things continue on as long as they do. Revolution has been world-wide for decades, and the spirit of anarchy is bursting out all over the world. The Pastor was on the right track of prophecy and we can continue on in the same track, even tho, like the Pastor, we do not have any definite date to look forward to, neither do we know the precise course of events in exact detail. And these are things we do not need to know, for if we did need to know, the Lord would see to it that we had the necessary understanding. We walk by faith, and this faith is based upon conditions and events in the world that are unmistakable signs that the old order is gradually disintegrating and this means we are on the way to the new heavens and the new earth wherein dwelleth righteousness. Both of these articles are intensely interesting and profitable to us as "Watchers."

1. The following lines were prepared by Dr. Oliver Wendell Holmes (now deceased) and read at the 25th anniversary of the organization of the Young Men's Christian Union, in the city of Boston. They voice well our sentiments for the New Year, 1896 for all of God's children awakening from the errors of the "dark ages." As errors are discovered and discarded, may the truths, old as well as new, become all the more precious to us. (Reprint 1914.)

"Our Father, while our hearts unlearn
The creeds that wrong thy name,
Still let our hallowed altars burn
With faith's undying flame.

"Not by the lightning gleams of wealth
Our souls thy face shall see,
The star of love must light the path
That leads to heaven and thee.

"Help us to read our Master's will
Through every darkening stain
That clouds his sacred image still,
And see him once again,--

"The brother man, the pitying friend,
Who weeps for human woes,
Whose pleading words for pardon blend
With cries of raging foes.

"If 'mid the gathering storm of doubt
Our hearts grow faint and cold,
The strength we cannot live without
Thy love will not withhold.

"Our prayers accept; our sins forgive;
Our youthful zeal renew;
Shape for us holier lives to live,
And nobler work to do."

2. The inspired Psalmist (27:1, 4.) in loftiest strains of devotion and fervor puts into the hearts and minds of God's consecrated people sentiments of faith and trust and love and adoration to God, who is worthy of all praise. While many of these sentiments were based upon his own checkered experience, they were uttered under divine inspiration for the instruction and edification specially of the true spiritual Israel of God.

Thus the Lord himself would indicate to us the sentiments of fervent devotion to him that should fill our hearts; and in this view of the matter we see how closely he would draw us to himself in love and faith and childlike confidence. While reason and common sense have their rightful place

and are indispensable to a religious life, the soul that never mounts upon the wings of holy and fervent emotion, that is never stirred to its depths by a sense of the divine goodness and beneficence, has never yet experienced the blessedness of the relation of sonship. A true son of a beloved and approving father naturally experiences the fervor of tender emotion. Especially is this so of a true son of God who recognizes in his heavenly Father the perfection of every grace, the crowning glory of all excellence, and who lives in close communion and fellowship with him and has the constant witness in himself of his love and approval.

Ah, those were no empty words of our blessed Lord Jesus when he said, --"The Father himself loveth you." "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." (John 16:27; 14:23) It is under such conditions that all those holy emotions of love, tenderness, faith, gratitude and praise fill to the brim our cup of joy; and with holy ecstasy we sing, "My cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

How full of the melody of fervent emotion, of grateful praise, and of loving confidence are the inspired psalms! They bid our hearts rejoice and our tongues be glad, and they show us how, by meditating on his word and obeying his precepts, to "Rejoice in the Lord always, and in everything give thanks." (1914, bottom four paragraphs.) (How deeply spiritual was the Pastor! Some day his expressions will be regarded as classics.)

1. ". . How did he (Jesus) obtain this power? (Holy Spirit) He obtained it in the same way his followers may obtain it; viz., by entire consecration to God, faithfulness to that consecration, and by communion with him in prayer and meditation upon his Word." (19j7-4.)

2. "Over sixty churches in New York have already joined a federation which hopes to band together the churches for all sorts of practical ends--charitable, humanitarian, social and reformatory." (The Golden Rule) Similar federations are in progress in various cities.

"In Mobile, Alabama, a Methodist and a Jewish congregation united in a Thanksgiving-day service in the Jewish synagogue. Both ministers addressed the assemblage, and all united in singing." Of course, Christ was not preached nor his name mentioned in the thanksgiving, for fear of offence to the Jews. Are such thanks acceptable to God who specifies the name of Jesus as the only one by which be can be approached? Could such a service help the Jews to recognize Christ, the crucified? Are unions or federations which ignore the principles and doctrines of God's Word at all desirable? We would rather stand alone with God upon his terms than unite with millions upon any other. Individual freedom and mutual cooperation upon the lines laid down in the Scriptures is God's way, and hence our way.

Chicago, anxious to please all classes, has arranged to have the Bible read in her public schools, and a committee made up of Protestants, Catholics and Hebrews is appointed whose duty it will be to select "non-sectarian passages" of Scripture for this use. That committee will have a difficult task. It is possible that the framers of that law intended to prove to the people the impossibility of suiting the ideas of all. Hebrews would probably object to the New Testament as a whole, and Catholics, Hebrews and Protestants would dispute about which version or translation of the Old Testament they should use.

Evidently, the religious instruction of children should be in the care of their parents and their chosen religious guides, and not mixed with secular studies which should be compulsory and under the supervision of the state. Attempts to unite the two must prove disadvantageous until God's absolute and infallible kingdom shall have obtained control. (1917-7 to 1918-2.)

(Over)

1. The Czar of Russia has thru the Procurator-General of the Holy Synod brought to an/the end persecution of Stundists and others in his Baltic provinces. The procurator excuses the change of his policy, thus: "The Orthodox (Greek) church is showing gratifying growth in those parts," and "extraordinary measures need no longer be taken by the authorities to help forward the work." Thank God! it will not be long until the power to persecute will be taken from the Mohammedans and Greek Catholics, as it has already in civilized lands been taken from the church of Rome.

2. The Emperor of Germany seems bent upon crushing Socialism regardless of consequences. Even moderat objections to his government are prosecuted as treasonable disrespect. In addition, the Chief of Police of Berlin gave notice of the summary closing of eleven Social-Democratic clubs of that city, six Reichstag clubs, the Socialist Press Commiteee, the Agitation Committee, the Local Socialist Commiteee, the Club of Party Delegates and the Central Committee of the Social-Democratic Party of Germany. The effect will be to unify and strengthen the Socialists, who are already a powerful third in the Reichstag.

   The Emperor's heart and the hearts of his counsellors are evidently failing, for fear and for looking foward to those things which are coming upon the earth. He is putting the whole weight of the government upon the safety valve, to stop the noise of the people clamoring for liberty. We agree with him that the liberty desired would bring fallen men to license and anarchy; but we can read, as he probably can not, the sentence of present governments, as recorded in God's Word,--Mene, Mene, Tekel, Upharsin,--Babylon, thou art tried in the balances, and found wanting. Thank God! the fall means but a brief tho awful chaos, and then the establishment of God's kingdom in the hands of Christ. (Comment: Hitler's object was to crush Socialiasm and this is why he was supported by the wealthy rulers.)

   "The tide of Socialism is rising in France. M. Bourgeois has carried his graduation succession duties by a majority of 404 to 125. They are probably the most extreme in the civilized world, and for a precedent you must go to Oriental countries. There the ruler takes what he likes, or what he can get. In France the new ruler begins by exempting all estates under two thousand dollars--a premium on poverty to start with, and a bid for the votes of the peasantry and the workingmen. From exemption he passes by easy stages to confiscation, ending by taking one-fifth of the entire property devised by strangers."--N. Y. Herald. (1918-4 to 7.)

3. We learn that Joseph Rabinowitz, the converted Jew, purposes shortly to remove from Kischenev to Palestine, expecting that the latter will prove to be a better center from which to carry on his missionary work among his kinsmen according to the flesh. This we believe will be a good move. We urged him to make it when we visited him in 1891, and again when he visited us in 1893. Altho he will be leaving a city containing nearly as many Jews as are

ever, that by the time European persecutions shall again become hot against the Jews the door to Palestine will somehow be unbarred. (1918:2-1.)

1. The London Review of Reviews says:--"In Austria, the form taken by social discontent is that of a violent agitation against the Jews. Dr. Lueger's reelection as Mayor of Vienna, with the consequent dissolution of the City Councel, led to a debate in the Reichsrath, which was interesting as revealing the savagery with which the Jews are hated in Vienna. One of the speakers was not ashamed to assert that at Jewish festivals the food is sprinkled with a dark dust which is made from Christian blood! There is reason to believe that if the masses had their way in Central Europe, the Jews would lose their eye teeth, if indeed they were permitted to escape with their lives. It really seems as if it will be necessary before long to reconstitute the kingdom of Jerusalem, if only to give the Jews a center from which diplomatic intervention would be possible on behalf of the scattered and peeled remnant of the children of Israel."

2. "The Bishop of Jerusalem declares that a great change of front toward Christianity is taking place among Jews all over the world. There is an avowal of disapproval of the crucifixion of Christ; there is admission of his claim to be a Prophet; to be the Messiah, at least of the Gentiles; to be the holiest of the sons of men. The assertion of the Yemenite Jew, 'Our fathers never returned from the captivity until now; we are not chargeable with the black deed of the rulers against Jesus;' is but the expression of a widespread desire to reverse the imprecation of eighteen centuries past; it seems like a prayer, 'May his blood be forgiven to us and to our children!'"

   It is reported that a Russian Jew, recently converted to christ, in a hospital in Smyrna, has begun preaching the newly found Messiah among the Russian Jews there with great success. A Jewish Christian Society has been started, and already is reported to have nearly 200 adherents, who are being persecuted by kindsmen after the flesh.

   It is time to expect such movements. The time for the beginning of a return of divine favor was 1878, and beginning there it has been steadily progressing since. (1918:2-3 to 5.)

3. Dr. Ahlwardt, the German Jew-hater, who came to this country to arouse hatred toward the Jews--but without success--in answer to the question, By what means do you propose to put an end to Jewish influence in Germany? said,--"It can be done only be educating the masses, and getting the right sort of representatives into the Reichstag. For one thing, legistation should be enacted against ownership of land by Jews. 47% of the agricultural land in Germany is owned by Jews, and they hold mortgages upon most of the remainder. Of course, we have not been able yet to pass any of the laws we advocate, as we have only 17 representatifes in the Reichstag. Anti-Semitism has spread fast recently, and the people are coming to see the corrupting influece of Judaism. Our support comes chiefly from the middle and poorer classes, who have suffered from the greed and unscrupulousness of the Jews. The lower clergy, both Catholic and Protestant, are nearly all with us."

   No doubt there is considerable truth in this charge, and, taken together with the fact that Jews seldom so violate the laws as to get into prison, suggests the thot that their experiences under the Law of Moses have not been valueless to them. They are law-abiding so far as the letter of the law is concerned, but use all the ingenuity of their active minds in avoiding and circumventing the spirit of it. Outwardly they are very obedient to the law; but they do not recognize that love to God and the neighbor is the essence of the Law.

   Nevertheless, under the new Millennial laws they will be found amongst the most pliable and consequently will be amongst the first to be blest by the new order of things; and by and by no doubt many of them will learn that

the whole Law is comprehended in the one word, Love: and, learning this, many doubtless will obey it from the heart, and become "sheep" of the Millennial fold. (John 10:16.) God foreseeing this made them certain promises which cannot fail (Rom. 11:25-32), and their trouble, now brewing in Germany, will only serve to drive them out and to prepare them for the fulfillment of the divine covenantas. (1918:2-6 to 1919-1.)

1. "The Turkish question seems to be subsiding. It is settling itself. The German Emperor is averse to meddling with any ruler's control of his own subjects,--evidently fearing that at some time it might be a precedent for interference with his control of the Social-Democrats. Russia believes that she will get cheaper and more satisfactory possession by and by, when some other war is on foot involving other powers, and is not anxious now. France does what Russia does, and England, the only hope of the Armenians, is impelled by caution (in view of Venezuelan and South African difficulties) to let Turkey alone.

   The matter is rapidly settling itself by the Armenians becoming Mohammedans, as the only escape from death. Thus quickly threatening wars be averted, and the winds of strife held back, that the sealing of the servants of God may be first accomplished, as suggested in our last issue." (1919-2, 3)

2. While the general tendency among prominent Protestants is toward skepticism and open infidelity of the Dr. Briggs type (We do not mean atheism, the denial of a personal God, for few are so blind and foolish--Psa. 14:1--but Infidelity in the sense of disbelief in the Bible and the record of the fall, redemption and restitution as therein set forth), still there is another movement progressing vigorously--a return to formalism and ceremonialism, as represented in Roman Catholicism. The more ignorant gravitate to the Romanists, and the more cultured and wealthy to the Episcopal church. St. Ignatius church of New York City is one of the favorites with the latter, and is known as a high-church. Another, recently finished at a cost of half a million dollars, is known as The Church of St. Mary the Virgin. At both of these churches the Romish ceremonials are in vogue, and Masses are celebrated, as by Roman Catholics. (For the significance of the Mass see Millennial Dawn, Vol. II., page 324, and Vol. III., pages 98-104.) The next few years will witness alarming progress in both of these opposite directions, as well as toward mere moralism. Thousands will thus fall, from the only standing (in Christ) which has divine favor and recognition, on every side of those who abide under the shadow of the Almighty rooted and grounded in the promises of God's Word and firmly fixed upon the ransom, the rock of salvation.

   But, thank God, their fall is not an everlasting fall, but only a part of the present sifting and shaking in which only his "elect," shall be able to stand--the falling of the false that the true may be made manifest. (1 Cor. 11:19.) When the Millennial Sun of Righteousness shall have arisen and scattered the mists of error, many now stumbling blindly will we trust, be recovered. Those, however, who have been granted the light of present truth, and who are cast out as unworthy of it, seem to be in a more serious condition--apparently in danger of the hopeless "second death." (1919-4 to end.)

3. It will be observed that all the healings performed by our Lord were both instantaneous and complete, showing the fulness of his authority and power, and they included the worst forms of disease--leprosy, palsy, blindness from birth, and even awakenings from death. In all these respects they differ from the healings we hear of today, many of which are somewhat remarkable; and when the agents and agencies employed are not in opposition to the Lord and his truth we are justified in accepting them as slight intimations to men that the times of restitution are at hand, and as a preparation for the great restoring work which may be expected as soon as the world's great tribulation is past. (1921:2-5.)

Other manifestations of healing power thru agencies in subtle opposition to the Lord and his Word of truth, such, for instance, as Christian Science, so called, we can only regard as the efforts of Satan to offset the power of God, which is now occasionally and partially manifested as a mere intimation of coming blessings to lead men gradually to expect their fulness. (1921:2-5, 6.)

1. We have never claimed that the acceptance of the present truth proved a person to be of the "wheat" class; on the contrary, we have pointed out, repeatedly, that after received the light of present truth the sifting and separating, the threshing and winnowing, progress most earnestly;--that the truth is a savor of life unto life, or of death unto death. The gathering of the wheat "into the garner," from which all "tares" are excluded, is the gathering into the heavenly state as we are "changed" and pass beyond the vail. (1923:2-6.)

2. The wonders of our day, "the time of the end," are so many and so astounding that even prudent, cautious thinkers hesitate to pronounce the most unreasonable things untrue. The present year has introduced to the world one of the most remarkable discoveries of modern times; one which, had it been advanced a century ago, would have been esteemed the ravings of a maniac, but which today is received at once by scientific men of the whole world within two weeks of its first announcement. We refer to the discovery made by Prof. Roentgen, of Wurzburg University, Germany, that an electrid ray can be passed thru opaque substances, such as paper, wood, cloth, leather, aluminum, animal flesh, etc., altho to varying degrees, and that the same ray does not penetrate bone, stone, and metals generally. (1935-3.)

. . . The chief value of the discovery, so far, would seem to be in aiding surgery, by locating bullets and other foreign substances, "gravel" in the kidneys, "gall stones," etc., saving life and sufferings; for not infrequently good surgeons err in diagnosing. (1935-4.)

But a lesson goes with this discovery which will not be generally recognized at first, and yet one that sooner or later is sure to influence many. For centuries, skeptics and Infidels have been disposed to smile incredulously at the words of our Lord, "Enter into thy closet, and when thou hast shut thy door pray to thy Father which is in secret, and the Father who seeth in secret shall reward thee openly." (Matt. 6:6) Can these scientists any longer mock at Christians for "credulity," because we believe that "All things are maked and opened unto the eyes of him with whom we have to do?" (Heb. 4:13) Surely human pride and positiveness may well be abashed by its own nineteenth century discoveries. "He that formed the ear shall he not hear? He that formed the eye shall he not see?" And we begin to see how that other prediction can be fulfilled, largely in a "natural" way--"There is nothing covered that shall not be revealed; and hid, that shall not be known." (1935-5.)

. . . The telephone, by which men hundreds of miles apart, may speak to each other thru little boxes on their office walls, and recognize each other's voices, tells us, suggestively, that God can hear infinitely better, and without the wires and batteries necessary to our service. (1935-7.)

The phonegraph, recording our words and tones, preserving them if needful for years, and repeating them with their original emphasis and intonation, reminds us, suggestively, that similarly our brains are much more delicately constructed, and can not only record words but also thots and feelings, and classify these, and lay them away for future use, subject to the call of memory. It gives us a hint, also, of how simple a matter it will be for God to resurrect the dead, by creating new bodies with brains having similar convolutions to the deceased, which, thus revived by the breath of life, would reproduce beings which would recognize and identify themselves by the memory of their past thots and experiences. (1935-7.)

(Over)

These lessons to the child of God enforce the salutary thot that God hears the "groaning of the prisoners" of sin and death, the prayers or the murmurs, the thanks or the sighs of his children; that "Thou God seest me"; that "the eyes of the Lord are in every place beholding the evil and the good;" and that divine power, altho invisible, is omnipotent and everywhere present. The same lessons will be valuable to the world, by and by, when God's kingdom shall shine forth and chase away the night-shades of sin and sorrow: but meantime the prince of darkness will no doubt continue to deceive many, and will use even these wonderful signs of the Millennial dawn to support delusions and to oppose the truth. For instance, the natural man not led by the spirit of God, will thereby be led, by the adversary, toward Spiritism, Theosophy, etc. (1935:2-2.)

1. All the consecrated are "anointed to preach" the Gospel; and all such may do it, according to their talents and opportunities, regardless of nationality, color or sex; for all such are "new creatures in Christ;" and in Christ there is neither male nor female, bond nor free. But let all things be done decently and in (Scriptural) order, which implies that, all other things being equal, the man should do the public speaking, as the Lord's representative and mouthpiece. (1936-last par.)

2. . . . Consequently if any followed him from any other motives than those of deep conviction and a heart desire to be in harmony with God, the trial coming would sweep them all away as chaff before the wind. But those who would follow him from a heart and head conviction of the truth, drawn from the clear testimony of the Scriptures and of his mighty works, would thus, by their settled convictions, be enabled to stand the tests of faith and endurance which must shortly follow. (1936-6.)

3. A brother in the truth, residing in cape Colony, South Africa, sends us a clipping from the Natal Mercury which tells of a missionary meeting held in the Presbyterian church there, at which the following statement was made: "There are still 850,000,000 of people unevangelized, over 200,000,000 being in Africa. The heathen have increased during the late 100 years over two hundred millions, and the Christians to the extent of three millions. The heathen rate of increase was thus seveny times greater then the Christian. More zeal for foreign missions is now shown than at any past period, but there is need for these increasing a thousand fold." (1941-3.)

From early life our sympathies for the heathen and for those who give their lives to serve them have been very strong; and they will always continue so. Yet, even as a child, we wondered why God seemed so indifferent to the welfare of the masses of the human family. Now, thank God, the light of divine truth shining forth shows us that all of the race of Adam were redeemed with the precious blood of Christ, and that in God's due time Christ, as the "true light," shall enlighten every man that has come into the world. (John 1:9) We see now that God's people have not studied his Word with sufficient care, and hence the distress and confusion of many zealous souls today as they note the failure of their hopes and efforts. They first overlooked the fact that the Gospel is only "unto as many as the Lord your God shall call;" and that no man can come to Christ except the Father draw him; and that the Father is not drawing all men, but is leaving the vast majority to be drawn similarly, and by other means, by Christ and his church, in the next age. Thus, by getting false ideas of their own, to the effect that God had commissioned them to do all the drawing and converting in the present age, many are led to doubt and trouble of soul. And finding that they cannot accomplish what they had hoped, some lower their standard of righteousness and acceptableness with God, and conclude that the future companions of the "little flock" in heaven will be millions and billions of the most degraded savages; saved, not by faith, but by their ignorance. (1941-4.)

We do feel a very warm love for those who are specially spending themselves in any department of the Lord's service, at a cost of discomfort and self-denial whether at home or abroad, as missionaries or colporteurs, or otherwise. If the good accomplished is small so far as the heathen are concerned, it has undoubtedly been large so far as some of the missionaries themselves, and some of those who paid their expenses, are concerned. (1941: 2-2.)

Now, however, the Lord points us to the fact that "harvesting" is the special work in order, and we advise all who have the Lord's spirit and his truth to rejoice thru their tears over their failure to convert the world, and to look up and see the rainhow which God hath set for us, promising that after the "elect church" has been called, drawn, chastened, taught and polished, she, with her Lord and Redeemer, shall be the great light--the Sun of Righteousness, which shall "draw," "bless" and "heal" all for whom there could be any hope. If our past efforts did not save the world from eternal torment, let us thank God that there was no such danger as we had apprehended, and let us the more appreciate our Creator and his perfect rule of love and justice. If we did not convert the world, let us thank God that we did "witness," as he declared we should do, and that in so doing we were blest. And let us quickly wipe our tears and rejoice in the present truth; let us enter the harvest work of perfecting holiness in ourselves and others of the saints, and preparing for the marriage of the Lamb.--Rev. 19: 7. (1941:2-3.)

1. Recently the French representative at the Papal court was recalled. This means the severance of a long standing friendship. Now we get the following in the same direction:

"A cable to the New York World of Jan. 26 states that Premier Bourgeois of France has announced the introduction of a bill 'to separate church and state,' and that he will make vigorous war on Roman Catholic monasteries, convents and other religious houses. Money left to members of religious societies by bequest, for the use of such societies, shall be confiscated to the use of the natural heirs. 'It is hoped,' says the Premier, 'to cripple the church as a political machine, and render innocuous the Pope's influence in France.' Religious houses holding millions in money will be required to make returns of their wealth to the government, preparatory to the imposition of a tax on such property." (1941:2-4, 5.)

The Roman Catholic clergy have been giving support to representatives of monarchy, and the Pope now claims that this has been in violation of his recommendations. At all events a desperate struggle between the French party in power and the Roman church is begun, and both will use every measure to win. Knowing the resources and intrigues of priestcraft, we fear for the safety of the republic, unless it modifies its plans. The French are mostly Catholics, and have been used for centuries to having the churches, clergy, etc., supported by government money; and now under the new laws, if executed, they will be obliged to pay their own priests or have none; and their superstitions respecting "holy water," "holy candles," "masses," etc., etc., are so deeply grounded that they are still considered necessities to them, which probably will not be relinquished readily--especially while the priests are among them to threaten them with hell and purgatory. (1941:2-6.)

2. It is remarkable that while Catholic countries are striving to get rid of Catholic domination, Protestant countries are welcoming the Church of Rome. For instance, Norway, that has been ultra-Protestant, to the degree that fifty years ago, Romish priests could not enter the country under pain of death, is now undergoing a reaction, and recently, in Christiansand, when a large church edifice and hospital were dedicated, thousands of Protestants, including the officials of the province, were present. The same is true in Scotland. In Glasgow, where a Roman Catholic church edifice was unknown a

(Over)

century ago, there are now about twenty of them. (1941:2-7.)

The fact is, that where Papacy predominates and has the control it is terribly corrupt, so as to become a stench even to the worldly masses; but where she is in the minority, she is under such crafty management that to the worldly she appears "as good as any," and indeed is preferred sometimes because of her greater power over her more superstitious votaries. (1942-last)

1. Rev. C. H. Sprecher, in a recent sermon, said: "With characteristic openness to western ideas, the Japanese received our religion with our civilization. But these spritly people introduced innovations. They rebelled against our denominationalism. Christian missionaries have had to drop very generally denominational names. Most of the churches call themselves united churches, or associated. They would not even take the name of Congregational churches. (1942-1.)

"They also look with little favor upon the abstruse doctrines of systematic theology. They talk of the Christianity of Christ, and of the religion of Jesus, pure and simple, as the faith which they want and which is suited to their nation." (1942-2.)

2. Thomas Edison, the inventor and electrician, of phonograph and telephone fame, has been experimenting with the new light "X-Rays," and has succeeded in taking a photograph thru oak eight inches thick. But, as suggested in our last issue, Theosophists and others are claining the new discovery as a part of their deception outfit. The Scriptures forewarn us that Satan will bring to bear strong delusions in this our day. Thank God, they shall not decieve "the very elect." Obedience, faithfulness to the end, is the condition upon which we may make our calling and election sure. In other words, if we are faithful to the Word and Spirit of the Lord, he will carry us through. (1942-3.)

3. A new lymph treatment for all germ diseases is announced in New York. The antitoxine is of mineral and carbolic acid compound, called Aseptolin. Great things are hoped for it as an arrester of diseases. No doubt recent discoveries are but preparations for the Millennial blessing, so that when, twenty years from now, the times of restitution shall be fully ushered in, and none except wilful sinners will die, it will not appear so strange to mankind, and still leave room for faith respecting the real source of all blessings. (1942-4.) (Written March 1, 1896.)

4. Baron Hirsch, a Jew, four years ago undertook the colonizing of Russian Jews in Argentine Republic, South America, setting apart ten million dollars for the purpose. A recent official report shows that two million dollars have been spent, and that only 1,222 families have been located in Argentine; and for the present no new settlers are being forwarded from Russia. On the other hand, without this special aid about thirty thousand Russian Jews came to the United States alone. (1942-5.)

In our issue of Dec., 1891, we gave a copy of a letter which we sent to Baron Hirsch on the subject of Jewish colonization, recommending a plan for the autonomy of Palestine and the turning of immigration thither. Some such plan, we believe, will soon be adopted, and the land of Palestine be thrown open, not merely to Russian Jews, but also to Austrian, Hungarian, German and French Jews; all of whom will surely be persecuted in the near future to dislodge them and cause them to return to Palestine as foretold in the Scriptures. (1942:2-1.)

5. At the state convention of the New Jersey Young Men's Christian Association in session at Jersey City, Feb. 14, its President, Elijah S. Cowles, suggested the introduction of pool and billiard tables to the Y.M.C.A. attractions for young men. A few members from the southern part of the state pro-

tested, and one of them said that he had formerly been a saloon keeper, and gave it as his opinion that it was useless to hope to lead young men to heavenly things by the aid of the billiard table. To clinch the argument in favor of billiards, the South Jersey delegates were escorted to the People's Palace, an auxiliary to the Tabernacle church, and there were shown billiard and pool tables, with boys playing about them. (1942:2-2.)

Comment on this is almost unnecessary. "Lovers of pleasure more than lovers of God," is written all over this and the various "church entertainments," minstrels, etc. If the contention were proved true, that men and boys are kept out of saloons by this means, still there is no excuse for associating with these things the name of Christ's church, nor of calling such things young men's Christian associations and amusements. (1942:2-3.)

Let us ever remember that morality is not synonymous with Christianity. The Christian is one who has passed thru the strait gate and into the narrow way of self-denial--one who, having taken up his cross to follow the Lord, has left all for this blessed service. Such have other uses for their consecrated time and talents than killing them in playing even innocent games. As the poet says: "We are living, we are dwelling, In a grand and awful time: In an age on ages telling, To be living is sublime." (1942:2-4.)

The steward of God's favors who hides his talent in the earth, or in a billiard parlor, or in business, or in pride and show, will be termed a "wicked and slothful servant," and only those who have used, and thus increased their talents, will hear the longed-for words--"Well done, good, faithful servant, enter into the joys of thy Lord."--Matt. 25:23-30. (1942:2-5.)

1. "THAT SERVANT"--article points out that "That Servant" must be understood as a single individual. Entire article is good and important. It seems clearly evident that the Pastor understood that he was "That Servant." (1946)

2. The Evangelical Alliance is prosecuting its scheme for the union of Protestants. It is organizing "Local Alliances" in all parts of the United States . . . . The gentlemen connected with this Evangelical Alliance are beginning to fear as they realize that the powers of heavens (ecclesiastical powers) are being shaken (Matt. 24:29.) They realize to some extent that "the great day of his wrath is come; and who shall be able to stand?" (Rev. 6:17.) They are attempting to roll together the heavens (ecclesiastical systems) as a acroll; because they believe that in union there is strength.--Isa. 34:4, Rev. 6:14. . . . The Scriptures, in portraying the success of the Evangelical Alliance, show that the results will be a religious oppression and tyranny similar to that of Papacy; and that however harmless it may seem to make an image of the papal beast, the time will come when the image will get life, and with it power, and when its power, like that of Papacy when in power, will be used against the liberties of God's truth and of the people.--See Millennial Dawn Vol. III, Chapter 4; Rev. 13:14-17; Isa. 8:12. (Views From the Tower, starts on reprint page 1947 and ends at 1948-2.)

3. The people of Germany are awaking to the fact that their theological schools and colleges are turning out Infidels with Ministerial titles, Doctors of Divinity, etc. True, the German people are religiously quite formalistic and drowsy, but they are not quite prepared to admit the claims of the "higher critics" of Germany and America, that the Bible is a mass of rubbish, uninspired. The Lutheran Kirshenzeitung (Leipsic) recently published an article warning young men against this kind of instruction, from which we take the following paragraph:- . . . (1948-3 to 6.)

4. Among the many evidences of preparation for the "times of restitution" "when the wilderness shall blossom as the rose, and the wilderness shall smile,"

(Over)

are advances and inventions along the line of horticulture, and for the destruction of farm pests. Of the latter a notable one is a weed destroyer which kills weeds, to the very roots--even the noxious Russian and Canadian thistles. It is the invention of Prof. Woodworth, of Michigan College, and is reported to be both cheap and effective. A wheelbarrow or cart is loaded with storage batteries from which long wires trail along the ground to be cleared, and wherever the wires touch a weed it is killed clear to the roots. (1948:2-2.)

1. An article by Rev. Dr. Haweis (Episcopalian) in the Contemporary Review has excited considerable attention. Among other things he says:--

"The man in the pew thinks he has a right to remonstrate with the man in the pulpit who denounces him as an unbeliever. He may faily say to his clergyman: 'You complain of me for not believing what you call church doctrines; how much do you believe yourself? Now, you don't actually believe that after this life, without further explanation, the population of the world will be divided into two parts, the converted and the unconverted, and that one half will go staight to heaven and be happy forever, and the other half will be sent straight to hell to be tormented forever. You don't believe that yourself, because you are not such a fool; then why do you expect me to sit in church and listen to you patiently while you preach it.' It has come to this: the laity not only despise the clergy for their affirmations, but still more for their reticnces, and yet few (some do) have the heart to condemn them as unscrupulous hypocrites--they are really often such nice fellows in many ways, and moral fellows too; so people don't like to think they are liars, and cannot quite believe they are idiots."

This gentleman's eyes are opening to the fact that the deceptions so long practiced by his craft upon their flocks are losing their power. Many will be forced to honesty to retain respect and support. It is remarkable that men whose leisure and education should make them teachers of those who confide in them for instruction in Scriptural doctrine should so impose upon their sheep; until forced by the growth of intelligence to admit that they have for years professed and taught what they have not believed. Surely every honest man, worthy of the truth from God or confidence from fellow men, should publicly avow the truth, and disavow the error, as soon as the true light, which harmonizes God's word, reaches him. (1948:2-3 to 5.)

2. He who "hears" the present call has no right whatver to hope for another if he spurns what has been put within his reach. . . (1951-7.)

3. Pennsylvania. Dear Brother Russell:--Major Whittle is drawing large audiences, but there is no excitement. He tells too much truth to work up an "old-fashioned revival." I was told that he said recently, "The longer I continue in this work, the less faith I have in exciting revivals."

I heard his two lectures on the second coming of Christ. If he were not depending upon nominal Christendom for the sustenance of his wide reputation as an evangelist, I believe he would be able to see the truth. In a private conversation he said to me, "Aside from two things, I think Brother Russell is in harmony with the Scriptures." What do you think these two things are? "Future probation, and in regard to the divine, spiritual body of Christ." His argument is based upon Acts 1:11 and Luke 24:39. Yours in Christ, J. M. Blose.

(Reply:--We are gratified to learn of this approach to a clear appreciation of the great truths due in this harvest time on the part of one whom we have long esteemed as honest in his convictions, and fervent in spirit serving the Lord, altho with a zeal that was not in accordance with a knowledge of many of the truths now due to the household of faith. Early teaching and long accustomed habits of thot are not easily overcome even by clear truth in the minds that are naturally conservative, as most minds are. Yet even over

these difficul t ies the honest-hearted will be led by the spirit of God slowly, if not rapidly, to clear apprehensions of the truth, which is unto all the household of faith meat in due season. . .) (1952, first letter and first paragraph of Pastor's reply. The Pastor was very gracious toward all who were apparently sincere and honest.)

1. A Swedish pious gentleman gives Christian advice to his son. (1952 last letter.)

2. A feverish ambition, pride and sensitiveness seems to be growing amongst nations as well as amongst individuals. Every one seems more than ever ready for a conflict on any and every pretext. During the short space of this year, 1896, several immense wars have narrowly been averted--between Russia and Japan, between Turkey and the combined powers of Europe, between Great Britain and the United States, between Great Britain and Germany and between the United States and Spain, backed possibly by France; besides a number of smaller affairs. While pride and self-confidence have had to do with all these dangers of war, fear of the terrible implements of modern warfare has doubtless had much to do with the avoidance of actual combat. But the pent up ambition and military feeling of Europe is finding a field for exercise in Africa, and British, Italian and French troops are finding plenty to do; while Spain has her hands overfull with Cuba; the Turks are conquering to death the Armenian Christians who refuse to become Mohammedans, and Russia is getting ready to seize Corea. (1953-5.)

   How unlike is all this to what might have been hoped for as the result of 18 centuries of Christian instruction. Humanly speaking, it seems as tho we are getting farther and farther away from the promised era of "peace on earth, good will toward men." How strange their own attitudes must seem to so-called Christian kingdoms! (1953-6.)

   Thank God, our hopes of peace do not rest upon the expectation that the natural man, either individually or nationally, will grow just and merciful and loving, and generous and peaceable. We find no ground for such hopes. On the contrary, it is still as true as 18 centuries ago that the natural man appreciates not the things of the spirit of God, but is at enmity to them because they curb his desires and condemn his attitude and ambitions. It is still true that the carnal heart is boastful, proud, envious, vainglorious, and that the carnally minded are despisers of them that are good (meek, loving, peaceable, etc.), and full of hatred and strife. (1953-7.)

   No, thank God! our good hope of good things near at hand rests on a more reasonable basis--on the promised establishment of a strong, as well as a just and merciful, government--of God's kingdom in the hands of the King of glory--the Prince of the kings of the earth. To the rightly instructed these various signs, unfavorable to peace, are really harbingers of peace, since they corroborate the declarations of God' Word, that the reign of the Price of Peace will be introduced by an unprecedented time of trouble and national and social disruption. (1953-8.)

   In view of the general prevalence of the proud, boastful, self-seeking and combative spirit (2 Tim. 3:1-5), let us who are seeking to walk close to the Lord, remember and continually practice the Apostle's injunction, "So far as lieth in you, live peaceably with all men." (1954-1.)

3. As we read recently of the gathering of a rough element outside a Presbyterian church in Chicago, probably drawn by curiosity to witness the drill of the Boys' Brigade; how they misused the janitor who attempted to quiet and disperse them, and how then the boy-soldiers came out and with fixed bayonets charged upon and dispersed the crowd, sustaining some slight bruises from sticks and stones, we were reminded of our Lord's words: "They that take the sword, shall perish with the sword."--Matt. 26:52. (1954-2.)

(Over)

Neither the boys nor their religious instructors probably foresee the results of their present course. The blending of carnal with spiritual warfare is impossible, and such a course is sure to cultivate more and more the carnal mind. In the troublous times coming, the poor, as well as the vicious will be only too ready to conclude that religion and civil government are banded together for their oppression. The true Christians should keep themselves and their children free from all such evil entanglements. (1954-3.)

1. Mr. T. V. Powderly, formerly the chief executive of a powerful social order known as the Knights of Labor, reports a tour among some churches thus:

At the Episcopalian church "the minister was a good speaker. He spoke of church repairs and parsonage repairs. He spoke 45 minutes and never spoke of Christ nor his work. In our cathedral (Powderly is a Roman Catholic) the priest told the people to be good, but nothing of Christ--not a word. I went to the Presbyterian church and to every church in the city--all the same story: all for man, not one word about God; not one word to help the poor man."

The need for today is the same as 18 centuries ago. Our Master gave it as a sign of his Messiaship that "the poor have the gospel preached to them." We are told that "the common people heard him gladly." Now, as then, the chief priests and scribes and Pharisees have mistaught the poor, that after a life of trouble here 99 of every 100 will find it worse hereafter, until the common people distrust and despise such bad tidings of great misery, falsely called gospel--good tidings.

We advise colaborers to search for the Lord's jewels among the humble. Remember the Apostle's words: Ye know your calling, brethren, how that not many great or wise or rich are called, but (chiefly) the poor, rich in faith. --James 2:5; 1 Cor. 1:26-29. (1954-5 to 8.)

2. Mr. Rockefeller, one of the principal stockholders of the Standard Oil Co., recently received his quarterly dividend check for four million dollars.

What a responsibility, what a care, what a burden, what a stewardship, whan an accounting to the Lord is implied in this wealth!

. . . Let us not be enfious of those who have wealth, buy sympathetic. The possession of wealth brings with it temptations to make it a treasure, a god. In many ways the position of the comparatively poor is far more favorable to grace. . . .

In contrast with the wealth of some, note the fact that upon the lists of the Watch Tower are over 3,000 too poor in this world's goods to pay for it, to whom it is provided out of the Tract Fund. Nevertheless, to some of these "poor" God has granted the "riches of his grace;" and has made them "rich in faith" and heirs of his coming kingdom. . .

But would not love solve the problem? Yes; love could solve the problem; but love is not natural to the fallen race: Selfishness is the rule and law of life with all the fallen sons of Adam--except the few who have become new creatures in Christ, with whom love is become the law of their hearts, and, so far as they are able, the controlling power in their mortal bodies also.

. . . Is there then no hope? Yes, thank God! "Be patient brethren, the coming of the Lord (in the full glory of his kingdom) draweth nigh." (James 5:8) He shall help the poor and needy; and in his day equity and the righteous shall flourish. (Psa. 73:11-14) He will exalt the humble and abase the proud, and cause the general levelling of society; and all the families of the earth shall be blest. The short, terrible struggle incident to the fall of the "powers that be" and the general spoliation of the present social structure (Mark 3:27) will be indeed a dark night, between now and the glorioua Millennium of favor, in which the rich will "howl" for the loss of their treasures (James 5:1); but doubtless many of them will then begin to search for the true riches, which moth and rust do not corrupt and which thieves cannot steal. Let us therefore have great sympathy for those who

mistakenly are trusting in uncertain riches and are overlooking the riches of divine grace. (1954:2-1 to end of article.)

1. Two of our readers seemed to misunderstand the phraseology of the cards which we suggested should be sent to Congressmen. They got the impression that we were asking legislation specially favorable to religious literature, and feared that this would be asking the state to support the church. They were mistaken. The Act of Congress of July 16, 1894, extends special privileges to Benevolent Societies, Literary Societies and Lodges, of one thousand members or more. The framers of the law no doubt thot that the word literary would include religious literature, which should outrank all other literature. But since the Postoffice Department does not so interpret the law, our request of Congress is that they specify religious literature, and thus put it on the same footing with lodge literature. This is not asking a special favor for religion, but simple equality and justice. We assume that the American people are not willing to put religion at a disadvantage. Such of the friends as have had favorable responses from Congressmen might, if they please, reply to them, and call special attention to the lack of explicitness in the Act of July 16, 1894 and request that it be amended to specify religious literature. There is still time for more petitions from those who have not yet sent them in. (1955-top of page.)

2. The difficulty seems to be that preaching is sought by too many for its honor, its leisure and its emoluments. Few today are preaching under the impulse which moved the Apostle Paul: that caused him to rejoice in the preaching of the gospel even when its only wages were slander and persecution, and he earned his living by tent-making. But the Apostle had a gospel to preach of which he was "not ashamed;" he had "good tidings of great joy which shall (yet) be unto all people," to proclaim. Thank God for the opening of our eyes and ears and mouths to this blessed message--the light of the goodness of God shining in the face of Jesus Christ our Lord.--2 Cor. 4:4. (1959:2-7.)

3. The announcement is also made that there will be a meeting of prominent ministers in Pittsburg shortly, to consider what obstacles are in the way of a reunion of Protestants and Roman Catholics. (1959:2-9.) But after all it makes little difference to the predominating "tares" whether they are Protestant tares or Romanist tares. Perhaps indeed the radical blindness of their leaders may help some of the "wheat" class yet in Babylon to realize the situation, and thus hasten their separation, as those loyal to God. "Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues!"--Rev. 18:4. (1959:2-last par.)

4. The "Church of England Almanack" reports eight associations amongst Church of England clergymen, favoring Ritualism and "restoration of visible communion" between the Church of England and the Church of Rome. One of these societies, the "English Church Union," has a membership of seven bishops and 4,255 ministers. (1960-1.)

5. L'Independence Belge says that in time of peace, Russia has a standing army of 858,000 men: next comes Germany with 580,000 and then France with 512,000 men. In case of war Russia and France could put in the field 9,700,000 men, against the 7,700,00 soldiers of the three countries forming the triple alliance--Germany, Austria and Italy. In time of peace the maintenance of the standing armies of the above powers costs one billion dollars annually. (1960-2) What a record! What a satire on the terms "Christian nations" and "Christendom!" How evident Satan is still the "prince of "this present evil world!" No wonder that the whole creation groans and travails in pain, waiting for the manifestation of the sons of God. No won-

der that the sons also groan and pray, "Thy kingdom come! Thy will be done on earth as it is done in heaven." (1960-3.) It will not be long until these millions are enlightened to the extent that they will refuse to serve the ambitions of lords, priestcraft and superstition, who rule them by the grace of Satan. But they will not get free until they realize that the great taskmaker is Sin who rules them thru their depraved dispositions, their selfish and degrading appetites. Next they must learn of and accept the great Saviour who has already redeemed them, and who waits to make them free indeed. (1960-4.)

1. It appears that in modern rapid-firing guns the size of the bullets has been reduced to facilitate transportation, etc.; but a difficulty has been encountered: the smaller bullet does not sufficiently mangle the poor soldiers who are stuck by them. Fewer lives are lost, and the wounded recover more rapidly, and are soon ready to be shot at again. This it seems is to be rectified, according to the following, from the New York Sun :--(1960-5) " . . . . Cans filled with water and sealed were simply pierced by an ordinary bullet, but were blown into fragments when struck by the new projectile. The usual effect, witnesses say, is for the bullet to tear in the object hit a hole from seven to ten times the size of the bullet." (1960-6.) Alas! "man's inhumanity to man" seems to know no limit. When the great Prince of Peace shall have inaugurated his kingdom and shall have opened the now blinded eyes of the world, with what feelings of revulsion and horror will men look back upon the present "reign" of Sin and Death! What feelings of sympathy and shame for the terrible degradation of the race should be awakened in every heart in which the love of Christ is shed abroad. True views, God's view, the view of the angels and the view of the saints on such matters should be impressed upon those with whom we come in contact, and especially upon our children. Let them know the truth--that cruelty is a shame, a disgrace, as well as a sin, even when practised on the lower creatures, but especially toward fellow beings made in God's image. (1960-7.)

2. Selfishness, greed, is the Sin-power now in control of the world thru depravity. It has led and is still leading to every evil thing. The Apostle James' comment (James 4:2) is endorsed by a New York Tribune editorial as follows:--(1960-9.) "Nations and individuals, the world over, as almost never before, are hastening to become rich. They are doing this in many ways, but most notably by the simple process of digging precious metals from the earth. Manufacturers, trade, commerce, all are too slow." (1960:2-1.) "Almost every war or threat of war today may be directly traced to this greed for gold and silver, just as could the savage freebooting of 300 years ago. . ." (1960:2-2.)

3. In India there are no fewer than 65 Protestant missionary societies; viz., 16 Presbyterian, with 149 laborers; 13 Baptist, with 129; 9 Church of England, with 203; 7 Lutheran, with 125; 4 Methodist, with 110; 2 Congregationalist, with 76; 1 Unitas Fratrum and 1 Quaker, with 16; 7 Independent, 5 Women's associations. In addition to 857 ordained missionaries there are 711 Ordained European lay helpers, 114 European and semi-European lady assistants, teachers, etc. and 3,491 native lay preachers. The number of communicants is 182,722, an increase of 70,000 in the last decade. (1960:2-4.) Is it strange that when viewing all the inconsistencies of these varying sects, a Hindoo Brahmin should say: "You Christians are not as good as your Book! If you were as good as your Book, you would convert India to Christ in five years?"--The Armory.

4. "Probably one of the strangest facts in the history of language. . . is the resurrection of Hebrew. . . the language which they had practially lost 500 years before their disperson."--The Armory. (1960:2-6.)

(13th Installment)

1. "During the time of trouble, for the first time in the world's history, there will be a premium on meekness, patience, love, gentleness, goodness. (However, before that stage of the trouble comes, before Babylon falls, there will be a different trouble upon a 'Great Company" of those not overcomers, who will be severely buffeted by Babylon which for a time will have an increase in power. The foregoing remarks do not apply to this class which will come thru great tribulation." (1963:2-5.)

2. "Christian (?) Italy, like other Christian (?) nations of Europe, has been trying to do its duty to the heathen of Africa to teach them something of modern civilazation, as represented in the liquor traffic and land-grabbing. Italy felt that duty called her to conquer and 'protect" the Abyssianians; --that is, she would 'protect' such as she did not destroy with her modern implements of warfare, that they, as her slaves, might be heavily taxed and help her to live in luxury and pay the interest on her present enormous debt. But the Abyssinians surprised the world by nearly exterminatiing the army invading their home. In view of this they may be regarded as less 'barbarous' than Italy had supposed, and as not needing Italy's civilizing taxation."

3. "In Chicago a number of Presbyterians broke away from the Fullerton Ave. Church, and, with 'Rev. Dr. John Rusk,' organized an independent congregation known as the 'Church Militant.' This church, in order to emphasize the Christian (?) liberty, recently invited Col. Robert Ingersoll to preach (?) to them. Mr. Ingersoll did so on Sunday, April 12." (1968:2-1.)

"The 'Church Militant' convinces us that it is free--not only free from sectarian supervision and creed-bondage (a good thing), but free also from Christ, a very dangerous freedom. Yet it is still true that truth only can make 'free indeed.' Whatever the state of their hearts, if Christians at all, they sat for two hours in the seats of the scornful and took counsel of the ungodly. The blessed of the Lord do not so, as is particularly stated in the first Psalm." (1969-3.)

"How this circumstance shows the blindness of Christ's professed followers, that they who should be the light of the world should be so dark that they feel their need of, and request the instruction of one whom the god of this world hath blinded; who is so blind that the light of the glory of God as it shines in the face of Jesus Christ our Lord has not yet penetrated his mind;--almost as blind as the 'fool' mentioned in Psalm 14:1. Verily, Mr. Ingersoll chose a good text, There is no darkness like ignorance; and if, as the Scriptures declare, 'The reverence of the Lord is the beginning of wisdom,' then Mr. Ingersoll is still in gross darkness, the 'True Light' not having shone into his heart. What could he know or teach of the true hope for the groaning creation?" (1969-4.)

"We have not yet heard whether or not some of the brethren in Chicago improved the opportunity to offer to the congregation, as they came out, some of the truth in printed form, but if they did not they missed a grand opportunity. There probably were some of the really truth-hungry children of God there, who, starving for lack of true food for their souls, are looking and feeling after it in a wrong direction. All men are awaking, and all as they awake are hungry: Satan will supply them poisoned food in abundance and under favorable conditions; let us who have the truth redouble our activities if we hope to hear our Master say, Well done! good, faithful servant, . . . enter thou into the joy of they Lord." (1969-5.)

4. " . . . It is all a part of the shaking and waking up, proper to this time of 'shaking' (Heb. 12:28), that the true Christians of all denominations may get free from denominational thraldom; henceforth to be bound, not as

members of human institution, but each as a branch in the true vine--Christ. Instead of unions, in cliques, societies and denominations, bound tighter and tighter to prevent disintegration, each individual Christian must stand free from all human alliances, that he may be most completely united to Christ, and, in fellowship and bonds of love only, with all who have Christ's spirit. The fall of Babylon means the setting at liberty of those whom God calls 'My people.'--Rev. 18:4."

1. "Anne Courbe, parish priest of Dion, Vichy, France, has just published a book, which he distinctly states is done with the consent of his superiors, in which he presents the view of a future Millennium. (This is the very opposite of the Roman Catholic theory, which all along has claimed that it was fulfilled during the period of Papal triumph, from the eighth to the eighteenth century, closing with Napoleon's triumph, which it claims began the 'little season' of Rev. 20:3, 7. This book may be an attempt to 'hedge' a little, and indicates at least a doubt as to the previous interpretation). (1969:2-1.)

2. "We do not claim it as 'our' chronology; on the contrary, we claim it is God's chronology, supplied in the Bible to all that are his, and for our common use and belief. We fear human speculations and manufactures along these lines, by ourselves, or others." (1974-6.)

3. "Many of unsophicated of God's children are thus in danger of being misled so as to ignore and neglect the true light now shining upon God's Word and plan. Unless helped in time, they are likely by and by to be greatly shaken by the failure of Mr. Trotten's predictions; and then to become easy captives to the snare of infidelity." (1976:2-8.)

4. "All this is the language of desperation, the language of a man (comment: a Mr. Totten, whose chronology the Pastor is proving to be false) who has staked his all, and as it disappears will noy believe the evidences of his senses, but continues to mutter to himself, 'It is so! It must be so, even if it isn't so!'" (Comment: this is something the Pastor never did--he reasoned and always faced the facts, no matter what they were--this is why we have confidence in him to not lead us astray.)

5. (The following from footnote, bottom page 1979.) "Starting from this, the evidently correct starting point, the 2520 years of 'Gentile Times' will, without stretching or shrinking, end with September, 1914, A.D.; while, possibly, something may be expected 18 years sooner (1896 A.D.); because the announcement of 'Gentile Times' was made by Daniel, and the dream representing them was given to Nebuchadnezzar, 18 years before God's typical Kingdom was taken out of the way of Nebuchadnezzar's universal sway.-- See Millennial Dawn, Vol. II, Chap. 4." (Comment: the Pastor uses the word "possible" in this footnote--he merely reasons on prophetic matters, and is not dogmatic which makes him a safe teacher. Some very sincere brethren have failed to properly divide the Pastor's writings and they find themselves taking a dogmatic attitude on some things the Pastor said, which is a serious mistake.)

6. "A teacher should present the Scriptural or other evidences, and there rest his case. Beware of any teaching 'hammered in'. . " (1979:2-1.)

7. "We could just as easily fix up a statement of solar cycles, conjunctions and transits and affix it to various items of our true Bible Chronology. We could claim that astronomy verified every date; and we could no doubt deceive many by such attempts, and few would see thru the sophistry. But God would know it, and we would know it ourselves; and we believe that it is as danger-

ous for one to deceive himself as to deceive others. We advise all to be especially on guard against self deception in handling the divine Word.--2 Cor. 4:2." (1979:2-7.)

1. "In these days when the theories of the self-styled higher critics, and all who entertain theories of salvation by evolution, are making advances in every direction, we are glad to see the 'International Lessons' drawing the attention of Bible Students frequently to lessons like the present one, summed up in the Golden Text,--'Christ died for our sins.'" (1988-3.)

2. "People who talk about the barbarism of the past, and the greater genius and ability of the present along lines of Evolution; and particularly all who talk about 'Some Mistakes that Moses Made,' are respectfully requested to carefully consider the following item:--

"'The Prussian government has recently issued an order that the commissary of the army shall use no other meat as food for the army and navy, except such as is slaughtered by the Jewish method. The tests made by the chemical and medical departments showed that such meats were far more wholesome and susceptible of preservation. Nothwithstanding this the anti-Semetic factions in Saxony and Switzerland enacted laws prohibiting the Jewish method of slaughtering. But 350 scientific non-Jewish authorities in physics and physiology in leading European universities have declared that the Jewish method is by far the most humane and best adapted means of obtaining animal flesh for food. Many intelligent Christians in European capitals use no meats unless the animal be slaughtered by Jewish methods." (1989-3, 4.)

3. "The general M. E. Conference, recently held at Cleveland, O., demonstrated what we have already called to attention, that a democratic spirit is at work in that denomination which ere long will transform it, removing the control from the clergy and putting it where God puts it, into the hands of the church." (1989-5.) "This will have a bearing upon the coming Protestant federation. As the people tend toward freedom and power, the ministers will all the more seek to hold their present position. Before long they will see that their interests will be best conserved by accepting the proffered hand of 'the historic Episcopacy.'" (1989:2-1.)

4. "'When the priests spoke of the Czar as the God-selected man, the God-ordained man, my blood grew warm. It is not true that God selected this Czar to rule and rob a hundred millions of human beings. It is all an ignorant, barbaric, superstitious lie--a lie that pomp and pageant, and flaunting flags and robed priests and swinging censors cannot change to truth.'--Robert Ingersoll." (1989:2-2.) "Very rarely are we able to quote the great infidel with approval; but we can endorse him heartily when he assails the theory of 'the divine right of kings.' Yet this same doctrine supports all the thrones of 'Christendom.' The Church of Rome set the example, followed by the Greek and Anglican churches. Her head, the Pope, claimed authority as Christ's representative to supply the thrones of earth with rulers, and to call them divisions of Christ's kingdom ('Christendom'). When the other systems broke away from papacy, they carried along her doctrines and practices on many subjects, including this one." (1989:2-3.) "All of these kingdoms have over and over again demonstrated their unlikeness to Christ's kingdom; cruel, selfish and bloody, they all have been and are, and the Czar's is one of the worst of them. At the recent coronation of the Czar and Czarina this false doctrine of the 'divine right' of kings to squander the substance of their subjects was illustrated. The gown worn by the Czarina is reported to have cost two hundred thousand dollars; the carriage in which she rode was 'worth almost its weight in gold;' the harness of its six horses cost eighty thousand dollars; and everything else was proportionately gorgeous and wasteful. The forty millions of dollars wasted in this

(Over)

vain coronation show were wrung from his poor subjects, who in their ignorance almost worship him. To charge the misrule of earth upon our gracious Creator from whom cometh every good and perfect gift is blasphemy. Thank God! very shortly now the world will witness the close of 'the times of the Gentiles' and the beginning of the 'times of restitution.' The desire of all nations will come when 'the powers that be' shall give place to him whose right the kingdom is, and who will cause that God's will shall be done on earth as it is done in heaven." (1989:2-3 and 4.)

1. "'The excitable and superstitious people of Madrid have distinguished themselves by a gorgeous religious ceremony as a means of invoking the aid of the Almighty in bringing to a speedy close the devastating Cuban war. It is said to have been a most striking and singular demonstration. At least 150,000 persons joined in the religious procession which marched the streets of the city, so say the dispatches, while nearly the whole of the population showed signs of deep enthusiasm." (1989:2-5.) "'But what avails such religious mummery? The prayers that ascended bore no plea for justice or mercy, but implored instead that Spain might triumph in her cruel and barbarous warfare against a people striving to throw off the chains of slavery, and establish their own independence.'" (1989:2-6.) "As we clipped the above from a secular journal we thanked God that he is raising up, outside the nominal churches, those who can see principles of justice and point the people to them." (1989:2-7.)

2. "The subject of baptism is being stirred up considerably in various quarters. While two congregations of the 'Disciples' or 'Christian' denominations (which has always made 'baptism for the remission of sins' its specialty) concluded to receive members without baptism, the Methodists are discussing the removal of the rule which for years has prevented its membership from practicing immersion, if they had been sprinkled in infancy. One minister who favored the change remarked that this rule had driven thousands of Methodists into Baptist churches." (1989, last par.) "The following will show that Presbyterians also are forced to consider the subject. The result no doubt will be that within a few years all denominations will remove restrictions and permit each individual to choose for himself. And this in turn will prepare for the great confederation which will take form and power just before the total wreck of Babylon. . . " (1990-1.)

3. "A missionary in India notes that the census of 1891 revealed the fact that while 500,000 had been nominally converted from 1881 to 1891, there had been an increase of population of 30,000,000 during the same period. In this he sees the futility of hoping to convert the world by present agencies. He is now hoping and praying--'Thy kingdom come.'" (1990:2-4.)

4. "MODERN DELUSIONS"--a very fascinating article, three pages long--"This article from the pen of Rev. Dr. Gordon, England, is in remarkable accord with the presentations of Millennial Dawn." (Comment: these words of the Pastor showed that he was deeply impressed with this article.) (1990-bottom.)

5. "We are constantly in receipt of inquiries concerning Mind Cures, Faith Cures, Prayer Cures, etc. We make general answer again, that since the Scriptures teach that we are already in the 'harvest' the lapping time during which the Gospel age closes and the Millennial age dawns, we should expect to see just what we do see,--<u>beginnings</u> of great changes. And not only do we see political, social and religious changes in progress, but, as we should expect, we see also beginnings of personal <u>physical</u> restitution here and there. These great changes are stealing along so quietly as not to attract much attention or occasion great surprise, just as the inventions

and general knowledge are spreading gradually. This is God's usual method of operation, he is thus preparing the world in some measure for the wonderful manifestations of his power in the near future, which will be in restoring both health to the sick and life to the dead,--the great work of Restitution 'of that which was lost' by the fall. Thus the new dispensation is being gradually ushered in as the dawning day." (1997, last par.) (Comment: Later on the Pastor saw that actual restitution as referred to in the foregoing comment was not in full accordance with the principle of the ransom.) "No; the gift of healing possessed by some members of the early church was totally different from the healings of today. The Apostles in exercising this gift did not practice 'mental healing,' nor even 'prayer healing.'" (1998-3.) "So, then, whatever may be said of the various prevailing mind cures, faith cures and prayer cures, they surely are not of the gifts possessed by the early church, and recorded in the Acts of the Apostles.'" (1998:2-2.) ". . . as you realize these things your prayers for temporal things must become very modest and moderate. Indeed, you will by and by, as you realize his wisdom and care, use prayer prinipally as the avenue for spiritual communion. Contenting yourself with laying the cares and burdens of life at the Master's feet you will tell him of your confidence in his love and wisdom, saying, Thy will be done; and instead of your cares you will 'bear a song away.' More than ever your prayers will be for the spiritual gifts, graces, fruits and blessings, singing in your hearts--"Content whatever lot I see, Since 'tis God that leadeth me.'" (1999:2-2.) "Thus, properly instructed, all who abide in Christ and in whom his word abides, might be relieved of all care (worry) concerning those earthly things which constitute the burden of so many prayere. Leaving those things to our Father's wisdom and love, our prayers would be more in the nature of thank-offerings, our hearts going out toward God in worship and adoration, and in recounting the blessings and favors we already enjoy, rather than in asking those things for which the Gentiles seek.--Matt. 6:32." (1999:2-3.)

1. "'The inspiration of holy Scripture, and therefore its divine authorship and authority, lies at the root and foundation of true Christianity--not only in its relation to infidelity, but also in its relation to the Romanish controversy.

"'It was the one great question which underlay all others at the Reformation. For, what was the Reformation in its essence? Was it not just the abondonment of human authority for divine authority? Was it not all conained in this--the giving up of the authority of the church for the authority of the Word of God?'" (2012-1, 2.) "'Inspiration is therefore essentially a Protestant question--one which must be met and fought on the highest grounds. (2012-8.) "'Thus the attitude of Rome toward the Bible is clear. As to any theory of Inspiration she is dumb, and has herself preserved the silence she had enjoined on others. As to the Bible itself, there is nothing she so abominates, and nother that she so fears. She will burn it or translate it, authorize it or forbid it, destroy it or print it, condemn it or praise it, as it may suit her purpose. She may vary her treatment of it, but whatever form that treatment may take, its aim, object, and end is always one and the same--to make it of none effect:'" (2013-2) (Comment: the foregoing are quotes, rather than from the Pastor's pen.) "The thotful reader will be struck with the fact that very many educated persons, called 'Protestants,' are rapidly taking the same view of the Scriptures here attributed to Papacy. The 'Protestant' higher critics deny the inspiration of the Scriptures except in the same sense that they themselves claim to be inspired--namely, by intelligence from education and not be a plenary inspiration by God's holy Spirit exerted phenomenally." (2013-3.)

2. "Candor compels us to remark that few Christiam people recognize the meaning

(Over)

of the word Christian. It is not like the word Lutheran or Wesleyan: the force lies in the meaning of the Greek word Christ, which corresponds to the Hebrew word Messiah, and is a title rather than a name. It signifies, one Anointed by Jehovah as his agent to accomplish the promised deliverance and blessing of mankind. All this was and is understood by the Jew as the import of the title Messiah, and should be recognized as the meaning of the coreesponding word Christ by all true Christians." (2014-1.)

1. "This ordinance in Israel is the statement of a principle which has many applications. The wife, for instance, who cares for the home, should have an equal share with the husband, who, being relieved from such cares, has his time free to earn the money. They are rightfully 'heirs together of the grace of life,' as well as of the burdens of life." (2016-1.)

2. "While this proposition is absurd in the extreme, it illustrates the trend of our times; the unifying of the interests of mankind. The lessons of the present time, altho taught by selfisnness, are preparing mankind the better to appreciate the leveling and unifying which the kingdom of God will shortly establish on an unselfish basis--on a basis of a sympathetic love which redeemed all and will bring all to a clear knowledge of the truth that they may be saved." (2018:2-1.)

3. "The federative union of Protestants foretold in the Scriptures comes on apace. It has been hindered, however, to some extent by the hopes of some that it might as a federation include Roman Catholicism and Greek Catholicism, and thus be the more 'imposing.' Much dependence was place upon the known sympathy of Pope Leo XIII with the union movement; and it was confidently hoped by many that he would in some manner recognize the Church of England and its clerical orders, as the Greek and other Catholic systems had already been recognized. This matter seems to be positively settled in the negative by the Pope's last Encyclical (as we knew and pointed out from the Scriptures it would be). Now, therefore, all hope of union with Rome being abandoned, it is not unreasonable to expect that greater energy than ever will be directed to effecting the union or federation of Protestants, foretold." (2018:2-2.)

4. From an editorial review in "Harper's Weekly": "'One learns a lesson from this last encyclical from the Vatican--that Rome has lost nothing of its monumental egoism. The invitation of the Thirteenth Lion to all the lambs to come into union with him might easily have been made by Leo X, or Gregory VII. It is musty with the antiquities of the temporal power of four centuries ago. The dust of the centuries flies out of it as one turns over its parchment pages. Rome alone is in the true path.

"'Still, there is a difference in the way of putting things nowadays. Even a Pope scolds no more. The language of the authoritative magisterium is calm. There is nothing of the elder bluster. The anathemas against Protestants are forgotten as tho vertable antiques. This is a gain for the courtesy of words. Never more will a Pope speak as universal master.'" (2019-1, 2.)

5. "Great physical changes in nature may reasonably be expected as a part of the impending trouble (intermingled with the social, political, financial and religious troubles of this day of the Lord). What the changes will be we know not; but we do know that present conditions of climate, etc., are not such as we should expect or are promised 'when the kingdom is the Lord's, and he is the governor among the nations.' If, therefore, any of the King's own shall witness at close quarters any of the fearful signs connected with the grand changes now due, let them remember that the Lord knoweth them that are his and will not permit anything to come upon them that he will not overrule for good." (2019-5.)

1. "When pointing out some time ago that the Scriptures indicate that the Jews are to be persecuted in all lands, so as to drive them out, eventually, into their own land, we mentioned the anti-Jewish sentiment in France, Germany, Italy, Austria and Russia; and the probability that intense and general Jewish persecution would break forth ere long; but intimated that the British would probably not share in it. But even in great Britain an anti-Jewish feeling is taking root. The publication of a letter from Mr. Gladstone in the public press recently avowed his opposition to the race, saying, 'I am an anti-Semitist'--much to the surprise of others as well as ourselves. Jew hatred--'Judenhetze'--is making progress in England; and is being discussed in the prominent journals. It is really a movement against the Jewish money-lenders, and is of a piece with the Silver Movement in the United States. . ." (2019:2-1.)

2. ". . . God endowed his intelligent creature with this element of character (the spirit of praise) which, being responsive to his own goodness, institutes a lively and delightful fellowship with himself, which is the chief end of human existence, both on the side of the creature and of the Creator.--Psalm 16:11; Prov. 11:20; 15:8." (2031-3.)

3. "(Reply. Very true; and yet it is well to remember that most of us who now rejoice in God's 'marvelous light' were once in the same darkness. There is every reason why we should think charitably and even hopefully of such blind reasoners. They are on the Lord's side at least, and longing for the better day, however ignorantly. A zeal not according to knowledge is far more pleasing to God than a knowledge without zeal. The zeal shows the state of the heart, and the knowledge the condition of the head to some extent. It was because Saul of Tarsus had the proper zeal that God corrected his knowledge and make him the great Apostle Paul; while it is declared that 'unprofitable servants' who have knowledge, and who do not have the loving zeal to use it, will be cast out of the light into the 'outer dark' ness.'" (2039:2-2.) (Comment: the Pastor was very sympathetic and broad.)

4. "As our readers well know, we take no part in this world's politics. . . . We, therefore, have no time to spend in disputing respecting 'the course of this world' and the schemes and theories which, if put into effect, would accelerate or retard the coming trouble and dissolution. Nor can we know which methods would most quickly and most thoroughly work out the great plan of God for instructing men regarding their own impotency and lack of wisdom, and thus preparing them to realize Christ's kingdom as 'the desire of all nations.'" (2039-6.) "What we have to say upon the gold and silver question, the money question, will thus be seen to be lifted out of the realm of politics altogether, and not designed to make one solitary vote for either party, believing that God has decreed the overthrow of present institutions in the very calamities in which the exercise of their own worldly wisdom and selfishness shall involve them. However, in the financial developments of recent years we see the beginning of a marked fulfillment of prophecy which must not be overlooked or passed by unnoticed." (2039-7.) (Comment: as one reads the article starting on page 2039, he can recognize the material as groundwork for Volume IV.) "It may be well here to remind our readers again that we are not expecting immediate anarchy." (2045-1; Comment: this was written Oct. 1, 1896.)

5. ". . . So it was in Israel, and so it has been in all the world: selfishness exalted to power has always used that power, largely at least, for self-aggrandizement." (2046-1.)

6. "We noted not long since that Hon. W. E. Gladstone had addressed a letter to the Pope, setting forth the claims of the Church of England to recognition

(Over)

as a sister church to that of Rome and others styled 'catholic;' pointing out its claims to Apostolic succession thru its bishops, and hence the validity of the ordinations of its clergy; and urging that such a recognition would greatl y open the way to a reunion of Christendom. We pointed out at the time that this feature of the religious union would fail because, while the Book of Revelation clearly points out a federation of Protestants as the 'Image,' it as clearly distinguishes between this 'Image' and the original 'Beast'--Papacy--while showing that they will be considerably in fellowship.--Rev. 13: 15-17." (2046-5.) "The Pope submitted the question to his advisors, and now gives forth as the final, infallible and never changeable decision of the Roman church on this subject, in effect, that neither the Church of England nor the ordinations of her clerics can be recognized; that the only way back to the 'mother' is thru repentance and conversion." (2046:2-4.)

1. HOPE OF ANOTHER CHANCE--a long article (4½ pages) including "Extracts From Dr. Talmage's Sermon at Washington City, Aug. 9, 1896 With Comment" and the Pastor's thorough refutation and a complete outline of the Scriptural hope of life for mankind. (2047, bottom to tope of 2052.)

2. "The 'great company' do not belong to the kingdom at all. They will be associated in some way not explained, but will not be a part of the kingdom real, nor yet of the earthly or representative kingdom." (2052-3.)

3. ". . . The present irreverence is undoubtedly the result of the general awakening from the darkness and superstition of the dark ages,--when the great adversary brought in such teachings as produced a distressing fear of the Almighty, based upon misrepresentations of his character and plan. These were received with credulity, from human sources, without proving by Scriptures, to which the Apostle exhorted. As mankind awakes from this superstition, as a pendulum vibrates from one extreme to the other, so human sentiment, finding that it has been too prejudiced and too fearful in the past, now goes to the opposite extreme of doubt, skepticism, infidelity, irreverence for all the experiences of the past as well as irreverence for God and his Word. As this spirit progresses and influences a wider and wider circle of Christendom, it is preparing the way for the great climax of skepticism and irreverence which will end in the overthrow of all law and order and the disregard of all the experiences of the past and the wisdom of God's Word, in the anarchy and confusion with which this age will close,--in preparation, however, for the establishment of the kingdom of righteousness in the hands of Christ and the Church." (2053-8.)

4. "Verses 10-19 were apparently intended as guards against the youthful tendency to brigandage more common in ancient times than now, because today, with the advantages of telegraph and telephone, it is more easy to apprehend and punish highway robbers than ever before. But the lesson of these verses can be applied to our day with still great/ér force. There are today different inducements held out, but on much the same line. First, financial brigandage: the inducement to join in business ventures which would dishonestly rob others by misrepresentation, by swindling advertisements, by fraudulent deceptions, trickery, etc. Second, we are coming into a time when there will be more of a temptation to a social brigandage with inducements held out and hopes of gain and common interest by combining for the passage of laws which would do violence to the liberties and interests of others. And ultimately there will be inducements to revolution, disorder, anarchy, in the hope of getting by violence the property of others." (2054-1.) (Comment: what a marvelous insight the Pastor had from his careful study of prophecy--we see these things transpiring all around us! As to commercial dishonesty consider the showing of weight by ounces and fractions of ounces, rather than in pounds, so you cannot check to see what you are realy paying per pound!)

1. "This Journal is set for the defense of the only true foundation of the Christian's hope now being so generally repudiated,--Redemption thru the precious blood of 'the man Christ Jesus who gave himself a ransom (a corresponding price, a substitute) for all.'" (2055-1. Comment: the Pastor adhered to this policy to the very end.) "It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken;--according to the Divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing." (2055-2; this was dated Nov. 1, 1896. Just twenty years later the Pastor finished his course of perfect faithfulness to the foregoing statement of policy. We are trying to follow the spirit of this policy in this History of the Harvest Message.)

2. "That Turkey occupies an important place in European politics is very true and very apparent; and that the settlement of her affairs is likely eventually to involve serious consequences to the peace of Europe and the general 'balance of power' is also evident. But, expecting that the crisis of this world's affairs will not be reached before 1910, we are not looking for anything phenomenal in or from Turkey, at present. Whatever, therefore, may be done by the European powers to restore order and to protect the Armenians, it will not, we believe, immediately involve Europe in the much feared general war." (2056-4.) "The true situation is understood by few except the statesmen of Europe, and their patriotism, as well as the proprieties of their positions, prevent them explaining the true situation to the people. Indeed, the British are the only people whose rulers need to, or do, take the sentiments of the people much into account; and the British public are controlled, more than they are generally aware, thru the leading journals. Diplomatic and financial questions are admittedly abtruse; even great journals take their theories and policies from a very few leaders of thot; and public sentiment is 'waked up' for effect, or 'quieted,' according to the exigencies of the case as seen by the leaders to be valuable or injurious to their foreign policy." (2056-5.) "European national politics are like a game of chess in which each nation is a player for its own interests, which, if not directly involved in the present move, would at least be affected by it and involved in the next move. (Comment: the general public are coming to understand this more than in past decades; and this is why dissatisfaction is becoming so disturbing to the "powers that be".) To the casusl observer Turkey is an effete, rotten, semi-barbarous kingdom in whose destruction all civilized nations should rejoice. But statesman look beyond and ask, What shall be instead of Turkey? If the land could be submerged and made part of the sea it would solve the difficulty. But as this cannot be done, some other government must take the place of the Ottoman. The people of Turkey are not superior to their present government, and a republic would be impossible;--it would also be objectionable to autocracy. But a government of some kind it must have; and that is the difficult problem with statesmen; for the governments they represent have conflicting ideas and selfish interests to be served." (2056-6. "For many years Russia has coveted Turkey--particularly because of its remarkable seaport at Constantinople; which probably is the finest in the world. But Great Britain and all the powers of Europe have for years feared their great Northeastern neighbor under autocratic sway, and have been more or less anxious to cooperate for his restraint. Thus the Crimean war was the intervention of the English, French and

(Over)

and Sardinian combined forces to protect Turkey from Russia;--not for love of Turkey, but from fear and jealousy of Russia. The resultant treaty stipulations prohibited Russia's maintenance of a fleet in the Black sea, and hence crippled her influence in the Mediterranean. Again, when Turkish atrocities against the Bulgarian Christians offered Russia in 1877 a favorable pretext for attacking Turkey, Great Britain encouraged the war for the cause of humanity and Christianity; but when, after a year's war at cost of life and treasure, Russia triumphed and her army invested Constantinople, the British government threatened war, moved her fleets and the Indian army and, supported by Austria, compelled the Treaty of Berlin, at which Lord Beaconsfield presided and dictated the terms." (2056-7.) "Now the whole situation is different. France, Germany and Austria begin to see that in times past they served as cat's paws for England, whose chief interest has been the protection of her empire in India. They see that she has purchased the Suez Canal and taken possession of Egypt in pursuance of this policy. They see, now, what English statesmen saw long ago, that the great war most to be feared is an industrial war of nations, (Comment:--still true!) and that England has seized for colonies and commercial or trade feeders the most valuable centers of the uncivilized world. Now, so far from putting themselves under English leadership, the other nations are more jealous of England than fearful of Russia; and they would be glad to see England undertake to chastise Turkey while they would improve the opportunity to extend their spheres of influence in Africa. (2056:2-1.) "English statesmen are among the shrewdest in the world and are well aware that a war with Turkey would be a long and expensive one, which they dare not close except in victory, and that when victory had been gained the other nations would see that it was as fruitless and unprofitable to England as the war of 1877 and 1878 was to Russia. And, meantime, Russie would advance upon India, France upon Egypt, and Germany would establish an African colony in conjunction with the Dutch in the Transvaal." (2056:2-2.) "Russia and Austria could easily settle the Turkish question by taking possession and dividing her territory, altho the Turks could and would make a stout resistance; but meantime England might succeed in exciting France as well as Italy to jealousy and repeat the threat of war at the last moment. This is probably the only reason why Russia and Austria do not take possession of Turkey at once." (2056:2-3.) (Comment: there is much more to this article, and it is well worth the time to read it in full. The Pastor was a very astute reasoner on world affairs.)

1. "Divine truth comes to us with all the authority of its divine Author. With a gentle dignity consistent with its noble character it urges its claims upon the reason, the judgment and the conscience of men, and then leaves them, as free moral agents, to accept or reject its claims. Its true messengers also come with the same moral force of inherent worth, rather than with noisy demonstrations or 'lying wonders,' such as are used by the powers of darkness to attract idle curiosity into the snares of Satan. They come imbued with the spirit of the authoritive message they bear--the spirit of holiness and truth." (2057-2.) (Comment: how true this was of the Pastor!)

2. " . . . for, without question, great prosperity is much more dangerous than moderate competency." (2059-6.)

3. "Notwithstanding the outward harmony maintained by the Church of Rome, she has her own internal disorders in every quarter. In Italy her conflict is with the government; in Russia it is with the Greek Church; in Great Britain it is with the Church of England; in France it is with the Masons, and in this land of liberty it is with freedom's institutions and progressive ideas, especially with free schools." (2061-6. More trouble is mentioned in four paragraphs following the one foregoing.) (Comment: Today the internal disorders are multiplying rapidly, especially from her own people.)

1. "To our understanding the present Italian government is the seventh head of the 'beast' (Rev. 17:9-11) which has continued 'a short space,' represented in the present monarch and his father Victor Immanual. According to this prophecy Rome will never have another head--the eighth condition will be the beast without a head--either a republic or anarchy. If a republic, we shall shortly expect anarchy, 'perdition.'" (2062:2-6.)

2. "We force this chronology upon no one, and make no absurd and deceptive claims concerning it. Those who come to the Word of God in simplicity and sincerity, disentangled from preconceived ideas, find in it a very substantial basis for faith respecting the times and seasons of the divine plan of the ages;--especially when they observe that it is abundantly and beautifully corroborated by the prophecies, the Jubilees, Israel's Double, the Time of the Gentiles, the Days of Waiting, the signs of the times; all harmonious and easily understood by even the 'common people' of the consecrated class, who hear gladly. And these God evidently intended should hear and be assured by proofs within the range of their comprehension. We submit the chapter and verse for every figure down to the end of the seventy years desolation of the land in the first year of Cyrus--the well established and generally accepted date B. C. 536." (2064-7.)

3. SPLITTING THINGS FINE--a one-page article showing the deplorable splitting up of the professed Christian church, and the Pastor's splendid comments. (Starts middle of page 2065.)

4. "Once when we misunderstood the divine arrangement, and did not see that the 'little flock' is to be a 'kind of first fruits unto God of his creatures' (James 1:18), but supposed that the 'little flock' who walked the 'narrow way' of self-sacrifice would be the only ones to receive any measure of divine favor hereafter, that all others would suffer some kind of awful punishment because they did not walk in the 'narrow way' which few of them saw and which still fewer of them were able to appreciate, it perplexed us greatly; as it still perplexes the majority of Christian people. Thank God that we now see in his Word the clear instruction that when this 'little flock' shall have been selected and rewarded with jointheirship with Christ in the Millennium kingdom, then the 'narrow way' will have ceased and another way, 'a highway' shall there be opened up--a way in which the human family as a whole shall be invited to return to harmony with God and righteousness thru the Great Mediator and under the terms of the New Covenant sealed with his precious blood. It will not be a downward way like the way of sin in the present time, but an upward way. 'The redeemed of the Lord shall go up thereon.' It will not be a narrow way, that few can find, but a 'highway,' from which the stumbling blocks of temptation will be removed, and on which the ravenous beasts of evil and temptation will not be permitted.--Isa. 35:8, 9." (2074-last par.) (Comment: the wholesome spirit of humility and simplicity of the Pastor draws our hearts to him in Christian love and confidence.)

5. "The day set apart for National Thanksgiving is past, but we trust that the spirit of thankfulness continues in many hearts; and no time is more appropriate for the review of our causes of thankfulness as children of the Heavenly King, than at Christmastide, on the threshold of a new year, while ruminating upon the things that were, the things that are and the things which we desire and hope shall be. Whether partial failure or moderate success has, during the year closing, marked our efforts along lines of moral, physical, financial or spirituat attainment, let thankfulness fill our hearts, as well as good resolves and holy ambitions for the coming year. Indeed, we esteem that thankfulness must be an abiding grace in all true Christians who have reached a reaonable degree of development in the higher life." (2076-1.)

(Over)

1. ". . . Surely thankfulness is a necessary ingredient to Christian living. It must be mixed with our songs of praise, and with our prayers; it must fill our hearts to enable us to render faithful and efficient service to our Lord in any direction. . . " (2076-6.)

2. " . . . We admit that the Observer's views and reasonings are clear and logical; but it has omitted the most important factor in question; namely the will and plan of God. That will and plan, as revealed in God's Word, teaches us to expect that within eighteen years the 'times of the Gentiles' will expire, and that with their expiration Jerusalem will cease to be trodden down by the Gentile kingdoms;--that the set time to favor 'Jacob' with Millennial blessings as the first-fruits of the nations will then have come, and that it will include their saving or recovery from the blindness which came upon them nationally, at their rejection of Messiah. Who can question this interpretation of the prophets in the light of the Apostle's testimony in Rom. 11:25-33?" (Comment: the interpretation is correct, but the time is still future from our day, altho we see "beginnings" of that which is expected.)

3. ". . . The withdrawal of our 'Associate Editor' has been noted by some, so we explain now to all that this was granted at her own urgent request. She prefers to appear as a correspondent over her own signature, MRS. M. F. RUSSELL." (2077-4.)

3. " . . . This (The Correspondent Department) is a very important feature of the work, very helpful to many in perplexity, and, blessed by modern progress, enables us to be in touch with such as the Lord may please to direct us from all parts of the world." (2077-5.) (Comment: the Pastor regarded his personal ministry as a very important part of his work as a Pastor in addition to the blessings of the Volumes.)

4. "It is a rare matter for us to mention the names of the Tract Fund contributors--nor would we have space for them all, for our list of contributors is nearly or quite five thousand; and their donations range from half a cent per week upward. . . " (2077:2-7.)

4. "It may be said, however, that all who become children of God and whose hearts are honest are delivered to some extent from bondage to this fase doctrine, and are enabled thru truths received to counteract the baneful effect of this error ("eternal torment") to such an extent as to permit them thru certain great truths to see God's love and in a general way at least to hope and trust to see God's love and in a general way at least to hope and trust that God will commit no injustice upon any of his creatures, and that somehow, somewhere and at some time all men will have a full chance to be reconciled to God thru Christ. Thus with many of God's saints, we believe, the spirit of error hindering worship is overcome by the spirit of truth in general and true worship made possible. . . " (2079-3.)

5. "As we have been to some extent, by the grace of God, used in the ministry of the Gospel, it may not be out of place to say here what we have frequently said in private, and previously in these columns,--namely, that while we appreciate the love, sympathy, confidence and fellowship of fellow-wervants and of the entire household of faith, we want no homage, no reverence, for ourselves or our writings; nor do we wish to be called Reverent or Rabbi. Nor do we wish that any should be called by our name. The name of him who died for all--the name Christian--is quite sufficient to designate the spiritual sons of God, the true brethren of Christ; and whatsoever is more than this cometh of evil, of carnality, and tends toward more of the same." (2080:2-1.) "Nor would we have our writings reverenced or regarded as infallible, or on a par with the holy Scriptures. The most we claim or have ever claimed for

for our teachings is, that they are what we believe to be harmonious interpretations of the divine Word, in harmony with the spirit of the truth. And we still urge, as in the past, that each reader study the subjects we present in the light of the Scriptures, proving all things by the Scriptures, accepting what they see to be thus approved, and rejecting all else. It is to this end, to enable the student to trace the subject in the divinely inspired Record, that we so freely intersperse both quotations and citations of the Scriptures upon which to build." (2080:2-2.) (Comment: the foregoing two paragraphs appear to us to be a perfect statement of a faithful pastor, inspiring in us the utmost confidence. He forces nothing on us but invites us to be on the same level with him in the study of the Word of God.)

1. "'There never was such unrest in the world as now. The old world is threatened with an upheaval. What is the matter with New York and Chicago? Humanity is not constituted to be satisfied. People are going mad faster than you can build mad-houses to put them in. In London the suicides number ten a day (3,600 a year), New York is not much better. There was never such unrest. What the world wants, the rich want, all classes want, is Jesus Christ.' (2083-4, from the pen of Rev. P. S. Henson, D. D., Baptist of Chicago.)

2. "The Christian's secret of a happy life lies in his knowing and trusting the heavenly Father and the heavenly Bridegroom. Even worldly physicians, skeptics, are coming to recognize the fact that the peace of God ruling in and keeping the heart is not only an excellent medicine, but a great preservative of health." (2083:2-1.)

3. "The Watch Tower is the Editor's general pulpit. As he does not desire to p reach to any except willing hearers, it is as proper that the Watch Tower should stop at the end of your subscription as that he should cease to be pastor of the Allegheny Church if not selected in December, therefore, except in very exceptional cases, the paper will be stopped at the end of the subscription year." (2084-2.)

4. ". . . But what shall we say to comfort or encourage those whose eyes have seen the love of God and of Christ, manifested in the 'ransom for all,' and whom the love of Christ has not constrained to love in return nor to be his disciples? Ah! theirs is a much more serious case; and we know of nothing in God's Word for their encouragement, except it be the suggestion of beating with 'many stripes' which may be understood to signify some hope of a blessing thru tribulation, if then properly exercised by it." (2090:2-4.)

5. "Tendencies already noted, toward a combination of religious sentiments in sympathy with 'political reform' movements, are step by step making headway, preparing for the predicted politico-religious 'confederacy.'" (2091-4.) "The present effort to unite the church and the world more closely, like the successful efforts of the past, is only a trap and a snare by which the great Adversary would divert attention from the true work of the church--her self purification and separation from the world, by which her light would shine upon the world with greater clearness, convincing of sin, of righteousness and of a coming judgment." (2091:2-5.) "But as in the past a falling away of the majority into worldliness served to separate the Lord's jewels, so now such a separation is in progress. And it is for this 'jewel' class that God is supplying the light of present truth;--clearer light on the 'ransom' and its present and future results; on the 'royal priesthood' and its present sacrificing and future glory; on Covenants and their fulfillment; on the Kingdom now in embryo suffering violence, and by and by in glory and power the blessing of all the families of the earth; on the fulfillment of prophecies which prove that we are in the 'harvest' of this age, and that

(Over)

the great Reaper is present, 'gathering together his elect,' his jewels." (2091:2-6.)

1. "Indeed, the United States Constitution seems to us almost miraculous: we believe that God must have providentially guided in its preparation--so remarkably does it guard religious liberty even against the will of a majority; and that in a land where majorities rule in general matters." (2092-4.)

2. "The desire to rule others and to compel obedience is very strong in some people. The Christian Standard, for instance, us urging a rigid religious observance of Thanksgiving Day, and would like to have all religious people oppose football and other recreative games on that day." (2092:2-1.)

3. "It says that about 600 C. E. Societies will follow the plan this year. It is proposed to make it general at the next convention. It will not be long, probably, until those who hold aloof from these church and world combination schemes will be esteemed religious anarchists." (2092:2-5.)

4. "'He added that Catholics, Lutherans and all other Protestants could as brothers work together in a great cause that is worthy of their effort.'" "As usual, false doctrine, ignorance of and opposition to the divine plan expressed in the Word, lies at the foundation of these well-meant but really evil movements." (2092:2-9, 10.)

5. "The 'Evangelical Alliance' has taken a specially active part in Christian Union efforts of late. It is worth while remembering that in this association directly the union movement took its start in the formation of the 'image,' as marked in prophecy, in 1846 A.D. It is altogether probable that it will also play an important role in connection with its receiving 'life.'--Rev. 13:15." (2092:2-12.)

6. "A remarkagle sensation was created in London recently, in connection with the public consecration of Rev. Dr. Temple as Archbishop of Canterbury, Primate of the Church of England, and next to the Queen the head of that church. As the ceremonies (which took place in the Church of Saint Mary Le Bow) commenced, the Rev. Edward Brownjohn of Bath arose and solemnly and earnestly protested agains the consecration, 'on the ground that Rev. Dr. Temple was a confessed believer in the full doctrine of Evolution, a doctrine incompatible not only with the Bible but also with the Book of Common Prayer and Articles of Religion of the Church of England.'" (2092:2, 13, 14.) "The Queen's commissioners refused to entertain the protest of one man; and considering that they had the backing of practically the entire Church of England in favor of Evolution, and the Queen's choice of Primate, the ceremony proceeded. This was on Dec. 22, '96." (2092:2-14.) "'The new Archbishop of Canterbury is one of the most advanced Liberals among English churchmen. He is a professed Advocate of Darwin's theory of evolution.'" (2093:2-1.)

7. " . . . But as we read the signs of the times in the light of the divine revelation, we have every reason to believe that the present movement in favor of 'Christian union' will eventuate in such a combination of all the powerful and influenctial religious systems as to affect politics and laws, and put into the hands of theologians the power to head off the further advance of divine truth and to stop the spirit-ordained ambassadors of Christ from teaching the people advanced truths respecting the close of this and the dawn of the new dispensation." (2096-6.)

8. "There is no ambiguity in preaching done thus, under the inspiration of the holy spirit: it is direct, to the point. P eter did not say that Jesus of

Nazareth was one of the great teachers of the world, and as worthy to be heard as Moses or Confucious or others; neither did he say, It makes no difference whether you ever hear of the historic Christ or not, as some false teachrs now declare. Peter's spirit-inspired teachings were evidently not all in harmony with what is known as the 'new theology,' nor with what is known as the 'higher criticism,' nor with what is known as the 'broad theology,' espoused by the Chicago Parliament of Religions and advocated by many of the 'great theologians' of our day. Peter gave the message direct and with force--'There is none other name given, under heaven or among men, whereby we must be saved.' In these words he told his learned hearers that there was no hope of salvation in Moses and in the Law, any more than in the heathen systems of theology--that knowledge of, and faith in, and obedience to Christ was the only God appointed way of salvation." (2096:2-3.)

1. "So let it be with each of us, the followers of Jesus! If we have opportunity for testifying to his grace and gospel, let us not fear to declare the whole counsel of God, but let us not do it rudely nor unkindly, but with the gentleness and force which are of the spirit of the truth." (2096:2-5.)

2. "Civilization is simply the indirect result of the measures of salt and light that have been in the world up to this present time. The faithful people of God have held up the light of divine truth as prominently as they could; and from it they have reasoned of righteousness and of a coming judgment; they have endeavored to salt the minds of men with as much as possible of the knowledge of the principles of righteousness exemplified in their own characters, and have urged their adoption; and to the extent to which these have operated the world has been profited." (2100-top.)

3. "Answer. You are correct in supposing that the two positions are antagonistic and not harmonizable. The article to which you refer last, as being in conflict with our general presentations, was not an editorial article. Neverless, the Editor does not claim that his negligence in the matter is a sufficient excuse. It is a part of his duty to be critical, and to exclude whatever his judgment does not approve; and he now promises that by the Lord's grace he will hereafter be still more careful of his stewardship,--to the end that ZION'S WATCH TOWER may ever speak as an oracle of God." (2100-4.) "Now that this matter is corrected a weight is lifted from our conscience. Had the article in question been an editorial we would have corrected it long ago." (2100-5.) (Comment: what a marvelous display of humility and the spirit of responsibility is shown in the two foregoing paragraphs. Our respect for the Pastor is boundless--such a contrast of spirit he showed as compared with the general run of religious leaders!)

4. "Let us learn to distinguish in our minds between nominal Christians and those who bear about in the person the marks of the Lord Jesus,--who are fully consecrated to him; whose will is to do the will of the Father in heaven, and to finish his work." (2105:2-4.)

5. "Dr Abbott, of the Plymouth pulpit, Brooklyn, continues to lead along the paths of 'higher criticism.' In some lectures on 'The Bible Literature,' recently, he provoked his congretation to laughter by the amusing manner in which he made reference to the story of Jonah and the great fish, which he termed a 'fiction,'--'the Pickwick papers of the Bible.' The worldly-minded newspaper reporters could see thru the absurdity of a man pretending to be a Christian minister and yet thus making light of the very basis of Christian faith--the Bible. The reports in the New York papers put the matter in its true light, and in consequence the Manhattan Ministers Assocition took it up at its meeting and strongly rebuked the language. We are not to forget, however, that probably a large majority of the ministers in New York

City, and in all large cities, are already in full agreement with Dr. Abbott along the lines of 'higher criticism' and, so far as faith in the inspiration of the Bible is concerned, might be termed rationalists, agnostics or even infidels: there are good reasons for such convictions. We must therefore suppose that the Manhattan Ministers Association were not so much in opposition to Dr. Abbott's agnosticism, called 'higher criticism,' as to the public statement of this agnosticism in Dr. Abbott's mirthful vein. As a minister of this city once said to the writer, 'It is very well for us ministers to study these subjects, but it is not prudent to tell them to the people.'" (2105, last par.)

1. "Another bold man who denies the faith and is yet 'worse than an infidel' in that he still masqueraded as a minister of the Gospel of Christ, while doing all in his power to undermine that Gospel, is the Rev. M. J. Savage, pastor of the 'Church of the Messiah,' New York City. One would think that few except those 'of the synagogue of Satan' (Rev. 2:9) would enjoy or support such preaching. From his recent sermon, as reported in the New York Sun we clip the following malodorous morsel as a sample. He said:--

"'Archaeology has established that man has been on earth not for a thousand years or ten thousand, but for at least two hundred thousand. Evolution, as developed by Herbert Spencer, and biology, the province worked out by Darwin, are no longer the subjects for debate by educated and intelligent people, tho prominent theologians, who show that they don't know what they are talking about by the first words that they utter, will discuss it. Man was not created in the garden or Eden or anywhere else, but began in the ooze of far-off primeval seas. What we know, then, means that there has never been any fall of man, but a continuous ascent. This one fact compels the complete reconstruction of all the theological theories of the past.'" (2106-3, 4.)

Now the Pastor's comments: "It is time that all who have faith in the Word of God and its message of a fall and a redemption by our Saviour's precious blood should be no less outspoken than are the enemies of the truth. Whoever denies the fall into sin, denies the redemption from sin and its penalty and such are no more Christians than are Hottentots or Mohammedans or other unbelievers.

"We pointed out in 1879, in this journal, that the great 'falling away' from the faith predicted of the close of this age would come along this line;--the denial of the need and of the fact of the ransom. The cross of Christ (the great ransom-sacrifice) is to the Jew a stumbling block and to the Greeks (the worldly wise) foolishness, but to us who believe it is the power of God and the wisdom of God.--1 Cor. 1:18-24.

"The true light, the true plan of God, is now clearly manifested for the succor of all who are truly his people. The true 'sheep,' as they realize the confusion, will turn attentively and humbly to the great Shepherd to listen to his voice to guide them. Such only will be guided and kept in his way, led to the green pastures and still waters of present truth. These will be delivered from the great delusions of this evil day, which, if it were possible, would deceive the very elect. All others we may expect will be more or less deluded or blinded. Only a remnant will escape the blinding influence now as in the end of the Jewish age." (2106-5 to 7.) (Comment: we can understand why the Pastor made the doctrine of the ransom the main doctrine of his teachings.)

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Underneath all the arches of Scripture history, throughout the whole grand temple of the Scriptures, these two voices ever echo: man is ruined, man is redeemed.--C. D. Foss. Men will wrangle for religion; write for it; fight for it; die for it; anything but live for it.--Colton. Differences of religion breeds more quarrels than difference of politics.--Wendell Phillips. Religion gives a dignity to distress.--James Hervey.

HISTORY OF HARVEST MESSAGE

14th Installment

1. Along the same lines of "union" with anything and everything that will help to support our present social arrangement is a prominent article in the New York Evamgelist which after giving a number of reasons for federa tion and cooperation among Protestants includes also Roman Catholics, and urges peace and frathernity with them, saying:--

"We differ from them in some points, but we cannot deny that they hold the main truths of our religion. (It is, alas! too true that Protestants hold still to many of Papacy's perversions of the truth.--Editor.) . . . . There is another reason why we should have a care how we disparage the Catholic priests, namely, that some day, not so far off in the next century, we may have to call upon them for help against political and social dangers. The late Professor Roswell D. Hi tchcock has often said to me that the time might come when the Roman Catholic Church would prove the greatest bulwark and safeguard against Socialism and Communism which have been imported into our coutry from abroad. That is what all Europe is afraid of at this moment --a cataclysm, not from above, but from beneath: an earthquake that will yawn so wide and so deep as t o swallow up civilization itself. If such destruction sweeps over the Old World, it will not be long in crossing the ocean to the New. Let us be on our guard that we do no t break down any strong barrier against it."

Thus we see how one error leads to another, and helps still further to blind and prejudice the mind. How many Protestants there are who are totally unable to see in the Papal system the fulfilment of the prophesied Antichrist, the result of the great "falling away" from the faith; because, having unscriptural views of the present social economy, they are drawn toward Papacy or anything else which will help to sustain the social structure with which all that they have and are intimately associated;--their spiritual interests, the nominal church institutions and their temporal interests. Can we wonder that under the lead of "higher crtiicism" and under the pressure of the supposed necessity for the continuance of the present social order, the majority of the nominal church are drif t ing further and further away from the Bible and from i ts teachings--respecting Romanism as Antichrist; respecting the Babylon-confusion of sectarianism: respecting the social change to be inaugurated by the fall of present institutions and the erection in their stead and upon their ruins of the kingdom of God's dear Son? We cannot wonder at the tendency to fall away from "the faith once delivered to the saints." We find a general tendency to lose faith in the Bible and to rely upon human wisdom and the light of conscience merely, except among those who in some manner or degree are looking for the second coming of Christ and the establishmemt of his kingdom. (2106:2-1 to 3.)

2. A Federation of Churches and Christian Workers has been formed in New York City, including educational and charitable institutions. The New York Journal says, "One hundred and forty church and eleven such institutions are now included in the membership, and it is expected that the number will be doubled this winder." (210 6 :2-4.)

3. It would appear that the theological colleges are becoming the very hot-beds of unbelief and repudiation of the Scriptures, under what is termed "modern exegesis" and "higher criticism." Professor S. I. Curtis, of the Congregational Seminary of Chicage, is the latest who has made himself a name and fame by some published articles in which he endeavors to refute Christ;--thus repudiating the interpretations of those prophecies given by our Lord and the apostles as recorded in the New Testament . . (2107-3.)

(Over)

1. Since the so-called higher criticism of the Bible began in Germany, it is interesting to notice its progress there. Reliable authorities inform us that, "In all the faculties of the twenty Protestant Theological Universities in Germany, there is not a single representative of the 'older views' and traditional teachings of the church, in reference to the Mosaic origin of the Pentateuch, the integrity of the book of Isaiah, etc."

Professor Zockler of Griefswald is an acknowledge authority upon this subject. In a recent article in Germany he expresses himself about as follows:--The Old Testament criticism is raging now with more intensity than ever before. The contending parties are the liberal or advanced and the conservative. The differences between these two schools of thot have as a consequence become sharply defined, and in some cases quite bitter, and the interest in the struggle is widening. Outsiders also are beginning to appreciate the fact that great issues are at stake; that the new views practically remove from the sacred books of the Old Testament the basis of revealed religion, the historic faith-foundation upon which the church has rested for more than 18 centuries. The church in general is realizing the destructive consequences of the critical teachings of the Wellasusen-Kuenen school of thot. What began as a controversy respecting the Pentateuch 20 years ago has now become a contest of radical criticism covering the entire Old Testament, and a question of principle for the life of the church. The professor adds that the defendants of the "old views" are found in the ranks of the ministry only, and none of them among the university men. (2107-8,9)

2. Likewise the American college professors are leading in this attack upon the Scriptures. They seem to realize that they might live and die comparatively unknown, except as they come into prominence by attacking the Bible. . .

. . . They even attempt to indicate when and which certain words, sentences and sometimes paragraphs were added, here and there, at various times and by various persons.

. . . Upon what, then, do they base their conclusions which they state with such positiveness? may be asked. We answer, They merely fancy that they notice a little change in the phraseology here and there. They find that certain words are used in one paragraph or section freely and that those words do not occur in another paragraph or at least are not so freely used. And on the strength of this flimsy foundation they deside, and declare with great positiveness, and unholy boldness, that the two paragraphs were written by different persons. They not only undertake to say about what time they were written, but presumably men of such keen discernment could almost tell what the men looked like who wrote the different passages. (2107:2-2-5)

3. It was necessary that the gospel should be preached in all the world, to every nation, <u>for a witness</u>, before the end of this age should come. This work, we believe, has been accomplished. . . . Why cannot all true Christian hearts which long for the blessing of their fellow creatures, see that there is something wrong with their expectations, which now after 15 centuries are

upon a change of the controlling principles of human hearts from selfishness to love. For instance, note the fact that the French government appointed M. de Kerjegn to examine into and report upon the French Naval equipment as compared with that of Great Britain. He has filed his report, which, after pointing out the great superiority of the British Navy, urges a large increase of the French navy, and concludes thus: "The aim of every patriotic Minister of Marine ought to be to push on to the possession of a fleet capable of ruining the commercial supremacy of England at a given moment." Germany also is increasing her naval armament, so are the United States, Japan and Russia, while Great Britain feels bound to keep her fleet ahead of all, to prevent the ruination of her commercial supremacy. Evidently the lion and the lamb are not yet ready to lie down together in peace;--the lion must first get a new disposition. (2113:2-1.)

1. Lord F. von Luttwitz, writing recently in a Berlin Journal, commenting on the determination of the German government to greatly increase its navy, says: "A second partitioning of the world is at hand. We need only remember the dissolution of Turkey and the opening of China in order to realize what great opportunities for colonial enterprise (commercial warfare) still exist. Nor should the restless condition of some of the South American republics be forgotten, for these to many offer future advantages. But we will miss our chance again unless we have a fleet. We must become so strong at sea that nations which can afford to snap their fingers at our army cannot afford to ignore us in partitioning the world. We must have a navy, and we must not lose time in getting it. Our alliances are of no value in this matter. We cannot afford to go to war for the sake of some miserable piece of land far from us, yet we will have to do so if we have no navy. It may be assumed that the next partitioning of colonies will be eminently peaceful. But unless we have a navy powerful enough to take possession of our share and to defend it, the maritime powers will not even consider us as competitor, and we will go out empty." (2113:2-2, 3.)

2. On the other side of the question a new factor is discovered. The soldiers of Europe are beginning to think, and are not so anxious as they once were, to give up their lives at the behest of kings and princes. A recent dispatch from Brussels, which will be read with interest, is as follows:--"The disaffection in the Belgian army, founded on the Socialist propaganda against the use of armed force, appears to be making headway. The Soir announces the discovery of organized Socialist clubs in barracks, whose members, while submitting to the rules of the service, are pledged to refuse active service should occasion arise.

   "Inquiry in one large center has already revealed the existence of a club of this description, and seventeen non-commissioned officers have been suspended." (2113:2-4 to 6.)

3. It is seldom that we find the advocates of Church Federation so outspoken as this; but we admire honesty and frankness even in a bad cause;--and as our readers well know we esteem the movement for the proposed organic union of the churches and then their cooperative union with the state a very bad cause;--one fraught with danger to the liberties of all classes--but foretold in the Scriptures as associated with the great trouble with which the social and ecclesiastical order of this Gospel age will come to an abrupt end. (2114-1.)
4. The start of modern criticism or "higher criticism" may be said to have been in the theory of Evolution —which is diametrically opposed to the Bible theory of the creation of man in God's likeness, his fall into sin, imperfection and death, his redemption by a ransom and the restitution to come. . . . . Today Darwin lies among Christian England's honored dead in Westminister Abbey, and the man who publicly protests against elevating to the chair

(Over)

of St. Augustine a clergyman who holds the views of Darwin is contemptuously brushed aside as a crank." (2114:2-5 to 8.)

1. Consecrated Christians have entered the lists, to run the great race for the prize of our high calling in Christ Jesus--the prize of joint-heirship with him in the kingdom of glory, to be established at his second coming. We start on our race course not aimlessly, not hopelessly, not simply for the sake of denying ourselves, not to do penance for sins, nor simply for the sake of developing character; but the Lord has graciously arranged the matter so that we will have a grand and noble incentive to self-denial. The prize at the end of the race is his "Well done, good and faithful servant;" and to the faithful little flock "the crown of life" and the glory of the kingdom. Therefore we are not running uncertainly, doubtfully, not knowing what the prize will be, for we are instructed by the Lord's own words. (2119-last par.) (Comment: How clearly the Pastor outlines the purpose of our being in the Narrow Way!)

2. . . . The New Covenant began to operate as soon as it was sealed with the precious blood of Christ, and throughout this Gospel age it has "justified" all who come unto God thru Christ--the household of faith. (2125:2-11.) (Comment: the Pastor at this time, Mar. 15, 1897, did not see so clearly on this subject, as he did a few years later. How thankful we are that the light on this subject is so clear now!)

3. This kingdom is an ecclesiastical kingdom--a church-kingdom; but even if we look amongst the numerous church-kingdoms which have spring up in the world (each of which claims to be the kingdom of God's dear Son), we find that this "holy nation" or kingdom is none of these. It is not the Roman Catholic church or ecclesiastical kingdom, nor the Greek church, nor the Armenian, nor the church of England, nor the Methodist church, nor the Lutheran, nor the Presbyterian, nor the Baptist, nor the Congregationalist. These all may have amongst their millions some members of this "little flock." This "holy nation," this true kingdom class which the Lord is selecting; but none of these institutions is the Lord's kingdom; none of them contains all who are his. There is only one record in the universe that enrolls all the members of this "holy nation" or kingdom: it is called, "The Lamb's book of life." Hence, if we examine church history, we shall no more find this "holy nation," this holy ecclesiastical kingdom, than amongst the temporal kingdoms. The historians knew not of the true "holy nation:" They saw and knew and recounted the incidents of the human organizations, called "Christ's kingdoms," but they knew nothing of the true one. Altho it has existed from the day of Pentecost to the present time, it has always been the kingdom of heaven suffering violence--despised and rejected of men, insignificant and ignored in the sight of the world.--Matt. 11:12.

4. The Pastor said: ". . . yet we spare no pains to present the truth as clearly and as fast as we see it. . . . " (2131-7 to 2131:2-5.) (Comment: How wonderfully well the Pastor did this very thing! All thru this History we note how the truth was understood gradually and the Pastor reveled in this gradual understanding of the Truth, and he passed it on to us for our consideration and study--he wanted us to be fellow-students, and prove these things just as he did. Thus we have confidence that he and we are on the right track.)

5. . . . With us also should it be the same: whoever we may find truly believing the Gospel of redemption and forgiveness of sins thru Christ, and consecrated to God's service in him,--such, wherever found, are to be esteemed as brethren and fellowshiped to the full, whether or not they have seen every item of the truth now due. Further knowledge will come to the consecrated, and, as a fruit of it, obedience may be expected. (2133:2-5.)

1. Rev. Lyman Abbott, D. D., the now widely known "Unbeliever," was engaged by the "Hicksite Quakers," of Philadelphia, to deliver a lecture, and the Y.M.C.A. hall was secured for the purpose. The Secretary of the Y.M.C.A. concluded from all that he could learn that Dr. Abbott is an "Unbeliever," and that his use of the hall would not be in the interest of Christianity and the objects of the Y.M.C.A., and cancelled the engagement. We quite endorse his judgment, altho we well know that such a view of matters will be considered narrow by all "unbelievers." If Satan presented himself in human form, well dressed, as a liberal lecturer on "Higher Criticism," well fortified with "cunningly devised fables," he would find numerous defenders and plenty of willing hearers with "itching ears;" but if our Lord of the Apostles Paul or Peter presented themselves as exponents and defenders of the law and the prophets, and especially of the cross of Christ as the center of the Gospel and the power of God and the wisdom of God, they would find few attentive listeners. How we see fulfilling the word of the Lord by the mouth of the Apostle,--"The time will come when they will not endure sound doctrine; but after their own desires shall they gather to themselves teachers,--having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."--2 Tim. 4:3, 4.) (2135-1.) This question must yet "shake" Christendom thoroughly; and no doubt we will surprise many when we declare that, in our understanding of the Word, the vast majority will be sifted out as "unbelievers"--so much so that to many it will appear that "the old fogy believers in miracles, and the divine inspiration of the Scriptures," have been shaken out;--because the masses will accept the Evolution-and-unbelief theory. (2135-3.) As usual the adversary will endeavor to becloud the <u>real</u> question by sophistical statements. It will be claimed that the evolutionary or "unbelievers" theory is the true, the moral, the logical, the enlightened view; and no doubt some will even claim that it is the Scriptural view. Those left, faithful to the Bible, will be the theologically "hard" and "tough" and "unreasonable," covered all over with barnacles of human error concerning election, foreordination, predestination and eternal torment, and their false beliefs will not only injure their influence, but will tend to further discredit the Bible, which, more than ever, will be charged with the inconsistencies of every misbelief. And these in turn, realizing the effort to overthrow their faith in the Bible as the Word of God, will not only hold it the faster but also hold the tighter all the human falsehoods and inconsistencies attached to their faith, in the name of the Bible, during the "dark ages." Nor can we hope that many of these will get free from these shackles of error until the fall of Babylon (Rev. 18: 1-4) opens their eyes to the true situation. (2135-4.) . . . . Hence, by whatever name such "unbelievers" are known, as deniers of the very essence of Christianity they are not Christians,--not believers in Christ in the only way in which belief in him is genuine according to God's Word. Instead, they are "the enemies of the cross of Christ."--Phil. 3:18. (2135-5.) The "Hicksite" branch of the Quakers, for which Dr. Abbott is to speak, utterly repudiates the doctrine of Christ's vicarious atonement--the ransom. This is in keeping with our observations above. (2135:2-1.)

2. France has begun the manufacture of a new quick-firing gun--the "Casnet." It is claimed that it will throw a shrapnel shell, loaded with 300 bullets, five times a minute, a distance of about four miles. Other "Christian nations" must similarly prepare to do murder wholesale, and Germany has already begun work on a somewhat similar weapon. The time for turning all this energy to useful arts of peace is not yet, but it is near, thank God. (2135:2)

3. The Cretan war question is only a part of the Turkish question; and our remarks on the latter in our View of Nov. 1, '96, apply in general to all with which Turken is related. We do not expect "a general European war which will

(Over)

destroy present civilization"--that destruction is not due yet; but we do expect, now or soon, such a reorginization of Turkey's affairs as will open Palestine and permit the return of the Jews as settlers--forbidden by Turkey since 1891. (2135:2-3.)

1. The Armeblatt, an Austrian military journal, describes a new murder-weapon (for use upon fellow beings of other "Christian (?) nations" and against savages, but not, we may presume, to be used against the Turks, so long as they can pay the interest on their bonds). What an amount of human ingenuity now employed on instruments for murder will be changed to new channels --to bless the already "groaning creation," when the Prince of Peace shall take control and cause wars to cease unto the end of the earth!--Psa. 46: 6-10. (2135:2-4.)

2. The Glasgow Herald (Scotland) gives a lengthy and detailed account of the Meeting of the Glasgow Presbytery on March 2, at which the terms of union with the United Presbyterian church were discussed. We note the growing sentiment favorable to a partial union with the civil government; based upon the erroneous assumption that the kingdoms of this world have become Christ's kingdom, and that he is the King. Oh! how changed the world's affairs will be when Immanuel's reign has really been inaugurated: "When the kingdom is the Lord's and he is the governor among the nations." "Thy kingdom come, thy will be done, on earth as it is done in heaven" is still the prayer of those who know the King's Word. (2135-last par.) The following utterance of Dr. Ross Taylor was approved by the Presbytery: Both churches agree that-- "The great principle of national religion, the principle, namely, that as Christ was King of Nations, all nations were bound to own him and to have regard to his authority in the making of their laws and in the shaping of their procedure, and not only so, but that all were bound--nations and rulers-- to recognize the church of Christ and to promote its interests in every way consistent with its spirit and enactments. That was the position which they maintained with regard to national religion, and that, he was glad to say, was a position in which their United Presbyterian friends in the conference which had been held thoroughly agreed with them. They were at one on the points as to the duty of nations and rulers to recognize the church of Christ and to promote its interests in every way consistent with ITS SPIRIT AND ENACTMENTS." (2136-1, 2.)

3. The Pope, whose representatives have for some time past been specially bless-the Spanish war ships as they left for Cuba, found that Spain did not get victory as a result of his blessings, and now changes his course and poses before the world as the advocate of peace and liberty--sending a letter to the Queen of Spain urging peace and very liberal laws for Cuba and Porto Rico. (2136-6.)

4. It is worthy of note that all these gentlemen feel sure that the proposed federation could do no harm to any denominational interests. Evidently they are not aware that their chief concern is for the preservation of their several denominations. The Lord's plan is very unpopular, because it denounces sectarianism where it does not ignore it entirely. (2144-3.)

5. Comparatively few realize the motive which lies back of the movement of leaders towards the federation of religious systems. Neglecting to observe the testimony of God's Word, that the mission of this age is the selection of the Church of overcomers to be, with Christ their Lord, the "Royal Priesthood," to bless and rule and teach the world during Christ's Millennial kingdom, they have, to the contrary, concocted the theory that the conversion and ruling of the world is the church's mission during the present age. . . (2144-4.) Wishing to encourage each other, and to impress the world, they want union

or federation or something which will "make a fair show in the flesh;" and they begin to feel just as Papacy did 15 centuries ago,--that God wants them to take control of the world in his name and rule it, and enforce religion by civil law. . . . (2144-4 to 9.) Evangelist B. F. Mills is advancing along the line above pointed out. He is quoted as saying in a recent discourse:--"It is a mistake to consider the church as a society for worship or benevolence instead of an agency for transforming the world. It is the business of the church to see that the state conducts its affairs in a Christian fashion." (2144-10, 11.) (Also see 2144-12, 13; 2144:2-1 to 3.)

1. "Is there a power that can change these things? What is needed? Paul cries, 'The Gospel is the power of God.' O, that is what is needed--power! Power! Power in the church and thru the church IN POLITICS, TO REGENERATE SOCIETY. The only thing that can correct the things that need correction is the 'Gospel,' Let us apply the Gospel in liberal doses!" (By Rev. C. S. Bullard.) The Pastor comments: Yes, indeed, power is needed to bring order and righteousness to all the troublesome questions now perplexing the world,--Labor, Capital, Finance, Socialism, Trusts, True Religion, Sectraianism and Superstition, all need power, a mighty power, and wise and good power, to take hold of them to put down the wrong and to lift up the right. But will the church by going into earthly politics be this power? Never! She holds no such commission. On the contrary, if saints could be put into office, it is very doubtful if they could continue to be "saints" under such unfavorable conditions, attempting to rule the world before the time appointed and without their "Head." (2144-last to 2145-1.)

2. In the German Emperor we have the father, papa or pope, of Germany--its earthly god or mighty one, whose will must be done in Germany, as the Almighty's will is done in heaven. . . . (2151-8.) In the Czar of Russia we have another pope, the civil and ecclesiastical head of the millions of Russia and the Greek Catholic church; who similarly poses as God's vicegerent or representative. . . . The writer, when in Russia, seeing the portrait (of the Czar) everywhere, inquired who it represented and was answered, "That is Nicholas--that is our god." (2151-9.) The pope at Rome is the third pope, but, divested of power, his influence depends upon his securing support to his claims by civil rulers (not so ambitious as those of Germany and Russia) who are willing to give him their allegiance. The only one willing to do this today is the emperor of Austria. (2151:2-3.) Here we have the three Emperors of Europe representing autocratic powers and most opposed to everything like religious or political freedom of thot or action, and all are believers, almost to the extent of insanity, that the secular and religious control of the world is in their hands by divine appointment. (2151:2-4.) (Comment: Is it any wonder that the people when they become enlightened are filled with the spirit of rebellion?!)

3. Romanism has for years been laboring to stamp its character and infuence upon this (U.S.A) government. . . Protestants seem to think that Romanism has changed within the last century. She has changed her tactics, but not her principles. . . She will be a prominent figure in the time of trouble and will have the cooperation of many "Protestants" in efforts to maintain "the present social order." . . . (2168-6.)

4. WHAT SAY THE SCRIPTURES ABOUT SPIRITISM? (2169 to 2175) June 15, 1897.

5. As the hour draws near, indicated by the prophetic hands of the great clock of the ages, when "Gentile Times" shall end and God's kingdom shall take control of earth's affairs, with the natural seed of Abraham as its earthly representatives, in the Land promised to Abraham (Acts 7:5), every intelligent student of prophecy naturally watches the events bearing upon the pro-

(Over)

mised land and the covenant people. (2176-3) It is just about a year since Dr. T. Herzl, a learned Hebrew of Vienna, published his book advocating the foundation of a "Jewish State," in Palestine, the old homestead, as the only practical solution of the "Jewish question." His views, now known as "Zionism" have been taken up by leading Jews and Jewish journals the world over, and while some opposition has been aroused it is wonderful how general is the Jewish sentiment in favor of the project. (2176-4) How remarkable that such a movement should take place at the present time! (Comment: this was written in July 1, 1897.) When in 1878 we pointed out that according to prophecy the set time for the return of divine favor to Israel was then due to begin and that the beginning was in the putting of Egypt and Palestine measurably under British protection by the Berlin Conference, the idea was scouted by many. When we declared that the return of Israelites to Palestine was the next step, the Jews themselves scoffed, declaring that to be an absurdity: that the Jew in Germany was a German, in England an Englishman and in the United States an American, and so elsewhere the world over. (2176:2-4.) . . . . The Jews who went to "barren" Palestine have prospered phenomenally. As if by magic the land became more fruitful and happy, and gives evidence of a permanant revival. As a result the eyes of all Israel are turned Zionward, and their watchword is Zion! Zion! Verily, O Lord--"Thy people shall be willing in the day of thy power." Surely in this we have another distinct evidence that we are in "the Day of Jehovah."--See Millennial Dawn, Vol. I, Chapter 15. (2176:2-6.) Seeing this trend of events with Israel, we look in another direction to see in what way the Lord will open the gates to permit their return. And as we can now see a providence and blessing in the retarding of their emigration for a time, until the divine favor upon the land should center upon it the interest of all Jews, we shall expect ere long to see the doors opened wide, and that many not only of the poor, but also of the rich of Israel will seek Palestine as a home. We do not expect, however, as the Zionists do, that they will succeed speedily in organizing an independent Jewish state. This cannot be until the full end of Gentile times--in the end of A.D. 1914. See MILLENNIAL DAWN, VOL. II, Chap. 4. (Written July 1, 1897.) (2176:2-last par.) (Comment: It seems to us we should be thankful for the secrets of prophecy that we do know (in contrast with the blindness on the part of nominal Christians) and not be discouraged and disappointed that we did not know every detail perfectly. Possibly if we did know every detail perfectly, we would be in danger of becoming proud. If we had a fifty dollar bill and found an ink spote on it, would we be unhappy? Of course not!) But Great Britain has able statesmen who doubtless will guard her interests and conciliate France and Russia. However, we see various national complications possible, any one of which would be tolerably certain to affect the future of Palestine and open its gates to the natural seed of Abraham,--preparatory to its becoming the Capital of the world. (2177, bottom first column.) But whether it comes peaceably or by war, we expect Palestine to be open to Israel in less than five years. Nor do we expect that any war that might occur (for we do not anticipate a great war) would be the predicted great turmoil that will wreck the present social order. (2177:2-1.)

1. THE DIAMOND JUBILEE: The whole world has echoed and reechoed joyous congratulations to England's Queen, jubilating the sixtieth year of her reign. .....We have great respect for the royal lady and great appreciation of the blessings of the past sixty years; but we are far from supposing that the latter was dependent upon the former.....Great credit is due Queen Victoria for not attempting to rule the British Empire in any particular. Contenting herself with being a figure-head of royalty, she has done the very best thing for these times, in leaving the rule, the government, wholly in the hands of Parliament, the representatives of the people;--so far as we recall not even once exercising royal prerogatives, of veto, etc.....

No; the blessings of the past 60 years are not to be credited to kings and queens, nor to republics, but to God. As already pointed out in Millennial Dawn, the great prophetic period termed "The Day of His Preparation," began in 1799 and will end with 1914; and it is the advancement of this "day" and the light which God provides, necessary for its work, that has brought the wonders of the present, and is rapidly now bringing on the conditions for the great time of trouble, for the overthrow of present imperfect conditions and the establishment of the kingdom of God's dear Son. (2177:2-2 to 5.)

1. Neverless, we believe a practical union, or at least a cooperation is approaching, the result of which will be injurious to religious sentiments not prominent, popular and influential. (2177:2-8 and 6 & 7.)

2. The English church, having been rebuffed by the pope, is making progress with the Greek church of Russia. We noted the attendance of the Bishop of London at the Czar's coronation in full mediaeval regalia of gaudy robes, cap, mitre, pastoral staff, episcopal ring, etc., and later the visit of the Archbishop of York to Russia, presumably in the interest of union between the Greek and English churches. Now we notice that the Greek church has sent the Archbishop of Finland to attend, as its representative, the ceremonies of the Queen's Jubilee, and in addition to attend the Lambeth Conference, which meets shortly in the interest of Union.

3. As an olive-twig to the "Nonconformists," as Protestants in general are designated in Great Britain, Rev. Dr. Barret was invited to and did "read the Scripture lesson" at the Jubilee Service. This, however, as some churchmen point out, does not signify a recognition of nonconformist ministers as being duly ordained; for any "layman" might be called upon for that service under English church rules.

   Alas! how little the real ordination, the real ministry, the real union, and the real church are understood;--how sadly and blindly all these questions are confused by the "Babylonians." (2178:2-1 and 2.)

4. WHAT SAY THE SCRIPTURES ABOUT SPIRITISM? (Proof that it is Demonism--Continued) (2178 to 2181.)

5. .....Many not appreciating the divine plan are surprised that the truth causes division. Such divisions along right lines are to be expected and esteemed: but the Apostle speaks of another kind of divisions, which are disapproved and are to be avoided; namely, divisions on technicalities, methods, forms, genealogies, etc. The Apostle assures us that such divisions are of the adversary. But divisions as between those who accept Christ as their Redeemer and the only hope of salvation, and those who do not so accept him, are most important and to be desired. Upon all other points the Lord's people are to be peace-lovers and "peace makers." "So far as lieth in you, live peaceably with all men." Waive all unimportant tests and shibboleths, but in no sense or degree either ignore or deny the only basis of Christian fellowship--the "ransom for all." (2183-5.)

6. VIEWS FROM THE WATCH TOWER--re the trying out of various human schemes to show they cannot remedy the world's troubles. (Starts on page 2184.)

7. SPIRITISM BOOKLET--Page 55 to 82. (2178 to 2189.)

8. The Christian Endeavor and other societies of "Young People" are keeping well to the front, influentially and otherwise, in religious matters. When we remember that these young people's societies represent about five millions of members, and that the majority of these are no longer very young,

we can readily see that within ten years these people will include the most active representatives of nominal Christendom. They are likely to have considerable influence in forming the coming Protestant Federation. In view of this, we have been on the lookout for reports of what was accomplished by the recent C. E. Convention at San Francisco, California. (2192-6.) (Comment: the Pastor was a faithful "Watcher", keenly alert to all that was going on in the Christian religious world. This is clearly evident in the paragraphs following the above--2192-7 to 2193-6. Also 2193:2-6 to 8.)

1. Two thousand carrier-pigeons collected from various parts of Germany by the German government, sent to Dover, England, and there set free to see how many of them could be relied on to return quickly to their homes, is but a trifling incident of itself; but it has created a great commotion in England. It is interpreted to indicate that the German Emperor is considering the possibilities of a war with Great Britain; and desires to know how he could keep in communication with his army after it had landed on British soil, supposing that the telegraph cables would be destroyed or under British control. The matter was taken up in Parliament, but it was decided that the affront was of so peculiar a character that no notice could be taken officially by the government. (2199-4.)

In our opinion it is one of Emperor William's strategic bluffs, by which he is pleased frequently to startle the world, and keep himself in notice as a central figure--the arbiter of peace or war. It is an offset to the "Jubilee" show by Britain of a war fleet greater than that of all other European nations combined. It perhaps merely suggests,--"Britishers, when thinking of your naval strength, remember that others have greater army strength." 2199-5.)

But it nevertheless indicates the love of the grandson Emperor for his grandmother Queen; and indicates that the present-day inclination to peace on the part of the so-called Christian nations and rulers, springs not generally from any change of hearts or renewal of right spirits within the rulers or the masses, but from changed conditions which make results extra hazardous, as well as very expensive. (2199:2-4.)

Theoretically both grandson and grandmother reign "by the grace of God;" i. e., they claim to hold power not from the peoples whom they govern, but as rulers divinely commissioned and set over the people, as representatives of the kingdom of Heaven: and similarly all the kings and emperors of Europe claim. Yet, in the light of these false claims, how absurd are propositions of war like the above, and all the unholy wars the accounts of which cover the pages of "Christendom's" history. (2199:2-5.)

1. An English journal, The Morning Star, is responsible for the report that Queen Victoria recently said to a minister of the Church of England, "I am looking for the coming of our Lord, and I do not think it impossible that I may not have to surrender my crown till I shall lay it down at his feet."

It is pleasant to be assured that one of the potentates of earth is looking for the heavenly King and his kingdom of righteousness, even tho her words imply that she sees the subject comparatively obscurely. Only his special "friends" know that the great King is already present, is assuming his great power and is about to use it as a rod of iron in dashing to pieces the human systems of church and state which falsely, and often ignoranly, call themselves by his name,--Christian governments and churches. Only these realize that the judgment of these man-made systems is now in progress. Only these have been served by the Master thru his instrumentalities with the "meat in due season" for the household of faith. (Luke 12:37) Only these know how to interpret the growing confusion and darkness coming upon the nominal churches, and the foreboding "clouds" of trouble causing distress of nations with perplexity, and making men's hearts to fail them for fear in looking forward to the things coming upon the earth. Only these are able to

see thru these events to the blessings they presage, to the church first, and to all the families of the earth later on. Only these therefore are able to lift up their heads and rejoice, knowing that their redemption draweth nigh. (2199-last par. and 2200-1.)

1. "A curious movement is on foot among the Jews in one or two of the provinces of South Russia, which may result in an important religious revival. A number of pious Israelites are establishing associations for the reading and study of the Scriptures, both in the homes of the people and in their public assemblies. Much attention will be devoted to the prophetical books of the Old Testament, and to investigating the claims of Christians that Jesus of Nazareth has in his life and work and death been the fulfiller of many utterances of the prophets which have for so long been stumbling blocks to the Jews. It is further reported from Russia that a deeper religious feeling than has hitherto characterized them is noticed among the Karaim Jews of the Crimea. This sect of Israelites reject the Talmud as in any sense binding on them, their only sacred scriptures being the Old Testament. They are only found in the Crimea and in one or two isolated districts in Western Russia."--The Independent. (2200:2-1.)

   This is a favorable indication. The Talmud stands between the Jew and God's Word just as the creeds and decrees of Synods and councils stand between Christians and the Word. Nothing must be allowed to separate between us and the inspired Word if we would walk in the light. Whatever "helps" really point us to the Bible as the only authority, and assist us in rightly dividing it, are profitable to us as servants and guides: but that which attempts to be to us instead of God's Word is a dangerous foe. (2200:2-2.)

2. The Editor has a proposal to make to every reader, which he believes will be helpful to all who cooperate. It is thus:--

   (1) That during the remainder of this year each of us pray every morning, that the Lord will bless us in the cultivation of love in thots and words and deeds throughout the day; and that every evening, when reviewing the events of the day at the throne of the heavenly grace, we remember to report to the Lord respecting our measure of success or failure.

   (2) That during the remainder of this year we read carefully and thotfully every Sunday morning, alternately, 1 Cor. 13 and Matt. 5:1-16. That those who would like to read in unison may do so, we mention that the Editor will read Matt. 5:1-16 on August 22, 1 Cor. 13 on Aug. 29, and thus onward alternately. Note the results of your watching and praying; keep on the lookout for all encouraging evidences of growth in this fruitage of the holy spirit: and, when you write to us, if you please, mention your progress in willing to love and in practicing it; we are specially glad to know of your growth both in grace and in knowledge. (2205-last 3 par.)

3. .....The Apostle was not surprised at the division; he expected it. He doubtless remembered the Lord's words, "I am not come to send peace but a sword" and to cause division: it was better that the sincere followers of Christ should meet by themselves than that they should meet with others whose opposition to the truth would make continual disturbance, or else hinder their advancement into further knowledge and grace..... (2206:2-3.)

4. By an oversight (which however involved no principle or doctrine) we recently made the statement that there was no synagogue at Athens, and that no Jew resided there at the time of Paul's visit, whereas Acts 17:17 plainly states to the contrary. This furnishes first class evidence of the truthfulness of our claim that the Watch Tower is not infallible, but liable to Editorial as well as typographical errors. Our readers will therefore do well to keep a sharp look-out: and while we are always very careful as respects doctrinal statements, it is our desire to be correct also in res-

(Over)

pect to even the comparatively unimportant features of the divine Word; and this slip will make us the more careful. (2208-top.) (Comment: what a noble example of honesty, humility and meekness! A safe pastor indeed!)

1. Is there any secret in connection with the divine plan? Are not all of God's arrangements so plain that "a wayfaring man, tho unlearned, need not err therein?" Are not all of the steps of the plan of salvation so simple that even a child may understand them?

Oh, no! very evidently not; for everywhere we find the utmost diversity of opinion respecting the divine plan. Not only is there a great variety of heathen theories utterly false, but the various theories which obtain amongst Christian people are in violent antagonism the one to the other. Even amongst the world-wise of Christendom how various are the conceptions of God's intention and method respecting his creatures? These differences are represented in the various theologies of all the various sects. His plan is claimed to be one of "free grace" in which he gives an equal opportionity to all his creatures to share; yet, looking about us we see most evidently that all are not alike privileged, not alike informed and not alike circumstanced. On the other hand, there is the claim of an "election" which denies that grace is free to all, and holds that it is restricted to the favored few. Besides these, we have various other conflicting theories in Christendom, and the most obtuse thinker must admit that where so many theologians, college professors and doctors of divinity are in dispute, the unleaned "wayfaring man" has many chances to err in his endeavor to grasp the divine plan. (2208-2, 3.)

2. .....And here is the advantage of doctrinal knowledge: it inspires hope; it gives a foundation for hope. Knowledge cannot bring us to the kingdom; but it may be a great help in building us up and preparing us for it, by constantly holding before us the hopes which God designs should stimulate and encourage us while running the race for the great prize. (2213:2-2.)

3. Well has the Prophet described our times, saying, "The great day of the Lord is near, it is near, and hasteth greatly, even the voice (sound) of the day of the Lord." (Zeph. 1:14) He who cannot hear the "voice" today is deaf indeed: "He that hath an ear let him hear," saith the Lord. The "voice" of complaint for some time back has been from the farmers, "the reapers," who just now are temporarily pacified by large crops and good prices,--brought to them thru the adversity of their fellow creatures in famine-stricken India, and a shortage elsewhere--a pacification which will probably not last more than another year or two, except as war or famine or other calamities may be permitted of the Lord to grant temporary respite. (2216-1.) (Comment: the farmers are complaining bitterly today!)

But now the "voice" of woe comes from another quarter: from the miners of bituminous coal, who claim that they cannot possibly endure longer the strain of competition, which, thru idleness and in other ways, reduces their wages sometimes as low as $3.00 per week. They have "struck," demanding reform measures and better pay..... (Comment: we have been hearing this "voice" for many decades now!) (2216-2.)

.....Do they not claim with justice that they have the right as freemen to assemble unarmed for the discussion of their welfare, as truly as the mine-owners may meet at the hotels or other rendezvous for the discussion of their interests and to persuade each other pro or con? (2216-5.)

Of course there are occasions when Court injunctions are both proper and necessary, and it may be difficult at times to decide where the line should be drawn; but surely the wealthy and the Courts, if not blind to the true situation and deaf to "the voice of the day of the Lord" would avoid utterly discouraging the lower classes by destroying their confidence in the administeration of justice: nothing else so quickly breeds the spirit of anarchy. (2216-6.)

.....But will "the voice of the day of the Lord," as it comes from various quarters and swells into a mighty roar of the sea class (Luke 21: 35) be heard, and will it be heeded, and will relief be granted, and will the threatened crash and the wreck of present institutions be avoided? No; God's Word shows us that it will not be averted;--so strong is the power of selfishness in the world that it blinds those who should see, if only in self-interest. But we leave this subject for MILLENNIAL DAWN, VOL. IV.--"THE DAY OF VENGEANCE," which we expect to commence mailing Oct. 1, next,--as and for the October and November issues of this journal. (2216:2-11.) (Comment: we are right in the very midst of the roar of the sea class!)

1. "ZIONISM" ADVOCATED AND DEFENDED: The Jewish Conference respecting Zionism met at Basel, Switzerland, on August 30th, as proposed--to discuss the feasibility and advisability of Dr. Herzl's scheme for securing Palestine as a national home for the Jewish race, and assisting the poor and persecuted to return to the land of their fathers and to prosperity. . . (2217:2-1.)

Thus gradually, but surely, prophecy is fulfilling along this line also; keeping pace exactly with the developments along other lines--civil and religious--all repidly approaching their foretold climaxes. Praise God! (2217:2-2.)

.....(Antisemitism signifies opposition to the descendants of Shem; it includes all the races of Southwestern Asia--Assyrians, Arabs, Abyssinians, Hebrews, etc., but it is here and most frequently used to signify opposition to Hebrews, the Jews.) (2217:2-3.)

Dr. Nordau said: "Zionism has been called into existence by the steady growth and encroachments of antisemitism in its various forms--official antisemitism in Russia, popular antisemitism in Germany and Austria. Being a German myself, I can only speak for my own country. There, I have no hesitation in saying, the Jew is not only not beloved, but he is positively hated and feared; and this aversion extends to all people having the faintest trace of Jewish blood in their veins." (2217:2-4.) (Comment: we, in our day have witnessed the murder of 6,000,000 Jews in Germany by Hitler and his associates!)

"The antisemitic propaganda has turned people mad in Germany and Austria, and there seems to be no prospect of a change for the better. Altho no one can accuse me certainly of being a parasite or a money-grabber--every penny I have earned has been the result of hard and conscientious labor--my mail is often weighed down with insulting anonymous letters from the other side of the Rhine. . . Seeing that this anti-Jewish feeling is pretty well universal, or rapidly becoming so, why should the Jew himself, we ask, be satisfied to continue living in a hostile camp? Why should he be reduced to effacing his nationality? . . . (2217:2-5.)

".....The gentle rabbis in Germany and the U. S. who have been poohpoohing our efforts may not be aware that at this moment hundreds of thousands of their coreligionists are living in the most awful squalor and misery conceivable within the confines of the Jewish pale of Russia or among the wild Kurdish tribes of Asia Minor." (2217:2-6.)

Our chief interest in the Turkish question is the opening of Palestine to the returning Israelites: if it, or even liberty of settlement therein, be conveyed to the Jews for money, we shall feel comparatively little further interest in Turkey. (2218-3.)

2. Let us not forget that there is a way, and one way only, whereby we may insure ourselves against falling into any of these traps of the adversary. This insurance is not secured wholly by knowledge, altho knowledge is a very important element in it: it is secured chiefly by obedience to the principles laid down in the Lord's Word, and illustrated in the life and character of our Lord and his apostles. The same Apostle who addresses us this caution against falling from our own steadfastness, tells us in the same

epistle (1:5-12)1 "If ye do these things , ye shall never fall: for so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ." (2219:2-5.)

What things? Does he give us the particulars of this work of grace that will so insure us against falling that we shall receive the great prize? Yes. He tells us that it is by continually adding to our stock of the heavenly graces--"Add to your faith fortitude, and to fortitude knowledge, and to knowledge self-control, and to self-control patience, and to patience piety, and to piety brotherly kindness, and to brotherly kindness love; for these things being in you and abounding, they will not permit you to be inactive or unfuritful in the knowledge (personal intimacy, acquaintance) of our Lord Jesus Christ. . . Therefore, brethren, give the more earnest heed that you may make your calling and election sure, for if ye do things ye shall never fall." (2219:2-6.)

1. Rev. John H. Barrows, D. D., President of "The World's Parliament of Religions," held in Chicago in 1893, has returned from his visit to India. He recently wrote an account of his experiences there, in which he tells that he was asked by the Hindoos whether or not he believed that "all men will finally be saved." He states the answer he made them, as follows: "I replied, My Master does not encourage me to cherish such a hope. I do entertain a hope, however, for some who have never heard of the historic Christ. There are minds, like that of Socrates, naturally Christian. If I do not meet Socrates in heaven, I think it may be because I have not kept the right road myself." (220-1)

   Dr. Barrows' views are a fair sample of the views of a rapidly growing class of Christian people--all except those recognized as "old fogies"--all the "learned" and "intelligent," both in pulpit and pew. What does it mean? It means that these people have repudiated the only Gospel taught by our Lord and his inspired apostles and have made for themselves another gospel, which omits all the prominent features of the New Testament good tidings. (2220-2.)

2. The spirit of the Law age was the spirit of justice. During that epoch God manifested the element of his character which we term justice, and his law, "an eye for an eye and a tooth for a tooth," was the one according to which the Jewish ideas formulated. But when in the fulness of time God manifested another element of his character, namely love, then that became the pattern, --the next lesson for all who would be taught of him to learn. "Herein was manifested the love of God, in that he gave his only begotten Son;" "in this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live thru him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation (satisfaction) for our sins."--1 John 4:9, 10. (2256-6.)

3. We see no reason to think, as some appear to, that all that can be reached with the truth have already been reached. Quite to the contrary, altho this may be true in some places, it does not seem to be generally the case. We are inclined to believe that the Lord is using certain channels to divert conscientious persons from "Babylon" and to more or less prepare them for the full message of present truth; and from these we expect large results during the next few years. For instance, Socialism, Single-Taxism and Nationalism have attracted some people of excellent intentions who, as they see the impossibility of these systems and theories bringing the balm of Gilead and real blessings for which the groaning creation waits, will be good subjects for the truth. We have considerable hope for a favorable influence from DAWN , Vol. IV., upon such. We see also among various earnest "come-outers" and amongst Baptists and Mr. Dowie's followers and the Christian

Alliance people and Plymouth Brethren and Adventists good fields for active service with tracts, Towers and Dawns,--meekly, lovingly, wisely presented, with a word in season, "seasoned with salt." (2233-5.)

The work from this standpoint divides itself into the following branches: (1) The WATCH TOWER, which as your servant seeks to do you all the good possible, by stirring up your pure minds by way of remembrance, altho you know many of the things which it presents from the Scriptures, and altho its readers are generally established in the present truth. You will be glad to know that its subscription list, which quite generally represents the deeply interested, is gradually increasing. We were greatly surprised, also, that notwithstanding the depression in financial matters the number who get the Towers free, as the Lord's poor, decreased about 2,000, while the self paid subscriptions increased about the same number. Our only fear is that some who cannot afford to pay are neglecting to avail themselves of this feature of the Lord's bounty, which he provides, and which we as his servants take pleasure in dispensing. (2233:2-1, 2.)

(2) The Correspondence Department, with which is associated the keeping of accounts, attention to your orders for DAWNS, TRACTS, TOWERS, BIBLES, etc. This department handled about 21,000 of your letters, and sent out about 14,400 replies. Thank God for the mail facilities of our favored day. Your welcome letters, some full of joy and rejoicing and telling of successes, and some full of sorrow and trouble, asking our prayers and counsel, are all esteemed a privilege and a part of the service which we rejoice to be privileged to engage in. We trust that we of the TOWER office are also remembered in your prayers, for we have trials and discouragements as well as joys and encouragements. "Blest be the tie that binds/ Our hearts in Christian love,/ The fellowship of kindred minds/ Is like to that above." (2233:2-3.)

While this love and fellowship extends to all who own our Lord (whether or not they follow with us) yet properly it extends in an especial degree to those who manifest the holy Spirit of love, who are striving to walk the narrow way of self-sacrifice and to whom the Lord's favor has been manifested, in the opening of their understanding to the present truth. We have efficient colaborers in this department, and will extend it to meet your demands upon it as far as possible. As frequently as possible, however, we refer to the DAWNS or back TOWERS as replies to questions; because the answers there given are generally more thorough than we could give in the compass of a letter, and besides will save time for other features of the work. (2233:2-4.)

(3) The Colporteur Department.--This department might be termed the Evangel-department in this "harvest work. Dear, consecrated brethren and sisters devote their time and strength and talents to house to house visitation to call the attention of fellow Christians to the "meat in due season" now provided by the Lord for all "the household of faith." Largely thru the agency of this department nearly a million copies of MILLENNIAL DAWN in its several volumes have been put into the hands of the public, and millions of tracts distributed. Many who read this article owe their knowledge of the truth (under divine providence) largely to the courage, faith and perseverance of the dear children of God who serve in this department. Laboring not for worldly applause or advantage, but at the expense, the loss, of these, they shall surely have a gracious reward from the great Judge when he makes up his jewels. One dear brother, an EXPRESS CO'S agent in a western city, recently interested and very active in the Lord's service, longed to be in the colporteur work or to do something to assist in this department, and finding another brother anxious for the work he become sponsor for his account and started him as a colporteur. His deficit during the year was probably $120.00, but he rejoices in this as the next best thing to being a colporteur himself. He has become still more deeply interested, and besides a liberal donation has written promising the proceeds of some property as soon as he can sell it. It is needless to add that he is greatly blessed in heart, and growing in grace and knowledge. (2233:2-5.)

(Over)

The past year has been one of greater encouragement to these vineyard laborers than several preceding, and very generally they have been able to fully meet their expenses by economy. They were greatly helped and encouraged by the assistance rendered them last year by Bro. Hay's donation. Several new laborers have recently entered this service. The fourth volume of DAWN promises to be specially saleable and an entering wedge for the other volumes, and thus an aid to the colporteurs, some of whom now are making more than their expenses. Let us remember at the throne of grace constantly these whose special service puts them into the forefront of the battle for the truth. (2233:2-6.)

(4) The Tract Distribution Department.--Every WATCH TOWER reader is invited to become an active participant in this branch of the service--by enclosing them in your letter, or by wrapping one in each bundle if you keep a store, or by handing them to your fellow passengers if you travel, or by handing special ones to friends and neighbors as you have opportunity, or by street distribution about the hour when prayer meetings, lectures, etc., take in or dismiss--standing at a little distance (say half a block) so as not to give offense as implying that church people need tracts, however much you may be sure that they do need them. (2234-1.)

By reference to another column of this report it will be seen that the tract circulation for the past year reached the highest point yet attained--nearly 30,000,000 of pages. We congratulate you on the faithfulness which this implies. The Lord's blessing surely has been with you as fearlessly and not ashamed to own the Lord and his Word you have done what you could to dispel superstition and darkness from the minds of God's people, and to enable them to worship the Father in spirit and in truth. (2234-2.)

All the interested have not the same opportunities for tract distribution, and some who used comparatively few were the most zealous in furnishing the financial means by which these could be supplied free in so large quantities: for be it remembered that all tracts are supplied free, being published out of voluntary contributions to the tract fund. However few and unpopular we are, dear friends, no other tract society can make so favorable report. The Lord be praised that his free grace shed abroad in our hearts prompts us to the voluntary services. And having done what we could we feel it an offering far too small, and wholly unworthy of divine notice and acceptance, except in and thru the merit of our dear Redeemer's sacrifice. (2234-3.)

(5) The "Pilgrim" Preaching Department.--While all of the Lord's people are pilgrims and strangers and pilgrims journeying toward the heavenly Canaan, and while all also are preachers to the extent of their opportunities and talents, yet we use the above to describe those who are going about from place to place where as many as four TOWER subscribers reside to meet with and encourage the brethren, both with public and private meetings. Like other departments this one is for your service and the Lord's glory, and not for money making. You are not asked to guarantee a salary of one or two hundred dollars per night for the service, but it is free--no collections even are taken up, and no money solicited in any manner: not even for traveling expenses. Three brethren are at present giving their entire time to this branch of the service, while twelve give more of less of their time; all of them are very zealous, however, and seeking to be more qualified and used by the Master in his service. (2234-4.)

The traveling and other necessary expenses of these ministers (servants) are met out of your voluntary donations to the Tract Fund; and they ask no wages, preferring to wait for the rewards which God has promised. Nor are they laggards and drones: when they visit your town or city or village it means business--the King's business, which requires energy. They come to you expecting to hold afternoon and evening meetings, daily, while they stay; and their stay will be for one, two or three days as per cards of notification. These are the Lord's servants, and your servants for his sake: receive them as such. Let them receive the love of brethren; show toward them the hospi-

tality you would surely extend to the Lord, for they are "members of his body," and like yourself his representatives. (2234-5.)

One very earnest brother, who for years has been a generous contributor to the work and helpful every way, writes us that being appreciated by his employer he has received a substantial increase in his salary and thereby expects to be able to considerably increase his '98 contributions to the general fund for the spread of the good tidings: and having heard one of the "Pilgrims" he desires to become responsible for the expenses of one of these, after which, if he be able to give more, it shall go to the general work. This dear brother, who resides in eastern Pennsyvania, is as modest and meek as he is zealous and unselfish and insists that his name be not mentioned. But he does this unto the Lord, and the Lord knows of it and, we may be sure, appreciates it and will by and by reward. Graciously our Lord has provided that every one that loves him may in some manner manifest that love;--whether by casting two mites into his treasury or by giving even a cup of cold water to one of his disciples. "Where there's a will there's a way. (2234-6.)

(6) Thru the "Pilgrims" and thru leaders and others, we have reports from all over the "harvest" field, continually. We are glad to be able to inform you that while our great adversay, Satan, is permitted by the Lord to trouble and prove and sift his people as heretofore, and in some respects more than ever, yet in our opinion the church everywhere has been growing in grace during the past year, more than ever before; and consequently is better able to stand such attacks and get a blessing instead of an injury out of them, even tho the siftings result in the falling away of some, who despite every effort toward "pulling them out of the fire," become "offended." (2234:2-1.)

Many letters have told us of blessings which resulted from following the suggestions of the Aug. 15th TOWER,--that as an assistance in the cultivation of the holy spirit of <u>love</u> each should ask help from on high each morning and should review the success or failure of the day before the Lord at evening prayer; and that on alternate Sundays Matt. 5:16 and 1 Cor. 13: 1-13 be read and pondered. We trust that many more than we have yet heard from have followed this plan and experienced a blessing. There is a blessing in it for all who will practice it during 1898. Who will join us? Brethren and Sisters, pray for us, as we also pray for you all! (2234:2-2.) (Comment: This is a very lengthy quote from the Pastor, starting with paragraph 3, on page 14 and ending at the middle of page 17. The HOLY SPIRIT of Love for the Lord, Love for the truth, and Love for the Lord's people (on the part of the Pastor) was so strikingly manifest, we could not refrain from making this long quote a part of this History of the Harvest Message. We are in awe of these sentiments of faithfulness (expressed Dec. 15, 1897) and the question naturally comes to mind--do we continue to follow this example of faithfulness in <u>our</u> day, 81 years later?!)

1. So, then, that the year 1898 shall be one of even more than usual progress and spiritual blessing to us all, we recommend that each of us give more attention than ever before to God's <u>promises</u> to us as his church and to the conditions upon which they shall be made more sure to us. To this end we commend Sunday meetings and mid-week meetings, where practicable, for our own help and for the helping of others by word and example. We advise also a continuance of the course recommended a short time ago--of reading alternately each Sunday our Lord's delineation of the graces which will insure his blessing (Matt. 5:16) and the Apostle Paul's description of the same graces summed up under the name of love. (1 Cor. 13:13. . . . (2240-2.)

Now another part of the prescription. Let us begin each day with prayer for wisdom and grace that we may serve the Lord acceptable and be a blessing to others and be blest ourselves: . . . Then at the close of each day let us square our day's accounts with the Lord at his throne of grace.... These are straight paths for our feet and all those who take them will find them ways of pleasantness and paths of peace for their souls. . . (2240-3.)

HISTORY OF HARVEST MESSAGE

15th Installment

1. We will not dispute as to whether or not the period of miracles is wholly in the past: we will even admit that since we are in the dawn of the Millennial age a certain beginning of restitution work may be properly due to the world as a part of the divine plan. We urge, however, upon the Lord's people, as a matter of far greater importance than any physical healing, the necessity of bringing their friends and coming themselves to the Great Physician for healing of soul-sickness,-- . . . . . These sicknesses, these infirmities, these diseases, with which the new nature contends, and the evil spirits of selfishness and pride, and the palsy of fear of man, which bringeth a snare are diseases for more terrible than earthly sicknesses, and from these, we are sure, the Great Physician is both able and willing, yea anxious, to relieve us. (2246:2-2.)

2. But if God were to let Dr. Abbott have his way, and take to heaven all the unbelievers and all the heathen who cannot believe for similar reaons, we fancy that heaven would be so barbarous and uncouth, and its denizens so characterless, that Dr. Abbott and others who advocate the same unscriptural theory, that faith in the precious blood of Christ is unnecessary to salvation, would like to get away from such a heaven to some more civilized place. (2247-5.)

3. "It would be difficult for a confirmed cynic to make a more bitter comment upon what we may term political Christianity, than has just been offered in the conduct of the European Powers toward China. In considering the partition of that Empire, the natural rights of its Government and people have not been taken into account, but only the desires and covetousness of the rival spoliators. And, however mild may be the later negotiations of the Germans at Kiao-Chau, their first intent, and the direct command of the Emperor, was to 'strike with a mailed fist' and take whatever they wanted by force. That is, or was, the attitude of that nation of Christian Europe, whose ruler most vaunts himself upon his divine right.

"Briefly stated, the doctrine is that heathen nations have no rights which Christian nations are bound to respect. The powerful Christian nations of Europe approach the weak heathen nations of Asia, to oppress and rob and murder. They say, 'Let us rob them of their land, which we covet'--in the name of him who commanded, 'Thou shalt not steal' and 'Thou shalt not covet.' They say, 'If they resist us, let us kill them'--in the name of him who said, 'Thou shalt not kill.' They say, 'Let us oppress them and compel them to our will'--in the name of him who said, 'Thou shalt love thy neighbor as thyself.' That is what the Christian nations are practically saying and are actually doing. . . " (2255-1, 2.)

Thus does the New York Tribune comment on the greed of the so-called kingdoms of God and of Christ--"Christendom," whose kings and emperors claim to reign "by the grace of God." No wonder, then, that people whose religious theories are in line with and built upon such claims, and who believe that the Bible so teaches, are inclined to repudiate the Bible and to modernize Christianity and make of it a society for social and political reform, and without creed or any tests as to religious faith. Alas! that God's wise and gracious plan and its record, the Bible, should be so misrepresented amongst those who love and seek rightouesness, justice. (2255:2-1.)

4. The United States to Be a Kingdom of God. Notwithstanding the foregoing and all the records of the past fourteen centuries that claims on the part of worldly governments to be kingdoms of God are hypocritical and blasphemously false, there are quite a number of very good but very much blinded people,

(Over)

who think that they could add to these kingdoms of God another, if they could but get the name of the Creator into the Constitution of the United States. These people recently held a convention in the City of Philadelphia to forward their views and unanimously passed the following resolution without debate:--"We recognize in our various young people's societies, in connection with the visible church, one of the mightiest forces on the side of Christian citizenship, and that we gladly anticipate the day when the united forces, now for many years drilled for active service, will, in connection with other Christian forces, so control the Constitution and administration of our Government that this nation will be a confession before the world, and, in fact, a kingdom of our Lord." (2255:2-2, 3.)

1. The Rev. Dr. Rainsford (Episcopalian) who is a leader in the Social Uplift movement in New York City recently preached a sermon to men, in which social and political and moral reasons only seem to have been advanced as reasons for joining and attending church. . . (2255:2-4.)

2. Thinking people have seen for some time that religious features are gradually being dropped out of the "churches" and "gospels" of our day. This began in the centres of culture, but it is spreading everywhere. (2255-last par.

3. These men see clearly enough that our civilization, energized by the spirit of selfishness, is leading the world to the great whirlpool of discontent and destruction which the Scriptures have distinctly portrayed, but which they have misread because of their false creeds and theories which have led them to believe that human efforts are to bring in the Millennium of blessing and peace in which God's will shall be done on earth as it is done in heaven.

   Mark the earnest prayer for heroic souls to lead the Lord's people back "to a sight of things that are true and eternal." We cannot question the sincerity of this prayer, and yet, strange to say, experience proves that nine out of ten, if not ten out of ten, of those who use similar language, are thoroughly unapproachable so far as the truth and appeals to God's Word are concerned; and the "heroic soul" that ventures to present the real "glad tidings of great joy which shall be unto all people," is tolerably sure to need a great deal of heroism and divine grace to take meekly and patiently the disdainful, cold reception which he will encounter and the calumnious epithets that will be hurled at him.

   But why should good men be so bound up with error? It is the influence of sectarianism and is undoubtedly a part of the blinding influence of Satan, which the Apostle Paul describes in 2 Cor. 4:4. And such bounden and deceived ones deserve our sympathy rather than any unkind feelings. We can rejoice in the fact that the time is near when Immanual with his elect and glorified "little flock," the true church, shall bind Satan and set at liberty his blinded captives. (2256-3 to 5.)

4. How remarkable it does seem that the great adversary is so successful in getting people to believe either one of the other of errors, extremes, and keeps hid from them the golden truth between! . . . (2256-9.)

5. Some years ago, being curious to know how learned Hebrews view the Old Testament reference to Christ,--as "a lamb for the slaughter," etc., we visited a friendly Rabbi, and asked him the question. He replied that Hebrews apply these prophecies to the Hebrew people and their centuries of bitter experiences under more of less of persecution. We are forcibly reminded of this false method / of interpretation by the statement of Dr. Herzl at the Basel Congress, held Aug. 29th, last;--to the effect that that Congress was the birth of their Messiah;--that the Missiah class which they hope will fulfill all the good promises of Scripture concerning Abraham's seed was there organized. If appears, too, that the date (Aug. 29th) was selected in harmony with a

tradition prevalent among the Bulgarian Jews to the effect that Messiah would be born on that date. (2256:2-1.)

1. "Christ Our Wisdom"--subhead of article on page 2262 entitled OUR SUFFICIENCY IS OF God--IN CHRIST JESUS. Apparently the Pastor was working on material for Vol. V, now that Vol. IV was done and printed.

2. . . . . The worldly-wise today are not to be found among the open scoffers and infidels, for worldly wisdom dictates to them a different course; they are to found rather in the most respectable and aristocratic congregations of professed Christians. Many of them are too honorable to be open hypocrites, and therefore rarely take part in meetings or say anything respecting their inmost convictions,--their inmost thots or doubts respecting the creed of their own church and the creeds of all other churches; nevertheless they feel that it is wise to support Christianity, because of its moral influence on their families, their employes and their neighbors; besides even the doctrines which they at heart repudiate have, they believe, a restraining influence upon the "lower classes" hence their wisdom, worldly-wisdom, guides them into the support of Christianity, but forbids them to go to any extreme, such as annunciation of faith in Christ or full consecration to his service. (22262-last par.)

3. For the humble, however, God has provided true wisdom in Christ. . . . It is only after considerable experience, and frequently after many failures, that the "pilgrim" for the heavenly country learns to trust no wisdom but that which cometh down from above and is in accordance with the divine Word. . . . . (2263:1 and 2.)

4. Never have we known a time when the great adversary seemed more energetic in his assaults upon the "harvest" work, than now. Information comes from every quarter of fiery trials, pitfalls and persecutions being operated or prepared against those who have followed the light of present truth, and who have set their faces to stand fast in the liberty wherewith Christ hath set us free. It is not best that we should publish all that reaches us, for, while there is much to discourage, there is much also to encourage; which, we thank the Lord, more than counterbalances. We do, however, desire that all should know in a general way, for two reasons, (1) It will help to fortify them for their turn, when it shall come; and (2) it will develop in them sympathetic love: for when one member of the body suffers, all the members are benefited by suffering with it. (2264-2.)

5. Following the above, the Pastor gave a long account of an ambitious spirit that had to be opposed. Then he ends up with these encouraging words: At all events we are confident that the truth has met with a valuable loss. we expect the opposition of such people and prefer it to their hypocritical and blatant pomposity. We have no reason to believe that the knowledge of the deep things of God, including the parousia, is intended for such. God is chooseing the worldly-foolish and weak and insignifant honest "overcomers" of the world to be his joint-heirs and is passing by the "trimmers" "men-pleasers," Mammon-worshipers. "Even so Father, for so it seemed good in thy sight!" And beloved fellow "sheep," let us remember that those who resist the adversary's encroachments and allurements and wiles and attacks, from any quarter, will be the stronger therefor, and be the more closely bounden together in love and sympathy and the more firmly established in the letter and spirit of the "perfect law of liberty." (2264-3 to 2266:2-1.)

6. Those who have little of the truth are sometimes great sticklers for formalities. This was true of the Jews at the first advent. . . So today there are people who give strict attention to church attendance and to various

religious formalities, who wholly overlook the real spirit and intention of the Scriptural commands. Their attention to the formalities seems to satisfy them that they are good, as good as need be, and thus hinders them from making a through reformation of life, and seeking to bring all its affairs into harmony with the divine law, love to God and to our fellows. (2268-3.)

1. This (memorial subject) like other truths long buried under the rubbish of the dark ages, God is now making clear to his people. And all who are truly his people are anxious for the truth and the right upon this, as upon all other subjects revealed in God's Word. (2271:2-2.)

2. Even tho the kingdom may be considered as begun from the time the King began the exercise of his great power (Rev. 11:17) in 1878, it will not be "set up," in the full sense of the word, until the last member of the kingdom has been changed or glorified--until the breaking of the "loaf," the church, Head and body, is completed. While one mumber suffers the body suffers; while one member is unglorified the kingdom is not fully come into power and dominion. (2272:2-1.) (Comment: we should note that a "beginning" aspect of something is not the same as the "full sense of the word" aspect. It is very assistful in grasping what the Pastor meant thru all his writings if we keep this in mind--there are "beginnings" and complete "fulfillments.")

3. Many in the past have partaken of the emblems of the Lord's body and blood without fully appreciating the philosophy of the ransom, who nevertheless did so with reverent appreciation of the fact that the death of our Redeemer had purged us from our guilt and relieved us from its penalty. Such discerned the real significance of the Memorial, tho, because of gross errors associated with the truth, they did not discern its imple philosophy as many of us may now do. (2273-6.)

4. What a suggestive lesson is here for mothers in respect to their power over their daughters either for good or evil. And here we trespass upon our subject sufficiently to remark that woman's proper sphere of influence is the home--as saith the Scriptures. A true, pure, noble, sensible mother has an almost untellable influence for good or for evil with her husband and sons as well as with her daughters. What a great mistake has been made by some well-intentioned but not Scripturally guided mothers in leaving the home privileges, opportunities and duties put into their hands by Providence, to go out into the world to attempt its reformation. How frequently the homes of female suffragists and female reformers are neglected, the evil effects thereof falling upon husbands and children. Let every mother feel that in her own family and family connections, and in the opportunities opened to her in the church, the Lord's family, she has abundant opportunity for the exercise of every talent and grace, and that in a manner fully in accordance with the divine Word and therefore in harmony with the wisdom which cometh from above. (2280-1.)

5. . . . We suggest, however, that the Lord's people would generally best proclaim the truth in a general way without making applications of it to persons in particular, rulers or others, unless so requested by them. It is, we believe, sufficient, if principles of righteousness are firmly held and publicaly stated. (2280:2-top.)

6. However, it is altogether possible, indeed probable we think, that John's course which brought him into conflict with Herod was in some degree typical of the course of the Gospel church in this present time; and of course of events that may be expected. . . . (2280:2-1.) (Comment: the remainder of the paragraph, which was long, the Pastor went into considerable detail as to what he thot would be possible if this was to be taken as having a typical

sinificance. Here again we have an illustration of the great necessity of "rightly dividing" the Pastor's writings. Some have taken this paragraph as teaching that this was indeed a type, while the language of the Pastor was not positive but "altogether possible, indeed probable." As the Pastor said one time: "Possibly some who have read the DAWNS have presented our conclusions more strongly than we; but if so that is their own responsibility. 5367-9.)

1. . . . What a lesson is here for us: if our Master went into the wilderness and into the mountain to pray and to meditate, and if here he paused to consider the Father's will, how much more need have we to do so;--we, whose judgments have so often proved to be unsound, and who know that to begin with we are sadly fallen and imperfect. Our dear Master's caution should be a reproof and a lesson to us; for how apt the majority are to speak and act without one moment's thot respecting the will of our Father in heaven. (2280-4)

2. The chief concerns of the world are food, clothing, shelter, money and the preparation of munitions of war;--among the Christian (?) nations. Beat your plowshares into swords and your pruning hooks into spears: turn your factories from the manufacture of the implements of peace to the preparation of war materials is the order of the day. (2281-4.) (Comment: the foregoing was written March 15, 1898. How true, and even more so, are the events today!)

3. CORRECTIONS: 2281-8 to 2281:2-5. The Pastor was very humble and truthful.

4. CHURCH REVENUES DECREASE. The Pastor ends up with this: We render acknowledgment to God that the voluntary contributions to the spread of present truth have been increasing yearly, during this same period, as shown by the reports of the W.T.B. & T.S.;--and that notwithstanding the friends of "harvest truth" are nearly all poor--"not many rich," mighty or great among them. But where the heart has been touched and the flame of love to God and man has been enkindled, there is a burning desire to be, to do and to give to the glory of him who called us "out of darkness into his marvelous light." (2281-last to 2282-3.)

5. "THE MODERN STEPHEN" This is the title of a sketch in the Ram's Horn for January 29th. It represents a faithful minister of the Gospel under persecution. He is shown fallen in the street, a Bible on his arm: around him lie stones labeled Hate. Around him are pictured his assailants throwing more stones: a saloon keeper hurls a stone labeled Revenge; a society man with kid gloves hurls a stone labeled Persecution; a finely dressed man resembling a banker hurls a stone labeled Malice; an elegantly dressed woman (possibly his wife?) hurls a stone marked Scandal; while a College Professor with a large head (resembling that of a certain Xenia, Ohio, Professor) is throwing stones marked Ridicule.

   The cartoon is a good one, and very forcibly illustrates the changed methods of Satan and his employees for the accomplishment of the same ends as formerly. Thus are the prophets prohibited, "killed" and "beheaded" who do not shun to declare the truth, the whole counsel of God, today.--Compare Rev. 13:15, 17; 20:4; 6:11; Luke 21:17. (2282:2-1 and 2.)

6. Some twenty years ago (this was written in April 1, 1898) we were inclined to think that all must come to a full knowledge of all truth ere they could be liable to the second death; but we have come to the conclusion from the general tenor of Scripture that this is not the Lord's view and plan. On the contrary, deliberate and intelligent rejection of the first principles of the Gospel seems to imply an unfitness for further favors on the ground that he that is unfaithful in that which is least, would be unfaithful also

(Over)

with more. (2283:2-7.)

1. .....Very evidently "the time of Jacob's trouble" (Jer. 30:7-9) is not yet ended. Probably still greater persecutions will shortly overtake them; --to drive them to Palestine and thus to filfil the Lord's predictions thru the prophets. The spiritual Israelite must always feel a deep interest in the natural Israelite--whose favor ceased when ours began, and whose favor is to return when ours has accomplished its purpose in finding and developing the Bride, the Lamb's wife. (2290-1.)

2. Altho Roman Catholicism never parades its difficulties, but seeks to quietly but forcibly crush and extinguish any movement among its priests or people toward liberty, nevertleless sufficient leaks out to prove that such movements are general;--in Poland, in France, in Italy and amongst recently arrived foreigners in these United States. (2307:2-4. (Comment: How different today--the "hidden things" are being brought to light--the River Euphrates is being dried up.)

3. So now, the fact that we have been favored with the knowledge of the truth does not insure that we will be heirs of the kingdom. God no doubt knows of thousands of honest hearted people, now steeped in gross ingnorance and superstition, who would propmptly respond with their whole hearts if the veil of ignorance were lifted so that the light of present truth could shine into their hearts..... (2308-1.)

4. . . . the hatred inspired by religious fanaticism is the deepest, wickedest and most conscienceless of all. . . (2313-1, last sentence.)

5. The narrative of our dear Redeemer's shame, endured so patiently on our behalf, is most touching, and perhaps the relation of it and the reading of it have brought more hearts to repentance than almost anything else. Nor does it lose its power with those who have already accepted our Lord and the redemption which his blood effected; it mellows our hearts every time we consider him who endured such great contradiction of sinners against himself, when we remember that it was unmerited by him, and that it was a part of his sacrifice on our behalf. . . . (2313:2-2.)

6. Moreover, in connection with present "harvest truth," many of us have been at first inclined to expect powerful reactions, social upheavals, lightning-like transitions "out of darkness into his marvelous light," as it is now shining. And the failure of such expectations is inclined to send us away into the wilderness, discouraged, as was the case with our prototype, Elijah. We, like him, are to learn lessons, that the inculcation of truth, according to the Lord's plan, is to be a gradual work, and we, like him, are to perseveringly engage in its gradual spread. Now, as then, "those who fear the Lord speak often together"--come together as schools for the study of prophecy,--for the study of the "good, acceptable and perfect will of God." Now, as then, these schools or gatherings of persons sufficiently interested to desire to know the will of the Lord, are on the increase. (2341-3.)

7. As Elijah represents the church of this Gospel age, so we understand that Elisha represents the successors of the church of this age. . . (2341-6.) Comment: The Pastor goes into considerable detail on this possibility and these details can be found in the succeeding paragraphs to end of article. More along this line is found on reprint 2345-6 to 2345:2-6, first sentence.

8. Modesty and humility are true signs of greatness, both in men and women. (2346-top, last sentence.) (Comment: The Pastor was an outstanding example of these qualities--"true signs of greatness.")

1. The Pastor spoke strongly in favor of the spirit of hospitality: "We believe that a blessing, spiritual if not temporal, comes to all who seek to cultivate this spirit of loving generosity, benevolence, kindness, in the entertainment of the Lord's servants--and in general the household of faith, as they may have opportunity." (2346-1.)

2. The Pastor spoke strongly in favor of the spirit of thankfulness: "There is a lesson here for each of us, to the effect that if we are the recipients of favor from others--either from the Lord or his people--if we have the same spirit we will seek to something in return. Those who accept of the favors of others, and lack the desire and fail to seek the opportunity to do as much or more in return, are certainly lacking the Lord's spirit in this particular." (2346-2.)

3. Nevertheless, we are willing to concede that ambition and discontent are present, and that they are helping in their way to bring forward the various devices which shall ultimately prove so great a blessing to mankind; but on the other hand, we contend that just in proportion as discontent is spread, in that proportion unhappiness is present, and an anarchistic spirit begotten. (2351-2, last sentence.)

4. Indeed, under the false teaching inculcated by the great adversary of God and truth and man, many not only have a comfortless treadmill existence in the present time, but are led to look forward to awful tortures in the future--a hell of unending suffering, or a purgatorial period of suffering to last hundreds or thousands of years. Poor world! What wonder if it is downcast, discontented, morbid, anarchistic. (2351:2-1, last 3 sentences.)

5. We are of the opinion that the testings which the Lord designs for his people are <u>not merely doctrinal tests</u>, and consequently we expect, more and more that the harvest siftings and separations amongst those who come to a knowledge of the truth, will be considerably along the lines of character, and of the fruits of the spirit. (2353:2-3, last sentence.) (Comment: we felt like putting this quote in LARGE CAPITALS for emphasis!)

6. Who can tell that the Lord may not ultimately put some such tests to us, as these mentioned by the poet which was applied to himself and to others of the faithful in the past? Let us remember that we will not be faithful in large things unless we have learned to be faithful in little things. Let each, therefore, begin, and faithfully continue, a transformation of his life along these lines of godliness with contentment in the most trifling affairs of life. He will thus not only be making himself and others the happier in the present time, but he will be preparing himself for greater trials and tests that the Lord may be pleased to impose later, to prove to what extent we are overcomers of the world and of its spirit. (2354-1.)

7. <u>VIEWS FROM THE WATCH TOWER</u>: Czar Nicholas, Emperor of Russia, has startled the world with a proposition looking toward universal peace--"a durable peace"--by the disarmament of the larger proportion of the armies of Europe. . . . (2360-6.) Among other reasons prompting to the humane course suggested, the Czar calls attention to the fact that present vast armaments were prompted by a desire for peace, but have proved ineffectual and instead are increasing financial burdens. . . . (2360:2-3.) Right glad would we be to hope just such a universal peace and maintenance of the present order of things, "the present evil world," if we had no better hope, no better prospect. But as Watchers we have been "taught of God" thru his Word to expect no permanent peace from even the best intentioned monarchs and governments during these "times of the Gentiles." . . . (2361-4.) (Comment: how true! how true!) But, notwithstanding the welcome given the Czar's suggestion,

(Over)

few on sober second thot see reasons to hope for practical results: it is accepted rather as a benevolent wish rather than even the Czar's hope. . . . (2361-5.) (2) Humanity will delude itself with the thot that such disarmament is th e prelude to the Millennium: and so it will be, but in an opposite sense from what they expect. "The wisdom of their wise men shall perish and the understanding of their prudent men shall not be manifested" (Isa. 29:14); and when thus they shall be disarming, saying, Peace and Safety! they will be very close to the great cataclysm of trouble, and doing the very thing to hasten the overthrow of the present social structure. . . . (2361-7.) (4) Such social upheavals, eventuating in world-wide anarchy, are what the Scripture prophecies lead us to expect as the precusor of the Millennium which God has promised, when our Redeemer and his glorified church shall intervene to deliver mankind from the oppression of its own selfishness, and to bless it with an enforced rule of righteousness along the lines of the heavenly law of love. (2361-9.) (Comment: the Pastor was a deen student.)

1. Men of energy and ambition are, more frequently than others, used of the Lord; because they are instruments ready for service. If the energy and ambition be thoroughly subjected to the Lord,--controlled by a high spirituality, humility and veneration toward the Creator, and with large individuality and independence of charac ter and firmness toward men,--it will lead to reverent and careful study of the divine will and to persistence and assiduity in its prosecution. Such characters God is pleased to use for the great things of his service. Next to our Lord Jesus, the Apostle Paul is an ideal illustration of such a character: God was pleased to use him largely as a mouthpiece and as a servant of the truth--in proportion to his humility, loyalty and energy. (2368-5.)

2. While the Lord has indeed put into our mouths a new song, that we may show forth the praises of him who has called us out of darkness into his marvelous light, and that we may tell of his loving-kindness and his tender mercies over all his works, and that eventually all shall come to a knowledge of the Lord, that they may be saved, if they will, nevertheless, this particular feature of the message of present truth, which calls God's people out of Babylon, is, in many respects, like the message which Isaiah was bidden to deliver to the faithful of Israel in his day: it is a message that is not favorably received; a message that is resen ted, and that brings upon those who present it, even in the most gentle and loving manner, the maledictions and the scowls of those who love sectarianism and the worship of human theories and creeds better than they love the Lord and his message. (2372-1 to 2372:2-1.)

3. God has been pleased to specially use and bless the colporteur branch of the service. Very largely thru this instrumentality nearly a million copies of the various volumes of MILLENNIAL DAWN series are now scattered throughout this land of freedom and intelligence; and these are constantly coming to the attention of new readers, here and abroad. (2379-2.)

4. A FULFILLMENT OF PROPHECY: The Pastor made comments on news items of riots and plundering and even murder in Italy. This reminds us of the unrest in Italy today--we are watching the final events of the downfall of the old order. (2384-middle of the page.)

5. JUSTIFICATION MUST PRECEDE SANCTIFICATION--This article is about half a page in length and the philosophy of justification preceding consecration is not so well stated as articles of later dates. The phrase "tentative justification" was not used in this article as it was in later articles that treated the subject more scripturally and factually. (2385.)

6. Since the Lord has granted to us so clear a knowledge of his own character

and plan, and granted us to see the wonderful harmony and beauty of the word of his grace, it is but reasonable that he should look for the spirit of the truth in those who have become blessed with so clear an appreciation of its letter. Judged from this standpoint, "What manner of persons ought we to be, in all holy living and godliness?" It would appear, too, that these siftings specially take hold of those who have been for some time enlightened, and do not as readily affect the beginners, altho when a root of bitterness springs up its defiling influence may affect the beginners too. (2385:2-3.)

1. Likewise the siftings in progress during this harvest time are not only to separate those whom the Lord disapproves, but are also to make manifest those whom the Lord does approve: and in no way can this matter be more clearly and distinctly noted than in respect to the difference of spirit manifested where there is a division, a sifting, in progress. (2386-3.) . . . In these trials and siftings we may be sure that only the one class will come off victors, viz., those who abide under the shadow of the Almighty, trusting in the precious blood, and seeking in all things to be conformed to the image of the Lord, not only in their doctrines, but also in the acts of daily life, and in their words and thots. . . (2386:2-top.) . . . For love and faithfulness to God alone takes precedence to love and faithfulness to the brethren. Each, therefore, should not only sacrifice his own non-essential preferences (to preserve the unity of the spirit in the bonds of peace), but more: the Apostle declares the proper measure of this love is willingness to "lay down our lives for the brethren." (2386:2-2, lower half.) Only after we have thus done all in our power to preserve unity along Scriptural lines and a rupture is unavoidable, may we regard it as a providential sifting from which good will result. And each should previously carefully and prayerfully scrutinize his own heart and conduct to make sure that not selfishness and vainglory are ruling him, but only love. And when a rupture does occur, each should be careful to avoid any unkind words or acts and looks, which later on might be barriers to hinder the return of any who, seeing the error of their way, might subsequently desire to return to holy fellowship. And such returing ones should be most heartily and joyfully received;--"pulling them out of the fire." etc.

2. Thus Jeremiah was what would be esteemed a prophet of evil--a pessimist. It is not surprising, therefore, that in his obedience to the Lord, ~~in his obedience to the Lord~~, in his faithfulness in speaking forth the word of the Lord, he became greatly disesteemed of his fellow countrymen, who doubtless would have honored him highly, had he prophesied unto them smooth things, promises of coming blessings and greatness as a nation. Thus we see that Jeremiah had not only the opposition of the idolatrously disposed people of the kingdom, but the disfavor also of the reformers of his day, who thot indeed that they were doing a grand work, and should be complimented thereon, and should have messages of divine favor. (2400-4.) We cannot avoid noting the remarkable similarity of Jeremiah's position to that of the Lord's people today, who are enlightened with present truth, and who, as the messengers of God, declare the truth. . . (2400-5.) (Comment: in the following two paragraphs the Pastor points out the similarity today, which is very convincing. No wonder the truth is rejected and opposed--people do not like to learn that they are mistaken in their pet plans and ideas for the world.)

3. It is still possible to endeavor to destroy God's Word, tho all such efforts will fail: the Word of God will eventually triumph. It may be attempted variously, as follows: (1) By rejecting the Word of God, the Bible--perverting its statements and ridiculing them. (2) By speaking of its truths irreverently and connecting them with funny stories, and thus vitiating its influence upon speaker and hearers. (3) By neglecting it, leaving it unread, unstudied. (4) By forbidding people to read the Bible, or even by

(Over)

limiting or hindering Scriptural investigation. (5) By persecuting those who preach and teach it conscientiously because their interpretations are contrary. (6) By misrepresenting the Word of God, substituting for its teachings the traditions of men--hymn-book and creed theology, misrepresenting it to be Bible theology--and thus misrepresenting God's character and plan, while professedly serving him, honoring his Word. (7) By skipping over and ignoring certain teachings of the Scriptures, because they do not harmonize with preconceived opinions and preferences, as on election, free grace, the second death, etc., etc. All of these are modern methods of fighting against God, sure to bring punishments--darkness, divine disfavor. (2401-2 to end of article.)

1. (1) ZION'S WATCH TOWER we esteem as a messenger used by our present King to stir the hearts and minds of his people whom he is feeding with the meat of present truth. As such it is your servant, and its editor rejoices greatly in this privilege. . . (2403-2.) (Comment: it seems to us that not all the brethren realize the keen interest the Pastor had in the ministry of his magazine in behalf of the Lord's people--it was very personal, right from the consecrated heart of the Pastor.)

2. Much the same spirit is in the following paragraph: (2) CORRESPONDENCE DEPARTMENT.--During the year we received 29,523 letters and sent out 14,271, --our largest record thus far. We value very highly the privileges of the mail, which bring us into so close touch with so many of the Lord's people throughout the world. From your letters we are the better enabled to appreciate and sympathize with your varied experiences of joy and sorrow, your trials and triumphs, and to reflect these in turn upon you all, thru the WATCH TOWER,--blending these with the light of divine revelation thru the lenses of Scriptures, to our mutual benefit. . . . (2403-4.)

3. (3) THE COLPORTEUR WORK. This we sometimes describe as the Evangel branch of the work for by it the good news is being borne everywhere, much after the manner of the work of the disciples at the first advent--when they went from house to house and from city to city to make known the kingdom of heaven at hand. The dear brethren and the sisters engaged in this service often endure hardness as good soldiers of the cross of Christ. And they need, and because of their self-sacrificing service, deserve the love and sympathy and prayers of all of the Lord's faithful people,--they have ours daily. Theirs is the pioneer work, so indispensable. (2403:2-1.)

4. Nor should we neglect to mention the many noble souls, whose family duties hinder continuous service for the truth, who are nevertheless doing with their might what their hands find to do, to find the "lost sheep" of Spiritual Israel and to bring them to the green pastures of present truth, and to point out to them the glories of our Heavenly King and the beauties of his Word and plan. These sent out thousands of DAWNS and booklets the past year--loaning, selling or giving them gratis, according to circumstances and judgment--together with millions of tracts. These also are faithful soldiers and overcoming, and being blessed accordingly. (2403:2-4.)

5. GATHERING THE LORD'S JEWELS (starts on reprint page 2404)--the same as Old Theology Quarterly, Jan., 1899.

6. This view of the incarnation of the Logos makes nonsense of much of the Scripture, and beclouds and mystifies the minds of many Bible students. From this standpoint they think of our Lord as really a spirit being, who never ceased to be a spirit being, and who never was in any sense of the word a man, a human being, but who merely appeared to be a human being, but actually was not. (2409:2-3, start 4th sentence.)

1. A remarkable lecture was recently delivered before the "Council of Jewish Woman" at Philadelphia by Rabbi K. Kohler on "The New Testament" in the Light of Judaism." It illustrates the new attitude of Jewish thot toward Christianity, and indicates the first stage of fleshly Israel's recovery from the gross blindness of the past eighteen centuries.--Rom. 9:31-33; 11:7, 10-12, 20, 25-29. (2419-2.)

2. Surely this removal of the Jewish ban from the New Testament will mean the reading of it by the purest and best of that long blinded people. And the reading of the New Testament will mean the gradual turning away of their blindness. So far as our observation goes, nearly all the Jews who have ever gotten their eyes opened to see Christ as the Messiah have been converted by reading the New Testament and not by tracts or other treatises--altho other writings are as necessary to them as to others as helps in understanding the divine plan of the ages, after they have accepted Jesus as Messiah. (2420:2-3.)

3. On the contrary, we are endeavoring to do as Jesus and the apostles and the early church did, before the errors ("tares") of false doctrine were planted by the great Adversary. We are stviving to find those who are not wholly blinded by the god of this world;--the "called," those who have "ears to hear," among the "masses" and among the "classes;" we are seeking to find, and to explain to them the way of the Lord more perfectly. (2429:2-1.)

4. This judgment of the last day is already upon us, and, as the Apostle Peter declared, so we find it, "Judgment must begin at the house of God,"--the Gospel church, nominal and real. The fact that the Scribes and Pharisees and Doctors of the Law of today do not accept the message and evidences of the second presence of our Lord, so far from being contrary to the teaching of the Lord's Word, is in perfect accord therewith. (2433:2-top.)

5. . . . We do not set ourself as a leader of the Lord's sheep, and we neither ask nor expect any to follow us as their leader. We seek merely to be, so far as the Shepherd may be pleased to use us, his mouthpiece to call attention to the Shepherd, and to the way in which he is leading. None should follow us, except as they discern that we are following the Master, as saith the Apostle.--1 Pet. 5:3; Phil. 3:17. (2433:2-2.)

6. VIEWS FROM THE WATCH TOWER (starting on page 2450)--this is a very interesting article and in it we find some personal history of the Pastor. It starts out: "As pointed out in these columns as long ago as 1880, 'Christendom,' since 1878, is passing thru the sifting and testing of the close or 'harvest' time of the Gospel age, foretold by the apostles: a sifting which is to result in the fall of many in nominal Spiritual Israel." Then the Pastor points out and gives the proof that this falling away was in full operation--higher criticism and evolution were taking possession of the prominent leaders in nominal Spiritual Israel. The Pastor ends this section of the article with these words: "We are to understand, then, that, bold as these words may appear to some, they were not half the truth, but a '<u>conservative</u>' statement. And they represent the '<u>trend</u> (or tendency) of modern Methodism.' This is just what we are emphasizing--the movement is going on and on, in the same direction with increasing momentum, not only among Methodists, but among all classes of Christains who do not now receive the sealing in their foreheads. --Rev. 7:3." Then the Pastor proceeds and gives some personal history that is very touching, showing how kind and honest he was, and THANKFUL FOR HIS PRESENT POSITION, in the understanding of Present Truth, giving God all the glory and praise. He said: "When we remember how nearly our own feet came to slipping in this same manner thirty-one years ago, it gives us great sym-

(Over)

pathy for others." (2452--bottom of 1st column.) Then the Pastor tells us of his experiences when he was in this state ("how nearly our own feet came to slipping") and how he was gradually delivered because he wanted the Truth regardless of anything else: "Exactly like Rev. Cadman, his mind (i.e. the mind of the Pastor) centered upon Christ as the great revelation of God to men, and he would hold to Christ, even tho he felt that he must drop the Bible as a standard." (2452:2-1.) "The question then was between rejecting all or accepting all. Carefully and prayerfully he considered the matter and reached the conclusion that he had never yet examined the Scriptures purely on the merits of their own testimony. . . He resolved to thoroughly investigate the Bible, to see what its theory might be, interpreted by itself to a mind stripped of all reverence for human tradition and willing, yea desirous to find in the Scriptures a divine revelation." (2452:2-4.) "The results of these investigations are well known to Watch Tower readers, and are set forth in the volumes of the MILLENNIAL DAWN series." (2452:2-5.) "Our work since has been to bring together these long scattered fragments of truth and present them to the Lord's people--not as new, not as our own, but as the Lord's. So far from desiring to make something new, we are most careful to avoid both in letter and spirit either taking from or adding to the Word of the Lord; for we are fully convinced that 'the Word of God is sufficient,' 'that the man of God may be perfect, thoroughly furnished unto all good works.'--2 Tim. 3:17." (2452:2-6.) "What a blessing, what riches of grace, have come to us and to others of the household of faith thru this bringing together of the jewels of divine truth so long scattered amongst various denominations and misset in tarnished human theories! What harmony, what beauty, what refreshment we now have in that which before was insipid, incongruous and distracting! How firm a foundation we now have for faith, hope and love! What a contrast to our former vague hopes, dim faith or crwdulity, and cold love--three-fourths fear!" (2452-last par.) "But as we claim that what we present is not our own, not new, but 'The Old Theology' --so old that it had been lost sight of for centuries--we must disclaim any credit, even for the finding and rearranging of the jewels of truth. 'It is the Lord's doing, and it is marvelous in our eyes.' The writer wholly disclaims superior ability or qualification for the reorganization of the truth in its present solidarity." (2453-1.) "To deny that the 'marvelous light' of present truth is of the Lord's providence as truly as was the light of the Jewish 'harvest,' and the lesser light of the period of 'The Great Reformation' would be to deny that we are in the 'harvest' of this age, in which the Lord specially promised his people just such refreshment --'meat in due season,' 'Things new and old'--set forth afresh under his own supervision." (2453-2.) Then the Pastor touched upon a few important principles to follow if we are to "STAND" in this testing time: (1) We must put on the armor. (2) We must be sufficiently appreciative of the "marvelous light" that we will rejoice greatly there; and we must use the armor in the Scripturally prescribed manner. (3) We must "earnestly contend for the faith." (4) We must "love the brethren"; and we might add our own comment here--that we must learn what TRUE love of the brethren is, and not think that emotion and sentimentality is the genuine article. (2453-3 to end of article.)

1. The Pastor was very solicitous that all should be on the Tower mailing list regardless of ability to pay. Here are his words: "Any way, so that we do not lose from our list any who love the Lord and his present truth. In times of adversity you specially need spiritual helps, that your experiences may be profitabke, and work out such blessings, and graces as will prepare you for an inheritance with the saints in light." "Thus we make the way as clear as possible for all to come to the Lord's table." (2455:2-3, 4.)

2. Brother Clarke was already a Christian when the harvest message reached him: he was serving the Lord to the best of his knowledge and ability and loved

the Bible. The American Bible Society made him its agent, and he went hither and thither holding up the "Lamp." God in due time considered him worthy of the light of present truth and poured fresh oil into his heart, as well as into his Lamp, thru MILLENNIAL DAWN. Bro. Clarke rejoiced in the truth greatly, and enjoyed his work more than ever, because now he could not only take the people the Bible as God's jewel casket, but he could also take them the "keys," also provided by God, by which they could open God's Word and understand and appreciate its wonderful harmony and beauties as never before. (2458-4.) But the American Bible Society was not willing to have the "keys" go with the jewel casket, and informed Bro. Clarke that he must either drop the DAWN or leave their employ. He promptly decided that there were already more Bibles circulated than people could understand and that the highest service he could render to the great Giver of all good was to lay down his life in serving the brethren with this "marvelous light," which God has now granted all his people who have eyes to see it. God bless Bro. Clarke! His loyalty of heart proves that he has the spirit of the truth. (2458-5.)

1. If we ask ourselves the question, What is the peculiar characteristic of our day? almost every intelligent person could answer, Selfishness. And this is the very item which the Apostle puts first in his descriptive list: "Men shall be lovers of their own selves." (2459-6.)

2. Covetousness is another of the charges. It is a mistake to think of this quality as applicable only to the wealthy. It is just as possible for the man with one dollar to be covetous as for the millionaire. Covetousness is an inordinate desire, whether for wealth or luxuries or what-not. Elsewhere the Apostle designates covetousness as idolatry, which gives us the thot of false worship. (Col. 3:5). (2459:2-1.)

3. Boasting is the third charge which the Apostle brings against nominal Christianity of "the last days." Is it not true? Was there ever a time when people were so boastful as today? (2459:2-2.)

4. Pride is the fourth charge, and, thinking of our fellow-creatures as generously as possible, we cannot deny that the pride of our day is very great, and continually increasing. (2459:2-3.) Blasphemy the fifth charge. (2459:2-4.) Disobedience to parents is the sixth charge. How very marked is this trait today! (2460-2.) Unthankfulness is the seventh charge. (2460-3) Unholiness is the eighth charge. (2460-4.) Without natural affection is the ninth charge. . . It is therefore to be greatly regretted that there are today, apparently, evidences of the loss of family affection. (2460-5.) Truce-breaking is the tenth charge. . . Combativeness seems to be considerably on the increase, and not only are people willing to have a fracas for slight cause, but controlled by this implacable disposition, they are less ready than of yore to drop the matter--to forgive and be forgiven. (2460-6.) False accusers is the eleventh charge. This corresponds closely to the charge of blasphemy, but seems to signify a still more extreme step--a willingness to accuse falsely, knowing that the charges or accusations are false. (2460-7.) Incontinency is the twelfth charge. This signifies, without self-control, led of passion, rash, impulsive. . . But today and especially with the rising generation, self-control is little practiced. (2460:2-1.) Fierceness is the thirteenth charge. . . . Civilization, the handmaid of religion, has given intelligence and courage; but in those not having the power of godliness it inspires ferocity instead of love, kindness, gentleness. (2460:2-2) Despisers of those that are good is the fourteenth charge. "THe nominal Christian despises the 'saints,' and tries to believe that his professions of full consecration to the Lord, and his desire to please the Lord in thot and word and deed, are simply hypocrisies,--because his own heart is not in sympathy with such a condition of consecration, with such ideals of goodness,

(Over)

and he does not desire to be in the presence of so high a standard. As our Lord described the matter, 'Everyone that doeth evil hateth the light.'--John 3:20. (2460:2-3.) Treachery is the fifteen charge. "Because the mainspring of the world's efforts in every direction is selfishness, therefore treachery is its inevitable adjunct. . . . Persons controlled by the selfish spirit here described can never be trusted. . . The prophetic declaration shows the loss of confidence, general treachery, saying, 'There shall be no peace to him that goeth out nor to him that cometh in; for I have set every man's hand against his neighbor.'--Zech. 8:10." (2460:2-4.) "Headiness is the sixteenth charge. How forceful this word, as expressing self-will, impetuousness. Do we not see this quality everywhere amongst those who have the form of godliness, but who lack its power? And we believe that it, as well as these other evils, is steadily on the increase. . . . Wherever headiness prevails it is an evidence that such are 'not holding the head' (Christ)." (2460:2-5.) "High-mindedness is the seventeenth charge. . . . There is no more dangerous form of high-mindedness or selfconceit than that which attacks the Christian, and seeks to make him think of himself more highly than he ought to think." (2461-2.) "Lovers of pleasure more than lovers of God is the eighteenth charge. . . . Is it difficult for us to see this very condition of things all about us, amongst those who have merely a form of godliness? No, it is not difficult; it is the confessed condition of the vast majority." (2461-3 to 5.) "Having a form of godliness, but denying the power thereof is the nineteenth charge. . . . Outwardly they have a religious form; they know that churchianity is popular; they wish to be known as identified with some denomination for decency's sake, and as an entree to good social and financial standing for themselves and their families. But that is about all the use they have for Christianity. Their life as a whole denies the power of the gospel of Christ to control the heart and regulate, direct and guide the conduct." (2461:2-2.)

1. That the Governor of New Hampshire is not greatly overstating the situation is evidenced by the following clipping from the Boston Traveler of March 8th:--"As surely as two and two are four the Boston police are incompetent to cope with the rogues, footpads and other outlaws infesting this city, and citizens fear to walk the streets after nightfall in consequence of the prevailing lawlessness. Crime has reached that stage that a citizen is not safe on the street or in his own home after the shadow of evening has taken possession of mother earth." (2462-2, 3.) (Comment: Is this a form of anarchy? It would seem so, and it is getting worse as time goes on.)

2. By Judge Burke: "No human wisdom can say what mean the great and increasing aggregations of capital, now suffcient to buy kingdoms. If these shall be arrayed against the empty hands of labor, then shall mass collide with mass, and who can predict the end thereof? I see no commanding spirit of compromise in these approaching and threatening avalanches, which seem destined to involve the whole social system in universal ruin before the young men of this audience become three-score and ten years of age. So that the church, as it passes into the twentieth century, meets a perfect whirlwind of world forces which overwhelm the statesman, the philosopher and the historian, and drive them back into the cave of Sinai, while the storms pass the bounds of known law and rush on to a fate that makes the thoughtful tremble." (2462:2-1)

3. By Judge Burke: ". . . The great masses of the people stand yonder alienated from our churches because the wedge of gold is hidden with us. It does the church no good: it empties our pews; it frosts our air." (2473-2.) "One of the closest observers of church life in our land, and one who weighs his words, has written this month for his widely read editorial column that the moral tone of the church is unsatisfactory, and that many societies would be reduced to a few pious women, aged persons and unsophisticated youth if the

discipline enforced in the primitive church, or in the earlier days of English and American Methodism, were applied; . . . (2463-3.)

1. It would appear, then, that the Judge (Burke) after all sees that the church nominal of today is sadly unprepared for the great work he declares is absolutely necessary. . . . (2463-5.)

2. We have already noted that all such are to "turn away" from those who have merely the form of godliness. And we have seen that it is both our duty and privilege to aid any true "brethren" yet in Babylon to attain the light and liberty wherewith Christ makes free his true followers. But let us not forget personal introspection--to look within our own hearts carefully and frequently to make doubly sure that the world's spirit of selfishness does not poison us as it is poisonously manifests itself in others. (2463:2-8.)

3. The Pastor quotes from other writers: Trench and H. L. Hastings. (2466-1, 2 and 2466-3. 4.)

4. Question.--Who is the "spoiler" denounced in Isa. 33:1--"Woe unto thee that spoilest, and thou wast not spoiled"? Do you consider that this verse is in any sense applicable to the present time of harvest? Answer.--The connections seem to associate this with the coming great time of trouble. No doubt when the time of trouble is fully on or nearly over it will be very easy to distinguish who is referred to by this verse. It does not seem easy to distinguish with certainty at the present time. (2488:2-3, 4.) (Comment: the Pastor was very balanced and did not pretend to understand everything--this did not seem to bother him or embarrass him.)

5. (The EDITOR acknowledges, freely, that he should have added the word portion and thus have said--"by the removal of a portion of the injured cornea." Thanks for the correction.) (2489-1 to 3.) (Comment: it is interesting to read on and note the Pastor's wholesome humility.)

6. From earliest childhood the EDITOR has had a deep interest in the heathen, and naturally a deep interest in missionaries. At the early age of seven years he expressed to his mother his intention to become a missionary, and a little later with other Sunday School children contributed his mite to the building of "The Morning Star" missionary boat--abstaining from certain table luxuries that he might have the value thereof to contribute as his own donation, that had cost him something and was not merely his parents' gift. This sympathetic love for the heathen has not abated in all these years; but under the leading of the Divine Word and providences it took a different turn than he had first intended. (2489:2-bottom par. and top par. of page 2490. The whole article to the end is very interesting, and well worth reading.)

7. Quotes from Dr. George Adam Smith. (2491-2.)

8. "The powers of the heavens shall be shaken," said our Lord; and all whose eyes are open can see the great shaking now in progress in the symbolic ecclesiastical "heavens" of the present time. How its stars are falling! (2499-1) Then the Pastor quotes from Rev. Burt Estes Howard to illustrate in a striking manner how this was true. Note these quotes: "Do I believe in the inspiration of the Bible, in the resurrection of Jesus and in the virginity of Mary? No, I cannot say that I do." . . "I believe that Christ was born of a woman, like the rest of us." . . . "My whole aim in preaching has been to stimulate my people to the truest practical life. (Comment: well said "my people" rather than the Lord's people.) The good life is not necessarily the religious life." (2499-3 to 8.) (Comment: and this man was on the way to become a professor at Stanford University "(the richest university in the world),") (Over)

1. Dear Brother Russell:--I thank God earnestly and reverently for the DAWNS and TOWERS, and that my understanding has been opened to receive and see the truth. When the "key" is applied, how beautifully the Scriptures open and reveal God's wonderful plan. . .

2. (REPLY.--Respecting the decrease of the work: from our broader viewpoint it seems as tho much work is yet to be accomplished; indeed, every month shows an increase for the past three years, and during the last year specially. (Written July 15, 1899.) The people are getting awake and groping about for truth, and now is the time to lend a helping hand to keep them from stumbling into Infidelity, Spiritism, Christian Science, Evolution, etc. The chief opponents of the truth are "ministers," the very ones who are undermining faith in Christ as a Saviour from sin and death by teaching an Evolution salvation. . . . EDITOR) (2507:2-1.)

3. It would be well for those of spiritual Israel who are now returning from captivity in the various provinces of "Babylon the Great" to remember this lesson. (In the last paragraph of the article the Pastor gives the important details of this lesson.) The lesson in connection with the building of the temple, the Lord's church, "which temple ye are," is that worldly persons, worldly methods and worldly aid and wisdom are to be rejected. As all the living stones are to be polished, fitted and prepared under the eye and direction of the great master-builder, the Lord, so all the servants, all the ministers of the truth, engaging in this work, are to be, so far as we have to do with the matter, such only as manifest a circumcision of heart, and thus show themselves to be Israelites indeed. Much and serious has been the injury done to the Lord's cause by the selection of workmen whose chief recommendation has been that they had some ability as public speakers, a good address. Rather let us remember that none may engage in this work as true Israelites unless they be in full accord with the Master-builder, and by their ability in rightly dividing the Word of Truth show themselves to be workmen that need not to be ashamed.--1 Pet. 2:5, 9; 1 Cor. 3:17; 2 Tim. 2:15. (2512-4 and on to last paragraph of article.)

4. DESPISE NOT THE DAY OF SMALL THINGS. (Starts on page 2512.) In this article the Pastor points out the many opportunities for serving the truth to others. One paragraph stands out in particular as follows: Evidences multiply that all those facilities for service are at a most opportune time: when the fall of Babylon from steadfastness on even the first principles of the doctrines of Christ is awakening the Lord's people and calling them to come out of her; and when they need the helping hands of true "brethren" to guide them into the light of truth now shining. For we firmly believe that all in Babylon must come out of her, if they would be of the Bride class; and that none of the "brethren" who will be amongst the "overcomers" will be left in "darkness." See 1 Thes. 5:2-5; Rev. 3:18-22; 13:14-16; 20:4. (Comment: here is an illustration of the importance of studying carefully what the Pastor writes. He is speaking about the Bride class coming out, not the Great Company. Many brethren are missing this point entirely. The Great Company in Babylon do not come out.)

5. Scriptural injunctions we may understand to be applicable only so far as it is possible for us to follow them. If we find it impossible to lay by anything, we may consider ourselves excused from this provision or advice. But our effort should be to follow the Scriptural injunction, if it should only be to lay aside one or two or five cents out of each day's earnings. The Lord should at least see our effort to follow his instructions, and we would surely have a blessing in such endeavors. (2513-10.)

Frugality may be termed the daughter of prudence, the sister of temperance, and the parent of liberty.--Dr. Johnson.

HISTORY OF THE HARVEST MESSAGE

(16th Installment)

1. Now we clip the following respecting the unrest of the educated classes in Russia from the London Spectator: "The signs of unrest in Russia multiply. Apart from the local insurrections caused by the prevailing scarcity, which in some places, notably Kazan, are serious, there are the troubles which we noticed last week; and now the University students are in mutiny. Their real grievance is the brutality with which every expression of their feelings is suppressed by the Cossack police who strike them with their whips, arrest, and otherwise maltreat them. . . . The female students will, it is stated, follow the example of the men, and are much more dangerous, as they at once become revolutionaries. . . . Nothing will, or can, happen in Russia until the military class is discontented, or the Empire finds a reforming Czar, but no government likes to feel itself hated by the class, from which, after all, it must draw all its own agents. . . " (2515-7, 8.)

2. If all the "old fashioned" Christians are dying out of the Presbyterian church and few or none of this class now being developed, and if this church is a fair sample of all churches, what can we expect? Just what the Master implied when speaking of the present time he said, "When the Son of Man cometh shall he find the faith on the earth?"--Luke 18:8.

   It is the errors in the creeds of all churches that are causing the overthrow of the truths which they all hold, and which the errors discredit. Let all who have the true light now shining be zealous to lend a helping hand to these dear brethren--especially to the "old fashioned" ones. (2516-top.)

3. THE VOLUNTEER WORK: In our issue of April 15 the offer was made that wherever the friends of present truth would volunteer to serve the Lord and his brethren by distributing the booklet, The Bible vs. the Evolution Theory, to the Church people of their cities and towns the same (a 5¢ pamphlet) would be supplied free.

   The motive behind this large expenditure is the hope of reaching some of the Israelites indeed, in Babylon; and we know of no better method of serving the truth to such that is open to the majority of those who have pledged themselves living sacrifices to lay down their lives for the brethren.--1 John 3:16. (2523-3, 4.)

4. The Watch Tower announcement styled these "Believers' Conventions," as signifying believers in God's Word at this time, when so many professed Christians are falling into disbelief thru the influence of the Evolution theory, "higher criticism," infidelity, etc. And the word "believers" is widely known as signifying adherents to the doctrine of the second coming of our Lord. We are "believers" and hope always to be such, but let us beware of thinking of or using this as a distinctive or sectarian name--to distinguish and separate us from other Christian believers. We do not want to be separated from other believers, but to continue to love and cherish and fully fellowship all who with us trust in the sure Word of God, even tho they do not yet see eye to eye with us on all points respecting that Word's teachings. (2523-7.)

5. Zioism is not dying out, as some of its enemies predicted it would. It progresses steadily--the last of its three annual congresses at Basle (Aug. '99) being the best attended of all and one of deep interest. Three hundred representative Jews gathered from all parts of the world--some of them quite influential rabbis. (2528-bottom.)

(Over)

1. .....The difficulty with a majority of those who are truly consecrated to the Lord is that they have been mistaught. They have been misled to believe that Christianity is merely morality and civilization, instead of being taught by the divine Word that Christianity is a following of Jesus' footsteps in full consecration to the heavenly Father's will in all matters. (2532:2-3.)

2. .....We are also informed that the womam was developed from the man by the method of reproduction known as gemmation or budding; this, however, being an exceptional case, all subsequent reproduction in the human race being by the sexual method. (2535-7-last sentence.)

3. Cold Comfort For Evolutionists and Higher Critics: Prof. A. H. Sayce, one of the greatest living archaeological explorers and professors of Assyriology in Oxford University, England, after thirty years spent in deciphering the ancient hieroglyphics of eastern lands, recently declared:''

"Higher Criticism is wrong. The higher critics of the Bible are engaged in hair-splitting trivialities and are pursuing false methods. Our researchers among the monuments of Babylon, Assyria and Egypt have opened up a new world undreamed of a few years ago. They show that the history of mankind goes back to a very remote past; and that civilization was then quite as high as that of imperial Rome or the civilization of Europe at the time of the Renaissance, if not higher in some respects.

"They have also shown how much there is still to be discovered. After all, what we have found is only the beginning of what we shall find. It is no longer possible to say, as in the early days of oriental research, that such and such a thing could not have been. The population of the early East was highly cultured and highly literary. Both in Egypt and in Babylon a large portion of the people seem to have occupied their time in reading and writing." (2536, bottom, and page 2537 is also very interesting.)

4. Rev. H. R. Perseval, Episcopalian, of Pennsylvania, over his own signature has recently expressed his views of the present situation and the future outlook of the Christian religion in civilized lands. He sees a tendency toward the denial of all positive faith and a substitution of unbelief coupled with forms and liturgies: in other words, he foresees an agnostic ceremonialism; and so far as we understand him, he is in full sympathy with such a faithless "church." We agree that the tendency is as he outlines it; but we are not in sympathy with the tendency and deny that it will be the church of Christ or in any sense justified in the use of the name Christian. We hold that it will be merely the binding of the "tares" in bundles ready for the "fire" (trouble) of this day of vengeance;--that the true church, the "wheat," will first all be separated from the "tares," as now commanded by the Lord.--Rev. 18:4; Isa. 48:20-22; 52:11; Jer. 51:6-10, 45; 2 Cor. 6:16-18. (2537:2-bottom. There is more to 2538-5.)

5. AN ASTOUNDING PROPOSITION: "The Disappointment of Jesus Christ" This idea was presented by Rev. A. Crapsey of New York. He said that Jesus Christ prayed that his people might be one, but that the prayer was not fulfilled. The Pastor said of this: "The nominal Christian is in a sort of hypnotic stupor which accepts unquestioningly and unreasoningly whatever is presented to him by those duly authorized by any popular sect to bear the title of Reverend." (This is covered in detail on 2538-6 to 2538:2-8.)

6. .....But now that we have reached the "harvest" time we find that a separating work is in progress--not merely a separating of "wheat" from "tares" and of suitable fish from unsuitable fish, as represented in the parables (Matt. 13:24-30, 36-43, 47-49), but also another separation amongst the

Lord's true people, amongst the consecrated ones, as represented in the parable of the wise and the foolish virgins--all virgins, yet not all worthy to go in to the marriage and to constitute the bride, Christ's joint heir.--Matt. 25:1-13.

The present separation from amongst the consecrated will not only "gather out of the Kingdom those that do iniquity," and that have neither part nor lot in the matter, the "tares," but it will also gather out "those that offend"--those who fail to come up to the requirements of their covenant in fullness of consecration to the Lord, those who must therefore pass thru the great tribulation and be brought thru severe tests by trials and disciplines. (2541:2-4, 5.)

1. .....As the Apostle foretold, one of the signs of our times is that men are lovers of pleasure more than lovers of God, while still having a form of godliness they deny its power.--2 Tim. 3:4, 5. (2542:2-4, last sentence.)

2. So pronounced is the acceptance of evolution and higher criticism in the Episcopal Church that the Rev. Benj. F. De Costa, D. D. has felt that he can best serve God and the cause of truth by separating himself from the denomination. As heretofore set forth in this journal, it is only a question of time until all men and women of character and true Christian principle will be forced to take similar steps out of all denominations,--from the pews as well as from the pulpits. We are in the "harvest" time of this age, and divine providence is permitting conditions which will demonstrate who are "wheat" and who are "tares." Such a separation must take place before the great symbolic burning day for "tares" can come, and before the "wheat" can be glorified as God's Kingdom in power. (2545-1 and on for several paragraphs.)

3. In evidence that the latest and worst form of Infidelity is permeating all denominations, all colleges and seminaries, note the following just clipped from the Rochester, N. Y., Post-Express:

"President A. H. Strong delivered last evening at the Rochester Theological Seminary an address on 'The Growth of Theological Thot During the Last Fifty Years,' Dr. Strong took advanced ground, accepting fully the theory of Evolution and approving the methods and general results of the higher criticism."

The Rochester Baptist Seminary is the principal one of that denomination in the United States and furnishes its most prominent ministers. (2547:2-2 to 4.) The Methodists Also Distracted. (2547:2-5 to 10.)

4. (1) To begin with, we always reckon the truest progress of the cause to be indicated by the Watch Tower's subscription list; for however interest may be awakened, by tracts, booklets and Dawns, it is rarely fixed and riveted except thru the regular visits of our semi-monthly pastoral. . . . (2548:2-7.) Comment: this shows clearly how vital the Pastor regarded the Tower in ministering to the spiritual interests of Truth people.)

5. (6) The Correspondence feature of the harvest has grown gradually to vast proportions; and we believe it is used of the Lord to the blessing of his flock. During the past year just ended we received 31,956 letters and postal cards and sent out 23,676, or a total in and out of over a thousand per week during the year,--some brief, others lengthy. What a wonderful privilege to be thus in close touch with the household of faith, the "brethren" and other truth seekers! We esteem it a great privilege to lend a helping hand to all in this way and welcome all your letters. . . . (2549:2-1.)

6. Kind Words For Millennial Dawn, Vol. V. (Comment: very, very interesting!) (2551 bottom and page 2552.)

1. Fallen From Grace Versus Collapsed. More evident does it become, daily, that our Lord's declaration, "Babylon is fallen!" does not signify the outward collapse of "Churchianity;" but that nominal "Christendom" has fallen from divine favor; . . . the collapse of nominal Christianity, "Christendom" or Babylon," is not to be expected until A. D. 1914, tho fallen from favor since 1878. The collapse will be sudden and awful when it does come: and while only the few realize the fallen-from-grace condition of Babylon in the peesent, none will be ignorant of her collapse when it comes. But to know then will be too late so far as the little flock of overcomers is concerned; --they are all called now, during the interim, "Come out of her, my people that ye be not partakers of her sins, and that ye receive not of her plagues"--punishment.--Rev. 18:2-4. (Comment: it is evident that the casting "as a great millstone into the sea" has not yet taken place. It takes time to bring the complete collapse of such a strong fortress of Satan. The following paragraphs are very interesting.) Those who remain after seeing Babylon and her blasphemous doctrines in the light now shining are reckoned as endorsing the blasphemies and deserving the "plagues" most thoroughly--as much or more than the "tare" class of Babylonians, because they have greater light. (2553-2, last sentence.) (Comment: those who have "greater light" are evidently the Great Company who stay in Babylon.) The Federation of Babylon. (Comment: the paragraphs under this subheading are very interesting and instructive. 2553:2-3 to 2445-1 to 4.)

2. In the world's warfare defeat leads to fresh calls for soldiers: with us success calls for more "Volunteers" and more success and more blessing, "riches of grace" (with possibly more persecution and slander) and by and by "a far more exceeding and eternal weight of glory." There is more, much more work to be done, and we are desirous that many more of the Lord's consecrated people should share the heart-cheer and character-strengthening which this service affords. (2555-1.) (Then in paragraphs numbered 1 to 4, the Pastor points out how "reasonable" our service to the truth is, and he ends up with paragraph 5: "Could there be a more blessed or a more reasonable service than this? Nay verily! We can fancy, indeed, that the heavenly angels look down upon our privileges and opportunities and fondly desire that in divine providence it might have been their privilege to join with us in this most reasonable, most honorable and most blessed service." (2555-3 to 2555:2-1.)

3. Rev. John Watson, widely known in "orthodox" circles (as "Ian Maclaren," his literary nom de plume), wrote for publication recently, that in his judgment the churches of various denominations are rapidly becoming social clubs --ceasing to appreciate or use the place hitherto considered the true position of the church. The text for his criticism was found on a printed postal card sent out by an American Y.M.C.A., which read word for word as follows: "DO NOT FORGET: The Next Social. The Next Candy-pull. The Next Entertainment. The next Song Service. The next Gospel Meeting. The next meeting of the Debating Club. The next Chicken-pie Dinner. The next date when you ought to make the secretary happy with your cash." (2561-top, first column.)

4. .....The more it becomes apparent that, with the vast majority, religion is merely "a form of godliness," the more will those who have the power of it as well realize the width of the gulf which really separates the two classes in divine estimation. The louder grow the revelry and irreverence and the scoffing at God's Word by "higher critics" and the boasts of Evolution, the louder in the ears of the Lord's true saints will sound the Master's command: "Babylon is fallen, is fallen! Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."--Rev. 18:2, 4. (2561:2-3, last half of paragraph.) The Editor of the Washington City Times gives his opinion of some of the methods of Churchianity--2561:2-4 to 7.

1. Christianity in Japan: Not long since Japan was considered the brightest example of progress in Christian missions, and with good reason. Everything coming from Europe or the U. S. was looked upon with favor--the Christian religion included. In a few years the number of converts to various shades of nominal "Christianity" ran up to 40,578 in 1878. However, a great change has occurred there: and within the past two years the total converts claimed by all the sects is only 403. (2561:2-last.)

   The beginning of this change of sentiment seems to have dated from the time that the different denominations began more or less to compete. . . . .

   The Japanese are a practical people, and concluded that, if Christians of the West were so confused and divided respecting the teachings of the Bible, the Japanese could properly exercise their own judgments on the subjects also. In doing so they are rapidly tending toward agnosticism, doubt, uncertainty, unbelief, just as thinking people everywhere are doing, except as they get the truth and with it the spirit of a sound mind. (2562-1, 2.)

2. To quite a number of the Lord's "brethren" the adversary has presented this same temptation in this form: If you follow too closely to the truth, and permit the holy Spirit of the truth to make you very zealous in its service, you will soon have no bread, no food, for the world's people with whom you must deal do not appreciate such things. They will discharge you from their employ, or they will cease to deal at your store, or they will dismiss you from being their pastor, or they will withdraw from you their fellowship, their society, etc., and you will starve for all the good things of this present life. The proper answer is that God is able to take care of all those who respect his spiritual blessings too much to sell them for a mess of pottage, as did Esau in the type; and that we are convinced that whoever lives according to the Word of God, tho he may lose some of the comforts of the present time, will eventually gain the far better, the life eternal with exceeding glory. (2567-2, lower half.)

3. Prof. Beyschlag has issued an appeal to German Protestants which is being regarded favorably by many of them. It tends in the direction of the general religious federation we have long been expecting--which will revive religious tyranny and suppress religious liberty and stifle present truth; but not until it has borne its witness and gathered the "wheat" of the Gospel "harvest." . . . (2577- last par.)

4. A Congress of Religious History: This, at the coming Paris Exposition, is proposed as instead of a Parliament of Religions such as was held at the Chicago World's Fair. It is proposed to avoid doctrines and merely to show works--missions, charities, etc., and in all these matters Catholicism hopes to make the chief showing and reap the greatest advantage. (2578-4, to end.)

5. .....Babylon will not permit them to be heard. The voice, the teaching of present truth is consequently outside her walls; and whoever has an ear for the truth, whoever desires to be filled with present truth, must come outside of sectarianism before he can thus be filled and blessed and used as a vessel in bearing the blessing to others.--Rev. 18:4, 23. (2592:2-4.) (Comment: we note the foregoing is talking about "present truth." The simple teachings of the Bible still remain in the nominal churches.)

6. The Pastor advised discretion in the distribution of Volunteer literature--not to everyone. These paragraphs merit our careful study so that we do not waste consecrated time and the Lord's money. (2618-7 to 2619-1.)

7. Undoubtedly the best reading matter for the Jew is the New Testament, whose simple Gospel narrative and whose masterful Pauline arguments refer him freely

(Over)

to the Old Testament and show prophecy and fulfilment, type and antitype. However, we are not to expect Israel's blindness to fully depart before the divinely appointed time;--when the elect Gospel church shall have been completed and glorified. Nor are we teen to expect their blessing and enlightment except thru the great trouble in which they will share with all others, and out of which they shall be saved and blest by the glorified spiritual Israel.--Rom. 11:25-27, 31. (2631-4.)

1. A memorial has been drafted for presentation to this General M. E. Conference requesting that the strictures of the Methodist discipline against dancing, theatre-going, etc., be expunged.

The Methodist "tares" know that they have just as much right to such things as the Presbyterian "tares" amd the Baptist "tares;" and tho they have been enjoying the interdicted amusements for years and intend to continue so to do whether the conference cancels the prohibition or not, yet somehow they would feel just a little more free if the words were not there. Not that their consciences are very tender on the subject, but that it gives some of the "wheat" class an opportunity to upbraid them and seems a curtailment of their "tare" privileges and pleasures.

And why should not the General Conference grant the request and expunge the article so obnoxious to the "tare" element? The Methodist "wheat" need no such restrictions even as the Presbyterian and Baptist and other "wheat" need them not. After all, the "tares" are not "the children of the kingdom" and why should such restrictions give some of them more of a deceptive appearance of being "wheat?" Let them do what they will--the wider the difference between "wheat" and "tares" the better, and the more speedy the separation, now that the harvest time of separation has come. (2631-10 to 12.)

2. "Be it known, then, to all the world that the Presbyterian church by its Confession declares that all the heathen perish, that many men are hopelessly lost from all eternity by the decree of God, and that there are infants in hell. . . In reality the church does not believe these dreadful doctrines. Then it stands before God and man with a lie in its right hand." By Rev. Samual T. Carter in a Presbyterian journal--The Evangelist. (2631:2-7.)

3. ". . . There is no nobler intellectual work that a man can do than to formulate what he believes about God. Theology is the noblest of the sciences--a man of intelligence ought never to tire of making creeds for himself. He ought to revise his creed every year. A man's conduct, and so his religion, depends on what he believes about the relation between God and man. More evidence, more discovery, more study, more enlightment from the Holy Spirit, will change his belief, his creed, and so affect his religious duty. We would leave the formation of a creed to each man's own conscientious study."

We are surprised and gratified to have so able a journal as The Independent come forward thus boldly in advocacy of a view we have been seeking to promulgate for years; namely, that each individual Christian should have his own creed, his own faith or belief respecting the things which God has revealed to his people by his spirit thru his Word;--and that each Christian should keep adding to his knowledge and his faith daily from the inspired record, the Bible, using all the helps obtainable to this end. This is the thot of the Apostle when he speaks of growth in grace and knowledge and approach to the stature of manhood in Christ. He suggests that the beginner in the Christian way is but a "babe" who needs "the sincere milk of the Word that he may grow thereby," and that when further advanced he will need the "strong meat" of truth which is for the more matured. (2631-9, 10.)

4. In conquence we find today Christians, true Christians, genuine Christians, begotten of the Word of God's promises, and fully in accord with it, and seeking to bring forth good fruit in their lives; and we also see an almost innumerable tare-class of imitation Christians, begotten not of the truth nor

of the word of the kingdom, utterly ignorant of it indeed; begotten of excitement, begotten of fear of hell, begotten of hopes of worldly advantage by joining a nominal church, begotten of pride and a desire to be in good society, begotten of social and financial ambition, etc. (2634-4.)

1. To our understanding we are now in the "harvest" or end of this age, and the light of present truth, as it shines for the Lord's people walking in the path of the just, which shines more and more unto the perfect day, as well as the light of present truth as it is shining upon the world and its social and financial and scientific questions, is tending to ripen both the wheat and the tares. The tare class no longer seeks to hide itself, but rather seems to claim that it is the genuine article, the scientific class, evolutionists, higher-critics, and in general the worldly-wise. The wheat class is also becoming more and more discernible, as it ripens in the faith and hope and joy begotten of the Gospel of the kingdom. The separating work mentioned in the parable is not only at hand, but in progress; a cleavage and separation between nominal Christians (tares) and true Christians (wheat), as nearly every one who is awake discerns: and this separation will be more and more discernible year by year as the harvest work progresses, until its close. (2634-6.)

2. It is a great tribute to the spirit of liberty which prevailed amongst the Jews, that our Lord could and did preach the Gospel of the kingdom from city to city in their synagogues without molestation. In contrast, we may feel sure that were he to attempt to teach in any of the churches of today, of any denomination, he would be refused the privilege--no matter how faithfully he should adhere to the Scriptural declaration, and the more explicit his teachings the more unsatisfactory would they be to those now in charge, who have a theory of their own respecting the kingdom, which will not stand investigation, and whose weakness they would not wish to have exposed. And this loss of liberty amongst Christians, as compared with the Jews, in relitious matters, is to their injury--making it that much the more difficult for them to hear the joyful sound of the present harvest message. (2635-4)

3. In consequence many ministers have so trifled with truth and with their own consciences that they not only have lost love and relish for truth as truth, but have even lost much of that keen perception for truth which always accompanies a tender and trained conscience. . . . Not only so, but they are the greatest enemies of the truth--and now as 18 centuries ago many of them do not hesitate to say all manner of evil falsely, openly and by insinuation, to stir up the evil passions of their deluded followers to reject and to crucify the truth. . . . (2640-2.)

4. For years Germany, France, Italy, Austria and Russia have had military fever, as is well known; and now the same has spread in virulent form to Great Britain and her colonies and to the United States. . . (264-1.)

5. This is the meaning of the general opposition of all denominations to what we are presenting from the Scriptures as present truth: they see that it is a positive doctrine and that those who receive it have convictions: they see, too, that these appeal to the Bible and apply its statements in a manner that brings order out of the hitherto confusion and babel of the sects: they perceive, too, that it is reasonable (which they know none of the others are) and they each individually and all collectively fear that if heard upon its merits it would sweep all theories before it into oblivion. It is therefore "Self-preservation, the first law of nature," which incites the so-called "orthodox" against the glad tidings of great joy which shall be unto all people. For just the same reasons the various sects and parties of the Jews,

(Over)

however, united against the true light as God revealed it in the close of the Jewish age. (2647-2.)

1. We of course claim that the Watch Tower presentations are orthodox, correct, sound doctrinally--otherwise we would not promulgate them. And we go farther and deny that the various inconsistent, unreasonable and unscriptural doctrines of Babylon are orthodox. We claim that altho almost all the creeds of Christendom contain some grains of truth, they contain much more error, which quite beclouds and nullifies their elements of truth.

Nevertheless, we claim that our standard of "orthodoxy" is not narrow when applied to Christian people, tho it is so exclusive as respects all the creeds of Christendom. It is just as broad as the Bible will permit; and who that acknwledges its authority has a right to ask for more or to accept less?

Our standard of orthodoxy as applied not to sects but to Christians, personally, recognizes as correct and sound in doctrine all who acknowledge the following points: (1) That he by nature a member of the fallen, condemned race and hence a child of wrath even as others, and justly under the divine sentence of condemnation. (2) That Christ died for the ungodly, for Adam and all his condemned race; and hence God can now be just in justifying him and all who believe in Jesus. (3) That his justification is the basis of his call to full consecration in self-sacrifice, and that he has thus devoted his all to the Lord, in exchange for the share in the Millennial kingdom which the Lord has promised to all such "overcomers."--Rev. 2:26; 3:12, 21. (2647-3 to 7.)

2. "The White Man's Savagery in Africa": "While it is customary to speak of the African natives as 'savages,' and to deplore the cruelty of the Sultan of Turkey, who permits the slave trade to flourish between his dominions and the east coast of Africa, late revelations prove that men of more civilized nationalities can be quite as cruel: . . . If, in a village of 100 male inhabitants able to work, only fifty appear with the required amount of rubber, soldiers are sent to kill the other fifty. . . . According to other reports hundreds of natives have had their hands chopped off because they did not furnish the required quantity of rubber. . " (2648-top)

3. We have learned recently of some readers of this journal who have not read the MILLENNIAL DAWN volumes entire. This is a great mistake. None can rightly understand or appreciate the precious truths herein unless he first have a clearly outlined view of the great divine plan of the ages: and hence we urge upon all that they begin this study at once. . . . .

In view of the fact that our "earthen vessels" are so leaky we all need to replenish our stock of grace and truth continually; and hence we advise repeated reading of the DAWNS. When reading them you are really reading the Bible; for they are merely an arranged and systematized Bible. It is for this reason that like the Bible they do not grow old to the truth-hungry. (2653-top.)

4. "The servant of the Lord must not strive, but be gentle unto all" (2 Tim. 2:24-26). We commend this text and its context to the careful consideration of all--especially do the "Volunteers" need to remember it in connection with the service they are seeking to render to the Lord's true sheep still in Babylon. All thus engaged are "ministers" and "teachers" and hence amenable to the same instructions as Timothy.

Some have exposed themselves to rebuke and criticism justly, by intruding into church property uninvited. It is usually best to keep off the pavement fronting a church where there is any reason to think the service would give offence;--and to apologize if asked to move off it. If possible it is desirable to keep at such a distance from the building as to avoid seeming

to want to serve its attendants more than other passers-by.

Especially make sure that your heart is so full of the love of the Lord and his brethren that it will shine out in your face;--then it will not be necessary to urge your gift, but merely to say--Accept a free paper! Lay stress upon the word free, because some refuse thinking that either a price or donation will be expected in return. (2654-2 to end.)

1. The Lord's method of giving sight to the blind man, we may reasonably suppose, was parabolic--that is to say, it contains a lesson under a figure. Since our Lord did not explain the significance of his action in making a clay ointment out of dust with his spittle, and anointing the man's eyes with this, and sending him to wash them and receive sight at the Pool of Siloam, we may exercise our mental powers in thinking of what these different things would signify. But we are limited in our speculations, nevertheless, and may not run wild, but must restrain ourselves within the limits of plain statements of the Word of God respecting his plan of salvation. (2669-last par.) (Comment: this last sentence contains some very wholesome advice. There are some things we cannot be sure of, and it is best to be cautious in our reasoning. We need to use care in our study of the Pastor's reasonings.)

2. So at the present time there are many sheep in the nominal Church, but they are not all the Lord's sheep. Some belong to human leaders of various sects, and some are God's. The harvest, or end of this Gospel age, the time for separating the wheat from the tares, is the time for separating the different flocks of sheep. In harmony with this, we now hear various voices calling the sheep in various directions, as never before. This is, in the Lord's providence, for the purpose of separating all others from his own "little flock." His sheep will hear his voice and follow him--other sheep, consecrated to human leaders, human institutions, human theories, human efforts, will follow their own bents, and thus be separated from the "little flock," and this is now the Lord's good pleasure. Thus he will "gather out of his kingdom all things that offend and them that do iniquity," before the glorifying of his church and the great time of trouble that will follow. (2673-4)

3. Perhaps never more than at present is this truth clearly illustrated amongst those who are professedly representative of the Good Shepherd--under-shepherds in his flock. Many of them give evidence of wanting to be on the popular side of every question--of unwillingness to suffer anything for the sake of the truth; of carelessness respecting the real spiritual condition of the flock; of interest rather in the human institutions thru which they obtain their support, and with whose welfare their honor, dignity and titles are associated. Of such shepherds Milton, the poet, wrote, styling them--
". . . blind mouths. The hungry sheep look up and are not fed, But, swollen with wind and the rank mist they draw, Rot inwardly, and foul contagion spread."

The Christian philosopher, John Ruskin, commenting upon this, says: "These two monosyllables, 'blind mouths,' express the precisely accurate contraries of the right character in the two great offices of the church,--those of bishop and pastor. A bishop means a person who sees; a pastor means one who feeds. The most unbishoply character a man can have is, therefore, to be blind. The most unpastoral is, instead of feeding, to want to be fed, --to be a mouth."

4. IS THE RESTITUTION CALL NOW OPEN? This clearer statement of the subject in DAWN V, is the result of our having learned that some had gotten the wrong impression from Vol. III. (2675-6.) On questions of so much intricacy it is sometimes difficult to use language sufficiently exact; especially if at the time of writing, objections or criticisms are not fully anticipated. Were we to express the above points again we would try still harder, as in

(Over)

DAWN V, to guard our statements, and thus to prevent misunderstanding. (2676-1.) (Comment: what a kind and conscientious pastor!) Our thot is that this secret extension of the privileges of the call (high calling), after it has ceased as a general offer, must of necessity precede the beginning of the restitution privileges, and hence that only preparatory work in respect to the restitution and the proclamation of it, will be in order until the harvest of this Gospel age has been fully gathered. The knowledge of restitution is granted to the Lord's consecrated people now, to the intent that they should not be in darkness with the world in respect to the divine plan, and especially in view of the approaching great time of trouble, and also in view of the falling of the systems of error, false doctrines, etc. It is necessary that the restitution should be recognized by God's people, in order to keep them from falling in this day of trouble. But the message or call to restitution is not due to the world, to our understanding, in any sense of the word; hence it is that the efforts being made in connection with the dissemination of present truth are confined, so far as seems reasonable and possible, to the church--to those, at least, who professedly claim to be the Lord's people, and not to the world. (2676-5.) We hold, therefore, that at such time as the full number of the elect had been called, the general call must of necessity have ceased; and yet, since the Lord clearly foretold that a casting out of some during the inspection of the guests would follow (Matt. 22:10-14), and since the elect number must be complete, it follows that there must be some way of bringing in others to take the places of those who would be cast out, after the general call ceased and the work of inspection began. To our understanding this work of inspection of the guests has been progressing for some time--since the call ceased. As some were found unworthy of their privileges and "cast into outer darkness," similar to that in which the whole world is, others were admitted to the favors of the called, and the attendant testings. And this work must continue until the full quota of elect ones shall have passed divine approval. We can think of no other way that would permit God to be just and reasonable in his dealings, since he will not accept less than the foreordained number, and since he will not call to that number any who, in any sense of the word, might be open to disappointment. "Just and true are thy ways, thou King of saints!" As pointed out (DAWN Vol. III, page 222) these additiona are illustrated in the parable by those admitted to labor in the vineyard at the eleventh hour, after the regular calls had ceased. (2676:2-3, start about middle of paragraph.) But no; all that anyone enjoyed of restitution favors in the past, was what we now enjoy; viz., a knowledge of them. A slight knowledge or hint at restitution was given to father Adam and mother Eve. Subsequently a clearer statement of the same was made to Abraham, and confirmed to Isaac and Jacob. There is a vast difference between the promise of a thing and the thing itself. Had the restitution call gone forth in the true sense, anyone responding properly would have been restored to perfection and everlasting life. True, there was a kind of offer of restitution made to Israel under the Law Covenant--an offer that they would be restored to perfection and life if they would keep their Law Covenant inviolate. But, as we have seen, the keeping of that law was impossible; and hence the attainment of restitution under it was equally impossible. (2676:2-5-about 1/3 down in paragraph.) (Comment: this shows how the Pastor's understanding was getting better and more Scriptural. He made steady progress as he had the SPIRIT of the truth.) When that call shall go forth, and those restitution privileges shall be offered to mankind, it will be as the Prophet has declared, that no man shall thenceforth die for Adam's sin, nor for the sin of his fathers, but only for his own sin. (Jer. 31:29, 30) We understand that this time will not be reached until after the time of trouble--not until A. D. 1915. To our understanding, from that date onward, the kingdom being fully established, the call of the world to restitution privileges will be opened, and whoever shall then die will die for his own sin (second death)

and not for father Adam's; and whoever will then be obedient to the Lord will experience the blessings of his grace in restitution--actual, perceptible recovery beginning at once, as the reward to the faithful under the restitution call. (2677:2-6.) (Comment: the Pastor was very confident of his expectations regarding 1914, but he was great in humility and said "we must not let our expectations weigh anything against the facts."--reprint page 5950, par. 1. The Pastor is a safe guide! He will not force anything or twist anything contrary to facts or scripture. We think the Lord is permitting these things to see how we will react to these tests of faith and love of the truth of the Divine Plan. The Pastor was not dismayed, but went right on.) The sense in which Millennial blessings and favors are already lapping upon the Gospel age, to our understanding, is this: (1) Knowledge, inventions, etc., are bringing to the world of mankind blessings never hitherto enjoyed, and which are really intended for the Millennial age, and are merely being gotten ready or prepared in this "day of God's preparation." (2) Restitution blessings are lapping also, in the sense that these inventions, etc., are gradually leading on to the great time of trouble, in which present institutions, social, financial, political, religious, will all be overthrown--that in their stead God may bring in the better provisions and arrangements of the Millennial kingdom. (3) Restitution blessings are coming to the church now, in the sense that she is permitted to foresee these coming blessings upon the world, and to rejoice exceedingly, and to lift up her heart in thankfulness and praise to him who loveth us and who brought us with his own precious blood, and to realize how it is "the propitiation for our sins, and not for ours only, but also for the sins of the whold world." (2678-1.) There surely is no Restitution Call at the present time--no offer yet of an opportunity to grow out of imperfection and death, into perfection in God's likeness and into life everlasting. (2678:2-1, last sentence.) (Comment: we feel safe and confident in taking a stand in harmony with the Pastor's viewpoint as expressed above in 2678-1.)

1. Rev. Doctor Newton writes as follows: "The teachings of the church, for the most part, are far from following the teachings of Jesus. Nay, they are far from recognizing what those teachings are. The organization of the church is planned and patterned upon a policy which is the very antithesis of a true society of Jesus.

"Commercialism dominates the organization, and conventionality tyrannizes the pulpit. The law of the market, rather than the law of the mount, is accepted by the church at large.

"Our Protestant churches are composed, for the most part, of a constituency drawn from the well-to-do-classes, and they see nothing essentially unsound or unethical in the economic system of the day. The pulpit, therefore, is rarely free to deliver its soul, if it has one, upon the burning questions of our generation.

"Blind leaders of the blind, both seem hastening to fall into the ditch which lies before our civilization. And yet within the Christian church is the very ideal that the world hungers for the very power to solve these problems. Infinitely pathetic is the situation."

This is a very severe arraignment of orthodoxy in any case; but coming from one of its leading lights it is terrible! (2679-1 to 6.)

2. Protestantism in France: Furiously opposed by the Catholic clergy. (2679-7-16)

3. Protestantism in America: But now note the difference between the sentiments of Protestants in France, and Protestants here. Where they are in the minority they want liberty and God's Word to prevail, and appeal to reason and the Bible as an offset to ignorance, superstition and priestcraft. But how is it here in "the land of the free" where Protestantism controls the great majority? Ah! here we see the weakness of fallen human nature displayed; for

here Protestants, like the Catholics of France, are most bitterly opposed to any advanced light--especially any further light from the Bible;--not only denying what they cannot gainsay Scripturally, but becoming the more angry in proportion as they find present truth unanswerable. (2679:2-4.) In the following paragraphs to 2680:2-4, the Pastor shows the extreme methods used by the Protestant ministry against Present Truth and those who take up with Present Truth and leave the nominal churches. The prejudice and hatred were intense--this was in August, 1900.)

1. Prepared to Fall into Spiritism: The Pastor discusses the change of sentiments that may lead to an acceptance of Spiritism. (2680:2-5 to 2681:2-4.)

2. The German Emperor preached a sermon on board his yacht Sunday, July 29, from the text, Exodux 17:9-11. His argument was that as Moses prayed and got a blessing for Israel, so all Germans at home should pray that their brethren gone to war in China might successfully slaughter the heathen Chinese, who should be like the Amalekites. . . (2681:2-5 to 2682-1.)

3. The German Kaiser's Humane (?) Expressions: ". . . 'Every civilization not founded on Christianity is sure to be brought to naught. I send you out. If you close with the enemy, remember this: spare nobody, make no prisoners; use your weapons so that for a thousand years hence no Chinaman will dare look askance at any German.' The whole address breathes the spirit of ruthless destruction to the Chinese. The great 'war lord' doubled up his 'mailed fist' and threatened to pound China to pieces. The vain emperor, swollen with a sense of his own importance, seemed to be sublimely unconscious of the inconsistency of his fierce paganism with his professed Christianity He would outdo Mohammed in spreading religion with the sword. . . " (From the Presbyterian Banner. 2682-2, 3)

4. (7) Expecting as we do that the living members of this royal priest or "jewel" class will all be gathered to glory sometime before A. D. 1915 (and so far as we are now able to surmise by 1910), we are bound to suppose that a considerable number of these will, in some manner, die suddenly or violent deaths. And happy for us will it be if this thot that our "change" may come at any moment, shall be so impressed as to assist us to be always ready to answer the summons with joy. (2683-2.) (Comment: "we must not allow our expectations to weigh anything against the facts--5950-1. Can we assign a reason for the Pastor's attitude? It appeals to us this way: the Pastor was so deeply committed to the Christian life and our hopes to be with our Lord, and that certain parallels seemed to suggest an early termination of our career here on earth, and that world conditions seemed to be in such an agitated state and dangerous to the present order--he was overwhelmed with all these sentiments and thot he was on the right track in saying that the career of the church was about terminated. In view of all this, we find it inconsistent and impossible to be critical of the Pastor or lose our respect for him. It seems to us we should give him credit for being so deeply religious that the hopes of our Christian calling were HIS LIFE. On this account we think he was, like Daniel, "greatly beloved." We do not need to lose any faith in the Divine Plan itself or interest in prophetic themes; but we can learn a lesson--to be cautious in expressing ourselves on prophecy. Like the Pastor said, "Prophecy is rarely understood fully, until it is fulfilled.")

5. Nor are we to overlook the fact that while the present Gospel message is for the highest types of men, it appeals specially to the middle class of these--the humble but intelligent rather than the rich or great. "Even so, Father: for so it seemed good in thy sight."--Matt. 11:25, 26. (2692:2-1)

1. .....This thot of the return of the Lord, and of the blessings which he has promised to his faithful ones at that time, is the great incentive set before the called ones of this Gospel age. It is for the Master's favor and the consequent exaltation with him to a share in his kingdom, then to be established, and a share in the great work of blessing the world of mankind, then to be accomplished, that all of the saints are seeking, watching, praying, striving. (2692:2-3.) (Comment: does this not confirm our comment in paragraph 4, page 12?)

2. Alas! that any whose eyes of undwrstanding have been opened in any degree should be deluded into supposing that he can do God service by cooperating with Babylon in any measure, sense or degree. Surely they are under the blinding and stupefying influence of the adversary when they do not hear sharply and distinctly the Lord's message to all of his true people at this time, to come out of Babylon and be not partakers of her sins, her errors, her false teachings, and the crime implied in these, and on account of which severe scourgings are coming upon Babylon, and will fall with special severity upon those who had known better, and who for any reason have refused to obey the voice of him that speaketh from heaven--our present Lord, King, Bridegroom.--Heb. 12:25-27; Rev. 18:4. (2693:2-2.)

3. What Is the End of Life? (The following, author unknown, came from India, from a Christian Missionary. It is excellent.) The end of life is not to do good, altho so many of us think so. It is not to win souls--altho I once thot so. The end of life is--to do the will of God. That may be the line of doing good or winning souls or it may not. For the individual, the answer to the question, "What is the end of my life?" is "To do the will of God, whatever that may be."

   Spurgeon replied to an invitation to preach to an exceptionally large audience, "I have no ambition to preach to 10,000 people, but to do the will of God"--and he declined.

   If we could have no ambition past the will of God, our lives would be successful. If we could say, "I have no ambition to go to the heathen; I have no ambition to win souls; my ambition is to do the will of God, whatever that may be," that would make all lives equally great or equally small, because the only great thing in a life is what of God's will there is in it. The maximum achievement of any man's life, after it is all over, is to have done the will of God.

   No man or woman can have done any more with a life--no Luther, no Spurgeon, no Wesley, no Melanchthon can have done any more with their lives; and a dairymaid or a scavenger can do as much.

   Therefore, the supreme principle upon which we have to run our lives is to adhere, thru good report and ill, thru temptation and prosperity and adversity, to the will of God, wherever that may lead us. It may take you to China, or you who are going to Africa may have to stay where you are; you who are going to be an evangelist may have to go into business; and you who are going into business may have to become an evangelist. But there is no happiness or success in any life till that principle is taken possession of. And the highest service is first, moment by moment, to be in the will of God. It may be to work or to wait; to stand fast or to lay still. 'Tis he, our blessed Lord, who will keep us in his will, if our eyes are fixed on him. (2694, bottom. A number of Scriptures are given which are excellent.)

4. "The hope of the race lies in a deeper study of the great, inspired writers of the past, such as Shakespeare, Homer, Dante and a few others, whose works have charmed the minds of people of culture. The Bible, also, tho a little out of date, has been recognized, in the past, as a work of inspiration, and you may find it helpful to include it in your course of reading." The Pastor remarks: "When the Son of Man cometh shall he find the faith on the earth?"--Luke 18:8. (2695:2-3 to 5.)

(Over)

1. ".....The fact that the trustees of one of the leading Methodist theological seminaries have now unanimously reelected Dr. Mitchell, who is one of the most prominent American exponents of the higher criticism, and has been accused of deviating widely from the traditional view as to the authorship of certain Old Testament books, is regarded as an event of significance. The largest Protestant denomination in America thus tacitly votes to retain an upholder of the higher criticism as official instructor of her young clerics."--Literary Digest. (2695:2-5, last half.)

2. Presbyterians Being Sifted: The Pastor touched upon the fact that revision of the creed would result in the preachers being looked upon as "blind leaders of the blind," hence he thot revision was unlikely. (2696-2 to 2696:2-5.)

3. Defective Education of Ministers: .....The average minister learns at college to collect certain facts and theories, and to memorize them; but he never learns how to systemize what he has learned.

   We reply that this is true; nevertheless, it is the bulwark of Churchianity; for had honest ministers or laymen attempted to systemize their theology (the errors so largely predominating) they would have found long ago that all their theories are as irrational as they are unscriptural. No theology but the old theology of the Bible--the divine plan of the ages--can be systemized; and it is system and plan and order and beauty throughout, and thus bears the impressions of its divine Author, Jehovah. (2696:2-6 to 9.)

4. Episcopal High Church Performances: The Christian Commonwealth (London) describes a mass recently performed in St. Michael's Church, London, as follows:--"The mass 'for the repose of the soul' of the deceased was celebrated, and at the funeral service in the church all the accessories of Vatican mummery were observed. Each of the congregation of ten received a little candle, which was lighted before the Gospel was read, and blown out after the reading. The people's candles were rekindled at the Sanctus, after incense-burning. After mass the celebrant left the chair, and at the sedilia changed his chasuble for a black cope with yellow orphreys and then headed a procession with a crucifix. The catafalque was sprinkled with holy water, and censed, while petitions were mumbled for the soul of the deceased. After the clergy were gone the people were invited to asperse the catafalque with holy water." (2696:2-last 2 par.)

5. Rev. R. A. Torrey's Arraignment: At the convention of Christian workers, Chicago, Sept. 19, Rev. Torrey, as reported by the Chicago Evening Post, said: "Unbelief is rampant. Many regard it as a mark of intellectual superiority to reject the Bible, and even faith in God and immortality. It is about the only mark of superiority many possess, and perhaps that is the reason they cling to it so tenaciously. Many of us who are professedly orthodox ministers are infidels. Worldliness is rampant among church members. Many church members are just as eager as any in the rush to get rich. They use the methods of the world in the accumulation of wealth, and they hold just as fast to it as any, when they have it. Many do not believe in the whole Bible. The book of Genesis is a myth; Jonah is an allegory; and even the miracles of the Son of God are questioned. The doctrine of prayer is old-fashioned, and the doctrine of the Holy Spirit is sneered at. Conversion is unnecessary, and hell is no longer believed in. Then look at the fads and errors that have sprung up out of this loss of faith. . . Praylessness abounds among church members on every hand. Many Christians spend twice as much time every day wallowing in the mire of the daily papers as they do bathing in the cleansing waves of God's holy Word." (2705-1, 2.)

6. It is not for us to judge the hearts of men; that is beyond our power; but the Lord seems to be using his truth in such a way that it shall become the

discerner of the thots and intents of the hearts, and that, sharper than any two-edged sword, it shall separate, shall discover, shall manifest who have the spirit of the Lord and who have not his spirit. "If any man have not the spirit of Christ he is none of his."--Heb. 4:12. (2709:2-1.)

1. World Movement Toward Denominational Union: A contemporary thus sums up the recent tendencies toward union on the part of Churchianity,--in full harmony with what our pages for the past twenty years have shown will be the procedure of "Babylon" just prior to her fall "as a great millstone into the sea." We quote as follows:--

"The question of denominational union is fast becoming one of the most important questions of the day in all Protestant lands. In Germany, as we have lately pointed out, a strong movement exists for the federation of the state churches, amounting to nearly fifty in number; and federation is one step on the road to organic union. In Scotland, the Congregationalists and the churches of the Evangelical Union--sometimes called Morrisanians--amalgamated their forces a short time ago; and the Free and the United Presbyterian churches are to become organically one next October, as already mentioned in these pages. In South Australia the three leading Methodist denominations, and in Canada all the various Methodist bodies have for some years been one. This is an encouraging record.

"Besides this measure of union already attained, there are promising movements under way in England. All the great Protestant churches outside the Establishment have for some years had a strong federal organization, as we have several times pointed out. During several years past as attempt has been made to unite organically two of the Methodist bodies--the Princeton Methodists and the Bible Christians. Both are offshoots of the original Wesleyan parent stock, but separated from it on questions of church government." (2710-bottom and 2711-1.)

2. Christian Theory and Practice Contrary: ". . . we do go so far as to say that the precepts of the Sermon on the Mount are the most important in the so-called Christian code of morality. And these precepts, unquestionably are against war, and all against according honor to any nation or any man on the mere grounds of success in the exercise of brute force, must less of success in slaughtering enemies. And yet it is precisely on these grounds that non-Christian Japan has been accorded the respect of so-called Christian Europe and America!

"We can very well understand the old Hebrews respecting us for success in war, for the old Hebrew God was a God of battles. But we have always understood that the Christian Father in heaven was no mere tribal war-god, but a God of love. The present situation is not a little puzzling to us poor benighted heathens of Japsn, who have earned the respect of those who profess to follow the precepts of Christ on the Mount, by success in slaughtering our enemies, and by that alone. Will real Christians kindly explain what it all means?" (2711-top.)

3. But this song continues, and has yet another strain. It declares, "Thou only art holy"--all holiness, all perfection, wherever it is found, must proceed from God, the great fountain of holiness. How strange, then, that any of God's dear people (and we ourselves were once amongst this number) should so misunderstand the divine character and plan as to misrepresent the same as being the very essence of unholiness, injustice, unkindness, inequity, lovelessness, toward the great mass of God's creatures! It will indeed be a glad day when all shall reverence God's name, and when all shall recognize that he is indeed the fountain of holiness. (2713-3.)

Following the Voice of Conscience; An interesting account of a Brother's determination to "come out of Babylon" completely. (2715.)

1. Roman Catholicism in Politics: "At the annual meeting of the Catholic Young Men's National Union in Brooklyn, Sept. 26, a resolution was adopted to form a great federation of all the societies of the Roman Catholic church in the United States for political purposes. Last spring Bishop McFaul of Trenton, N. J. told the Ancient Order of Hibernians that the Roman Catholics of America were fools not to organize into one solid mass and make their power felt in the politics of this country; there were 2,000,000 Roman Catholic voters, and if they were united for political action they could make this country a Roman Catholic nation." . . . . . (2727)

2. Socialism Growing in Germany: The election of a member of the Reichstag or Brandenburg has caused considerable political excitement throughout Germany, as it has resulted in a signal victory for the Socialist candidate, Herr Peus, by a majority of 648 votes. This constituency has had a varied history, having returned within the past twenty years Conservatives, Radicals and National Liberals; but throughout all its flucuations one fact was prominent, namely, the growth of Socialism there. . . . (2727:2-4 to 6, from the London Daily Chronicle, Oct. 29, 1900.) (Comment: Hitler's phenomenal rise to power and support by business was his avowed opposition to Socialism and Communism.)

3. In the Pastor's greeting to the Lord's people, Jan. 1, 1901, he expressed the thot that the gathering of the Lord's people would increase for two reasons; (1) The leaders in the Nominal Churches were departing from the faith and taking up with Higher Criticism and Evolution and this would have the effect of alienating the "wheat" class. (2) The alienated "wheat" class would be hungering for something better; and the Harvest Message would appeal to them and satisfy their hunger for righteousness and truth. (2751:2-1 to 2752-1.)

4. Cardinal Vaughn Declares the World Out-Of-Joint: In a recent address in London he is reported to have said: "The twentieth century will dawn on a world badly out-of-joint and sick unto death. The sense of uncertainty and unrest is universal. Races are exasperated against races. Rival nations have provoked each other to strife by gibes and insults, and men are asking whose influence is to dominate mankind when Asia is armed like ourselves? Will the heathen races prevail against Christian?

"Envy, jealousy, hatred, desires for revenge, avarice, greed of power and influence, have broken out among the nations like a plague of vices that threaten to destroy them. Remedies have been applied, but remedies are worthless. (Comment: League of Nations and United Nations powerless as remedies.)

"The nations called a conference for peace, but excluded the pope. They have forged weapons of destruction; harbored compulsory education without religion; preached the gospel of commerce; of the 'open door' and 'spheres of influence,' and then dispatched armies to fight the people.

"They have dug passionately into the bowels of the earth for more and more of the precious metals; yet taxation is increased and wants multiplied, and there is a chance of conflicting cries, but no common agreement." (2760-3-7.

5. The Christian Advocate's View of the New Century: Very much the same as the above. (2760-8 to 12.)

6. How the New Century Looks to a Millionaire (Abram S. Hewitt, former Mayor of New York City): "The rich are blind. There is not one among them who is giving what he would give if his conscience were properly aroused. . . If the spirit of commercialism and greed continues to grow stronger--then the twentieth century will witness/social cataclysm unparalled in history. . .All faithful "Watchers" may well lift up their heads and rejoice in the evidences which abound on every hand corroborative of what the Sciptures so clearly show is to be expected now. (2760:2-2 to 5.) (Comment: what about New York today?)

HISTORY OF HARVEST MESSAGE

17th Installment

1. Laodicea is indeed counseled to buy the true gold, the true riches of the Lord, and to use eyesalve that she may see, and to put on the garment of Christ's righteousness, that she may not be put to shame; but we have no intimation in the Scripture that she will give any heed to this counsel; on the contrary, the intimation is that more and more she will become a Babel of confusion, and that she will go down with political and financial systems of this present age, in the great time of trouble with which this age will terminate, and which will fit and prepare mankind for the kingdom of God's dear Son, and its reign of righteousness. . . . " (2763:2-1.)

2. But now let us contrast with the above bright prospect the fears and doubts which trouble the wisest of the "children of this world," because they see only with their own mental eyes and lack the cheering enlightenment of the Bible spy-glass. . . .

"I believe that ere the twentieth century closes, the earth will be purged of its foulest shame, the killing of men by men in battle under the name of war," says Andrew Carnegie.

W. T. Stead declares that the chief menace to man's progress is "war, which threatens Christendom as the result of ignoring Christian principles in its dealings with one-fourth of the humam race which is born inside a yellow skin." . . .

In many quarters the greatest menace is believed to be of a social rather than international nature. The Earl of Wemyss states it as his opinion that Socialism is blocking the march of human progress, and Arthur W. Pinero, the dramatist, attacks trades-unionism. Joseph Arch, the English labor leader, retaliates by declaring that "a large accumulation of wealth on the one hand, and a large increase of pauperism on the other" is the growing evil in society; and Samuel Gompers expresses fears for the lowering of the American standard of living by Oriental competition.

Others who expressed their opinions were William Jennings Bryan, President Schurman, of Cornell University, President Hadley of Yale University, and among the ecclesiastics were Bishop of Hereford, the Bishop of Llandaff and Cardinal Gibbons. (Comment: a gloomy picture indeed! 2767:2-4 and on.)

3. "Men's Hearts Failing Them For Fear" - somewhat similar sentimemts to the above were expressed by : Springfield Republican, Lord Salsibury, General N. A. Miles, the late Bishop Newman, Archbishop Ireland, Roman Catholic said: "The bonds of society are relaxed; traditional principles are losing their sacredness, and perils hitherto unknown are menacing the life of the social organism." (Comment: and what about today!?) Also Prof Andrews of Brown University and Signor Crispi, ex-prime minister of Italy. (2768, start par. 4)

4. Religious Federation in Unbelief and Works: In Great Britain and in various quarters in the U. S. religious federation is making progress. These unions are for greater and more effective works of righteousness according to their own statements, and religious conviction, faith, is generally lost sight of --denominations of opposite faiths seeking reapproachement--in growing unbelief as respects Bible doctrines. . . (2768:2-1 to 6.)

5. A Plain Statement of the Case: " . . in 1876 Dr. Minot J. Savage preached a series of sermons on 'The Religion of Evolution.'" Mr. Simons said "Officially, the Catholic church stands squarely opposed to all modern tendencies, and yet its people cannot be prevented from thinking." In the Church of England "the great liberal interpretation of all doctrinal points is winning

(Over)

ist way and the future of the English Church is in the hands of those who are rebuilding their religious thot on new foundations." The Episcopal church in America has "its conservative reactions, but the growing sentiment in the church is broad and liberal." "In the great Presbyterian church there is a great rising tide of liberal thinking." "In all the great Christian denominations the conservatives who keep fighting the church upon its old foundations are fighting a losing battle. The advance of liberal thot is irresistible." The Pastor comments: "However, the wider the chasm grows between the 'wheat' and the 'tares,' between the children of light and the children of darkness, the easier it will be for each to know his place, and by taking it he will make the division the more quick and complete. Who is on the Lord's side? Who?--Speak and live accordingly!" (2768:2-7 and on.)

1. Modern Methods of Destroying Christians: Satan again becomes leader and reformer, and starting in with the principal colleges and theological seminaries, he leads them, professedly in a search of truth, into the gross darkness of Higher Criticism and Evolution. Satan leads along other lines --a denial of the ransom and all that flows from that--restitution to Edenic conditions and harmony with God and everlasting love. Other devices of Satan: Mormonism, Spiritualism, Christian Science, Theosophy. (2770-5-7.)

2. Gradually, but surely and relatively swiftly, we see unfolding the various features of the divine plan which the Scriptures have taught us to expect--pointing them out in a general way in advance--namely, preparations for the Millennium of blessing and preparations also for the great time of trouble with which it will be introduced. . . . (2775-5.) (Comment: how true, "gradually" the divine plan was revealed.)

3. Our confidence is in God,--that he knew exactly how long this Gospel age would be to gather the "elect" class; and that he will get the exact number of "jewels," the "little flock" within the appointed time, before "the times of the Gentiles" run out. . . (Comment: The Pastor loved the truth and the Lord too much to insist that his "expectations" were always correct in every detail--"we must not allow our expectations/weigh anything against the facts."--5950-1. We should remember how MUCH truth we have as compared with the FEW expectations that did not pan out perfectly! There is no reason why we should be disappointed or dissatisfied when we have so MUCH.)

4. National Preparations For War: "To carry out the various programmes of naval construction, as framed by the nations of the world, will require an outlay of five billion dollars. . . The U.S. sixty Million. England 133 million. France 123 million. Germany 100 million. Russia 46 Million. Italy thirty million. Japan 23 million. "Verily the wings of the angel of peace are not to be spread over the ocean during the early years of the new century." (Written Mar. 15,1901.) (2783, bottom.)

5. Christendom's Financial Outlook: Because the great time of anarchistic trouble for which the Scriptures teach us to look in the near future is to be the agency thru which the "present evil world (age)" will collapse, and prepare the way for the Millennium kingdom, therefore our interest in the financial condition as related to prophetic fulfillment.

   .....the accumulation of vast wealth, cannot under present conditions come from day-labor in cultivating the soil or otherwise. . . It comes from the use of machinery. The nations must compete for outside business. . . . the present era of prosperity would have collapsed a year ago had it not been for wars, which came just in time to prolong the momentum. . . (2783, start bottom to 2784-8.)

6. The Spirit of Lawlessness Prevalent: . . . what we point out is the spirit

of lawlessness, anarchy, which is growing, and which will bear a "whirlwind" harvest ere long. (2784:2-1 to 3. What would the Pastor say today!!!)

1. Trusts As viewed by Justice Brown: "The problems to be solved in the future," he said, "were those of combinations of capital and monopoly." The Pastor comments: Those who forget that selfishness is the motive power of "the present evil world" will err in all their calculations.

   Socialists err on the other side of the question--in supposing that people in general would work either their hands or their brains vigorously, if the incentives of gain, selfishness, wealth, were removed by legistation or otherwise. Not until the strong hand of the kingdom of God, backed by the strong love of the glorified Christ Head and body--(Rom. 8:17) takes control of earth's affairs can socialistic programs hope for success. (2784:2.)

2. The Pope Craves Power to Suppress Protestantism: The London Spectator truly remarks: "In other words, temporal power is needed to prevent liberty of worship and of conscience in Rome, and to cleanse Rome from the defilements of Protestant teaching. . . " (2784:2-bottom and on.)

3. We do not mean by this to say that only such as have a clear conception of the philosophy of the atonement are justified; on the contrary, it is our belief that many of God's dear people during the dark ages, and since, have loved and died without a clear conception of the philosophy of this subject as it is now possible for it to be seen and appreciated. But while failing to see the philosophy, all of God's true people have recognized the fact that it was the death of Christ which effected our reconciliation to the Father, and upon which all hopes of life eternal are based. See Millennial Dawn, Vol. V., The At-one-ment. (2789:2-2.)

4. Bishop Ryle's Millennial Creed - very similar to our belief. 1. "the world will never be completely converted to Christianity, by any existing agency, before the end of this dispensation. . . " 2. "Troublesome times, departures from the faith, evil men waxing worse and worse, love waxing cold, are things distinctly predicted." 3. ". . the grand purpose of the present dispensation is to gather out of the world an elect people, and not to convert all mankind." 4. "I believe that the second coming of our Lord Jesus Christ is the great event which will wind up the present dispensation, and for which we ought daily to long and pray." 5. "I believe that the second coming of our Lord Jesus Christ is to be a literal, personal coming: . . ." (Here the Pastor gives the correct understanding of the Lord's second presence.) 6. "I believe that, after our Lord Jesus Christ comes again, the earth will be renewed and the curse removed. . . " 7. "I believe that the Jews shall ultimately be regathered, as a separate nation, restored to their own land. . . " 8. "I believe that the literal sense of the Old Testament prophecies has been far too much neglected . . . " And finally "I believe that it is for the safety, happiness and comfort of all true Christians to expect as little as possible from churches or governments under the present dispensation; to hold themselves ready for tremendous convulsions, and changes of all things established, and to expect their good things only from Christ's second advent." (2798, bottom half.) (Comment: rather remarkable!)

5. Our object, in these occasional Views from the Tower, of Babylon's matters and affairs, is to have all those who belong to the "holy nation" (1 Peter 2:9) see how widely astray are all the kingdoms of this world, even tho theu call themselves "Christian nations"--"Christendom." We who are in harmony with the Lord and his righteousness must realize that the entire social structure is out of joint, else we could not so honestly and earnestly pray, "Thy kingdom come, thy will be done on earth as it is done in heaven,"--knowing that the coming of God's kingdom means the utter wreck of earthly

(Over)

kingdoms, in a time of trouble such as was not since there was a nation. (2799:2-1.)

1. Socialism can only succeed to a limited degree at present--to the extent that it benefits the intellectual and the wealthy as well as the poor. Any attempt to carry it further will precipitate anarchy. . . Money and brains and selfishness are a strong combination, self-confident, resourceful, powerful. The result, as the Scriptures foretell, will not be Socialism but anarchy, humbling to the pride of the rich and the poor, the reformer and the demagogue. But that extremity will be the Lord's opportunity, and on the ashes of human avarice and pride and boastfulness and self-confidence will be erected the strong equitable government of Messiah for which we watch and pray. "Thy kingdom come." (2799- last par.)

2. Let us never lose sight of the fact that not until "the times of the Gentiles" expire, and not until "the fullness from the Gentiles" have come into the church and been glorified, can the individual blessings of the Millennium be expected; and then to the Jew first. Whatever of Millennial work precedes that time is general, pertaining to the nations and systems;--preparations for their overthrow and for the establishment of Messiah's kingdom upon the ruins of present-day systems. (2800:2-4.)

3. The Editor of this journal, thru its columns, is pleased to meet with those of the Lord's people who desire fellowship and communion respecting the Lord's Word; and the reading of expositions of the Scriptures in the WATCH TOWER differs nothing from hearing the utterance of the same words by any living person who might meet with you. We claim no infallibility for our presentations, nor do we simply offer our opinions and conjectures, after the manner of the scribes and Pharisees; but rather after the manner of the great Teacher, we seek to present to the minds of those interested the teachings of Moses and the prophets, and to voice the testimony of Jesus and the apostles, and to show the harmony of the Scriptures. (2802-2.)

4. Women seem to be able to exercise faith more readily than men; hence our Lord appeared first to Many, and thru her prepared the hearts of the others, as we have seen. It requires the masculine mind rather longer as a rule to reach the position of implicit faith; he calls for more evidences, more proofs, and our Lord was not unwilling to give these. . . (2802-5.)

5. Fresh Attacks Upon the Bible: "Wounded in the house of its friends," is certainly true of the Bible today; for it has no outside foes one-half so antagonistic, so injurious. But it is not the Bible's friends who thus attack it--but enemies, who under guise of being its friends have received honored positions in the household of faith,--who, from the vantage point of its pulpits and colleges and editorial chairs, insidiously stab the Bible-while professing to love and reverence it. (Four paragraphs follow this and are very interesting and instructive. 2813, first four paragraphs.)

6. DISCOURAGEMENTS AND ENCOURAGEMENTS. None are so strong as not to need encouragements in the present time, when all who would be of the "royal priesthood" are required to "walk by faith, and not by sight." We feel this frequently in the WATCH TOWER office, and know from your inquiries that all laborers in the vineyard are on the lookout for fruits of their labors. You as well as we sometimes wonder that the hundreds of tons of literature and other efforts on behalf of the truth, emanating from this office, do not yield larger results.

   Recently, while feeling considerably discouraged that the "volunteer work" seemed to show small results, the Lord lifted the veil a little, and showed us that a greater work was in progress under the surface, than we

could have surmised. And as this encouraged us, we now relate the same for the encouragement of our colaborers. (Then in the remainder of the article the Pastor related some experiences that thrilled him and buoyed him up. We can be buoyed up by studying this article carefully. (2827, bottom and on.)

1. Long ago we pointed out that combination would be the order of the churches and the world for the new century;--that these will be the great giants of the end of this age, and make necessary the symbolic fire which will destroy present systems, corresponding to the giants, whose wisdom and super-ability and tyranny preceeded the literal destruction of the first order of things (kosmos) by a flood of literal waters. The financial giants of Christendom are growing rapidly--beyond the wildest dream of the world's financiers--in every part of Christendom. It must he near the time for the religious combines to begin. Indeed, the leaders in finance are closely related to, and in many instances the real manipulators of, the nominal church machinery. Money moves Christendom to a degree that the masses are not aware of. And who can doubt that the spirit of federation, or "confideracy" as the Scriptures designate it, is growing in all directions, and that financial successes will encourage religious combines.

   "The national congress of the Disciples of Christ, lately held at Lexington, appointed a committee of seven to take charge of a movement in behalf of an international confederation of religious denominations. . . The ultimate aim is to create one international church. . . . " (2830:2-6 and on.)

2. Let us not forget, however, that every such evidence of the return of divine favor to fleshly Israel--every evidence that their blindness begins to pass away--is an equally sure evidence and proof that the Gospel age is closing, and that its mission (the selection of spiritual Israel) is nearly accomplished, that the time in which we may make our calling and election sure is gradually closing.--Rom. 11:25.

3. We are now come to the time when the battle of books which has waged during the past half century amongst professors and school-men is reaching the masses of the people. The leaven of doubt as respects the whole Bible, and Genesis in particular, is gradually permeating the entire mass of Christendom; and its progress will be increasingly rapid because it is already accepted by the leaned; and the ignorant who are now being approached will feel that they can safely follow, blindly, these blind guides who are preaching "another Gospel," of which the atoning sacrifice of Christ is not the center. (2835-4.)

4. As respects the Lord's people expecting miraculous healing in answer to prayer: we do not think that they should expec t miracilous healing, or pray for it. . . But the saints are never invited to pray for their own physical healing. They are, however, assured that it is the Father's good pleasure to give the holy Spirit to them that ask it. And the intimation clearly is that physical ailments, sorrows and pain work out for God's people the graces and fruits of the spirit if properly received and patiently endured. . . . (2837:2-4--written July 1, 1901--this showed a better grasp of the subject.)

5. Altho we are chronologically in the dawn of the Millennium we inclined to doubt that any special restitution blessings will be dispensed to the world until the Gospel church, the elect royal priesthood, is completed and glorified; for this is to be their very work. (2838-3--comment: same as above.)

6. We still have hope, however, that the delusion (of Mr. Dowie's teachings and leadership) will not last long with many of his distracted and deluded ones who in many respects give evidence of being the Lord's flock. (2838-6--written July 1, 1901.)

(Over)

1. It would be a Bible Commentary arranged in the most satisfactory manner ever designed. It would give the dear friends, as they meet in various parts of the world for study of the Lord's Word, an opportunity of having the Editor present with them at each meeting, to offer suggestions respecting the meaning of the texts. This would not mean, of course, that his suggestions would be considered indisputable or infallible, but merely that he would be present with the little companies of the Lord's people throughout the whole world, to discuss with them the Father's Word and to assist as much as possible in throwing a correst light upon its meaning. (2850-7.) Comment: how humble the Pastor was; what a safe leader he was!)

2. Are we to suppose then, that there were no saints in the past, because in the past these false ideas of God held full sway amongst his professed children? . . . No; on the contrary, we presume that these were saints, and that they laid down their lives in the Lord's service; . . .
. . . We hold that all those who reached the point of saintship . . . and who were able to balance the present life and its earthly good things with the loving favor of God, and to prefer God's favor rather than life, so that they were willing to sacrifice earthly interests, that they might have the divine favor,..... these never reached this position thru their mixed theology, but attained this grand position only in proportion as they were able to forget or ignore the human and Satanic blasphemies respecting the divine character, and to think of God from the standpoint of pure justice and love. . . . (2851:2-1 to 3.)

3. .....So, says the Apostle, in respect to the New Covenant, and in respect to those who have apprehended that it was sealed with the blood of Christ, and that it is in operation now, and that we have the benefits of it conferred upon us. . . (2859-4; written 8/15/'01. Later the Pastor saw clearly that we are not under the New Covenant, rather that it is for Israel.)

4. As an illustration of how good and wise men sometimes fail to get a correct view of matters, take the following extract from a Philadelphia journal:--
A Species of Insanity. "A terrible trouble is disturbing the earth at the present time. It more resembles a species of insanity than anything else. . . . And plainly this madenss is the result of a disease; it is the outworking of the greed microbe, or it comes from the yeasting in the human blood of the lust for property and dominion. . . .
"Leading nations have simply fallen into a vertible madenss in their scramble for trade. That is precisely the way things are. . . . This is at the botyom of our militarism. Here is what our wars mean. . . A trade war is the same as any other. Greed is behind it; and we have the highest authority for holding that greed is behind all wars. They come of men's lusts. . . . "
The Pastor comments: . . . It is not a new microbe of greed that has attacked mankind, but new conditions which appeal strongly to what for a long time has been known as the first law of nature--self-preservation.
The Pastor reasoned that the new conditions brought about by the use of machinery resulted in overproduction, and that "This is the secret, then, of the effort on the part of the most highly civilized peoples in the world to obtain new markets for their goods and to retain their hold upon the markets already established, at home and abroad." ("Self-preservation.")
The Pastor goes on: "Consequently all find it necessary to bestir themselves and adopt new methods of business adapted to our day. As they are pushed on by others, so others in turn are pushed on by them. The civilized world is like a great crowd; . . . The entire crowd has tasted of the conveniences and blessings of civilization, and the determination of the whole is that they will not go back into barbarism and savagery, but will press on; and a fear of personal or class or national disadvantage is continually goading the great majority of this struggling mass, bidding each look out for

himself and his own interests, and let no opportunity escape his grasp." (Comment: how astute was the Pastor's reasoning--we see this all around us and in national and international affairs!)

The Pastor remarks: "The whole question is one pertaining to the future --fear." (2868-1, middle of par.)

The Pastor goes on: "The world is learning the lessons that wealth does not give complete happiness, but still leaves an aching void; and that all the comforts and conveniences of civilization, coming to the world of mankind, with good food, good clothing, and much advantage every way, do not change the heart nor bring in true happiness. In a word, the world must learn that civilization is not Chritianization." (2868:2-3.)

The Pastor continues: "In the great time of trouble, when all their various systems, religious, political, social, financial, go down in a maelstrom of anarchy, there will be a great opening of eyes,--a passing of present illusions. . . . They will come to see that the Lord's way is the right way,--the only satisfactory way; that the law of love is the only law which can bring everlasting happiness and blessing to any and to all who will obey it." (2866:2-2 to 2868:2-5) (Comment: Is it not clear that mankind is going to go thru some very severe experiences to learn the necessary lessons of justice and love. How thankful we can be that we don't have to learn these lessons the "hard way.")

1. The philosophy of the subject (Justification) is needful in our day, and is "meat in due season" now, because we have come down to a time when there is in progress a special sifting and testing in connection with Christ and his sacrifice, and when it is necessary to have the philosophy of the subject in order to be able to appreciate and hold on clearly to the fact that we were redeemed by the precious blood. (2874-3.)

2. It will be noticed that the prophet declares that all the tables of Babylon are full of vomit--rejected things. They had some very good things upon their tables, among others the doctrine of the ransom; but failing to be in the right condition of heart now, the Lord is rejecting Babylon; and those of his people in her are called away from her tables to the meat in due season, while her tables, served by those who are rejected from being the Lord's mouthpieces ("I will spue thee out of my mouth"), are in the light of the dawning day being despised; and even the good things from the Lord's Word (the ransom, etc.), which once yielded them refreshment, are now defiled in their eyes along with the rejected nonsense of the dark ages. (2874-4.)

3. Watch Tower and Millennial Dawn readers have seen the above conditions for these many years in the light of the divine Word. The Editor has been proclaiming these things for nearly thirty years. It is an evidence of the ripening of the matter when the worldly can see them without the secret light of God's Word,--clearly discernible only by the "royal priesthood" in the "holy" place in the light of "the golden candlestick." But our sorrow for the world in view of its coming catastrophe is mitigated by our knowledge of the grand results to be thus brought about under the administration of the coming kingdom of Messiah. Praise God then even for "the day of wrath." (2876:2-7.)

4. The evidences looking toward a federation of the various Christian sects are multiplying;--city federations, county federations, and state federations are announced from time to time in the daily press, and thus the way is being prepared, the idea is being hatched. (2881-5.)

5. To Abolish Prayer Meetings: The pastors of the Christian churches of Kansas City, at a meeting recently, adopted a resolution declaring it to be their sense that the mid-week prayer meeting, as it is conducted in a majority of

Protestant churches, has outlived its usefulness, and appointed a commitee to prepare and reprot a program for such meetings which shall be more modern in its character and better calculated to meet the needs of present day church people.

Dr. George H. Combs, said that "The best of men's lives have now become so full of other things that they cannot be induced to come out and spend an evening in prayer."

No minister who took part in the discussion that followed this somewhat advanced statement dissented from any part of it. The remarks of each indicated that he had only been waiting for an opportune moment to so express himself.

The above is a significant sign of the times. The Christian that neglects prayer cannot live the Christian life--cannot "walk as he walked"--the narrow way to glory, honor and immortality. . . .

Yet it is a good movement--it will work out blessings for those who really love the Lord; for it will open their eyes to the deadness of Babylon and lead them to give closer ear to the Lord's message, "Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues" --soon to come in a great time of trouble.--Rev. 18:4. . . . . .

Brethren, let us watch and pray, in the congregations of the saints and in private, more zealously than ever, as we approach the dark hour of earth's great trial. No other ground is safe. This has the Master's approval and example. (2883:2-6 to end of article.)

1. THE IMPENDING INDUSTRIAL CRISIS - an article over a page long. John Swinton, widely known as a writer upon labor conditions and prospects, sums up his recent cogitations in an article in the New York Herald. We quote only one paragraph as follows: "We may have stormy times in our country before the twentieth century has gone far. We may see some apocalyptic illustrations of the workings of that industrial Revolution which is now transforming our body politic into 'something new and strange' and which is bringing about organic changes in our Republic, our Commenwealth, and our social system system by means both visible and invisible, thru agencies containing the 'promise and potency' of a kind of development not to be foreseen. We may yet see that gigantic modern power called Capital and those immeasurable latter day forces grouped under the name of Labor engaged in performances of large interest and concern to the American people." (2884-5 to 2885:2-5.) Comment: Writers like the above confirmed the Pastor's understanding of prophecy concerning the time of the end and "time of trouble such as never was since there was a nation.")

2. HELL LESS POPULAR WITH METHODISTS--an article about 2/3 of a page long. Very interesting. The Pastor thot the writer did not go far enough and he recommended the reading of "What Say the Scriptures About Hell?" followed by a study of "The Divine Plan of the Ages." (2899-1 to 2900:2-1.)

3. CONCERNING THE CLOSING OF THE CALL - an article starting on page 2901 and ending on page 2902-1. Here are some interesting quotes, showing the Pastor's wonderful growth in harmonizing the Scriptures. Respecting restitution: We have held from the first, or at least, since 1881, that we are in "the times of restitution" now; and that opening features of restitution work will be manifested in the downfall and destruction of the things pertaining to this present order, making ready for the new record of things. We have given the illustration in first and second "Dawns" of how the new order of things might be compared to the beginning of a contract for the substitution of a new building for an old one--that the first evidences of the work would be those of destruction, the pulling down of the old. We still hold this, and hold that this is all that we should expect--that we should not expect personal, physical restitution now. Some years ago we had the

impression that possibly some signs of physical restitution to humanity would be due in this "harvest" or lapping period; but all question on this subject is dispelled for years past, as we have seen most clearly that the new order of things and its blessing must wait until the entire "body" of the great Priest has been completed--until the entire work of atonement has been finished--then the High Priest, Head and body complete, will lift up his hands and bless the people, in glorious garments,--i. e., clothed in the majesty of divine power and authority as the foretold Prophet, Priest and King in one. (2901-3.)

Some years ago we were less careful than now in the use of language respecting the restitution times, in mentioning that coming condition as a "call" to restitution. We should have been more particular, more specific, and should have said that the "Trumpet of the Jubilee" would be blown, announcing the beginning of restitution times. This work is now being done, thru the Watch Tower literature, etc. The Jubilee Trumpet is not a call, in the ordinary sense of the word call, but rather an announcement; the Lord will announce his kingdom and its blessed regulations, and will expect every one to yield implicit compliance; and those who do not yield compliance will receive "stripes;" and if still persistent will "be destroyed from amongst the people." This thot is very different from the thot of a call, as that term applied during the Gospel age, when the matter was open to each who heard to either accept or reject the high calling and its "narrow way." (2901-4.)

1. In Peril From Their Own Troops: From the Chicago Daily News: "London, Sept. 30.--Dangerous social fanatics in the ranks of continental armies are causing unrest in a number of the principal capitals of Europe, according to a high officer of the Britism army who has just returned from a professional tour of the continent. He asserts that some monarchs are in peril when in the presence of their own troops and are now taking drastic measures to correct the evil. To the correspondent of The Daily News he said today:

"'The barracks of Europe have become nurseries of anarchism. Realizing the opportunity offered to them in the leisure hours of army life, anarchists have gladly submitted to conscription and subsequently have poured the poison of their doctrine into the ears of their comrades. They have appealed especially to young peasants caught in the net of compulsory military service, and have sent many of the latter out of the army convinced of the tyranny of the ruling classes and eager to identify themselves with the radical element of the population.

"'This has happened on a particularly large scale in Germany, Austria and Italy, and the officials of those countries are greatly disturbed. They have adopted measures for strangling revolution in the barracks. The latter are now frequented by government eavesdroppers and spies who make short work of the preachers of assassination and insurrection.'" (2907:2-3 to 5.)

2. .....There is already such a "church of the living God, whose names are written in heaven" (and some of these are probably to be found in all the denominations of Christendom, and some of them outside of all); but they are, as a rule, poor in this world's goods and not very highly esteemed among men, and often are spoken evil of, falsely, for their fidelity's sake. (2913:2-1.)

3. .....As the worldly spirit of formalism more and more gains control of all sects, it will wean and separate more and more the Lord's true people, who alone have ever been the true church in our Lord's estimation. These must realize their lean and starved condition, and that Babylon has no substantial food for their nourishment and upbuilding,--only the husks and chaff of formalistic piety. They must realize that the doctrinal tables spread by Babylon are unreasonable and nauseating--musty and putrid "traditions of men" (Isa. 28:8), before they will look beyond Babylon's bondage of sectarianism and creedal fences, and leap the barriers to freedom and the feast of fat things spread for them now by our present Shepherd. (2913:2-3.)

1. .....The arming and drilling and building of ships will continue until the people of Europe are thoroughly awakened, when they will refuse to be fought and taxed, and a revolution in favor of Socialism will ensue--resulting, however, in Anarchy, as the Scriptures indicate, preparing the way for Christ's Millennial kingdom. (2914-8.)

2. The Czar speaks: "In order to establish true and permanent peace it is absolutely necessary that the nations' war preparedness, as constituted by their armies and navies, be limited. The nations durst not go on forever increasing their war strength and heaping up war material. (Comment: and that is exactly what is going on today--selfishness is BLIND, BLIND, BLIND.) There should be no further progress, so-called, in the art of killing men and animals, destroying ships, interfering with commerce and laying waste provinces. All that has to stop. The nations want a rest; they have been clamoring for the cessation of war scares, produced by the announcement that A has better guns than B, or that X is building more and better ships than Y can afford to do--they have demanded a letup in war preparedness for twenty years! (Comment: What about "overkill" today?!!!) On that point the civilized nations are fully agreed, and international policy, my dear Admiral, will eventually compel the permanent peace. Policy, I say, and not armies and navies." (2914:2- last par.)

3. The Admiral speaks: ". . . But to preserve peace our army and navy must be in the best possible shape; we must increase and augment them steadily to keep pace with the growth of population and the armament of other peoples. . . . God forbid that we increase the army and navy with the idea of carrying war into our neighbors' land. It's all done in the interest of peace. For peace's sake we are willing to make any sacrifice." (Comment: We hear the same old song today!) (2915-1.)

4. The Czar speaks: "Yes, I heard this story before. You compel your people to bleed itself to death to furmish ways and means for keeping up a tremendous force on land and sea, and for adding to it constantly in a manner heretofore, happily unknown. . . " (2915-2.)

5. The Czar speaks: "It is unfortunate that you and armed war preparedness enthusiasts generally will not see things in their proper light. As a matter of fact, standing armies and big navies are obstructing national development everywhere, and the people, staggering under the weight of overtaxation for army purposes, hate and loathe the institution, while fearing it at the same time. I tell you, Admiral, if things go on as they have been going, the catastrophe which you hope to avert will occur sooner than you think. The disaster will be awful--the thot of it might make an honest man shudder." (2915:2-6.)

6. The Czar speaks: "No, no, no. It's the state's duty to avert war by other means than by laying up war material, that must necessarily lead to war. Don't you know that the war of the future, of which we stand in such dread, may involve the whole world?" (Written in Dec. 1, 1901 before World War I and World War II, and before atomic bombs were in existence.) (2915:2-8.)

7. There are any number of people, in all countries, of similarly narrow soul we have every reason to believe. Fallen human nature tho not inclined to claim for itself perfection, loves to wield power and to destroy its enemies or those against whom it is prejudiced; altho uncertain as to what is truth it is ready to decide what is error upon very slight evidence. (2920-5.)

8. Who can doubt that God's providence held back America until the due time, when its discovery opened a door of freedom for the oppressed and priest

and king-ridden Europe. "Liberty enlightening the world" has been a fact for now more than a century. No well-informed person will doubt that much of the liberty enjoyed by the peoples of Europe today are the result of the influence which has gone back to the "fatherland" from the liberty-loving people who commingling here have learned to think more justly and more broadly than they or their father could think under their old environmemts. (2920-6)

1. Custom becomes law: the illustration of American liberty with prosperity compels a liberty in Europe which otherwise would not exist today. But it looks as tho the pendulum has swung its full length liberty-ward, even in America, and as tho it had started in a return movement. (Comment: The Far Right people are very determined to crush everything contrary to their ideas.) We believe that the next few years will witness a serious curtailment of liberty and alertness to its defense is so deficient among the masses, here as well as in Europe, that its wings will be clipped rapidly, in the name of law, order, expediency--until the people finally awakening to the situation, in fear of a return to complete serfdom will revolt in anarchy.

   How comforting the thot that the bright lining to this cloud is the Millennium kingdom which will promptly be established on the ruins of "the present evil world"--on the ashes of present civil, religious, political institutions. We who thus hope for the salvation of the world which God has promised can possess our souls in peace as respects these matters, waiting and hoping for a share in the new order of things--the new heavens and new earth--wherein will dwell rightoeusness.--2 Pet. 3:13. (2920-7; 2920:2-3.)

2. The Pope's Views: Die Information,the clerical organ in Vienna, says: "The pope addressed the Catholic Bishops Sunday and declared that the late President McKinley was a victim of the excessive freedom granted to the people of the United States. He urged that it was the duty of society to oppose the spread of socialism, feemasonry, Judaism and anarchism." (2921-top) (Comment: According to the book The Final Conclave, it seems that Papacy is finding it necessary to relax its opposition to Communism in a desperate effort to continued existence.)

3. One of the most encouraging features of the work is the substantial increase in the number of Watch Tower readers--our list now numbering about 14,000. (2921-3, first sentence.) (Written Dec. 15, 1901.)

4. .....We hope with your cooperation to be able to announce in our next annual report that the list has increased to sixteen thousand or above. indeed, if each one could feel respecting this matter as we do--the importance of the regular semi-monthly visits of the Tower to those of the interested who are more or less disposed to be overcharged with the cares of this life --and if all would consider the matter as a service to the Lord, and to the brethren, and would at once proceed to do what they dan in this direction, we have no doubt that our list would speedily run up to 20,000. (2921-3.) (Comment: This shows how important the Pastor felt his ministry thru the Tower was to the Lord's people--the study of the Volumes was not enough. We think some brethren have a blind spot in this matter--they do not appreciate the study of the Reprints as they should.)

5. We continue to esteem the colporteur branch of the service one of the most important--in many respects it is the foundation of the work, so far as the public is concerned. It should be borne in mind that this is not a book-agent business, but a ministry of the truth of the true Gospel; and the 69 colporteurs now engaged in the service ~~the service~~ are in it, not for wealth nor for health, but for their love of the Lord and for their desire to lay down their lives on behalf of the brethren--to assist in extricating the Lord's people from the bondage of error and darkness, and to assist them into the

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marvelous light now shining for the people of God who are walking the narrow way, the path of the just. (2921-4.)

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END OF THIRD REPRINT

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1. .....We hope to prepare, shortly, an article dealing further with the Call of this Gospel Age: showing some of our reasons for surmising that the next four years (written Jan. 1, 1902) should quite double the present numbers of the interested, and the present operations in the service of the "harvest" message. It will appear as soon as possible, and we believe will be convincing to all. We mention the matter now, in advance, because we think that some are slackening their efforts, thru a mistaken supposition that little more is to be done. We hope to convince and revive them; that they may renew their efforts in the service, and thus increase their joy and their usefulness. (2929-3.) (The article mentioned above starts on page 2940.)

2. The Twentieth Century Church--an "Orthodox" View: The Rev. Haweis, of St. James Church, London, England, gives his views of this subject in the London Daily Chronicle, from which we extract the following interesting items:--

"The only hope for the church of the Twentieth Century is that it should make a clean sweep of 1900 years of theology and get back to Christ. We now know what this theology can do for us. It has done a great deal, for its stateements at different times have approved themselves to different ages, and been the vehicles of a certain amount of Christian truth; but as Dean Milman said in his wise History of Christianity, Theophilus of Antioch, who invented the doctrine of the Trinity or, at all events, coined that theological word--did not thereby very greatly benefit the church. The same may be said of every other Christian dogma. It isn't that we don't believe the very important spiritual truths underlying every Christian dogma, but a form of expession of truth which is a living and a satisfactory one to an age immediately becomes false and dangerous when a better and more complete expression is devised." (2929-5.)

"The Need For Restatement: The Twentieth Century church will insist upon restatement on a large scale. Present theological text books are obsolete. They practically teach men and women infidelity. The Cimmerian darkness of Sunday-school teaching must be abandoned; the conscientious agonies of devout Sunday-school teachers must be relieved. They don't believe in the old hell themselves, but they have to teach it; the children don't believe it, but they have to put their hands behind their backs and tell the teachers these naughty lies every Sunday. The teacher does not believe in the Bible in the way in which he is supposed to teach it. No one believe it unless he is a fool or a brainless idiot. . His creed, in the same way, as has been finely said, 'merely stands sentinel over the heart to keep it empty.' 'I believe,' he says, 'in the resurrection of the body.' He doesn't; nobody does; but he is not allowed to teach instead: 'I believe in the survival of myself,' which was practially all those of old meant by the phrase, 'the survival of self," being to them inconceivable apart from the resurrection of the body, and so on ad infinitum. Our mistake is in pretending to believe obsolete statements which once expressed truth, but which are now seen to be defective. We should discard them openly and plead for proper re-statements." (2929-6.)

3. .....Only to a small minority of Chritian People, therefore, is the true Gospel precious. The majority more and more have itching ears for something new--a new gospel of education, refinement and wealth.--2 Tim. 4:3, 4.)

1. .....The "Prince of this world" still rules and is "god of this world" as the Apostle asserts; because our Lord has not yet taken to himself his great power nor begun his reign. (2935-5.)

2. Anti-Semitic Move Renewed in Russia. (2938:2-2 to 5.)

3. The Decay of Unbelief: President Cyrus Northrop, of the Minnesota State University, recently delivered an address before the Chicago Baptist Social Union. In it he made the following reference to the present religious conditions. He said in part:--

"It seems to me that in looking at the religious condition of the country. . . we are confronted by four marked changes which have grown into prominence in the last few years. . . . These changes, stated briefly, are: First--a decay of belief in the supernatural. Second--What I may call the disintegration of the Bible. Third--New views respecting inspiration. Fourth --Loss of the sense of accountability." (2938-8, 9.)

4. A PASTOR'S TESTIMONY: Joseph Parker, of London, on the 40th anniversary of his pastorate of the City Temple, said: "Looking back upon all the chequered way, I have to say that the only preaching that has done me good is the preaching of a Savior who bore my sins in his own body on the true, and the only preaching by which God has enabled me to do good to others is the preaching in which I have held up my Savior, not as a sublime example, but as the Lamb of God that taketh away the sin of the world." (2939:2-6.)

5. If we keep in memory the Apostle's statement, that God's special favors, light, etc., have come upon "the ends of the ages" (1 Cor. 10:11), and note its correctness,--that special light and favor came at the first end, and now also at the latter end of this Gospel age,--it will be helpful in this study. We might almost be justified in expecting that the first and last half-centuries of this age have not only enjoyed special light and favor, but possibly may supply a full half of the elect number. (2942-2.)

6. A GLOOMY OUTLOOK: President Eliot, of Harvard University, takes a rather gloomy view of the future outlook. He says that "churches, courts and legislatures command less respect and have less influence now than thirty years ago." He thinks the church has degenerated into poetic generalities or to ritualistic pomp. He notes in the judiciary a decline in personal merit and in public estimation. "Legislative bodies," says the president of Harvard, "have fallen into popular contempt." . . . (2946-1.) (Comment: And what about today?! We wonder how long it will take to bring about complete lack of confidence?, and disintegration?!)

7. "Church Peril--Ground Being Lost": Dr. George C. Lorimer, the noted Boston preacher, now pastor of the Madison Avenue Baptist church, says the Protestant church is in peril; that the dangers are from within, not without; that the church is losing hold on intelligent thot. . . (2946-2.)

"Protestantism today suffers from worldliness." (2946-7.)

"Dimished congregations and depleted treasuries are other danger signs." (From N. Y. Journal.) (2946-8.)

8. Just so! Worldly wisdom fails to discern some matters even while they are transpiring. The Watch Tower and Dawn pointed out the present Zionish movement from God's Word long before its founders thot of it. Ever since 1877, when Israel's "double" of chastisement expired, the land has been preparing for the people and the people for the land. In God's due time, and that soon, they will come together. Meantime persecutions in various lands are the prods, the "staff" of their Shepherd, to awaken them and direct their hearts toward the promises of which they are heirs.--Rom. 11:26-29. (2946:2-3.)

(Over)

1. So too, we see matters today in nominal spiritual Israel. The spirit of sectarianism is jealous and envious, and resents and opposes whatever is not in accord with it;--fearful of its own fall,--realizing continually the weakness of its own position. On the contrary, now as ever, the truth, presented in simplicity and under the guidance of the holy spirit, will appeal to all who are in a right attitude of heart, all Israelites indeed, all whose eyes of understanding are open to see the inconsistencies of sectarianism and formalism. Sectarian leaders in our day have not the power to imprison those toward whom they feel enmity; nevertheless, having the same spirit as their prototypes, they manifest it to the extent of their ability. For instance; during the "volunteer" service in Allegheny--in which brethren and sisters quietly and pleasantly tendered tracts and booklets free to Christian people on Sunday--some of the modern Pharisees and Sadducees were envious, and manifested their envy as nearly as possible after the manner described in our lesson. Some of the preachers commanded their congregations not to take the pamphlets, and heaped abuse and scandalous epithets upon God's faithful children, whose only object in the matter was to serve his cause, and to feed his flock. A committee of preachers waited upon the city officials and endeavored to have their cooperation--to secure the arrest and imprisonment of the brethren and sisters unless they would cease to preach this "Gospel of the kingdom," and let them alone to continue their blinding and deceiving of the Lord's flock. They perceive that the truth is against them; against their positions; against their false theologies. They perceive that the truth has Scriptural support, which they cannot answer; and they fear lest it should "turn the world upside down," and that, in the melee, they would lose some of their dignity, honor of men and good salaries. As one of them declares, "My bread is not buttered on that side. (2947-12.)

2. .....And so we believe it is with the chief priests, scribes and Pharisees of today; they feel not only a necessity for supporting their various denominational structures, but, additionally, thet realize that their personal standing is at stake. In proportion as what we present as the truth is accepted by the people, the ministers of the nominal churches are seen to be false teachers, false prophets, deceivers, who ignorantly or wilfully have woefully misrepresented the divine character and plan. (2948-top col. 1.)

3. The Hopes of the Early Church Respecting Our Lord's Second Coming: Some earnest and faithful Bible student has published a little tract treating the above subject so simply and beautifully that we feel constrained to lay before our readers copious extracts therefrom. . . (Comment: the "extracts" took up 3½ pages of the Tower, starting at the bottom of page 2953. This shows how humble the Pastor was in recognizing truth when he saw it and giving credit to others who were deserving.)

4. What we all need is implicit trust in God and a burning zeal for the service of the truth, which nothing can daunt or hinder. If thwarted in one way we are to adopt another plan; if hindered in that, to change again--always observing the laws and principles of righteousness, and relying upon the Lord to overrule the results to his own praise. . . . (2960-1.)

5. .....The persecution was intended to scatter them, and failure to take heed to the Lord's directions might have led some of the most earnest and faithful of the church to obstinately resist the designs of providence. So now, let those who may be called upon to endure persecution remember the Lord's direction; and after giving a proper testimony, if the door of opportunity opens, let them remove to another locality, where their faithfulness and increased knowledge and wisdom in the handling of "the sword of the spirit" may give them opportunities for still greater usefulness. This was the case with Philip, who removed to Samaria, and apparently lost no time in beginning the ministry of truth, preaching Christ. (2960-2, last half of par.)

1. .....Even amongst those who have received present truth, we have reason to fear that some have received it, not in the love of it, but merely in a spirit of curiosity; or with a view to having something which they can use as a means for bringing themselves into some place of prominence amongst the brethren. Such persons are dangerous characters--dangerous as respects themselves, and dangerous as respects their influence in the church. Such should be carefully avoided in the selection of leaders amongst the Lord's people, no matter what their natural gifts, riches, or talents may be. (2961:2-2, at end of par.)

2. Church federation is progressing in Great Britain. All the large Nonconformists bodies--all denominations of Protestants outside of the Episcopal church --have effected a general union or cooperative arrangement as respects mission work, etc. This is supposed to be the forerunner of a still closer federation of interests. Local federations of Protestant denominations have been formed in this country, and seven or eight State Federations, but, so far as we are informed, the movement has not yet attained a general or national scope. Evidently the complete federation, which surely is to come, is still a few years in advance of us. The nearest approach to it, thus far, is represented in the "Second Annual Conference of the National Federation of church and Christian Workers," held in Washington City, February 4 and 5, in Y. M. C. A. Hall. (2964-3.)

3. .....Those who occupy the position of teachers in the various denominations, while not devoid of good intentions as respects the babe in Christ, lack the theoretical and practical knowledge which they should inculcate--they are babes in spiritual matters themselves, as the Apostle wrote in one of his epistles,--"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles (rudiments) of the oracles of God"--Heb. 5:12.

4. .....Similarlu we find today noble Christian people opposing the present truth in the very same spirit (as Paul did). It is not that they love or appreciate persecution, but that they believe they are doing God service,--that the promulgation of present truth means the shaking if not the overthrow of all the religious systems in which they trust--which they believe to be of divine origin, and thru which they are hoping to bring about the kingdom of God condition thru missionary efforts, and the conversion of the world. Present truth declares all these efforts to be misdirected and futile; it points out the fall of Babylon and everything pertaining to her; it declares the establishing of God's kingdom, and the exaltation of the royal priesthood outside of sectarian lines; ignoring sect membership, it acknowledges only "Israelites indeed," personally attached to the Redeemer. The revolution of thot, the conversion necessary now, is almost as great, and almost as difficult as was that which came to Paul and other sectarians of his nation. Let us rejoice then, if by the Lord's grace our eyes are opening to the truth; and let us have more of compassion for others who are still in the condition in which Saul of Tarsus was when he persecuted those of "this way." (2964-4.)

5. A Presbyterian Minister's Longings: Rev. Henry Van Dyke, one of the prominent ministers of the Presbyterian denomination, has felt constrained to give utterance to his conception of the needs of the church for a better and clearer statement of its present belief. (Comment: there are several paragraphs quoting from this minister--we will limit ourselves to just a few expressions.) "Therefore revision is needed, not because of a conflict of the church, nor because of a lack of liberty, but because faith, deepening and broadening thru the study of God's Word, craves an utterance in the language of living men."

"Finally, this revision movement should give us a stronger emphasis on the truth that God is love. (Over)

"Sovereignty and grace have always been the two great pillars of the Reformed faith. Sovereignty means that God is supreme. Grace means that God alone can save.

"Take these two words separately, emphasize the sovereignty, limit the grace, and you have a hard creed. But take them together, believe in the sovereignty of grace and the grace of sovereignty and you have a creed that is infitinetly sweet and glorious." (2983-bottom and 2984-1.)

The Pastor made some interesting comments and asked the question--Was it not weakness on the part of the ministers that prevented their standing up for the truth and against the creedal errors--"Was it not the honor, the salary, the good name, the social standing you had in Presbyterianism that fettered you?" (2984-4 to 7.) (Comment: how thoroughly the truth tests us!)

1. Answer.--(lst) While we may safely reckon that many members of denominations are properly true children of God, and may properly fellowship them as brethren in Christ, notwithstanding the fact that they are still in Babylon, and blind to the harvest message. . . (2991:2-3.)

2. GREAT VOICES IN HEAVEN - a lengthy article in which the Pastor expresses the thot that the activities with the Harvest Message correspond to the "great voices in heaven" under the Seventh Trumpet. (2992-1 to 2995:2-2.)

3. Our proper course is to separate ourselves from all the Babylonian systems and to "stand fast in the liberty wherewith Christ has made free," and to own no other name than his and to accept no other standards than those of his Word. Our duty, after coming ourselves into this position, is to help others into the same liberty, and to avoid putting restraints upon the brethren, or making tests of any kind, except such as are fundamental--faith in the ransom and full consecration to the Lord, which would include an honest desire to know the meaning of his Word. There can be no danger amongst such as are taking this position, and where only this class is recognized as the church, and where this liberty wherewith Christ has made us free is strictly observed. (2999:2-2.) (Comment: how important it is to recognize that Christ is the center of our association with one another. Some seem to be confused possibly because there is so much truth, so much knowledge, so much mental activity and they think we are concerning ourselves with doctrine only and not with Christ. Christ is in reality the very center of all our truth, our knowledge and mental activity.)

4. Similarly, now, in the end of this Gospel age, the work is chiefly with Christians--it is a harvest work. As Paul and Barnabas went chiefly to the synagogues, so we today are to go chiefly to the churches. As they found in the synagogues a few ready to receive their message, so we today find a few in the churches who are prepared to receive the truth as it is now shining in the Lord's Word. The majority, now as then, are deeply immersed in formalism, and draw nigh to the Lord with their lips when their hearts are far from him, set upon the cares of this life, or filled with endeavors to attain riches, or fame or something. We today are at a disadvantage in that the sects of Christendom and their synagues are determinedly shut against the Gospel of the kingdom; whereas, in the apostle's day there was access and an opportunity, at least, for the presentation of the truth. Now, even our attempts to speak to the sheep, thru the printed page,on the outide of their synagogues would be resisted;--if the laws of the world would permit it there would be no opportunity for even handing a tract or a paper to our dear brethren, whom we long to help into the glorious light of present truth, which has done so much for us. (3006:2-3.)

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General rebellions and revolts of a whole people never were encouraged, now or at any time. They are always provoked.--Burke.

HISTORY OF HARVEST MESSAGE

18th Installment

1. As a matter of fact, the greatest DANGER TO KINGS lies in the work that is being done by these great standing armies. Apparently, they mean security for the monarchiacal idea. In reality, they mean education of the people, the spreading of radicalism, and rebellion against the claims of birth and money. (3008:2-8.)

2. "That humble peasant arrived from Wurtemburg believing himself of less importance than the dog of a country nobleman, and looking upon the German Emperor as the abstract equal and the concrete superior of Providence itself. At the end of five years the German peasant is transformed sometimes into a man of force, oftener into one with a supply of revolutionary catch phrases that make him dangerous because he had not brains enough to assimilate them.

"Millions of such simple-minded peasants are changing into radicals and socialists all over Europe. The far-reaching arm of enforced military service leaves no quiet, peaceful, title-fearing corner in any of the empires. Every young man as he reaches maturity has the veneration for rank kicked out of him, and the knowledge of HOW TO FIGHT kicked into him. This is a serious thing for kings. It means their ultimate undoing.

"Already they are finding this out in Belgium, where the King is afraid of his own troops, knowing that their sympathies are with the striking men and women in the streets, and not with him, or his preposterous pretensions, or his spending of public money on ballet dancers in the Paris opera.--N. y. Journal. (3008:2-last par., to end of article.)

3. So we find it today also: the essence of the Gospel preaching of today, as 1800 years ago, must be man's sinful and condemned condition, and his need of redemption, reconciliation and recovery from sin and its wages, death. This is the Gospel, which is falling into disuse in the pulpits of churchianity, in response to the itching ears of the majority, the 'tares' and their call for the preaching of smooth things.

Additionally, it is proper now to emphasize the Gospel of the kingdom, which the Lord and the apostles made so prominent; and to show that the little flock, the elect to this age, are to constitute the kingdom--which in the coming age is to rule and bless the world, by restraining Satan and every evil device, and causing the knowledge of the Lord to abound. Now, as then, the larger unfolding of the truth, the divine plan of salvation, is interesting to some--to the honesthearted; and repulsive to some--the vainglorious, the sectarian, the proud, and the self-satisfied. Now, as then, when we are appealed to by those who have an ear to hear present truth, they should be encouraged to "continue in the grace of God." They should not be told that their ignorance of present truth implies that they have none of the grace of God, but that because they have received of his grace into good and honest hearts it is the will of God that they should continue therein and grow and increase and abound;--that to this intent he is sending forth present truth to his people in every quarter, that the true wheat may be ripened and gathered to his garner. (3009:2-5, 6.)

4. As the Editor goes from place to place holding "One Day Conventions," he finds that about one-half of those who greet him heartily are not Watch Tower subscribers;--many of them coming long distances, at considerable expense. There is encouragement as well as discouragement in this: it is encouraging to know that the 13,500 names on our lists are by no means all of those deeply interested in present truth. The discouragement comes with the thot that these dear friends surely need the twice-a-month visits of the Watch Tower to encourage them and assist them in this evil day; and yet, that all we have done, or

seem able to do, avails little in the matter of getting and keeping their names on our list. (3014-6.) (Comment: This shows how intense was the love the Pastor had toward the Lord's people, and he wanted to do everything possible for their welfare thru his personal ministry thru the Watch Tower.)

1. Comparatively few of the "common people" of Christendom realize how thoroughly the Word of God has already been rejected by the leading Doctors of theology. When, over twenty years ago, we pointed out from the Word of God that all classes of Christendom were about to be tested on the fundamentals of Christian faith, and that according to Psalm 91, a thousand would fall into unbelief to one who would stand faithful, some mocked--considering that no more absurd proposition could possibly be made. Apply this rule now to the thirty millions of Christendom and the number to stand would be 30,000. (3015-1.)

2. The following quotation from the London Pall Mall Gazette, indicates that already the great "European public school" (the standing army), is learning its lessons and getting ready for the coming conflict:--

"During the demonstration in the Hazan Square, in St. Petersburg, a detachment of infantry was called upon to fire upon the crowd. The men thrice refused to obey, and were marched back to barracks, no inquiry being subsequently held. Similar incidents have occurred elsewhere. With universal service, the army is only the people in uniform. Any popular feeling must, sooner or later, touch the army, and if the soldiers cannot be depended upon to shoot, the game of absolution is up." (3015:2-2; written 6/1/'02.)

3. We are not to forget either that the Scriptures clearly show that church influence (Protestantism cooperating with Catholicism) is soon to gain control of Christendom and rule the world with an iron hand. The combining of the Catholics may soon lead to semi-political combinations amongst Protestants --Good Citizenship Leagues, etc., for which Christian Endeavor, Epworth League and similar societies, are preparations. All this is in full accord with the desire now so prevalent to have a church trust or combine for the "control" of the world's spiritual interests. All this, as our constant readers well know, we consider part of the evil which the Lord is permitting, and which will result in the complete collapse of present institutions in anarchy;--preparatory to the establishment of the kingdom of heaven. (3017-2.)

4. Bishop Quigley on Socialism: As indicating the line of battle outlined, we quote from Bishop Quigley's address as printed in the Catholic Union and Times, Buffalo, N. Y., as follows:

"As a political party Social-Democracy is a recent importation from continental Europe. Here, as there, its avowed object is the creation of a new order of things, totally destructive of the existing social, political, and economic conditions under which we live. The attainment of this new order of things is to be effected by political agitation in the main, but revolutionary and violent methods are freely urged by its leading advocates as soon as the masses shall be sufficiently organized to cope with the powers of capital and class.

"Everywhere this movement is characterized by unbelief, hostility to religion, and above all, uncompromising and bitter hatred and denunciation of the Catholic church. Its official programs, the platforms of its party conventions, the public utterances of its leading advocates, its newspaper organs and periodicals, breathe hatred and threats against revealed religion, its doctrines and institutions. . ."

5. Strange to say, a peculiar combination--of too much liberty and too little liberty--is creeping over nominal Christendom today. The too little liberty feature objects to any discussion of the doctrines of Christ, and the teachings of the apostles, for fear some differences of opinion should be manifested. This is an endeavor to have an outward "union" without a union of

the heart and a union of the head. It is injurious, both to those who hold the error, which cannot be exposed, and injurious also to those who hold the truth and who permit themselves thus to be bound, and hindered from growth in grace and knowledge by the proper exercise of the liberties wherewith Christ has made his people free. The general trend along this line favors the covering over, the concealment of truths as well as errors, in a wrong assumption that the appearance of union will serve the purpose of real union, and be really effective as respects the prosperity of the true members of the body of Christ. Such a false union, however, is coming and will be effected, and to such extent cause properity in the nominal church, but only for a brief season, when the time of trouble shall overwhelm all.

On the other hand the too great liberty which we see drawing on, is that represented by the teachings of the higher critics and evolutionists. Their teachings are given in quiet, in the theological seminaries, at the fireside, in the daily interchanges, and in the pulpit; and any attempt to contradict these false doctrines is tabooed, as being calculated to stir up strife, and destroy the unity of the church. Thus the too great liberty and the too great bondage are working together in the nominal church systems today, to thoroughly expel and ostracize the truth, and all who love it and wish to stand fast in the liberty wherewith Christ has made them free. It is calculated to install and multiply and qualify and honor the error, which so rapidly is gaining control, altho the control be generally denied. Let all who are the Lord's people, and who have tasted of the liberty wherewith Christ makes free, see to it that they stand fast in that liberty, and as sson as an attempt is made to restrain it, if not sooner, let them get out completely from all the bondages of human systems, that they may stand firmly and loyally with the Lord, our Redeemer, our Instructor, our King. (3019:2 -5 and following paragraph.)

1. . . . For the voice of conscience must be obeyed: it is at our peril that it is violated--no matter how erroneous and superstitious may be its standards. Let conscience be educated, but let its ignorance never be violated. Every violation of conscience is so much of character destruction. All need to remember this in respct to their own consciences as well as in dealing with others--especially with children. (3020:2-1.)

2. The Unrest in Russia. Under this heading the London "Spectator" (a very conservative journal) gives further details of recent occurrences and ground for expectation that some sort of a revolution in Russis is rather to be expected soon. It represents the Czar as the helpless and unwilling tool of the Russian nobility, and points out that the latter may feel forced to go to war in order to awaken "patriotism," and keep its hold on the govenment. . . (3023-5. There are several paragraphs along the same line which are very interesting from our hindsight advantage today.)

3. "No one can view the moral state of Australia without feelings of dismay. Christianity, it cannot be gainsaid, is fast losing its influence, and in its place we are substituting a gross form of paganism, and being dominated by a corresponding system of infidelity which, if not arrested, will compass the complete destruction of society. Crime in Australia is alarmingly on the increase, and if the friends and admirers of Christian civilization do not make a bold attempt at stemming the visible torrent of vice, there is a danger of their being carried away in the fast approaching cataclysm of shocking immorality."--Northam Advertiser. (3024:2-6.)

4. Presbyterian Creed Revision; followed by the Pastor's comments pointing out the absurdities of the Creed. (Starts on page 3025.)

5. We are glad that the General Assembly has given these breave men their lib-

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erty at last; tho we confess we would have admired them still more if they had been courageous enough to have promptly and vigorously obeyed the voices of their consciences;--if they had refused to lead one mite of their time or influence to God-dishonoring and conscience-searing confessions for the sake of human endorsement. We cannot suppose either that God was pleased to have Drs. Adams and Crawford privately and secretly confess their disbelief to each other while practicing deceit toward the other hundreds of thousands of Presbyterians;--many of whom, unlearned "laity," trus t ed their public profession too confidingly, and looked not beyond them to the Lamp of God's Word.

But if the boldest are not to be too much praised what shall we way of those who have seemed to have no consciences, or whose reasoning faculties are so dull that even in the light of this twentieth century they are such "blind guides" that the old Confession is still good enough for them? We say that only very young or bewildered or stupid sheep will any longer accept the ipse dixit of such Shepherds. We advise that their every expression be scrutinized in the light of God's Word, as more likely to be false than true. We bring no railing accusation against any of them, but merely state facts and their own confessions. As we understand the Word, the Lord will rebuke them shortly, in the approaching great time of trouble. But, alas for the poor blind sheep who are following them into that ditch. (3032:2-last and 3033-1.)

1. We are now in the little season appointed of the Lord for the sealing of his servants in their foreheads--intellectually. It behooves us therefore to give heed to the sealing of our own heads and hearts by availing ourselves of the assistances which the Lord now provides. . . . Another duty of the hour, that will be appreciated only by the faithful, is the gathering together unto the Lord (out of sectarianism and darkness) of the Lord's jewels, to present truth. . . .

   Now is the time to be on the alert to render assistance to this class of our "brethren" still asleep and in darkness but now awakening and needing sympathizing hearts and helping hands. Our late issue of the tract "Calamities--Why God Permits Them," may prove a help, an entering wedge to something more elaborate--to some volume of Millennial Dawn. . . (3033:2-4, 5.)

2. "LOVE--MAKING A DIFFERENCE"--this article shows the Pastor's deep comprehension of the principles of the Law of Divine Love. Starts on page 3033. See also item #104.

3. We realize our need of a mediator thru whom the Word of the Lord will come to us, and by whose merit and grace we shall be helped in satisfying the demands of the divine law. (3037:2-1, last sentence. Written in July 1, 1902. The Pastor came to a better understanding of this subject later on.)

3. The "Higher Criticism" in Scotland. Scathing Press Comments. We quote from only one paragraph: "There is no use mincing matters. The Protestant church is an organized hypocrisy, and its leaders arrant humbugs. It is actually come to this that if the author of the 'Age of Reason' were alive today he would not be spoken of derisively as Tom Paine, the infidel, but the Rev. Thomas Paine, D.D., Professor of Hebrew and Old Testament Exegesis, U. F. College, Glasgow. He would have no difficulty in preaching from a Protestant pulpit. That means that while professing to pin its faith on the Bible as an authoritive, supernatural revelation, the Protestant church is now willing to tolerate in its pulpits and its professorial chairs men who hold the views of the famous Paine. . " (3040-bottom and 3041:2-3.)

4. It is nearly 19 centuries since the New Covenant was sealed with the precious blood of our Mediator, and he left his people and ascended up on high,--going up into the mountain, into the presence of God. (3048-1; written in July,

1902. See comment on page 4, par. 3.)

1. . . . . Dr. Beet, it seems, got to studying the Bible and found in it nothing to support the common supposition that God has so constituted man that he can never cease to be. He has found it to teach, on the contrary, that everlasting life is God's gift thru Christ to our dying race, and that a refusal of that gift would signify death--not life, in torment or otherwise: that "the wages of sin is death;" that "the soul that sinneth it shall die;" that "he that hath the Son hath life, and he that hath not the Son hath not life, but the wrath of God (the curse--the sentence of death) abideth on him."

This was considered a crime by the Methodists leaders and The "Wesleyan Institution Committee" concluded that the foregoing grounds were quite sufficient for dropping Dr. Beet from the college faculty. There is plenty of room for Higher Criticism Infidelity and for anti-Scriptural evolution theories in all such institutions, but no room for the truth--the Bible must not be heard, for it, being the great antagonist of error, would speedily make havoc of the multitudinous errors developed in medieval times and duly labeled "Orthodoxy." . . . . (3048-2, 3 and 3048:2-3.)

2. Zion's Watch Tower cheerfully takes its place amongst the uneducated who refuse to accept the guesses, philosophies and conclusions of "science falsely co called' in contradiction to the testimony of "holy men of old who spoke and wrote as they were moved by the holy Spirit,"--the Bible. . (3050:2-7.)

3. . . . . As soon as this body is all selected, fitted and tested, then the kingdom will be established and the desire of all nations will have come--the long desired peace and prosperity which every experiment of their own will have failed to secure. And doubtless every possible experiment will have been tried and proved futile before that time; the last, that of socialism, ending in anarchy. (3053:2-1, last of par. Comment: We see this today--nothing that man devises will work out!)

4. A Lonely Voice of Protest Against Evolution and Higher Criticism Heresies: The Chicago Record Herald recently devoted a column article to a farewell sermon of Rev. W. T. Euster at Wheadon M. E. Church, Evanston, Ind., exposing the religious teaching of professors at "Garrett Biblical Institute" in that city. Following are some extracts:

"The saddest thing is the number of bright young men and women whose faith is utterly wrecked here each year. Many of these young men say they never would have taken any interest in destructive criticism of the Bible had it not been forced upon them by those who are employed to teach the doctrines of the church.

"It is sad indeed, when young men come to the place where they feel that modern infidel professors know more about the Old Testament than did Jesus Christ! I have not been able to find one theological student here that would contradict this.

"I am not a pessimist. I believe God will bring order out of this confusion, and that many of these preachers who go out of here Unitarian and infidel will be honest enough to step out of the Methodist pulpits unless they can get back the faith and loyalty to the church which has educated them." (3026:2-bottom.)

5. If we turn our eyes to the pattern, we see in our Lord Jesus one who was deeply moved at the sight of human degradation, moral and physical. So must it be with all his followers. We must be in sympathy with every impulse of the world which is toward righteousness and reformation of character and life; we must rejoice at every movement that is made in this direction; and our sympathies should go out toward all who are laboring for the common uplifting as well as for all the oppressed everywhere. And so we

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trust they do. We sympathize with the temperance work and would not have one abandon the ranks of its laborers, except to engage in the higher work of this harvest time, to which the elect, consecrated sons of God are now specially called. And we say, God bless every truly philanthropic heart and hand that is trying to rescue the unfortunate victims of strong drink! We would have all such go on until the Master, noting their zeal, where it springs from love to him, shall say, "It is enough; come up higher"--to the higher work, the harvesting or gathering together of his elect from the four winds.--Matt. 24:31. (3067-6.)

Dearly beloved of the consecrated household, let us not forget to keep in touch with the groaning creation; to sympathize with its sorrows and its woes; to realize its deep degradation and misery; to remember its frailities, its awful burden of hereditary taints and consequent weaknesses; its present environments of ignorance and superstition; and its long established error of public sentiment; remembering that we too are still in the sinful flesh, and that the motions of sin are still often painfully manifest in us, in some directions, at least, if not in many. And as the cries of the groaning creation come up into the ears of the Lord of hosts. (Jas. 5:4) with strong and pathetic pleading to his loving heart, so let them come into our ears and gain our sympathies, and quicken our zeal to cooperate with our Heavenly Father's plan for the establishment of his kingdom of righteousness and peace. (3067:2-9.) (Comment: The whole article entitled TOUCHED WITH THE FEELING OF OUR INFIRMITIES, shows the tender and righteous heart of the Pastor and why the Kingdom of relief for mankind appealed to him so much.)

1. Those who investigate the matter will find no room, we believe, to doubt our statement that the fallen spirits are at the bottom of all the religious delusions of the world,--their ability to deceive and mislead being correspondingly less in proportion as the gospel of Christ has shined into a heart or a community or a nation. (3068-4.)

2. A weary, groaning creation awaits our ministry of power; and in the proportion that we partake of the loving, pitiful spirit of our Master will we be able to appreciate such a privilege. If we are cold and selfish and untouched with the feeling of earth's infirmities; if the woes of our fellow-men awaken in us no feelings of sympathy and of desire to help, we can have no appreciation of the prize of our high calling. But if, on the contrary, we love our fellow-men as God and Christ loved them; if we pity their weakness and remember the hereditary cause, we will lay not all their sins and shortcomings to their personal charge. We will be anxious to clear their minds from the mists of ignorance and superstition and the bias of prejudices; and to help them to more rational modes of thot and action, and to better ideas of life and its relationships and responsibilities. We will seek to gather out of their pathway all the stumbling stones whereby so many are now precipitated into a course of vice; and to cast up a highway of holiness upon which no lion of intemperance or other evil thing may be found. We will be ready to declare to them all the everlasting gospel of salvation, and to open their deaf ears to hear and their blind eyes to see the salvation of God. If such are our sympathies toward the world of sinners which God so loved, then we are able to appreciate to some extent the privileges of our high calling, when, as joint-heirs with Christ in His kingdom and power, we shall be able to put into actual execution all our benevolent desires for the uplifting and healing of our sin-sick world. (3069:2-3.)

Any who have ever experiended the joy of converting even one sinner from the error of his ways, or of establishing the feet of one of Christ's little ones, may have some idea of the joy that will attend the ministry of the saints when they are fully endued with divine power for the great work of their Millennial reign; for they will not be hampered as now, but every effort put forth will be a success. (3070-1.)

The privilege of such a blessed work, even aside from the precious thot of association with Christ and of our blessed relationship to the Father is a wonderful inspiration to every benevolent heart which, even now, would fain take upon itself the burdens which it sees oppressing others whom they love and pity. (3070-2.)

If we are filled with the spirit--with the same mind that was in Jesus Christ--we will act from the same motives; it will be our meat and drink to do the Father's will. We will engage in his work because we love to do it, even aside from the inspiring prize at the end of our course. Christ was so full of sympathy with humanity, and so thoroughly of one mind with the Father, that he could not do otherwise than to devote his life to the good of others. Yet in all his labors he strictly observed the divine plan. Tho, like the Father, he loved the whole world, he did not ge beyond Israel to bless the Gentiles with his ministry, because the appointed time for that work had not yet come. (3070:2-2.)

2. Our choosing of life and blessing and righteousness and God are not merely the choice of a moment; the daily trials and testings of life prove whom we love and whom we serve. Let us examine our hearts and our daily course, of life, and note for what we are spending life's energies, what fills our affections, what "satisfies our longings as nothing else could do." To the extent that we find the Lord the center of our lives, our hopes, our aims, and his will the ruling law in every affair of life, in that same proportion we find joy and peace and blessing and growth spiritually...(3072:2-3.)

3. "There Were Giants in Those Days." The Astounding Blasphemy of a Modern Pirate. Under these two sub-headings is discussed the claim of President Baer of the Reading Railroad. His claim was that God had ordained business men to control the bounties of nature. The Pastor makes comment; also the New York Times and the New York American and Journal. This is very interesting to read. Only the Kingdom can straighten out the extremes of man. (Page 3073 and 3074.)

4. Is it not remarkable that as nominal Spiritual Israel begins to stumble into unbelief over "the stone of stumbling"--rejecting the ransom-sacrifice of Christ--the Jews, Israel after the flesh, begin to get glimpses of Jesus such as they have never had before? (3081-1.)

4. A Minister Encourages His Flock. Rev. Dr. Reid, of Watertown, thus explains to his people the present status of the doctrine of hell, and meantime gives us a suggestion of how impious he considers his congregation of "saints" to really be at heart. He evidently knows "his sheep" to be downright hypocrites. He says, as reported, evidently by himself, in the public press:-- . . . . .

"You are in hell when you cannot look your fellow creature in the face because of the wrong you have done him; in hell when you would like to wring your own neck; in hell when you do not have a word to say for yourself, but are struck dumb by the consciousness of your own meanness and arrogance and baseness. You are in hell when envy, hatred and malice hold carnival in your heart; in hell when you know that you are not telling the whole truth; in hell with all your lies, losses and perversions and distortions of the truth. Perhaps there is a chapter in your lives that you keep closed or sealed because of its iniquity or infamy. Then you are in hell now; in the hell where men skulk and start and fail; in the hell where the limbs tremble and the heart thumps and the flesh creeps and the teeth chatter and the blood runs cold and the hair stands on end, the heart stops and the cold sweat overpours the face." (3081-10, 13.)

5. Startling Statement in New York Pulpit. New York, Sept. 7, 1902.--The Rev. Dr. R. S MacArthur, at the 100th meeting in the Evangel tent today, assailed

(Over)

the doctrine of baptism. He declared that the dropping of water on an infant at birth was heathenism, and that the idea that God would forever condemn an innocent but unbaptized babe makes Him a tyrant. That utterance coming from Dr. MacArthur, had a wonderful effect on his hearers. They rose to their feel and applauded wildly. The scene was striking. (3081:2-last.)

1. "The path of the just is as a shining light." The Pastor relates his struggles with erroneous teachings. (3083-1 to 3.)

2. Praise, prayer and testimony meetings strongly urged by the Pastor. (3090: 2-1 to 3.)

3. An illustration of a misguided conscience: As an illustration of a misguided conscience and its baneful effect in social affairs we mention the case of an editor's wife. She at one time took pleasure in assisting him in his work. By and by a deluded and misguided conscience told her that God wished her to be editor in chief and publish what she pleased. When the editor demurred that he dare not abandon his stewardship, the deluded conscience told its owner that she should no longer cooperate, but more, that she should break her marriage covenant in deserting her husband and home, and that she should say all manner of evil against him, falsely, until such time as he would yield to her the liberties of the journal--which her conscience told her was God's will. (3098:2-5.)

4. Jewish woes in Roumania as reported by the Spectator (London): "They wish to reach America, but the Americans will not receive them unless they can prove that they are not paupers; and as they are 200,000 in number, the collection of the necessary funds is a work of difficulty and time. In Roumania they have absolutely no rights, and live at the mercy of a population which hates them to such a degree that their parliament has declared all Jews to be foreigners, altho they have been resident for centuries. Neither Germany nor Austria will do anything for them, and it seems impossible for Western Europe, which is more tolerant, either to protect them or to find them a new habitat."

5. It is comforting to find some few of God's servants, tho still in "Babylon," keen enough to discern the real situation, and courageous enough to lift up voice and pen in defense of His cause. (3106:2-1. The Pastor had reference to those in Babylon who were opposing Higher Criticism.)

5. We are told that Infidelity has disappeared;--that Renan, Paine and Ingersoll have lost their place and power as opposers of Christianity. The very opposite is true: every college and seminary, secular and theological, has become a hotbed of infidelity, in which the leaders in world-politics, world-business, and world-religion are being taught, under the sanction of the "highest authorities," the very disbelief in the Bible which Infidelity has all along urged. The places of Renan, Paine and Ingersoll are more than filled by classical, scientific and theological doctors;--blind leaders of the blind. (3106:2-3.)

6. The fundamental teachings of Christ and his apostles (true Christianity) are (1) The fall of man into sin and under its penalty--death. (Rom. 5:12, 17-19; 1 Cor. 15:22; 2 Cor. 5:14; Rom. 6:23). (2) The ransom of the race from condemnation by virtue of the sacrifice of Christ "finished" at Calvary. (1 Tim. 2:5, 6; Rom. 5:18; John 19:30) (3) The salvation, or recovery of the race, or so many of the same as will acceot the grace of God in Christ when brought to a knowledge of the same, by a judgment-trial and restitution, called resurrection. (Acts 3:19, 23; John 5:28, 29) (4) The previous and preparatory trial, testing, judgment of an "elect" class whose resurrection to "glory, honor and immortality" will be instantaneous at the second advent

of the Redeemer for the establishment of the kingdom of heaven in the earth. Rom. 2:7; 8:17, 28, 29; 2 Tim. 2:11, 12; 1 Pet. 4:12, 13; 1 Cor. 15:51, 52; 1 Thess. 4:15-17.

Upon these scriptural premises the entire fabric of Christianity was built, and in proportion as any one of them is either denied or omitted "the faith once delivered to the saints" is lost, and the door is opened to false beliefs, and ultimately to utter unbelief;--cutting the cables by which the anchor of faith serves securely to hold us to heavenly hopes. The cutting of these faith-cables means the temporary, if not the eternal loss of vital union with our Lord the Life-giver. The growing popular evolution theory is diametrically opposed to all these fundamentals of Christianity, and that is warning enough to the wise, but no others. (3106, last and 3107-first.)

1. Austria's Troubles. It is stated that the Austrian Government has grave reason to fear an agrarian rising in Galicia, where in the last rising nearly 2,000 landlords were murdered. The landlords of Galica are Poles, and, being doubtless pressed by the low prices, are reducing wages already too low for even tolerable existence. The peasantry, who are Ruthenians, and have a traditional quarrel of race with the gentry, are therefore rioting in all directions; and there is a demand from the nobles that the province shall be placed in a state of siege. . . (3107:2-3.)

2. Mr. Batten says: "As every one knows, a double standard of morality prevails, and men have one kind of right for their personal and family lives, and a different kind of right for their political and commercial lives. All such things as sentiment, conscience and love are ruled out of politics, and we are told that the Decalogue and the Sermon on the Mount have nothing to do with a political campaign....The chancellor of the German empire has lately declared; 'I can not conduct foreign policy from the point of pure moral philosophy. It is not ours to ask what is right and what is wrong. The politician is no judge of morals; he has solely to maintain the interests and rights of his country.' Another man, not himself a practical politician, but a political philosopher, Professor Willoughby, declares: 'It is, in fact, quite superfluous to show in this age that from their own interent nature divine and moral sanctions can have no application to political matters.' So long as such sentiments prevail in high places, it is not surprising that they should appear in low places. And so long as such sentiments prevail, whether in high places or in low, that long the church of Jesus Christ will have a most fiery and relentless mission." (3112-6.) (Comment: Is it any wonder that the Kingdom cannot be brought into control except by the rule of the "iron rod?") (The Pastor's comments in second column.)

3. Sees Inductrial War Just Ahead. Dr. E. G. Hirsch sees in the struggle between the rich and powerful of America and the dependent classes the same conditions that existed in France just prior to the French Revolution. (3113-2nd column.)

4. Wherever the story of God's redeeming love has gone, even tho confused by various falsities, it has carried more of less of blessing with it;--even to neglectful hearers and not doers of the Word, it has brought blessing; and still more blessing to others who hear partly and obey partly; but its greatest blessing has been to the little flock, the royal priesthood who, entering into the spirit of the divine arrangement, have realized themselves justified thru faith in the precious blood, and in harmony with the invitation of the Lord have gone forward, presenting themselves living sacrifices that they might have fellowship with Christ in the sufferings of this present time, and also, by and by, in the kingdom glories that shall follow. It is this class chiefly that is now rejoicing in a still fuller opening up of the divine Word so long beclouded by the falsities coming down from the dark ages;

(Over)

it is this class that is chiefly now rejoicing in the discernment of the lengths, breadths and heights and depths of the divine love and of the divine plan which has purchased the whole world and will eventually recover from present degradation all who under the favorable conditions of the Millennial kingdom will develop the character which God demands of all who shall have eternal life--a love of righteousness and hatred of iniquity. (3115:2-5.)

1. Millionaires Rule the Country. Rev. Hillis, successor to Henry Ward Beecher, now sees some of the things pointed out in the Watch Tower for the past 23 years. The public press reports the following from his discourse of Oct. 19th:-- "Just now our country is entering upon a crisis that is to strain its institutions to the last point before breaking. . .

"Wealth, riches, the love of gold and power, control our statesmen now. . . . . These men, whose millions have enabled them to form the trusts, control our Congress and used this legislative body to pull their chestnuts out of the fire." (3119-6 to 9. Comment: the same thing is going on today.)

2. Social Unrest in Russia. "The struggle between the Russian agriculturists and the bureaucracy still continues. The members of the Zemstvos or local Councils ask for greater liberty of speech, and sometimes when this is refused resign in a body. . . " (3119:2-4.)

3. . . . Our Lord, thru his Word, forewarns us to expect that neither Satan nor the systems of men organized under his supervision, or more or less controlled by him, will yield peaceably to the new rule; but must be overthrown by Christ after a violent struggle;--during which Satan will be forced to appear "as an angel of light" in order to perpetuate the delusions wherewith he has so long deceived the whole world--putting light for darkness, and darkness for light.--Compare Rev. 20:3; 16:13, 14; 13:16; 1 Tim. 4:1; 2 Thess. 2:9-12. (3119- last par.)

4. . . . These, the saints taught of God, should clearly see that now is not the time for restitution, but still the time for sacrificing; . . (3120-4.)

Viewed thus, all of these doers of "many wonderful works in Christ's name"(Matt. 7:22) lack the proper credentials in that they do not have the truth which they surely would have if they were in the Lord's favor and confidence. Worse than this, the vast majority of them are Chritless--deniers of the ransom, its necessity and its results--as well as blind to the light of present truth. . . (3120:2-2. Also see par. 5 and 6.)

5. We are always glad of your letters; many a time their kind, encouraging words have come like a cup of cold water in a dry and thirsty land. Some, indeed, are filled with acrimony and would cause us pain and discouragement did not the Lord's grace and truth sustain us and show us that Satan and ignorance are the real assailants and that the vail of ignorance and power of Satan will soon be cast aside and trampled upon.--Rom. 16:20. (3121-2.)

6. Socialism should not be confounded with Communism or Anarchism; nevertheless, we believe it will surely eventuate in anarchy. Capital--private ownership --will not consent to Socialism on a broad basis and the conflict resulting will be what neither party premeditates or desires. There are really very few people sufficiently unbalanced in heart and mind to approve anarchy. (3126-3.)

7. . . . Especially do the leading ones, the preachers and elders and Sunday School superintendents, feel that they must oppose the truth; that they must not admit that there are in the Word of God "things new and old--meat in due season for the household of faith." Their objections are often inspired by jealousy or envy, as they note that the message of grace appeals to the hearts of some of the very best of their number, and some of the very best outside

their number--of the world. (3130:2-2.)

1. It need not surprise us to have, at no distant day, charges of anarchy, etc., made against those who today are proclaiming present truth, the harvest message, the establishment of the kingdom, etc. It might be claimed agsinst us that we are not sufficiently in accord with Caesar's government, the kingdoms of this world; that we do not manifest sufficient interest in the elections, nor in the militia, etc.; and that our teaching that the lord is about to establish his kingdom, and that it will be set up at the expense of present institutions, which will fall in a time of trouble and anarchy, implies sympathy with anarchy. . . .

   In view of the Lord's teachings regarding this subject, and of how the wisest presentation of it may be ultimately misconstrued, it behooves everyone who would serve the truth faithfully to be as careful as possible not to be misunderstood;--to let it be clearly understood that we neither participate in nor advocate anarchy of any kind; but, on the contrary, are standing for righteousness and the highest of all laws, the divine law; and that we believe that the poorest of laws are better than none, and that the anarchy that will inevitable come upon the world, according to divine predictions, will be a great curse, a great disadvantage in many respects; and that the only reason why we are able to look upon it with any degree of complacency is because of the assurances given us in the Lord's Word that it will be speedily followed by the kingdom of God's dear Son;--in power and authority, to fully control all the turbulent elements. (3131:2-1, 2.)

2. "There Were Giants in Those Days." "Who is J. Pierpont Morgan? He is not only the world's king of finance today, but the greatest financier in all history. He has a voice in the control of properties capitalized at six Billion (+) dollars--more wealth than was ever before in the hands of one man. . . .

   "As the head of the world-wide trensportation trust, with 16 steamship lines and 44 railroad systems, with 300 of the largest steamships and thirty thousand passenger and freight trains, the two branches representing a land mileage of 108,500 and a sea tonnage of 12,000,000, he is the grand stage-driver and ferry-man of the world." (3135:2-5 to 8. Written Jan. 15, 1903.)

3. OUR EARNEST DESIRE. All who love the Lord, love all who are sincerely his brethren--"begotten again" (John 1:13). And all who love the brethren have a burning desire to do them good--to assist them into the light and joy and peace of present truth. Our readers very generally agree that the MILLENNIAL DAWN is the best of all helps, and next to it ZION"S WATCH TOWER. We use tracts, etc., merely with those whose desire for truth is doubtful--to stimulate an appetite for more, and that we may learn who they are. . (3104-4.)

4. We learn with regret that our reports of the progress of Socialism at home and abroad have been misunderstood by some to signify expectation that Socialism may be the Lord's way of bringing in the blessings of the Millennial kingdom. Our position seems difficult for some to understand. We believe that many of the ideals of Socialism are good;--more than this, that many of those ideals will be realized in the kingdom as they are now realized in heaven. But, we dispute the ability of Socialists to put those ideals into effect and make them continuously operative.

   Why so? Because of sin;--because selfishness, the reverse of love, is born with all men;--and because nothing but a thorough conversion (such as few experience) and subsequent instruction in the school of Christ (such as few now enjoy) could possibly so correct the natural heart as to make love--the golden rule--its law. (3141-1 and 2 and on to 5th paragraph.)

5. Conditions in Germany. ". . . All parties, in fact, are becoming revolutionary."--London Spectator. (3141-6, 7.)

(Over)

1. About Our Prosperity. Some interesting comments by the Pastor, dated Feb. 1, 1903. His reasoning and dates suggested. (3141:2=1 to 5.)

2. Catholicism in the Philippine Islands. Recent reports indicate that the movement among the Filipinos to throw off the yoke of the Roman Catholic church is progressing rapidly. . .

   The people there have seized many of the church buildings, claiming (we think properly) that they were built with their and their fathers' money and labor and belong properly to them; and they are holding these by armed force and using them for worship according to their lights. Both parties--the people and the friars--are appealing to the American Governor Taft to decide for them. Neither party seems able to understand how church and state are distincly separate with us. The Governor advises both parties that he can and will do no deciding of the question--that the courts of justice must settle the dispute. Bloodshed is feared. (3141:2-5, 6.)

3. Statesmen's Views of Zionism: Lord Salisbury: "Zionism is destined to succeed in spite of the opposition it encounters. The Jews are capable of establishimg a model government at Palestine, and raising the commerce of Asia Minor to an unprecedented height. If but forty per cent of the Jews were converted to the project, it would become an assured reality. There is no reason why the Sultan should object to the establishment of an autonomous Jewish government within his dominions. There is enough energy and perseverence in the race that has resisted oppression for 2,500 years to accomplish the purposes pursued by Zionism."

   Ex-Premier Bourgeois: "The Jewish nation is too individual, too dissilar, to other nations, to lose itself in assimilation. Zionism is essentially war upon Antisemitism--a phenomenon even more injurious to the dominant nations than to the Jews themselves, for it has a demoralizing effect, fostering hatred and checking the growth of the liberal spirit. The Jews are now reasserting themselves as a new-born nation and vigorously proclaiming their status as one. We may expect much from them, as they possess much intellectual power, Zionism is to be hailed as the solvent of Antisemitism, which will lose its raison d'ete with the unification and rehabilitation of the scattered and oppressed race." (3142:2-1, 2.)

4. THE TRUE FOLD NOT A PEN. This is a very interesting article and the first paragraph reads as follows: Many of the Lord's sheep are penned in behind various creeds of men and thus hindered from obtaining the food and exercising the liberty which Christ, the great Shepherd of the sheep, intended they should have. It is contrary to the will of the great Chief Shepherd that his sheep should be separated from each other by pens, and hindered from the proper liberties of the fold. There is one general enclosure behind which all the true sheep of this age and flock will be found; and to it the Lord informs us there is but the one door--himself. (3142.)

5. How many believers there are today who, like these described, are members of "the household of faith," but not members of the "body of Christ"--who have gone so far as a baptism of repentance and reformation, and faith in the Redeemer, but who have not been instructed respecting the great privileges which belong to this dispensation--that we may become "heirs of God and joint-heirs with Jesus Christ our Lord, if so be that we suffer with him, that we may be also glorified together!" Wherever we go, let us each seek by the grace of God to explain the way of the Lord more perfectly to these already partially indoctrinated ones. So long as there are a plenty of such to labor with, it would be unwise, yea, contrary to our covenant and commission, to specially devote our lives and energies to the world; for altho we are to do good unto all men as we have opportunity, it is to be chiefly to the household of faith. All around us, in the churches of the various denominations,

are, we belive, hundreds, yes, thousands who are in the condition of these mentioned in the lesson, knowing only the baptism of repentance, knowing not the baptism of Christ--the baptism into his death, the baptism of full consecration. Let us be diligent in this highest department of the work of the ministry, feeding, instructing, the Lord's flock. (3152-last par.)

1. A Statesman's View of Europe's Future--M. de Blowitz, deceased: "His opinions about the future of Europe are interesting, because his predictions were so often fulfilled, and his views, therefore, on the subject are worth consideration. As far back as ten years ago de Blowitz held that in the course of a generation Europe would be a congerie of bankrupt states; that all the national debts in Europe would be repudiated, with the exception of Britain's, and that vast social changes, involving bloody wars and reigns of terror, would come to pass in many countries. . .

   "He believed that the twentieth century would be a century of struggle, and that in Germany and Russia especially the development of the industrial idea would lead to the evolution of new surfaces of society, just as the iceberg which has changed its centre of gravity presents a new profile to the spectator. . . . (3162-7 to 11.)

2. The Pastor was deeply impressed with an article on Christian Soldiership as reported in a secular journal--the Atlanta Constitution. The subject is so well stated it is worth the time to study the article carefully. (3162-starts in 2nd column. The last paragraph is a Manna comment.)

3. The Western Recorder tersely expresses the truth, thus:--"When a man starts on the line of evolution and higher criticism he gives up more and more, and he has no logical stopping-place till he has given up everything. The frantic efforts of those who start on this line to hold to 'what is vital' while giving up more and more, are pitiful. Their claiming that 'after all we have this or that much left' is simply whistling to keep their courage up. They surrendered everything, and have left themselves at the mercy of the enemy. As George Adam Smith says, it is left only for the critics to fix the indemnity, and to take all they want, and everybody ought to have learned that they want everything. With them 'progress' means to deny more and more. And their work will not be done as long as any belief is left." (3163:2-1.)

4. The Groaning Creation. The greatest affliction of the world is discontent: the great prosperity of the few causes the masses to "fret," and the more so as knowledge increases. Individually and nationally the world is restless. Yet statesmen especially are fearful of war--fearful, too, that despite their desire to avoid it something may enkindle the blaze which may involve all Europe. . . (3169-4, 4. Written March 15, 1903.)

5. Dr. David F. Bradley, president of Iowa College, Grinnell, Iowa paints a rosy picture of the advancement of Christianity over the world. The Pastor comments as follows: How blinding must be the education and title of a doctor of divinity;--"deceiving and being deceived." Others of far less opportunity can see clearly, that love of money, selfishness and discontent are developing true religious instincts in all classes, and in all quarters. Others can see that, while benevolences are increasing and "a form of godliness" is maintained, vital piety, sanctity, consecration to God's will, as well as faith in the inspiration of the Scriptures, are waning rapidly in every direction. (3169 column 2 and on to next page.)

6. Gen. Chaffee Startles Methodist Social Union. New York, March 20, 1903.--Maj. Gen. Chaffee told the members of the Methodist Social union tonight that he never met an intelligent Chinese who expressed any desire to embrace the Christian religion--Pittsburg Gazette.

General Chaffee has been in China for a considerable time, and is widely recognized as a moderate man, whose general sympathies are with the Christian religion; hence, his opinion is weighty. It attests the wisdom of God in passing by the Chinese and sending the Gospel to the European barbarians 18 centuries ago. Evidently there will not be many representatives from China in the "elect church," "the bride, the Lamb's wife."

Thank God for the good hopes inspired by the great oath-bound promise made to Abraham, of which we, the church, are heirs (Gal. 3:29)--that all the families of the earth shall yet be blessed with a knowledge of the Lord and with an opportunity for applying that knowledge, so as to return to God's favor and life everlasting. (3178:2-6 to 8.)

1. . . . Intelligent ministers are today preaching in all denominations what they do not believe, standing for creeds and theories which misrepresent their true sentiments. They are acting dishonestly; they are searing their own consciences; they are putting themselves into a condition where they cannot make progress into the light of the truth; for surely God does not want dishonest people in his elect church. Surely, unless they become honest, they will have their portion with the hypocrites, for the hypocrites are the dishonest. "Let us walk honestly," appeals to every true child of God. (3181-3)

2. The Hidden Mystery. There is a secret connected with this subject which the Apostle repeatedly calls the "Mystery" of God (Rom. 16:25, 26; Eph. 3:9; 5: ew; Col. 1:26; Rev. 10:7). This mystery, as he explains, relates to the Gospel church and its head and Lord is not intended to be understood by the world or by the nominal Christian nor by even the true Christian who is not in a proper attitude of heart and fully consecrated to the Lord. (3192:2-1.)

3. .....This implies that when this great Messiah, head and body, changed and glorified, no longer in the flesh; but in the spirit, no longer of human nature, but of divine nature shall be complete,--then shall come the time in which all the gracious promises of ancient times shall have fulfillment,--"times of restitution." Then Israel's blindness shall be turned away, and the blindness of the Gentiles also; for is it not written that "all the blind eyes shall see out of obscurity" and "all the deaf ears be unstopped," and that Satan, the god of this world shall be bound, and deceive the nations no more? . . . (3193-1.)

4. .....And be it noted now, that those Christians who hold this hope of the second coming even tho bound with various false doctrines, receive a blessing from it that is not fully counteracted by the false traditions of men which they have wrongly associated with it. Indeed, this must be true in respect to every feature of divine truth;--every item of it has its power as a sanctifying medium, as explained in our dear Redeemer's prayer--"Sanctify them thru thy truth, thy Word is Truth." Whoever has even one item of truth to nine items of error, has to the extent of that one item, a sanctifying power, whoever has five parts of truth and five parts of error has a considerable measure of sanctifying power; and whoever, by the grace of God, can get rid of all the error, will have the tenfold power of the truth working in him to will and to do God's good pleasure--sanctifying him. (3193-4.)

5. .....We believe that on the whole a general modification of the views of Christendom is in progress, and that the tendency is in two directions--the majority toward infidelity, higher criticism, etc., and animosity toward the truth; and a minority toward a proper appreciation of the Word of God and its teachings. . . .

.....We find that there are today quite a number of thinking people who rarely go to church, sometimes for one reason and sometimes for another. Amongst these are some of the most conscientious, God-fearing and well-dis-

posed, who should be amenable to the influences of present truth. We have found it so. (3196-1, 2.)

1. .....I was not so vain as to accept these love-tokens as personal tributes; but received them, on the contrary, as expressions of devotion to the Lord and appreciation of his truth, with which in his providence I had become associated as a servant;--a minister of the Lord, a minister of his Word, a minister of his people. . . . (3198-7.)

2. .....They were seemingly sincere Christians, however, and we may reasonably hope that some of them may yet be blessed by the Lord thru these or other instrumentalities;--that they may be enabled to "comprehend with all saints the lengths and breadths and heights and depths of the love of God which passeth all knowledge."--Eph. 3:18. (3206:2-2.)

3. .....We note incidentally that we are living in a day of many gospels--the gospel of socialism, the gospel of health by proper living, the gospel of faith cures, mind cures, hypnotic cures, etc.; the gospel of various sciences; the gospel of the power of the will, etc., etc. . . (3209:2-1.)

4. We live in a time when the Bible is more generally in the hands of the people than ever before, but in a time when its inspiration is more generally doubted than it has been for centuries. Only a short time ago the opponents of the Bible, Paine, Voltaire, Ingersoll, et al., were called infidels; but today its opponents and traducers are found in the majority of the pupils of Christendom, and in the Professors' chairs of nearly all its colleges and seminaries. This recent view holds the Bible to be worthy of reverence because of its age, but not as a revelation from God; it places the Bible alongside of Shakespeare, and draws comparisons in favor of the latter; it attempts to question not only the inspiration of the book, but even its relaibility as history. . . (3210-5.)

5. The best proofs respecting the inspiration of the Scriptures are to be found on the inside (of the Bible)--in the Divine Plan of the Ages which it records with such grand harmony. . . . To those who see the divine plan which the book (Bible) contains, these arguments of the higher critics respecting the authorship of the parts are of little weight; for it matters not to us who wrote the books, so long as we see they contain the elements of a divine plan so stupendously grand that we are confident no human mind conceived it or could have depicted it. (3210:2-1.)

6. Our return journey was by the same splendid steamer in which we went away, --the "New York." The Lord furnished an opportunity for the distribution of tracts, and also for a Sunday afternoon service (in the second cabin)--as a result of which we hope for the garnering of at least two grains of "wheat." On board was a polite minister of the Episcopal church, but conversation revealed the fact that, like the one we met when outward bound, he is not a Christian--not a believer in the fall and, consequently, not a believer in the redemption from the "curse," or condemnation, of the fall--not a believer in the atonement. The evidences multiply that the falling mentioned by the prophet is well advanced: "A thousand shall fall at thy side." Evidently the leaders of Christian sentiment and ceremony have already fallen from the faith. (3214-8.)

7. .....Already the noise and tumult, which shall thus eventuate in world-wide anarchy, are distinctly heard in every nation; for the day of the Lord has indeed begun, and the heat of human passion is growing more and more intense daily, and the great time of trouble is very near. (3215:2-4.)

(Over)

1. Who Are Our Brethren? Answer.--All who profess love to the Lord Jesus Christ and have faith in him as their Savior--even tho their knowledge of his redemptive work be but limited and vague--and whose general conduct is noted as indicating their desire to walk after the spirit and not after the flesh, should be considered and treated as brethren. But when we use the word "brother" we are to remember that amongst believers there are two classes of brethren: (1) Those who have merely pledged themselves to the Lord for a reformation of life, and who are to some extent trusting in the Savior; and (2) those who have gone on and who have consecrated their lives even unto death, and have been begotten as new creatures by the holy spirit. These are brethren of a different order; the first were typified in the Levites, the last in the priests. Both are our brethren, and both should be treated courteously, kindly, helpfully; but it would be impossible to fellowship the first class in the same manner or degree that we would fellowship the second class. In considering the church, only the latter should be counted, because the church is the body of Christ, the Royal Priesthood. Only the latter, therefore, should be expected to participate in the Memorials of the Lord's death, and the pledge of consecration to be dead with him. It is the first of these classes of brethren (typified by the Levites) that the Apostle addressed the exhortation, "I beseech you, brethren, by the mercies of God, that ye present your bodies living sacrifices," etc. (Rom. 12:1) Those who follow this exhortation and make the sacrificial consecration, thereby become brethren on the highest plane of the spirit, and thus become members of the higherst degree of fellowship as members of the body of the anointed one. (3219-bottom question.)

2. " .....It expects and has a right to demand of the church the very highest ideals in matters pertaining to things holy and religious. Let us have done with sensationalism in the pulpit, with sacrilege in our songs, with undue familiarity in our testimony and conversation, and with irregularities in our worship."--From a letter in the Nashville Christian Advocate. (3229:2-top.)

3. "It will be remembered that the salient feature of the parliamentary elections which were held in Germany a few weeks ago was the enormous success of the Socialists. . . .

"Naturally, the situation thus presented is regarded with alarm by those who, either thru their ownership of property or their official position, make up the ruling classes, and there is much discussion as to what shall be done to stay the rising Socialistic flood.

"If the ruling classes have good sense, if they are acquainted with the teachings of history and are sufficiently intelligent to apply the experience of others to themselves, they will perceive the wisdom of meeting the Socialists at least half way and of placating them with some timely tho moderate concessions."--The North American. (3229:2-5 to 7.)

4. .....Small minds are apt to make the mistake of supposing that the crushing down of others is essential to their own honor and exaltation; but it was because Jonathan was not thus small-minded, but noble-hearted, that his character has been beloved by all who have known it from that time until now. (3232-5.)

5. Some one has said that those who would be the best friends need a third object in which both are interested, and that then, like the radii of a circle, the nearer they come to this center the nearer they approach to one another. So with these men: their loyalty to God and to the principles of truth and righteousness exemplified in God, was the strong bond of their friendship which hindered the diversity of their earthly interests from alienating their affections. (Said of David and Jonathan.) (3232:2-5.)

A true friend is one soul in two bodies.--Aristotle.

HISTORY OF HARVEST MESSAGE

19th Installment

1. (We strongly urge a rereading of the first two pages of Installment One, dated July 1, 1977, Item #421. We want this to be a profitable study.)

2. It is because, under the Lord's providences, the mists of the dark ages are scattering and the light of the Millennial morning creeping in, that we are privileged to see the inconsistencies and falsities of the traditions of men which have beclouded the inspired records; and therefore, we are led to inquire for the "old paths" and to listen, not for the confused babel of error, but for the clear words of the great Shepherd of the flock and his inspired representatives, the apostles. Listening to these--listening to the voice of God thru these--the inspired plan of God is becoming clear and luminous to us, and its every feature reasonable, harmonious and beautiful." (3236-8.)

3. LYNCHINGS PRECURSORY TO ANARCHY--an interesting paragraph under this subheading. (3241-2.)

4. Lawlessness on the Increase: On this subject the Jewish Exponent says:--"'The earth was filled with violence.' (Gen. 6:11) Are these words less true today than they were in the days of which the Bible speaks? Mob violence, race hatred, the subjugation of weaker nations--these things are accepted almost as matters of course by a large section of humanity. Each outbreak of lawless violence furnishes the fuel to kindle anew the flames of passion and of hatred, until respect for law and authority is derisevely mocked at and whole communities bow in helpless impotence before the cruel, brutal instincts of the unbridled mob." (3241-last par.) (Dated 9/15/'03.)

5. The Apostle foretold that evil men and seducers would wax worse and worse, and that disobedience to parents, headiness, boastfulness, and love of pleasure more than love of God, would mark nominal Christian sentiment in the end of this age. And if so, what wild excesses may we not anticipate from those who have not even "the form of godliness"? The Scriptures clearly indicate that the result will be world-wide anarchy--lawlessness. (3242-3.)

6. Baptists Bound as Truly as Others: We quote from the Texas Baptist-Herald as follows:--"Prof. M'Glothlin of the Louisville Seminary, in an address at Savannah on 'Ecclesiasticism,' spoke these timely words: 'Ecclesiasticism tends constantly to increase the amount of machinery and centralize it in the hands of the clergy. . . . " Instead of recognizing, as we do, that "all ye are brethren," and that all anointed with the holy spirit are anointed to preach,--each to the extent of his talents and opportunities,--Baptists recognized, as additionally necessary, a human ordination. . . . This key in the hands of Baptist ministers has made them the masters and lords of the Baptist church,--much to its injury. . . . Baptist liberty is an empty boast --as meaningless and untrue as that other claim, that the early church sailed under the name Baptist. . . " (3248-3 to 3249-2.)

7. Uneasiness in Germany - The Kaiser has recently proposed an increase in the German army, already considered a heavy burden financially and otherwise. The press declare that there will be danger of a revolution if the matter is urged. German government bonds experienced a sharp decline immediately on the announcement. (3249:2-4 and 5.)

8. Higher Criticism's Wide Influence. A German scholar and editor of a relitious journal says:--"We are at the beginning of a new epoch in the life of the church. The seventy-year war between mythology and theology in the

(Over)

domain of the Old Testament has seemingly ended in a complete defeat of the traditional views. The critical views practically control Protestant thot everywhere and have assumed international proportions. Not one university man in Germany holds to the Mosaic authorship of the Pentateuch, and all make concessions to the newer views. . . . " (3257:2-1 to 3.)

1. Church Union in New Zealand and Canada. A Canadian journal says:--"Signs are not wanting that Christian religions await only the coming of a Morgan to be fused into a gigantic trust, if such an ill-omened word may be used to describe church union. New Zealand Presbyterians have taken the lead by appointing a committee to wait on the Methodists and Congregationalists of that country to consider the merging of all three denominations. Encouraged by this example, the lay conference of the Methodist church at Winnipeg has passed a resolution heartily indorsing the action of the New Zealand workers and instructing a special committee to make inquiries with a view of definite proposals of a similar nature to Canadian Presbyterians and Congregationalists."

2. Rev. Dr. Morgan Says He Is Not an Infidel. ZION'S WATCH TOWER, having circulated the error, takes pleasure in correcting it. It is always difficult to choose words which the worldly cannot miscontstuue, and doubtless this illustration will make Doctor Morgan, and us all, more careful than ever to avoid expressions subject to such distortion. On the other hand we are glad that in this day of "falling away" from the faith there were still numerous religious journals ready to protect against such teaching in pulpits dedicated to God. (3263:2-2.) (Comment: how noble and just was the Pastor!)

3. A Bible League. "A 'Bible League" has been organized in the Methodist Episcopal church, with the avowed purpose of driving out destuctive Higher Criticism. Its president is Bishop Mallalieu, and the promoters hope to establish branches in every Methodist Conference in the country."--Exchange. (The following is the Pastor's comment.) We are glad to see that the situation is being partially realized. It is much more dangerous than many might be willing to believe. No words can more graphically describe the results than the words of Scripture themselves, viz.:"A thousand shall fall at thy side." (Psa. 91:7) A thousand to fall to one who will stand means a great "falling away" from the faith. Our Master's question is pertinent here, "When the Son of Man cometh (at his second advent) shall he find faith on the earth?" . . . . (3263, first sub-heading.)

4. General Unrest Prevails: "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plow shares into swords, and your pruning hooks into spears; let the weak say, I am strong."

The whole world is growing restless--preparing to fulfill the above prophecy, of which we quote only the introduction. The people of Macedonia and Bulgaria are impatient of the Turkish rule, and fomenting rebellion and bringing upon themselves the brutal vengeance of their rulers--the only kind of reprisal and suppression known to the Ottoman.

France is still in a warfare with the secret orders of the Roman Catholic church, in an attempt to free the rising generation from the incubus of superstition, which it realizes has for years been opposing the Republic by misrepresentations of the facts of history. . . .

In England a very similar question is before the public mind. . .

In Austro-Hungary partisanism runs high. . . .

Russia, according to the London Times, is keeping from general publicity her dreadful internal disorders, which may eventually force her into war to offset the restless spirit and give it employment. . . .

Germany is so full of the factional spirit and so verging on to socialism that some are sighing for war to unite and cement them as was the case thirty years ago. . . . (3263-8 to3264-6.) (Comment: with so much unrest in the world, is it any wonder that our Pastor thot 1914 would witness the termination of the old order and the establishment of the Kingdom? But the Pastor was not a small man, but faced facts as they occurred. Even we, of today, have "a feeling" that the crisis is very near, but we have learned to be more cautious, and "in patience possess our souls." As an illustration of the Pastor's expectations, as of October 1, 1903 see 3249:2-2, 3.)

1. A Prominent Man's Views: Hon. Whitelaw Reid, for many years editor of the New York Tribune, speaking to the graduates of Vassar College and their friends, said in part:

"Of specific excesses toward which our Democratic institutions seem to be tending, perhaps we do not need now to speak in any great detail. It may be enough to recognize that the American who colonized the Atlantic Coast and the great Middle West, who framed the Constitution, started the Government, developed the country under it, and fought a gigantic civil war to preserve it, is not the American who leads the popular movements of today. The type is changing; the beliefs are changing, and the aims.

"He is neither Puritan any longer, nor Cavalier. He may outwardly deny the decay of faith, but he inwardly feels it. Nothing is more noticeable at the great centers of population and of national activity, or in any large section of what calls itself, and is often called, our best society, than this disappearance of the old foundation of character and action; this loss of profound, enduring, restful faith in anything. It is a laissezaller age; and age of loosening anchors and drifting with the tide; of taking things as they are, with cordial readiness to take them hereafter as they come; of an easy indifference, whose universal attitude toward each startling departure from old standards is 'What does it matter, anyway?'--an age, in short marked by a refined, 'up-to-date' adaptation of the old Epicurean idea that that there is nothing in this world to do but to eat, drink and make merry, for tomorrow we die.

"The loss of faith brings us by this short cut straight to the loss of purpose in life--of any purpose at least beyond purely material ones. To those who need money, the duty of getting it first, and above anything else, becomes the gospel of life. To those who feel the need of position, whether in society, business or elsewhere, their gospel drives them to all means within the law to obtain that. To those who have both money and position comes the only remaining purpose in life, that of using them for an existence of amusement and enjoyment. Is it too much to say that never before in our history have such aspirations so completely dominated and limited such large classes?" (3264-7 to 3264:2-2.) (Comment: this spirit is evident today even more than ever. With loss of faith and belief in Evolution, man has nothing to strive for as to ideals or hope for something better future.)

2. The public seems to be slowly awakening to the realization that the far-sighted Jesuits have been working their representatives into the Associated Press which supplies general news to many newspapers all over the world. The effect seems to be to give prominence and good tone to things Roman Catholic and to suppress as much as would be wise of contrary news. Young Catholics are trained to this service and quietly and unostentatiously pushed into controlling positions--unsuspecting Protestants often unwittingly assisting in the scheme. (Comment: We can see the tide is gradually turning in the opposite direction, thanks to the blowing of the Jubilee trumpet. 3264:2-5.)

3. The Battle of the Great Day. As illustrating the progress being made toward the condition described in the Bible as that of the immediate future, when "every man's hand shall be against his neighbor" (Zech. 14:13; Ezek. 32:21),

(Over)

we give below without comment copies of two circulars being widely distributed among manufacturers--urging them to organize for mutual protection against the "unreasonable demands" of organized labor. These purport to go forth from the Press of the National Association of Manufacturers.

Here is a quote from one of the Labor circulars: "Resolved, That this twenty-second annual convention of the American Federation of Labor advise the working people to organize their economic and political power to secure for labor the full equivalent of its toil and the OVERTHROW OF THE WAGE SYSTEM, AND THE ESTABLISHMENT OF AN INDUSTRIAL COOPERATIVE DEMOCRACY."

This sentiment from Labor stirred up the manufacturers to resist the demands of Labor and unite for self-protection. (3271-bottom to 3272-6.)

1. Making Hades Too Hot. A passion for accuracy seems to beset a revivalist in Texas. His idea of the best way to get people to heaven is to frighten them about hell, and he gives them exact facts. For instance he tells them that the temperature of hell is four hundred and fifty-three degrees Fahrenheit. On what he bases his calculations we do not know. But this we do know, and we wish to state it for the comfort of his hearers: If they fell into such a heat they would not know whether it was hot or cold, and there would be absolutely no feeling of any kind, but instantaneous annihilation.

It is a comfort to think that today the man who talks about the temperature of hell seems simply a humorous creature and is taken no more seriously than an old nurse with ghost stories. As to the man who tries to preach the hideous theory that in frightful torments of heat human beings are kept alive and constantly tortured by a "Merciful Creator," his statements are now considered blasphemous. No man would dare to make them, save to the most ignorant and degraded audience.--Exchange. (3272:2-1, 2.)

2. Hewbrew, Infidel, Preacher. Felix Adler, rabbi and D. D., has been discoursing on prayer to New Yorkers. He said:

"Prayer also gives vent to that instinct in the human heart to worship God. But here, too, in regard to worship, I cannot sympathize with the kind of worship of which we do so much nowadays--characterized by the posture in praying--by kneeling. When a congregation falls on its knees I recoil. I find it repugnant to my whole nature.

"Prayer is said to have the effect of putting before us a divine model. But the idea of God, when it rises in the mind, fills it with a kind of nebulous light, but doesn' present the clear outlines of a model.

"I think men are really better and abler examples for behavior and serve us better as models than deity--such men, for instance, as Socrates, Brutus, and Lincoln. They furnish definite models, not a vague notion of perfection; they do us good. Let us have model heroes, human exemplars."

Mark how vain Evolutionists speedily become. Pluming themselves on their humility in acknowledging protoplasm, jellyfish and monkeys as their progenitors, they pride themselves on having attai n ed so high a dignity that it causes a shudder to see others bow to him whom they acknowledge as their Creator. . . . (3286-9 to 3286:2-2.)

3. One of the encouraging features of the (Harvest) work is, that the newly interested seem to grasp the Truth quickly, thoroughly, and with a self-consuming zeal which stimulates afresh those who have been longer in the way. As an instance we mention a young woman of less than twenty years, who, during the Eaton-Russell Debates in October, fully consecrated her life to the Lord, set about a systematic study of the Dawn volumes, and so on, resolutely sacrificing the comforts of an elegant home, became a colporteur, and began to carry the water of life to others fainting by the way. She realized herself to be an "eleventh hour" laborer, and besought the Lord for privileges and blessings in the vineyard. The language of her heart was expressed in the words of the hymn: "The hour is come and to do and dare, / To win a heavenly prize." (3287:2-4.)

1. Conventions of the Year. These we have reason to believe were appreciated and profitable. The one da y Conventions are chiefly for the brnefit of those "brethren" yet in Babylon, who are hungering for and seeking present truth; the general Conventions are chiefly for those already fairly established in it. Both are proving so helpful that we consider it the Lord's will that they be continued, as per regular announcements. (3288-7.)

2. The Society's Foreign Missions. "Darkness covers the earth (civilized) and gross darkness the heathen." Our Society is making no effort to reach those in grossest darkness, believing that to be the work designed of the Lord for the Millennium. We have more than enough to do in dispelling the darkness prevalent in Christendom. For these are our labors and prayers, as were those of the Apostles.--Eph. 1:13. (3288-8.)

3. . . . . The Lord will use the truth to gather the "wheat" and permit Satan to sift it clean. Experience seems to teach that the principal crop of ripe "wheat" will be gathered in Great Britain and America, where freedom has more or less prepared the way for the truth amongst all nationalities. We must "harvest" while it is called day and where the wheat principally is. (3288:2-4.)

4. Our continued prayers ascend daily, for all the dear colaborers and for all the Lord's true sheep--known to us as well as unknown. Brethren, pray for us. Under the Lord's providence our position in this "harvest" work specially draws the fire of the great enemy and his blind and misdirected servants. It is a comfort to us to know of your Christian love and prayers in behalf of the editor and his faithful colaborers. And amongst these do not forget the 32 loyal office helpers at Allegheny. (3288:2-8.)

5. From the standpoint of the truth and its prosperity--its victory over error --no year in the past (written 1/1/'04), in our experience, has ever offered so grand a prospect. During the past year the Lord has done great things for his people, whereof we are glad. Viewed from some standpoints it is difficult to image that the coming year could equal the past one, much less excel it. However, as we are larning more of the Lord's ways we are coming to have greater confidence in his almighty power which is able to make all things work out his glorious plans as the due time of each item arrives.

But our hopes have circumstantial foundations supporting our faith. We will mention some of these, that we may hope and rejoice together. (1) The number of the interested is greater than ever before;--the Watch Tower list is nearly 20,000, which represents about 40,000 readers and co-laborers. (2) The consecration of all seems to be deepening. (3) These furnish nearly 1,000 "volunteers," and guarantee a circulation of at least 3 millions of tracts which we may hope will find and enlist other earnest, consecrated heads, hearts and hands. (4) The colporteur brigade is nearly 150 strong, and many of them well tried and experienced soldiers of the cross, whose zeal increases as they realize that "now is our salvation nearer than when we first believed." (Rom. 13:11) . . . (5) The pilgrim service will, we trust, be blest of the Lord to those already fully committed. (6) The Pittsburgh Gazette each week publishes the editor's sermon to from 70 to 85 thousand readers far and near. This should prove a help to some. Many will read in a secular journal what they would refuse to notice elsewhere. (7) The "Good Hopes' prospects are favorable so far, and rncourage us to lay our plans broad and deep for the year beginning. (3295-1, 2.)

5. The Pastor in succeeding paragraphs gives these thots: "While we are busy heralding the truth and endeavoring to show the real meaning of God's Word and its sureness of fulfillment, Satan is no less busy and has powerful influences at work." "For the past twenty years he (Satan) has been carefully

(Over)

sowing and watering the seeds of unbelief--"evolution" and "higher criticism"--in all the colleges and theolotical seminaries of Christendom. As a result the "leaven"--the corruption of faith--abounds in every direction.

"The effect of this growing skepticism, or "falling away" from the faith, is two-fold. To a large class it is infectious: never well established or convinced of the truth of God's revelation, they needed only the word of some one "highly esteemed among men" (Luke 16:15), D. D., to turn them away from the truth to fables. . . .

" . . But the Lord's truly consecrated people will be kept by the power of God thru faith. . . .

"Deliverance will come to them just in time;--just when they have learned to deplore their loss of faith and its connection with the joys of the Lord. . . The Lord will hear their cry for the bread of present truth and will send it to them by the hand of some of his willing servants. . .

(Comment: let us note how keen was the Pastor's understanding of conditions amongst the Lord's people.) "It is, therefore, in the interest of the Lord's true sheep that the evolutionists and higher critics should become more and more bold and aggressive soon. So much the sooner will the Lord's true followers discern that Babylon has been rejected--that instead of the name meaning longer the Gate of God, it now stands for confusion. When once they get their eyes open on this subject they will listen more carefully than ever for the true Shepherd's voice, and seek for the flock he is feeding that they also may feed in pastures green and be refreshed by the still, deep waters of present truth." (3295-3 to 3295:2-6.)

1. Pray For the Reapers in the Harvest. Seeing that the fields of Christendom are thus white for harvesting, that everything is ripe for the gathering of the "wheat" class, what should be our attitude toward the Lord's work? The Lord arranges matters so as to place opportunities for his service within our reach--such opportunities for printing and circulating the truth as never before fell to the lot of the Lord's people. Are we doing all that we can for the Lord's honor, and for the assistance of brethren both in and out of Babylon? Some are doing heroic service and are being blest. It is our duty to stimulate all as best we can to seize and use the opportunities as they are daily passing us. If we fail so to do some in the future might reproach us with not having done all we could to bring them into the place of greatest blessing and security; for it is the zealous that are least likely to be ensnared by the advwrsary--if their zeal be born of love. . . . . .

Pray for the reapers! And ask the Lord to help you more and more as one of them, to gather much fruit . But in all this labor for others let us not forget that our first duty is the cultivation of the graces of the spirit in our own hearts. "He that reapeth receiveth wages, and gathereth fruit unto eternal life." (3296-1 to 3296:2-2.)

2. The World's Outlook. There are strong indications of war between Russia and Japan, and there would be no knowing where the matter would end if once begun. Alliances might involve other nations. We look for a great war in which the whole civilized world will be involved (Joel 3:10), but know not if the time for it is very near. (Comment: the Pastor was on the right track because of his careful study of prophecy--there were two World Wars!) Our confidence is that the Lord is at the helm of national affairs in a special sense now, and that all things permitted will work favorably to the establishment of the kingdom for which we long and pray. (329 6:2-5.) (Comment: It is important to catch this point--"that the Lord is at the helm of national affairs in a SPECIAL SENSE NOW. . . " If we do not grasp this point we are in danger of being confused regarding world affairs.)

3. " . . . Our message, while given out broadcast, must not be expected to attract any except the meek and broken-hearted. True, the light shining in the darkness will reprove the darkness and convince of sin, of righteous-

ness and of coming judgment, or discrimination between the righteous and the unrighteous; but this is an incidental feature. The real mission of the Gospel is to the meek and to the broken-hearted. (3301-3.)

1. Employers of Labor Agitating. These are the Conditions We have been announcing Since 1875, as Evidences that We are in the Great "Day of the Lord" and that its Battle or Struggle is Impending. The Pastor quoted from the daily press showing the strong sentiment of the Employers against the demands of Labor. The Employers were opposed to the eight-hour bill; opposed to the use of Union Labels on their products; opposed to Labor boycotts; opposed to the closed shop; opposed to all Socialistic principles for the benefit of Labor. (3303-1 to 3303:2-2.) (Comment: Capital and Labor are locked in a death struggle that can end in only one way--anarchy. The question is: How long will it take to bring this about?)

2. Cost of Christianizing the World It takes $300,000,000 a year to "keep up the work of Christianizing our own land," says the Central Christian Advocate (Kansas City, Mo.), while "fully $1,000,000" is annually absorbed in the Christianization of the whole world. (3312-1 to 5. The Pastor makes some interesting and pertinent comments.)

3. Science Falsely So Called. Our wise men, anxious to disprove the Bible record of the creation, "prove" much by the stone formations of the earth's crust; and freely talk about millions of years being necessary to produce the stone conditions which are everywhere apparent. Their long argumants and wise conclusions were made to look very silly recently by an accident near East St. Louis. A car of lime and a car of potatoes were submerged together in the river. The slacking lime fired the car and the astonishing result was that every potato was turned to flinty stone in less than twenty-four hours. The Lord's people have no need to feel ashamed of the old book. (3312:2-5.)

4. It is one thing to "bore" our friends and children with our religion, and quite another thing to manifest always such an interest in their spiritual welfare as would draw them to us for assistance when, under divine providences, they might desire to seek the Lord. Our experience teaches that many parents, otherwise loving and careful, neglect this matter, and hold themselves too much aloof from their children, particularly on religious matters. Furthermore, there is a delicacy on this subject with the sincre, lest they should be thot bypocritical, that makes them more diffident than on most other subjects. And many desirous of a word or two of encouragement and sympathy, have approached friends for advice, and have been repulsed by a joke or a worldly spirit. Every member of Christ, every royal priesthood, should remember that his first business in life, aside from his own developmemt, is to help others to the Redeemer. Let us each strive this year, more earnestly than ever, to let our lights shine out, so that those seeking the Lord may be drawn to us as his representatives; and that in coming to us they may not be repulsed by our words or manners, but find us anticipating, sympathetic, helpful. (3315:2-3; Comment: How loving the Pastor was! So well balanced!)

5. Not Many Great, Wise or Self-Righteous. It is noteworthy that quite a good many Watch Tower subscribers are prisoners in penal institutions. These men became culprits under the traditions of men taught by the scribe and Pharisee classes of today, who have since found the Lord precious to their souls, and his truth sanctifying to their heads and hearts. Reports received from the Columbus, Ohio, penitentiary from a Brother who is serving a life sentence there for crimes committed before his eyes were opened to the present truth, tells of the work done in that prison during the past year. Over 150 copies of Vol. I, Dawn (and some of succeeding volumes) have been in

(Over)

circulation in the prison, besides thousands of tracts and sample Watch Towers. We have now 13 regular Watch Tower subscribers in the institution. Four public meetings were held during the year, besides a numerous private conferences on the precious Gospel of God's Dear Son. (3316-1.)

1. Selfishness Rules Both Sides. We hear much about the selfishness and tyranny of capital, and how it at times is unjust, unless restrained by law. We even hear claims made that the laws favor the rich. We could expect nothing else under the present course of this world, under the law of selfishness. . . .

But while longing for the reign of love, let us not look for it in any ther than the one direction (the Kingdom); . . . Some are inclined to look for the reign of equity and love under Socialism. They are sadly deceived. The poor, if they had the power, would be no more equitable than the rich, no more generous, no more loving or gentle. . . . (The following two paragraphs illustrate the point.) (3319-bottom)

2. Ten Thousand in Israel Who Have Not Bowed the Knee to Baal. Quite a furor of excitement has been aroused in Presbyterian circles in Canada by the action of the congregation known as "Cooke's Presbyterian Church." This church, in company with others, has been in the habit of taking up yearly collections to assist in maintaining Knox College, Toronto. At the usual time for voting the money this last year, the pastor called attention to the fact that if the money were donated as usual, it would be in effect the rendering of assistance to the enemies of God's Word. He set forth that the teachings of the college were along the lines of higher criticism, especially arraigning Professor McFayden. He pointed out that higher criticism was really the worst form of infidelity that had yet attacked the Lord's people, and recommended that the donation be not made until the congregation had some assurance from the college authorities that such donations would not hereafter be used against the Word of God, but for the reverent expounding of it.

We are glad to note this evidence that some are still on the side of the Lord and his Word. The majority are rapidly falling away into unbelief, and day by day the cleavage, the separation between these two classes, believers and unbelievers, in all the churches of Christendom is becoming wider and wider. . . .

We wondered to what extent the action of "Cooke's Presbyterian Church" would meet with the approval of other Presbyterians, . . So far as we observe, every one of the 17 ministers either avowed their sympathies with higher criticism, or dodged the question, and thus implied that they were to some extent at least ashamed of the Lord and his Word. . .

How clear are the evidences that the falling away from the faith is upon us, and that, as the prophet foretold, a thousand shall fall to one who stands. . . . (3328-starts with par. 4.)

3. A People's Palace. The New York Tribune says:--"The largest Congregational church of New Jersey has begun the erection of a people's palace, in which there will be rooms for dancing and card games, as well as for church meetings and Sunday school. . . .

. . . Accordingly, beneath the roof of this building there will be bowling alleys, pool and billiard tables, rifle ranges, a theatre, a ballroom, an armory, a gymnasium, together with accommodations for many more amusements, and on the roof there will be a garden for summer recreations. . . . .

(The Pastor comments) Evidently the old idea that a change of heart--a full consecration of the life to the Lord--is a prime necessity for the production of a true Christian, is rapidly giving way to the thot that a Christian is just the same as others, except that he avoids grossness and offensiveness. Morality is now the standard, and not, as previously, faith and

morality. We are in the "harvest" time and both the "tares" and "wheat" are ripening, and daily it becomes easier to distinguish the one from the other. Now is the time to thrust in the sickle of present truth and gather the wheat to fellowship with the present Lord. (3329-1 to 6.)

1. Bibles Printed and Sold But Not Read. Dr. N. M. Butler, president of Columbia University, discussing the subject of Religious Education recently, said, as reported in the New York Journal:--

"One of the most pathetic sights in America is the ordinary Sunday school, taught by untrained persons not properly coordinate; text books the poorest; ideals the most vague; yet to that we are supposed to trust the rising generations for their systematic religious teaching."

"Public opinion in the U. S. is overwhelmingly in favor of secular education," he declared, "for men will agree on the history of everything of the past or the present except religion."

Dr. Butler said that the place for the religious education was in the family and in the church, but that "the trouble with the church is that it preaches too much and does not teach enough." He then spoke of the teaching in the Sunday school, and said that there was next to no religious teaching in the home. He said that every time he had said that, he was told that Bible Societies had sold many more Bibles this year than the year before. "I don't care how many Bibles are sold," said the Doctor; "I want to know what becomes of them. I am pretty sure they are not read."

We fear that Dr. Butler's opinion is too true--that church-going, Sunday-school attencance, Bible-owning, and participation in the exercises of Epworth Leagues, etc., are forms of godliness which to the majority are without the power of the holy Spirit--the power of consecration. (3329-6 and on.)

2. Crime Threatens National Life. In an address on "Suggestions and Crime," delivered before the members of the Patria Club last evening, President Henry Hopkins of Williams College declared that the prevalence of crime in this country was greater at the present time (written April 1, 1904) than ever before, and that the very foundations of the national life are seriously threatened. . . . (3343-1 to 11. What about today?!!!)

3. The Gold in the Vatican. "The gold contained in the medals, vessels, chains and other objects preserved in the Vatican would make more gold money than the whole of the present European circulantion."--Pittsburgh Dispatch.

If ture, is not the Vatican, as well as the demonetizing of silver, responsible for much of the financial stringency? And may not this have an important bearing on the fate in store for Papacy?--Rev. 18:21. (3343:2-1, 2)

4. For Organic Church Union. "Should the Presbyterians, Methodists and Congregationalists of Canada unite to form one church? That was the subject of an informal conference of representative ministers and laymen of those churches held in this city (Toronto, Canada) yesterday. The answer to the question, according to the sentiment and resolution of the conference, was affirmative, and the question of organic union of these three denominations will in consequence be raised in a more formal way and with practical ends in view. . . . . " (3343:2-3 to 12.)

5. Dr. Russell H. Conwel Says Church Is Dying Slowly, But Surely. "In an address which was the feature of the fourth annual meeting of the Baptist Social Union of New York, Rev. Russell Conwel, D. D. pastor of the Baptist Temple of Philadelphia, has declared that modern churches are dying slowly but surely, because of indifference of pastors and congregations. . . . --Exchange. (3351-1 to 3.)

College Education Is Anti-Christian. So writes Doctor J. A. Leavitt, Presi-

(Over)

demt of Ewing College, Illinois. (3357-1 to 3357:2-3.)

1. The Search For God. . . . . "The era in chich we live has often been called an age of religious doubt. Perhaps it could more correctly be described as one of religious hesitation and helplessness. The bewildering changes of recent years have created for us a new world, but we have not discovered a heaven to match it. The old conception of God has become impossible, and we have not found another to take its place. So has come about what a recent writer regards as 'one of the most wonderful phenomena in the history of religion,'--the withdrawal of multitudes of good men from affiliation with the church. They have turned their backs upon Christianity, not at all because they are out of sympathy with the religious impulse, but because they are intellectually unconvinced. They have lost faith in God. . . . . (3357:2-4 to 3358-5.)

2. France Freeing Herself From Romanism. The work of breaking the shackles of priestcraft in France Continues. (Written May 1, 1904.) Priests and nuns are no longer permitted to teach in the public schools: no private schools taught by them or others are licensed where government inspection is not permitted; the court houses are being stripped of crucifixes and other religious emblems; the army and navy are being freed from bondage to Romanism. The new conditions are roundly denounced by Catholics as high-handed, infidel and anti-Christian; but thus has Papacy ever fought Protestantism and liberty until they got free from her power; then she was propitious toward them, and, as in this country, would pose as a leader in the crusade for liberty and truth. (3359-5.)

3. . . . . The kingdom time is very close at hand now--certainly 1800 years and more nearer than it was when our Lord spoke these words--and the evidences of its steady inauguration are multiplying on every hand. (3365:2-top.) (Comment: As we understand the matter, it seems vital to grasp the thot that since our Lord's return, he has been active in his reign to break down the old order, and this is the inauguration stage of the Kingdom, and this takes a great deal of time, as we are learning. The Kingdom "IN THE FULL SENSE" is when Christ and his bride will be together in glory for the blessing of mankind with restitution. As we read in the 1916 Foreword of Volume II: "The Bible chronology herein presented shows that the six great thousand-year Days beginning with Adam are ended, and that the great Seventh Day, the thousand years of Christ's Reign, began in 1873." And as the Pastor states in the 1916 foreword of Volume III: "Messiah's Kingdom has various stages of inauguration. The inauguration process is a part of the reign of Christ, in a LIMITED sense. The "Full Sense" will be when Christ and his bride are in glory dispensing restitution blessings.)

4. The Essential Unity of All Religions. Rev. R. Heber Newton, D. D., of New York City (Episcopalian), in a recent article in The North American Review. proves to his own satisfaction, and doubtless to the satisfaction of many of his readers, that all the religions of the world are really one;--that they differ merely in proportion to their degrees of evolution. This is the view of "higher critics" and evolutionists the world over. It ignores and laughs to scorn the Bible teaching of Adam, Eve and the fall. (Rom. 5:12 and 1:21-28) It has no place for Jesus except as a great teacher like unto Confucius, Moses, Darwin, Spencer, and others. His work as Redeemer --as the sacrifice for man's sins, by which alone reconciliation to God was possible--it entirely discredits, but ignores because a few "good people" still so believe. . . . (3365-7 to 3366:2-3.)

5. The Moderator of the Presbyterian General Assembly is just awakening to the

fact that the higher critics have possession of the so-called religious colleges and seminaries. The gentleman will ere long discover that the "prominent" religious people have almost unanimously forsaken the Bible as an inspired work and now use it merely as a text-book, useful because of its influence with the "common people"--but not inspired. Now is the time for us to find those not yet contaminated and assist them to the truth, which alone will show the Bible to be both inspired and reasonable. (3373-1 to 10.) (Comment: The Pastor was constantly on the alert to get the truth into the hands of those who needed it for their protection.)

1. "Preach the Word" "The true pastor, being a messenger of Jehovah of Hosts, and not a messenger of Byron, Milton or Shakespeare, is bound by the most solemn of all his obligations to preach 'Jesus Christ and Him crucified.' The gospel preacher is a minister of the New Testament, which became of force on the death of the testator, our Lord and Savior Jesus Christ. In this Testament is recorded the following statement of our Savior: 'The words that I speak unto you, they are spirit and they are life.' This cannot be truthfully said of science, or of popular literature, or of the writings of the wisest men not inspired of God. In His command to His disciples to teach all nations, Christ's language is specific: 'Teaching them to observe all things whatsoever I have commanded you.' No mention is made of human doctrines, and no authority given for teaching them. The prophet that hath a dream, let him tell a dream; and he that hath My Word, let him speak my Word faithfully. What is the chaff to the wheat? saith the Lord. Is not My Word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?' The Word of God is 'the sword of the Spirit.' One armed with this sword for destroying evil is required to use it. A sword needs no stronger proof of what it is than the effects of its use. No learned argument is necessary to prove that a hammer is a hammer. Use it, and it proves itself. Fire proves its own character when applied. God's Word is 'like a fire.' It cleanses away evil. 'Preach the Word.' A pastor who substitutes anything else for the faithful preaching of God's Word--and this is all he is authorized by Christ to preach--is trifling with the eternal destinies of men, and bringing guilt upon himself. The writer has in recent months heard much chaff in sermons, and noticed a conspicuous absence of the 'one thing needful.' It is the holy Spirit who commands, 'Preach the Word.'"--The Interior.

   The Pastor comments: "It is not often that such an item as the above can be clipped from the 'Religious Press.' We rejoice to find it and to commend it." (3373:2-7, 8. Comment: The Pastor was not prejudiced.)

2. The Trend of Socialism. "We openly war against God, because he is the greatest evil in the world."--Schall, German Socialist leader.

   "It is our duty as socialists to root out the faith in God with all our might, nor is anyone worthy of the name who does not consecrate himself to the spread of atheism."--Liebknecht, German Socialist leader.

   "We have simply done with God."--Engels, German Socialist leader.

   Bebel, another prominent socialist, perhaps the greatest living authority on the subject, leaves "heaven to the angels and the sparrows." The same authority confessed that "Christianity and socialism stand toward each other as fire and water."

   "Modern socialism is without religion and its tendency is atheistic.' --Henry George.--Houston Chronicle. (3373:2-last paragraphs) (Comment: because of all the above sentiment, my Mother turned away from Socialism and embraced the Truth instead.)

3. The Outcome of the War (between Russia and Japan--June 14, 1904). The Pas-

(Over)

tor's final comment was: "In any event the war means a wakening of the nations--a preparation for the general and awful anarchy which the Scriptures forewarn us will wind up the present Gospel age and be the forerunner of the Millennial age. During the next ten years (written June 15, 1904) many of the great nations will become similarly weakened." (3380-first column.)

1. Rev. Dr. Burt on Romanism. A descriptive view of conditions in Italy as reported in the Geneva Daily Times--Among other things he said: "There are two great classes in Italy--the poor, ignorant people, who are idolatrous and superstitious followers of the Papal Church, and the educated class, who are agnostics and infidels. The young men of Italy, he said, are bitter and intense in their hatred of the Romish system. The popular estimate of the Papal hierachy is that the names of cardinal, bishop, priest, are synonyms for deceit, hypocrisy, lust, avarice and intolerance. The press of Italy deals constantly in charges of corruption and lust against the clergy, such as would be considered too indecent for public utterance in America." (3381-first column.)

2. Want to Clasp Hands. At the closing session of the recent Baltimore (Md.) conference of the Methodist Episcopal Church the following resolutions pertaining to the unification of the Methodist Episcopal and Methodist P rotestant churches of the country were adopted.

"Whereas, Providence evidently plants the union of Methodism, and negotiations are now progressing between the Methodist Protestant and other communions; therefore be it

"Resolved, That the Baltimore annual conference of the Methodist Episcopal Church invite the Maryland annual conference of the Methodist Protestant Church to join with us in requesting their delegations to their respective general conferences to memorialize to appoint commissioners to confer upon the terms of union." (3381-col. 2, lower half.)

3. UNIVERSAL ANARCHY--JUST BEFORE OR AFTER OCTOBER, 1914, A. D. An intensely interesting article showing Brother Russell's reasoning on prophecy. (Starts on page 3389.)

4. The Atonement For Sin. An interesting article showing Sir Oliver Lodge's views as opposed to the Bible teachings. The Pastor comments: "Here we see the wretched effect of false doctrine: we see a noble mind poisoned against the Bible and its grand plan of redemption thru the death of Christ. . . . The spiteful animosity against the Biblical teaching of vicarious atonement by Jesus for the sin of Adam is undoubtedly engendered by the labyrinth of hateful and unscriptural errors which ever since 'the dark ages' has been associated with the doctrine of the vicarious atonement in all the creeds of Christendom." (Article begins on page 3390. The Pastor was very patient and gracious toward those who were blinded by false creeds.)

5. Japan a Christian Nation. The Japanese are such valiant fighters on sea and land that few any longer doubt that they must be "Christians: (?). They are very desirous of ranking with Europeans and Americans, and feel that to the prowess they have shown in war they now merely need to avow themselves a "Christian nation" in order to be all that any "Christian nation" could be expected to be. . . . (3395-5 to 3395:2-5.)

6. "A dispatch from India a few days ago said that the people of India are taking a keen interest in the Russo-Japanese war and that the victories of the Japanese are hailed with delight simply because they are Asiatics and the Russians are Europeans. This suggests the possibility that the day will come when the people of India will try to throw off the British yoke." (3396-9 and 11. Comment: the Pastor surmised correctly.)

1. Without claiming to anticipate any war near at hand, but evidently determined to be better prepared for war should it come than was Russia, Austria has decided that she should devote $75,000,000 to war preparations--chiefly for naval reinforcements. As the Scriptures say, "Let all the men of war draw near. Wake up the mighty men." (Joel 3:9) Anyway, it will increase the demand for labor--skilled and unskilled. (3396:2-6.)

2. A very interesting article by Rev. John Urquhart of Scotland, completely debunking higher criticism. (Article starts on page 3396, bottom.)

3. Mixing Worldliness and Godliness. Dancing and boxing. The Pastor comments: "The whole system--'Christendom'--is full of worldlings: many of them very moral and respectable, but thoroughly unregenerate, unconverted, --ignorant of the principles of Christianity and incluned to regard the few 'saints" as fanatics." (3403-1 to 7.)

4. The Vanishing Sense of Sin. Evolution doctrines and "higher criticism" of the Bible have for years been gradually impressing upon the people that there was no original sin in Eden--no fall from righteousness into the horrible pit and miry clay of sin. . . This seed is bringing forth fruitage throughout Christendom, and especially amongst the more intelligent. . . . Thus does error act and react injuriously, lowering the moral standard, universally and increasingly. Only the truth sanctifies. "Sanctify them thru thy truth," was our Master's prayer. (3403-8 to 3403:2-3.) (Comment: We see the terrible effect of all this today!)

5. We clip the following from the daily press:--"A sharp watch over the tongue is necessary in Germany nowadays, where a careless remark easily brings the speaker under the heavy hand of the law. A workman attending his father's funeral not long ago was overcome with grief as he turned away from the grave and sobbed out: 'Farewell! We shall never meet again!' His words were reported to a magistrate, who summoned the workman for an outrage against public morals by denying the immortality of the soul and sentenced him to fifteen days' imprisonment."

   The above does not surprise us. Indeed it would not surprise us if similar conditions should yet prevail in these United States. The trend is in that direction, and once the federation of churches is more positively effected, much more arbitrary proceedings may be looked for. (3404-2, 3.)

6. Fear Not, O Zion! An interesting, short article pointing out that the timing of anarchy is not tied to the date 1914. (3405-bottom)

7. Disbelief in a Future Life Dangerous. Professor Goldwin Smith notes the fact that the tendency of our times is to destroy faith in a future life, because of the effect of evolution and higher criticism.. The Pastor remarks: "The Professor is an astute thinker and reasoner. He sees the trend of our times; he sees the advancing wave of unbelief which as a flood is even now increasingly sweeping over Christendom." (3410, bottom.)

8. The Antagonism Between Christianity and Socialism. ". . . The spirit of Christianity's method is one of love toward God and man. . . . Not so a modern socialist. Peace may be their ultimate object, but it is a peace which can be attained only be means of war." Literary Digest. (3411:2-1 to 6

8. The Conflict Between Catholicism and Socialism. This explains why the financial groups tend to support the Catholic church. Dictators usually support the Catholic church to resist Socialism effectively. (3411:2-7 & on)

(Over)

1. ". . . But again we remind the reader that the typical character of Elisha is not beyond question, as it is nowhere affirmed in the Scriptures, but merely inferred by us because of his association with Elijah." (3417-2. Comment: This remark by the Pastor is of extreme importance to notice else we will not rightly divide the Pastor's writings. The Pastor never placed his inferences on a level with sound doctrine. The above quote is from the interesting article entitled ELIZAH TAKEN IN A WHIRLWIND, and starts on page 3415 and ends at the bottom of page 3417. We are being tested today as to how carefully we study.)

2. " . . . We have no positive means of knowing who are thus accepted as substitutes (for those who lost their crowns), but we think it reasonable to consider three conditions as indicative of such acceptance. (1) Growth in the fruits of the spirit. (2) Activity in serving the Truth to the extent of talents and opportunities. (3) An ability to grasp prominent features of the Truth with considerable clearness." (3418:2-1, 2.)

3. The sooner the world realizes the truth on this subject the better it will be for all concerned: that fully 99% of the nominal church (preachers included) are merely well-intentioned worldlings, who have never consecrated their wills, never been begotten of the Spirit and have not, therefore, "the mind (spirit) of Christ." (3418:2-3.)

4. "People won't go to church to hear hypotheses. There is more good in a Sunday newspaper than there is in a man who preaches the vagaries of the 'higher criticism from the pulpit.'"--Dr. David J. Burrell.
   True, but not strongly enough stated. The harm done by the "higher critics" exceeds all other sources of harm, including infidel publications and dime novels, because it breaks down all true faith and confidence toward God and sets at nought "the only name given under heaven and amongst men whereby we must be saved." It makes the "blood of the covenant a common thing."--Heb. 10:29. (3419-1 and 2.) (Comment: It must be the Pastor was confronted with a great deal of evolution and higher criticism in 1904 as there were so many comments by him on the subject. See paragraphs under subheading Leaguing Against "Higher Criticism."

5. <u>Politics in Religion</u>--some interesting paragraphs. (3419:2-7 to 11.)

6. <u>Arguing For Denominational Union</u>. The Pastor makes some interest comments on the danger of Denominational Union: "It seems remarkable that some of the most earnest and intelligent Christian people in all denominations are so misled by the present cry of denominational union. The majority seem to be entirely blind to the real issues: they are all carried off their feet mentally with enthusiasm for a united church. (Now notice.) They fail to see that such a union must be disadvangageous along the lines proposed, namely, the ignoring of doctrine, the ignoring of conscience, the ignoring of truth. In the union of Christendom which prevailed for over a thousand years before the Reformation, the basis of union was false doctrine supported by tyranny and force, persecution and fire." (3426-3 and on)

7. <u>Misleading the Young to Hate God</u>. A book for children advertised in Dublin, Ireland, pictures a place in Hell like a room with red-hot ceiling, red-hot floor and red hot-walls. Another picture is a red-hot oven. All this to terrify the young to serve God in fear. (3427:2-7 to 3428:2-1.)

7. The tests of this "harvest" must be like those of the Jewish or typical "harvest." One of them is <u>the cross</u>, another is <u>the presence</u> of Christ, another is <u>humility</u>, another is <u>love</u>. (3437:2-2.)

1. ". . . it required the grace of humility to accept slights and indignities without appearing to notice them. . . ." (3439-1.)

2. " . . . Noble minds are not seeking selfishly to get all they can of this present life and give as little as possible to others. The truly great take pleasure in being just, yea in being generous. We may be sure that a generous heart is appreciated in the Lord's sight as well as in the estimation of truly noble men and women. In proportion as we see this let us each watch his own heart and mind and conduct, that each may thus bring himself nearer and nearer to the noble standard which the Lord and the best of his children approve." (3439:2-2.)

3. Let us, dear friends, see to it, being Israelites indeed, "Heirs according to the promise," and having received of the Lord healing, forgiveness and blessing, that we are full of thankfulness, full of gratitude, and that we spare no pains to express this, and that we do not seek to have it at no cost to ourselves, but rejoice to be able to render unto the Lord a fruit of his blessing and mercy and thank-offering--even as Naaman desired to do on this occasion, returning to Samaria to the Prophet and tendering him the gifts that he brought for the purpose. (3439--last par.)

4. . . . Without any positive Scripture to fix this matter, it is our expectation that the resurrection of the ancient worthies will occur about 1914, or shortly thereafter, while we understand that the great company will not be complete for at least a little while after these--some of them passing thru the great time of trouble, of anarchy, following the end of the Gentile times. (3445:2-2; written Oct. 15, 1904.)

5. Dr. Hall, President of Union Theological Seminary of New York, declared recently: " . . . It is a matter of consternation and deep concern to us that the moral standard of American life is deteriorating. In the hustle and bustle of every-day activity we have astonished the world, but morally, we are rapidly going astern--so rapidly that one is dumfounded at the contrast of a visit to some of the countries of the Old World.

"I am an optomist thru and thru, but I am not a stone-blind optimist. I feel, and I know from observation that religion has little, if any, part in our American civilization today. This is a lamentable state of affairs, and it behooves each and all of us to do all we can to help stem the tide of indifference. Our home life is not what it should be, and it is not to be wondered at when we realize the general apathy of the people as regards their spiritual welfare." (3449-4 to 7. Written Oct. 15, 1904.)

6. "It is a common thing in village and rural districts to find churches where the prayer meeting has not even a name to live. It is just as common to find in towns and cities among the larger churches where the membership goes up into the hundreds to find, comparatively speaking, a handful of people, . . . " (The Pastor comments:) Yes, the prayer-meeting test is a good one. Wherever true Christians find it possible to meet for mid-week communion with the Lord and with each other, they will surely have pleasure in so doing. The Spirit of the Lord will constrain them and his Word will encourage them,--"Where two or three of you are met in my name, there am I in the midst." (3449-8 and on.)

7. CHRISTENDOM'S ANXIOUS SITUATION - a two-page article by Rev. E. F. Burr, D.D. The Pastor apparently thot this article was of great importance to keep us abrest of the times. We quote in part: "We see, in many pleasant respects, just what the Fathers saw. The old Christian flag is still waving; the old Christian creeds still maintain their places; the old Christ-

(Over)

ian sanctuaries are still open every Sabbath; ministers preach and pray in them still; there are still prayer meetings, and sacraments, and Sunday Schools, and Bible Schools, and Salvation Armies, and Northfields, and Bible Leagues, and Christian Endeavorers. It is not a surface Sahara by any means.

"And yet the condition of things among us is very serious--so serious that it would be the height of unwisdom to blink it. Beneath the fair crust of Christian forms and professions boils and tosses an amazing amount of un-Christian and anti-Christian thinking. We do not know exactly how much; but that it is formidably great we do know. Every now and then eruptions occur which startle us as with a blow. Latterly, these outbreaks have come in groups and with almost volcanic violence; and the impact on us has been as when the smith with both hands smites the anvil. We are shocked--shocked at the mass of destructive material belched out from most unexpected quarters; from pulpits noted for orthodoxy; from seminaries supposed to be bound to the old Gospel by more than seven green withes, which not even a Samson could break; from Associations, Presbyteries, Conferences where grey heads listen patiently to attacks on the Bible, which a few years ago would have raised a storm of astonishment and protest.

"Lo, the new departures of a few years ago have expanded into the 'new Christianity' of the higher criticism, the destructive criticism of the Bible. Under the aegis of the Christian name this unwelcome immigrant has come to great estate among us. Its shadow covers and chills great denominations, great presses and great educational institutions. To multitudes the Old Testament is gone and the New Testament is either gone or going. Not a few deny or question fundamental Christian doctrines--the messiahship of Jesus, his miraculous birth and incarnation, his miracles, his atonement, his resurrection and ascension, and even his reliability as a religious teacher. Many whose standing in the ministry is still unchallenged question all these doctrines; and very many more are plainly feeling their way to the same depths at various states of descent. These men, even the most radical of them, are preaching their views without hindrance in our churches and presses. They occupy chairs in our colleges and seminaries. The defection is so great that no ecclesiastical discipline is attempted. Courts, civil and ecclesiastical, have been appealed to in vain to prevent the perversion of trust funds defended by oaths and creeds as strong as human ingenuity could make them. In spite of ironclad creeds and quinquennial oaths rationalism has appropriated many strategic positions in the high places of the field. The leading colleges of New England invite to their chairs and pulpits the most radical Unitarians, Universalists and Rationalists; and, as if the home supply was not large enough, are at the trouble of importing them. Whole associations, Presbyteries, conferences, are dominated by views of the Bible which defy all the Protestant confessions and which would, a few years ago, have been met by storms of protest and excommunication.

"In view of this general situation the friends of the old Bible naturally look with anxious eyes to see where stand their missionary societies. What do they find? I speak only for Congregationalists. Other Protestant denominations must speak for themselves. Just now they may find themselves much better off than their neighbors; but they will, at least, find that they are being menaced by like conditions. We should at least serve as a warning." (3465 to 3467) The writer continues on with more details and proofs. The Pastor was not excited emotionally but based his remarks on proofs from the ranks of the nominal churches themselves.

1. . . . Experience teaches us that, in these busy times, those who do not receive the Tower every two weeks to stir up their pure minds, are apt to become "overcharged" with the cares of this life, and lose their interest,--fail to make progress. (3471-1.)

HISTORY OF HARVEST MESSAGE
(20th Installment)

1. Praising God for his mercies, we have started on our new fiscal year (written Dec. 15, 1904) with good courage and a realization that never before have we had so many evidences that the crisis of Babylon is approaching--thst the division between "wheat" and "tares" was never more marked, and that very soon the harvest work will witness a great impetus from the repellant force of "higher criticism" or scholastic infidelity. The fields are white for harvest and laborers shall receive abundant wages, not only in the life to come, but also in the joys of the Lord in the present time. Be of good courage, dear brethren--our Lord's reign will soon be due, and if faithful we shall share his glory, honor and immortality. (3472, bottom par. col. 1.) (Comment: the zeal of the Pastor in the harvest work of gathering the wheat seemed to be unbounded in zeal and loving interest.)

2. . . . . Note first the statement that he was made flesh, a totally different thot from that expressed in some of the creeds when they speak of the Lord as "incarnate." To be incarnate would signify to get into flesh as tho the flesh was merely a covering or garment. This is not the statement nor the significance of the Scriptural testimony, which is very explicit, "made flesh." The Revised Version, following the original still more exactly if possible, gives it, "The Word <u>became</u> flesh." This is in accord also with the statement of Rom. 1:3, that our Lord was made "of the seed of David according to the flesh;" and again, the statement of Gal. 4:4, that "God sent forth his Son made by a woman." (3476-5.) (Comment: this doctrine so clearly stated in contrast with the very early Towers. This illustrates that the "path of the just is as a shining light, shining more and more unto the perfect day.")

3. <u>"They Will Accuse Me of Heresy"</u> These words are becoming quite familiar to those who get a glance at the public press reports. Yesterday it was Rev. S. T. Carter, D. D., who thus feared as he addressed the Nassau Presbytery, telling them that he no longer believes the Bible narrative of the fall in Eden, and a divine curse in consequence, and the need of a Redeemer to effect atonement for the sin and to again open to man a way of life: today it is Rev. Lyman Abbott, D.D., a Congregationalist, who expresses the same fear to Harvard College students, while telling them of his abandonment of the very same doctrines. How it shocks us to hear these aged veterans tell that they are no longer soldiers of the cross and followers of the Lamb. The cross to them was needless and the Lamb's blood was unnecessary. (3479:2-3, and continue on to 3480-2.)

4. <u>Is An Athiest a Heretic?</u> There are several interesting paragraphs under this subheading. We quote just one at the top of column 2, page 3480: But we are neither surprised nor dismayed by such "falling of the stars from heaven," and the consequent "shaking" of the foundations of society as respects religious things. No; the Master foretold it all, and, as our older readers well know, we have been expecting these things for thirty years, and noting their gradual approach. (3480-3 to 3480:2-2.) (Comment: we note today the result of all this falling away--moral standards and religious standards have been discarded and confusion is on every hand.)

5. <u>Higher Criticism Affecting Romanism</u>. It would appear that <u>Romanism</u> also is seriously affected by "modern scholarship," otherwise "higher criticism" or refined infidelity. Papacy's claim of Infallibility makes her specially volnerable. . . . But Rome will not be as much shaken as Protestantism in this respect. She has her grip upon the people thru priestcraft and super-

(Over)

stition, and it will hold to the "bitter end," when anarchy will down all. Meantime it will be all the more trying upon intelligent Protestant Christians, loyal to the Bible, to find the great Antichrist system on their side, defending the Bible, with all the "worldly wise" in opposition. The Lord however, knows how to sift and shake his professed church so as to gather out of it all things that offend and they that do iniquity. (3480: 2-3 to 7.)

1. Lack of Candidates For Ministry--several very interesting paragraphs under this subheading. (3480:2-8 to 3481-3.)

2. Assaults on St. Paul. Higher Critics and Evolutionists find serious obstacles in the clear statements of the great Apostle Paul in the New Testament. No wonder then that he is discredited by them. . . . Recently a German professor made a bitter attack upon Paul along lines above indicated, and another, Professor Feine, answered him quite well. (3481-4 to 3481:2-7)

3. THE GREAT DELUSION OF OUR TIME. By J. H. Dennison in "Atlantic Monthly." The Pastor's comments at the end showed that he was deeply and favorably impressed with Mr. Dennison's writing, but he felt our viewpoint was superior because based upon the Word of God. Well worth careful reading. (3514 to 3517:2-8.)

4. Prospects Of A Russian Revolution. The London Spectator, in an able article on Russia says: "The probability that the dynasty will be crippled and a revolution of some kind inaugurated is very great. The true pivot of power in Russia, the mystical belief in the autocratic Czar, has been shaken, if not destroyed. . . . The great cities, Moscow, Odessa, Kieff, Riga, and perhaps others farther east, are seething with agitation; the Reservists are furious and have arms; and it is hardly conceivable that the millions of revolutionaries, all white men and most of them drilled man, should not produce a competent leader who when he appears will be recognized in a flash. . . . the days of the terrible regime which has prevailed in Russia for more than two centuries are approaching to an end." (3523:2-bottom.) (Comment; the Pastor was wide awake, and took note of everything that was related to the fulfillment of prophecy. In our day, how much we have to thrill us as we watch the signs of the times.)

5. Rev. W. Spencer Walton's View. (Of Nominal Christendom, after fifteen years in Africa.) "After fifteen years' residence as a missionary in Africa, I find upon my return to America that the church here is dead. I find that the church has gone away backward; I find an immense amount of empty profession. The church for the most part is dead, and why? Because she has opened her doors to the world. The spirits of sedition that are abroad have entered it. The people are running after Dowieism, Spiritualism, and all kinds of fads which make a pretence of being scientific.

"I ask you here, do you think that if Christ walked the streets of this city today he would be popular? I tell you no. To be a Christian means to take up your cross and follow him. When a Christian says that he can get along with everyone it is because he is not following close to Christ."--Toronto Star. (3525-4; 3525:2-1.)

6. National Federation Seems Assured. Eighteen religious bodies, including all the principal ones, have now responded favorably to the proposition of the National Federation of Churches and Christian Workers to come together in a representative way and effect organization thru which they may, on all great problems, speak as one body. Acceptances have behind them a constituency of nearly eighteen million communicants. Thus it may be said that Protestant America is getting ready to act. . . . --Boston Transcript. (3525:2-3-5)

1. . . . How many of the Protestant Shepherds of the Lord's flock of all denominations seem willing to misrepresent the harvest message, and everybody and everything connected therewith, that thereby they may preserve their hold upon the sheep, maintain their standing and influence in the denominations, and withal get goodly clippings of the golden fleece of the flock. (3527-6.)

2. . . . So we are bound to love all in whom we see the beauties of a noble character, whether they be of the consecrated ones or not--but our love and esteem for them of course increases as we see them recognizing their "ressonable service" and presenting their bodies living sacrifices to him who redeemed us. (3529-5.) (Comment: the Pastor was not narrow, and this is a very important feature of a developed Christian character.)

3. Article: THE HEAVENS ROLLING TOGETHER. During the past twenty-five years we have several times called attention to the Scriptures which speak of the Day of the Lord and declare that in it the "heavens shall roll together like a scroll." (Isa. 34:4) We have pointed out that this means a coming together of the extremes of Christianity, Roman Catholicism and Protestantism. Other Scriptures show us that the consolidation, federation and unification of Protestants is now in order. This is already well under way and constitutes in the symbolic book of Revelation the "image of the beast"--the symbolic beast itself represented by Papacy. . . . (3531-6.)

   We have already pointed out a general organization of "the image of the beast" effected in 1846, and are waiting for what in the symbol is referred to as the "giving of life to the image." This life, or vital energy, which the image is to receive shortly, comes from what is described as the two-horned beast, which is our understanding is the church of England and Ireland. . . (3531-7.)

   Added to this is a recent expression by the new Pope which intimates a fellowship of feeling between himself and the German Emperor, and suggests a cooperation between them for the upholding of Christianity. . . . This is one of the most remarkable incidents of our time, and points in exactly the direction in which we have been looking. It points to a cooperation between Catholics and Protestants for the control of Christendom. . . (3532-4.)
(The article continues on to the top of page 3534.)

4. . . . . Again we are in the days of the Son of man--again the doctors of the law, doctors of divinity and chief priests and scribes and learned professors and prominent church people, professing faithfulness to the Lord and praying continually, "Thy kingdom come, thy will be done on earth as it is done in heaven," are blind to the fact of our Lord's second coming, to the fact that we are now living "in the days of the Son of man."--Matt. 24:37-39. (3538:2-4.)

5. Several American Revivals. Let us rejoice with those who rejoice! Let us be glad to note every evidence of reform in heart or conduct! But let us remember that conversion is the beginning and not the end of the Christian life. If these converts are now of "the household of faith," let us greet them as such and congratulate them and hope for their growth in grace and knowledge to the point where they will be ready for the next step,--full consecration. . .

   Meantime let us stand fast in our uncompromising but kindly opposition to churchianity, "Babylon," and our loyalty to the one church of many members of which Christ is the Head. While repudiating sectarian systems as of the adversary, let us fellowship as brethren all who trust in the precious blood and are consecrated to his service--no matter how imperfectly they discern the truth--hoping for the fuller opening of the eyes of their understanding soon. (3541-5 to 8.)

(Over)

1. Great is the vine of the earth, wonderdul in the eyes of men. But the harvesting time will show that these nominal systems are not the vine of Jehovah's right-hand planting (Isa. 60:21), and it is, therefore, the system which the Lord declares he will utterly uproot and destroy, and whose destruction is so graphically described in Revelation, in the wine-press of the wrath of God, in the great time of trouble which is nearing--which we believe the Scriptures to teach will be fully upon the world ten years from now--the blood of Babylon's grapes will mean a flood of trouble and anguish to the world. By that time, however, the true vine and the branches will all have been glorified, and the results of their proper fruit-bearing will mean blessings to all the families of the earth. (3544-5; written April 15, 1905. Comment: the Pastor had no way of knowing that the consuming process would take so long. We, too, have to walk by faith as the Pastor did.)

2. Socialism Spreading in the West. Rev. Stelzel visited the region of the Colorado, where he has been studying the labor situation, said that Socialism is increasing among workingmen of the West faster than Easterners realize. In Colorado, for instance, the issue, as he discovers it, is not unionism but Socialism; and the strike has entered many churches, officials differing fundamentally on the issues involved. For thousands of workingmen Socialism has become a substitute for the church, the idealism of the earthly propoganda taking the place of the visions and ideals of the religious faith. . . .

   The Pastor comments: This is significant, and points exactly in the direction and to the events portrayed in God's Word,--in its pictures of the "day of wrath" coming on Christendom. (3548-bottom.) (Comment: we see an increase of this tendency in our day.)

3. The Wrong-Headedness of Higher Criticism. Emil Reich, a Hungarian writer, discussing and contradicting the conclusions of Higher Critics, in the Contemporary Review, says,--"The complete wrong-headedness of the whole method of higher criticism cannot fail to be manifest to anybody who bases his jusgment upon the true essence of the matter in dispute, and not upon mere externals." The writer ends with these words: "Higher criticism has arrived at its final term: bankruptcy." (3557-1 to subheading, col. 2.)

4. Holy Russia in the Balances. Three paragraphs under this sub-heading. Very meaningful to us who have witness the downfall of Czarist Russia. (3558:2.)

5. Ingersoll's Chances For Salvation. Under this sub-heading the Pastor quotes from the pen of various pastors and remarks: "Some of the replies quoted below seem peculiar, to say the least. The keynote of all is that faith is not essential; a contradiction to the Scriptural declaration that "without faith it is impossible to please God."

   The Rev. Wm. B. Bodine, rector of the Protestant Episcopal Church of the Savior, said: "I do not know why any agnostic, if honest in his beliefs, should not enter the kingdom of heaven."

   The Rev. Chas. W. Bickley, of the Mariners' Methodist Episcopal Bethel said: "I cannot believe that an all-merciful Father will punish his erring children when they unknowingly disregard his divinity. Ingersoll's many good acts and strict moral life will plead with him who abundangly pardons."

   The Rev. Dr. Wm. Lyons, of the First Unitarian Church of Brookline, said that "the statement of the clergyman who said that if Ingersoll was sincere and honest in his belief he would be saved, is morally all right. We must all come to the truth, and Ingersoll, no matter what his belief, has come to the truth in the life hereafter."

   Rt. Rev. Jas. A. McFaul, Bishop of Trenton, said: "Robert Ingersoll evidently owed his prejudice against Christianity to his early Calvinistic experience. Had he studied the doctrines and practices of the Catholic church he would have beyond a doubt regarded Christianity in a more favor-

able light. If he was sincere in his belief and lived a moral life we are allowed to hope that God has shown him mercy." (3559-5 to 3560-3.)

1. Religious Liberty in Russia. Several paragraphs under this sub-heading showing the deplorable religious intolerance in Russie. The Pastor makes a comment in the final paragraph: "Apparently conciliatory measures will avert immediate collapse of the Russian government; but many of her sons are incessantly planning a complete revolution. I t will doubtless come in due course within the next ten years, as a part of the great world-trouble predicted at the consummation of this age." (Comment: This was a pretty accurate prediction as the empire of Russia fell during World War #1. (3565-bottom to 3566-6.)

2. The Open Shop and Socialism. A builder of large experience, a Watch Tower reader, sends us a clipping from The Builder, with the remark,--"This will cause a rapid growth in Socialism." We agree that it will have this effect, and that Socialism means ultimately the Bible-predicted anarchy, tho we are equally sure that many of the best and noblest Socialists are totally blind to this result. We quote the entire article:--. . . . (3566-7 to 3566:2-4.)

3. The Duty of Church Membership. Under this sub-heading the Pastor quotes from a Methodist minister who urges all to become a member of some church. The Pastor points out that we are supposed to be joined to Christ, and not to a man-made church. The final paragraph reads: "(4) The great mistake seems to be in what is called a church. As bricks and beams and stones do not make a church, neither is every assemblage of well-dressed people a church. Christ's church is composed only of those united to him in faith and obedience, and these will know and fellowship each other always, and need not names, badges, grips and pass-words."

4. Scholarly Infidelity Claimed. "An educated man who would today quote the Bible as an authority on any physical subject would be an object of ridicule in the eyes of all educated hearers. Our Bible is but the mould of 2,000 years ago, into which was poured the fundamental principles of religion. Its facts are not history as they have been considered for the past 19 centuries. Indeed, there is no history in the Bible."

These are the words of President J. Gould Schurman of Cornell University yesterday when he addressed 1,200 students from the pulpit of Sage chapel, the occasion being the first Sunday of the second semester of the university years. . . . (3566:2-bottom to 3567-5.) The following paragraph was under the sub-heading Infidelity Similarly Taught Abroad.

5. "Alma Mater" Will Succeed Doxology. The "Doxology" has been discarded at the University of Chicago. The faculty has agreed with students that college songs do more to breed a true religious and college spirit than the chanting of the tenets of Christian belief, and today at all chapel services in the junior college the college song "Alma Mater" was substituted for the doxology. The gist of the recommendation of the students to the professors was that a college spirit was the air of the morning chapel service.--Toledo Times. (Following this are two paragraphs from the Pastor's pen):

These items tell the tale of the rapid departure of faith in the Bible as a divine revelation. But still worse is the fact that even the public school text-books are being remodeled, so as to affect the child-mind at its earliest and impressive stage of development. What must be the great loss and far-reaching blight that will result? True, much that has been taught as truth is rankly unscriptural and unreasonable; but with all that, there was still an element of truth in every creed, on which some hope and reverence hung ever so tentatively.

(Over)

We see in this war of Scholastic Infidelity a preparation for the great anarchistic trouble with which the Scriptures predict this age will end in a baptism of fire and blood. Thank God for its assurances of the Golden Age to follow speedily. (3567-7 to 9) (Comment: We are in the very midst of this anarchistic spirit resulting from a loss of respect for the Bible.)

1. Spiritualistic Manifestations Increasing. Be not deceived, said our Master. So far as we are able we desire that all Tower readers may be proof against the deceptions of the fallen angels, who, personating the dead, are rapidly deluding the world as they are granted more power in this "evil day," as predicted. It is remarkable that as Higher Criticism's denial of divine inspiration of the Bible finds its advocates in the Christian ministry, so Spiritism is choosing the same channel, so far as it is able, to deceive the whole world. (3567-10 and on to bottom of column two.)

2. At M. E. Bible Conference--Los Angeles. The Pastor was not narrow but fair as he quote approvingly from the words of a minister who gives a true definition of the Evangelical Church. The final paragraph ends up with these words: "We hear about the wide range of the pulpit, but that is not true --its range is very limited indeed--but this is true in a sense only--it should be determined to know nothing save Jesus Christ and him crucified, and when anything crowded in means the cross crowded out both are out of their place and the preacher, too." (3567, col. 2, bottom to top of 3568.)

3. Rev. E. L. Eaton, D. D., on the Church Today. We feel a keen interest in Dr. Eaton, with whom, it will be remember, we had a friendly debate about two years ago. We keep hoping to note some influence from our Scriptural arguments showing that, not the reformation and conversion of the world is the Lord's program for this Gospel age, but rather the selection or election of a "little flock," the church, the royal priesthood, thru whom under Jesus their High Priest all the world shall be mentally, morally and physically assisted out of present degradation and death conditions to life-everlasting privileges.

We see little sign that Dr. Eaton has fully accepted our position, but in a recent sermon he seemed to have a clear view of the nominal church, as separate and distinct from the true church composed only of "the few precious and godly men and women that can be found in all churches," so that we may not yet abandon hope for a further opening of the eyes of his understanding. He certainly cannot hope that the nominal mass of "Christendom" can ever "save the world" to any higher standard than its own. Yet here are his own words describing churchianity, exactly reproduced:-- (Comment--we abbreviate)

". . . From what I have seen during the last dozen years, and from what I constantly read, I am persuaded that the church, with all its wealth and culture and prestige, is not leading the procession. It is not advancing as fast as our population is advancing. It is in a state of moral dearth, a spiritual dryrot prevails all too generally. . . " (3583-8.)

"The church has generally become a social club, so nice and respectable and so fine that the poor do not feel at home in it, and the working men have turned their backs upon it almost from one end of the country to the other. . . " (3583:2-bottom.)

". . . It has no testimony except a daily life that is exactly on the plane of the world. It has not fervency. It is cold. Its sentiments upon every question of morals is exactly the sentiment of the world about it. Its bible is the daily newspapers. Its Sunday reading is the Sunday press. . . . " (3584-1.) (3583-bottom to 3584-2.)

4. Lutheran View of Baptism. We quote from two paragraphs: "Baptism is that act, commanded by God and promised his blessing, by which we are forgiven our sins (Mark 1:4; Luke 3:3) and are made children of God. A person who

wilfully neglects baptism is surely lost, as we read John 3:5: 'Except a man be born of water and of the spirit, he cannot enter the kingdom of God.' . . . "So we see that it is very important for every 9ne to be baptized. Neglecting to have our children paptized as early as possible is taking a risk which none of us can afford." (3592-6 and 8.)

Some have thot that in treating the subject of Baptism in MILLENNIAL DAWN, Vol. VI, chapter 10, we were rather severe in our strictures upon the views of "Christendom" which makes a child liable to enter torment because its parents neglected to have some drops of water put on its head with a formula of words. The above shows that we were quite within the truth, however strange it may seem that seemingly safe and sane people can so believe and teach. . . (3592-9.)

1. Rising of Russian Peasantry. The Russian landowners are alarmed at last. All over the great middle belt the peasants are murdering the landlords, pillaging and burning houses and refineries. . . (3592:2-2.)

The most conservatice Russian newspapers say that the growing domestic disorders are as serious as the repeated defeats of the army in Manchuria. So the empire now fairly stands between two fires.--New York Evening Sun. (3593-1.)

Poor Russia! All things seem to be working together for evil to her of late. Nevertheless the retribution seems to be well deserved. For long centuries human rights have been trampled upon by those in power. Practical slavery has long held the place of brotherhood, and now those so long kept in ignorance and superstition can be expected to do nothing less than take vengeance to the extent of their ability. By and by all will discern the wisdom as well as the justice of the divine law--"Thou shalt love the Lord thy God with all thy mind, being and strength, and thy neighbor as thyself." (3593-2.)

2. A Form and "Yell" of Godliness. Before his regular meeting last night, Evangelist Tilman Hobson at Olivet Congregational church, spoke to the "Sunbeam Society," composed of boys and girls of the Sunday School of Olivet Church.

"You know, boys and girls," said the speaker, "that it is quite the thing nowadays for the schools to have a 'yell.' I have a 'yell' for you to learn tonight. It is this: "'Rah, 'rah, 'rah, have you seen Second Timothy, two fifteen'?

"The words of that particular verse are these: 'Study to show thuself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.'"

How peculiar it does seem to teach the little ones such formalistic piety of which they can know really nothing, and at the same time to send their older brothers and sisters to schools where they are systematically taught by higher critics that the Bible is not the Word of Truth.

Alas! how little studying of the Word there is today. The possession of a Bible and the committing to memory of a few texts is all that is thot necessary. What wonder that it has no "power" to keep in the present time of falling. (3593:2-1 to 6.)

3. DO NOT URGE THE UNREADY TO COME OUT OF BABYLON. Preach the word, tell the good tidings, loan, sell or give the literature, and by word and example commend it to your friends. Let it take effect before urging your friends to quit Babylon, etc. Remember that it is the truth that makes us free, and that it took time in your own case to grow strong and free and obedient to the truth. If you urge the matter too strongly and too soon it may result in one or other of two bad effects: (1) It may deter your friend before the nutriment of the truth has given the necessary grace and strength, or (2) It may bring "out" one too weak to stand the oppositions sure to

(Over)

follow, and by defeat may make him timid every way for the remainder of life. (3593-6.)

1. . . . Nor need it surprise us if we should ultimately find that a considerable number who were martyrs in the "dark ages" will be of the great company chass who laid down their lives unwillingly, unjoyfully--impelled by their unwillingness to deny the Lord. (3600-top)

2. Union of the Churches. A move toward the formation of a federation of the Protestant churches of Cleveland, O., was taken yesterday morning at the Minister's union meeting. . . .

The movement in Cleveland is similar to the movement which has been started to form an organization including all the Protestant denominations in the United States. At a meeting in New York next November delegates will meet to discuss the situation. It is expected that there will be 600 or 700 delegates at the meeting, over which president Roosevelt has been invited to preside.--Cleveland Plaindealer. (3601-4 to 7.)

3. Spiritism's Onward March. The day is near when the world will accept the belief that spirits importantly participate in terrestrial life and exercise influences on our minds and acts. I am gving the study of spirit possession or obsession of insane persons most profound attention.--Bishop Samuel Fallows.

I often see the spirits who cause insanity in my patients and at times I even hear their voices. Persons who are spoken of as helplessly insane are frequently simply lost under the overwhelming control of a spirit, or, at times, a crowd of spirits. We frequentltly find by post-mortem examinations that no physical disorder exists in the brain or nervous systems of such insane. A large percentage of the insane are persons who have attempted to become spiritualistic mediums and who, by laying themselves open to spirit influence, have found the wrong or an evil spirit taking advantage of their susceptibility for the purpose of giving vent to spiritual desires and ideas thru an earthly medium.--Dr. Edgar M. Webster, member of the Mental Section of the American Medical Association. (3602:2-5, 6.)

4. Hebrew Children Expelled From Moscow. The Russian authorities have ordered the expulsion from Moscow of all Jewish children living with their parents. The order is ussued on the ground that while permission has been granted to a limited number of Jews to live in the city, the privilege does not extend to their children. The order therefore has been issued that the children must leave the place.--Cleveland Plain Dealer. (3603-5) (Comment: Another horrible evidence of "man's inhumanity to man.")

5. "Be Ready to Receive the Truth." Rev. John Robinson was the pastor of the Pilgrim Fathers. Below we note his memorable "parting charge" to the Pilgrims who came long ago to settle in America:

"I charge you before God and his blessed angels, that ye follow me no further than ye have seen me follow the Lord Jesus Christ. The Lord has more truth yet to break forth out of his holy Word. I cannot sufficiently bewail the condition of the Reformed churches who are come to a period in religion, and will go at present no further than the instruments of their reformation. Luther and Calvin were great shining lights in their time, yet they penetrated not into the whole counsel of God. I beseech you remember it--'tis an article of your church covenant--that you be ready to receive whatever truth shall be made known to you from the written Word of God." (3603-6 and 3603:2-1.)

6. Living at Our Best. "Do not try to do a great thing; you may waste all your life waiting for the opportunity which may never come. But since little

things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win his smile of approval, and to do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and to do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift regonation and the ultimate recompense of Christ.

To fulfill faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing annoyances and trivial irritations as martyrs bore the pillory and stake; to find the one noble trait in people who try to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, mourishing a few lichens and wild flowers, or now and again a thirsty sheep; and to do this always and not for the praise of man, but for the sake of God--this makes a great life.--F. B. Meyer. (3603:2-2, 3.)

1. Church Union in the May Conventions. A marked tendency toward church union characterized the May meetings of the various denominations this year. Among the definite steps taken were the organizing by the Northern and Southern Baptists of a permanent body to be known as the General Convention of the Baptists of North America; the agreement of the United Brethren, at their quadrennial conference in Kansas City, to accept the plan of federation with the Congregationalists and the Methodist Protestants, looking to a complete consolidation in the future; and the action of the General Assembly of the Presbyterian church toward completing organic union with the Cumberland Presbyterians. . . (3610-6 to 10.)

2. Nominal Christians described. We hear boasts of the progress of Christianity in connection with the project of converting the world. We see the estimate of 400,000,000 of Christians. It is well that we examine the following picture of some of this number--the great mass of them. We quote from the New York Herald, a description of the emigrants now coming to our shores. (Written August 15, 1905.) . . . .

The Herald says: "They are barbarians most of them. Subtracting a certain small percentage of fairly intelligent--a percentage drawn for the most part from the better class of Scandinavians, Scotch and Germans--the great residuum are to all appearances so densely ignorant, so utterly alien to all our preconceived notions of what constitutes civilization, that it is only with great difficulty that we force ourselves to remember tham most of them have been born and bred in the very strongholds of Christencom." (3610:2-3, 4.)

3. We have doubtless all noticed this in the quotations made in the New Testament from the prophecies of the Old Testament, that only a fragment here and there is quoted and applied. We have all doubtless noted also that frequently the context seems very irrelevant, without connection with the part quoted. In other words, the Lord and the apostles selected for our nourishment the grains of wheat without specially referring to the chaff and straw of the connections. And so at the present time, as the spirit of the Lord opens the Old Testament before his people more and more, and we see in it wonderful things, we need not expect to find every item and every verse of every chapter full of meaning and spiritual nourishment. We must expect that a considerable portion of it will be like the straw and the chaff, not suited to our spiritual nourishment tho necessary to the presentation of the meat in due season--necessary and proper in connection with the giving of the same, while at the same time hiding it from the world in general, especially until the due time. Thus the chaff hides the grain.

Our figure is still more complete when we remember that even if we have found the grain it needs a certain preparation of grinding or bruising, etc.,

(Over)

before it is ready for our nourishment. So even after we have separated wheat and chaff, spiritual things pertaining to our time from other features pertaining to the time in which the Scriptures were written, we still require the assistances of the holy Spirit and agencies used of the Lord for the grinding and preparation of the meat in due season. By whatever means it is provided it is necessarily of the Lord's provision, and to him we render the thanks and praises and appreciation for all that has been done under the various instrumentalities of the Lord, the apostles and others. (3614: 2-2, 3.) (Comment: We do well to ponder this explanation very carefully. The Pastor was an "eye" member of the body--he had the ability to understand certain things that seemed remote to us. How thankful we are that we can benefit from his "eye" ability.)

1. "God Kindly Vails Our Eyes." As the poet has declared, "We know not what awaits us." That is, we know not with distinctiveness what to expect. In a general way we are informed by the Lord's Word that a great time of trouble is impending. It is not our duty to make this our central theme. Rather the good tidings of great joy which shall be unto all people, secured thru the precious blood of Christ our central theme; and in connection with this is the proclamation of the terms and conditions upon which we hope to be accepted of the Father as joint-heirs with Christ--members of his body. . . (3616:2-7.) (Comment: How important is this advice!)

2. Dear Brother Russell:--I thot I would write you a few lines to tell you how I came to the knowledge of the truth. I was born and brought up in the Catholic faith in Syria. At the age of eight I was brought to this counbry and sent to a Catholic school and church. Being religiously inclined I wandered off into different denominations and sects, Episcopal, Baptist, Spiritualism, Seventh Day Adventism, etc.

   At last (about a year ago) I became disgusted with everything and didn't go to any church. At that time I was working in a bakery. In delivering an order, I found, in a pile of old paper and rubbish, the first three volumes of DAWN. I read the DAWNS and became deeply interested. Then another day, as I was taking a short walk I picked up a circular advertising a course of lectures to be delivered in a certain hall. I attended, and to my surprise, I found out that the people there were all readers of MILLENNIAL DAWN, like myself, and just as deeply interested.

   So you see, I have been led all the way. 5,000 miles across the Mediterranean Sea and Atlantic Ocean, tossed about and seasick, and then across Babylon, tossed about and almost drowned, but rescued by the Lord, thru MILLENNIAL DAWN.

   I have been doing colporteur service for the last two months, and would like to continue the work. I have sold 170 volumes and have 75 orders unfilled at the present time, I am now 18 years of age. I think I will do better work hereafter.

   May the Lord bless you and all the brethren in Allegheny. I remain, Yours in the Blessed Hope, ABRAHAM OBREY,--N. Y. (3618-top of page. What a remarkable and thrilling letter!)

3. A Business Man's View. (Over half a page long.) An address by Mr. D. M. Parry, before the National Manufacturwrs' Association, ends up with these words: "With proper efforts and proper support, I have not the least doubt that the movement for the maintenance of individualism can be made so powerful as to be invincible. It is the solemn duty of true American citizens of this generation to do whatever lies in their power to down this specter of Socialism." (3618-lower half.) (Written Sept. 1, 1905.)

4. Peace! Peace! When There Is No Peace. Notwithstanding the world's fear of war and the general desire to introduce the Millennial peace before the

time and before the proper conditions have been established, we opine that more wars are near at hand. Why? Because (1) the Scriptures seem to indicate that the anarchy which will crush our present civilization will be preceded by general wars. (2) Such wars seem inevitable as the forerunners of anarchy, because so long as the nations are powerful, anarchy will have little chance of success. . . (3619-1 to 5.) (Comment: It seems to us that #2 is the key to the situation. When nations are weakened sufficiently, then anarchy will do its terrible work.)

1. A Worldly Man's Outlook. The editor of the Oregonian had this to say:

"We suppose our country is 'booked' for Socialism. Greed of speculators is bringing it on. Exploitation of public utilities by our first families hurries it forward. Such incidents of operations as this one, under our own eyes, of captitalization of the streets of Portland for millions, in the interest of private individuals--the public expected to pay dividends on the usurpation--are making socialists by thousands, in every direction.

"It is the same with all this exploitation of the modern time. Operators everywhere are seizing their opportunity to 'capitalize' the wants of the public, in ways to create great properties and to obtain great dividends. The people believe that the only check to these schemes of plutocracy lies in a socialistic movement, under which the productive forces--in particular those related to municipal functions--may be transformed into socialized effort.

"The Oregonian has not been willing to see this change. But in the contest that is coming--forced by the greed of capitalism and of exploitation--it finds itself compelled to yield to new conditions. In the contest between greed and privilege on the one hand, and popular rights on the other, it follows the demands of the people, because it belongs to the people. It must stand with them, rather than with those who contend for the fictions of privilege and of vested rights." (3619:2-4 to 7.) (Comment: Today we are witnessing the same selfish grasping for power and money in every direction creating inflation to dangerous heights. One wonders just how much longer it will take to blow the whole fabric apart when everybody will suffer the consequences. Selfishness is BLIND, BLIND, BLIND! The Kingdom is the only solution!)

2. Judgments of That Day. Russia's woes seem to be a part of the judgment of the Lord upon an evil system, just such as we should expect at this time when the new King Immanuel is beginning the correction of earth's wrongs and the establishment of justice and judgment (rewards and penalties) in the earth. When the Lord's judgments shall be extended to include all nations and systems what a time of trouble there will be in the earth! But before that severity churchianity must have her bitter portion and all the true "wheat" be garnered. (3619:2-8.)

3. A Nut For Evolutionists. . . . A two years' study at Gizeh has convinced Mr. Flinders Petrie that the Egyptian stone-workers of 4,000 years ago had a surprising acquaintance with what have been considered modern tools. Among the many tools used by the pyramid builders were both solid and tubular drills and straight and circular saws. The drills, like those of today, were, says an exchange, set with jewels (probably corundum, as the diamond was very scarce), and even lathe-tools had such cutting edges. So remarkable was the quality of the tubular drills and the skill of the workmen, that the cutting marks in hard granite give no indication of wear of the tools, while a cut of a tenth of an inch was made in the hardest rock at each revolution, and a hole thru both the hardest and softest material was bored perfectly smooth and uniform throughout. Of the material and method of making the tools nothing is known.--Mechanical News. (3619:2-last & on.)

(Over)

1. More Darwinism For Sunday Schools. Altho Sunday School literature has for some time been gradually undermining faith in the Bible, supplanting it with suggestions of "higher critics" and evolution theories, it seems that the process of unbelief has not been sufficiently rapid to satisfy some. Prof. W. S. Jackman of the Chicago University advocates more pronounced teaching --emphasizing Nature and her laws and correspondingly ignoring the true God. (3620-2, 3.)

2. Rev. R. Heber Newton's Views on Spiritism. That Spiritism continues to make progress in deceiving those in high positions as well as in low, the following extract will show. What will the harvest of such teachings be? How soon will the seed ripen? A very few years will show terrible results.

   Discussing psychical science in an address tonight before the American Institute for Scientific Research in the home of C. Groswold Bourne, the Rev. R. Heber Newton made the assertion that the spirits of the dead communicate with the living; that telepathy is a power possessed by many men and women, and that clairvoyance is an established scientific fact. . . . (3620-4 to 8.)

3. Russia as Superstitious as Japan. Rev. Dr. Robert S. Macarthur, in an address before the Baptist Young People's Conference held in New York, said:-- "There is Russia--holy Russia, with its famous ikons and its worship of them. Everyone knows the story of the carload that was sent from St. Petersburg to defeat the Japanese. Has heathendom anything to offer worse than this? When I was in Russia I knew a noble lady. She went to one of the high priests of her faith and hired an idon to cure her of a disease. She paid an enormous sum for it and it was drawn thru the streets of St. Petersburg, clothed in royal robes and in the royal carriage. As it passed thru the streets I saw men and women throw themselves down on the street and bury their faces in the mud until the thing had passed.

   "Yet Russia calls herself a Christian country and begs as such our sympathy." (3620-bottom of col. 1 and top of Col. 2.)

4. The German Kaiser's Ambition. It is the growing impression among diplomats that Empereror William II. regards himself as a "man of destiny," another Napoleon I. He is accredited with a desire to form a combination of the governments of Europe either as United States of Europe or as a Fifth Universal Monarchy. His ambition is a "germ" which the Lord can make use of at any time to foment strife-war. . . (3620:2-2.)

5. Union of the Churches. The success attending the efforts to unite Congregationalists, Cumberland Presbyterians and United Brethren, encourages others. Now the various Lutheran bodies are endeavoring to unite, and are meeting with good success. The Baptists, as is well known, are independents, each congretation being free except as the Ministers' Union and Missionary Society unites them. Baptists' Missions--South and North--were separated during the Civil war and are now arranging for re-union. (3621:2-1.)

6. Missionary Motives Set Forth. . . . . The letter, or "report," it will be noted, deals with Foreign Missions from the standpoint of Civilization rather than Christianization. It appeals to morals and trade and dollars, rather than, as of old, to flames and devils and torments. . . . Mr. Gates' report ends: "So I think the subject of foreign missions should command the interest of patriots and philanthropists, men of all creads and of no creed, men of commerce, manufacture, finance, of bankers, importers and exporters of our country, and of all who have the well-being of their own country or of mankind at heart. In the long run it will be found that the effect of the missionary enterprise will be to bring to them the peaceful conquest of the world." (3627:2-2 to 3628-1.)

1. Mob Violence Increasing. We have all noted the increasing tendency to mob violence, anarchy, disregard of law, in our own land, especially in connection with strikes and lock-outs. The same spirit grows everywhere, . . .

This is the spirit which must be expected more and more to develop during the next few years, according to the Scriptural forecast--"Every man's hand against his brother and no peace to him that goeth out nor to him that cometh in." (3628-top.) (Comment: What about today?!!)

2. Germany's Religious Turmoil. "More than one selemn voice is being raised within the Protestant churches of Germany, voices of warning, seriously asking the church to prepare for the coming of evil days. Three terrible enemies beset the Reformed faith; and these carry on a war of the most ruthless character, and give absolutely no quarter, just as they expect none.

"There is, first, the old enemy, Rome, ceaselessly on the watch perpetually pushing forward her advanced position, taking advantage of every slip and error in the opposite camp, sleepless, indefatigable, unscrupulous in her methods. . . .

"Arrayed against Protestantism to probably a far greater extent than against Catholicism is the whole force of the Social Democrats. Few people outside Germany have any conception of the hatred with which the Socialist leaders follow the Evangelical churches. . . .

"But no enemy of the Protestant church in Germany is so potent and destructive as unbelief. Were only unbelief removed, Rome and Socialism might vainly unite their forces. The believing church is invincible against all attacks; the unbelieving Church falls a prey to any and every enemy. . . .

"And listen to another voice from the press: 'Inside the Lutheran-Evangelical churches there seems to be a perpetual war of factions, each eager to obtain an ascendancy over the other, and this chiefly with a view to the loaves and fishes' . . . . --M. A. M., in The London Quarterly Register." (3628 and 3629.)

3. . . . . If a restitution call were now in progress it would imply that whoever accepted it would begin at once to experience the blessings of restitution--relief from aches and pains, and from mental and physical imperfections and weaknesses--legitimate restitution work, such as we expect will progress during the Millennial age as soon as it shall be fully ushered in and the laws and judgments for that age have been promulgated.--Acts 3:25. (3634:2-3.) (Comment: This point was not so clearly seen some time back.)

4. Why He Was Not a Church-Member. Rev. Hiram C. Hadyn, referring to the late Secretary of State, John Hay, said in a sermon in Cleveland, O., recently:--"Hay was not, so far as I know, a member of any church. Once he stated his reason. It is characteriistic. He said: 'My faith in Christ is implicit. I am a believer. I am in fullest sympathy with all that the church mainly stands for, but I feel that to unite with it formally I should be in full accord with its methods, creeds and aims, and I cannot go that far.'"

The Pastor comments: "Whether Grant, Lincoln, Hay and other men of recognized character had too much heart or too much head, or too much of both with too much honesty, to join any of the sects and subscribe to any of their creeds we know not, but we surmise the latter." (3636, col. 2.)

5. Insanity After Revivals. An investigation made by the State Board of Control of Charitable Instiitutions, Topeka, Kan., during the last week shows that the counties in which lengthy religious revivals have been held during the last year have the high records for the number of insane persons sent to the State asylum.

"Insanity," says H. C. Bowman, a member of the board, "seems to have followed the religious revivals like an epidemic. Reno county, where there was a protacted revival early last year, has sent 32 insane persons to the

(Over)

State asylum in Topeka in twelve months. I find that this epidemic of insanity has also followed the revivals which were held in Topeka, Arkansas City, Winfield, Wichita and other places." (3636:2-9, 10.)

1. . . . By and by, when the time of trouble is imminent, others may still escape and deliver their souls, but it will not be with the same joy: some we are assured will be in Babylon up to the time of its fall, and will be delivered, but theirs will not be the songs of gladness and joy and victory; they will not be of the overcoming class. Rather it will be theirs to mourn that they were unfaithful to the voice of the Lord, that they remained in Babylon contrary to his Word and that they receive of her plagues, her chastisements, her troubles, which so surely will come thick and fast--the "seven last plagues." (4643:2-1, 2.)

2. Verse 4. "He shall call to the heavens above, and to the earth, to judge his people." In this time of the Lord's presence and the harvest of the Gospel age, all who claim to be his people--i. e., all "Christendom," Christ's kingdom, falsely so-called, or "Babylon," as named in the Scriptures (Rev. 16:19)--are brought into judgment before the assembled hosts of heaven and earth--angels and men. Already this judgment of "Christendom," "Babylon," is in progress: hence the late overhauling and revision of the hitherto accepted and unquestioned creeds of its various sects. And hence, too, the unsparing criticism of nominal Christianity by the world at large, in the secular press, etc., calling attention to its traditional errors, and to its untenable positions. It is now recognized as a self-contradictory mouthpiece of God. (3647-9.)

3. Watch Tower Views of Socialism. Some of the dear friends have quite mistaken our recent publication of items on the progress of Socialism. In the volumes of the MILLENNIAL DAWN series (especially in Vol. IV) we have endeavored to show that we have great sympathy with every movement designed to benefit mankind--including Socialism--but that from the Bible viewpoint the hope of the world lies in none of these human devices, but only in the second coming of Christ and in the kingdom of the heavens then to be established We do point out, however, that God purposes to allow mankind to try variou s projects for its own relief only to learn their futility , and that the end of all these failures will be discouragement and anarchy; but that the Lord's people, better informed than others thru the Scriptures, will not only not be led to discouragement and anarchy, but can by faith rejoice in the troubles knowing of the glorious outcome of peace and blessing these will usher in--the Millennium. (3652-1.) (Comment: We see this working out in our time--man is trying various experiments to remedy his troubles, but nothing will work--selfishness ruins everything eventually.)

4. The French Disestablishment. The church and its supreme Pontiff are blamed by Emile Combes, ex-Premier of France, for the disruption of the Concordat. As Mr. Combes was the leading spirit in the severance of this bond between church and state, his utterance, which appears in the Deutsche Revue (Stuttgart), is probably the most authoritative that has been given out on the Government's side of the dispute. He says in a recent article:--

"It is time that in France an administrative organization of clergy be suppressed, which transforms the pulpit into a political tribune, where with unrestrained liberty all the political and social reforms, all the measures taken in the interests of liberty and progress are controverted and pointed out to the faithful as so many crimes against religion. Separated from the state the church can utter what opinions it likes about statesmen and their acts, but this can not be permitted in a church allied to the state by a treaty which accords to ecclesiastics a legally recognized authority and all the privileges of state functionaries." (3 6 52-2, 3.)

1. A Great Conference For Religious Cooperation. The Literary Digest says:--More than 17 million church members, belonging to 26 different communions, we are told, will be represented at the great gathering in New York city, beginning Nov. 15 (1905), to discuss and plan for church federations. Co-operation in service is said to be the goal the conference will have in view, and no organic union of denominations will be attempted. . . .

Dr. F. M. North, writing of the approaching Interchurch Conference on Federation, says:--"Should the present promise of its import be realized, there should be an influence in its utterance and its action so powerful as to create a new epoch in the progress of Christ's kingdom. . . It is, however, in the Evangelical Alliance of the United States of America that the historian will find the organized influence which has most strongly emphasized the principles underlying federation." (3652-4 to 6.)

2. The Pope on the Bible. It betokens a marked change in the attitude of the church of Rome toward the Bible for the laity, when the Pope gives his blessing to an association engaged in sending it forth in the language of the people. . . . (3652-7 to 10.)

3. High English Churchmen Favor Higher Criticism. London.--A committee of 101 clergymen sent out a request some time ago for petitions on the subject of Biblical criticism, or the so-called "higher criticism." Over 1700 clergymen of the Church of England having signed the declaration, the widespread and far-reaching character of the petition has aroused comment and caused criticism. That 1700 clergymen should have signed a document of that kind is regarded as an amazing thing. The document itself calls attention to the momentous intellectural character of "higher criticism" or Biblical criticism.--Globe-Democrat. (3652:2-3.)

4. Fifteen per cent of Nebraska Churches Are Pastorless. Lincoln, Neb.--15% of the Protestant churches of Nebraska are without pastors, and it is impossible to secure ministers to fill the vacant pulpits. According to reports received at the headquarters of the Congregational, Methodist and Lutheran churches here scarcely a week passes but some minister breaks away from the calling to engage in another line of work. The prosperity of the farming industry has called away the greater number, but many have also gone into business and other professions. (3652:2-4.)

5. Disproofs of the Evolution Theory. "To the student of architecture it may be surprising to learn that the arch, until recently supposed to have been unknown to the ancients, was frequently employed by the pre-Babylonians. Such an arch, in a poor state of preservation, was, a few years ago, discovered in the lowest stratum, beneath the Babylonian city of Nippur. More recently an arched drain was found beneath the old city of Fara, which the Germans have excavated in Central Babylonia. The city, altho one of the earliest known, was built upon an earlier ruin, and provided with an arched drain constructed of small plano-convex bricks. It measures about one meter in height and has an equal width.

"While delving among the ruined cities of the world, we are thus finding that at the time when we supposed that man was primitive and savage, he provided his home and city with 'improvements' which we are inclined to call modern, but which are only reinventing."--Prof. E. J. Banks. (3652:2-5, 6

6. Until He Come! When we celebrate the Lord's Memorial supper we show forth his death, until he come--until at his coming he changes, glorifies us, setting us up as his kingdom.--1 Cor. 11:26. We are using our talents, until he come.--Luke 1913. We are fighting the good fight of faith, until he come.--1 Tim. 6:12-14. We are enduring tribulation, until he come.--2Thess. 1:7. We are to be patient until he come.--James 5:8.

(Over)

We wait for the crown of righteousness, until he come.--2 Tim. 4:8. We wait for the crown of glory, until he come.--1 Pet. 5:4. We wait for reunion with departed friends, until he come.--1 Thess. 4:13-18. We wait for Satan to be bound until he come.--Rev. 20:1. Until he come, then, does not point to a special moment, hour or day, but to the period of his presence (parousia), during which his "harvest" work will gather and glorify his saints and establish his promised kingdom.

1. A Bishop's Gloomy Survey. "The growth of divorces and suicides, the trying controversy with regard to the education question, and many other things had made many people anxious as to the future of the country, not to speak of the church."

This pessimistic utterance was made at a conference of clergy and church workers at Blandford by the Bishop of Salisbury, who added that there had been revealed to them the terrible fact that a great many were giving up public worship, and that a large proportion of the peo-le of England paid little attention to religion at all. (3660-bottom column 1.) (A few paragraphs that follow give the Pastor's reasons for all this.)

2. Socialists in Germany Very Bold. Several paragraphs under this sub-heading, shows why there was very great anxiety in government circles. (3661-starts at bottom of column 1.)

3. The Sea and the Waves Roaring. The daily press has kept us all informed respecting turmoils in Russia. . .

Two effects of the Russian agitation may be expected: (1) The igniting of violence elsewhere, as in Austria and Finland. (2) Then a reaction, the subsidence of turmoil in Russia and then a temporary opposition to lawlessness everywhere. . . .

. . . What has occurred in Russia is but a circumstance compared to what we expect at that time; but it gives us a picture nevertheless. (3671-1 to 4) (Comment: The Pastor was watching world events intently as he studied prophecy concerning the Time of the End where we are.)

4. "The Wrath of Man Shall Praise Him". Socialism, the coming power in the world when it later shall turn to anarchy, will be like dynamite to the whole civilized structure, political, social, financial and religious. Many of its theories are good, but wholly impracticable under present selfish conditions: because organized wealth will permit anarchy rather than allow Socialists to carry out all their schemes. (3671-9 and on.) (Comment: Here is an important point touched upon by the Pastor-- selfishness will grasp for power regardless of what it leads to--even death!)

5. Socialism Here and in Britain. America and Great Britain are behind the other civilized nations as respects Socialism. because of more elastic and liberal laws. But discontent and aggressiveness are being cultivated in these lands by the wonderful prosperity which has heaped vast treasures in the hands of a comparatively small number; and by the fear that the end of this way will mean the eventual slavery of the masses to "plutocracy."

In consequence a socialistic propaganda is making rapid headway--as never before. The elections just held give a suggestion of the rapidty of the growth of Socialism. These voters have no thot of anarchy, but as they become enthused by the Socialist propaganda they will be led step by step to one and another extreme of word and deed to bring it about.

The Lord's people do well to remember that Socialism is not the hope set before us, and that time and thot and effort devoted to it are taken from the higher work given them as ambassadors for God and evangels of the kingdom of Christ and its reign of righteousness and blessing which shall be unto all people. (3671:2-3 to 5.) (Comment: We see these things today.)

HARVEST MESSAGE HISTORY

21st Installment

1. Germany's Reactionary Alliance; Germany, the hotbed of Scoialism, is experiencing just now a reaction. A National Alliance against Social Democracy has been started recently and already its effects are manifest. We give a resume of the objects of the Alliance, translated from one of its widely distributed circulars, as follows:--

"On May 9, 1904, the National Alliance against Social Democracy was instituted in Berlin, having for its aim to unite for the impending struggle against the revolutionary aspiration of Social Democracy all those Germans who are loyal to their emperor and the empire, irrespective of their religious and political views. Altho in existence for only a short time, no fewer than 55,000 members have joined the Alliance.

"Objects of the Alliance:--(1) To create compact organizations against Social Democracy at such places suitable for the purpose. (2) To combat by word and pen the activity of Social Democracy directed against the overthrow of the existing States and social order. (3) To bring about united action of all civil parties at elections in such districts as are endangered by Social Democrary. (4) To render all the assistance possible to the workmen and traders oppressed by Socialistic terrorism. (5) To establish a solid connection between all those unions and organizations pursuing like and similar aims." (3671:2-6 to 8.) (Comment: The great struggle is still going on. Far right dictators and Socialistic elements are locked in a battle to the death. Italy, Portugal, Spain and Iran occupy the stage at the present time. The antagonism is so great no cooperation is possible.)

2. A Roman Archbishop's Boast. (We quote only one paragraph as an example of the domineering arrogrance of the dark ages.) "The priest's power to absolve man of sin is greater than the fiat that created the world and scattered the darkness. It is greater than the word of command that formed the firmament. It is greater, in short, than the divine Being who created the world out of nothing." (3671, bottom paragraph to 3672-1 to 9 and 12.) (Cardinal Klatschthaler "Prince Archbishop of Salzburg, March 4, 1905.")

3. Inter-Church Federation. The entire religious world is agog over the Church Federation gathering, whose sessions are to open on Nov. 15th at Carnegie Hall, New York City. All the large Christian denominations are to participate thru their chosen representatives. The object will be to find a basis of cooperation.

Those familiar with our views of the prophetic Word will know that this movement is one we have long expected, which will at some later session "give life to the image of the beast." See Rev. 13:15; Millennial Dawn, Vol. III, Chapter 4. (3672:2-2, 3.)

The prediction that the heavens shall roll together as a scroll in the day of the Lord is fulfilling before our eyes. The daily press keeps us posted on the various steps by which the Protestants propose to federate: this is one side of the scroll rolling itself in concentration. The other side of the ecclesiastical scroll is Roman Catholicism, which is also concentrating, or inrolling. . . (3672:2-7.)

4. "The advance of Buddhism and the decline of Christianity are engaging the most serious attention in Germany. The Vossische Zeitung sees an important sign of the time in the fact that the Grand Duke of Hesse is erecting a statue of the Buddha in the grounds of his private country residence at Wolfsgarten, in the neighborhood of Darmstadt."--Toronto Globe. (3672:2-9.) (Comment: "Imported Religions" are taking hold here in U.S.)

(Over)

1. This also corresponds well with our Conventions, in which Bible study has the chief place and chief interest. Surely we do have spiritual refreshing, feasting; surely these gatherings, these spiritual feasts in temporary tabernacles, away from our usual homes, are proving very helpful to the Lord's people. For this reason they grow more and more to be appreciated amongst those who put spiritual matters first. We live in a very busy day, when business, money-getting, is placed in the first rank by all civilized peoples. If worldly people can take vacations to engage in hunting and fishing and other so-called "sports," why cannot the Lord's people take their spiritual refreshment and recreation, and cultivate in their children more and more of the desire for the spiritual things? for these gatherings so far as possible should be family gatherings, and the pleasure of an outing and change of surroundings and rest from ordinary work should be combined with the highest pleasure of which we have knowledge, the pleasure of meeting with the Lord and with those who are his, the pleasure of studying the divine Word and helping one another onward and upward in the heavenly way. (3678-2.)

2. . . . . Still others have said nothing about the matter, and as they are old-time subscribers we hold their names on our list for at least a year after the time paid for, fearing lest a discontinuance of the Tower should result in an utter quenching of the evidently glimmering flame of their love and zeal for the cause. We could wish that they would at least write us yearly of their desire to have the paper continued. (3680:2-last par.) (Comment: Thus the Pastor showed how vital he thot his personal ministry was to the Lord's people.)

3. .....Let us assure you afresh that we are always glad to have your letters, and glad to answer them as explicitly as possible. If sometimes the reply seems to be brief, merely references to DAWNS AND TOWERS where you can find your questions answered at greater length, this is so not merely for the saving of time and our convenience but largely because it will be to your interest to find the full dissertations on the topic already in print, and also to your advantage to learn that nearly every question that may arise in your mind has an answer already provided, which may be found thru the indexes in the back of the DAWN volumes and in the more general index in the back of the special Bibles published a few years ago. (3681-last par.) (Comment: The Pastor urged all to be students, not leaners.)

4. <u>The Crisis Nearing.</u> The Federation of Religions, now fairly launched, we have been waiting for ever since we published our interpretation of Revelation, chapter 13, in 1881. We there showed that Protestantism would federate, that the Evengelical Alliance of 1842 was the start of it, and that it would be in full bloom when the Episcopal body should associate and lend the dignity of its claimed "Apostolic ordination."

   This combination is made ostensibly as the outcome of greater love amongst the Lord's followers, but really is the rolling together of the one end of the symbolic "heavens" for self-defense and to make an impression on the worldly.

   Really, this is a step toward political ower. The masses are becoming too logical to be dealt with as formerly, and religion to be popular must assume a new role. The old-time preaching, "Ye must be born again" to enter the kingdom, backed up by the horrible dogma of the dark ages, that all not "born again" must go to a hell of eternal torment, can no longer be preached--the world will not accept it. The new Gospel must be something which will appeal to the worldly wise as "practical religion," namely, good morals--in politics, in finance, in society, in the family. . . (3697-4 to 9, quoted only in part.) (Comment: Today there is a play that the churches

both Protestant and Catholic, must sponsor the cause of the masses, as opposed to the moneyed interests and those in authority. Some Catholic priests have been crushed by far-right dictators all over the world.)

1. Results of Russia's Struggle. Matters are in a sad condition in Russia, but probably not one-fifth as bad as the majority of people surmise. In times past rioting has occurred in many cities of the U.S., the details of which were learned by fellow-citizens only thru the same channels as by the remainder of the world--thru the newspaper dispatches. Doubtless the same is true in Russia, except in the immediate vicinity of the troubles.

   What is now occurring in Russia is awakening that stolid people marvellously. Even when order shall have again been fully restored the people will have gained such a knowledge of this power as will prepare them for the great climax which, according to prophecy, we believe will be reached by 1915. (Comment: This date was pretty close--the Russian Revolution took place shortly after the start of World War I.)

   "The Internationals," extremists of the Socialist class, are credited with the chief direction of the Russian revolution. They have shown great skill thus far and may be esteemed as getting a schooling with the most stupid of "Christendom," which will prepare them for the great struggle to occur at the close of "the times of the Gentiles." (3698-2 to 4. There is more to this in the following paragraphs under the sub-heading Russia's Three-sided Melee and Latest Reports. As History, this is very interesting reading today.)

2. Toronto, Ont.--The central committee, composed of representatives from the Presbyterian, Methodist and Congregational churches throughout the Dominion, have agreed upon a code of doctrines that will unify the three denominations into one great church, which, it is proposed, should be known as the "United Church of Canada." . . .

   Concord, N. H.--A number of the Episcopal clergymen of the diocese of New Hampshire have made preliminary arrangements for the formation of an association which will have for its ultimate object the union of the Anglican Church with the Orthodox Church of Russia and other ancient churches of the East. . . . (3704-3 and 4.) (There is more on the subject under the sub-heading The Inter-Church Conference.)

3. The World's Perplexity: The Pastor calls attention to a full page cartoon showing the world's perplexity due to many contradictory teachings on relition. Our Pastor expresses some interesting thots beginning with the last paragraph on page 3704: It is true that our quiet, effective presentation of God's Word and plan does cause commotion and a great din, as all sects and parties at once shout against the faithful presentations of God's Word of "good tidings of great joy unto all people," as presented in Millennial Dawn. But that is Babylon's noise, not ours: It is their effort to obscure the light of the dawning new dispensation. It is their unavaoling effort to drown the voice of the great Shepherd, who is now calling his true sheep out of every earthly pen to himself and the liberties and rest and food of the true fold. . . .

   So far from forming or desiring to form a new sect, we ignore all sectarian systems and their claimed authority; we recognize only the "one Lord, one Faith and one Baptism" of the Bible and fellowshop as a "brother" every person of decent morals who confesses faith in the "Redemption thru the blood of Christ," and especially all of this class who profess a full consecration to the Lord's will and service,--whatever sect they may be in, or outside of all. . . . (3704, col. 2 to top of page 3706.)

4. To rightly undeestand the foregoing is to discern that our Lord Jesus in

(Over)

his own person has been the Mediator between the Father and the household of faith during this gospel age, and that in the divine order he is now selecting the members of his body, who with him and under him as the Head will be the Mediator between God and the world in the age to follow this --during the Millennial age. (3709:2-4.) (Comment: Later the Pastor brought out clearly that our Lord Jesus is not the Mediator between God and the Church, but is the Advocate for the Church. The light shown more brightly as time went on and we take great delight in a better understanding.)

1. Evolutionists in Trouble. Evolutionists certainly deserve some commiseration: they so frequently forget themselves and tell things against their own theory.

For instance, whilst telling us that Africa was the cradle of mankind from which by evolution various races advancing have spread over the earth; and while hunting in that field for a claimed "missing link" between the "least developed" of mankind and the monkey, they unthinkingly blurt out a completely different story. . . Prof, A. W. Hadley now gives it as his opinion that Africa once had a wonderful civilazation, whose "stupendous" plans and perfect "technical details" were so grand that "later efforts are paled into insignificance." If thousands of years have brought degradation to the inhabitants of Africa, does not this down the Evolution theory and exalt the Bible teaching of a fall? We quote from Prof. Hadley's article as follows:-- . . . . (3713, first column to bottom.)

2. . . . Not all are called to an open, public ministry, devoting all of time, talent, effort and interest to the Gospel message. The majority of the called the Lord evidently intends to instruct as his disciples while they are about their ordinary business, the duties and responsibilities of life. (3721-2, last sentence.)

3. Socialists Alarm British. London, Jan. 17 (1906),--The first almost boundless enthusiasm, with which official Liberalism greeted the results of the elections, is giving place to uneasiness, in which the whole the middle classes are beginning to share, at the phenomenal and quite unexpected successes of the socialistic labor party. . . whose admitted demands include the payment of members, abolition of the House of Lords, Irish Home Rule, and nationalization of land, telephones, railways, factories, mines, shipping and all other instruments of production. . . --Montreal Star. (3722-2, 3.)

That the British are greatly stirred over the peaceable "Revolution" just started by the Socialists and Labor party at the polls is evident. . . . . What does it all mean? Is it a revolution? Does it portend the overthrow of existing institutions? Is the country threatened with ruin by the coming of this new power into politics?

"It certainly means a revolution in the sense that the purpose of Labor Representation is to use political power in quite a different way and for quite a different purpose for its past uses.. . . " --The London Daily Mail. (3722-4 to 7.) (Comment: Today the situation is more tense in England. The crushing process takes a long time. Dan. 2:45.)

4. German Kaiser Fears Same Fate as Czar. One German authority says that the German emperor has been deeply impressed by the fate which has overtaken his royal relative, the czar of Russia. It would have been impossible, it is argued, for the Russia revolutionaries to have made any headway in Russia if it had not been for the unexpected defeat of the Russian armies and navies at the hands of the Japanese. A shock to the German arms, the destruction of German prestige, and the kaiser knows he would be as much at the mercy of the revolutionary forces as is the czar today. More than he fears France, more than he fears England, the kaiser fears the growth of Socialism at home. . . . (3722-8 to 12.) (Comment: Hitler used this fear to enlist

support for his aims. Now the great fear today is not so much Socialism, as it is Communism.)

1. Very Sad If True. The Daily press of New York has published the essence of an address given by President Faunce before the Baptist ministers of New York City. They say he utterly denied the doctrine of atonement and rejected it from his belief. The Doctor has not denied this version of his address and hence we suppose it is true. Is there any wonder that students go wrong when college presidents lead the way? Is not Dr. Patton right in saying that, with colleges as now constituted, there will be no Christianity left at the close of the twentieth century? But God can raise up his witness outside of the college in the future, just as he has done in the past, and he will witness outside of the college in the future just as he has done in the past.--Watchword and Truth. (3722:2-4.)

2. Reform in Persia, Too. "The dominion of the Shah is about the last in the world, now that Russia is abandoning autocracy and China is considering domestic reforms, where a demand for constitutional government would be expected, or, if made, would be granted. Persia is an absolute monarchy of the Oriental type, resting solely upon force, and the slightest whim of the ruler has been considered law. Yet the St. Petersburg dispatch, based upon reports by caravan, declare that a thousand merchants and mullahs, or priests, becoming dissatisfied with the Shah's rule, left the capital as a protest and were afterward reconciled by Muzafer ed Din's consent to the election of a representative body chosen by the merchants, priests and landowners to constitute a House of Justice, whose duties will be administrative and legislative." (3722:2-last.) (Comment: Sounds almost current doesn't it?)

3. The Federation Idea. Three very interesting paragraphs from the Globe Democrat. (3723-1 to 3.) Another three paragraphs under the subheading of Amalgamation of Three Strong Denominations.

4. Turning on the Light. Pointing to our day the Master declared, there is nothing hid that shall not be revealed. The fulfilment of this is attested on every hand: in the insurance scandals of our land; in the Belgian cruelties in Africa--the maiming and killing of the natives to increase the wealth of the rubber monopoly and others, in the practidal slavery of the diamond-mine laborers of Rhodesia, etc. Now we have a horrible report of the doings of the "religious" "orthodox," "benevolent" Dutch Government in the coloby in India. . . . (3723-7 to 14.) (Comment: This is still going on in our day at an accelerated rate. Back in 1971, Paul N. McCloskey, Jr., a representative from California said that "We are fast losing our most valuable source of strength--our faith in government--. . . " This is indeed a serious matter.)

5. "Eternal Torments" Will Remain. The St. Louis Presbytery answered in the negative an overture from the Milwaukee (Wis.) presbtery suggesting the omission of the words, "be cast into eternal torments," from the creed. The overture stated that the phrase was not Scriptural and urged that the words, "everlasting destruction" were sufficient in the creed.

   Evidently the "sweet morsel" of the dark ages is yet too valuable an asset to be discarded. The blasphemy of the divine character and Word must continue, because it may be helpful to revivalists in country districts. (3723:2-8 and 9.)

6. FOREIGN MISSIONS AND THE SECOND COMING OF Christ. An article, half a page in length. Apparently one Baptist pastor (R. E. Neighbour of Americus, Ga.) sees clearly the object of the Gospel to be the selection of the Bride of Christ. Very interesting and refreshing! (3732.)

(Over)

1. Palestine Opened to Jews. Our readers are aware that for 14 years the Sultan of Turkey has kept Palestine closed against the Jews. None of the Jewish race was allowed to become a resident: a limited number were granted visiting privileges of about 30 days, and these were sometimes renewed, but no Jewish settlers were accepted. Now, according to a cablegram below from the public press, all this is changed and Jews may establish themselves in Palestine or elsewhere throughout the Sultan's dominions. No doubt this will mean a great rush of Hebrews from Russian persecution to the Holy Land, and just at the opportune time--"in due time," as our motto for this year has it. . . (3740, last paragraph.) (Written March 15, 1906.)

2. Signs of Depravity in Coming Generation. "Paris, France.--Sociologists and criminologists are greatly worried at the many signs of depravity in the growing-up generation. Crimes among children are increasing at an alarming rate, and that not only among the children of the slums of the great cities, brought up among demoralizing surroundings, but even among the children of smaller towns and villages. Since January last, 15 murders have been committed by children less than 16 years of age, one more shocking than the other." (3741-4 and on to 3741:2-1 and 2.) (Comment: Today this sort of thing has increased many fold. Teaching in school is considered dangerous today. A recent T.V. program was featuring the so-called students "rights" in school. One got the impression that some students thot they were abused if they were required to learn and exercise self-control in their behavior.)

3. Rifle Range Under a Church. The Rifle Club gospel is not confined to the elementary school and to secular education. When speaking lately at the men's meeting at Bloomsbury, Mr. Silas Hocking produced a photograph of a rifle range presented by the Mayor of Westminster, and arranged in the vaults under St. Martin's Church. "We are getting on," said Mr. Hocking. "We have the Gospel of Peace upstairs and the Gospel of War downstairs--the Crucifix in the chancel and the guns in the vaults below. The church he continued, "had surrendered to the spirit of the world." Christianity said: "Blessed are the peace makers, for they shall be called the children of God." The modern spirit said: "Blessed are the warmakers, for they shall be called patriots and Big Englanders." John Bright said force was no remedy, but pompous little people who posed as politicians today seemed to think it was the only remedy. Conscription was universal serfdom in the interests of the autocrats.--Herald of Peace. (3741:2-3.)

4. SPIRITISM IS AGGRESSIVE. A long article 2½ pages in length pointing out the grave dangers of Spiritism in its many forms. Starts on page 3741.

5. INFALLIBILITY AND CHURCH ELDERSHIP. A brother asked the Pastor a question as to his present view about the election of elders. It seems at one time the Pastor was inclined to be a little less strict about the election of elders, and his reply to the brother manifests a wonderful spirit of humility and loyalty to the Scriptures. He did not hesitate to say that he had learned a valuable lesson; but let us quote his own words: "First of all I hasten to assure you that I have never laid claim to infallibility. I do not expect to be infallible until by the Lord's grace I shall share a part in the First Resurrection; then, that which is perfect having come, that which is in part shall be done away; we shall see as we are seen and know as we are known." (3745-4.)

"We do not deny growing in knowledge, and that we now see in a slightly different light the will of the Lord respecting elders or leaders in the various little groups of his people. Our error in judgment was in expecting too much of the dear brethren who, coming early into the truth, became the natural leaders of these little companies. . . " (3745-6.)

". . . Our mistake was in failing to realize that the arrangements

outlined by the apostles under divine supervision are superior to anything that others could formulate, and that the church as a whole will need to have the regulations instituted by the apostles until, by our change in the resurrection, we shall all be made complete and perfect and be directly in association with the Master." (3745-7.)

"Our mistake gradually dawned upon us as we beheld amongst dear brethren to some extent the spirit of rivalry, and on the part of many a desire to hold the leadership of meetings as an office instead of as a service, and to exclude and hinder from developing as leaders other brethren of equal ability naturally and of equal knowledge of the truth and competency in wielding the sword of the Spirit." (3745-8.)

"I am neither ashamed of the position I first took nor of my present position on this question. It does not surprise me that I did not grasp the full situation, that I did not make due allowance for the ambitions and selfishness which still pertain to the flesh of the friends even after the begetting of the Spirit and the setting of affections on things above and the endeavor to be governed by the wisdom from above." (3745:2-6.)

". . . Peter had a vision of one kind to show him the truth on that subject; I had a vision of another kind--a lesson of experience coming to me from the various little congregations of the Lord's people, which drove me to the apostolic method and convinced me that it is still necessary for the proper development and upbuilding and progress of the church which is the body of Christ." (3746-top of first column.)

" . . . The whole mistake was in expecting too much of fellow servants, neglecting to follow the apostolic method of selecting the latter by the 'stretching forth of the hand,' or using other means of ascertaining the opinion of the consecrated respecting the Lord's mind on the subject." (3746-1.) (Comment: This whole article is filled with the Holy Spirit.)

1. We are to balance the matter, however; and while vigilant to detect and resist the wolves in sheep's clothing, as well as out of it, we should remember our Lord's teachings on the other side of the question--that those who are not against us are on our part, and that we should neither reprove as wolves nor disown as brethren those whose hearts, whose characters, give evidence that they belong to the Lord, even tho they follow not with us in respect to his service, the promulgation of his message, etc. In other words, we are to love all and wish God-speed to all loving the Lord and manifesting his Spirit, whether they associate with us or not. In a word, the divine rule is very broad and very narrow at the same time. It is narrow as respects discipleship and character: faith in the redeeming blood, consecration to the Master, and a manifestation of his Spirit are the lines of discipleship--broad within themselves, but narrow as compared to the lines of the world. (3747-2.)

2. The lesson as a whole is, first, that we must be on the rock foundation to have either part or lot in the matter--to be able to stand any test; second, that of those upon the rock, trusting in Christ, loyal to him and his atonement work, there will be two classes--the "little flock," faithful to the Word and upheld by it and protected, and the "great company," not sufficiently diligent and careful respecting the divine promises, and who will have a faith structure largely composed of error, which will be consumed. Respecting this latter class the Apostle declares, "the same shall be saved, yet so as by fire." This fitly describes the deliverance of the great company, who will "come up thru great tribulation and wash their robes and make them white in the blood of the Lamb."--1 Cor. 3:12, 15; Rev. 7:14. (3748-last paragraph.)

3. . . . But there are a thousand and one occasions of friction amongst the

(Over)

brethren where no principle of truth is at stake; and these we are to be willing and glad to waive in the interest of harmony and peace and fellowship. This, however, need not mean that we should not present our understanding of the truth on proper occasions, but we need not insist upon them nor force them upon others if they cannot see them as we do. (3752: 2-1.)

1. The "Hell Cycle" Started. In "The Westminster," a Presbyterian journal, Philadelphia, Rev. H. H. Barstow predicts a return to "The Hell Cycle." He says: "We ministers have easily caught the cue from the popular demand, and have fed the people the love of God and the beauty of holiness and the doctrine of sweetness and light--shall I say it?--ad nauseam."

   He believes that the signs of the times indicate that "the pendulum has touched its limit in that direction; that the cycle of hell-fire--figurative, yes, but for that reason all the more awful and appalling--is due once more." Are we to understand the gentleman to mean that the preachers merely watch the popular sentiment that they may preach what will please the majority of the people? Does he mean that it was because of the popular demand which he mentions that he was preaching the love of God, the beauty of holiness, etc.? Evidently he has been preaching more of it than he believed, as is indicated by his mausea in connection with these teachings. His nausea is somewhat relieved now, and he feels a little more free to speak against the beauty of holiness and the love of God because he realizes that the "popular demand" is turning his way again and bids fair for another hell-fire cycle. (3757-4 to 6. And the Pastor goes on showing his contempt and sorrow over insincere preaching. AS A FAITHFUL PREACHER WHAT A CONTRAST WAS THE PASTOR! He must have been sick at heart many times!)

2. "In all this great Museum there is not a particle of evidence of transmutation of species. Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation, and wholly unsupported by fact. Men adopt a theory and then strain their facts to support it. I read in all their books, but they make no impression on my belief in the stability of species. Moreover, the talk of the great antiquity of man is of the same value. There is no such thing as a fossil man. Men are ready to regard you as a fool if you do not go with them in all their vagaries. But this Museum is full of proofs of the utter falsity of their views."--A statement from the lips of Mr. Etheridge, who stood at the head of the Natural Science department of the great British Museum. (3758:2-2.)

3. . . . . In MILLENNIAL DAWN and WATCH TOWER publications we endeavor to set forth the Word of God simply and without human tradition in any measure or degree. We repeatedly, continually, persistently scatter that Word by liberal quotations and expositions of it--presenting it cleared of many misrepresentations and falsifications thereof. By the Lord's grace we trust that only the pure, unadulterated seed will be scattered by us in the Master's name. (3764-3.)

4. Spiritual Unrest--The World's View. "The signs of spiritual unrest abroad in the land multiply daily The enlightenment of the age is dissatisfied with dogmas which were accepted without reservation a generation ago and wants creeds amended to conform to the liberal spirit of today." (Then follows 7 paragraphs calling attention to the great changes that were being advocated in the churches--from the Utica Press.) (3766, second column.)

5. . . . The wheat must not only be separated from the tares, but then it must be threshed and winnowed ere it is fit for the garner. (3767-9.)

1. . . . We are now issuing 30,000 copies of the WATCH TOWER twice a month, and two readers to each would show 60,000 earnest Bible students. Of that number, surely many more should feel a deep interest in celebrating their Redeemer's death in harmony with his injunction. We hope to hear from a much larger number next year. (3767:2-4.)

2. BELOVED, BE OF GOOD CHEER. Zion's WATCH TOWER'S Editor realizes that his friends far and near have been caused intense pain thru the publication of malicious falsehoods respecting him. Few of the papers which published the falsehoods were interested to publish the refutations of the same. Thus we have confirmed the old adage that "A lie will travel around the world before the truth gets its boots on." Under the present reign of "the prince of this world" error, falsehood, slander can be easily circulated--need but to be whispered to travel far and near, aided by willing tongues and pens. Truth and justice, on the contrary, appeal less to the majority of the fallen race, and at the present time are at a discount and disadvantage. The time is coming when He who is the Truth as well as the Way, and the Life, will reign, and all these influences pertinent to the curse will be changed. "Behold I make all things new." (3775-1.)

The Lord's people differ one from another as did the disciples of old. To any who, like the Apostle Thomas, need further evidences as a basis for continued faith, we say in the Master's words, Stretch hither thy hand: write to us. We will not be offended. Be not faithless, but believing. To the uncharitable, ever willing to believe evil and doubt the pure and good, no answer would be satisfactory. To the majority of the pure in heart, and especially to those who are acquainted with the Editor personally or thru his writings, it will probably be all sufficient to state in general terms that the newspaper reports above referred to are unjust slanders which wholly misrepresent him. He assures you now in these few words that, born of Christian parents in relationship to the Lord, he confirmed that relationship by an individual faith and consecration at the age of 15 years: that since then he has endeavored to live in all good conscience toward God and his fellowmen, without exception. His teachings are recognized by those familiar with them as belonging to the very highest plane of Christian ethics; and he hereby assures you all that in all his relationships of life he has diligently sought to live as nearly up to these high Christian ideals as possible, trusting in the merit of the Redeemer for the covering and forgiveness of blemishes which he realizes, as well as of others of which he is ignorant, but which the Lord might see. He believes that not a soul in the world can point to a single act of cruelty or unkindness or injustice or lovelessness on his part toward any of the human family, nor even toward any of the brute creation. His consecration vows to the Lord doubtless did guide his course of conduct somewhat differently from what it otherwise would have been, and in consequence the worldly have misunderstood, misinterpreted him, even as they did the Lord and various of his faithful followers throughout the age. (3775-2.)

The Editor's foes have uniformly been those whose ambitions have led them step by step in their opposition. He blames them only partially for the evil they from time to time have sought to do to him and indirectly to the cause he serves and to some extent represents. His conviction is that the great adversary and "wicked spirits in high places" are the real adversaries of the harvest work, who seek to use as many as they can gain control of thru envy, or pride, thru ambition or vainglory. Our Master forewarned us, saying, "It must needs be that offenses come." The Apostle endorsed the same sentiment when he said, "There must needs be divisions amongst you that the approved may be manifest." Again, it seems not unreasonable to suppose that the Lord permits reproaches to come upon his cause today, as he did in times past, for the purpose of making the truth unpopular,

(Over)

to the intent that only those who love the truth above all else and who are fully consecrated to its service should be willing to bear the reproaches which the adversary would be permitted to bring against the Lord's cause and those who stand prominently connected with it. (3775-3.)

To all such we say, Be of good courage, God hath not cast off his people and never will. The trials and difficulties of the journey will all be understood fully, completely, when we reach the end of the way. Our Father planned it all--the narrow and rugged way by which the Master and his "little flock" of faithful followers shall finally reach the heavenly goal. Then, perfect thru sufferings, copies of God's dear Son, they shall share with him in the glorious work of dispensing the blessing of life to all the families of the earth. So high a calling by so gracious a God is worthy of our love and loyalty even unto death. Faithful is he who has called us, who assures us that he will not suffer us to be tempted above that we are able and has promised us that "all things shall work together for good to them that love God--the called ones according to his purpose." The Editor sorrows especially because he is the unwilling agent of suffering to so many of the Lord's dear flock, whereas it has usually been his privilege and endeavor to bestow comfort and to scatter blessings on every hand to the extent of his ability. "If one member suffers all the members suffer with it." (3775. Then followed a number of letters expressing sympathy and confidence. These must have been a great blessing to the Pastor.)

1. One lesson, however, all can appropriate, namely, that gratitude to God is appropriate however simple our bill of fare. It would be our hope that so far as possible the readers of this journal in their family associations are not neglectful of this privilege of giving thanks--to the extent that they are the persons having properly the authority or conduct of the family's affairs. It would be, of course, inappropriate for a stranger or a visitor to intrude upon the customs of the family nor can we think that it is always appropriate to openly manifest our thankfulness to the Lord when at public tables at hotels, restaurants, etc. We might be pleased to thus acknowledge the Lord, but might well refrain if our conduct would be misapprehended as Pharisaism. In such cases, however, the heart should always render thanks--even if no outward sign or word should indicate it to those about us--before a mouthful of food be taken. (3781-2.)

2. Our duty, nevertheless, is to be bold and courageous for the truth, not with the hope of convincing all of our gainsayers, nor with the thot of destroyng sectaranism, but with the thot of gathering to the Lord his jewels from every quarter of Babylon, " T hose who have made a covenant with me by sacrifice." (Psa. 50:5.) This was Jesus' work in the end of the Jewish age. He was gathering the jewels. His work was a success, altho it seemed otherwise to his opponents. Similarly our work under God will be a success, even tho others may see it differently. Even our Lord's crucifixion was a part of the success of God's plan, favorable not only to the believers but to all the families of the earth. (3786:2-1.)

3. (The Pastor gladly acknowledges a lesson.) The sister's answer was, "I am trying to do all this, Bro. Russell, but still I feel that the Lord will not be offended if I ask special blessings upon John--if I ask him to graciously grant him the opening of the eyes of his understanding. I am not so much requesting a miracle upon my husband to turn him against his will, but rather requesting that the Lord in his providence will be favorable to him, and make the way before him as smooth as possible consistent with divine wisdom." We uttered a few deprecatory words, thinking to ourself how sadly the poor woman would be disappointed as the days and years would go by, yet appreciating her wifely devotion and also her faith in the Lord's goodness. Judge of our great surprise when, about a year later, that hus-

band became interested in the truth, and followed up that interest by a full consecration of his heart and life to the Lord and in his service. We got a lesson from this similar to the one we got from the lesson today. The lesson is that God greatly appreciates faith, trust in his goodness, and that barring some interference with his plan he does, so far as possible, answer such petitions offered in an importunity of faith. Let us each, then, endeavor, more and more, to cultivate this important fruit of the Spirit, and correspondingly we will abound in the love and joy and peace, service and blessings which come from him who says, "According to thy faith be it unto thee." (3788:2- last paragraph.)

1. Church Union--Next, Federation. (Several interesting paragraphs under this subheading. We quote in part.) The spirit of union and federation prevails everywhere. Our readers well know that from prophecy we have for 25 years been expecting not only that the Federation would come soon, but that the vitality of it would come from the Episcopal church. The insurmountable barrier thus far seems to be in the claim of this denomination to "Apostolic Succession," which asserts that none are qualified ministers except as "ordained" in the line of such succession.

   Now we find a movement amongst Episcopalians to concede something: to claim merely the Historic Episcopate and to drop the claim of Apostolic Succession, so as to promote the union of All Protestants. . . . (3791, whole page.)

2. Columbia University Class 65% Fools. A poll of the students revealed that 65% did not believe in a personal God. (3792-first column.)

3. Sin and death have long reigned. Selfishness instead of love has had control of the world for centuries. Now God is lifting the veil of ignorance, and all who have been getting the worst of the bargain become violent for their rights. (3792:2-5, 6.) (Comment: How true! "Women's Lib" is a current example. The blowing of the "Jubilee Trumpet" is stirring up strife the world over.)

4. Hell Fire and Santliness Denounced by Two M. E. Bishops. We clip the following from the Toledo Times, May 24, report of the Rocky Mountain Missionary Society:

   Denver, Col.--Hell fire, such as is preached from many pulipts, does not exist, declared Bishop Oldham of the Methodist Episcopal Diocese of Southern Asia yesterday before the convention of the Rocky Mountain Missionary Society. "Just tell me of anybody who believes we will be burned alive in a place filled with brimstone and fire. I'd hate to die if I thot I'd get a scorch for every sin," said the Bishop.

   "I wouldn't be a saint for anything," exhorted Bishop J. C. Hartzell of Africa, in taking up the discussion, "but at the same time I go to church regularly, even if I don't do the talking. There are two extremes: the man who, in spite of all the help God, man or the Bible gives him, goes to the bad, and the man who is so tremendously greedy good that he is dubbed saint. I'd rather be a man, for a man has all the possibilities of right and wrong, and a saint hasn't any choice." (3792:2-7, 8 & 3793-top.)

5. No intimation is given to us of why Moses and Elias were introduced into the vision. We must draw an inference. (3794-4, first 2 sentences.)

6. The Wail of Russian Peasant Women. Czar Nicholas received recently the following remarkable document. It is a petition from the peasant woman of the village of Nikolskaje, in the government of Warquesch. It reads:

   "For generations the women of the peasant class have lived without having any rights whatever. From birth to death they have been and are subjects to the will of fathers, grandfathers, husbands and sons. We are not

even considered human beings, but simply beasts of burden.

"We demand to be taught to read and write; we demand that our daughters be given the same facilities for learning as our sons.

"We will no longer be forced into marriage; we demand to be given land to cultivate that we may become independent and able to earn our own living.

"We know that we are ignorant, but we are not to blame. We demand to be told what is happening in the world around us, and we demand the right to be represented in the Douma."--Cincinnati Enquirer. (3799-1st column.)

1. Anger, Hatred, Strife, Murder. Lodz, Russian Poland.--thirty-four girls working in Kindler's mills, at Pabianice, near here, on refusing to join a strike, were poisoned by a powder that was strewn upon the floor of the mill. One of the girls died and the remainder are seriously ill, ten of them not being expected to recover.

Russia is one of the newest countries to come under the influence of "strikes." but the above shows that no other nation could teach it much along the line of the "works of the flesh and the devil." What may we not expect, the world over, very shortly in the great "time of trouble such as was not since there was a nation." The veneer of civilization, miscalled Christianization, is quite thin, even in churchianity. Then the works of the flesh and of the devil will show in marked contrast to the fruits of the Spirit of Christ--joy, peace, brotherly kindness, love. Let us not measure ourselves with the poor world, but with the perfect Lord, whose Spirit we have received and in whom we are seeking to be perfected in the Chief Resurrection. (3800-top.) (Comment: The First World War showed how thin was the veneer of true Christianity. The warring nations were all professed Christians: Christians fighting Christians. And we see the same thing today in various parts of the world.)

2. . . . It will generally be found that all questions are included on the subject. The reason for care on this point is that if the questions are intruded that come later the subsequent lessons are considerably spoiled thereby. The leader should be expected to kindly, gently, but firmly hold the class to the question under discussion, and in this he should have the cooperation of all who recognize the value of order in the study of the Divine Plan of the Ages. (3800-last par. of Berean study. Comment: Perhaps this gives us a clue as to why some Volume studies lengthen out into years!)

3. "An old Spanish writer says, 'To return evil for good is devilish; to return good for good is human; but to return good for evil is Godlike.'"--Archbishop Whately. "I have known a man to nurse the tiny cocatrice egg of unforgiveness till it has burst into the fiery serpent of crime."--Farrar. (3802-1, 2.)

4. "TRUTH IS STRANGER THAN FICTION"--This is a very long article, almost 10 pages in length and is "A Confidential Explanation by the Editor of His Peculiar Trials--the Wide Spreading of Untruth Makes Necessary This Statement of Truth." For those who wish ~~to wish~~ to have a history of the Pastor's personal life, the reading of this article is a "MUST." (Starts on page 3808 and ends on page 3818.)

5. Our Christian experiences differ; no two have exactly the same, because our temperaments and talents differ as well as our surroundings. But we may rely upon it that no real son of God is exempted from the needed trials of patience, faith and love. No matter how strong the character, or how seemingly impregnable to the ordinary besetments, we may rely upon it that such have as great trials and crosses as others--perhaps greater; perhaps such as would prostrate weaker ones, whom the Lord will therefore in love and mercy not suffer to be tempted above that they are able to bear.--1 Cor. 10:13. (3820-2.)

1. Another revealment of the development of present truth: Under the subheading A Sketch of the Development of Present Truth: 3821-1 to 3. Under the subheading of Light Out of Darkness: 3821-6 to 3822:2-5. Under the subheading of Sif t ing as Wheat: 3823-1 to 3826:2-5. Here are a few outstanding statements: "No, dear friends, I claim nothing of superiority, nor supernatural power, dignity or authority; . . " (3821-2.) "No, the truths I present, as God's mouthpiece, were not revealed in visions or dreams, nor by God's audible voice, nor all at once, but gradually, especially since 1870, and particularly since 1880. . . " (3821-3.) "Gradually I was led to see that tho each of the creeds contained some elements of truth, they were, on the whole, misleading and contradictory of God's Word. . . . (3821-7.) ". . . Thus, I confess indebtedness to Adventists as well as to other denominations. . . What I heard sent me to my Bible to study with more zeal and care than ever before, and I shall ever thank the Lord for that leading; for tho Adventism helped me to no single truth, it did help me greatly in the unlearning of errors, and thus prepared me for the Truth." (3821-top column 2.) "However, we were then merely getting the general outline of God's plan, and unlearning many long-cherished errors, the time for a clear discernment of the minutiae having not yet fully come. And here I should and do gratefully mention assistance rendered by Brothers Geo. Stetson and Geo. Storrs, the latter the editor the The Bible Examiner, both now deceased. . . . " "Thus passed the years 1869-1872. The years following, to 1876, were years of continued growth in grace and knowledge on the part of the handful of Bible students with whom I met in Allegheny. We progressed from our first crude and indefinite ideas of restitution to clearer understanding of the details; but God's due time for the dlear light had not yet come." (3821:2-3.) (The quote immediately above this last one is 3821:2-2.) "I, on the contrary, was led first to proper views of the object and manner of our Lord's return and then to the examination of the time for these things, indicated in God's Word. Thus God leads his children often from different starting points of truth; but where the heart is earnest and trustful, the result must be to draw all such together." (3822-6, last few lines.) "Being a person of positive convictions and fully consecra ted to the Lord, I at once saw that the special times in which we live have an important bearing upon our duty and work as Christ's disciples; that, being in the time of harvest, the harvestwork should be done; and that present truth was the sickle by which the Lord would have us do a gathering and reaping work everywhere among his children." (3822-top col. 2.) "Acting upon this leading of the Lord, I gave up traveling, and in July, 1879, the first number of ZION'S WATCH TOWER and Herald of Christ's Presence made its appearance. From the first, it has been a special advocate of the 'ransom for all,' and by the grace of God we hope this will ever be." (3823:2-7.) "Then I knew why the Lord had led me to it so slowly and cautiously. I needed a special preparation of hear t for the full appreciation of all it contained, and I was all the more assured that it was not of my own wisdom; for if of of my own why would it not have come at once? . . ." (3824:2-5.) ". . . When all these things so unexpectedly shone out so brightly and clearly, I did not wonder that the Lord gave me several days of waiting and preparation for the blessing, and to him I rendered praise and thanks. . . "(3825-2, starting with line 25.) "Once I was much less careful about what I circulated or commended, but I am learning every day to be more careful as to what sort of food I put before any of the Lord's hungry sheep. The Lord has taught me that it is a responsible matter to be a teacher, even to the extent of circula ting a book or a paper. . . " (3826-1.) "We want to put you all on notice that the shaking and sifting process, so far from being over and past, is bound to progress more and more until all have been tried and tested thoroughly. It is not a question of who may fall, but of "Who shall be able to stand?" as the Apostle puts it. And we have need again to remember the admonition, "Let him who think-

(Over)

eth he standeth (who feels very confident, as did Peter when he said, 'Lord, tho all forsake thee, yet will not I') take heed lest he fall." (3826-4.)

1. Few have as good opportunity as has the Editor of this journal to know something of the difficulties which beset the new creation in their contact with others. He is continually in receipt of confidential communications explaining circumstances and asking advice as to how to best meet the severest trials and difficulties of life which come to the Lord's consecrated ones. As he perhaps has a larger contact with the consecrated than other have, he has proportionately a better opportunity for sympathizing not only with the groaning creation, the natural man, but also with the new creation. He well knows, therefore, that injustice is frequently heaped upon wives by their husbands, and almost if not quite so frequent heaped upon husbands by their wives. His general advice to those thus unjustly treated is in the language of the Scriptures, "Have patience, brethren, unto the coming of the Lord," --the establishment of his kingdom of righteousness, the change to his glorious likeness, draweth nigh.--Jas. 5:7. (3827-3.)

2. . . . Hence, when the Apostle speaks to us respecting the position of Woman in the church, we are not at liberty to dispute his word, nor to contravert it, nor to ignore it. Whoever does so is ignoring the voice of the Spirit and will surely suffer in some manner as a consequence. (3827:2-2.)

3. We surmise that a large proportion of the trouble that is coming upon the world in general will be the result of discontent, which we expect to see increasing year by year until the turmoil of anarchy shall ruin all except those who shall have submitted their wills to the Lord and waited for him to establish righteousness and justice in the earth. (3828:2-3.)

4. The New Idolatry by Rev. Washington Gladden. To a very large extent the worship of Mammon has supplanted the worship of God. It is not a mere lip service, it is a living allegiance. It is by their works that the devotees prove their faith. We know that they believe in Mannon more than in God, for their lives give clear and abundant testimony. The evidences of this devotion are visible on every side. To what other cause can we attribute the evils that infest the government of our cities and that fill many of our State capitals with the stench of rotten politics; . . --Kansas City Star. (3829:2-1 to 3.) (Comment: What about today?!!)

5. "Blessed Are Your Ears, For they Hear." A very touching and delightful letter written to the Pastor from a Sister who at one time was extremely bitter toward God because of the loss of her hearing (she was a musician) and the loss of several babies, only a few hours old. She had a very intelligent and good daughter who might, in time, take up with the Truth. The letter is a page long starting on page 3836: well worth reading!

6. Jews Flocking Into Palestine. London, England.--The coreespondent of the Daily Mail at Jerusalem remarks that the influx of Jews into Palestine during the last few months has been remarkable. . .

   Thus prophecy is being fulfilled before our eyes. The Zionist movement of recent years was caused largely be the refusal to allow Jews to go to the land. The Zionists planned to buy Palestine, but did not succeed. Now, "in due time," God has opened the door to Palestine without their purchasing it. . . (3837-bottom.)

7. "Priests Are Knaves": A bricklayer named Loos was severely punished on Feb. 15 at the Berlin Criminal Court for "dishonoring the institution of the Christian church." In a speech delivered at a meeting of coworkers,

Loos spoke of religion as being superfluous to workmen, and used the expression "Priests are arrant knaves, who keep the people stupid." The Public Prosecutor argued that this expression contained an insult to the priesthood, and the Court sentenced Loos to three months' imprisonment. (3737:2-6 to 8.)

1. A Mountain Swallowed by the Sea. The Prophet declared that the mountains shall be removed and carried into the midst of the sea (Psalm 46:2.) This we showed (Dawn, Vol. 1, p. 323) means that the kingdoms shall be swallowed up by anarchy.

   Note how the Lord caused the same thot to come to worldly minds: The Chicago Daily Tribune on July 17 printed on its front page a sketch of a wide waste of waters with a mountain peak emerging from it, on which the Russian Czar and six of his advisers are clinging, waiting in horror for the waters to cover them entirely. The title is "Doomed--Russian Autocracy." (3837:2-1 , 2.)

2. THE YOUNG MAN AND THE PULPIT. Over a page and a half long by Senator Alfred J. Beveridge. Very interesting. The final paragraph reads as follows: "But, after all is said and done, what the millions want from the modern pulpit is the fruitful teachings of the Christian religion. They want the fundamentals. They want decisions and certainty. Their minds are to be convinced, yes, but even more their hearts are to be touched." (Starts on page 3839 and ends at bottom of page 3840. Comment: The Pastor was able to hold public audiences for over two hours at a time. Apparently he satisfied a public yearning for solid Scriptural truth.)

3. Ministerial Dishonesty Responsible. We charge that this spiritual decline and loss of faith in the Bible is the result of dishonesty amongst the professed Ministers of Christ. Many of them have for years been practicing most ignoble dishonesty--obtaining money and honor of men under false pretenses. Professing loyalty to the Bible and to the creeds they have betrayed both. Professing to build up believers in the most holy faith, as ministers of truth, servants of God, they have systematically put poison into the children's bread which has destroyed the faith of many, and by reason of them the way of truth has been evilly spoken against--discredited in the name of God, and backed by the education of these professed servants of God, and backed by the education of these professed servants of God and the church and the special confidence reposed in them as men separated from the world. (3846:2, last par. followed by several paragraphs of special interest to those who see the dishonesty of "higher critic" ministers.) (Very similar thots are found in last par., page 3851 and first two paragraphs on page 3852.)

4. "Astonished at His Doctrines." It is an old adage that truth is stranger than fiction. The fallen condition of the human mind and heart seems to lead us to accept as more reasonable its own imagings of others rather than the direct clear statement of the divine Word. Hence, whenever the truth has been published the effect has been, as here stated, that the people were astonished at the doctrine, had never heard of such doctrines before, never had matters so clear. All the theories of men are confusing, blurred, inconsistent when compared with the wonderful divine plan of salvation. We are not surprised, therefore, indeed it becomes the evidence of the truthfulness of our position, that we find similar conditions today. Many, as they hear of the glorious plan of the ages, make just such a remark as our text, that they are astonished at the teaching, its beauty, its power, its reasonableness, the way it glorifies God, and the way in which it explains circumstances and conditions in the present time, birth, death, our hopes, our fears, the world's ignorance and the coming time of blessing

(Over)

and turning away of the curse and of darkness, and the shining in of the Sun of Righteousness with healing in its beams, bringing in "times of restitution." No less wonderful is the message respecting the high calling, the joint-heirship with Jesus in the heavenly things which eye hath not seen nor ear heard, neither have entered into the heart of man. (1 Cor. 2:9) More and more we are convinced that the eyes of our understanding must be anointed in order that we may appreciate the lengths and breadths and heights and depths of the love of God, which passh all understanding. (3861-1.) (Comment: All this is so true and beautifully stated, we feel like shouting at times.)

1. Practical Results of the Church Federation Movement. The Pastor quoted from a pamphlet entitlee "Liberty" as he thot the dangers of church federation were so well understood and pointed out. We quote only the first and last paragraphs: "No movement inaugurated during recent years is probably of greater significance than the Inter-Church Federation movement. It is one which cannot fail to be attended with remendous consequences. and, if followed to its logical outcome, will terminate in results which ought to cause every thotful person to shudder in advance."

"It will readily be seen from this proposal that any denomination which does not belong to the union, would at once be considered a 'rival', or, in a more characteristic term familiar to all unions, a 'scab.' This would at once arouse endless animosities and controversies between the unions and the sects which are not connected with the federation, or union. Such a course would result only in the federation churches bringing pressure to bear upon those who refuse to yield to their demands, which would be nothing short of religious persecution. Again it will be seen that the only safe union for the church, the only true union, is a union with Christ." (3864-1 to 16.)

2. Because the WATCH TOWER, by the Lord's gracious arrangement, has such an outlook over the harvest field, such contact with all the little flock of the Lord's people thru the mail, thru the pilgrims, thru the colporteurs, we perhaps better than others can discern that the great Refiner's fires are already burning and that the gold and silver are being tried. And O, what sorrow it gives us at times to behold some not standing well the testing of this hour. We love all of the Lord's dear ones who are now in the furnace of trial; we are sure that the Lord himself, the Refiner, loves them still more. If these have pain and sorrow, as we discern tendencies of weaknesses, disloyalty to the cause, ambition for name and fame or position, desire to be greatest, tendencies to lord it over God's heritage--if we are pained by these things, grieved, disappointed in some, shall we suppose that the great Refiner is indifferent? Nay, verily! It is written of him that having loved his own, he loved them to the end; and we see from the narrative that he was very patient and slow to cut off the self-seeking, ambitious, truth-selling and Lord-selling Judas. And the more we attain to the Master's character and likeness the more sympathy we will have with all who are out of the way, and who, unless recovered, will be surely cut off from membership in the body, as our Lord indicates--even tho, as the Apostle declares, they may be saved so as by fire, as members of the "great company."--1 Cor. 3:15. (3865-4.)

3. The Heavens Shall Roll Together. Under this subheading are a number of quotes showing the great danger to true Christians if Church Federation ever gains the power it is after. Here is an example: "Those who oppose this work now will discover, when the religious amendment is made to the Constitution, that if they do not see fit to fall in line with the majority, they must abide the consequences, or seek some more congenial clime." --Dr. David McAlister. (3872-bottom.)

HISTORY OF HARVEST MESSAGE

22nd Installment

1. THE GATHERING OF THE CHURCHES. An article about four pages long. Here is how the Pastor introduced it: We quote the following (By Eugene Woods) from the columns of Everybody's Magazine, not by way of endorsing it, but because it gives a fairly good view of the way the "worldly wise" look at matters. . . There are 13 sub-headings, and the Pastor gives his comments at the end which are very interesting. Here is a sample paragraph by Eugene Woods: "Conferences to make up the clothes-line fusses between Mrs. Cassidy and Mrs. Ryan would possess about the same interest for the general public, were it not for the notable fact that it sometimes happens that more comes out of the bag than was put into it. This is my only excuse for blackening good white paper to tell you that what happened in Rochester and in Carnegie Hall on the dates I have given." (3873 to 3876.)

2. . . . Similarly we were once inclined to consider the one-day conventions and the general conventions of the Lord's people to be entirely too expensive, to represent a waste of money that might have been used otherwise; but our experience is that there is a blessing in the using of the money talent--that whoever fails to do some investing, some sacrificing in the interest of the truth, will surely fail to get the large returns of spiritual blessing. . . (3877:2-4.) (Comment: the Pastor always conformed his thinking to facts and spiritual blessings. He was a safe under-shepherd.)

3. . . . we have no contention with those who suppose that these events (Memorial Supper and Passover) took place on other days of the week. . . (3879-1.)

4. Roman Catholicism in Trouble: We have already noted the fact that the French government has cancelled its agreement or "Concordat" with the church of Rome, and that religion in France is now on much the same plane as in these United States--that is, that religion shall no longer be supported by the government. . . (3881-1.) A dispatch from Madrid (Spain) states that the church and State relationship is exciting heated discussions and that public disturbances have occurred. . . (3881-5) "'We know that you, Holy Father, were inspired with best intentions when you ascended to the throne of St. Peter, but tho you do not realize it, you have become a weak, tyrannous pope. You desired to reinstate the rule of love and charity, but you have been conquered by Satan, whose servants are surrounding you, disguised as young cardinals.'" (3881:2-5.) (Comment: Today we are witnessing the gradual process of disintegration and eventual destruction.)

5. Hatred of the Jews: Benjamin Disraeli, better known as Lord Beaconsfield, wrote a political biography which is attracting considerable attention. Two very long paragraphs pointing out the many blessings to mankind which have come from the Jews, and also the hatred in contrast. (3881:2-7 and on.)

6. ....This fallen condition of Babylon signifies, not her destruction, but her complete rejection from God's favor, so that God will use her no more as a channel for the bestowment of his best blessings--(Comment--the Harvest Message)--"The voice of the Bridegroom and the bride shall be heard no more at all in thee."--Rev. 18:23. (3884-3.)

7. . . . Such are sure to respond and to come out of Babylon; others who re-

(Over)

main, in spite of seeing the light, fail to be overcomers of the highest class--fail therefore to be in the elect Bride class, and must be counted in with the great company, which will come thru great tribulation, and will get out of Babylon only when she has been cast as a great millstone into the midst of the sea--in the time of anarchous trouble with which this age will close. (3884-4.) (Comment: anarchy had not yet started in 1914, but apparently is ahead of us yet.)

1. Secretary of Navy, C. J. Bonaparte view on anarchy: "In the first place the unlawful acts prompted by anarchism should be made crimes, . . and as crimes they should be visited with such penalties as are particularly distasteful to the criminals and therefore the most effective deterrents to crime. . . (3890-7.)

"On anarchists the death penalty should be unequivocally imposed by law and inflexibly executed whenever the prisoner has sought, directly or indirectly, to take life.. . . " (3890-8.)

The Pastor makes comments: Poor world! All are deranged in some measure as a result of the Adamic fall. Some go crazy on religion, others on politics, others are money-mad. . . (3890:2-1.)

Anarchists are probably as sincere as others, but their brains have a different twist from those of the majority. They have lost all hope of the establishment of a reign of righteousness by human instrumentality; and in their selfishness and sympathy exaggerate the woes and wrongs suffered by themselves and others, and propose the extermination of the rich; because lacking the spirit of love, "the spirit of a sound mand," they see them as wholly evil. (3890:2-2.)

From the standpoint of God's Word we see that in the near future Socialists will become quite strong throughout the civilized world, as in opposition to anarchy, but that later on their failure to achieve their hopes will make anarchists of the majority of them and speedily convulse the world in the greatest time of trouble the world has ever know, which will completely overthrow present institutions. Thank God we see still further in his Word--that on that anarchistic wreck the Lord will establish the kingdom of his dear Son, "under the whole heavens." (3890:2-3.)

2. . . . In our poor fallen state none of us have any too much sense, and we need to conserve all that we have, and of the Lord's grace to receive more and more of his Spirit, which the Apostle describes as "the spirit of a sound mind." (3892:2-2.)

3. As general doubt begins to overshadow the Bible and its teachings, many intelligent people begin to wonder whether or not there is any future life. Decrying the Bible as the work of man, all higher critics and evolutionists are thrown upon the resources of their own judgment respecting the future, and they are very conscious that their intelligence on the subject is a large blank--a guess. Rejection of the doctrine of eternal torment as the punishment for sin, and the supposition that that doctrine is taught in the Scriptures, was the foundation for their scepticism, which now has spread so that their entire faith has been undermined, and what Jesus said of the Samaritans of old is true of them "Ye believe ye know not what."--John 4:22. (3905-8.)

4. . . . We urge that all the dear friends keep this in mind--that we are desirous of having on our lists the addresses of all who are truly interested in the present truth, in the harvest work and message--especially the consecrated. . . (3907-4.) (Comment: This shows how deeply interested the Pastor was in the spiritual welfare of the Lord's people. And that interest is still with us in the form of the Reprints.)

1. . . . By and by, when some of the changes which we see clearly set forth in the Scriptures, and which we see rapidly approaching, shall have reached the world so as to be visible to others, then we may be sure there will be a grea t awakening of the foolish virgin class, a great trimming of their lamps, a preparation of them for the great time of trouble thru which they must pass to wash their robes and make them white in the blood of the Lamb. --Rev. 7:14. (3907-5.)

2. Now, how about nex t year? (190 7) Shall we set our standard higher or lower? We believe that we may not go far astray if we set our mark for the coming year at 500,000 copies. No other books in the world are selling at this rate--no, or anything like it!--and no other books in the world carry this glorious message of the Millennial Dawn, of the Parousia of the great King, of the harvesting of the wheat, and the things necessary to the preparation of God's people for a share in the kingdom. Under God's providence much depends, of course, upon each one of our readers, as well as upon the colporteurs who reach the public in a more direct manner. (390 7:2-1.)

3. . . . The thot is gradually pressing itself home upon the dear flock that not many years remain in which this harvest work can be carried on--that "the nigh t cometh in which no man can work"--that we are even now approximately in the eleventh hour. . . (3907:2-2.)

4. We encourage those who are free from encombrances, whose hearts are full of zeal for the Lord and his cause, and who have any kind of reasonable address, to engage in this blessed service. And as for others, whose time and opportunities are less, we suggest to them that they earn those gracious words which our Lord gave to Mary, "She hath done what she could." Do what you can to forward the truth amongst your friends, neighbors and acquaintances, either by loaning the books or, preferably, by selling them--because people will generally read more carefully that for which they have paid money, from the natural desire to get back again their money's worth. . . (3907:2-3.)

5. We call your attention to the same, knowing that the printed explanations are much more comprehensive than anything that we could take time to write by pen in a letter. Give us credi t always, dear brethren and sisters, for having the very best and kindest intentions toward you all and toward the cause we serve, and be assured that we feel the same interest in those who get their TOWERS free and make no remittances to the Tract Fund. When receiving a brief letter reflect that we have 26,000 subscribers, and that we write lengthy letters twice every month to every one, to you--the various issues of the WATCH TOWER. Accept these as your principal replies to your kind letters, and our brief replies as mere post scripts. (3909-4.)

(THIS IS THE END OF THE FOURTH REPRINT)

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6. . . . At a time when earthly things are more attractive, more seductive than ever before in the world's history, the Lord opens before his faithful ones still clearer views of the heavenly crown, heavenly glories, honors and privileges and blessings, that they thus may give strength to the new mind which will offset the seductive influences affecting us thru the flesh. (3914-1. Par. 2 goes into more detail.)

7. The means for the dissemination of this light of present truth for our aid is undoubtedly of the Lord. This journal, under the Lord's providence,

(Over)

cheers, comforts, and helps to inspire with fresh zeal and courage for the heavenly race about 50,000 of the Lord's advancing followers twice a month (we are now publishing about 30,000 at each issue, and estimate that this represents approximately 50,000 readers). The DAWNS as Helping Hands and Bible Keys, are in the homes of nearly 2,000,000 of the most intelligent of the Lord's people, many of whom we find are considerably interested, yet not on the WATCH TOWER list. (We deplore this fact: we would like to have on our lists, even tho free, as to the Lord's poor, every child of God interested in present truth. We suggest to our readers cooperation along this line). (3914-3) (Comment: This shows the loving personal interest the Pastor had in everyone who had any love for the truth.)

1. OUR ADVOCATE, THE WORLD'S MEDIATOR. (3914-bottom.) (Comment: The title of this article showed that the "path of the just was as a shining light". How the Pastor enjoyed more and better understanding as time went on!)

2. Now, however, in the clearer dawning of the Millennial morning, in the brighter shining of the Lamp of God's Word upon our pathway as a light in a dark place, we see most distinctly that the New Covenant belongs exclusively to the Gospel age, and as the Law Covenant applied exclusively to the Jewish age. And when we examine the matter all the Scriptures confirm this interpretation. . . (3916:2-1.) (Comment: same as above.)

3. (Evolution): . . . merely human guess-work supported by insufficient evidence. Its acceptance means, not merely a reliance upon human guess-work, but far worse than this--it means the rejection of the entire system of divine truth furnished to us in the Bible. It is in conflict with every proposition of the Bible from Genesis to Revelation respecting man's origin--so violently in conflict that if the one be true the other must be false. (3921-3.)

4. Rev. Chas. Steizle, secretary of the Church and Labor Department of the general Presbyterian Church said: ". . It seems to me the workingmen are moving in two general directions: (1) Political; (2) economic. Who has not been appalled by the tremendous growth of socialism? In our own country the growth in the last four years has been sevenfold. If it increases in the same ratio in the next eight years the socialists will be able to elect a President. Whatever one may think of the economic value of socialism, this fact remains that socialism is beconing to thousands of workingmen a substitute for the Church." (3924-5, 6.) (Comment: Brother Norby reminded us that many socialistic principles have been adopted by the government of the United States.)

5. There can be no doubt about it that recent revelations of how rich men have acquired much of their wealth have come as a revelation to the general public. Tho long known among the rich, it has been hidden from "the man in the street" by financial terms which he did not comprehend. With his increase of knowledge he has received a "shock." His reverence for the rich and the great is shattered. This is but the precursor of the complete loss of confidence in everybody and every thing, pointed out in the Scriptures as the very foundation of the coming anarchy. (3924-9.) (Comment: now all the hidden things are being brought out into the light, and we can see the spirit of anarchy becoming more and more prevalent.)

6. . . . For instance, there are brethren, true believers in the Lord, truly consecrated to him, who are yet in Babylon--in bondage, in darkness. These especially need that we should devote some of our time or influence or means for their aid, for their deliverance. . . (3933-top first column.) (Written Feb. 1, 1907.)

1. It was the improper blending of spiritual and natural matters that brought to pass the giants of olden times, thru whom came the violence in the earth preceding the cataclysm of the deluge. Is it remarkable that we find a correspondency in our time? Have we not giants today--of renown--of almost illimitable power amongst men? Are not these what are termed the "trusts" and financial princes of the earth, financially strong beyond any dream of the past? Is it not thru the operation of these that the great time of trouble and violence is coming upon the world? Surely the picture is this precisely. (3935-3.) (Greater details in three succeeding paragraphs.)

2. . . . At one time, in company with others, we surmised that Abraham would have been placed in the heavenly Kingdom of the spiritual class; but a more careful consideration of the matter shows us, to the contrary, that he belongs to the class of ancient worthies of whom the Apostle declares that God has provided some better thing for us than for them, altho their blessing shall be a great one. . . (3937-1.) (Comment: This shows how the truth was gradually understood better and better. How grandly humble and honest the Pastor was!)

3. Current Affairs in Germany: According to the advices received from the Society's representative in Germany there is a great religious unrest there at the present time. Roman Catholics are stoutly resisting the movement known as "Los von Rom"--i. e., "Away from Rome"--and the tendency of our times to individual thinking on the part of its supporters. . . .Thus the question of the hour is held to be outward formalistic religion and patriotism to the government. Under this plea, no doubt, Socialists and Revolutionists will be more and more opposed year by year, and no doubt ourselves, and others considered out of line with the majority of "Orthodoxy," will be similarly brought under the ban, and treated as tho we were in some way associated with or responsible for the revolutionary conditions and their program. (3940-6.)

   .....Thus we see the cleavage coming along the very lines laid down in prophecy--on the one side "the beast and his image and the kings of the earth and their armies" or supporters, and on the other side the army of anarchy, which unwittingly will as "the Lord's great army" overthrow all present institutions preparatory to the Millennial reign of peace and righteousness. . . (3940:2-3.)

4. "Tongues of Fire". From all parts of the world, but especially from the Pacific coast, come reports of what its friends call a fresh Pentecostal blessing--an outpouring of the holy Spirit, etc., and what its opponents call a religious insanity. The movement is amongst so-called "holiness people" of various sects and parties--"missions," as their meetings are generally styled. People who have been seeking and claiming "divine healing" seem to be among the most susceptible. . . . (3941-3.)

5. HARVEST WORK AMONGST THE BLACKS. An article one page in length. Very interesting showing the Pastor's concern for colored brethren. (3942, 3943.)

6. Abraham's heroism in the matter was fully matched by his generosity, for not a particle of the spoil would he take for himself. The characters which the Lord loves and chooses are those which are unselfish, generous as well as just. . . . (3944-3.)

7. Abraham's love of righteousness and sympathy for all who desire to do right was manifested in this petition. It suggests to us that God, in choosing him as one thru whom some of his blessings should flow to the world of mankind in due time, made a good choice. We may be sure also that all who will be associated with Christ in his Millennial kingdom, either as members of

(Over)

the bride class on the spirit plane, or as members of the great company, or of the ancient worthy class of princes (Psa. 45:16), must all have such a broad benevolence and desire to do good and to favor the righteous in every way, else they would not be fit for the great work entrusted to them. (3947:2-3.)

1. Concerning Falling Stars. Our Society's London representative writes as follows:--"London is getting a stir-up over 'The New Theology,' as it is called. A Rev. R. J. Campbell, who took Dr. Parker's place in London, thinks he has a mission. Ritual and dogma are nothing to him, and he is laboring to break them to pieces. Man and God are indivisible; God is the sum-total of the consciousness of humanity--whatever that may be! Jesus was a man as other men, and was born in the same way: the difference in him being that he had more consciousness of himself and of things. There is no need for the terms Unitarian and Trinitarian, since man and God are one. The teaching that the blood of the man Jesus Christ, who was killed nearly 1900 years ago, could in any way avail to cover a man from guilt and that thru faith in it a man can find acceptance with God is both lamentable and mischievous. These are some of things being said. Other wild things are that a company of actors giving their services to interest some poor criples were doing such work as Christ did on Calvary, and that the songs they sung, tho not as fine words as the Psalms, were beyond them in actual effort. At any rate, this is to be seen--that the preacher in turning so sharply on the creeds will do something towards the disintegration of churchianity." (3949-5.) The Pastor makes comments in the paragraphs following: . . . And what think you! This avowed infidel and atheist occupying the most prominent pulpit in Great Britain is about to instruct the preachers of Great Britain along these lines--"at their request." They are to assemble in various cities in conventions to hear this reverend D.D. prove to them the wisdom of David--"The fool hath said in his heart, There is no God." (Psa. 14:1.) What better evidence could we have that the harvest work is urgently needed? Do we not see that as between Infidelity and Atheism in the pulpits and Christian Science, Spiritism, fanaticism and demonism in the pews, only the "elect" can escape these "plagues,"--and that the elect need the Helping Hands and Bible Keys speedily? (3949-6 to 3950, last par.)

2. Religion in France. In the days of the Empire the French coins bore the usual legend, declaring that the Emperor reigned "by the grace of God" (i.e., as authorized by the Papacy). When the Republic superseded the Empire the coins' inscription changed and now reads: "God protect France." The French Congress has recently directed that this be changed, and new coins will instead bear the words, "Liberty, Equality and Equity." . . .
Thus is the poor world staggering on out of the darkness toward the light, but still hopeless except as our Lord's prayer shall be fulfilled, "Thy kingdom come, thy will be done on earth as in heaven." (3951-top.)

4. If all the characters of the Scriptures were notable, the majority of us would feel ourselves so commonplace as to excite our fears that the Lord would have no place for us amongst the elect. We are glad that in divine providence some have prominence, greatness, almost thrust upon them by the necessity or interests of the Lord's plan. We are glad also for those less prominent, in whose hearts the Lord works equally a work of grace, purification, strength of character, to make them meet for the inheritance of the saints in light. A lesson in this connection is that strong characters may be developed and high ideals attained in the heart and in deed amongst the lowly and obscure. The majority of the elect are of this kind--"Even so, Father; for so it seemed good in thy sight."--Matt. 11:26. (3952-2.) (Comment: how comforting and encouraging this is to most of us!)

1. As the limitation for Isaac's bride was that she must belong to the family of Abraham, so the limitation of those called to be members of the bride of Christ is: . . . (2) Only those who have something of generosity and amiability in their characters are approached. . . (3953-4.)

2. We see a similar spirit manifested in various parts of the world today toward the posterity of Isaac--Russians, for instance, use these very words to the Jews, "Go from us, for you are mightier than we." . . (3953:2-2.)

3. Perhaps no class of the Lord's people have more temptation along the line of selling their birthright privileges than have the preachers. As the truth comes to them it brings responsibilities, and they realize these, and if then they allow love of ease or name or fame or wealth or standing to lead them to unfaithfulness the effect will be the loss of the inheritance. . . . (3956:2-3.)

4. A Wall Street View of the Decline of Faith. (From the Literary Digest.) Some striking editorials on the question of the decline of the belief in a future life have been appearing in recent issues of The Wall Street Journal (New York). From such a source the inquiry carries peculiar weight, especially to the type of mind which forms the majority in our commercial civilization. The articles in question, written by Mr. Sereno S. Pratt, the editor of that paper, expresses the "intense interest" of that journal "in the economic and political effects of any change in the thot, the habits and the lives of men." If there has been a decline in religious faith, Mr. Pratt asserts, that fact "alters the basic conditions of civilization," "becomes a factor in the markets," "changes the standards and affects the values of things that are bought and sold," and "concerns the immediate interests of those who never had such a faith almost as much as it does the lives of those who have had the faith and lost it." Along this line Mr. Pratt continues:

"The question, therefore, of practical, immediate, and tremendous importance to Wall Street quite as much as to any other part of the world, is, Has there been a decline in the faith in the future life? and if so, to what extent is this responsible for the special phenomena of our time--the eager pursuit of sudden wealth, the shameless luxury and display, the gross and corrupting extravagance, 'the misuse of swollen fortunes,' the indifference to law, the growth of graft, the abuses of great corporate power, the social unrest, the spread of demagogy, the advances of Socialism, the appeals to bitter class hatred? To find out what connection exists between a decadence in religious faith and the social unrest of our time, due, on one side, to oppressive use of financial power, and, on the other, to class agitation, might well be worth an investigation by a commission of governmemt experts, if it were possible for the Government to enter into such an undertaking."

"Whatever may be a man's own personal beliefs," continues Mr. Pratt, "there is no one who would not prefer to do business with a person who really believes in a future life." If the world holds fewer men of such faith, it makes a big difference, and if faith is to continue to decline, this will require new adjustments. So the writer views the situation, adding these reflections:

"There are certainly, on the surface, many signs of such a decline. Perhaps, if it were possible to probe deeply into the subject, it might be found that faith still abounded, but is no longer expressed in the old way. But we are obliged to accept the surface indications. These include a falling off in church attendance, the abondonment of family worship, the giving over of Sunday more and more to pleasure and labor, the separation of religious from secular education, under the stern demands of non-sectariamism,

(Over)

the growing up of a generation not instructed as our fathers were in the study of the Bible, the secularization of a portion of the church itself, and its inability in a large way to gain the confidence of the laboring people. If these are really signs of a decay of religious faith, then indeed there is no more important problem before us than that of either discovering some adequate substitute for faith, or to take immediate steps to check a development which has within it the seeds of a national disaster."

The alternative of the "adequate substitute" does not recommend itself to the mind of Mr. Pratt, as may be seen from his view expressed in a more recent editorial, which deals with the materialism underneath both "the Socialism of Karl Marx and the financial concentration of which we may take that represented by E. H. Harriman as a type." Balancing the virtues of the two, Mr. Pratt sees in Socialism "the more attractive and impossible program," while "financial concentration" he believes to be "the safer for the social order and civilization." In neither, however, is the remedy adequate to the ill. He concludes;

"The supreme need of the hour is not elastic currency, or sounder banking, or better protection against panics, or bigger navies, or more equitable tariffs, but a revial of faith, a return to a morality which recognizes a basis in religion and the establishment of a workable and working theory of life that views man as something more than a mere lump of material."--Literary Digest. (3958-1 to 6.) (Comment: The Pastor must have been deeply impressed with the logic of Mr. Pratt. Today the evidences are even stronger that there is a decline of faith and morals in everything.)

1. Comparative Failure of Christianity. (By Rev. W, Galbraith.) ". . Christianity at this hour is largely baptized with the spirit of the world. Worldly maxims, methods and motives have invaded the heritage of Jesus. These are eating out its life, and obstructing all its efforts. . (3958:2-2.)

"You cannot enter a street car, railway coach, shop, mart or stock exchange, church or legislative hall, but selfishness manifests itself in forms which must be offensive to a righteous God, and in striking contrast with the spirit and teachings of Jesus Christ. . " (3958:2-7.)

2. . . . Surely she (Babylon) shall fall utterly, as a great millstone cast into the sea of anarchy.--Rev. 18:21. (3963-4.) (Comment: Some of the Lord's people seem to be confused on this point. The Pastor spoke of the "great collapse of spiritual Babylon" as still future from the time he wrote--Sept. 1, 1916--5950-6. Earlier he wrote (2553-1): "The collapse will be sudden and awful when it does come: and while only the few realize the fallen-from-grace condition of Babylon in the present, none will be ignorant of her collapse when it comes.")

3. It was this promise of a coming blessing that worked so marvelously in the hearts of the patriarchs, fixed their minds upon the Lord and separated them from the ways of evil. And it is the same gracious promise which, in proportion to our faith in it, helps us of today as it helped the patriarchs of old. "According to thy faith be it unto you," is still God's rule, and those who have much faith and loyalty of heart to the Lord are sure to be blessed of him, for "the Lord knoweth them that are his." Moreover, it is the high reward which God has promised to these his faithful ones that constitutes a large proportion of the incentive which strengthens us in our battle with the world, the flesh and the adversary. It was so with the patriarchs and so it is with us of this Gospel Age. (3964-3.)

4. Dr. Jacob Gould Schurman, president of Cornell University, in an address delivered recently in Old Trinity Church, New York, attacked the present industrial system and declared that, unless something was done for the wage earner by the big capitalists, the end would be social revolution. . . (3966-7.)

1. Insanity in Chicago. A newspaper dispatch from Chicago says:--"The State Board of Charities, in an official report to the Governor, declares one in every ninety Chicagoans is insane and needs watching, and that 58,000 persons in the State are unfit to be at large."

Insanity is greatly on the increase, proving that this is not the "brain age," in a good sense of the term. New York statistics show 25,000 insane, or one out of every 300 population. Worse still, if applied to adults, these figures show one out of every 150 of the population so badly gone as to be in an asylum. The "fall" has wounded some worst physically, others worst morally and others worst mentally. Oh, how the poor world deserve the Apostle's term, "the groaning creation." Oh, how much it needs the great Restorer and his work during the "times of restitution."--Acts 3:19-21. (3966-bottom 2nd column.)

2. The average human brain is not only no better than it was thousands of years ago, but it is really deteriorating, according to Professor Wm. K. Thomas of the University of Chicage, in an article in the January number of the Journal of Sociology, issued by the University. (3967-1.)

3. . . . Are we not learning every day more and more to trust the Lord where we cannot trace him in his providences, when we cannot see the end of the way? If we could see the end would it be faith at all? Is it not our lack of knowledge of the future that constitutes the very virtue of faith in the present time? (3973-top.)

4. An infidel won over by the Truth. (3974-first letter.)

5. "Protestantism is a modern kind of Cerberus with 125 heads, all barking discordantly," says the Rev. Charles Edward Stowe, son the late Harriet Beecher Stowe, and himself a prominent Protestant divine, being pastor of the central Square Congregational Church at Bridgewater. (3975:2-3.)

6. Psychological Phenomena. "There are others beside economists who have turned to psychology in order to explain great movements, economic, socialistic or governmental. The master of the all is Gustave Le Bon, author of the famous study on the 'Psychology of Crowds.' In that work are the full explanation of such phenomena as this country is now witnessing in the ever-increasing hostility to corporations, corporation managers, bankers, capitalists and men prominent in affairs. There is usually, unfortunately, a basis for the fearful antipathy which is finally engendered among the 'crowd' against the leaders. But this antipathy, small in the beginning is fortered and cultivated by pure reasoners and demagogues alike, until each offence, big or little, is magnified into some monstrous crime. Calm men are converted into ravening wolves, reasoning creatures lose their sense of proportion, mere suspicion becomes confirmation of dreadful offences and men are condemned unheard and executed unshriven. The French Revolution is a case in point, a psychological demonstration, and the spirit of one is developing now." (3976-6.) (The Pastor comments:)

There is truth in the above clipping. . .

However, all this is exactly what the Bible led us to expect. A revealing from the housetops and a consequent breaking down of the respect of the masses for the upper classes, whose wealth is more and more coming to be recognized as illegitimately secured. Thus is our present Lord guiding in the affairs of earth toward the great climacteric of selfish and embittered anarchy--the predicted "time of trouble such as was not since there was a nation."

We agree, then, with G. Le Bon , that he is quite correct in his declaration that crowds and classes are often moved en masse to do things that would not be considered by them as individuals, and that the experiences of the French Revolution will be duplicated throughout Christendom. Thank

God that we can see a silver lining to this cloud: that it will be followed speedily by the rise of the great Sun of Righteousness to heal and bless and enlighten "all the families of the earth." (3976-6 to 9.)

1. Get Them to Study Millennial Dawn. The Westminster Teacher publishes with implied approval the following item from the columns of The Baptist Teacher: "Never were there so many Bibles in the world as there are today. And never was the Bible so much praised. Never were there so many Sunday schools as now, the one great purpose of the Sunday school is the study of the Bible. Yet even among the teachers in our Sunday schools the ignorance of the Bible is nothing less than deplorable; the proportion of gray heads among them is comparatively very small. The great majority of them are but novices in the Christian life, and they have enlisted in this service not because of any special fitness for it, but because there was a lack of teachers, and their youthful zeal prompted them to enter a door that seemed to open up a field of usefulness. But their zeal was not according to knowledge. They were utterly unfurnished for so responsible a task. They have been doing the best they could--poor things! . . How few of our Sunday school teachers have any conception of Scripture truth in its entirety--in its glorious symmetry! How few of our Bible school teachers have any definite knowledge of the way in which our Bible, as we have it, came into being--of the canon of Scripture, of the proofs of the authenticity of the Scriptures, of the meaning of the inspiration of the Scriptures, of the relation of the Old and New Testament Scriptures, and the meaning of all this hullabaloo that has been lately raised about the 'higher criticism.' When confronted with questions raised by modern skepticism they are dumb and ashamed because of their utter ignorance. And these questions are apt at any time to be raised in the very classes that they teach. They have never had the advantage of any theological training, and why should they be expected to answer them?

"Now something ought to be done to remedy, if possible this lamentable lack, and that teachers themselves should first be taught, so that when they come to teach they should not 'mutter and peep,' but speak with no uncertain sound, and not only know, but know that they know, and so be able to render to every man that asketh them a reason for the hope that is in them." (3976-second column.) (Comment: No wonder the Pastor headed this item with the words "Get Them to Read Millennial Dawn!")

2. A Presbyterian Minister's Pointed Criticism of His Creed. (3976-2nd column.) The Toronto Evening Telegram gives the following as the language of Rev. Dr. Carter in regard to the Westminster Confession of Faith:--

"The Westminster Confession in fact says that God is a monster; modern theology says that he is not. Tamerlane built a pyramid of two thousand men of the garrison of Herat, laid in brick and mortar, and history calls him a monster for doing it. Lord Jeffreys presided over the 'bloody circuit,' in which he condemned 700 to execution, and he stands scorned and by himself on the scroll of England's Chancellors. But Tamerlane and Jeffreys were sweet souls compared with a God who could condemn a whole race to endless torment for a single sin." (There are two more paragraphs of similar import.) (3976-second column.) (The item below is also from 2nd column.)

3. Getting Ready for the Millennium. Our amazement is excited by a proposition to convert two-fifths of the area of the United States from arid lands into fertile farms. Yet this stupendous enterprise is seriously entertained by the youngest division of our government. It contemplates nothing less than the ultimate solving of the 50,000,000 acres of waste comprising the great American desert. The undertaking will involve the expenditure of $1,500,000, but it will create $2,350,000,000 worth of taxable property, and will provide homes for 3,000,000 of our future population. This is the prospective goal to which the bureau aspires, and its engineers declare that it is attainable within the present half-century.--Merchants' L. A.

1. State Churches in Disruption. (Five interesting paragraphs giving history of the development of the idea that church and state should work together. All of this by the Pastor and the final paragraph is very interesting.)

Word comes from various quarters of Europe to the effect that church and state union is threatened with dissolution. In Great Britain, in Sweden, in Switzerland, in Spain, the matter is being actively discussed, and the indication is that the accomplishment will not be far off, while in France there is a great turmoil thru the dissolution of the Roman Catholic Concordat or agreement with the French government by which now the French are free from all State support so far as Roman Catholic and all other religious systems are concerned. (3984-1 to 6.) (Comment: all this takes a lot of time; but God's way is the best way we are sure.)

2. The Situation in France. (Some interesting history by the Pastor. We quote the last paragraph.) It is high time that these unscriptural unions of church and state come to an end. They were built upon fraud to begin with, and have prospered thru frauds continually. As God never authorized the Pope to be the vicegerent of Jesus, never authorized his reign upon earth over kingdoms and peoples, never authorized him to set prince against prince and to cause awful bloodshed for the maintenance of papal influence, and never authorized the governments recognized by Papacy to call themselves Christendom (Christ's kingdom), and as the Protestant unions of church and state had no more authority than the papal, it is well that all of these human institutions go down, that the shackles of superstition should be broken, and the people should be the better prepared to learn that all the kingdoms of this world are man-made and selfish in origin and practice, and that the kingdom of God's dear Son, the Millennial kingdom, which will shortly be inaugurated, will be the only rightful spiritual empire to have control of all the affairs of the world of mankind. Its dontrol of human destinies will be to the advantage of every creature--to lift them up, to set them free from superstition and by restitution processes to bring back into harmony with God and into the divine likeness all who will obey the great King of that day. O Lord, thy kingdom come; thy will be done on earth as it is in heaven. (3984:2-2 to 3985-3.)

3. At this distance it would appear that the present crisis in religious affairs in France would be a most favorable opportunity for the presentation of the truth amongst the people of that land. While Protestants there are very few, undoubtedly there are many Catholics who are generally enlightened and now being set free from their superstitious reverence for Romanism. These as well as the Protestants should be ready for the glorious message of the Millennial kingdom and the better government, spiritual and temporal, which the Lord is providing and which shortly will be established. We would like to encourage the dear friends of the truth under such conditions to be vigilant for the use of every opportunity--to go forward in the name and strength of the Lord with holy courage, to lift high the light and the royal banner. Similarly conditions are growing more favorable in Italy and Austria and Hungary. . . . (3985:2-1.) (Comment: The Pastor's zeal for the circulation of the Truth reminds us of Paul's zeal for the Lord's people.)

4. . . . Many of the Lord's people are being called out of Babylon and its confusion and darkness, its oppressions and its bondage, to creeds of the "dark ages," and its social boycotts, etc., to worship the Lord in spirit and in truth, to give their hearts, all that they have, to him and his service. (3990:2-2.)

"GO YE ALSO INTO THE VINEYARD" --an article showing the Pastor's deep involvement in the Harvest work. (Starts bottom of page 4000.)

(Over)

1. IS THE FATE OF THE SOUL FIXED AT DEATH? An article over a page long from the Buffalo Express, March 25, 1907 by Rev. Dr. Holmes. The Pastor called it "A Remarkable Sermon." Dr. Holmes thot the Scriptures to teach that there was a hope of a future life for the recovery of mankind, and that those who proved to be wicked at heart, would not be preserved in life but suffer eternal destruction. (Starts on page 4002.)

2. . . . But we must never lose sight of the fact that neither the Lord nor the apostles placed any limitations upon the liberties of individuals, and hence we may not do so. . . (4010-2) (Comment: the Pastor said this in connection with liberty to have meetings--very important reasoning to carefully consider and follow.)

3. The New Creation is not under the law but under grace--not under the Law Covenant nor under the New Covenant, but under the original covenant, the "Everlasting Covenant," which reads, "In thy Seed shall all the families of the earth be blessed." . . . (4011-1.) (Comment: "The path of the just is as a shining light". How thankful we are that we know that we are not under the New Covenant, and the reasons for this!)

4. A Notable Preacher's Views: "I have been twenty-five years in the ministry; and I regret to say it, but it is my honest conviction that there is more real brotherhood in the lodges than you find in the churches, and that there is infinitely more charity, sympathy and kindness in those outside of the church than you will find in Mr. Lordly and Milady and their coterie who are running the churches as private clubs."

   With the above explanation Rev. M. C. Peters withdrew from the pastorate of one of the most prominent New York City churches. Apparently the "wheat" class is getting scarce in all denominations.

   As exchange says:--"Rev. Madson C. Peters, pastor of one of the leading Baptist churches of New York City, is reported as saying that, with an investment of $5,000,000, and an expenditure last year of $400,000, the 70 Baptist churches in that city had a net increase during that time of only nine members. He says also that the other churches of the city did little better. What is wrong?" (4016-second column.)

5. Power of the Churches. "A timely illustration of the tremendous and effective power which may be wielded by the churches when they unite is afforded by the closing of the gambling dens at Saratoga, a result brought about by the action of the church federation of Saratoga county. . . " Leslie's Weekly.
The foregoing paragraph was much longer. The Pastor comments: Sometimes this power may be used for a worthy purpose, in which all could rejoice; but, especially when the still greater power of the general church federation comes there will be naturally a temptation to use it to put down whatever the majority disapproves, however moral or good. This the Scriptures show will be the result: religious persecution. (4016, last par. & on.)

6. Methodist Teachings Curios. "God save us from theological definitions! The doctrines of the Methodist Church are the curios of a time that has passed and ought to be put on the shelf. God save us from doctrines and help us into a larger understanding of Christian fellowship." This was the thunderbolt Rev. Davis W. Clark, retiring President of the Methodist Ministers' Association, hurled into the meeting of his brother divines at Wiley Chapel.--Cincinnati Post. (4017-2, 3.)

   The Pastor comments: Poor "Babylon" is catching it on all sides. Bible students object to her creeds because they are not sufficiently loyal to God's Word: because she has incorporated too much of the traditions of men which make void the Word of God. We, however, recognize what these creeds

have of divine truth.

On the other hand, the speaker above quoted is angry because, as a Higher Critic and New Theology man, he is not allowed to tear from the Bible the story of the Fall, the Redemption and the coming Restitution. (4017-4, 5.)

1. We would have appreciated the Bishop's sentiment still more had he mentioned that a growing better understanding of the Bible, both by the clergy and the laity, has to do with the Bible's influence for good; and that this is largely the result of the wide circulation of "Bible Keys"--MILLENNIAL DAWN. (4017:2-2.)

2. Remarkable Wesleyan Sermon. . . . "God is love, which means that no man will be damned eternally without a chance, no man will be lost until he has had the revelation of Christ's body and of Christ's atonement."

" . . . the absoluteness of Christianity the only way of salvation, demanded that no human being should be adjudged until Christ should be made accessible and brought home to him, whether that took place in this life or the life after death. This is my view, and I mean before I die to drag it before the METHODIST Church."--English Journal. (4017:2-4 to 6.)

3. Jewish Landowners. In Europe They Hold 248 Times as Much as They Did 40 Years ago. The Pastor comments: It is reported on apparently good authority that much of the trouble and bloodshed of the past few months in Russia is engendered by the fact that so many of the landlords are Jews: the poor who rent their little farms at very high rentals. rarely see their landowners; but knowing them to be Jews they hate and imjure the poorer Jews, their neighbors--as representatives of the rich absentees. The love of money is a root of all evil. (4017-bottom of second column to top 4018.)

4. War Feared; No World's Fair in 1913. Berlin.--Opposition of Kaiser William is expected to cause the abandonment of the proposal to hold an international exposition in Berlin in 1913. Most significant, however, is the reason on which the German war lord bases his objection.

The emperor believes the possibility of Germany being drawn into a European war before the time set for the exposition is too great for the nation to take the risk involved in arranging an international exposition.

The statement that Kaiser Wilhelm opposes the proposed exposition on such grounds has caused a great sensation. It is argued that the government fears that the peace of the world is in constant jeopardy, and great uneasiness has been caused among the peopoe, who feel that they do not know all the complications of the international situation.--Toledo News-Bee. (4018-top column 2.) (Comment: This was written in July, 1907, seven years before World War I started. Is it any wonder the Pastor thot things would end up quickly? 1914 looked like a sure thing for the final crash.)

5. However distinctly we may enunciate our belief in God's foreknowledge of coming events the matter will always be beyond our human powers of comprehension. We would easily enough see how God, with all power in heaven and in earth, could predestinate certain events, and then cause them to come to pass, but our difficulty begins when we apply divine foreknowledge to human affairs in regard to which we recognize, according to the Scriptures, that man is a free agent, at liberty to choose his own course, at least concerning all moral and religious questions. (4024-2.) (Comment: Man with his computers today can predict many remarkable things, if he feeds the computer with all the known and necessary factors. Maybe the human will is not so complicated to fathom with God who has all power and wisdom. The prophecies spaning thousands of years show God's capabilities in wisdom and power.)

(Over)

1. Seeking Cover of the Mountains. A number of rich men have moved to Great Britain, thinking they would be better protected from world unrest. And J. Pierrepont Morgan is reported to have donated about one million dollars to the Catholic Church thinking that this "mountain" would protect him. (4025:2-4 to 6.)

2. The ancients had greater skills than those of modern times. So says an architect. (4025:2-last 6 paragraphs.) (Comment: Evolutions take notice!)

3. Theater Annex For Church. Roof garden vaudeville will probably be introduced in Philadelphia by and at a church, the Fairhill Baptist congregation, Lehigh Avenue and Fifth Street, whose members this morning enthusiastically discussed a startling scheme of their pastor, the Rev. Dr. Charles B. McClellan. . . . Philadelphia Bulletin. (4026:2-2, 3.)

4. "Chautauqua salute" (waving of handkerchief). A brother objected to this claiming that it was a "positive sign of 'idolatry.'" The Pastor said of this: "It is difficult to sympathize with dear friends who take such peculiar views of the little courtesies of life. . . . " (4026:2-7.)

5. Order Is Heaven's First Law. So with the converted heart and head. Previously sometimes selfishness would be in the center and in control, sometimes conscience, sometimes acquisitiveness, sometimes hope and sometimes fear would occupy the center, around which the various organs would group themselves. But now, as soon as the heart is given to the Lord, his organization and his arrangement is recognized, and the various powers of mind and body represented in our brains are fixed in their relationship to the central ones, which henceforth become the dominating ones and always occupy the promoment place of authority. To the truly converted, consecrated Christian, the center from which will proceed all the arrangements of life must be spirituality, which corresponds to the holies in the center of Israel's camp. (4029-5 and elaborated on in succeeding paragraphs.)

6. The Pastor was not averse to quoting from outside writers: Prof. Marcus Dods, Coleman, Doctor Arnot. (4031:2-4 to top page 4032.)

7. We have not far to look if we would see these iniquities or inequities of the world, especially of "Christendom." There is today considerable light shining upon the whole world, especially on the civilized portion. . . Notwithstanding this increase of knowledge, and notwithstanding that there are gross iniquities prevailing throughout the world, we find comparatively few willing to do anything toward a readjudgment and equalization of the world's affairs, financial, social and religious. Rather it seems that the majority of those possessing advantages are quite willing to hold to them even tho recognizing that they are inequitable, iniquitous.

   Meantime, the light of the morning is also awakening the masses, who are more and more crying out for their rights and against the inequities. The Lord is not only permitting this condition of things but is favoring it and helping it along, and informs us that the result will be a time of trouble such as was not since there was a nation. . . .

   Look now at the scape-goat class: Not faithful to their covenant of sacrifice thay are not counted worthy to escape those things coming on the world, and hence will have their portion with the hypocrites and with the world in that trouble, notwithstanding the fact that they are God's sincere children, but overcharged with the cares of this life and not properly zealous for the fulfilment of their covenant and a share in the kingdom. . . (4036-3 to 5.)

8. THE MISSIONARY WITHOUT A HALO. Mr. William T. Ellis declares that the

popular view of a missionary is untrue. His remarks are very interesting and revealing! (4041, bottom half.)

1. And now what! The Lord, we believe, is preparing a chosen and already prepared vessel for China--to bear the water of life to probably a very few there also. He is well qualified for the work--better than we could have expected.

   This opening of foreign doors to the harvest sickle seems to imply that the harvest work nears its close--possibly four years may see the open doors closing, because "the harvest is past and the summer ended." It has been a surprise to us all around. We had little thot of foreign fields, so busy have we been in the harvest fields of "Christendom." (4042-5, 6.) (Comment: But in 1916 the Pastor said: "The fact is that the harvest work is going grandly on; it is not ended by any means"--5950-1. And we note his wonderful spirit: "This is not discouraging, but encouraging to us. We are glad to know of the grace of God reaching other heads and hearts and blessing them as ours have been blessed." What a wonderful example we have in the Pastor!)

2. Another thot: As we see so much fresh interest springing up and new believers making rapid progress in grace, knowledge and zeal, we note with pain that some once zealous colaborers are less so, and given rather to criticising those who are filled with the spirit. We fear for these lest they lose their "crowns" to others. Nor dare we say much to them, for critics are very sensitive and easily offended. Evidently the thrashing and winnowing of harvest time are upon us. "Who shall be able to stand?" Let us fear and watch and pray, lest we enter into temptation. (4042:2-2.) (Comment: the Pastor apparently is talking about "new believers" who were not Christians previously and that these could take the crowns of those who were already in the Narrow Way.)

3. These blessings of divine truth and grace consist not only of new features but also of old features. Do they not? How many years have many of us studied God's Word, heard preaching, read commentaries, etc., to very little account? Indeed our confusion seemed to increase rather than diminish, so that the most studious were often most confused. But now, the due time having come, our present Lord having come in to sup with us, having girded himself as our servant, having brought to our attention the things both new and old, we are feasting. All the precious food has a richer and a better flavor It is cleaner, sweeter. For instance, setting aside those special features of the truth which belong to the harvest time, respecting the reaping, the presence of the Lord, the fulfilment of the prophecies, etc., etc., look again at the old things that God's people have recognized as true for centuries, and note how appetizing they are to us now, how strengthening to faith, how refreshing! (4043:2-1) (Then follows two pages pointing out how "old things" were now "so much sweeter." A delight to read!)

4. Young Men and the Christian Ministry. The fact that fewer young men than formerly are preparing for the ministry is arousing comment in nearly all denominations. . . From our point of view the loss of positive faith induced by so-called "Higher Criticism" and the "Evolution Theory," make void the word of God. The Pastor quotes from Rev. D. J. Burrell's comments on this question and concedes that as an educator his opinion should have weight. However the Pastor said: "we can agree with him only in part." (4049-2 & on)

5. Looking the Facts in the Face. There are over 250,000 insane and imbeciles in the U. S. today. Statistics show that insanity is increasing 300 times faster than the population. At the present ratio of increase even if it gets no worse (in reality it is getting worse each year), and it will re-

quire but 290 years to produce the utter destruction of the mental endurance of the race.

One death in every seven is from tuberculosis. Recent statistics issured by the German government show that one-fourth of all people dying of diseases than tuberculosis have had consumption at some time in their life. It would thus appear that very nearly one-half of the grown-up people have had or now have tuberculosis in some form or other.

The deadly cancer is terribly on the increase, and a prominent surgeon appointed by the State of New York to investigate this disease some time ago, said that if it continues to increase the next ten years as fast as it has in the last ten years, it will claim as many victims as tuberculosis.

On every side there is abundant evidence of the rapid increase in the numbers of deformed, defective and degenerate human beings.

Nervous diseases and stomach troubles number their victims by millions, and very nearly three-fourths of the people are afflicted with one or other of these disorders.

It is an acknowledged fact that vice and crime are tremendously on the increase. The rapidly increasing army of dentists testifies to the fact that, as a race, we are tending toward toothlessness.--Exchange. (Written Sept. 1, 1907. What would they say now?! (4049:2-4 to 4050-top.)

1. Some "are never quickened, and will never, therefore, be born of the spirit." (4050:2-3.)

2. The Pastor quotes from a writer who wrote about Moses. (4055-1 to 5.)

3. Back to Palestine. "At the very moment when persecution in Russia was driving hundreds of thousands of Jews from the dominions of the Czar, Mr de Sola remarked, the gates of Palestine were being opened to them. They could see the hand of divine providence in all this, and it was the paramount duty of every Jew to seize the opportunity which now presented itself of settling, not only tens of thousands, nor hundreds of thousands, but millions of Hebrew colonists in the Holy Land, with the result that they would soon again be in possession of the land that had been promised to their forefathers. It was in order to give practical shape to this idea that the Zionist leaders of the Cologne conference had decided on the program of work in Palestine. . .(4057-1.) (4056:2-3 to 4057:2-2.)

4. THE VOICES OF THE THREE SIGNS. A remarkable long article the substance of which is expressed in the first paragraph: " . . we perceived, as we had never done before, that the three signs by which the Israelites were convinced that God's deliverance of them was at hand, at Moses' second presentation, must have been intended to typify some corresponding three signs or testimonies at the second advert of Christ; testimonies which will be convincing to the true Spiritual Israelites. In the type these three signs or testimonies preceded the plagues upon the Egyptians; and this in the antitype must mean that the three signs or testimonies to spiritual Israel respecting the second advent of our Lord and respecting the great deliverance which he is to accomplish, must precede the plagues, the great time of trouble, coming upon the world in general shortly." (Starts page 4057.)

5. Crossing of Jordan by Israel into promised land may be viewed from more than one standpoint. (Interesting reasoning.) (4063-4, 5.)

6. A denunciation of Chicago University by Rev. J. B. Cranfill of Texas: "Without in anywise meaning to be unkind or unjust, I believe that the University of Chicago (Baptist) is the greatest organized enemy of evangelical Christianity on the earth today. The whole Chicago religious atmosphere is surcharged with infidelity and skepticism, which is masquerading in Christian garb. . . "--Houston Post. (4065-1 to 4065:2-2.

HISTORY OF HARVEST MESSAGE
(23rd Installment)

CORRECTION: In item #507, page 4, par. 2 we left out a key sentence which gave the opposite thot that was intended. It should have read as follows: "Now, however, in the clearer dawning of the Millennial morning, in the brighter shining of the Lamp of God's Word upon our pathway as a light in a dark place, we see most distinctly that the New Covenant belongs exclusively to the coming age, as the Abrahamic Covenant belongs exclusively to the Jewish age. . . " (3916:2-1.)

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1. R. J. Campbell's Admirers: If Dr. Campbell by his "New Theology," which seems a fresh way of spelling "Old Infidelity," has lost some of his friends and admirers, he has gained others. The most energetic and uncompromising antagonist of Christianity in England, and probably in the world, is Mr. Blatchford, of Clarion fame, who, in commending the recently published book, says: "Mr. Campbell is a Christian minister, and I am an infidel editor; and the difference between his religion and mine is too small to argue about." For once Mr. Blatchford expresses the views of many Christians when he says that the difference between the "New Theology" and infidelity "is too small to argue about." Theosophists also press forward to express their appreciation of Mr. Campbell's teaching. The Indian Daily Telegraph claims that the "New Theology" is simply Theosophy. "This Indian newspaper," says the A. C. World, "shows how Mr. Campbell, by denying the virgin birth, joins hands with Theosophic inquirers, and with them sees in this 'myth' the materialization of a great spiritual event 'the virgin birth of the universe.'" Mr. Campbell may well say, "Save me from my friends." He must feel embarrassed, tho he has no right to be surprised, at the anti-Christian hosts so enthusiastically rallying around, but he should soon feel at home among them.--Australian Christian. (4065:2-3.)

2. Roman Catholicism in Italy: The Italian liberal press teems with detailed descriptions of the alleged immorality and corruption of religious and educational institutions, and a fresh campaign favoring the suppression of all convents and monasteries throughout the country has been initiated.

Recently a so-called clerican scandal was discovered by the Milan police. One old woman, who called herself a nun, had a home for destitute young girls in Milan, which turned out to be a den of filth and iniquity. It was found that the children's earnings were increased by means too horrible to relate. The home was closed and the soi-distant nun and her accomplices, two priests, were arrested.

The liberal papers blamed the ecclesiastical authorities, but these proved that they had repeatedly warned the police against the woman and her work, and that they had denied the sacraments to the woman, protested against her and exposed her home to no avail.

Tho the calumnies recently printed against the monks and nuns are so loathsome and horrible that they are not fit to be read, not a single proof has been adduced to show that they are based on a particle of truth. It is no exaggeration to say that open acts of violence against religious communities is momemtarily expected and these may lead to wholesale suppression by the government. It is difficult to predict what may happen.

The French people were indifferent and rather sympathized with the nuns and monks, but here the situation is different, as popular feeling is hostile to religion and the anti-clerical parties are so well organized that if a movement against the church once begins they will not stop before they have overthrown religion and perhaps attained a church war in Italy, which might mean a revolution.--Chicago Tribune. (4065:2-4 to 8.)

(Over)

1. KNOWLEDGE AND FAITH REGARDING CHRONOLOGY. This is a very important article showing the Pastor's attitude. We do well to study this article very carefully that we may catch the spirit of the Pastor's thinking at the time--October 1, 1907. It seems to us the Pastor was emphasizing a particular point in Chronology, viz., that 1874 marked the end of 6,000 years of man's history. Other dates and conclusions would be linked to or proceed from this date 1874. We note an important statement: "The work in which the Lord has been pleased to use our humble talents has been less a work of origination than of reconstruction, adjustment, harmonization." (4067:2-1.) "To whatever extent the great Master has used any of us either in restringing and tuning the harp, or in calling to the attention of his 'brethren' the harmony and the beauty of the melodious paeans therefrom in honor of the Almighty, let us praise him for the great privilege enjoyed, and use it." (4067:2-1.) We quote further: "But let us suppose a case far from our expectations: suppose that A. D. 1915 should pass with the world's affairs all serene and with evidence that the 'very elect' had not all been 'changed' and without the restoration of natural Israel to favor under the New Covenant. (Rom. 11:12, 15.) What then? Would not that prove our chronology wrong? Yes, surely! And would not that prove a keen disappointment? Indeed it would! It would work irreparable wreck to the parallel dispensations and Israel's double, and to the Jubilee calculations, and to the prophecy of the 2,300 days of Daniel, and to the epoch called "Gentile Times,' and to the 1,260, 1,290, and 1,335 days, the latter of which marking the beginning of the 'harvest' so well fulfilled its prediction, 'Oh, the blessedness of him that waiteth and cometh unto the 1,335 days!' None of these would be available longer. What a blow that would be! One of the strings of our 'harp' would be quite broken!" (We pause here to make a comment: We notice how the Pastor began this paragraph just quoted: "But let us suppose a case far from our expectations: suppose that A. D. 1915 whould pass with the world's affairs all serene and with evidence that the 'very elect' had not all been 'changed' and without the restoration of natural Israel to favor under the New Covenant." We notice a mixture of thot here: "the world's affairs all serene" AND an expectation regarding Israel. Here we must do some thinking. "The world's affairs" did not go on "all serene;" rather World War I started there which was strong and reasonable evidence that the reasoning about "Gentile Times" was correct and thus 1914 was CONFIRMED which in turn confirmed the chronology concerning the ending of 6,000 years in 1874. BUT NOT ALL OF THE EXPECTATIONS LINKED TO 1914 WERE REALIZED; and as the Pastor wrote in 1916, "We must not allow our expectations weigh anything against the facts."--5950-1. So we do not need to feel shaky about the chronology itself as to 1874 and 1914 in particular, but we must think correctly about "expectations" which is a different thing altogether. The days of "1260, 1290 and 1,335" need not be set aside but held with confidence that we are on the right track. And we have experienced "the blessedness of him that waiteth and cometh unto the 1,355 days" in the grand feast of truth in the form of the Harvest Message served us by our Pastor by our Present Lord.) We go on to quote another important attitude of the Pastor in the last paragraphon page 4067. "However, dear friends, our harp would still have all the other strings in tune and that is what no other aggregation of God's people on earth could boast. We could still worship a God so great and grand that none other could compare with him. We should still see the grandeur of his salvation in Christ Jesus--'a ransom for all.' We should still see the wonders of 'the hidden mystery,' our fellowship with our Redeemer in 'his death' and also 'in his resurrection' to 'glory, honor and immortality'--'the divine nature.'" (We comment: It seems clear to us that we should realize that we are in touch with the Redeemer and God and have an understanding and a part in the outworking of the Divine Plan; and it is a mistake to feel that if our expectation should fail we would experience a major tragedy in our

Christian lives. In other words, prophecy and expectations are of secondary importance, especially expectations. As the Pastor said in another place at a later date--"If every date of the chronology and every prophecy were blotted out, we should still be joyful in the Lord, and should still rejoice in his glorious Gospel, of which Jesus and his great sacrifice constitutes the center, and our promised participation with him as his members in the blessing of all the families of the earth constitutes the circumference."--5249:2-4. It seems to us/some very sincere brethren are too wrapped up in dates and parallels, and such should/that be more careful students of what the Pastor had to say and adopt his wholesome attitude.)

1. ". . . Let us never forget, however, that the truth without its spirit of love would be vain." (4072:2-6.)

2. Romanism Beset in Strongholds. "One after another so'called 'Catholic countries' are shaking themselves free from the Roman church-fetters which have held them for centuries." (4073-1 to 16.)

3. Secular Editors Criticise Theologians. Under the heading, "Preaching without Religious Faith," a secular editorial says:--The confusion of religious thot at this time of declining religious faith was never made more apparent than in the sermons preached hereabouts on Sunday. (Examples were given in two paragraphs following.) The Pastor commented: Secular editors deprived of theological instruction in word and conscience-twisting seem more logical and more honorable than theologians. This editor evidently sees clearly that those who have abandoned the faith of their ordination vows should seek a new ordination in accord with their present agnosticism, and not practise a fraud.

   We publish the item to call attention to the departure from the central feature of the Gospel--our Lord's atonement for sin. We have challenged the evidence that there is a single college or theological seminary in the U. S. where Evolution or Higher Criticism infidelity is not taught publicly or privately. No one thus far has produced proof in refutation of this charge.

   Similar conditions prevail in Canada. (4073, starts bottom of col. 1.)

4. Jewish Emigration to Palestine: Several interesting paragraphs regarding the kinds of people returning to Palestine and what they were doing in their new home. (4073:2-4 to 9.)

5. Progress or Revolution: "The distinguished author, Prof. Goldwin Smith, approaches this vexed question with a judicial spirit, and in the brief space which he has occupied tells some plain truths which both sides in the controversy might study with profit. His sympathy with labor goes back to the days when he defended the unions after the Sheffield outrages, and stood on the platform of Joseph Arch. 'All around the industrial horizon there are signs of continuing storm,' he says, in opening. 'The outlook is threatening, not to industry and commerce only, but to the general relations between classes, and even to the unity of the commonwealth.'

   "He accepts the estrangement between labor and capital as a fact. Capital has been erected into an industrial tyrant, the mortal enemy of labor, and yet, what would labor do without capital? . . .

   ". . . As a matter of policy the author believes that employes should share in the prosperity of their employers, and the want of inducement to improving effort on the part of workmen is a weakness in the factory system. While capital can be rapacious and unjust, it is also true that organizations formed for an aggressive purpose are naturally apt to fall into the hands of the most aggressive and least responsible section. (Comment: how true as we see it working out today!) . . . From enabling the wage-earner

(Over)

to treat on fair terms with the employer, unions seem now to be going on to create for themselves a monopoly of labor. . . .

". . . Capital and labor must settle down in harmony at last, or both must be ruined. His examination of Socialism leads to a rejection of that remedy for the industrial ills. . ."--Toronto Globe. (4074-1 to 6.)

1. The Pope Not a Higher Critic: Whatever may be said of Pope Pius X, he cannot be charged with being a Higher Critic or sympathizing with the agnostic spirit of our day which has gained such absolute control of all Protestant seminaries and secular colleges. It would appear that this same spirit has been gaining rapidly amongst Roman Catholic professors, etc., also. This fact has led the Pope to condemn and prohibit recently a large number of books tinctured with "Modernism" or "New Theology," and on Sept. 16 led him to issue an encyclical or general epistle to all Roman Catholics, condemning the same. . . (4074:2-1, followed by 9 more paragraphs as A Synopsis of the Encyclical.)

2. Edison's Glimpse of the Millennium: Mr. Edison does not profess a general knowledge of the Millennium, but he does see some things in line of his own experience and work. He sees them to be near, too. Of his views The Electric Trade says:--". . . . At the present time nine-tenths of the power obtained from coal is lost by the use of boilers, wheels and dynamos. With the direct generation of the electric current, therefore, the world will have ten times more energy than now. (Comment: "Energy crisis" people take note!) We are still ignorant of the true character of electricity. Indeed, to me, after all the years I have spent in studying electricity, it is more a mystery now than ever." (4074, bottom of column 2.)

3. Emma Goldman's Speech: The bitter, vitriolic spirit of the unregenerate heart, when soured and stung to resentment, is well illustrated in the speech of Emma Goldman, the anarchist. She declared in a speech to workingmen, as reported in the public press:--

"Why should workingmen warn their employers when they are about to strike?" she demanded, stamping her foot. "Why should workingmen govern their actions in such cases by moral or ethical considerations? Why should you give notice, time to prepare your own destruction? Oh, I think it is time for workingmen to become unmoral. Your employers will tell you piously that they have been placed by God in the position that they occupy. That is right. You will always find God on the side of the thief and the robber.

"Win your demands quickly by direct action. The striking tailors of Glasgow went back to work with apparent docility, but when they were inside the shops they used their shears to destroy a large quantity of goods until their employers saw the wisdom of yielding.

"Oil workers, striking in a Russian city, when they saw that they were about to be overcome by scabs and militia, burned huge quantities of kerosens, thus striking their employers in their one vulnerable spot, their pockets.

"Paris-striking bakers doped the bread with kerosene and castor oil and made the city sick. That is the way to enforce your demands. You can't do it by process of law."

The Pastor made his comments under the sub-heading Force Will Meet Force: Happily only a few people as yet have so bitter a spirit toward their fellow-men; but it is our expectation that conditions during the next few years will eventually sour the hearts of thousands to just such a frenzy. Now, comparatively few are so wicked and so desperate; but under favorable conditions such a feement night develop quickly.

Nor are we to suppose that the wealthy and educated are all saints. The natural mind is in its last analysis under desperate conditions, all that the Scriptures claim--"deceitful and desperately wicked." Education and

training assist in the development of moderation and self-control, but it will be seen that brutish ferocity will characterize their conduct also, tho it may take a different form. (4075-1 to 7.) (Comment: This was written Oct. 1, 1907. Today we see "brutish ferocity" developing everywhere.)

1. Selfishness will spur on both sides: each will proudly feel its strength and imagine erroneously that its next stronger show of power will discourage its opponent, until matters will get beyond the control of all human wisdom, counsel and power. (4075:2-5.) (Comment: a wise comment by the Pastor. We marvel that this state of affairs has been delayed so long!)

2. Mrs. hettie Green, reputed the wealthiest woman, sees the writing on the wall, and is reported to have said:--"There is going to be a revolution in this country. The people are going to revolt against the oppressions of the Trusts. There will be a deluge, and the streets will run with blood when the people are aroused. The people are finding out gradually about the Trusts, and when they realize a little more fully how they are ruining the chances of the average person there is going to be a revolution. It will be a deluge, I tell you." (4075:2-6, 7.)

3. If all the rich were "saints" according to the Striptural usage we might blame them for not sacrificing their talents and opportunities and incomes for the welfare of others. But among the "saints" are not many rich or great or noble. The rich children of this world, like the poor of the same class, know no consecration to self-sacrifice. Each is doing his best to serve his own best interests as he conceives these. The difference lies in the birth, environment and opportunities. Both wisdom and grace bid the followers of Jesus to think generously of the entire "groaning creation" and rejoice that to all--rich and poor--the Millennial kingdom of God's dear Son will bring soon after the day of trouble a day of grandest blessings and opportunities. (4074:2-bottom.) (Comment: How refreshing is the spirit of a sound mind shown in the Pastor's comments as contrasted with the extremes of both capital and labor in this time of great world distress!)

4. . . . But we have found also that the forepart of this day of trouble, which is the time of preparation for the world's trouble, will be a special time of peculiar trouble and trial, testing and sifting upon the church; for--The judgments of this day "must begin with the house of God." We see this sifting and shaking in progress all about us in the nomanal church, and still more intensely among those who occupy a still higher position and enlightenment thru the knowledge of present truth. . . (4072-4.)

5. Some of our readers appear not to grasp fully the fact that two classes are being saved during this Gospel age--a "little flock," to be the "bride," the "Lamb's wife," "joint-heirs" in the kingdom; and a "great company," who will constitute the "virgins, her companions, that follow her." (Psa. 45: 14.) We might say from one stanpoint that this is not a fundamental doctrine, and that hence differences of opinion respecting it need cause little concern. However, every truth has its place and bearing upon the divine plan as a whole, and upon our doctrinal establishment, and hence upon our ability to "stand in this evil day." Those who see not the two companies in the process of development during this age will of necessity be somewhat confused in respect to certain features of the divine plan. . . (4078-2.)

Moreover, aside from the parables, our own experience teaches that amongst those who have made a real consecration to the Lord and who have for a time manifested a thorough devotion to him, some fall away to the extent of carelessness, lukewarmness, a condition which the Lord describes as "overcharged with the cares of this life and the deceitfulness of riches"--true wheat, but choked so that they do not bring forth the proper fruitage. . . .

(Over)

(4078:2-1.) (Comment: Yes, the Pastor had "experience" which taught him certain facts about the Little Flock and the Great Company and he shared this "experience" with us. The article from which these paragraphs are quoted is very interesting on the subject of the Great Company.)

1. Of these there is first a call to faith in the Lord, resulting in justification and acceptance; secondly, there is a call to consecration, in full view of the requirements, in full view of the enemy, and our Captain requests all of the justified ones who come to him to sit down first and count the cost, whether or not they are willing to sacrifice their all under his leadership. . . (4083-4.) (Comment: later justification was seen to follow consecration, not before. See 1916 Foreword, page iii, 6th Volume.)

2. We have seen some analogy as between Samson's experiences and the history of the Gospel church: may we not carry this analogy farther, and see in the death of Samson and its influence an illustration of the closing of this Gospel age, the consummation of the sacrifice of the church and the resulting influence upon the world? It is of course hazardous to attempt the reading of prophecies or symbols not yet fulfilled. Nevertheless we suggest that the Scriptural delineations of the future correspond in many respects with the picture given us in the life of Samson. . . (4089-3. (Comment: The Pastor used the word "suggest" and set a good example of being cautious about stating anything not Scripturally clear or plainly taught.)

3. Judge Eli's weakness as a parent led him to unfaithfulness to God. His is not a sample of an "over-coming" character: he more nearly represented the character of the "great company." . . . . (4092-2.) (Comment: we can learn valuable lessons from such characters in the Old Testament.)

4. The Lord is speaking now to some of his faithful ones thru his Word, thru his "knock" (Rev. 3:20), which tells us of his presence, thru the signs which mark the incoming of the new dispensation: are any disposed now to be haughty and proud and boastful because the Lord has permitted them to hear his voice and to know something of his plan and of the calamities coming upon Babylon? Should they not rather be filled with humility so that self would be lost sight of entirely? Should not all favored of the Lord speak of the trouble coming upon Babylon sympathetically, with a disposition to assist to an escape, rather than a disposition to gloat over and rejoice in coming troubles in which present systems will be completely overthrown? (4092:2-1.) (Comment: how kind the Pastor was in spirit when he was the one used of the Lord to call his faithful ones to "come out of Babylon.")

5. The Holy Anointing Oil analyzed by M. E. Riemer--apparently approved by the Pastor. (4092-bottom and 4093.)

6. Unquestionably the splitting of Christendom into numerous denominations since the Reformation has been productive of a spirit of moderation in sharp contrast with the period in which many were racked, maimed, burned at the stake, etc., as "heretics." When we have pointed out that the proposed Federation of Religions would again put great power into the hands of a united majority and possibly revive the persecutions of the past, we were laughed at. We are told that the world has so changed that persecution for religious belief would be unthinkable.

   Within a month we have heard of two professed "ministers of the Gospel" whose remarks imply that nothing is lacking but the favorable opportunity for them to light the fires of persecution. Besides the most refined modes of persecution, by slander and ostracism, there may yet be opportunities for as barbaric martyrdoms for the truth's sake as were practised in our Lord's day. (209-6, 7.)

1. Rev. Dr. Patterson's Christian Love: The editor of the Philadelphia Inquirer, in answer to a query as to the very words of the reverend gentleman, replied (Oct. 18):--"We are sorry that you should ask us to print the very words used by Rev. Dr. R. M. Patterson in his recent outburst. They were reported as follows: 'If I had my way about it I would have an executioner called in to deal with all heretics and blasphemers. Burning at the stake would be too good for those who revile religion and take the Lord's name in vain. The growth of heresy is such today that nothing but measures such as this can stop it.'"

Not all Presbyterians, however, feel so bitterly toward the non-elect heretics; for we read further:--"The Rev. Dr. Henry C. McCook replied to the Rev. Dr. Patterson. 'My blood boils,' he said, 'at what I have just heard and it astonishes me to think that a Presbyterian minister should utter such sentiments.'" (4094, first column.)

2. Recently the Editor preached at Morgantown, W. Va., to a large audience, which gave close attention for more than two hours. Shortly after a man who was present met one of the ministers of that city who asked him if he had heard the discourse. He replied, "Yes! and I enjoyed it very much. Did you attend?" "No," replied the minister, "I would sooner have joined in stoning him out of town!" (4094:2-11.)

3. By means of re-union a new church was created in Great Britain on Sept. 17. This event, says Dr. Robertson Nicoll in The British Weekly (London), "Was a historic day of the twentieth century and marked an epoch in the Christian church." Three Methodist denominations, known as the Methodist New Connection, The Bible Christians, and the United Methodist Free church, merged their separate life in one organism to be known as the United Methodist church. From the beginning, the above writer also states, "this church takes its place with the best equipped and most powerful denomina-
4. tions in the kingdom."

5. Wm. T. Ellis has made a journey to Heathendom with a view of studying out a better mission policy. He has returned wiser as respects true conditions there and, while admitting that he was greatly disappointed at what he saw, because he had accepted too fully the mission reports, he nevertheless is hopeful that if new "business" methods were adopted much might soon be accomplished. Alas! thus others have hoped against hope, only to find that there are twice as many heathen today (1,200,000,000) as there were a century ago (600,000,000). . . (4096-2.)

6. . . . We are not forgetting that comparatively few have ears to hear the whole truth, the deep things of God, but are remembering also that there are many features of present truth which at the present time appeal strongly to the common sense of even the natural man, and it is our belief, based upon experience, that a favorable influence for the truth is thus being widely exercised. (4104-1.)

7. . . . We would like to have the WATCH TOWER list representative of all the truly deeply interested friends everywhere, regardless of their financial conditions. Let each one do his part and watch and labor and pray for a wider influence for good in this direction--for further ripening of the wheat and its ultimate preparation for the heavenly garner. (4104:2-1.)

8. . . . On the other hand, note that it does not say that the Word was incarnated or got into flesh or obsessed it, but says quite correctly, "The Word was made flesh--the Word became flesh." (4108-3.)

9. The opening of a New Year is a most favorable time for special circumspec-

(Over)

tion--for reviewing the year past, for the looking forward to the things coming upon the earth, and for a general survey of present conditions in the world, in the church, and particularly in our own hearts. This circumspection should be taken with a view to our growth in knowledge and in grace --not from idle curiosity nor from boastful self-sufficiency. (4109-1.) (Comment: the foregoing represents deep consecration and intense interest in the Father's purposes in the Divine Plan.)

1. Following the above paragraph is an article 3½ pages long of intensely interesting observations by the Pastor. The article is dated Jan. 1, 1908. There are several sub-headings: Christendom in Survey; Let a Man Think Soberly; "All Things Continue as They Were"; Yet Seven Years More; "A Confederacy!"--Isaiah 8:12; The Time of Trouble; The Present Financial Spasm; Travailing in Birth of New Era; Outlook For the Work; and "Fiery Trials That Shall Try You." (4109-2 to 4112:2-2.) Here is a sample of interesting comment: . . . Undoubtedly, all the fallen conditions considered the Lord did the best thing for the race to permit selfish ambition to crack the whip and drive the remainder of the world toward a higher civilization than that into which they had sunk, as described by the Apostle in Romans, chapters 1 and 2. (4109:2-2.) Another one: We are not prophesying; we are merely giving our surmises, the Scriptural basis for which is already in the hands of our readers in the six volumes of Scripture Studies. We do not even aver that there is no mistake in our interpretation of prophecy and our calculations of chronology. We have merely laid these before you, leaving it for each to exercise his own faith or doubt in respect to them; but showing our own faith by our works. Even our enemies must concede, and many of them do concede, that the facts as they have developed year by year since we began these presentations in 1876 have most wonderfully, most remarkably, corroborated our expectations and continue to do so. . . . (4110-3.) Another: As for the coming generation, it is growing up in unbelief as respects the foundation principles of the real Gospel of Christ. . . (4110:2-2.) (Comment: the standard of righteousness has been set aside and today we are in the midst of lawlessness and vandalism.) Another: . . . One man chases after a fortune of one thousand dollars, another after one of a million, another after hundreds of millions, but nearly all in pursuit of wealth. . . (4110:2- last par.) Another: . . . We urge all to think carefully along these lines, to note what have been the leadings of divine providence throughout the harvest time, to note the spirit that belongs to the work--the spirit of self-sacrifice, the spirit of loyalty to the Word, the spirit of love for the brethren to the extent of laying down life in their service. . . . (4112:2-1.)

2. Socialism Spreading in Great Britain: (Page 4143) An interesting paragraph: "Impartial observees in some quarters declare the middle and upper classes of England, who have such good ground to fear the present socialistic movement, have only themselves to blame for the Labor party's sudden change of front. In other words, laboring men seem to be practically driven to take their latest radical step from sheer desperation at their deplorable plight, the growing rarity of employment and the rise in the cost of living. The percentage of hungry men, women and children begging bread throughout England this winter (written Mar. 1, 1908) is greater than for twenty years, and the desolation in many towns and villages to say nothing of the larger cities, is appalling." (4143:2-3.)

3. Surrounding Windsor Castle is a large park, which a lot of idle men at Manchester, Eng., think would be more useful to them if cut up so that a section of it might furnish them with small truck and garden farms. They have no objection to being close neighbors to their ruler. It is proposed that a small army of the unemployed shall besiege and beseech their king on this

subject, and a cablegram says, "That the movement is most serious is certain." (4143:2-6.)

1. . . . But Socialism will fail; because money and brains will cooperate against it from selfishness and fear. Then, maddened by their failure, Socialists will en masse turn anarchists, and the direct results will ensue: "A time of trouble such as was not since there was a nation." (4144:2-11.)

2. "Society not only fails to hold its ground but it is losing in its warfare against the criminal. . . " (4150:2-5. Written Mar. 15, 1908.) (Comment: And what about today!!)

3. In the Educational Review Mr. Chas. E. Witter complains that agnosticism is not progressing rapidly enough in the Sunday-schools of the world. (This is elaborated upon in a long paragraph, and the two paragraphs following are the Pastor's forceful remarks.) (4151-8 to 11.)

4. Popular Religion Vs. Bible Religion. The editor of the Christian Advocate (New York) tells us that he has been looking at the signs of the times and finds hardly a single point of harmony between the common standards and those of the Gospel.

"Popular religion today avoids all conflict with the world. . . But against pride-producing and extravagant fashions of the world it utters but a faint protest, or none."

"Popular religion seeks wealth with as much greediness, and grasps as eagerly after honor, and runs as swiftly after pleasure as does the world. . . . Days or weeks may pass away and no mention be made of Christ or of anything he ever did or said, or which might lead persons to think on religion."

"Popular religion has a very easy conscience, as is shown by many things. . . . Popular religion enters upon doubtful enterprises if they promise large pecuniary rewards. It makes every form of excuse for neglect of duty."

"Popular religion professes timidity whenever called upon to take part in the services of the sanctuary, a timidity never shown in performing conspicuous, remunerative or honorable public duties or functions of importance in the church. . . . It would rather attend public amusements, political meetings, social companies, or spend the evening in business calsulations than to discharge the plainest Christian duty. . . "

The Pastor comments: Alas! how true is this arraignment of Babylon of every denomination. The fault lies in false doctrines, which, under the lash of fear, have gathered to the Christian standard millions whose credulity is now giving place to a refined infidelity. (4152-3 to 11.)

5. . . . Their lack in these respects shows that they are not of the true flock whom the Lord is leading, tho true sheep of the Lord may be found in each denomination. But wherever they may be, if they are his, they are being led and being fed and know him and know his voice, his Word, and are dissatisfied with the husks of human tradition. (4158-2; written 3/15/'08.)

6. Rev. Washington Gladden, D. D. (Congregationalist), expressed himself as follows a little time ago:--"It is idle, it is fatuous to hide from ourselves the fact that we are facing here in the United States of America a social crisis. The forces which are at work mean destruction." (4159-1-6.)

7. We must not blame intelligent people for considering witchcraft, spiritism, clairaudience and clairvoyance to be merely products of superstition and imagination. We, too, would have been so inclined but for the Word of God on the subject and various corroborating experiences. And herein lies a part of the danger. . . (4159-7 and on.) (Over)

1. The most chartitable view of the following news item from the public press is to suppose the writer and his friends demented. Of foreign birth, born under unfavorable conditions, their minds seem to be poisoned. And yet many Socialists feel aggrieved when we point out that the end of Socialism will be anarchy! Unsuccess, want and hopeless despair will eventually produce just such dementia in very many. The item reads: . . . (4160-top.)

2. . . . It seemed to them (Sanhedrin) to be an emergency case which called for drastic treatment. Similar, we believe, will be the attitude of ecclesiasticism a little later on in the present harvest time toward the last members of the body of Christ. What the Sanhedrin there did in determining to oppose Jesus, the federation of churches will probably do in the way of opposing "present truth"--after the federation shall have become thoroughly organized and vitalized. . . . (4162-3.)

3. The United Mine Workers' Journal, of Feb. 25th last, under the caption, "A Portentous Outlook," says:--"No one who is able to read the signs of the times can fail to be impressed with the portentous features that loom up from all sides of the industrial horizon. It does seem that the 'captains of industry' are determined to force a crisis in the affairs of this nation.
". . The ruthless reduction in wages, the provocative methods employed to exasperate the workingmen into strikes seem to point, as true as a needle to the pole, to the fact that we are facing an industrial and political crisis. . . "
The Pastor comments: In publishing this item the WATCH TOWER is not to be understood to endorse all of its statements. Much can be said on both sides of every controversy, and not infrequently both sides are extreme and wide of the truth, which lies between their extremes. . (4163.) (Comment: How true today!!)

4. Ministers of Christ Hypnotists. "Faith and hypnotism will be used by the Rev. Dr. Robert MacDonald, pastor of the Washington Avenue Baptist Church, Brooklyn, to cure hysteria, insomnia, neurasthenia, drunkenness, religious melancholia and suicidal mania.
"Dr. MacDonald announced his intention to his congregation and will begin his work today.
"The faith-in-God-hypnotic-suggestion idea was given to Dr. MacDonald by the Rev. Dr. Worcester, of Boston. Dr. Worcester has accomplished some almost miraculous cures by this method, and he explained it to Dr. MacDonald, who spent ten days with him."--N. Y. Journal. (4163-bottom.)

5. The editor of a local journal, without pretending any special skill as a theologian, sees clearly one thing at least, that the Higher Critics are quite conceited when, altho unable to agree among themselves, they invite the world to allow them to make a new Bible out of the old one. They claim that what others do not possess in the way of spiritual intuition, they each possess: not only enough for their own needs, but a supply, also, for the whole world. . . (4163:2-bottom to 4174-2.)

6. Will Episcopalians and Greek Catholics Unite? ". . . Since Bishop Grafton's return he had made it plain that his reception from the high officials of the Russian and Greek Catholic churches was most cordial, and that their sentiment was strong in favor of closer union." (4164-top.)

7. " . . . We assured the dear friends of our deep appreciation of their fragrant alabaster boxes so liberally poured forth; but that we accepted these, not as a personal tribute, but as marking their love for the Lord and his truth, and, because we, by his grace, occupy a prominent place as their representative. (4180:2-1.) (Comment: A striking mark of humility!)

1. The Power of the Pulpit. The Rev. Johnston Meyer, of Chicago, is reported to have recently told the theological students of the Chicago University that the people are tiring of preaching, that the power of the pulpit is on the decline, and that the people continue going to church only from force of habit, to hear the preacher. A Detroit newepaper, in an editorial, asks Dr. Meyer where oratory could find a weightier matter for discussion than in the redemption of mankind, and then speaks as follows about the great preachers of the past:

"These people knew what they believed, and preached what they believed, without apologies, without reservations, and without dodging inconvenient facts. Perhaps they were sensationalist, but only because their message was intensively dramatic. Their confidence in their mission was the secret of their strength. Dr. Meyer would have been more correct had he said that modern preaching is losing its power because those engaged in it are half-hearted evolutionists and not expositors of the Scripture. They are as highly educated as their predecessors, perhaps just as polished and eloquent, but they are not so sure of the ground on which they stand, not so certain, or if they are they lack the courage openly to state what they secretly believe. The ministers are, therefore, degenerated and give, in place of a sermon, a literar y treatise, which convinces nobody. It is the sensationalism of the melodrama, and not the sensationalism which lends to the tradedy of the Master's undying power. The sooner the pulpit is no longer the place of entertainment in competition with the theater and the lecture stage, that much sooner will it regain its old power and those ministers who will preach without fear the gospel which they have believed, and do so without bending their necks and the public opinion will have comparatively little reason for complaint." (4185-4, 5.) (Comment: We have a local radio program that illustrates the foregoing. Here is a sample of the weekly broadcasts for April: "Uncle Sam and the Cults." "Getting Off the Pot." "The Shroud of Turin." "The Jim Counihan Story." "The Effects of Divorce on Children." Here is a sample of their speakers: Frank Atwood, Attorney, ex-legislator. Steve Dalton, Resource Development Coordinator. Father Anthony Pentikis, St. Sophia Greek Orthodox Church. Don Bert, Director, Whatcom Counseling and Psychiatric Center. The program is called ANCHOR--a Program of Religious Concerns.)

2. Spirit Manifestations in Italy. Several paragraphs from the Cincinnati Enquirer. (4185-bottom.)

3. Clerican Weaknesses Dramatized. "The stage has been so often assailed by the church that the time appears to have come for a turning of the tables. A play just produced in Baltimore, called 'The Servant in the House,' sets out to show that 'the church, as at present constituted, is a hollow mockery from foundation to dome, and that if Christ were to be born today instead of 2,000 years ago, the first people, or rather the only class, he would revile would be the clergy.' The church is measured by its own yarkstick and found wanting. . . . --Literary Digest. (4886-1 to 6.)

4. Episcopalian Papers on Anglo-Roman Union. . . . But the importance of what the new movement aims at, The Churchman points out, "lies in the fact that churchmen on all sides, of all kinds and conditions, are beginning to recognize that reunion is a thing not to be talked about only, but to be worked for." This paper favors the project of the Anglican communion in trying to do away with its "isolation." . . . (4186-8) Literary Digest--4186-7 to 4186:2-5.)

5. . . . We do not mean by this that full knowledge of the truth is necessary either to our justification or to our consecration; we do not mean that if we have a measure of error mixed with our knowledge of the truth this would

(Over)

keep us from the privilege of justification and sanctification; on the contrary, nearly all of us were justified and brought into relationship with God while we had as yet much error in our minds. It was not, however, the error which justifies nor the error which lad us to sanctification or consecration; only the truth could so profit us. The more truth we have at the beginning the more favored we are, and we are blessed then in proportion as we get rid of the errors and superstitions which becloud or mental vision. The truth alone can make us entirely free, and hence we cannot enter fully into the enjoyment of all the blessings and privileges while as yet we are hampered by error. But may we not say that it is entirely probable that we shall be hampered by some errors, some confusion to the very end of our journey, and that not until our change shall come shall we know as we are known? (4187-2. Also see following paragraph.)

1. The Seven Walks. The Pastor touches upon these, showing the high standard put before us. (4189-4 and on.)

2. Secretary Taft made an address before the Order of Railway Conductors in which he said:--"Men who control capital, as well as men who work for wages must combine" said Secretary Taft to the conductors. "Combinations of capital within the bounds of the law are necessary for business expediency and for cost reduction. And because of these combinations among employers, the laboring men must combine also in order to obtain that independence to which they are entitled.

". . . Yet there is no denying the fact that we must look forward to a gigantic controversy between labor and capital, hoping and trusting that it will be settled peaceably. . . " (4195-4 and on.) (Comment: selfishness is firmly in the saddle, neither side will be reasonable.)

3. London Gone Mad Over Occultism. ". . . It is declared on good authority that dabblers in the occult among fashionable society are numerically greater than ever before, and this statement is borne out by the rushing business being done by the men and women of mystery. . " (4195, bottom and on.)

4. Methodists Want Creed Restated. Rev. Clarence True Wilson, D. D., said he found the articles needed restating, as he had often been embarrassed by the inadequacy of the present Discipline.

"We don't believe in the idea of Christ's atonement, yet we have it in our Discipline, and several other things, such as Original Sin being inherited. There can be no such thing, and no minister of our church believes there is." (4195:2-bottom.)

5. Giving Life to the Image: Many of our readers know that for years we have been waiting for a fulfilment of the symbolic statement about the two-horned beast of Rev. 13:15. Our expectation has been that the church of England, represented in the two-horned beast, would give life to the Protestant Image of Papacy, viz., the Protestant Evangelical Alliance. Just what we have been waiting for may yet occur--Episcopal ordination may be granted to the "clergy" of other denominations; but possibly the action of the Episcopal House of Bishops some months ago is all that we should expect. By opening Episcopal pulpits to other Orthodox Protestant ministers it tacitly acknowledge their ordination and thus gave them sanction, acknowledgment, validity--life. This, at least, is the view taken by some of their own "clergy," . . . (4196-9 and on.)

6. "Sunday School Times" Tells the Truth. "Sheol and Hades are respectively the Old and the New Testament words for the place of the dead--all dead, whether saved or lost. Gehenna is the name of the place of the dead who are lost."--Issue May 2, 1908, p. 214. (4196:2-5.)

1. Gathering Natural Israel. The correspondent of the Jewish Daily News reports that the Hungarian Minister of the Interior ordered a thorough investigation of the status of Russian Jews who live in Budapest. Those who are unable to show that they have certain means of livelihood should be expelled from the capital. This order affects the fate of nearly 10,000 Jews, for the Galician Jews living in Budapest will be included in that edict, and most of these belong to the poorest classes. A cable dispatch received by the above Journal announces that 1,500 Jews have already been expelled from Budapest. (4196:2- last par.)

2. . . . So, too, in spiritual Israel, the Lord has not forsaken Israelites indeed, even in the midst of spiritual Babylon; but as related in the parable which foretold present conditions, the Lord said, Let both wheat and tares grow together until the harvest; in the time of the harvest shall be the separating; so now the Lord, still mindful of his true saints in Babylon sends forth the call, "Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues." (Rev. 18:4) (4200-2)

3. Nominal Church Dying, Says Dr. Eaton. "Brethren, I say to you this morning that the American church is dying. It is dying! It is dying! Don't forget it! . . "

. . . with passionate earnestness he strove to bring vividly before his hearers the effects of commercialism which he contends is sapping the religious life in the United States. He showed that churches, instead of gaining, were losing throughout the world.

"Throughout the entire Christian world we are swiftly passing into a period of profound religious depression, amounting to almost complete failure on the part of the church." (4203-bottom.)

4. Was Jesus a Socialist? "Neither socialism nor any other economic doctrine ever entered into the teachings of Jesus of Nazareth." (4205-8.)

"He simply paid no attention to the economic phases of life. He treated industrial questions exactly as he treated political questions; he let them alone." (4205-9.)

"His principal teaching business was to spread a doctrine of life that made a man's economic condition a secondary matter." (4205-12.)

"Jesus taught neighbor-love absolutely, not as an incident but as an essential of religion, but he never so much as hinted at a social programme for demonstrating that aspect of religion." (4205:2-9.)

--Literary Digest. (4205-7 to 4205:2-12.)

5. Adolph Sterner writing from Jerusalem to a friend in this country says: "People here are not goaded on by competition and their surroundings make for indolence and stagnation. Nevertheless a spirit of progress has developed which commands respect. If you lived here you would know what a new house in Jerusalem means and you would stand aghast. I did when I was told that 200 had been completed in the last three months. At Jaffa the improvements have been more extensive. An art school under the direction of Boris Schatz, who was at the head of the Bulgarian Academy of Fine Arts at Sofia, is flousishing, and carpet and rug-weaving, carving, modeling and metal working are taught to boys and girls who are of the same class as children who years ago were taught to beg from the tourists. Jerusalem is shaking off its garb of antiquity--a new Jerusalem is building."--The American Hebrew. (4205:2-13.)

6. The Czar in the Net of Spiritists. What we have been hearing rumored, now seems to be certain, namely, that the Czar is bring counciled into the snare of spiritists. This hard-pressed and unfortunate man gets his future foretold by spiritualistic mediums. . . (4206:2-1.) (Translated from Apologete.)

(Over)

1. . . . It is a great mistake, therefore, to suppose that it is wrong to withhold a part of the truth, if it is withheld for the benefit of the hearer; if the whole truth would do injury, then it is the course of wisdom and love to withold the injurious element. But if, on the contrary, we should withhold truth from selfish motives, and to the injury of other men, the course would be reprehensible, contrary to the law of love. To see this principle will be very helpful to many of the Lord's people, and will assist them in appreciating and acting upon the Master's words, "Be ye wise as serpents and harmless as doves." (4209-5.)

2. . . . Whoever has an ear to hear can already perceive that bitter tongues are moving rapidly in the direction of the igniting of the great fire which the Apostle delineates. Passions are being aroused in church, state, financial and political circles. Selfishness is more and more getting into command until by and by, as the Scriptures declare, there will be no peace to him that goes out or comes in, but every man's hand will be against his neighbor. (2417:2-4.) (Comment: We see this all around us today.)

3. Mrs. Eddy's Absurd Ideas of the Bible. (4230:2-last to 4231:2-7.)

4. America Needs Piety More Than Vast Enterprises. (4231:2-bottom and on.)

5. Zion's Watch Tower is still joyfully a servant of the church visiting its members in all parts of the world twice a month. I congratulate you that in the Lord's providence, and with your cooperation, the subscription list is increasing, tho not so rapidly as we could wish. . . (4243:2-7.)

5. . . . Doubtless, too, many of the books that are now being placed in libraries throughout Christendom will be diligently sought for by the great company during the time of trouble. . . (4244-1.)

6. England Face to Face With Socialism. . . . The Rev. J. G. Simpson, principal of the clergy school at Leeds, assured the vast audience that all over the north of England they were face to face with the rising tide of Socialism, which they were powerless to stem even if they wished to do so. Countless workers in the forges, furnaces, and mills of the north had adopted the Socialistic idea and held to it like a religion and loved it like a bride. He demanded that the church give free field to Socialism. He appealed to it to try to understand it and not hasten to discount it.. . . --Chicago Daily Socialist. (4258-2 to 5.) (Comment: The Pastor thot the prophecies suggested that after Socialism and other isms were tried and found to be failures, the masses would then become anarchistic.` And that seems to be the way things are working out.)

7. The Jewish Outlook. The recent quiet Turkish revolution, which has brought to the front the "Young Turk" party, is said to be favorable to the hopes of the Jews in respect to their securing some kind of a footing in Palestine with a subordinate self-government. The new government is credited with being quite liberal toward Jews and Christians. (4258-7 to 4258:2-2.)

8. . . . The condition of the church in glory is represented by the Temple of Solomon. We, of course, long to be there and to enter into all those glorious things of the future. . . (4260:2-2-4th line start.)

9. News From Judea. In a recent letter from Jerusalem, Mr. W. H. Dunn refers to the remarkable development in the Jewish National Zionist movement which took place in Jerusalem during the fifteen months he was in England. . . . (4267-8.) (Comment: Now we are in the very midst of intense activity.)

1. Union of Baptists and Disciples of Christ. .....The similarity of the teachings of the denominations on vital points aroused great enthusiasm. . . . The rough drafts show that they are surprisingly alike. When this is known thru publication, the belief is held that in a spirit of fraternith and desire for unity the denominations will waive minor differences and merge congretations, acting as individuals, yet probably in concert, pursuant to a recommendation from their congresses.

   In western Canada, Disciples and Baptists have already united, are using churches in common and share things alike.--Courier-Journal. (4267:2-6 to 8 and 4268-1, 2.)

2. Rev. Dr. Goodman's Method. Five hundred men packed the new Men's Church at Atlantic City Sunday night, and puffed cigars and pipes furnished by Rev. Sidney Goodman during the sermon, which was sandwiched between a special entertainment, also provided by the pastor of new ideas. Moving pictures, steroptican views illustrating the parables, and singing by professionals who volunteered from beach-front cafes and theatres, made up the remainder of the programme.--Exchange. (4268:2-5.)

3. Church Union Skilfully Arranged. Special interest attaches to the proposed union between the Presbyterian and Anglican churches in Australia, which is described as "the most elaborate program of reconciliation between episcopacy and presbytery which has been worked out since the sanguine days of the Savor Conference in London just after the restoration of Charles II." . . . 4285-7 to 14.)

4. Why a Minister Quit. "Most of the ministers today are out for the money," said the Rev. Arthur Gee, in an address to his flock of the Arlington Baptist church. "I am not out for the money, and I'll quit. There is too much commercialism in the churches. Churchianity is taking the place of Christianity. I won't accept any creed to bind my faith. I want liberty of speech and freedom to preach. I don't get these in the churches. That's why I quit." (4286-1.)

5. Mr. Taft's View of Matters. Mr. Taft, in his Kansas City speech, said: "Vigorous action and measures to stamp out the existing abuses and effective reforms are necessary to vindicate society as at present constituted. Otherwise we must yield to those who seek to introduce a new order of things on a socialistic basis. Roosevelt leads his party as Lincoln led his, as McKinley led his, to meet the new issues presented, to arm our present civilization and fit it with a bold front to resist the attacks of Socialism." (4286:2-1.)

6. . . . . Their intoxication of error leads them to fear that the Almighty has predestinated that all the world, except the "little flock," the elect, are bound for either purgatory or eternal torment. Such as get sobered up from this false doctrine are apt to become intoxicated with the spirit of the world and the mingled drinks of Evolution, Higher Criticism, Agnosticism, Christian Science, New Theology, etc., and this last intoxication, is, if anything, worse than the first. . . . (4288-1.)

7. . . . Examining these creed tables, these confessions of faith, we find they do indeed present their votaries certain Scriptural truths, but alas, these have been so mixed and conglomerated with human traditions of the dark ages as to be unwholesome and some of them nauseating! None of them is presented in attractive, appetizing form. What is true of one is true of all, with slight modifications. Our Presbyterian friends on their table make a specialty of such dishes as Sovereign Grace, Divine Foreordination, Predestination, Election and Reprobation. There is an element of truth running thru

(Over)

all of these; but alas, in the condition in which these were prepared in the dark ages, so much of the old lady's leaven is intermingled that now they are thoroughly fermented, injurious! (4288-3.)

1. Proud of Their Tables No Longer. The time was when each denomination prided itself respecting its table, and publicly advertised its various dishes and the Christian strength and refreshment to be obtained from these; but that time has gone. They boast of their doctrinal dishes no longer. They are ashamed of their visions and prophecy, of things they once saw to be beautiful and declared to be such. Now, instead of boasting of these, they seek to hide them. . . .

   Alas, Alas! the Editor, and perhaps a large majority of this journal's readers, once sat down to those tables. But, thank God, clearer light upon his Word has led us to reject and eject the cruel misrepresentations of the divine character and plan which once intoxicated us! . . . How our souls now rejoice and we desire to continue always at this table feasting upon the "things new and old"! How we see fulfilled to us our Lord's promise that at his second advent, if we should hear the knock of his presence and open our hearts by faith to receive him, he would come in to us and cause us to sit down to meat and come forth and serve us--"things new and old"! What a rich, blessed feast we have had! Our only sorrow seems to be that our dear friends still stick by the tables and the denominational names, which in spirit they reject, and refuse to come with us and partake of the Lord's bounty, "Which satisfies our longings as nothing else can do." (4288:2-2, 3.) (Comment: AMEN, AMEN!)

2. JUDGMENT OF THE FALLEN ANGELS. (Comment: This whole article is reasoning on the part of the Pastor.) Assuming as I do, that there have been good and bad fallen angels since Christ preached to them, and assuming that this knowledge brought to them responsibility, trial, testing, my understanding is that the culmination of their testing is about due. . . (4292-5.) (Comment: This article contains many interesting reasonings by the Pastor. It is well worth our time to study these reasonings carefully. The Pastor was a deep thinker on the various details of the Divine Plan.)

3. The contest is so unequal that if we did not have the supervision and protection of our Lord thru his various agencies, we would surely be deceived and thwarted in every direction. As it is, in the light of our Lamp, the Word of God, we know what to expect; that for the harvest testing, which begins with the house of God and extends to the nominal systems and the world, there will be a relaxing of the divine restraints upon the evil spirits, permitting their greater activity and correspondingly more and more severe tests upon all mankind. We remember our Lord's words, to the effect that the deceptions would ultimately prove so severe that they would "deceive, if it were possible, the very elect." It will not be possible, because for this class the Lord will provide special protection, special warnings, special assistances. We note the Apostle's remark that if it began first with us, what will the end be upon those who obey not the Gospel? "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Pet. 4:18. (4293-3.)

4. While the report shows progress in the work accomplished in extending the truth to others, our chief cause for rejoicing lies in the fact that a deep work of grace seems to be in progress in many places; we believe very generally throughout all the harvest work, considered as a whole. We are able to form, we think, fairly good estimates along these lines from the phraseology of the letters we receive and also from the reports made to us by the "pilgrims." The spirit of brotherhood, the spirit of love, seems to be increasing, even as the reverse spirit is increasing and manifest in the world--a spirit of strife, envy, evil-speaking and hatred. (4293-4.)

(Correction of a Correction--we feel somewhat embarrassed. At the start of Item #511, the 23rd Installment of the History of the Harvest Message, we made a correction, or so we supposed. The supposed correction was incomplete--how easy it is to make mistakes! Here is what we intended to say: In item #507, page 4, par. 2 we left out a key sentence which gave the opposite thot that was intended. It should read as follows: "Now, however, in the clearer dawning of the Millennial morning, in the brighter shining of the Lamp of God's Word upon our pathway as a light in a dark place, we see most distinctly that the New Covenant belongs exclusively to the coming age, as the Abrahamic Covenant belongs exclusively to the Gospel age, and as the Law Covenant applied exclusively to the Jewish age. . . ." (3916:2-1.))

1. ". . . While we expect a large ingathering of ripened grain, we must also expect that the flail of trial and testing will fall heavily, swiftly and repeatedly upon the wheat, that it may be thoroughly threshed, that every grain may be thoroughly separated from the hull or chaff. Results may sometimes be very disappointing as we find ourselves mistaken in our estimates; as we find some fall whom we had no doubt would stand firmly with us to the end of the journey and enter the garner of the kingdom. . " (4293-5.)

2. With the New Year we expect to drop the word "Zion's" in the title of our Journal, because many of the friends inform us that the word is objectionable, having been so much used by Mr. Dowie and his followers. They report that our Journal is frequently cast aside under the supposition that it is published under Dowie's auspicies, or in some manner affiliated with Zion City, which he founded. The new Name THE WATCH TOWER, is the one by which the Journal is usually mentioned. It appears, further, that African churches and papers use the word Zion extensively, which has led to the inquiry whether or not our Journal is published and generally read by colored people. (4294-1.)

3. We consider the subscription list of our Journal the surest and safest criterion, as respects the numbers of our deeply interested ones. Our present enrollment is 25,000. . . (4294-2.)

4. Our Correspondence Department. We esteem this department very highly, because it permits us to keep closely in touch with the dear friends of the truth, and to know of their joys and sorrows, and to give them advice along various lines of their special requests. We want you to know how much your letters are appreciated; how pleased we are to have them, and we want you to understand why only an occasional letter receives a response, and that, sometimes, a very brief one (perhaps on a postal-card). . . (4204-5.)

5. . . . We are not for this to plume ourselves on a greater brain capacity or wisdom, but rather to accept the Scriptural interpretation that God specially lifted the curtain and disclosed to us these blessings, as part of his preparation for the Millennium, incidental also in bringing in the great time of trouble, with which the Scriptures declare this age will end. . . . (4296-1.) (Comment: How humble a statement!)

6. . . . Fault is sometimes found with us that we take a different course in this matter. Instead of erecting grand edifices in which to worship, we are poor and cannot attempt so to do except by solicitation of aid from the world, which is contrary to our judgment of the Lord's will, contrary to our conscience. Instead, our benevolences go towards the propagation of the Gospel by word or printed page. We have very economical arrangements for our little assemblies and also for our convention spiritual feasts. We, of course, consider that our view of the matter is the correct one. (4296-4.)

(Over)

1. The message of God's love is the most precious thing we have ever received, and let us have this in mind when offering gifts to others, that, whatever else we may or may not be able to give our dear friends and neighbors and loved ones, we may offer them this; and our manner and general deportment should show how we value it above rubies, and thus we may best commend the gift of God to others and help them to appreciate it. In such presentations, kind words, kind looks, will proceed from the loving heart, which has itself been saved by the power of the truth from the domination of the adversary and sin and selfishness. Let us learn to scatter these gifts of grace and happifying influences to all about us, not merely once a year, but every day and every hour, and not merely upon our friends, but, God-like, upon our enemies also, for "He is kind to the unthankful, and causes his sun to shine upon the evil and upon the good." (4299-1.)

2. We must remember that the number of interested is multiplying. This, thank God, accounts for the increased size of our conventions. It is a fact, nevertheless, that the "wheat" as gathered must be flailed, threshed, and winnowed before it is ready for the garner. We must not "think it strange," therefore, if some whom we loved dearly and hoped great things for, should under divine inspection be found to have less of the spirit of love than we had surmised.--Psa. 91:1-9; 2 Thess. 2:11-17.--Editor. (4300:2-7.)

3. Never before has the prospect for the successful spreading of present truth had so favorable an outlook as that for 1909. (Written 1/1/'09) Altho vast preparations are under way for the conversion of the heathen, and the Federation of Churches, is expecting to increase the strength and effectiveness of all the Federating Denominations, nevertheless, there is a considerable element outside, as well as inside, those Systems, which is quite dissatisfied. It hungers and thirsts for something different, for something more than mere church organization, salaried ministers and paid choristers. This class feels a desire to get nearer to the Lord, rather than to be bound in a denominational bundle. It feels that there is an emptiness and formality connected with much that is called Christian, and that many apparently are drawn nigh to the Lord with their lips, while their hearts, their affections, are far from him and really fixed upon earthly things, good and bad.

   The said class is ready for the truth, but is in danger of falling into Christian Science, Theosophy, the Emmanuel Movement, or something of the kind. Alas, poor sheep! It is true of them, as the Master expressed it of a similar kind at his first advent, that "He beheld them as sheep and no shepherd"--needing guidance, needing help. We may be sure that the Adversary is on the lookout for these and that none the less the Good Shepherd cares for them. And surely he expects that we, who have already tasted of his grace and obtained some knowledge of his plan, will be interested also in their welfare, because we have his spirit. We may expect that he will use us in reaching these in considerable number, because, by his grace, we have the only message that can bring them the true blessing of grace and peace, thru the knowledge of our Lord and Savior and of his perfect work, past and to come. (4303-1, 2.)

4. The Basis of Our Confidence. The Pastor reasoned on the date 1881 and gave his thots as to why he thot a large number of crowns had been lost and that was the reason more were showing interest in the Truth and full consecration. (4303:2-1 to 4304-3.)

5. THE WORD MEDIATOR USED DIFFERENTLY. This article showed the true meaning of the word "Mediator." (4309.)

6. So then, while still expecting the attacks of the adversary along the lines

of materialization, hypnotism and occultism in general, we perceive that from inoculation of our minds with evil survisings, saints have probably the most to dread. An important question is, How can we be on guard against this insidious snare? The reply is, By keeping very close to the Lord. Apparently the least deviation from the principles of righteousness in our thots, the least violation of justice or love in our thots, would open the way for the enemy to inject poison, leaven, malice, envy, hatred and strife. (4312:2-1.)

1. Christendom in general recognizes only two covenants, the Old or Law Covenant, with Moses as its mediator, and the New Covenant, with Christ as its Mediator. Christendom may be said to know nothing whatever about the Abrahamic Covenant. When rarely they recognize the Abrahamic Covenant at all, or enter it into their calculations, they identify it with the New Covenant. We all inherited this general line of thot thru Sunday-School sermons, commentaries, etc. It is not strange, therefore, that we all had this confused conception of this subject. Gradually, as a part of the light due to the church in the end of this age, we got to see that there are three Covenants instead of two, as we first supposed. We got to see that the Abrahamic Covenant, the original one, is the grandest and best of the three, and that from it the other two proceeded. This light upon the divine purpose we began to set forth in the WATCH TOWER in 1880, and later elaborated the same thot in the Tabernacle Shadows of Better Sacrifices. In the latter we set forth that these covenants are represented in the garments of the High Priest, in the ephod of two parts, with its shoulder-clasps and jeweled breast plate. However, we did not discern so sharply as we now do the clearcut distinctions between those three covenants. And is not this in full accord with the Lord's general dealing with us and with all people throughout the age? Is it not his proposition that the "path of the just, shall shine more and more unto the perfect day?" We believe that it is. (4318-5.)

2. Growing in Grace and Knowledge. What we now see still more distinctly it is our duty and privilege to lay before the Household of Faith. We remind you, however, that as it took some of us quite a while to get a proper focus upon the Abrahamic Covenant, it may not take some of us a considerable time to still further differentiate between the Abrahamic Covenant and the New Covenant. Remember also that a clear understanding of every detail of God's plan, while desirable, is not necessarily essential to our blessing thereunder. For instance, we believed in the precious blood of Christ and were justified thereby freely from all things, when we did not at all understand the philosophy of the Atonement--even as the majority of Christian people do not understand it now. The increasing knowledge did not bring increasing justification, but it did bring increased appreciation and love and devotion and opportunity for greater harmony with the divine purposes better understood. (4319-1.)

3. . . . The difficulty in the past has been that we have seen as thru an obscured glass, and not face to face. Now we perceive that God intends to recognize two seeds of Abraham, the one heavenly, like unto the stars of heaven; the other earthly, like unto the sands of the seashore. . (4319:2-3)

3. The more closely we investigate the New Covenant, the more we must be convinced of this fact--that it belongs to Israel alone, including the two nations into which they divided at the death of Solomon--Israel and Judah. . . . (4319:2-4.)

4. Attending a congress of bishops of the church of England at Manchester was the Lord Bishop of Perth, who preached at St. Philip's church, Salford, on "Social Problems." He said:

(Over)

"There never was an age when men and women were so faced with social inequality. The workers are organized and demanding a fairer share of this world's goods, the product of their labor.

"There are thousands whose only thots are for sport, thousands whose only thots are for pleasure, and thousands who think of nothing but their own salvation, by giving of their superfluity to the poor. What interest do they take in the social crisis? Millions of otherwise good people are not taking the trouble to see the distress. For these some day there may be a rude awakening.

"The present system cannot go on. The poor do not want charity. They want the right to live a full and a free life. To imagine that all is right, and that the present agitation will pass away, is to be absolutely blind to the signs of the times. To see men wasting their time and fighting over trifles is enough to make angels weep. Christians might proclaim a truce for a few years to help put an end to the present distress."

(The Pastor comments): He had no remedy to offer for the present social state, but he thot it would come, as all other great changes, gradually, almost imperceptibly. (4323:2-4 to 8.)

1. At the same conference Prof. Burkitt of Cambridge College, spoke against the infallibility of the Bible along the lines of Evolution and Higher Criticism. Probably none of the learned Lord Bishops, whom as one of the teachers of the clergy he addressed, realized that the false doctrine which he enunciated is responsible for the spirit of the world amongst the prosperous members of the church and for the discontent amongst the poor. The Word of God cannot be set aside with impunity. The baneful results are being manifested throughout the civilized world. . . (4323:2-9 to 12.)

2. The Papacy Having More Trouble. Apparently the spirit of evil is becoming singularly restless in the Latin American republic to the south of us. In Ecuador the church is again entering upon an hour of persecution; in Argentina the socialists and anarchists are breathing future disaster; in Uruguay, Congress has passed an obnoxious divorce bill and is now attempting to close all the religious schools; in Catholic Chile there is incessant agitation against the alleged "autocracy of the hierarchy," and in Guatemala the church stands shorn of its rights. Now the cureent Literary Digest thus throws a little additional light upon a matter of which we had heard something before:--. . . (Papacy having trouble in Mexico.) (4324-6 to 9.)

3. "Mother and Daughter" More Reconciled. The Catholic fathers of the district of Clarksdale, Miss., are conducting a mission to Catholics and non-Catholics at Tutwiler, Miss. One of the most unique features of the mission, aside from its being the first ever given at that place, is that the sermons are delivered from the Methodist church pulpit. (4324:2-3.)

4. A Dangerous and Formidable Gun. A gun on a new principle has been invented. Noiseless, it is all the more dangerous. Unlike a gun in shape it will not be easy to detect. Cheap and simple of construction it may prove a terrible weapon for anarchists. . . (4324:2-4.)

5. LED AWAY BY THE ERROR OF THE WICKED. In this article the Pastor warns against the spirit of bitterness on the part of those objecting to the Vow. Two pages long, starting on page 4326.

6. While greatly rejoicing in the further clearing up of the subject of the covenants, as set forth heretofore in these columns and further elaborated in this and recent issues, we have, nevertheless, the sorrowful thot that it may mean the passing on of the light before those who are walking in the light, and the leaving of some of our dear ones in a measure of darkness, which will increase day by day, as they either turn aside or go backward,

or even fail to advance--"walking in the light." Yet what can we do? We dare not stop. We must go on, whither the Captain of our salvation leads. Much as we love those who stop, or those who turn aside, it is for us to say, "Where he leads I will follow." This does not signify that every one of the Lord's followers will see this matter of the covenants immediately, in the same clearness and fulness as do we, and as we have tried to express it. Indeed, some never see great truths with the same clearness as do others, and yet are following on, their hearts leading more rapidly than their reasoning faculties can follow; nor does it signify that we are putting tests upon the flock. The Lord has been putting these tests before us, all thru this harvest time, and leading us from knowledge to knowledge and from grace to grace, as we followed his leading. (4327:2-2.)

1. Strengthen the Brethren. . . . It is a fact that Christ died for our sins, according to the Scriptures, and that he arose from the dead the third day and that he appeared in the presence of God for us. Those facts stand, regardless of whether they are connected with one covenant or another covenant or no covenant. You and I, dear reader, believed in the death of Christ as our redemption price before we had any knowledge of the covenants. (4327:2-3.)

   We were justified by faith in the precious blood, and not by our knowledge or ignorance of the covenants. . . . Nor is your justification and mine dependent even upon our understanding of the philosophy of the ransom and the atonement based upon it. We were justified by our faith before we understood the philosophy, and our justification still rests upon our faith and not upon the philosophy. But our faith has been made more clear, more substantial by the philosophy. . . . (4327:2-4.)

   . . . If there are any other publications on earth which have so clearly and so persistently and so logically set forth the value of the precious blood and the philosophy of the redemption, we would be glad of the fact, and would be pleased to know of them and their authors. (4327:2-5.)

2. The infant Christian church prospered at Jerusalem. Not only was the Lord's blessing upon the apostles in their ministries, but upon others of the church also, who, full of love and zeal for the truth, told the good tidings as they had opportunity. They had the Gospel message in its purity, and it was a pleasure to tell it. They needed not inducements of social advancement, financial prosperity, honorable titles and good salaries. The message itself incited love and devotion, and enkindled a flame of sacred love in their hearts which tended to make each believer a burning and shining light, as the Lord himself had enjoined. This same condition of things prevails again today, since the smoke of the dark ages is being washed from the eyes of our understanding, and since the dust and must of human tradition are being brushed from the Word of the Lord, Now, as then, the truth charms, sanctifies, energizes all who receive it. And each, according to his ability, is quickened to its service, regardless of cost or time, of energy, of human disapproval and ostracism. (4328-4.)

3. For forty years we have been endeavoring to show to those who have the spiritual eyes and the ears of understanding that the "hidden mystery" is "Christ in you, the hope of glory."--Col. 1:27. (4334-5.)

3 There is an admixture of both truth and error in these statements, and we were unable to differentiate until the "mystery" began to dissolve. (4334:2-2

4. A few points, however, the brother, doubtless unintentionally, misrepresents. Our writings clipped from here and there, may be made to appear contradictory, just as contradictions of the Scriptures are claimed and pointed out by those who do not understand them, and are in opposition to them. If our

(Over)

presentations be read in their proper connections, they will be found to be harmoniously progressive, as the Scriptures intimate should be expected saying, "The path of the just is as the shining light, that shineth more and more unto the p e rfect day."--Prov. 4:18. (4334:2-3.)

1. . . . But freedom from falsities did not mean that all the precious things of divine truth were properly located and fixed in our understandings. Thus for instance, the New Covenant, its sealing and its work are precious facts, not at all erroneous; but we had misplaced these facts, following the traditions of Babylon. We still have the New Covenant and still appreciate its every feature just the same, but perceive that it was misplaced; that it is the New (Law) Covenant which will be sealed or made effective with the blood of Christ, by the merit of Christ's death, at the close of this Gospel age, instead of at its beginning. We now see clearly that the Scriptures everywhere teach that the New Covenant is to be made "with the House of Israel and the House of Judah," and not with Spiritual Israel. We now see that we are under the Faith or Grace Covenant, the original or Abrahamic Covenant, and not at all under a Covenant of Law and Works, such as the Old Law Covenant was, and such as the New (Law) Covenant will be. We now see the full force of the Apostle's statement, "Now we, brethren, as Isaac was, are the children of promise"--the children of the Abrahamic Covenant. --Gal. 4:28. (4334:2-4.)

2. . . . Furthermore, the Apostle's declaration is not that our Lord appeared in the presence of God as our Mediator, nor as the world's Mediator, but that he appeared in the presence of God as our Advocate--but not as the world's Advocate. All this is very plain, if our minds and hearts are in condition to receive it; but of course it will not be clear, and is not to be understood nor to be clear under any other circumstances. (4340-3.)

3. . . . Of course, the majority attending these meetings come from curiosity, but when we remember that we not only do not have the assistance of our Christian friends of the various denominations, but in many instances have their open, and especially their secret, opposition, the lesson is that religious people are doing more thinking for themselves than ever before, and it is in this class that we may hope to find a considerable amount of "wheat," some for the "little flock" and more for the "great company."(4342:2-5.)

4. Roman Catholics Enthusiastic. (4343-bottom) The church of Rome is losing no opportunity for the display of her mighty power, that Protestants and politicians may take due notice. . . (4343-last par. col. 1.) . . . Whoever thinks that the Pope and his counselors are asleep makes a great mistake. This great system, in cooperation with the Protestant Federation, will in a few years take a prominant part in the stirring efents of the world's affairs. (4343:2--last par.)

5. It is difficult for us to remember that but a few years ago we, like the mass of Christians, still somehow believed that we had been under the Law, as were the Jews; that the Ten Commandments and the sacrifices, etc., were all given to our fathers and that they were under the Jewish Law Covenant established at Mt. Sinai. We all believed also that, following our Lord's death, we were transferred from the Law Covenant, instituted by Moses, and came under the provisions of the New Covenant, which we supposed was in effect. It was in harmony with this that we used to sing with the spirit, but with misunderstanding also, the words:--"Free from the Law, O happy condition, Jesus has died and there is remission."

   The "Divine Plan of the Ages" showed us that the Law Covenant was not given to, and did not affect, Gentiles, but Israelites only. We were redeemed, but not redeemed from the Law; only the Jews, who were under that

Law, could be redeemed from the curse of that Law. The same "divine plan of the ages" shows us now that the New Covenant belongs to natural Israel, and will go into effect at the beginning of the Millennium, and that we are not under it at all. It shows us that we are under a still higher and grander covenant than either the Law Covenant or New Covenant; that we are under the Faith Covenant, the Grace Covenant, the Abrahamic Covenant, the Oath- Bound Covenant, as the Apostle says in Heb. 6:17-19 and Gal. 3:29.

Now we perceive that our high calling to be members of the Body of the Messiah, his church in glory, signifies that we with him, under his Headship, as his bride, will be associated in the mediating of that New Covenant between God and Israel and all the nations during the Millennial age. Our lesson teaches us that God has an intimate acquaintance with all of our affairs, and at the appropriate time. "God moves in a mysterious way, His wonders to perform." (4344-7 to 4344:2-2.)

1. . . . It may not be proven to the satisfaction of all, but to us for some years it has seemed as tho each Passover season, each Memorial celebration, was a time of special trial and testing amongst the Lord's followers.. . . (4346-6.)

2. Christian Nations Perplexed. Our dear friends, who do not believe in a future Millennium, attempt to prove that we are now enjoying the blessings of Christ's kingdom, and point us to the Christian nations of the world, called "Christendom." They are greatly perplexed when we inquire why if Christ is King he should have different forms of government, and why his different governments for centuries have fought each other and today are wasting the blessings of our day on armies and navies and fortifications?

Alsa! the name "Christendom" is a delusion. Satan is still "the prince of this world" and the term "Satandom" would be the truer title. . . .

All the great nations are today facing deficits, caused in every case by the military and naval experts. . . (Comment: What about today?!) (4350-10 to 13.)

3. Many Secessions From the German State Church. (From the London Daily Chronicle.)

Ecclesiastical circles in Germany aee much exercised at the rapidly increasing desertions from the State church....

. . . These applications are almost altogether from members of the Lutheran church, and hardly affect the Roman church at all. . .

Among the working classes, especially those attached to the Social Democratic party, there exists a bitter hostility to the clergy and all institutions which they control. The clergy have not shown themselves sympathetic to democratic wishes, siding on almost all occasions where conflict exists between poor and rich, between possessors and dispossessed, with the class in power. . . .

Much dissatisfaction is also felt at the methods employed by the ecclesiastical authorities in collecting those dues assigned to them by law. Defaulters are as ruthlessly treated as tho their debt were a civil one, and it not infrequently happens that defaulters' goods and chattels are sold to meet church demands.

But probably the chief cause of the movement against the church, is the spread of agnosticism among all classes of the population, and the fact that even in those universities were until recently an orthodox thrology was taught, there are now few chairs from which ultra Liberal views are not proclaimed. (4350:2-last 2 par. and 4351-1 to 3.)

4. Occult Phenomena: The newspapers far and near are publishing the following item, which can be understood only from the Bible standpoint, namely,

(Over)

that humanity is beset by the fallen angels ("demons") except as protected by divine power. And that now, in the end of the age, as a part of the great test or trial of the world, the divine protection will be relaxed in considerable measure; and that as a result occult phenomena will increase human delusions with a view to various ensnarements, mental and physical. The "very elect" will be shielded by the truth and by its holy Spirit, keeping their hearts and minds in Christ Jesus. (Matt. 24:24) We read:--. . . (4351-4 to 4351:2-3.)

1. A wonderful article entitled RANSOMER, REDEEMER, SIN-OFFERING, ATONER, ADVOCATE, MEDIATOR. Starts on page 4352 and ends top page 4355.

2. Altars of Sophistry, High Places of Human Philosophy Range--an interesting cartoon. (4353)

3. . . . We do, however, feel sure that in that resurrection of the blessed and holy, sectarianism and membership in sectarianism and membership in sectarian institutions and worldly lodges will not be recognized as giving such members any priority, honor or glory, but possibly the reverse. The name that will stand will be Christians. They will all be that. Why should Messiah's bride, after taking his name, confuse matters in any degree by adding to it the name of any human being or institution? We urge them all to stand free from all human titles and bondages in the liberty wherewith Christ has made us free. . . (4358-2-top.)

4. Whenever an opportunity for doing good comes to our attention it should not be slighted, but reasonably investigated with the thot that possibly the Lord has brought this matter to our attention as a test of love for him or for the brethren. Indeed it will profit us greatly if we can learn to look at all of life's affairs from this standpoint. If trials and difficulties, joys and pleasures, are all scrutinized with the thot of the Lord's oversight and guiding care in respect to our interests and affairs it will greatly increase our faith and our spiritual joy.

5. The spirit of Christianity is an aggressive one. The Gospel sets before the true believer an object, a motive, which inspires to an enthusiasm of the highest degree. The message becomes a burning one which must flame forth as a true light to enlighten others. Otherwise it would become extinct, smothered. "Quench not the holy Spirit, whereby ye are sealed," may surely be applied to a proper missionary spirit, as well as in other ways.

6. Ours is a message of special favor now being given out to any who have the "ear to hear" and the heart to appreciate and accept it. Ours is the missionary hunt for the Lord's jewels, for his "royal priesthood," his "little flock," his "elect"--that these may be enlightened and assisted to a clearer knowledge of the truth, that they may make their calling and election sure to joint-heirship with their Redeemer in his coming kingdom. Our chief work is at home or in places where the Gospel has already been proclaimed, because we understand the Scriptures to teach that we are in the harvest time of this Gospel age, just as the work of the Lord and his Apostles was in the harvest time of the Jewish age. To his disciples Jesus said, "I sent you to reap that whereon ye bestowed no labor." Other man labored and ye are entered into (the fruit of) their labor"--harvesting the ripened grain. . . . (4360-1.)

7. Reasons For a Layman's Change of Belief. A brother tells how his change of belief came about. He was a Congregationalist. Very interesting! (4361-top half of page.)

1. A theological storm has been raised in Canada along the lines of "Higher Criticism.". . .

From the stenographic report of Rev. Jackson's presentation he holds that the Bible is not of divine inspiration; that its statements are not worthy of all acceptation, and that they are not sufficient "that the man of God should be thoroughly furnished to every good word and work."--2 Tim. 3:17. . . . (4362-1 to 5.)

2. . . . Alas! how rude will be the awakening of the Hon. Blake when he discovers that the theological colleges and seminaries are teaching precisely the same Higher Critical Infidelity--that all the preachers of all the denominations are being ruined as respects faith in the Bible as the Word of God. . . . (4362-6 to 8.)

3. This conglomeration, this mixing, of the matters pertaining to two ages in the types of the Law Covenant have confused things, to some minds. The Lord hides things from us so as to develop in us the necessity of searching for them. Thus the children of God grow stronger from the truths, by reason of the difficulties they have in the mastication of them, even as it is with the natural food; those who thoroughly masticate obtain the better nourishment. (4366-5.)

4. International Peace Festival. Rapidly Growing Burden of Militarism. The Pastor comments: The above is the serious side of this matter. The amusing side is that this war fever attacks nations in proportion as they become "Christianized" or "Civilized." Would we not better term this warlike spirit unchristian and uncivil? Ah, yes, to be a Christian is a personal and not a national matter. Not until Messiah takes the reins of government will there be an end of wars. (4373-8 to 4373:2-7.)

5. . . . His reign has in some senses of the word already begun. He has already marshaled forces which will complete the overthrow of everything opposed to his kingdom and its righteous laws. . . . (4379:2-3.) (Comment: Yes, "in some senses of the word" his reign has begun. We will not understand the Pastor's presentations if we do not catch this point--"some senses of the word." Some who have not caught this point, think the Pastor contradicts himself--they do not study the context carefully enough.)

6. The Chicago Tribune prints a lengthy dispatch showing great unrest in France. Trades-Unionism seems to have gotten everything into its control, including the public service. Fear for God and man seems gone and general selfishness to be in supreme command. Those who have been studying with us the teachings of God's Word, which seems to indicate world-wide anarchy in A. D. 1915, will see in this report a strong confirmation of the date, so far as France is concerned. Indeed it looks as tho the climax there might come much sooner. . .

From the Chicago Tribune: "Now we have the spectacle in France of the entire public service down to prison-wardens, who publicly promise to open the cells of any brothers committed to their charge, in the hands of organizations which are planning a universal strike and demanding the overthrow of the present parliamentary system. This can be described only as anarchy. At present it is a well-behaved anarchy. It is well behaved because the labor leaders believe--so easy has been their success thus far--that revolution will be of little violence when the moment comes. . . (Written in May, 1909) (4383-5 to 14.) (Comment: Do we not have a similar anarchy today? And some of it is not any too well "behaved." We have anarchy in our midst today. People pay little attention to "do not walk" signals at city intersections.)

(Over)

1. Danger Signals of a Great War. While the world has been congratulating itself on the possibilities of an era of peace by means of the Hague Conference and National Arbitration Courts the war trumpet is being heard. Men were supposing that they might usher in the time of peace without our Lord's second coming and the millennium reign. The Bible, however, seems to imply a very great war as the precursor of the great reign of peace at our Lord's second coming. Note the following extracts from the public press on this subject:--(Then follows a long paragraph from the London Daily Mail. Following this a shorter paragraph from the London Spectator. Then three paragraphs from the Chicago Tribune.) (4383:2 to 4384:2-1.) (Comment: no wonder the Pastor felt justified in assuming the climax of the trouble in 1914-1915. Worldly writers were intensely alarmed.)

2. Prominant Ottoman a Zionist. The below clipping is certainly a straw in the wind, as it were, and in accord with our expectations:

"Dr. Riza Tewfik, a member of the Chamber of Deputies and one of the foremost leaders of the Young Turk party, delivered a lecture on the Jewish question recently in Constantinople. . . In reply to an inquiry whether a good Ottoman could be a Zionist, he replied: 'Certainly, I myself am a Zionist. The methods of Zionism are exclusively peaceful. Palestine is your land more than it is ours; we only became rulers of the country many centuries later than you. A service would be rendered to our common fatherland by undertaking the colonization of that uncultivated land, Palestine. Your nation has incomparable qualifications for trade; your fellow Jews are sober and industrious. They would restore this desolate land. They would devote all their energies to the service of our dear fatherland, and I assure you that my cooperation will never fail you in order to attain this aim.'"--Detroit News Tribune. (4384:2-2, 3.)

3. . . . We cannot too strongly urge, dear friends, the necessity for spiritual nourishments--thru meetings and particularly thru reading. No amount of hearing can take the place of reading. Moreover, we advise connected, consecutive reading--especially the six volumes of the DAWN-STUDIES. . .

4. It is asked what reward will be granted to these Ancient Worthies for the labor accomplished during the Millennium in the uplifting of the world? We reply that the privileges of such a labor for mankind would of itself be quite a sufficient reward; but certain things in the Scriptures seem to imply that these ancient worthies will at the close of the Millennium receive a still further blessing, namely, that they will be changed from human to spirit nature.

This is not distinctly stated in the Bible, but merely may be inferred. . . . (4389-3 and 4. Also see 4389:2-1.)

5. Answer.--The sin-offering, burnt-offering and peace-offering evidently pictured the same sacrifices, but from different standpoints. . . (4389-7.)

6. "Blasting at the Rock of Ages." For the past twenty years we have been sounding the alarm against the infidel tendencies of the colleges and seminaries of Christendom. We have pointed out that Higher Criticism of the Bible and the Evolution Theory are taught in practically every institution of learning of higher grade than a Grammar School and that even these the seeds of infidelity are being sown in the class books and studies, tho not openly lectured upon.

In these twenty years we have counselled parents that it is better to give their children less education than to risk the complete wreck of their religious instincts and faith in God and the Bible. Our views were thot to be extreme and rarely heeded. Now parents are writing us of their sad mistake--that the faith of their children is irreparably lost, because they

refuse to read the only thing which would enable them to regain the ground of faith lost, namely The Divine Plan of the Ages.

Finally, when the new manhood and womanhood have been thoroughly innoculated with the poison of infidelity others are awakening to the situation; . . . Then the Pastor quotes from other to prove his words of warning. (Starts on page 4393 and ends at top of page 4395.)

1. ARMAGEDDON. Several paragraphs of alarm--one paragraph is an example of the spirit of this item: "What must be the end of this desperate game in which enlightened nations are actually striving to outbuild each other? Truly, as 'The Independent' declares. 'It is hopeless, for there is no end but utter collapse.' It has come to mean almost slavery for millions of the people of England and Germany already." (Written June 1, 1909.) (4403-1 to 11.) (Comment: And what about today!!!)

2. Religious Reapproachment. At the meeting of the House of Commons Sir George Kekewich will present a bill "to amend the law ecclesiastical with respect to inter-communion between the church of England and other Christian churches."

The bill, which is a one-clause measure, provides that "it shall be lawful for any clergyman in holy orders of the church of England, not suspended or deprived by order of an ecclesiastical Court, to preach or minister in any chapel or any other Christian denomination, or in any building, with the assent of the minister or owners or trustees thereof, as the case may be; and for any minister of any other Christian denomination to preach or minister in any chathedral or collegiate or parish church or chapel of the church of Englдnd with the assent of the dean, incumbent, or clergyman or other person in charge thereof, as the case may be."

It will be observed that the bill refers to any building, as well as any chapel, and Sir George Kekewich told our Lobby Correspondent that the measure as drafted will apply to Roman Catholics as well as to Nonconformists.--Exchange. (4403:2-2 to 4.)

3. Predicts Reform or Revolution. "I may be wrong, but I feel that things strange and terrible are in the air. Here property rights are violated and religion persecuted and here cabinet ministers are insulted in the streets. The government trembles before striking functionaries and finally retreats. Men talk of barricades and revolutions and of a republic which shall be run by trade unions composed of people who have no Christ. What more do you want? Months must see a change or the years--not more than five, perhaps, surely will see the end."

The above is credited to "Father Kelley," of Chicago, respecting his recent visit to Paris. (4403:2-5, 6.) (Comment: And what about today?!)

4. "Scientific Proof or a Future Life" In a sermon in which he told of the effect of religious seances and the efforts of certain writers to shatter belief in a future life, the Rev. H. D. C. Maclachlan preached to a large congretation in Seventh Street Christian church on "The New Spiritualism," in which he gave scientific proof of a future life and exhorted his hearers to be of good cheer and continue to hope. . . (Then follows several paragraphs to prove a future life belief from Spiritualism. What a sad condition of mind the people are in!) (4403:2-7 to top of page 4406.)

5. The Pastor is calm and undisturbed by opposition to his preaching the truth on board ship. A wonderful example! (4406:2-3.)

6. And so it is today. Our dear friends in the various denominations are fearful that present truth will capture their people by the wholesale. But they are mistaken. It will take only the select, the "elect," and

(Over)

leave the remainder. The wheat are comparatively few in proportion to the tares. And only the wheat is being gathered. The tares must be left in the bundles--in sectarian bodies. And it is better so. They must not in any manner get in amongst the wheat ready for the garner--the separation amongst the wheat and the tares should not, and could not, take place in the past, but must and will take place now in the harvest of this age. (4408:2-4.)

1. We must be on guard even in respect to doctrines which acknowledge the precious blood. And a clear discernment of the divine plan is necessary to this end, and this implies the searching of the Scriptures daily. It is not sufficient that we have used the divinely provided helps. We are to remember that our memories are treacherous and that if we are not imbibing the Word in some form we are apt to lose valauble connecting links, leaving us open to some of our great adversary's covert attacks. (4409-3.)

2. "Thy Word Have I Hid in Mine Heart". The Golden Text reminds us that not only the Word of the Lord is necessary as a guide to a knowledge of him, but that it is valuable to us and necessary, after we have found the Lord and become members of his family, begotten of the holy Spirit. Moreover it is necessary that we do more than know about the Scriptures and have an appreciation of their teachings. We must get their truths into our hearts. There are certain points which underlie the divine law and all of its regulations bearing upon us, and these points cannot be comprehended at once. Day by day as we persevere in the study of the truth, as we meditate upon God's Law by day and by night, we come to clearer views of these great principles of truth--justice, love and wisdom--which underlie all of the divine government. In proportion as we attain this attitude of heart and mind we inow the Lord not only in the sense of appreciating his glorious character, but in the sense that we are enabled to put those points into operation in our daily lives--in our deeds, our words, our thots. Whoever does not attain to this heart appreciation of the divine arrangements will be sure to sin against the Lord, to keep his Covenant of consecration imperfectly and those who so do will fail to gain the highest prize, if, indeed, they be accounted worthy of eternal life upon any plane of being.

   Let us then not only search the Scriptures daily and obtain intellectual appreciation of the divine character, but let us meditate upon these eternal verities in our hearts. Let us familiarize ourselves with these points of divine government. Let us come more and more into sympathy with them--come into fullest harmony with our Creator and his requirements! (4409:2-2, 3.)

3. THE DELUSIONS OF MILITARISM. The Nations Called Against Their Will to the Battle of the Great Day of God Almighty! (Starts at the bottom of page 4411 and ends in second column page 4414.) Here are some subheadings: The Conflicting Principles of the Dawning Age of Peace and the Declining Age of Warfare Are Illustrated in This Striking Contrast of Peace and Way Talk. The Winding up of the Age and the Destruction of Satan's Kingdom to Make Way for the Prince of Peace. A Heathen Principle Satan's Delusion as an Angel of Light. The Nations Blindly Seeking Peace by the Adversary's Methods and Advice. The Approach of Jesus and His Kingdom. The Nations Drunken. Bereft of Reason Are the Nations by Satan's Ingenious and Terrible Final Beclouding of the Minds of Men. The World Going Crazy. (The foregoing was written by C. E. Jefferson and published by the American Association for Internatnational Conciliation.) (Comment: And they are still at it!)

4. Church Federation Progressing. (Three interesting paragraphs. 4414:2-3 to 5)

5. JUVENILE LAW BREAKERS. Not long since we called attention to the fact that the "Springfield Riots" were reported to have been instigated and maintained

chiefly by boys of 16 to 20 years. Much the same report came from the scenes of the Russian riots. Now note the below from France. Is this not remarkable? May it not be one of the results of modern infidelity so freely introduced into the schools and schoolbooks? . . . (4414 bottom to top of page 4415.) (Comment: What about today!!!!)

1. . . . It becomes more evident daily that the ability to see and understand the mystery of membership in Christ's body by fellowship in his sufferings is the test of the hour as well as of the age. None but the spirit-begotten can appreciate it. . . (4415:2-5.) (Written 6/15/'09.)

2. . . . But apparently he (Paul) was under a measure of constraint and did not speak in his usual boldness and vigor, perhaps because of the lack of moral support, which is an important factor with all and an essential to many. . . (4416-5.)

3. As the sculptor must first have an ideal in his mind before he can follow it and hew the image from the rough stone, so must we recognize the true ideal of life and then follow it with all our hearts, with unwavering will. How important, then, that we have proper ideals before our minds; that we have a purpose in life; that it be a noble purpose of high standard! Herein is the value of the doctrines of Christ, the teachings of the Scriptures. They set before God's people the truest and noblest ideal and thus assist the pupils in the school of Christ in attaining higher and grander results than would be otherwise possible for them. (4417:2-2.)

4. While the Scriptures are very particular to maintain liberty of conscience for all of the Lord's people, and while they assure us that in Christ there is neither male nor female, neither bond nor free, but that his consecrated ones are "all one" in him, his members, nevertheless they distinctly set before us the thot that God is the supervisor of the affairs of his people and that their prosperity will result from their appreciation of the Lord's Headship and their recognition of those whom God hath "set in the body"--apostles, prophets, pastors and teachers, helps, etc.. . (4418-2)

5. Evolution and Character. In his book on "The Wonderful Century," published ten years ago, Alfred Russell Wallace, the distinguished scientist and co-discoverer with Charles Darwin of the theory of Evolution, asserted his conviction that, in the matter of mechanical discovery, the human race had made more progress in the nineteenth century than in all the preceding 18 centuries. It is somewhat difficult to reconcile this statement with the attitude he takes in his latest article on "Evolution and Character" in The Fortnightly Review. He has evidently grown more pessismistic. He declares now that it is doubtful if there has been "any considerable improvement in man's average intellectual and moral status during the whole period of human history"; and he says further: . . . (4430-3 and on.)

6. Menace of Yellow Journalism. One of the severest and keenest indictments of yellow journalism ever written has lately appeared in The American Magazine from the pen of Prof. W. I. Thomas, of the University of Chicago. He takes the ground that the yellow papers published and spread broadcast in our American cities today are "a positive agent of vice and crime," making for all kinds of immorality. Oue failure up to the present time to regard the yellow press as an immorality and to take steps to exterminate is due, he thinks, in part to the fact that we have been reluctant to lose a time-honored faith in the printed page, and in part to the slowness with which we carry generalizations into practice. . . . (4430:2, bottom.) (Comment: Today we are surrounded with immoral tendencies that are breaking down all standards, and we are in a state of moral anarchy.)

(Over)

1. Turkey Asks Jews to Come. Offers to Confer Full Citizenship Upon Immigrants on Arrival. "They shall bring all your brethren for an offering unto the Lord out of all nations."--Isa. 66:20.

The Jewish Morning Journal gave out recently a special cable dispatch from Constantinople saying that the Turkish Government had invited the Jews of Russia and Roumania to settle in Turkey, agreeing to remove all restrictions and to grant full citizenship to them. . . (4431-3 and on.)

2. An Unsectarian Presentation. Dr. H. S. Pritchett, President of the Carnegie Foundation for the advancement of teaching, speaking recently on Leadership in the Colleges, said:--

"Church membership is no test as to whether a man is a religious man or not; nor is it any criterion by which religious men may be chosen. The constant use of this creiterion has served to impose upon young men both in and out of college the idea that the obligations of the religious life are binding only on those who have assumed membership in religious organizations. No more unhappy impression could have been created. The obligations of the religious life are the same upon every human being. The idea that he can escape the working out of the great laws which the Maker of the Universe has set up by declining to belong to a human organization is a grotesque one, and yet this is an idea common among young men. I believe, therefore, that the man of sincere religious life, outside any formal organization, has a notable opportunity today for religious leadership in college, and that he escapes some of the limitations which lie in the way of his brother who is a part of a definite religious organization. No man has the right to evade the duties of leadership or of service by reason of his belonging to, or of his not belonging to a religious organization. To advance such a claim is like insisting that a man is not an American unless he belongs to the Republican or the Democratic party." (4431:2-2, 3.)

3. Ours is the "day of God's preparation" for the glorious abundance of the Millennium and its blessings. Fresh proofs of this come to us daily. The electric light has superseded the tallow dip; the steamship, 1000 feet long, has succeeded the canoe; the railway train has succeeded the pack-mule and the stage coach. Already we live in a new world, which, in many respects, would be Paradise were it not for our fallen condition--our mental, moral and physical imperfections--our dying state. Still, however, the necessities of life require labor, toil, sweat of face; but how great a blessing is in this fact few seem to appreciate. Without necessity, idleness would soon breed vice and crime still more abundantly. (4431-5.)

4. . . . Thru the Word of God the eye of faith may see that the time of human productivity is drawing to an end, that soon after the inauguration of the Millennium, conditions will change gradually--until finally human propagation will cease entirely. . .(4431-7.)

5. . . . With a wonderful cunning, he combined with this thot of the duty of supporting their city religion that of the duty also of looking out for their pocketbooks. Who can think of stronger grounds of argument with people in general? That he was successful in arousing the prejudices and creating a riot causes us no wonder. The whole city was in an uproar in the very tenderest spots, religion and worldly prosperity. (4432-4.)

6. . . . It is not necessary for us to do or say a single unkind word or act towards our friends in Babylon. It is not necessary for us to tirade against their systems or doctrines. We have plenty to do in setting forth the Gospel message. . . (4433-top.)

7. Twenty-nine years ago we were publishing some features of present truth respecting the second coming of our Lord, the time of harvest, the Millennial

age, the times of restitution; but up to that time we had been in a measure of confusion, darkness, respecting the heavenly and the earthly promises. We saw that the church had promise of heavenly and spiritual nature and glory. We saw also that the promises to the world were seemingly of an earthly nature, that they would build houses and inhabit them, plant vineyards and eat the fruit of them, etc. We had not fully discerned why this distinction of natures and were inclined to wonder why we could find nothing in the Scriptures to intimate that at the close of the Millennium the world would be granted the heavenly nature.

It was about that time, 1880, that the Lord drew our attention to other features of his plan previously unseen by us and, so far as we are aware, unseen by others since the day of the Apostles. We realized that this further light was harvest light for the ripening of the wheat, and by no means an evidence of greater wisdom or ability in Bible interpretation on our part. The due time had come and the unfolding came with it. The Master who had already been serving us brought forth from the storehouse "things new and old," respecting the Covenants and the Atonement sacrifices. We were astonished at the length and breadth and height and depth of the divine plan and set them forth in a pamphlet entitled Tabernacle Shadows of the Better Sacrifices.

It was thru those Tabernacle Shadow blessings that the Lord showed us how and why the church of this Gospel age has been called to heavenly glory while the divine purpose respecting mankind in general is restoration to human perfection with everlasting life to all the willing and obedient--to be granted to the faithful in the close of the Millennial age, when they have reached human perfection and the "paradise restored" shall have been extended to the whole earth.

We then understood for the first time the meaning of the Apostle's words respecting the "hidden mystery," namely, that close, intimate relationship between Christ and his faithful followers, the "more than conquerors." It was then that we understood the Apostle's words, "God hath given Christ to be the Head over the church, which is his body," and "We are members in particular of the body of Christ," "This is a great mystery; but I speak concerning Christ and the church." Oh, yes, this is indeed a hidden mystery --that the church is completely separated from the world and offered a great prize of glory, honor and immortality, the divine nature. But we came to see, also, that this prize was offered on certain sacrificing conditions--not merely upon condition of faith, tho faith is the basis of all our hopes. This "high calling" proffered is justification from sin as the reward of faith, but it additionally held out the promise to the justified that if they would suffer with Christ as his members, they should also be glorified together with him in his heavenly kingdom and be with him and sit upon his throne and share his glory.

Now we begain to undeestand why the way during this Gospel age should be so "narrow," so difficult, while the Lord promised to make the way to eternal life a broad, "high way" during the Millennium. Ah, yes! all is clear from this standpoint, and the Apostle's words were full of meaning to us as we read, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God which is your reasonable service." (Rom. 12:1) Now we saw the two steps; first, justification by faith, and, secondly, an entrance into this grace of the "high calling" by being begotten of the holy Spirit. As expressed by St. Paul, "Therefore being justified by faith, we have peace with God thru our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God," which is to be revealed in our Lord and in us as his members in his kingdom. Now we know why St. Paul was so anxious to fill up a measure of the afflictions of Christ and we were stimulated also to follow his example,

(Over)

filling up our share of Christ's afflictions, which he left for us. Now we know what St. Paul meant when he said, "Let us go forth therefore unto him without the camp, bearing his reproach."--Heb. 13:13.

We perceived from this last text that he referred to the sacrifices of the Day of Atonement mentioned in the context and in which he says that the bodies of those beasts whose blood accomplished sin atonement were burned outside the camp. The type shows that the first of these sacrifices was the bullock and the second the Lord's goat (Lev. 16); that the priest first killed the bullock provided by himself, and afterward killed the goat provided by the congregation of the Children of Israel. We saw clearly enough that the bullock represented our Lord's sacrifice and that the only other sacrifice burned outside the camp was the goat, and hence that the Apostle must have referred to us, the church, the members of the body of Christ.

This has been the basis of our presentations to the church for these twenty-nine years. We consider it the only key to all the wonderful harmonies of the divine Word, as they are now in our possession by the Lord's favor. We have no doubt whatever that our great Adversary would like to take from us this valuable key to the divine plan, which alone explains the "mystery" of this Gospel age, which is the church and her special call--to the privileges of sacrifice now and the privileges of glory by and by. The Apostle made no mistake.

Not anything of the merit belongs to us. Now, and first and last and all the time we have shown that the merit belongs to our dear Redeemer, who, by reason of the "body prepared" for him for the sacrifice of death, was able to become the justifier of all who trust in him. Our justification came by faith in his blood, and hence any merit and all merit would be his, not merely on that account, but also because our begetting of the holy Spirit was based upon our full consecration to be dead with him. (4434-3 to 4434:2-1 to 3.)

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Because of a major change in the life of my companion in the Lord and myself, I have had time only for one item for the month of June. Bessie, my wife had been ailing for some time, losing weight and not able to get enough sleep. A number of tests revealed that she was afflicted with cancer of the liver. Her skin turned yellow and also the whites of her eyes. After coming home from the hospital I endeavored to give her "home care" which she preferred. For three nights I had a lady assist me in Bessie's care at night. The night of the 17th of May was the end of our efforts. She was taken to the hospital by ambulance and was given what was termed "a pain cocktail" which eliminated the pain. She died Saturday morning, the 19th, on my 76th birthday. It was a great relief to know that she was beyond the reach of pain any longer. The greatest sentiment was my belief that Bessie had "made her calling and election sure" and had experienced the great change in the First Resurrection--"in a moment, in the twinkling of an eye." This to me, was the greatest birthday present I had ever received. There was another sentiment in this experience that I will never forget--the words of Job, "Tho thou slay me, yet will I trust Thee." The last night Bessie was a home she experienced intense pain and then she became exhausted and feel into a sleep for a few moments. She was being "slain", and in another sense, I was being "slain" with her. I want to thank all the Friends everywhere for the messages of comfort that were sent to both of us; and particularly the messages sent to me personally after Bessie's "change." It was erroneously reported that I had a heart attack. No, I was in the hospital four days because of exhaustion and a slight touch of pneumonia. I did not attempt to attend the funeral. I am being well cared for by the brethren, and in time I hope to regain my strength. I realize that my experiences are not unique, as others of the Lord's people have gone thru great joys and great sorrows in various forms.

HISTORY OF HARVEST MESSSAGE
25th Installment

1. We are loath to give any explanation of types not directly or indirectly referred to in the New Testament. These types seem to us to be not directly but indirectly implied by the New Testament teachings already referred to. Those who cannot receive this intwrpretation are entirely welcome to have as their own any better interpretation, or none at all, as they see fit. Indeed, we might remark that this is true of all that we write. Hence, should any cease to see eye to eye with us, they have full right to their own opinion, without any need for a quarrel with us. If they find new and better light our sentiment toward them is, God bless you. We are glad if you have something that will do you more good than that which we present. If we thot that there were anything better, we, too, would want it. But, on the contrary, we are fully content with the leadings and blessings, the enlightenments, the spiritual food and refreshments which our present Lord has spread before us as his family. It is so satisfactory a portion that we could not think of looking for anything more or different. For long years we hungered and thirsted and searched and finally, when we found the satisfactory portion, we knew it. It satisfied our longings as nothing else could do. The time we have to spare from the eating of such food and the dispensing it to others we have full use for in giving thanks to the Father of Light, who has brought us out of darkness into his marvelous light, wherein we greatly rejoice. (4437:2-1.)

2. Again we repeat that the usage of a word in the Bible should guide us in our use of it. If the word Mediator were loosely used in the Bible in respect to any and all kinds of service between God and the church, then we, too, might so use it. But as soon as we find out that it is not so used, we should desist from such a use of it and use it only in harmony with the Bible usage. This is why we no longer use the word Mediator in respect to our Lord's various and valuable services for the church, and refer to him as the Bible does--as "the Mediator of the New (Law) Covenant," but as our "Advocate with the Father." (4437-10.)

3. Dear Brother Kell:--
   Your favor of the 11th reaches me on my return. Thanks for its words of caution and kindness. I occupy a peculiar position, dear brother--opposed by the hosts of Babylon and surrounded by a small company of friends who, by reason of the truth, have their senses exercised to such an extent as makes them the most critical people in the world. The world, the flesh, the devil and Babylon I make no particular effort to please. I am delighted to use every legitimate opportunity to serve and to please the "brethren." But I must not wonder at it if I fail to please all of them all the time. My resolution, therefore, is and has long been, to do my best to please the Lord and to leave it to him to keep all his true sheep from stumbling over my imperfections or thru their own awkwardness and combativeness. (4439-10.)

4. We reply that there is always room to speculate in contradiction to the plain statments of Scripture; so that the worldly-wise and all who lack faith in the divine record will have abundant opportunity to stumble themselves. (4439-7.)

5. International Conciliation. (Extract From an Address by Hon. Elihu Root) "There is a peculiar situation created when a diplomatic question arises between two countries. It is the duty of the diplomatic representatives

(Over)

to argue each the cause of his own country; he cannot turn his back upon an opponent in that friendly contest and state to his countrymen the weaknesses of his own position and the strength of the other side's position, and it is one of the great difficulties of peace-making and peace-keeping that the orators, the politicians, the stump speakers, aye, often the clergymen of each country, press and insist upon the extreme view of their own country, and impress upon the minds of the great masses of people who have not studied the question, the idea that all right is upon one side and all wrong upon the other side.

"If you would help to make and keep peace, stand behind the men who are in the responsible positions of government, ready to recognize the fact that there is some right on the other side.

"War comes today as the result of one of three causes: either actual or threatened wromg by one country to another, or as the result of a suspicion by one country that another intends to do it wrong, and upon that suspicion, instinct leads the country that suspects the attack, to attack first; or, from bitterness of feeling, dependent in no degree whatever upon substantial question of difference, and that bitterness of feeling leads to suspicion, and the suspicion in the minds of those who suspect and who entertain the bitter feeling, is justification for war. It is their justification to themselves. The least of these three causes of war is actual injustice. There are today acts of injustice being perpetrated by one country upon another; there are several situations in the world today where gross injustice is being done. I will not mention them, because it would do more harm than it would good, but they are few in number.

"By far the greatest cause of war is that suspicion of injustice, threatened and intended, which comes from exasperated feeling. Now, feeling, the feeling which makes one nation willing to go to war with another, makes real causes of difference of no consequence. If the people of two countries want to fight, they will find an excuse--a pretext--find what seems to them sufficient cause, in anything. Questions which can be disposed of without the slightest difficulty between countries really friendly, are insoluable between countries really unfriendly. And the feeling between the peoples of different countries is the product of the act and the words of the peoples of the countries themselves, not of their government. Insult, contemptuous treatment, bad manners, arrogant and provincial assertion of superiority are the chief cause of way today." (4441-5 to 8.) (Comment: How terribly true!! Mr. Elihu Root was a true statesman.)

1. Spiritism Conquering Scientists. We reiterate our warnings re all that disregard the divine assurance that the dead are dead and that resurrection is their only hope. The Bible alone gives us the key to Spiritism's power, showing that it is by the fallen angels, demons, who personate the dead so as to deceive mankind to favor various falsities and superstitions built upon the error that the dead are alive. The Bible also foretells that at this time the wise men of the world will be deceived. Note the evidence of this in the following item which is going the rounds of the press:- . . . (4441-9 and on for a number of paragraphs.)

2. Not even husbands and wives dare fully to surrender to each other their wills without danger of injury. Nor should parents seek to coerce their children to a condition of entire will-less-ness. To whatever extent they do this they injure the child, detract from its personality and make it a more easy dupe for the fallen angels.

The One, the only One, to whom we dare submit our wills fully, completly is the Lord. He invites this full submission of the will to him; and we, in his name and as his ambassadors, may freely invite our children, our friends, our neighbors, to this same full submission of their hearts to the Lord. . . . (4458:2-3, 4.)

1. "WITH JESUS AND LEARNED OF HIM" - Some remarkable expressions in this article: "One of the remarkable things connected with the 'present truth' is its effect upon those who receive it--its transforming effect, its renewing effect." (4460-4.) "The Gospel message takes hold chiefly upon those less favored in the present life. And this is true as well of the special features of present truth as of the general features of the Gospel message. In every case, however, the marked effect of the Gospel of Christ is manifested where it is received into a good and honest heart. It lifts up. It gives courage instead of fear. It gives hope instead of despondency. It gives an aim and object in life, instead of brutish stupidity. It cultivates the will and manifests itself in the intelligent expression of the eye, in the alertness of the step, the increased deftness of the hand, and loosing of the tongue to speak of the Lord and his grace." (4460-5.) "All of our readers will bear us witness that we give due weight to doctrinal knowledge of the divine character and plan as set forth in the divine Word. But while emphasizing all of this, and contending for its absolute necessity to growth in grace, we feel the necessity of continually urging upon the Lord's followers those features of the Master's teaching which constitute more particularly his spirit, his disposition. The sum of these is called Love. As of our Heavenly Father it is declared that 'God is love,' so love also is the special characteristic of our Redeemer, who was the image, the very reflection of the Father." (4460-8.) ". . . It is proper, indeed, that we let our doctrines shine out before men, but it is specially important that we let the character of Christ shine out. It is specially important that the doctrines and the character shall correspond and co-attest each other." (4460:2-3.)

2. All believers in the Atonement by the Precious Blood will be welcomed if they have the Spirit of Christ. But "grievous wolves," "backbiters," "slanderers" and "contentious" persons are not invited. Should such attend these or any meetings of truth people, they should be treated so Scripturally as to make them ill at ease and very unhappy at these Love Feasts. Mark the Apostolic delineations and admonitions and be of good courage in obeying the same. . . (4461:2-2.)

3. . . . Here appeared a man who had heard the Seattle discourse. He declared that he had been all over the world and that, after hearing and examining all religions in existence, he had become an infidel, until at Seattle for the first time he had heard God's truth and was promptly fully converted to faith in the great Author of the divine plan of the ages. (4462:2-1.)

4. . . . We reminded the friends of the prophecy which declares that after the time of trouble and after the ancient worthies shall have been established as the rulers of natural Israel, and after God's blessing and the New Covenant shall have begun to operate toward them, the other nations of the world will begin to take notice. Sin and Death will still be reigning amongst them, but they will behold in Israel the beginning of the reign of righteousness unto life eternal. . . (4464:2-4.) (Comment: Here is an important point to remember--the Kingdom will begin with Israel, and the world still enduring Sin and Death will take note of the blessings upon Israel and will make request to share in the blessings upon Israel. The spread of the Kingdom will be GRADUAL.)

5. . . . While longing for the "change" and that the trials of life shall be ended, and while trusting to hear the Master's "Well done!" we resolved to be patient and to remember that a true reverence for the Lord forewarns us that we should wait patiently for his time, and meantime accept his providences as being for our highest welfare. (4465-4.)

(Over)

1. How to Decide the Lord's Will. As to how we may decide as to what is and what is not the Lord's way for us, we find that the rule which Geo. Mueller tells us he followed is so nearly the one which we follow ourself that we take pleasure in quoting it:-- (4468-4.)

"I seek in the beginning to get my heart in such a state that it has no will of its own in regard to a given matter. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be. Having done this, I do not leave the result to feeling or simple impression. If I do so, I make myself liable to a great delusion. I seek the will or Spirit of God thru, or in connection with, the Word of God. The Spirit and the Word must be combine. If I look to the Spirit alone, without the Word, I lay myself open to great delusions also. If the holy Spirit guides us at all, he will do it according to the Scriptures, and never contrary to them. Next, I take into account providential circumstances. These often plainly indicate God's will, in connection with his Word and his Spirit. I ask God in prayer to reveal his will to me aright. Thus by the prayer to God, the study of the Word, and reflection, I come to deliberate judgment according to the best of my knowledge and opportunity, and, if my mind is thus at peace, I proceed accordingly." (4468-5.)

2. . . . We are in the harvest time of the Gospel age. We preach the harvest message of this dispensation to those who are professedly God's people, not with the expectation of bringing all Christian people to see the glorious features of the divine plan, but with the hope of finding amongst them such as have the hearing ear and of interesting them and ripening them for the garner. We, likewise, go outside of nominal spiritual Israel to the Gentiles, to the worldly, when our message to Christians fail to bring results. (4468-7.)

3. Dr. Aked's Congratulations. The churches may now add to Mr. Rockerfeller's responsibility for the taint of wealth, that thru his university he has tainted the nation's theology. George Burman Foster has finally been ousted from membership in the Chicago conference of Baptism ministers.

But he still remains a member and a minister of that denomination, as well as the professor of comparative religions in what is generally known as Mr. Rockefeller's Baptist University. It was a merry war, filled with expletives and unchurchly heat, which ended Mr. Foster's ministerial affiliation.

But now comes Dr. Aked, pastor of the Fifth Avenue Baptist church of New York, "the Rockefeller church," and agrees with the professor, tho he can see no excuse for a book dealing with the fundamental tenets of the Christian relition, and "dashed off in thirty days," like a best seller.

He approves, however, its purpose, which he says was to supplant the foundations of the faith of our fathers with something unbelievers may believe, but which more likely was to put cash in a purse that felt a money hunger.

Dr. Aked also congratulates "the whole church of God" upon the admission to the Presbyterian ministry of three young men who refused to accept the birth of Christ as miraculous, or the story of Adam and Eve as told in Genesis, or some of the miracles of the New Testament as authentic. He calls them "young men who think and are prepared to advance in the fulness of Christian thot and Evolution."--Duluth News Tribune. (4471-1 to 5.)

4. NOCTURNAL HALLUCINATIONS--"WAKE UP!" A long and important article defending present truth against false teachers in our midst. (Starts page 4472.)

5. But there is another viewpoint given us in the Scriptures, and from it we may answer this question--Yes, Love is the only standard or test of relationship to the Lord and to the brethren. Let us elaborate. Gentleness,

meekness and patience are indeed elements of the holy character, the holy mind, which the Lord will develop in us: but they are not the sume of this character which we call love. They are only twigs or branches, as it were, on the great tree of Christian faith and fellowship--twigs and branches which are duplicated to some extent on other trees and on other vines than that of "the Father's righthand planting."

In giving his command the Lord did not specify, first meekness, gentleness, etc., but, "Thou shalt love the Lord thy God with all thy heart, mind, soul, and strength." Hence the first test of relationship to the Lord is that of faithfulness to him and to his Word. "If they speak not according to this word, it is because there is no light in them."--Isa. 8:20.

So, then, in looking for Christian brotherhood we should begin at the beginning and look for loyalty to God and to our Lord and to the Gospel message and to the brethren. Meekness, gentleness, patience, etc., are commendable qualities in any one, but they prove nothing of themselves. Does not the Apostle call attention to this when he says that some, with feigned words and smooth speeches, would make merchandise of you; that is to say, would use you for their own advantage to prosper their own designs and ambitions? Is not this the same thot expressed by another Apostle who exhorts us that we should not love in word merely, but in deed and in truth? (1 John 3:18) These words intimate that some do love merely in word--feigned words and smooth speeches. The real evidence of the sincerity or truthfulness of our love, as the Apostle points out, is evidenced by our deeds and not merely by smooth words. With the smooth words we should look for that zeal for God and for his truth which would demonstrate ita sincerity by looking out for and serving the interests of the truth, by evident effort to control words and acts, in harmony with the interests of the truth. Our Lord Jesus honored the truth greatly when he made it identically himself, saying "Me and my Word." Whoever, therefore, honors not the Lord's Word, and serves it not, lacks that evidence of love for the Lord himself. (4480-6 to 4480:2-2.)

1. "THAT SERVANT" and "FELLOW-SERVANTS"--an important article refuting the ideas of those who were opposing the Harvest work in the hands of "That Servant." (Starts on page 4482.)

2. This is a good rule for every one today. The tendency to speak evil of dignitaries, to belittle them, to caricature them, is a prevalent sin, which is doing much more to undermine good government than the funmakers seem aware. Undoubtedly there are times and ways for protesting againts things and methods with which we do not fully agree. But the people of God should preeminently stand for law and order, with as much justice as may be obtainable, waiting for absolute justice until the King of kings shall take his Millennial throne. His command to us meantime is that we "be subject to the powers that be" and "follow peace with all men, so far as lies in us"--so far as is possible. (4486-4.)

3. If the word change be understood to signify a repudiation of anything once held as truth, then we deny that any change has occurred in our teaching. As we pass along a roadway over hill and dale, there are continual changes in one sense of the word--changing scenes--but such do not imply a change in the traveler's course--a retracing of his steps. So the "pathway of the just is as a shining light" and those who follow it find it shining "more and more unto the perfect day." . . . (4491-2 of article starting at bottom of page.) (This whole article is important reading.)

1. The governor heard with amazement the recital and, interrupting, then said, "Thou art beside thyself. Much learning dath make thee mad." But St. Paul replied, "I am not mad, most noble Festus; but speak forth the words of

(Over)

truth and soberness: King Agrippa knoweth of these things." Thus it is still. From the worldly standpoint the true follower of Jesus is branded a fanatic, a fool, unbalanced. But from the Christian's standpoint the view is reversed--the worldly are unwise and money-mad. The worldly see merely the earthly things, the transitory. The Christian sees with the eye of faith glory, honor and immortality and a share with the Redeemer in the privileges of the Millennial kingdm, which is shortly to bless the world with a reign of righteousness, in fulfilment of the Lord's prayer. "Thy kingdom come, Thy will be done on earth as it is done in heaven." (4501:2-2.

1. A nobler sentiment, a broader spirit of charity, in a prisoner, falsely accused and unjustly restrained, cannot be imagined. Only those who have been with Jesus and learned of him could thus exemplify the sympathy and moderation which he taught. Oh, that all of Christ's disciples might learn also to be meek and lowly of heart and find rest to their souls, for who can doubt that St. Paul, the prisoner, with his glorious hopes, was happier every way than any of those who heard him? (4501:2-4.)

2. If the position of an elder and teacher in the church of Christ is a very hazardous one, a very difficult one to fill with acceptableness to God and the brethren, and a position very full of temptation, the church should sympathetically be very watchful not to increase the temptation, not to foster it and a wrong fruitage. On the contrary, however, where a faithful servant is found, all the loyal brethren should seek in every way to be helpful and to cooperate with such. Instead of being fault-finding and inclined to criticize this, and that , and the other word, and manner, and tone, and look, they should be so full of love and sympathy, and so appreciative of his loving zeal, devotion and humility, as to let trivial and unimportant matters pass unmentioned, and indeed unnoticed. Realizing the responsibility of his office they have some reason to doubt if they would be able to fill his place with as good or as great ability and humility. (4503:2-2.)

3. May we not adapt Longfellow's majestic words:

Thou too, sail on, O Ship the Great!
Sail on, O Church, be strong and wait!
Humanity with all its fears,
With all the hopes of future years,
Is hanging breathless on thy fate!
We know what Master laid thy keel,
What Workman wrought thy ribs of steel,
Who made each mast, and sail, and rope,
What anvils rang, what hammers beat,
In what a forge and what a heat,
Were shaped the anchors of thy hope!

Fear not each sudden sound and shock;
'Tis of the wave and not the rock;
'Tis but the flapping of the sail,
And not a rent made by the gale.
In spite of rock and tempest roar,
In spite of false lights on the shore,
Sail on, nor fear to breast the sea!
Our hearts, our hopes, are all with thee,
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee--are all with thee!
(4506:2-2.)

THE NEW COVENANT IN THE BOOK OF HEBREWS. A wonderful article showing the Pastor's progressive understanding. (Starts on page 4510; ends page 4514.)

1. "One Mediator"--"The Man Christ Jesus" An excellent article showing consistent understanding of Bible's presentation on the subject of "Mediator." (4515)

2. Poor Christendom! Boasting of its scientific attainments and learning and wisdom it is being led by its professors of colleges, its ministers and bishops, straight into the enemy's camp--into Spiritism--demonism. Within the next few years we expect wonderful developments along this line, for is not the entire nominal church of Christ blindfold on this subject, and worse, mistaught, deceived into thinking that their friends are alive, whereas the Bible distinctly assures us that it is because the dead are not alive that they need "a resurrection of the dead" and the Lord has provided therefor?

   Meantime while expecting these traps and snares to stumble many who are not Bible students and taught of God, let us who do recognize them beware for ourselves lest we be entrapped in another way--thru the subtle influences of the same great adversary--inciting to anger, malice, envy, hatred, strife, evil-speaking, etc. We believe special testings along these lines are now being permitted that those who have not faithfully used God's blessings for their establishment in faith and righteousness may stumble, may fall, may be tested by fiery trials along both these lines--faith and practice. (4521-9, 10.)

3. Socialism Greatly to be Feared. . . . the general comment is that when the patient and order-loving Swedes become riotous it marks a new epoch, and more or less justifies expectations of lawlessness anywhere, everywhere. . . .

   "Two things are evident throughout nearly the whole of Europe. The first is that the labor organizations are gradually uniting under one control and that any man of magnetic genius can snatch at their dictatorship. . . . (4521:2 - 1 to 4.)

4. The world's discontent has long been felt in India, where a rebellion against British rule has recently been nipped in the bud by prompt measures on the part of the Government. Now the Hindoos have adopted another method of procedure. They propose to boycott all British goods and thus to damage British interests heavily. Anyone patronizing British goods is to be treated as an outcast by his fellow-countrymen. Unrest prevails the world over. How we long to give the poor, groaning creation a proper view of that blessed hope which so inspires our hearts--the second presence of our Lord and the establishment of the Millennial kingdom--his rule of righteousness for the blessing of all the families of the earth. "Be patient, brethren," while diligent and fervent in spirit. (4 5 21:2-5.)

5. Torpedoes in the Air. The mind of man is fertile. Recent wonderful developments of aeroplane and dirigible balloons are leading the national thot to a new line of warfare. Aerial battles are anticipated. The dropping of explosives upon battleships and cities, arsenals and armies, is being studied. All the governments are seeking to prepare for this new form of warfare, while still the building of battleships continues. . . (4522-2 to 5.) (Written Dec. 1, 1909.) (Comment: Sounds like childish prattle when we consider the horrible methods of warfare today!)

6. The Rising Generation. The Apostle pointed out as among the conditions prevalent in the end of the age the following:--Disobedience to parents; lawlessness; pleasure-loving; ferocity of temper, etc. We need not on this occasion go deeply into the why, but recognize the fact that many of these predictions are now fulfilled before our eyes. Lack of reverence for par-

(Over)

ents leads on to that careless condition which fears not God, neither regards man, in its selfish, wayward course. . . (4522-6 to 10.) (Comment: --what about today?!!)

1. The Ferrer Protest Universal. The wave of protest which quickly spread over the civilized world upon the announcement of the execution of Prof. Ferrer in Barcelona, Spain has astonished the world. The professor's teachings were anti-Catholic, socialistic, perhaps almost anarchistic. "He was hounded for a time, then imprisoned and finally executed"--most unjustly, it is claimed.

   Great commotion of protest which followed, as if by magic, in all parts of the world showed a cord of interest and sympathy and an organization which astonished rulers. New York's "demonstrations of protest" with flags, banners, etc., was followed by speeches in which both Catholics and Protestants were derided and liberty, Socialism, etc., were lauded. En route to the large auditorium the marchers hooted and jeered both Catholic and Protestant church buildings as they passed them. . . . (4522:2-2 to 7.)

2. Conditions in Paris. A Correspondent of the State Gazette writes:--

   "One must know the restless, red-thinking class of Paris to understand what will most likely happen to old Europe, with its feudalism, its armies, its priests, its czars, autocrats, beaurocrats, and underneath the whole inflammable mass oppressed workingmen full of anarchy and revolutionary ideas.

   "Barcelona is only a symptom of what I positively know exists throughout all Europe. Let them try a modern war and then you will see what happens." (4522:2-8, 9.) (Comment: the spirit of anarchy is very strong today.)

3. Home Conditions as Seen by Mr. Watson. Mr. Thomas E. Watson, several times nominee for President of these United States on the Populist ticket, is reported to have described present conditions here in the following extract from a letter:--

   "President Taft knows as well as I do that Socialism is sweeping this country like a prairie fire, and that there is an army of nearly 400,000 banded together, true to the organization which their leaders have made, and that those men are thirsting for an opportunity to come into collision with the Federal army. That is one reason why Taft and Roosevelt are so eager to increase the number of Federal troops." (4522-last par.)

4. Evolution Gospel for the "Groaning Creation". "Life has become so meaningless and so useless to some that I advocate the setting up of a suicide slot-machine, where one can deposit a cent and be killed easily and respectably."

   The Press is crediting the above to Rev. D. Guthrie, D.D., of Baltimore, Md. Alas! poor, groaning ceeation! After being deceived for centuries by bad tidings of great misery for all people except a few "elect", they are now treated to the information that they sprang from monkey, but did not spring high enough. Now they are told that their case is hopeless and that it would be a benevolence to help them get off the face of the earth and into her bosom "respectably" by suicide. Would that their ears were open to hear and that we had a thousand tongues to tell them of the "Good tidings of great joy which shall be unto all people"--the result of our Redeemer's sacrifice! Thank God for the testimony of his Word that soon every ear shall be unstopped and the due time shall come for the testimony of God's grace to every member of our race. (4523-1, 2.)

5. To Give Life to the Image. Our readers well know that in 1880 we pointed out in the columns of this journal the now much discussed Federation of Protestant churches. We showed that it was foreshadowed in Scripture prophecy: that the beginning of it was in 1846 in the organization of the

Evangelical Alliance and that the full developmemt waited for the closing hours of this age. This was at a time when the thot of Federaion was generally flouted and many boasted that sectarian divisions were advantageous everyway. . . .

Fimally the way seems to be clearing for this--the pressure of "higher criticism" on the one hand, and the Truth on the other hand forcing relitious institutions to band together for mutual protection. But woe will betide all the "little independents" when the great system shall throb with life and become a living image of Papacy and cooperate with it. . . . (4523-3 to 9.)

1. Inquiry for the Old Paths. The Editor of this journal was surprised recently to receive a request from a Society of Jewesses to address them on the prophecies of the Hebrew Bible. Some of their husbands learned of the matter and desired to attend, so that their hall was deemed too small and they propose getting a larger one. Even should the matter abort entirely, it shows just such a looking to the Lord as we should expect at this time. We are not to expect the Spiritual message to appeal to the Jews, but we surely have a very joyful restitution message for them--to be attained under their New Covenant of Rom. 11:27 and Jer. 31:31. (4523:2-2.) (Comment: The Pastor was interested in witnessing to any phase of truth when there was opportunity.)

2. Great Britain and Germany to Clash Within Three Years. "Lord Northcliffe, owner of the London Times, in an interview at Winnipeg, Manitoba, predicted war between Germany and Great Britain. He said in the Krupp works alone 100,000 men are working night and day and on Sundays, preparing for war. . . .. (4523:2-5.) (Written Dec. 1, 1909.)

3. Longing For Home. "Zionism is increasing amongst the Jews. There is an awakening desire for national reunion, also in a geographical sense. The old paschal wish, 'next year in Jerusalem?' a mere sentiment so long, is at last showing faint bodings of a dawn of realization. A couple of years ago the first national Jewish banner was unfurled at a Zionist world congress. Russian pogroms and Austrian antisemitism are driving the Jews in scores back to the old country. . . ((4523:2-9 to 11.)

4. For years night and day we have forewarned the dear brethren that the harvest tests would surely be along these lines, and that supreme loyalty to God and to his Word and his providences in the church would test our love for the brethren. Surely, too, we have long warned the dear friends that however we might point out to them the previous truths they must put these on as an armor, else they would be unprepared for the adversary's attacks when they would come.

It is just what we might have expected, that our wily adversary would attempt to keep the Lord's people from putting on the whole armor of God and fastening it on. More than this, he attempts to prejudice them against the very instrumentalities God provided to keep the "feet" of Christ in this evil day--Psalm 91:11, 12.

From various quarters the word came to us that the leaders of classes were protesting that WATCH TOWER publications should not be referred to in the meetings, but merely the Bible. This sounded loyal to God's Word; but it was not so. It was merely the effort of those teachers to come between the people of God and the divinely provided light upon God's Word. (4531-4 to 6.)

5. On the other hand we forewarn all that Satan surely will try to lead them to an opposite course--to learn, parrot-like, to answer Berean questions from the printed page without comprehending the meaning. The questions

should be discussed freely by all first, and then before proceeding to the next question the DAWN answer should be considered and discussed and understood. Never forget that the Bible is our Standard and that however God-given our helps may be they are "helps" and not substitutes for the Bible. (4531-8.)

1. It would appear that nearly every case of doctrinal deflection and blindness was preceded to more or less of a mind-poisoning by slander, evil-speaking, evil surmising. By such rapidly developed roots of bitterness the adversary prepared the way for the error, in nearly every case. (4531:2-2.)

2. The subscription list of THE WATCH TOWER we rely on as the best test of all respecting the numbers of the deeply interested. (4531-last par.) (Comment: The Pastor was very intent on keeping in close touch with the deeply interested, as he felt a responsibility for their spiritual welfare.)

3. The year 1910 opens auspiciously upon a world which may be said to be nervous and doubtful, if not fearful. Hope still holds the reins, however. MONEY IS THE KING IN THE PRESENT ORDER OF THINGS, EVERYWHERE! His palace is entrenched, a vertable fortress, practically impregnable. His interest from bonds--national, state, county, municipal, railroad--and real estate mortgages represents more each year than all the gold money in the world could pay. Hence the debtors must make good the deficiency with other bonds, etc. Thus Money owns, and, in the last analysis, rules the world. Moreover, its debts are protected by most stringent laws and regulations, and with armies and navies, militia and police. Money could not be better off than it is today.

   Indirectly money has noted the fat things of the world and has appro--priated them and operates them thru gigantic trusts and combines. The smaller business enterprises, Money disdains to touch. It leaves these to the weary and heavy-laden, that they may have some share in the property and be able to pay the interest on the bonds. The smaller manufactures of the world, between satisfying the demands of trades' unionism and paying the interest on their bonded debts, find it impossible to say that the New Year opens prosperously. Still they hope, and, as they read descriptions of their fellow-manufacturers in other lands, they rejoice that business is no worse than it is, and hope for better times. (4539-1, 2.)

4. For a long time the wealth of Europe has been largely derived from its trade with foreign countries. King Money in Great Britain has levied tribute on the entire heathen world. To protect this he has the largest navy on earth and watches jealously any neighbor who might be a competitor. King Money in Germany is growing rapidly rich and has great ambition. He can produce more manufactures than he can use and he desires to share the trade of the British King Money. To get this he is willing to spend hundreds of millions of dollars in building battleships. The English King Money fears that his supremacy of the seas would thus be endangered if the German King Money were on an equal seafooting. His servants, the English press, of course, are greatly interested and excited. The whole British nation is aroused to excitement.

   A German war scare makes some fearful and some beligerent. The claim is, that a strong German navy would compete with the British, take away her trade and starve her people by blockading her ports. The argumant advanced is that war should be declared against Germany speedily, while the British navy is so much stronger of the two, and that with her navy destroyed, Germany should never be allowed to rebuild one which would in any degree be a menace to that of Great Britain. Meantime the British and the Germans are impoverishing their treasuries with war preparations, and latterly Austria has become bent on being a sea power, and is also building dreadnaughts.

With the amount of zeal everywhere manifested to serve King Money it would not at all surprise us if there should be a cruel and draedful war between the two great "Christian" nations, great Britain and Germany, within two years.

How far-reaching would be the influence of such a war is difficult to guess. India which has for so long been under British control and yielded rich returns to King Money, is already in a ferment of revolution. Russia at such a time would be glad to free India from the domination of Great Britain and then would seek to grasp India as her own possession.

Meantime China and Japan are making wonderful strides in civilization --especially in war preparation. Soldiers are being drilled; cannon are being manufactured--and in general these great heathen powers which have been dormant for so long are getting awake. Presumably they have their own King Money managing their affairs. In the event of a war between Britain and Germany, if Russia should interfere with India, Japan as a British ally, would attack Russia, with China as her assistant. It would be easy for imagination to picture other nations becoming embroiled in the strife. Thus a great European war may be comparatively near. Many prominent Englishmen have expressed themselves much more positively than this--that war cannot be long averted.

Late advices from China and Japan indicate great business prosperity there. Some who have been examining the fundamental causes for the industrial awakening tell us that the basis of it lies in the fact that altho gold is the nominal money standard of those lands, silver is the real standard--the money in which the business is conducted. Doing business with the cheaper money practically gives China and Japan a tariff wall of 100% and increasingly closes the ports of those great nations to European and American goods manufactured on the gold basis. The demonetization of silver, which was intended by King Money to bring to him wealth from peoples afar, as well as at home, is gradually closing upon him the doors of heathendom, representing three-fourths of humanity. The Chinese and Japanese hope soon to be able to duplicate at lower prices the wares of Europe and America. And those who ignore the imminence of Messiah's kingdom might well stand in dread of "a commercial invasion," as well as a political one, from Oriental lands within a quarter of a century.

The peoples of Southern Europe are feeling the influences of civilization and education, and are arousing themselves from lethargy and beginning to feel the gnawings of discontent. Socialism is spreading thru the armies of Europe, and the various States are instructing their discontented millions in the use of all the implements of warfare and death, even while their national lives are threatened. It looks as tho five years more would see the poorer classes of Europe awake, and, mad with envy and discontent, ready to pull down upon their own heads the social structures of the world in the vain hope that thus they can get more of the coveted gold.

In our own land it is really surprising to see how quickly and how thoroughly the millions of emigrants from Europe are absorbed and Americanized and civilized. Here everything is very quiet socially, but occasionally we have evidences that underneath the surface there is anger, malice, hatred, envy, strife--that the poor world as a whole is not Christianized. It is really galvanized with a semblance of Christianity in outward conduct, and liable at any moment to manifest those characteristics which St. Paul describes as sensual and devilish. Certainly comparatively few have the fruits and graces of the holy Spirit--meekness, gentleness, patience, long-suffering, brotherly-kindness, love!

At any time in any quarter of the world conditions might suddenly arise which would convulse the financial world, and thru it the social world, or vice versa. We cannot say that this might not come soon, altho we see no apparent cause of such a convulsion in this year, 1910. The power of the Labor Unions all recognize. The unionists well know that they could paralyze business and bring starvation or surrender within one month. (4539-4 to 4540)

1. The "Religious World". Strictly speaking, the world is not religious, yet so closely allied are nominal Christianity of all denominations and worldly institutions of every kind that some name is needed to describe the Babylonish mixture.

Thank God, there are still good people, and apparently some of them in every denomination; but most evidently they not only are not in the majority, but are a very small minority--quite unable to control the situation. The outword forms continue in all denominations, but they all seem to be honeycombed with unbelief. Higher Criticism, Evolution, Theosophy, Christian Science, Psychic Research, etc., have practically swallowed them up and there is left only the "form of godliness without its power," except in the small minority of consecrated saints already referred to. And those we are seeking for by every power at our command, for they are all to be found and enlightened, blessed, ripened, gathered, before the end of the harvest time.

Church Federation on a large scale comes on slowly, but the spirit of it is making great progress in various directions. Church Federation is getting into practical shape in many cities. Undoubtedly it already is a force, but we are still to expect a still more formal organization or federation, and the vitalizing of the same thru affiliation with the Episcopal system. Not until then will the Iimage of the beast" have power to speak, to command, to enforce its edicts.--Rev. 13:15-17.

2. Outlook For the Truth. In some respects the truth has never had a brighter or more prosperous outlook than at the present time. It has never wielded as much influence as now for the enlightenment of the people. Never before have so many millions of intelligent, thinking people been brought in contact with a knowledge of the divine plan of the ages and a knowledge of the effectiveness of the ransom price laid down on Calvary! Never before has the trumpet given a clearer sound! Never before have the soldiers of the cross had the armor more completely at their command or been better versed in how to use the sword of the Spirit, which is the Word of God! Never before have those who understand the truth seemed more awake to the responsibilities of the hour or more zealous to use them to the glory of Immanuel! What may we not expect, accordingly, in the year 1910 in the line of scattering the volunteer matter and putting the "Bible Keys" into the hands of every Bible student; and THE WATCH TOWER into the hands of every one who manifests interest; and the sermons weekly into the hands of our neighbors!

Dear Brethren, what solemn resolutions or vows do you intend to make to the Lord respecting your faith and zeal and self-denials in his service during the year beginning? Let us promise nothing rashly; but, after considering well our wonderful privileges and opportunities, let us promise and do with our might, what our hands find to do. (4540-5, 6.)

3. 1910--Greetings to Pilgrims and Colporteurs--1910. Beloved in the Lord:--The opportunity for a Christmas and New Year's Letter is again at hand. My heart goes out with peculiar warmth and interest to the 600 colaborers whom I now address. I feel that you individually and collectively are very close in my heart's affections. It is right that we should consider, appreciate and admire the Christian likeness of the Lord in each other--and I see so much of this in you, dear friends. Your loyalty and faithfulness to the truth, coupled with your zeal for its service, are continually an inspiration. I doubt not they also inspire many of the Lord's dear sheep who long for some such service as that in which you are engaged, but are denied the privilege, because of other duties and responsiblities. (4541-1.)

Still remember throughout the coming year, as in the past, that my Christian love for you is very deep and very warm, and that in all your difficulties I am afflicted, and that if at any time you are in trouble, I would have you call on me, after you have first called upon the Lord. (4541:2-7.)

1. The spirit of the Lord in the colporteurs magnetically attracts the "wheat" class, and family relationship and oneness in Christ is recognized. The tired, the troubled, the soul-hungry, find in these "angels" which are flying thru the midst of heaven (Mark 13:27), the sympathy, consolation, Christian love, etc., which their hearts have longed for and nowhere else found. The solace which they have sought in vain in the sects they had reason to expect in the Lord's followers, but rarely found. Is it any wonder that such would be ready to hear the message of truth, and ready to confess that they had long been burdened and perplexed with the error? (4541-4.)

2. Our Lord's parousia and the gathering of the elect, we understand, has been in progress since October, 1874. It will continue until all of the "elect" shall have been gathered and glorified. In one sense our Lord will continue to be present as the world's King to the conclusion of the Millennial age; but his parousia, in the sense of secrecy of presence, will terminate when, as the Scriptures, declare, "He shall be revealed in flaming fire (judgments), taking vengeance on all who will not obey the truth," but enlightening and revivying all who will hear and, to the extent of their opportunity, obey his message. The parousia is to the church and for the church only. The epiphania or apokalupsis of the Lord in power and great glory is not to the church nor for the church, but to the world and for the world. "When he shall thus appear we also shall appear with him in glory," the Apostle declares.--Col. 3:4. (4543-last par.)

3. . . . At one time we supposed that only these two classes were intended to be saved. . . (4546-4.) (Comment: The Pastor was always humble, and did not pretend to be a superior know-it-all. This made him a safe teacher.)

4. An interesting fact: Palestine at the first advent consisted of four provinces. Judea was the principal one, with Samaria to the north and Perea to the east and Galilee further north, beyond Samaria. (4556-10.)

5. WORTHY AND UNWORTHY AMBITION. A wonderful article showing how balanced the Pastor was. (Starts at bottom of page 4566.)

6. We subjoin a letter for two reasons: (1) To show that there are evidently some true, ripe grains of wheat still in Babylon, (written 2/15/'10) and (2) to show that it requires more than one meeting and more than one tract to sufficiently arouse such to even write for further reading matter--so strong is the prejudice and so false the misrepresentation of the truth. (4569:2-5.)

7. A Great Mountain Melting. Many of us are watching with keen interest the political struggle in progress in Great Britain. An Oxford College Professor, travelling in America, declared recently that Great Britain is facing a more serious crisis than at any time since the civil wars of Cromwell -along political lines. He summarizes the situation briefly as follows:

"The great English crisis is the French revolution done over in the English way. Here is the real issue: The Conservative party stands for a strong, parental, imperial and patriotic government, such as exists in Germany; the Liberals stand for social reform at home. They want to give the poor, down-trodden people a chance. They want justice to be given, in a socialistic sense, to the lower classes, who have for years been oppressed by landlords and capitalists. The question is, which policy is to be adopted?"

The Scriptures referring to our time, symbolically picture the kingdoms of earth as mountains, and, describing our day, tell that some of these mountains will melt like wax and flow down to the level of the people, and others, retaining their rigidity, will be overwhelmed with the tidal wave

(Over)

of social strife and cast into the midst of the sea--into anarchy. (Psa. 46:2) Russia recently melted a little and yielded the Douma to the demands of the people. Great Britain and France are now melting--yielding to popular demands and, in so doing, preserving law and order the longer. (Comment: all this shows the Pastor's keen grasp of the meaning of symbolic prophecy.)

The melting process will evidently go hard with the German Emperor. His conception of the divine right of kings to rule and the divine mandate to the people to obey them will make him slow to yield, even for the preservation of the Empire. He desires to rule actually and not as a mere figurehead. He has said as much. The floods of Socialism are rising about him gradually day by day, year by year. Before very long a crisis of some kind must be faced in Germany--and in ever land, because the masses are gradually learning to appreciate their power; because superstition respecting the authority of kings and priests is waning; because the same selfishness which has made the rich keen to watch their interests is making the poor keen to turn every precedent, theory and law to their own advantage. (4573-7 to 10.)

1. THE PHILOSOPHY OF THE Ransom. An excellent article over a page in length. The Pastor said "We should steer clear of the two extremes:--(1) Of those who lay all stress upon the heart and feeling and ignore a study of the divine Word and its mysteries. (2) Those who study the Bible from curiosity, or from a desire to shine before their fellows, and who ignore heart-development and a sympathetic entrance into the spirit of the divine plan."

2. A LAYMAN ON THE "NEW THEOLOGY" A very interesting article. Here are two paragraphs: "Whatever the cause may be, the so-called new theology seems to be dominant in most Protestant theological seminaries in Germany, England and the northern part of the U. S., or where not dominant, to be rapidly increasing its influence.

"Y ou will note in Dr. Eliot's lecture that in denying the existence of a conscious personal God (as distinguished from the God who is the sum of all living souls, human and brute, good, bad and indifferent alike), he denies all hope of a future life." (Page 4581, start of article.)

3. Verging on Danger. The following from the Censor shows how the people, as represented by their spokesman are thinking. . . "While it is a pitiful confession of their own abject weakness, when the people do without food as the only means of protecting themselves from robber monopolies, a vast amount of good may from from the present food strike, nevertheless. . .

"Surely this general blind uprising of the people should carry a warning to Pierpont Morgan and those under him at Washington and elsewhere. The strike is a mild but distinct danger sign, and if Mr. Morgan had ever had time to read history a little bit he would see it. The extortionate price of food is not hunger, but it verges on hunger. Our masters should know that it is dangerous to fool with the popular stomach. So undeveloped is the average man, that the stomach is still lord of life. To get food is still the main incident of existence. Our masters, if they are wise, would know that it is possible to oppress the people to any extent that pleases them, so that they but have the sense to stop short of hunger. The average American can be deluded, abused and robbed to an extent that is amazing, just as long as those who spoil him leave him enough to eat to keep him from starvation. He has no ambition, to speak of, beyond filling his stomach, and he will tolerate conditions that give him less than that. Leave him enough to eat to keep him from positive starvation, and he will do little more than murmur. But don't go beyond that point. That tyrants, oppressors and robbers have occasionally overstepped that limit has caused results which have made history. They will tell you that the French Revo-

lution was a great protest against feudalism and a great uprising for democracy. Stuff! The Frinch Revolution was a hunger strike pure and simple.

"How long present conditions persist in this country, depends on how soon our masters force us to the hunger point. Revolutions and reforms are not results of reasoning of the popular brain, but of feeling of the popular stomach. The people in the mass have small power of reason, and have never had much. Our degree of progress is the amount of increased nervous senitiveness in the human stomach. Until we reach the hunger point there will be no reform in this country. The plunderers of privilege will continue to ride our necks until the insistent call of our stomachs forces us to assert our torpid manhood." . . . . (4582 starts at bottom of page.)

1. Some of the strong delusions are apparent enough--Spiritism, Theosophy, Christian Science, Church Federation, the adversary's means of distracting the hearts and heads of some who otherwise would be Bible students. So far as we understand the prophecies of the Bible, these delusions will have wonderful power upon the world of mankind and especially in Christendom, which will gain power during the next few years. As the Apostle expresses it, these delusions will have their power largely because God's people have not been sufficiently awake to the privileges of Bible study--they have reverenced creeds rather than the Word of the Lord. They have worshipped and served and sought to be in accord with churchianity rather than with the truth Hence, they are unfortified; they are without the Christian armor which St. Paul urged, saying, "Put on (therefore) the whole armor of God, that ye may be able to stand . . . in the evil day, and, having done all to stand."--Eph. 6:11-13. (4583-3.)

2. . . . For one reason or another this matter of confessing error and relinquishing it is a severe trial to many. It tests loyalty to God and his Word. It tests humility of heart. It tests willingness to confess our errors. It tests love for the brethren. However trifling the mistake it requires an overcoming courage to declare it, to renounce it. . . (4583-6)

3. . . . No doubt some who will be of the "great company" will be more or less deceived of the adversary by the strong delusions of this hour. Such in their blindness and deception may set forth darkness for light and light for darkness. They may do it with great positiveness, but scarcely, we think, with bitterness--anger, malice, envy, hatred, strife--works of the flesh and of the devil. (4583:2-4.)

4. . . . There is a disposition on the part of some, unconsciously, to fellowship only such Christians as are outside of all denominations. Ou r true position, nevertheless, is that we recognize all loyal to our Redeemer, whether babes or fully-grown, whether in Babylon or out of her, whether they follow with us or indiredtly speak evil of us. (4593-1.)

5. . . . Brother Russell yields to anything which does not bridle his tongue nor compromise the truth. (459 7-5, last sentence.)

6. We may not know if this was intended to be a correspondency, but we can at least draw some lessons from it, the lessons being true whether the matter was intended to be thus applied or not. (4603-1.)

7. As to the question when the great adversary's binding will be accomplished, we believe that it will not be brought about until the time that the "great company" class is completed. It would no t surprise us if Satan would make a great commotion in the world all thru the time of trouble. It does not seem that all that terrible trouble will come about without the adversary. We think he would enjoy being in the fray, such as we expect it to be--

world wide, "when the kingdoms of this world shall become the kingdom of our Lord and of his Christ." (4610:2-3.)

1. Respecting the fulfilment of prophecy it seems to be natural for us, and for all humanity, to be impatient and to expect things to be done more rapidly than they usually come to pass. . . (4610-3.) (HOW TRUE! HOW TRUE!)

2. We realize that there is a difference between the nominal church and the real church of Christ; that God's real saints are to be found in all denominations and outside of all denominations, . . . (4611-2.) (Written May 1, 1910.)

3. REACTION IN FEMALE SEMINARIES. An important article. We quote the first four paragraphs: We give liberal extracts from an article following, which confirms our recent statement that the same polished infidelity which for forty years has steadily been leavening all the male colleges and seminaries of the U. S., Canada, England and Germany, and which by now has gotten possession of nearly every pulpit and Sunday school, is penetrating and saturating even common school books.

   Many parents see this but forbear to protest, because of their lack of spine and their false standard of parental love. Instead of standing up for the truth and the Bible they surrender to the arrogance of Young America--male and female. They think that they love their children too much to oppose them, when really their trouble is too much self-love--"approbativeness." They fear to have their educated darlings think of them as "old fogies" and behind the times. What they need is more love for their Creator, more love for his Word and more love for their children--to give them backbone to stand up for the truth at any cost.

   But alas! So blighting and stunting has been the misrepresentation of the Gospel of Christ that many dear souls, possessed of a keen faith, have so little knowledge that they cannot defend it. Yea, they know their ignorance and fear even to try.

   "My people perish for lack of knowledge," says the Lord. Yet the leaders of all denominations teach them to boast. They are rich and increased in goods and have need of nothing: they know not of their poverty, blindness and nakedness. (Rev. 3:17) Ah! Thank God for the Millennial Kingdom so near at hand! What would humanity do without it! Soon the half-truth of the dark ages would give way to no creed, no faith. And what direful results would follow! (4613-bottom.)

4. The begetting power the Scriptures declare to be the Word of truth. . . . (4614-8.) Comment: Some insist this is no longer true--but is done thru the harvest message. We think this is a mistaken idea. As the Pastor plainly declares: "The begetting power the Scriptures declare to be the Word of Truth.")

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I want to take this opportunity to thank all the dear brethren everywhere for their messages of comfort and encouragement. We would like to make reply to every message for they were very sweet, refreshing and encouraging. The Apostle was so very right when he said that when "one member suffers, we all suffer." I was impressed too with the thot, in a number of the messages that others have gone thru the ordeal of the loss of a loved one, but that the Lord's grace was abundantly able to support them and bring them thru triumphantly. I am regaining my strength, thanks to the able ministry of the brethren of my ecclesia; and I am basking in the sunshine of the belief that my beloved companion is now enjoying the pleasures of a change of nature, and the flesh is no more!

HISTORY OF HARVEST MESSAGE
26th Installment

1. We urged the friends, however, to remember that many of us were justified and in fellowship with God, and had presented our bodies living sacrifices, had received an imputation of Christ's merit, and our sacrifices had been accepted of the Father and the holy Spirit of adoption had been imparted, before we understood much of anything concerning the philosophy of the Atonement or the significance of the ransom, or anything about its application. Not only was this true of us, but it has been true of all Christians during this Gospel age for centuries. We exhorted, therefore, that none consider the mere knowledge of the ransom and the philosophy of the atonement as the all-important matter, Rather we should recognize that our trust in Christ, and our consecration to do the Father's will and our faithfulness in so doing, even unto death, constitute the terms of our acceptableness and the basis of our hope of joint-heirship with our Lord in his kingdom.

   We are now granted special light from the Word of God on the philosophy of the atonement, as an offset to the vain philosophies of human tradition, which are springing up around us--Theosophy, Christian Science, Evolution, etc. Were it not for this God-given Light in the harvest time, many of us might have fallen away from the Lord and his gracious arrangements entirely. Our knowledge of the ransom is to be esteemed a special and very great blessing of the Lord to his people during this harvest time. But, while we are to esteem the knowledge of the ransom a special mark of divine favor and guidance and blessing in connection with the truth, we should not think of making this knowledge a test of brotherhood or fellowship. For aught we know, some of the Lord's people today may be as fully in God's fellowship, as fully in covenant relationship with him, without an appreciation of this philosoohy, as were some of our forefathers. (4648-2, 3.)

2. Likewise, let us beware of how the adversary might seek to ensnare us and to mislead us in the study in respect to the great company. If he could get us sufficiently interested in this, or in any similar question, so as to make of it a point of dispute in the church and to cause a division amongst the Brethren and the stumbling of some, we may be sure that it would be pleasing to our adversary in proportion as it would be injurious to God's people. . . (4648-4 and 5.)

3. We would not be misunderstood. It is not our thot that all who are the Lord's people, that all who have been begotten of the holy Spirit, have already come to a knowledge of the present trth to the extent of fully appreciating it. Daily we are finding these--or rather the Lord is finding them. Indeed, never since the harvest began has the outlook for the spread of the truth throughout Christendom been so geand and so hope-inspiring as now. Thousands are getting their eyes of understanding opened and making rapid progress towards the light. Nor do we think that these thousands on the way are to take the crowns of those who held the truth for a time without proper appreciation. On the contrary, it is our understanding that the majority of those who will constitute the "great company," losing the crowns and getting instead palm branches, have been in Babylon and under divine inspection for years as to their worthiness of greater light. (4651-4.) (Comment: this paragraph merits very careful thot.)

4. . . . but of course what God has not clearly revealed we may not know of a certainty. (4653-top) (Comment: humble pastor!)

5. MEMBERS OF CHRIST'S HOUSEHOLD--an interesting article dealing with the subject of the Great Company. (4653.)

(Over)

1. . . . Therefore the Lord has arranged that none shall have this complete faith-justification now except those who first turn from sin and believe in the Lord Jesus Christ and who, on the strength of that turning from sin and faith in Christ, present their bodies living sacrifices to God. God's arrangement for such is that Christ shall then step in, and that which they had been enjoying in a measure, previously, as regards relationship to God, etc., is brought to its actual fulness when Christ imputes his merit to that which they have fully consecrated to death--their earthly life, their earthly nature. He imputes his merit to them at the moment of their having presented themselves; and at that moment the Father accepts the sacrifice and seals or shows his acceptance by the impartation of the holy spirit, begetting them to the new nature. So then, none now get justification in this full sense except those who have made the the consecration and been accepted, and they can never regain the earthly rights because these were given up. (4656:2-3.) (Comment: the foregoing is a very simple and complete explanation of justification by faith in the full sense of the word.) (See also 4657-2.)

2. Rich Man Prophesies Panic. A multi-millionaire sugar manufacturer of California, Mr. Rudolph Spreckles, recently returned from a European trip. In New York City he was interviewed by a newspaper reporter and is quoted as having made the statements below. Without endorsing his conclusions, we state them. His large wealth gives him opportunity for information respecting monetary affairs, which would not be open to ordinary men of small capital and lesser influence. We quote the interview from the "Springfield Union" of July 31st, (1910) as follows:--Terrible Times Before Us.

"The financial control of the country is today centered in the hands of two great interests. When the two men in control of these interests engage in battle with each other for the supremacy a revolution, the most destructive the world has ever seen, will follow--a revolution that will not only paralyze or wreck many of our great industries and overthrow unnumbered financial institutions, but will imperil the safety of the Government itself. The only force that can prevent such a disaster is the people themselves, whose good sense and patriotism on many occasions heretofore have rescued the country from threatened destruction.

"I have been engaged in business since I was 17, and have noticed year by year a gradual reduction in the number of firms handling large industries or engaged in banking until today the reduction must excite alarm. It is a significant commentary on business conditions that two men have it in their power to embarrass the United States Government. The concentration of wealth is the great evil of modern times, for it places in a few hands the power to precipitate panics and control legislation.

"Each time one of these panics has occurred certain interests have come forward to relieve the situation by the releasing of large amounts of money. If men can break a panic by bringing forward their hoarded millions, it is evident they can cause a panic by withdrawing from circulation a few hundred millions of dollars. From observations made in the last few months I am convinced that certain great financial interests now are perfecting plans for the precipitation of one of these business upheavals this fall.

"The panic of 1907 was 'organized" if I may use the term, for the purpose of discrediting Theodore Roosevelt and his administration. The panic of 1910 is being hatched to furnish material for the approaching political campaigns. Those who are engineering it do not care how many enterprises may be wrecked, how many men may be thrown out of employment, or how many suicides may follow, so long as they succeed in their purposes. If stocks are hammwred down to the bottom, they stand ready to make millions out of the necessities of those who are driven to sacrifice their holdings."

Sprekles announced that he proposed to devote the rest of his life to the reform of "conditions that already are intolerable," in order to head off, if possible, the impending revolution. Asked as to the remedy for

the evils complained of, he said:--"The elimination of dishonesty in corporate matters, the quickening of business conscience, the banishment of graft, the readjustment of capitalization by the squeezing out of water and the adoption of the Golden Rule as a fundamental principle of business. How these reforms can be effected is the important question of the times. What is needed today is a quickening of the conscience of the great wealth holders. One trouble with the trusts is that men whose capital is invested in them are not sufficiently concerned to take an active interest in their management. So long as they continue to receive large dividends they wink at practises in a corporation that they would not countenance in their own personal business." (4671-1 to 7.) (Comment: seven paragraphs follow--comments by the Pastor which are a delight to read.)

1. Secretary Knox Sees Millennium. P. C. Knox, Secretary of State in President Taft's Cabinet, in concluding a stirring address before the graduating students of the University of Pennsylvania, speaks as follows: "We have reached a point where it is evident that the future holds in store a time when wars shall cease; when the nations of the world shall realize a federation as real and vital as that now subsisting between the component parts of a single state; when by deliberate international conjunction the strong shall universally help the weak, and when the corporate righteousness of the world shall compel unrighteousness to disappear and shall destroy the habitations of cruelty still lingering in the dark places of the earth. This is 'the spirit of the wide world brooding on things to come.' That day will be the Millennium, of course; but in some sense and degree it will surely be realized in this dispensation of mortal time. (4671:2-6, 7.)

2. Jewish Persecution. Shocking reports are coming from Russia about the expulsion of the Jews in masses. As lightning out of a clear sky, thousands of Jewish families are being turned unexpectedly out of their homes and as often brought to the beggar's staff. From a suburb of Kiev there have been banished Jews who have lived there for decades. This, however, does not hinder a part of the Jewish "upper-crust" from holding its hand over Russian bonds with a view of protecting themselves. If all the rich Jewish financiers in Germany and France possessed enough feeling of honor to oppose this Jewish persecution in Russia by a campaign against Russian stocks, then the Barbaric vassals of the Czar would soon be brought to fear in this, their "religious fervor." By this it is not intended to be said that every respectable person has not a duty to boycott Russian bonds, until Russia has adapted herself to the ways of civilization. But we do mean to say that Jewish capitalists should be in the lead with their good example. They are certainly, in the end, the closest to the situation.--From the "German Press." (4672-1.)

3. PRESENT TRUTH--RE ADVOCATE AND MEDIATOR. An interesting article wherein the Pastor points out the false reasoning of those who opposed increasing light on the subject of the New Covenant. (Starts on page 4680.)

4. Our thot is that there will be privileges of service down quite close to the time of trouble; that there will not be a long period of waiting in which we would have no opportunities of service. Of course, this is purely conjecture; nothing that we think of in the Scriptures states so positively, but there are so many ways of service that we can harly imagine that all opportunities of service would be cut off. . . (4684-5.)

5. . . . We are not competent to say at this time; we do not see clearly what the Lord meant when he said, "Watch, ye, therefore, that ye may be accounted worthy to escape those things coming upon the world and to stand before the Son of Man." We do not know whether he meant that we should be accounted

worthy to escape all this outward trouble coming upon the world in general and to literally stand before the Son of Man, in the sense of being translated, perfected new creatures beyond the vail, or whether, on the other hand, he may have meant, "Watch," in your course of life, and be so faithful to the Lord that you may be accounted worthy to stand and not fall in the day of the presence of the Son of Man, escaping those things which are coming upon the world in the sense of not having the anguish of mind that will be upon the world while being in some of the tribulation with them. (4684: 2-2.)

1. The Harvest the Due Time For a Clear Unfolding of the Truth. . . . Those parts of the Bible which once we thot we understood well, we find that we did not understand at all. Some of the very things relative to the ransom, relative to salvation, we did not understand. Looking back over our experiences, we fully believed that there was a God and that he would reward those who diligently sought him, and that he had sent Jesus his Son, but how and why, we did not comprehend. We had wrong ideas as to what was the penalty for sin; wrong ideas as to why a Savior should come; entirely wrong ideas as to what the Savior did; wrong ideas as to what he was to do in the future, and as to what would be our relationship to the Father and the Savior. We knew, in some sense of the word, that we were called to be a son, but how to become a son and what was meant by the begetting of the holy Spirit, and kindred terms, we did not comprehend; and in our experience we have found none who ever did comprehend these things.

   So we believe that the thot for us to take in this connection is that it is because we are living in this particular time, in the ending of this age, that we are favored with such a clear unfolding of spiritual things. It is also our thot that present blessings of a temporal kind, such as the electric light, are due for similar reasons. We believe that any other explanation would confer too great honor upon the individual connected with the production. (Comment: How huble and meek was the Pastor!) The very ablest minds in all the world have examined these subjects, but now, by God's grace, we have come to the place where the vail is taken away and where we can see the real meaning of God's Word--not merely one person can see it, but hundreds, thousands, see it. (This article starts on page 4684 and ends at the top of page 4686, and contains some wonderful reasoning by the Pastor on the wisdom of diligently using the Studies in our Bible study. This article assists in stabilizing us in proper study and understanding.)

2. The Christian has, so to speak, stepped out of his old self and become a new creature, a Spirit being, which merely resides in the flesh and has interests that are distincly separate and often antagonistic thereto. (4687: 2-5.) (Comment: This is quite a thot, that we are now Spirit beings!)

3. Rabbi Sale expresses his thot about the Bible: "It is not a book of plenary inspiration, . . for the only reliable scroll of the Law or the Word of God is the intelligent consciousness of the individual man." The Pastor remarks: "The intelligent consciousness of the individual" was indeed God's original writing of his law--in the first perfect man, created in his Maker's likeness. But the Bible tells truly that all of Adam's children are blemished by sin, and by its death penalty. What about people who have only unintelligent consciousness! And what about the thousands of graduations of unintelligent consciousness--all men! God gave a revealed religion for these in the Bible! Only those intelligently unconscious of their ignorance disdain it! (4689--several paragraphs under sub-heading: Rabbi Sale an Ideal Congregationalist.)

4. Church Federation at the Door. While the religious world has been waiting for the slow processes of denominational action to bring about Church Fed-

eration in a couple of years or more, some active ministers in various parts are hastening the matter by methods of their own. (Then follows several interesting paragraphs on the subject. 4689, col. 2.)

1. "The Blind Leading the Blind" The situation is becoming strenous. The great ministers realize that with their own teachings and those of the colleges along the lines of Higher Criticism and Evolution, intelligent Christians are rapidly losing faith in the Bible. These ministers realize that this places Society in a dangerous position--that without faith in some higher authority, civilization would soon drift into anarchy. . . (4690-3 to 5.) (Comment: How true! We are in the very midst of this condition, and it is becoming more dangerous as time goes on!)

2. Is the World Better? "Commenting on Dr. C. W. Eliot's statement that 'The world has been re-made within fifty years,' Thomas E. Watson, the Southern statesman and publicist, responds with the inquiry, 'Is the newly made world of today a better world than that of fifty years ago?' Mr. Watson, answering his own question wrote:--"'It seems to be a fact that a large percentage of the people have departed from the old faith, in the matter of religion. It seems to me that this is indisputably true; but does the man who loses his faith in Christianity become a better man on that account? Is the scoffing son or grandson of the New England Puritan a higher, nobler type than was his pious forefather? Is the preacher's son who is an infidel a more useful citizen than the preacher father?

"'Again, are we an honester, more temperate people than were the Americans of fifty years ago? What is the exact social and moral significance of the 50 or 60 thousand divorces that are being granted by the courts annually? What weight is to be given to the fact that President Roosevelt appointed a commission to investigate existing conditions in the homes of the people of cities, and that this report, officially made after painstaking investigation, revealed such an appalling state of affairs that the government decided it would be advisable to suppress the publication?

"'Again, what is the real meaning of the astounding size of our yearly drink bill? And what is implied by the infinite variety and ingenuity of the devices invented to keep us from stealing? . . .

" . . . The entire precautional system cries out: "Every one of us will steal if you don't watch us!" Was it that bad fifty years ago? . . . (4690-6 to 12.) The Pastor comments: . . . It is along religious lines that we seem to see an unfavorable comparison. The light and liberty of our day have overbalanced many of the best minds of the world and led into Higher Criticism, Evolution and various other doctrines contrary to the Scriptures. As a result, Christian faith is weak and sterling Christian character is becoming scarce. . .

If our forefathers had presented only errors, the loss of them would have been beneficial, rather than otherwise. However, with the errors, they had truths derived from the same Word of God and their faith rested upon a sure foundation, even tho it was blemished, imperfect. A blemished faith is better than no faith. And hence, from this standpoint, today is less favorable than 50 years ago. . . It is our part to do what we can for the establishment of faith and for the purging of it from all the inconsistencies and errors of the "dark ages"--the restoring of faith to its original simplicity and purity. In so far as we succeed in ourselves or others, we know that the result will bring a blessing and sanctification, under which all the light and blessing of this present time will be helpful in a proper approach toward God and appreciation of his character and Word. (4690:2-7, 8)

3. In a sense, we might say that the Jewish nation stood related to Saint Paul in much the same way that the nominal Christian church of today stands related to the fully consecrated. They are our brethren by a nominal con-

(Over)

secration or nominal profession. Such a relationship we ought to feel, we think. We believe this text encourages us to feel a great deal of interest in these brethren, and to be willing to do a great deal to help them. We do not know how many may really be saints and merely for the time blinded by the errors which the adversary has caused to be promulgated. . . (4692:2-)

1. And he it is who has completely blinded the heathen and has darkened the understanding of Christians, and we ought to be glad to do all in our power to remove those blinding in fluences. To whatever extent we do this, to whatever extent we are of aid to our brethren in the nominal church, it will make us proportionately sympa t hetic with them--not with the systems that are contrary to the teachings of the Word, but sympathetic with the people who are blinded by the teachings of those systems--not sympathetic with the blindness, but with those who are experiencing the blindness. . . (4692:2-2.) (Comment: We think this spirit and attitude of the Pastor are very important for us to grasp, and not be cold toward sincere professing Christians.)

2. "Prepare War! Wake Up the Mighty Men". While peace conferences are being held and while disarmaments are being considered, preparation for war goes steadily on. . . (4697-5 to 8.) (Comment: And the same thing is going on today and war weapons and methods are a thousand times more deadly than back in 1910.)

3. The Mothodism of Wesley Vanishing. "For the fourth year in succession the Wesleyan Methodist church reports a decrease in membership, running into thousands each year. Thousands of 'pious persons' are on the books, some paying to the support of the church, and some not. In the course of time many of these paper members, having no living interest in the church, drift away, and are then classed amongst those who have 'ceased to meet,' though they never have met in their lives. . . . (4697-9 and on.)

4. Decline of Non-Conformists in Great Britain. Reports in Great Britain show that Baptists, Congregationists and the various Methodist denominations there are declining in numbers and prestige. The cause of this is not far to see. Gradually the common people are losing their sectarian spirit. Those once told directly or by implication that the members of their sect alone would escape eternal torment and attain heavenly bless have outgrown such teachings. As a result all now teach that one denomination is practically as good as another in the Lord's sight and equally sure of heaven.. . . (4697:2- last par. and on.)

5. Where the Fault Really Lies. Rev. H. C. Morrison, in a sermon preached at the Desplaines camp meeting, said:--"I am not afraid of the blatant infidelity of Voltaire or of Robert Ingersoll, but I am afraid of the infidelity that masquerades in clerical clothes and in the sanctuary. I believe that that infidel, Rev. Lyman Abbott, has done more evil than any other of his class in America," said the preacher.

"The reason why the working men are rejecting the Bible and are no longer in fear of its warnings against sin, why the Ten Commandments are discounted and the church and the ministry are not respected as they once were, is because men like Lyman Abbott have so instilled doubt into the public mind as to the reliability of the Bible as the Word of God that the average person has lost faith in its commanding authority." (4698-6 to 8.)

6. The Heavens Rolling Together. Under the symbolism of the rolling together of the heavens as a scroll the Bible pictures the end of this age, its time of trouble, and how, as a result, the extremes of the ecclesiastical heavens, Catholic and Protestant, will be drawn together. . . (4698:2-5 and on.)

1. A Catholic Church Prop. The Roman Catholic church evidently finds its revenues diminishing, as its people become less fearful of the terrors of Purgatory. It has devided a new scheme whereby to provide for its faithful both earthly and Purgatorial Insurance.

The new scheme is an insurance company along ordinary lines, but Catholics only are expected to patronize it. The religious feature of the arrangement is that the insurance premiums are to go to the Catholic church treasury and to be credited to the insured as instead of direct payments. This is a long-headed scheme. Perhaps it would work well with the various Protestant denominations. Why not? (4699-7, 8.)

2. The Euphrates Drying Up. In Revelation we read of the drying up of the Euphrates River, that the way of the Kings of the East may be prepared. (Rev. 16:12) This is symbolical, of course. It calls our attention back to the typical Babylon and her fall before Cyrus. Babylon was built upon the River Euphrates, which ran thru the midst of the city. Her wall was impregnable, but Cyrus' army turned aside the river into a new channel, leaving the old channel dry and enabling him to march his army under the Babylonian gates, which otherwise served as the city's defense.

We are to expect a parallel to this in connection with mystical Babylon--Christendom. In the symbolical language of Revelations, waters symbolize people; hence the turning aside of the "waters" would represent the alienation of the people and the alienation of the people would be indicated by their withholding of financial support.

Gifts of money to ecclesiastical institutions represent love or fear. The increasing light of modern times has not only decreased love for the creeds of the "dark ages," but it has also decreased fear for their threatenings. As a result neither love nor fear is operating as strongly today as once it did in the minds of the masses. What wonder if the result would be the drying up of the Euphrates and the ultimate collapse of mystic Babylon! . . . (4699:2-2 to 4.) (Comment: The collapse of Babylon is from within.)

3. Abraham Lincoln's Confession of Faith. "I have never united myself with any church, because I have found difficulty in giving my assent, without mental reservation, to the long complicated statements of Christian doctrine which characterize their Articles of Beliefs and Confessions of Faith. Whenever any church will inscribe over its altar, as its sole qualification for membership, the Savior's condensed statement of the substance of both law and gospel, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself,' that church will I join with all my heart and all my soul." (4699:2-5.)

4. Scientists Are Very Courageous. Common people hesitate to be out of line with truth, even a little, but scientists think nothing of thousands of millions of years. An illustration of this is found in their statements respecting the age of our planet. The Scranton Tribune quotes the scientific (?) estimates as follows:

Lord Kelvin, of England, some years ago, guessed the earth's age to be about 98 million of years--days and months not stated. Five years later this scientific gentleman revised his figure, estimating mother earth to be from 20 to 40 millions of years old. (More paragraphs following revealing the GUESSES of other scientific gentleman.) (4699:2-6 and on.)

5. Remarkable Words in a Prominent Place. It is well known that the Union Railway Depot in Washington City is thus far the finest on earth--the new Pennsylvania Railroad depot in New York City alone excepted. It is nearing completion and the following three texts of Scripture are quite prominent over the main arches of the entrance:--

(Over)

(1) "Thou hast put all things under his feet." (2) "The truth shall make you free." (3) "The desert shall rejoice and blossom as the rose."

Our friends and our enemies alike will be inclined to suppose that in some manner we engineered the putting of those texts in those prominent positions. We want, in advance, to disclaim the honor. The selection was made by Prof. Eliot, formerly President of Harvard University and now prominent as an advocate of a Christless Christianity--Evolution and Higher Criticism of the Bible, which means no Bible. How came he, then, to select these texts of Scripture? Answer: "God is able to make the wrath of man to praise him."

1. Higher Criticism Influence Is Appalling. Secretary Foster of the Detroit Y.M.C.A., speaking to the World's Sunday School convention at Washington the other day, made this discouraging statement: "Seventy-five per cent of all the boys over 13 years of age in the Protestant Sunday Schools of the U.S. are lost to the church, and never make professions of faith." . . . (4700: 2-1 and 2.)

2. We note your second question relative to our statement in March 1st WATCH TOWER, page 88, second column, where we set forth that Satan's "little season" will be after Messiah shall have delievered up the kingdom to the Father. It is true that some years ago we were not so clear on this as now--less positive. . . . (4704:2-3.)

3. . . . We fear that too many are in an attitude of leaning upon others whose fall might bring them disaster. It is because we have long recognized this principle that, in our writings, we have presented the Lord's message as his message, and not as our own, giving the chapter and verse for every doctrine. (4709-6.)

4. If any are leaning on anything but the Lord's Word for guidance, to these we say that we have striven to bring all of the members of the Body into direct personal contact with the Head, and, while not ignoring the value of books and sermons, we have, nevertheless, urged upon all the necessity of proving, to the extent of their ability, every item of truth they receive. Notwithstanding this we fear that many lean upon us and upon others. . . . Whoever is negligent will surely rue it. (4709:2-3.)

5. Divine providence has furnished the people of God at this time an outline of the divine plan and a detail of Bible doctrines such as God's people never before had in their possession. Without claiming any inspiration for these STUDIES IN THE SCRIPTURES, we surely may claim a divine supervision in respect to the matter which they contain and the time of their presentation. Whoever admits that we are in the harvest time at all--that we have been in it since 1875--must acknowledge this also, that the Lord promised that at that time he would cause his people to sit down to a bounti ful repast of spiritual food, and that he would be their servant and bring forth to them "things new and old." (Luke 12:37) All who recognize these things must recognize these STUDIES IN THE SCRIPTURES as being identified with the fulfillment of that promise. (4709-last par.) (Note also the paragraphs under the subheading Respecting "Things New and Old".)

6. SELF-CONFIDENCE IS WEAKNESS. A remarkable article about human nature. (Starts at the bottom of page 4711.)

7. An interesting letter from R. G. Jolly. He said "I sought to make pictures and draw types from nearly every chapter in the Bible." "Instead of using it (the Bible) to supply my much-needed armor, I was enjoying it more as one would enjoy a picture book or "Grimm's Fairy Tales." (4716-bottom.)

1. Labor and Anti-Militarism: The growing sentiment of anti-milarism is now noticeable in almost every country in Europe. . .

The practical suppression by the newspapers of all news regarding the opposition in different countries to military service is a recognition of its development and a realization that if the reports of outbreaks from time to time be allowed free circulation the effect will necessarily be antagonistic to the exploiting class. (4718-3 and on.)

2. The New and Wonderful Torpedoes. As dreadnaughts increase in number and size and power, invention prepares fresh agencies for their destruction. These sometimes are from unexpected quarters. The world is evidently getting ready for a most sanguinary conflict. When it is ended, in a most dreadful desolation, the world will be sick of war and will be ready to learn Messiah's more excellent way. God will make the wrath of man to praise him and the remainder he will restrain. In permitting this dreadful condition of warfare to culminate the Lord will be giving humanity a needed lesson and, in the language of the Prophet, he will thus command them, "Be still, and know that I am God."

The latest invention of torpedoes is by a truck gardener of Missouri, named Ikerman. His torpedoes have been tested on the battleship Texas. One naval officer is quoted as saying that with twelve men and enough of Ikerman's torpedoes he could withstand the attack of the combined navies of the world. (4719-4, 5.) (Comment: no one will win in an atomic war as it will be mutual suicide. We doubt if the Lord will permit this to happen as the earth would be rendered unfit for habitation.)

3. Church Federation Accomplished. This is the view of Dr. Lyman Abbott as set forth in a recent issue of the Outlook :--

"These instances of united action indicate only a primitive form of Federal Union. . . But, primitive tho it is, it is real. . . Today the Federal Council demonstrates that not only Church Union is practicable, quite wise, but also that it has been achieved." (4719:2-1, 2.)

4. "Times of Restitution" A cablegram from Sheffield, England, announces that Drs. Hutchison and Russell, who have been experimenting in soil fertility, made a report to the British Association, proclaiming the discovery of a micro-organism which demonstrates bacteria essential to the fertility of the soil. One speaker declared this the most important agricultural discovery in fifty years. (4719:2-3.)

5. "Lovers of Pleasure More" It cannot be proved that the Rev. C. J. Tuthill, Congregationalist of Massachusetts, is a prophet, but here is his idea of heaven as he revealed it from the pulpit recently:--

"Heaven is only an evolution of this world. A Christian may love a baseball game and, loving it, remain a Christian. Why, then, is it not safe to prophesy that even the game of baseball will have its place in some spiritual form in heaven? Imagine an everlasting rivalry for the pennant! Think of the new eternal question, 'What's the score?'" (4719:2-4, 5.) (Comment: Is it any wonder that the Pastor was convinced of the low spiritual development in the nominal churches! There were exceptions, of course.)

6. Union of the Churches. A veritable bombshell was thrown at the annual conference of the Western Reform Union, opened at Sheffield, England. The newly elected president, J. H. Freeborough, speaking on the hope for the future unity of the Christian church, said he firmly believed the great agency for the unification of Christendom was the Roman Catholic Church. No other church, he said, had the outlook, machinery, tradition or wealth and ability to bring together all the forces of Christendom.

(Over)

It was a strange thing to say in a Protestant union, he continued, but the secret lay there, and if they could move that great power to the hearts and needs of humanity the day of Christ's coming would be in our time--North Eastern Gazette. (4719:2-6, 7.) (Comment: How blind some religious leaders are!)

1. Germany as War Instructor of Non-Christian Nations. There is a strong agitation in military circles of Germany against that country acting any longer as war instructor of other nations. . . . Sooner or later this willingness of instruction on the part of the Germans will avenge itself on that country, and it is even now being made merchandise of by England and the other powers as a reason for suspicion and attack upon Germany. (4719:2-8.)

2. Church Federation Realized. The Federation of Churches and Religious Organizations of Greater Boston became a reality at a meeting at Ford Hall not long since. 28 churches and organizations were represented at the meeting, which was presided over by the Rev. George L Paine.

The general object of the federation is to inform, associate and assist the churches and religious and civic organizations of Greater Boston for intelligent, aggressive cooperation work in hebalf of the spiritual, educational, social economy and physical interests of its individual family and community life.--Boston Post. (4719:2-9, 10.)

3. Electrical Energy Discovered. A scientific gentleman in England startles the world with the declaration that he has discovered a certain electric ray that can be focused like light and be used to paralyze armies as easily and as quickly as tho lightning had desolated their ranks. This new weapon of destruction, it is said, has been tendered to the British War Department. It is called an "attribute of high-frequency electric current," which can be aimed in much the same way as a stream of water from a hose pipe. The Scientist says:--"The most striking experiment of all had a horse for its subject. By a mechanical device, which is, of course, a secret invention, it was brought to bear upon the horse at a range of four miles. The results cound not have been more rapid or more destructive had the range been four yards. The brute staggered as tho dazed by a blow from some unseen hand, then fell stone dead. The same thing would have happened had the range been doubled or trebled, and the fate of a horse might have been the fate of an army corps."

The Pastor comments: Surely the increase of knowledge of our day can be safely entrusted only to perfect beings controlled by the law of love, or controlled by a higher power, until their uplifting shall have been effected--or their destruction in the second death, exactly as the Bible shows. (4720- last par. and on to top of page 4721.) (Comment: The increase of knowledge today has multiplied many times and more and more dangerous devices are invented to destroy fellow man!)

4. Getting Hotter in Germany. Dear Brother Russell:--I do not know if you are aware of the fact that the conflict between the political and religious factions here in Germany is getting hotter and hotter. . . .

The hosts of Socialism are rapidly increasing here. . .

This is certainly a wonderful day in which we are living. How unsettled everything earthly is! . . . Your brother in our dear Redeemer and King. O. A. Koetitz. (4725-first letter.) (Comment: And now?--more than ever!)

5. The nearer we get to the grand consummation of our hopes, the more swiftly do the years go by, and the more interesting and meaningful do they become to us. If we realize our hopes, four more years will see the "elect" little flock of God all gathered; and the world's time of trouble begun, in which

brethren of the "great company" will share and wash their robes in the blood of the Lamb. Is it any wonder that we all feel a fervency of zeal? Surely not!

We admit, as we have always done, that "We walk by faith and not by sight--that our chronology is not indisputable--that our opinion of it is fallible--that it is not clear to us just how all of the "little flock" can pass into death so speedily! (Written 12/15/10.) Nevertheless, we rejoice in faith and love and zeal. And this year's report shows that the dear friends everywhere are of one mind and of one heart on the subject. They have accomplished this year exploits in the publishing of the truth which put all other years in the shade in many particulars.

The sentiment of all seems to accord with our own--that the chronology (and the prophetic times and seasons which so wonderfully interlock with it and seem to prove it) has brought great joy and refreshment, even if later on it should appear that we have not located the end of the Times of the Gentiles exactly. Their end is surely near, if not on October 1st, 1914, as we still believe.

At any rate, even if we were in the same "outer darkness" as the world on subjects chronological, have we not more than all others to rejoice us in respect to The Divine Plan of the Ages? We surely have the only satisfying portion we know of, anywhere. "It satisfies our Longings/ As nothing else could do." (Comment: It seems that some dear brethren get frantic and worried if they cannot have absolute knowledge on every detail of prophecy. We think the Pastor had the spirit of a sound mind and was not worried if some expectations did not come to pass. Our knowledge of The Divine Plan is the precise "satisfying portion.") (4726-6 to 8.)

1. . . . We start the new year with faith that he will, with a firm belief that a great work is yet to be accomplished, that the Lord still has "much people" in Babylon to whom he would have us carry the good tidings which have so blessed us. (Written 12/15/'10.) (4727:2-6.)

2. . . . The Scriptures seem to imply that the "great company" will have the honor and privilege of leading them (the Jews) to recognize Jesus as Messiah, during the time of trouble. (4728-3.)

3. . . . We believe from the Scriptures that we are in that particular time which immediately precedes the great period of world-wide anarchy foretold by the Prophet Daniel as making the end of Gentile Times and the inauguration of Messiah's kingdom. (Comment: It seems to be taking a long time to break down the old order, but we see the spirit of anarchy everywhere.) (4735-1 to 5.)

4. Morgan's Church Federation. The newspapers have recently informed the world that at a recent Episcopal Church Council the world-famed multi-millionaire banker, J. Pierrepont Morgan, who was a delegate, contributed 10,000 dollars as a start for an expense fund, having for its object the organization of a religious trust. Mr. Morgan's well-known business capacity, exhibited in connection with financial trusts, encourages many to believe that he will accomplish the desired end in connection with the movement. More and more all denominations are craving a religious trust or federation and are becoming more and more willing to sacrifice doctrines and principles formerly held dear, in order to accomplish the federation. This is a confession of denominational weakness and an intimation that the strength and power to be gained by federation is considered valuable. Prime movers in this undertaking dilate upon the great economy of the federated churches in respect to ministers and management. No doubt there is some truth in this, but the real reason lies deeper. It is believed that federation would soon acquire a political power, and hence a financial

backing, before which undesirable truths would be forced to seek shelter or be publicly pilloried and secretly ostracized.

Evidently this federation is near at hand; the Scriptures have long foretold the Federation, as we have been pointing out therefrom for thirty years. It is to us one of the special signs of our day, one of the special indications marking the end of the Gospel age and the inauguration of Messiah's kingdom. (4735:2-1, 2.)

1. The Message to the Jews. The Scriptures are explicit in declaring that with the close of the Gospel call of this age and the completion of the bride class divine favor will turn again to natural Israel. We have from time to time noted favorable climatic conditions in Palestine and later on how the Zionist movement has stirred the Jews everywhere to an interest in their home land and a desire to re-possess it. But these hopes and ambitions have seemed impossible of attainment and the fervor of Zionism has recently been on the wane. Just at this juncture divine providence seemed to bless our message to the Jews. Most remarkably the message has been scattered all over the world, partly by Jewish journals interested in the message and partly by other opposing it--neverless The Voice (Die Stimme) has gone forth to the ends of the earth.

As a result Jewish hopes are turning more and more toward the prophecies of the Holy Scriptures. The result bids fair to be such a work of grace as the Scriptures describe when telling that the Lord will pour upon Israel at this time the spirit of prayer and supplication. The message to them now is that the land is theirs--that their period of chastisement is at an end and that shortly divine blessing will come to them--not as Christians, but as Jews. Subsequently they will recognize the Spiritual Messiah referred to in Dan. 12:1. Their journey thenceforth will be an easy one, for the kingdom will prevail, and Israel will be blessed and become the channel for divine blessing to all the families of the earth--the chief blessing coming to them from the glorified Christ on the spirit plane and operating thru his spiritual, invisible government. (4735-last 2 par.)

2. The Harvest Work For This year (1911). Day by day it becomes more evident that there is a great sifting work in progress amongst those who have been so highly favored of the Lord in respect to present truth. During the past 30 years those who have not been thoroughly captivated by it, those who have not rejoiced to present their bodies living sacrifices in its interest, those who have been lukewarm rather than hot, are evidently being rejected of the Lord from any part or lot in the kingdom of God. Others in turn are coming into the truth--of all denominations and classes and ages. Some of these are ripening very rapidly. . .

We still recommend "the vow." Surely it is proving a great blessing to many of the Lord's people, not only reminding them daily of their own interest in the harvest work, but also keeping them in a sympathetic and prayerful touch with all the brethren. And finally, amidst the increasing besetments of our day, it places a bulwark of resolution around the consecrated soldier of the cross. But while this sifting and testing and purging of the church is in progress it is noteworthy that the purged seem to be more earnest, more zealous, more faithful, more loyal to the Lord and to the truth and to the brethren. (4736-1, 2 and on to 5.)

3. One Word of Caution. On the subject of the activities of evil spirits. (4736-6 to 13.)

4. Was the Alarm Clock Right? Chronology (time prophecies in general) was evidently not intended to give God's people accurate chronological information all the way down the path of the centuries. Evidently it is intended

more to serve as an alarm clock to awaken and energize the Lord's people at the proper time.

We have no fault to find with the chronology, nor with the prophetic periods built upon it, as already presented to our readers in STUDIES IN THE SCRIPTURES. We would not know how to improve on the statements therein presented if the books were to be written today.

But let us suppose, for instance, that October, 1914, should pass and that no serious fall of Gentile power would occur. (Comment: But Gentile power was terribly torn in the first World War starting in 1914.) What would this prove or disprove? It would not disprove any feature of the divine plan of the ages. The ransom price finished at Calvary would still stand the guarantee of the ultimate fulfillment of the great divine program for human restitution. The "high calling" of the church to suffer with the Redeemer and to be glorified with him as his members or as his bride would still be the same. There would still be the two salvations--the one on the spirit plane to which we are called now; the other to the human plane under the terms of the New Covenant during Messiah's blessed reign. It would still be true that the wages of sin is death, but the gift of God is eternal life thru Jesus Christ our Lord. It would still be true that it is for the called to be faithful, in order to be chosen--to make their calling and their election sure. The only thing effected by the chronology would be the time for the accomplishment of these glorious hopes for the church and for the world.

Suppose that our chronological calculations (never set forth as infallible) should prove to be fallible and in error. Our conclusion would merely be that the error could not be very great. Outward signs of restitution multiplying on every hand tell us that the rising of the Sun of Righteousness is near at hand. Church federation tendencies attest the same thing, corroborating the Scriptures respecting the conditions which will prefail at the very closing of this age. The movement amongst the Jews similarly implies an awakening and a preparation for Messiah much in harmony with what we must expect in the close of this age. The stress along the lines of social, political and financial affairs all indicate that the great time of trouble and anarchy with which this age will end cannot be far off--cannot lie much, if any, beyond October, 1914. And if that date pass it would merely prove that our chronology, our "alarm clock," went off a little before the time.

Would we consider it a great calamity if our alarm clock awakened us a few moments earlier in the morning of some great day full of joy and pleasure? Surely not! Rather we would say that we were glad that the alarm went off early and that we were around early, so that we could see, appreciate and enjoy more.

We are in the morning of the new dispensation. We give thanks to the Lord daily for the privilege of living in this wonderful time--and for the privilege of having our eyes of understanding opened to appreciate the divine plans for this day. If, then, it should prove eventually that the crisis of earthly government will not be reached by the end of 1914, should we not be very faithful anyway, and remember that had it not been for that alarm clock which helped to awaken us from the worldly stupor, we might not yet have been sufficiently awake to appreciate and enjoy the wonderful spiritual blessings which daily crown our lives?

The Editor thanks God for any and everything which has helped to awakened him to an appreciation of the length and the breadth and the height and the depth of the divine plan now visible to the "household of faith." The Editor will not repine, but thank God, even if the expected time shall pass without seeing the fuition of our every hope. He feels convinced that "Who led us first will lead us still," and gladly sinks into his will. (4736:2-t to top of 4737.) (Comment: How refreshing is this spirit of a sound mind on the part of the Pastor!! We should continue to rest in faith.)

(Over)

1. . . . Similarly today there are two classes in spiritual Israel. One class is in the wilderness condition, separate from the world. Another, a large class, is still more or less associated with and bound up in Babylon, altho at heart they do not acknowledge any but the true God nor bow the knee to others. (4741:2-3.) (Written Jan. 1, 1911.)

2. New Danger in Christian Science. Several paragraphs by the Pastor, well worth careful study. (4743-5 and on.)

3. Peace, Peace, Yet No Peace! At a time when Christendom is talking about converting the world by a rush of Christian missionaries upon heathen lands--each missionary to convery 32,000 heathen in a year--it is well that we try to view the situation rationally, as well as sympathetically. . .

Instead of converting the heathen, present appearances are that the world is on the verge of a general conflict with heathendom. In Africa, in India, in China there is general unrest. The civilized of Europe and America have assumed the burden of governing the uncivilized, taking from them their land and its riches and compelling submission. Undoubtedly this maintains to some extent a form of law and order, but it also involves a certain amount of injustice against which the heathem mind is rebellious, as the civilized certainly would be under similar circumstances. (4744-3 to 6.) (Comment: The Pastor was well acquainted with world conditions!)

4. Baptists Endorse Higher Criticism. Among the most staunch adherents to the Bible are the Baptists. It, therefore, caused all the more astonishment that at their convention in Canada they endorsed higher criticism--infidelity. . . .

Here we see reflected what we have for some years been pointing out, namely, that all the young ministers of all denominations are being graduated as higher critics, infidels, with exactly the same view of the Bible as Robert Ingersoll and Thomas Paine held and advocated.

The only difference is that these young ministers pose as Christians and believers in a personal God and in his revelation of his character and plan in the Bible, whereas they are totally unbelievers. Christianity is losing its hold when its very foundation is laughed at by its mots prominent representatives. He who disbelieves the Bible record of Adam and Eve and the fall must also disbelieve any necessity for a redemption of the fallen race. . . . (4744-7 to 11.)

5. . . . Hence, to approach God's Word and have a right understanding of it implies:--(1) A heart condition of teachableness. (2) A heart condition of faith in God as the Great Teacher who knows our limitations and who has promised to guide the willing and the obedient into all truth as it becomes meat in due season. (3) They should expect divine guidance in respect to understanding the Scriptures, even as God has promised; and, expecting it, they should seek it. (4) While expecting and seeking and looking in the direction of their expectations and leadings, they should exercise their reasoning faculties and thereby approve or disapprove whet is presented to them. (5) They should beware how they neglect these favors of God; they should take heed to headiness and high-mindedness, lest, after having enjoyed the light and the blessing, it should slip from them and leave them in the outer darkness in which we see the whole world groping. (4744:2.)

6. We wondered some time ago how the insurrection, such as the Scriptures seemed to imply, could ever sweep over the whole earth; how anarchy could break loose in spite of all the combined power and influence of capital and civilization opposed to it. But now we see that education, knowledge, is preparing the way for the world's great disaster. . . . (4745-3.)

1. We wish to suggest here that none should feel unnecessarily annoyed if he is not able to understand all the items of the chronology or of the Tabernacle Shadows, or other minor features. Our relationship to the Lord is not necessarily dependent upon our knowledge of every detail. We are to remember that many of us were God's people before we understood any of these things, before we understood the philosophy of the divine plan. Hence we are to be trustful of the Lord and wait for the remainder, as he may open it to us. And we are to remember that the supreme test is loyalty to the Lord. This was the test upon our Lord Jesus: would he be loyal to the Father? And this is the test upon us. Will we be loyal to the Lord? Whoever is thus loyal is an "overcomer." He will strive to be faithful under all conditions, and will trust even where he cannot trace the Lord's providences. (4746-1.)

2. Thus we find it today. Those who are most opposed to the message of truth are the church elders, ministers, Sunday school superintendents. The brighter light of the truth casts their own into the darkness to such a degree that they are reproved by the light. It makes their own standards appear to greater disadvantage. They also perceive our superior manner of living. They are then filled with envy. The Jews who delivered Christ to Pilate were envious; they were in a very wrong attitude of heart. (4746:2-3.)

3. The general impression which I have formed from my visit to Nyassaland is that the work among the African natives cannot hope to rise above the level of a restitution work. Doubtless there may be eminent exceptions, but, generally speaking, they have the greatest difficulty in appreciating spiritual things. Their minds are untrained. . . (From a letter by Wm. W. Johnston.) (4749-2.)

4. Pastor C. T. Russell:--

Your remarks in the January 1 TOWER in regard to 1914 are very sensible. There is no flaw in the time prophecies concerning 1914 as set forth in the DAWNS, but I would like to see an article from your pen on the subect--"What can we KNOW about 1914, and what do we merely infer or guess?"

There are only two things stated in the time prophecies concerning 1914. One is that the lease of power granted to the Gentile nations expires then, and the other that the harvest period of the Gospel age ends there. Every thing in addition to these two bare facts is only an inference or guess founded on these facts.

The Scriptures nowhere declare that the time of trouble either begins or ends in 1914, nor that the saints, the bride class, will all be taken away at that time. These are only inferences, and no difference how reasonable these inferences seem to us, we cannot know whether they are correct or not until after that date is past. The case is the same with all that has been claimed for 1914, with the exception of the two things mentioned above.

The fact that God's lease of power to the Gentile nations expires in 1914 does not necessarily imply that they will all fall to pieces in that year. Gentile nations existed for centuries before God gave them a lease of power; and as for anything we actually know they may continue to exist for a short time after that lease expires. Both of these events the time prophecies show are due in 1914--namely, the expiration of the Gentile lease and the completion of the harvest perod; and yet nothing may happen in that year ~~which the daily~~ papers would specially record. The affairs of the world might apparently go on uninterrupted just the same as before.

On the other hand, our inferences may all prove to be correct, improbable as they now appear to the world, for the Scriptures state, over and over gain, that the overthrow of Babylon is to come suddenly. But we need to keep our heads level and not say we know things which in reality we only infer or guess.

(Over)

The earthly phase of the kingdom will be established later than 1914, thus leaving a period after the expiration of the Gentile lease for the fall of the nations and the gradual establishment of the kingdom on earth. As it appears now this period will be necessary, for several important events, such as the gathering of the Jews in Palestine; the attack on them there by Gog (Ezek. 38), the miraculous overthrow of Gog, which will demonstrate to the world that Christ's kingdom has come (Ezek. 38:23; 39:21). It also gives time for the preaching of the Elisha class, whoever they may prove to be.

The only thing plainly prophesied in regard to the Elisha class is that they are to take up the preaching of the Gospel of the kingdom when the Elijah class cease preaching, and it seems that that must be done after 1914.

Loyally yours in our dear Redeemer and King. David P. Jackson. (First letter on page 4751.) (Comment: Brother Jackson was a careful reasoner which is very important for all of us. Even he was basing an expectation on the supposition that the actions of Elisha after Elijah's departure was a picture of what some are supposed to do after the church, the Elijah class is gone. The Pastor even stated that "we may not be quite so positive that Elisha was also a type. . . "--5771-last par. These are matters we do well to "wait and see" and not be positive that we KNOW.)

1. Our contention is that every one who turns his back upon sin; who accepts of Jesus as his Redeemer and Savior, and who approaches the Father in full consecration thru Jesus, and who receives the begetting of the holy Spirit of God--all such are the brethren of Jesus and sons of God, whether they join the Roman Catholic, the Congregational, the Methodist, Baptist, presbyterian or other human systems. Our contention is that none of these human systems, Catholic or Protestant, is recognized by the Bible--none of them is recognized by God. They are all human institutions--originated by men and maintained by men; sometimes good men and sometimes bad men have had to do with their orginization and maintenance. (Comment: This was written Feb. 1, 1911.)

   Indeed we hold that such a reformed, consecrated believer is equally a child of God in whatever denomination he may be, or if he be outside of all denominaional walls or creeds. It is our contention that the various creeds of Christendom have been so many stumbling blocks and hindrances to honest souls who sought their God and the light of his Word. True, they may have assisted in some particulars, as well as they may have done injury in other respects. All the same, none of these institutions has divine authority. None of them is sanctioned by the Word of God, the Bible. They are one and all built upon false assumptions. (4754-6, 7.)

2. . . . Hence it is that the most saintly characters, both in Catholicism and Protestantism, have been martyrs, as Jesus was, as St. Stephen was, as all the apostles were, and all the faithful during the intermediate centuries were, and as some may yet be if an outward union be effected such as once prevailed--in the "dark ages." (4755-1.)

3. Having located Elijah as the type of the "elect class", Bible Students are inclined to consider Elisha as probably a typical character; also a representative of the greater spiritual class, the antitypical Levites. It was toward the close of Elijah's experience that Elisha became his servant and companion. The various instances in which Elijah suggested to Elisha that he should tarry behind are supposed to represent the trials and difficulties in the pathway of the church here, which will suggest to the "great company," the Elisha class, that they continue not to follow their more zealous brethren of the Elijah class. These various stoppages and suggestions represent sifting or separating work, and all who continue on may be understood to belong to the Elisha class. Any falling away are not of either class. (4757:2-4.)

HISTORY OF HARVEST MESSAGE
27th Installment

1. If these interpretations of Elijah as a type be correct, the lesson is that the close of the church's career in the flesh will come suddenly, abruptly. The fiery chariot may prove to be fiery trials or sharp persecutions, separating between the Elijah and the Elisha classes. The whirlwind which carried up Elijah to heaven is a type or figure, very uniformly used in the Scriptures to represent great confusion and strife--a cyclone. (4757:2-4.) (Comment: To rightly divide the Pastor's writings, it is important that we take particular notice of such words as "If" that begins the above paragraph. The Pastor's reasoning on prophecy, particularly symbolic prophecy, is couched in very different words than his teachings on sound doctrine. If we take what he says, in just the way he expresses his thots, then we will not draw wrong conclusions and stray from the spirit of the Pastor.)

2. Danger Point in Germany Near.--Several interesting paragraphs under this subheading. We will quote just one paragraph (4762-11.): The approaching issue in Germany is equal and unlimited franchise to rich and poor alike. The Socialists believe that this point gained will mean a peaceable revolution in Germany. Other fear that rather than permit the Parliament to be thus freed from the imperial control, the Emperor, acting upon his claim of divine right to reign, would put the country under imperial law without a Parliament, and reign as an autocrat. It is further feared that such a move would mean civil strife, anarchy, bloodshed. All seem agreed that the issue between the Kaiser and the people cannot long be deferred of solution.

3. Conscience in Accusation. It is a fact that in their offensive tactics many of our public men are deficient either in conscience or in manner, or in both. They make charges against their opponents recklessly. They say things which they cannot prove and which it is only charitable to their intellectuals to assume they do not believe.

It seems to be the idea that if you throw enough mud some of it will stick, and none of it will spatter yourself; that if you throw enough clubs some will land, and none return, boomerang fashion, on your own head.

We say this notion is wrong. We believe that men who are careless in their words are equally careless in their acts. The man who, without justification, calls another a rogue is the man who will bear watching, for too often he credits the other man with the same motives that control himself, and assumes that the other man has done what, with the same opportunities, he would do himself.

Bearing false witness, however, is more than an unfavorable symptom. It is itself an offense almost equal--in the scales of eternal justice probably held entirely equal--to the offense charged.

The habit is not even good politics. It goes against average human nature, which is sportsmanlike and fair; and even the brutalized atmosphere of the righside instinctively hisses the foul blow. What does it profit one to exhibit himself as a man eager to win, regardless of everything else? There is real chivalry in human nature. Every manifestation of it has a universal response. Why should it be considered bad politics?

Maybe we are wrong, but our theory is that conscienceless accusation derives as much from ignorance as from malice. Many public men conduct campaigns on personalities because they have not qualified to condict them on issues. It is easier to accuse, to clamor, to rail, than it is to get clear to the bottom of a political or economic issue, understand it yourself, and then so present it that others can understand it.

The most sobering thing in the world is adequate knowledge of a subject,

(Over)

an appraisal of it from all sides. Those who achieve this know-edge neceessarily speak words of truth and soberness. They have neither the inclination nor the time to utter anything else.--New York Evening Mail.

The Pastor comments: The lack of conscientiousness noted by the Mail amongst politicians seems equally noticeable amongst theologians and others who, in professing the name of Christ, imply that they respect the standards of God's Word, while their words and conduct give the lie to their professions. (4762:2-2 to 9.) (Comment: How true is this of politics today! And how true of ugly and heartless caricatures used by the majority of cartoonists.)

1. Presbyterian Ministerial Unbelief. (4762:2-bottom and on) The Pastor comments: . . . Indeed it is safe to assume that these ministers are higher critics who have no use for the Bible, and do not believe in Jesus as a Savior, because they have abandoned the theory that man fell from God's image and likeness and needed to be redeemed. . . . (4763-2.)

   Is it any wonder that Christian character, unsupported by a message recognized as divine and upheld merely by expediency, is crumbling everywhere? What will the end be? . . (Comment: Yes, indeed WHAT WILL THE END BE?!) (4763-3.)

2. The Mark of This Age. Judge Connine says: "The mark of this age is irreverence. Reverence and respect for age, for office, for intellectual attainments, for uprightness, ability and honor are on the wane. . . . "

   The Pastor comments: Back of disrespect for human laws and customs lies disrespect for the divine law. And for this disrespect of the Bible, the Christian ministry, colleges, and seminaries are chiefly responsible. The colleges have led the way in teaching higher criticism, infidelity and evolution theories.

   Those of us who realize the true situation should be doubly earnest in our outward manifestation of religion and upholding of the Bible, as well as in our heart appreciation of the Almighty and our worship of him and service of his cause. (4763-5 to top of second column.)

3. Debts of Civilized Nations. The list seemed enormous at the time (Feb. 15, 1911) but nothing to compare with debts today. (4763, column 2.)

4. Financial Prosperity and Religious Decline--several interesting paragraphs under the sub-heading. (4763:2-bottom.)

5. Very few people know how political affairs are carried on. A man in politics forgets his conscience; he is almost compelled to "give and take" with others. Otherwise, the district or ward or state that he represents would proportionately lack representation, because he would be ignored; and anything that he would be inclined to say, would result in driving him out of politics, which would cause his ward or district or state to suffer injury. So, then, the broad thot connected with this text (James 4:4) would be that God's people will recognize the things of the world in general, as being in opposition to the service of God, and that they are not in sympathy with the chicanery and methods of the prince of this world. (4765-last par.)

6. We purify our souls--that is, our souls are purified (have been purified if we are saints)--by obedience to the truth thru the spirit; that is to imply that it is necessary for us to know the truth; not necessarily that we know all truth, but necessary for us to know the great truth on this subject--the truth that God condemned sin; to know the truth that the whole world of mankind came under this condemnation; to know the truth that God has provided a way of escape from the condemnation that is upon the world; to know the truth that there is but one particular way in which any can avail themselves of this divine provision, namely, that of being justified by faith in Christ, and taking up the cross and following in his footsteps. When we presented

ourselves in spirit and in truth, thru faith, our sins were forgiven; we were accepted as new creatures in Christ; our souls were purified; we were started in a new career. (4766-5.)

1. The great Messiah undertakes to be the world's Life-Giver, Father, Regenerator. All mankind will be awakened from the tomb and have opportunity for regeneration and full attainment of human perfection and God-likeness. However, for quite a time there will be strange children amongst men--those who will experience the blessings of that glorious time without giving proper heart responses. Not until the world shall have been rid of these, by their dying the second death, will the fullness of happiness prevail amongst the children of men. With the wrong spirit they utter vanity, foolishness, and their right hand, their best powers, prove disloyal to the King of kings, of whom King David was merely a type. (4768-6.) (Comment: It is a mistake to assume that everything is going to be rosy at the beginning of the full establishment of the Kingdom on earth. It is important to note this point well.)

2. . . . The Bible indicates that shortly, in the ending of this age, there will be a great time of trouble, which, to a considerable degree, will be brought about by these evil spirits. It is the duty of those who know to warn those who understand not the situation. (4769:2-8.)

3. Money to be Dictator. The trust system seems to be laying hold of everything --railroads, steamships, steel production, smelting, bridge works, oil refining and selling meat, produce, groceries. Above all it has made a money combination or banking system, the most gigantic the world has ever known. Billions of dollars of the people are in the banks, and the banks are controlled by wealthy syndicates. This money trust has a power of control which is marvelous. As in Great Britain the titled aristocracy hold the land and collect immense revenues and bring great pressure to bear socially and financially, so now it is in this country, with evidently more to follow. (4771-bottom first column.) Magazines under Trust control. (4771-bottom paragraph and on to page 4772.)

   The matter of coercion along financial lines is one of the most powerful methods of warfare ever known. Yet it keeps within the law. The effect will be to keep the surface of things quite smooth, whatever may be the turbulence beneath. . . (4772-5.) (The Pastor was a careful student of world affairs, and the same conditions prevail today, even more so.)

4. Because general discontent prevails in this our day, and because God's children, altho not of the world, are in it, are influenced by it, therefore it becomes daily more necessary that each child of God shall be on the alert to keep his body under, to keep his tongue from murmuring, to keep his heart from discontent, to be filled with thankfulness and gratitude to God in appreciation of all his benefits toward us.

   Additionally the characters being called and drawn of the Lord during this Gospel age must all be firm of texture--strong characters. God seeketh such to be of his Son's bride and joint-heirs. Their firmness, positiveness, is in contrast with the supineness and indifference of others. Their weaknesses thru heredity are as great as those of others. Hence when a number of these are brought to gether, as in a class for Bible study, there is a great need of patient forbearance one with the other. If differences and clashes come, the damage one to another is sure to be greater than with people of less character, of less positive convictions, of less determination. Consequently these find the Apostle's words true, "Ye have need of patience." (4772-7 and 8.) (Several paragraphs follow containing wise counsel from the Pastor's love for the Lord's people.)

(Over)

1. Pope Pius X Congratulated. The present Pope is taking steps for the elimination of all higher critics and other unbelievers in the Bible from the Catholic priesthood. All the clergy and all the clerical students are required to swear their allegiance to the sacred traditions and to oppose what is styled "modernism," higher critical infidelity. The oath includes not merely the teachings of the Bible, but also the teachings of the church.

   If loyalty to the Bible alone had been enjoined we could have wished that all the different Protestant denominations might have followed suit. That would have meant the cutting off of more than half of the ministers, trustees, etc., who freely confess that they have lost all faith in the Bible and are Bible teachers in name only--Bible opposers, in fact. (4772: 2-7, 8.)

2. So, dear friends, we who realize that the Lord has been blessing, guiding and sustaining us in the past, should come to a full, positive decision as respects our course of life. The very fact of coming to a positive decision is a great blessing and a great help in the formation of character, Every time we come to a wise decision on any question, it strengthens mind and character, and makes us much more ready for another test--along some other line perhaps. (4780-4.)

3. The end of the first dispensation and that of this present dispensation are wonderfully similar. Previous to the end of the first dispensation a superhuman influence had entered into the world. Power from an angelic source had produced very undesirable conditions, to the extent of bringing into unauthorized existence a race who were "men of renown" and "giants" in strength. (Gen. 6:1-4.) Today we find a similar condition. Whatever portion of the spirit of the truth has entered into an evilly disposed human mind, evil conditions on a gigantic scale have often been produced. Where else in the whole world can we find more intellectual power than in those who have come in contact with the Spirit of the Lord, the spirit of the Truth? But when this spirit of knowledge enters into an evil heart, evil will result.

   This spirit has produced men of renown, men of mental acumen, men who are able to do wonderful things. The remarkable achievements of our time, the wonderful inventions of all kinds, would not have been possible except for the fact that the Spirit of the Lord is abroad in the earth. But the general tendency of this combination--the spirit of knowledge in an evil heart--has been to produce giants, who "walk up and down" the land and are known as the Sugar Trust, the Coal Trust, etc. As the giants were in control in the days of Noah, so the giants are getting more and more control of the situation now. Just as it was then, so today the giants are liable to capture the whole world. As the flood destroyed those giants, so at this time the great cataclysm of trouble will drown all trusts and other commercial agencies which oppress mankind. We read that they will be utterly destroyed; that there will be no hope of resuscitation. (4797-6 & 13.) (Comment: How true today!)

4. China's Cry For Pity. The intoxicating curse of China is opium. Half a century ago, China endeavored to control the situation and to exclude all foreign opium. But wealthy Englishmen were concerned, because they had large interests in India, where the poppy, from which opium is made, grows profusely.

   The result was a war, in which the heathen Chinese, not having up-to-date Christian (?) cannons and ships, lost heavily. Then the British fastened themselves on the Chinese, took control of a liberal piece of territory, and made a treaty, which the conquered Chinese were forced to accept. That treaty stipulates the admission of opium into China. The Chinese cannot stop the traffic without precipitating war with them most powerful

kingdom of Christ (?) on earth, so far as naval strength goes.

Now, after years of suffering, the Chinese are becoming civilized, or Christianized (?), to the extent of adopting cannon, rapid-fire guns, a regular army, etc. They are about to establish a Parliamentary form of Government also, and are arranging to school the rising generation in the English language. It is said that vast orders for these new schoolbooks have been placed in the United States.

Now China realizes that opium is her great curse; she has passed laws against the growth of the poppy and the manufacture of opium. But she finds that the imports of opium amount to 5 million pounds per year. She cries out again, as in the past, that this Great Kingdom of Christ (?) (Great Britain) will have mercy upon her and cease to insist on this curse being introduced to blight China morally and physically. (4799-14 to 17.)

1. Church Unity Congress. Early in March a "Church Unity Congress" at Los Angeles, Cal., is recorded. Its principal speaker was Bishop Johnson (Episcopalian). His address, as reported in the Los Angeles Times, is interesting, . . .

"I am quite aware what this statement involves. I am prepared to say that I am, by conviction, committed to a policy which looks forward to its universal adoption, even to the obliteration of so-called denominational lines, and to a genuine effort so to re-relate Christian forces that they may, with no overlapping or friction, plan as with one mind for the upbuilding of the kingdom of Christ in the world. . . "

"We recognize that a century may pass before the end shall be attained, but if you feel as I do, my brethren, you want to be ahead of your time." (4799-bottom second column to 4800-7.)

2. A German Anti-Miligary Critic. Col. Gadke, a German military critic, has joined the chorus of civilization in protest against the huge waste of armies and navies. These armaments, he says do not tend to preserve peace, but to menace peace; and, furthermore upon the eight great nations they impose an annual expenditure of upward of two billions of dollars.

The argument is not new. The figures add nothing to public information. Interest in them is due almost wholly to the sorce from which they come. German authorities have hitherto upheld the military spirit and maintained that a standing army is a standing benefit. An opposing voice from that quarter naturally compels attention.

In the course or events, however, it is fairly certain that German public sentiment will be forced into revolt against the Kaiser's militarism. It is either that or bankruptcy.--New York World. (4800:2-10 to 12.)

3. (5) Am I patient under trial and discipline, keeping my feelings always under the control of enlightened reason, letting patience have its perfect work in cultivating the character, however severely the plow and the harrow may break up the sub-soil of the heart, meekly submitting to the discipline in every case? And am I submitting cheerfully under the mighty hand of GOD, in his work of preparing me for a place in his kingdom soon to be established? The greek word from which patience is here translated means cheerful endurance. (4809-1. The whole article--SPIRITUAL GROWTH--is excellent.)

4. Our homeward journey on the Cunard steamer "Lusitania" was a pleasant one, and we were able to keep our stenographer busy. The only item out of the ordinary was a conversation with the widely-known Evangelist, Rev. Wilbur Chapman, and his assistant, Mr. Norton. They were returning from a campaign in Wales. We were agreeably surprised to find both gentlemen evidently interested in the doctrine of the second coming of the Lord, and both of them professed full consecration to walk in the Master's footsteps, even unto death. We were glad of this. Our wish for them, as for all of God's true

(Over)

people, is a still greater study of God's Word, wholly without sectarian spectacles, with a consuming desire to know and to do God's will. (4816:2-6)

1. As for the gown of plain black: It is simplicity itself, and very much more like what the Savior and the Apostles wore than is a frock-coat. And as for wearing an ordinary, every-day business suit of blue or gray or tan in the pulpit--surely it is a bit irreverent, unless as emergency might make it necessary. (4817-3.)

2. False Doctrine Is Babylon's Fault. As for the churches nominal being Babylon because they meet in fine or poor buildings, with or without steeples, this is foolishness, well to be gotten rid of, and which none of us ever should have had. Similarly the dress of the minister has nothing to do with Babylonishness--altho we do confess to prejudice against the changing of gowns during service and the wearing of colored gowns, etc., in Catholic and High Church ceremonials, as contrary to the simplicity of Christ.

   Babylon's fault is her false doctrines--the mingled wine in her cup--the "golden cup" of the divine Word--wherewith she and the world are so intoxicated that they cannot understand the truth, but persecute it.

   To come out of Babylon, therefore, does not mean nevermore to worship God in a specially constructed building; nor does it mean to do nothing that Babylon does and to wear nothing which Babylon approves. This application would mean that we might neither sing nor pray nor use an organ, etc., because other use these, whom we believe have departed from the faith. (4817:2-1 to 3; followed by three more interesting paragraphs.)

3. We therefore withdrew all special cooperation outside the regular pilgrim force, whose names appear on the last page of THE WATCH TOWER or are specially announced. We cannot shirk responsibility for these, and, without wishing to cultivate a captious or critical or fault-finding spirit, we now say that we earnestly request that the dear members of the Society everywhere shall report anything in the conduct or teachings of the pilgrims which to them may appear contrary to the instructions of the Word--at variance with the "faith once delivered to the saints." Do not discuss such matters slanderously, but report them kindly and lovingly to the Head Office at Brooklyn--"Pilgrim Department." It does not follow that we will agree with you and censure the pilgrim. But as the pilgrims represent the Society it is proper that we should know the ifnluence of their lives and any peculiarity of their teachings. This would not be in the nature of slander unless the narrartor attempts to color the facts and to make out a case of condemnation. (4821-7.)

4. LOOSING THE FOUR WINDS OF HEAVEN. An article half a page long which contains some interesting reasoning on the subject by the Pastor. (4822.)

5. The reports of the celebration of the Memorial Supper this year have come in much more satisfactorily than on any previous occasion. The total number celebrating the Memorial reported up to this writing is 10,570. We will probably hear later from a sufficient number to run this total to 12,000. (4824-4.)

6. . . . The true church of God consists only of the saintly few who may be found inside and outside of all denominations of Christendom. (4831-6; Written June 1, 1911.)

7. The "Modern Worthy" idea was expressed by the Pastor in the form of an assumption--reasoning. The Pastor did not express this in the category of sound doctrine. (4836-2 to 6 and on.)

1. It should be clearly noticed that the parallels between the Jewish and Gospel ages all belong to the nominal systems then and now, and if this is borne in mind, it will prevent our applying these parallels either to the gathering out of the Gospel church or to the gathering of the Lord's people now. (4842-9) (Comment: No date is assigned to the final gathering out of the Lord's people from Babylon.)

2. Coming back: We concede it reasonable to infer that the close of the favors upon fleshly Israel represent the close of the special favor of this Gospel age, viz., the invitation to the high calling; accordingly, our understanding is that the open or general "call" of this age to kingdom honors ceased in October, 1881. . . (4842-11.) (Comment: This is an inference. The Pastor thot it was reasonable inference. But inference it is.)

3. Unrest in Europe. The following "United Press" report from London seems to give a very moderate view of the Old World's affairs:--"After an undisputed reign of more than 1,000 years, the European 'ruling classes' are beginning to realize that the existence of their order is threatened everywhere. Not even the French Revolution itself--hitherto perhaps the most remarkable social upheaval in the world's history--was so significant as the present movement of the masses against the classes. (4844-4.) (Then follows a number of paragraphs to 4845-5, giving proofs of the thots in the above paragraph. A paragraph under the subheading THE SPREAD OF SOCIALISM is significant: "Generally throughout Europe, the growth of Socialism is held accountable by the aristocracy for the masses' discontent.") (Comment: The Pastor kept himself informed of world conditions because of his intense interest in prophecy regarding the change of order to the Kingdom of God.)

4. Ministerial Human Document. Several paragraphs from the pen of a minister who went into business because the income from his services to his church was inadequate for living for himself and for his wife. Interesting paragraphs quoted from the Literary Digest. (4845-6 to 11.) One paragraph is intensely interesting: "Thru all these years a conviction has been growing within me that the average church-member cares precious little about the kingdom of God and its advancement, or the welfare of his fellowmen. He is a Christian in order that he may save his soul from hell, and for no other reason. He does as little as he can, lives as indifferently as he dares. If he thot he could gain heaven without even lifting his finger for others, he would jump at the chance. Never have I known more than a small minority of any church which I have served to be really interested in and unselfishly devoted to God's work. . . (4845:2-1.) And this: "I am tired; tired of being the only one in the church from whom real sacrifice is expected; tired of straining and tugging to get Christian people to live like Christians; tired of planning work for my people and then being compelled to do it myself or see it left undone; tired of dodging my creditors when I would not need to if I had what is due me; tired of the affrighting vision of a penniless old age. I am not leaving Christ. I love him; I shall still try to serve him." (4845:2-2.)

5. The Cause of Portugal's Revolution. A Portuguese resident in London, being questioned by the Daily Mirror as to the reasons for the intense hatred evinced by the people of Portugal against the church, replied to the following effect:--

"The frenzied hatred of the populace of Portugal against the religious orders and the priesthood generally, which is so strongly marked a feature of actual revolution, is no new thing in European history.

"In Portugal today, as in Northern Europe 400 years ago, the clergy exact privileges, social, moral, and financial, to which they have no just claim.

(Over)

"The religious fraternities possess vast wealth, which is every day growing greater, and they evade taxation and do as little as they possibly can towards the maintenance and defence of the state.

"They are a clog upon the intellectual advancement of the country. Education is entirely in their hands, and Portugal has, as a consequence, the largest percentage of illiterates of any country in Europe, with the one exception of Turkey.

"The mendicant orders bleed the ignorant and superstitious peasantry to an incredible extent. Money, food, wine, garments--all is fish that comes to their net. The bitter proverb to the effect that 'three beggars make one priest,' once a household word in England and in Germany also, is still current in Portugal.

"They infest the bedsides of the old, the sick, and the feeble-minded, and persuade them to bequeath large portions of their goods--sometimes all they possess--to the monasteries.

"It is almost impossible for a layman who has a grievance against a priest or a religious house to get justice done to him." (Then follow several paragraphs from the New York Sun in the same vein.) (1845:2-4 & on.)

1. Artificial Milk, Butter and Cheese. Information comes from Paris that a skilled chemist and Chinaman, Li Yu Ying, has discovered a means by which synthetically he can produce good imitations of cow's milk, butter and cheese from the China bean known as soja. It is said that he already established a factory in which 24 men are kept busily employed. A by-product is a sweet syrup that may be used in preserving, cake-making, etc.

   Why not? By some process the cow changes the quality of grass, beets, etc., producing milk and cream, from which butter and cheese can be manufactured. What wonderful things the Lord evidently has in store for the world's comfort and nourishment during Messiah's kingdom and subsequently! God is only now unlocking the mysteries of nature to mankind--now, because we are entering the day of his preparation. (4846-8 and on.)

2. PresentDay Needs of Methodism. The Rochester (N. Y.) Times says that "at a meeting of the Metodist ministers of this district, in the Parish House, of the First Methodist Church, Rev. S. J. Clarkson, of Middleport, made a sensational arraingment of the church, stating that Methodism was fast losing its reason for existing and that as a church it was making itself a laughing-stock for the world, inconsistent within itself in its teachings and preachings. He said that it was making itself foolish because one minister in one place would state that dancing and card playing were proper and not harmful, while another would pass upon them as the devices of the devil. . . (Two interesting sub-headings follow: PRAYER MEETING OBSOLETE; MAKES CHURCH A JOKE.) (4846:2-2 to 6.)

3. DARWIN'S EVOLUTION THEORY FALLING. An article over a page long, very interesting. Three sub-headings are significant: AN ELEPHANT FIRST MICROSCOPIC: HEREDITY IN THE BLOOD: NATURES QUITE DISTINCT. (Starts on page 4846.) (Comment: Today there is unquestioned proof that the Evolutionary Theory is false. The evidence will be made public in due time.)

4. $30,000,000 TO CONVERT THE WORLD. Is the Proposition a Joke? (An article two pages long starting at the bottom of page 4847.)

5. . . . However, in his stead, God seems to be raising up others, and perhaps, some of the "very elect" may be found as samples for the kingdom even in so unpropitious surroundings as are presented in Dark Africa. (4849:2-2.)

6. As Jeremiah told them of the time of trouble nearing, so some of God's people today are declaring that the greatest time of trouble ever known in

the world's history is probably but a few years off--that it will mean the most terrible anarchy, the only relief from which will be the establishment of Messiah's kingdom in power and great glory. . (4857:2-2.)

1. Reformer Anthony Comstock. So today. For years Mr. Anthony Comstock has been fighting valiantly, almost single-handed, along the lines of social purity. Realizing to what an extent vice is spread by vile pictures and by vile literature, this man has given much of his life to their suppression. How much good he has accomplished no one in this life may ever know; how many boys and girls have been shielded no one may know; but all the same a noble man has fought a noble fight against impurity. Of course such a man, or any man who stands for truth and righteousness, is sure to have enemies and malicious slanderers who would gladly see him dead. It is said that Mr. Comstock has effected the destruction of many hundred pounds of vile, moral-poisoning literature and many thousand pounds of electro-plate matter prepared to print more.

   All cannot be reformers and prophets of righteousness to the same extent as Jeremiah, Luther and Comstock. Every child of God, however, faithful to his consecration is a servant of righteousness and, proportionately, should be a foe to sin in its every form. Such must be prepared for the finger of scorn and the lip of sarcasm and slander. Such may take to themselves our text and rejoice, saying, "The Lord is my Light and my Salvation; whom shall I fear!" (4857:2-2, 3.)

2. Salt Lake City, Utah. Our one-day stop here, Wednesday, June 21, was an interesting and profitable one. The city is very beautiful and prosperous looking. Our morning services (a rally and testimony meeting) adjourned in time for us to attend the organ recital in the Mormon Tabernacle, an immense structure with a seating capacity of five thousand. The organ and recital interested us greatly; the music was very fine. (4861-8.)

3. . . . We remind you afresh that it is our expectation that the interest of the Jews will really come in the midst of the time of trouble, and that the great company will have the opportunity and honor of leading them to a fuller appreciation of the divine program, with the Messianic seed of Abraham on the spirit plane, and the Jews in conjunction with Abraham, Isac and Jacob and the prophets on the earthly plane, to bless the world of mankind. (4862-1.)

4. We must remember that the types of the Law Covenant were arranged to represent matters as they would be seen by us in the conclusion of the antitypical Day of Atonement, and not to represent the things as they would be seen while they were in progress. (4864:2-1.)

5. It is very improper, however, for the Lord's people to give time and attention to specially judging people. If we know of a dear brother or sister in the nominal church, we could wish that he or she would come out. But we are to remember that we are not sufficiently able to judge to say that he or she is of the "great company" class. Some persons who have been quite awhile under just such conditions have stepped out suddenly and shown wonderful courage thereafter. (4865:2-1.)

. . . To live godly means, not merely to abstain from vicious and overt sin, but to be a hero in the strife, a defender of the right and an opposer of the wrong--a servant of righteousness, a soldier of the cross. (4866:2-1.)

7. Thus gradually, we will come to discern the truth of the Bible declaration, namely, that there is but one Lord, one faith, one baptism, one God and Father of all, and one church of the living God, the church of the first-

borns, whose names are written in heaven. These, found scattered in all the denominations and outside of all, constitute the saintly few who have the promise of the first resurrection, as joint-heirs with the Messiah in his glorious kingdom which will soon be established in the earth and enforce righteousness. (4866:2-5.)

1. . . . If any be disposed to dispute the exactness of these figures we need have no quarrel, but simply say that any difference in the calculation must of necessity be but small--possibly one year, possibly twenty years--but in so long a period how trifling would be such a variation. (4867:2-1.)

2. . . . On the contrary, branches of the true Vine may be in these different denominations, but the earthly institutions themselves belong to what the Scriptures designate "the vine of the earth," the fruitage of which will soon be gathered into the wine-press of thd wrath of God. (Rev. 4:19) God's saintly ones down thru the age have been more or less in contact with these great systems, anti-Christ systems, received and deceiving systems. But "the very elect," the saintly, as members of the true body of Christ, will not be allowed to mistake these systems for the true church. The Lord guides them that they are not ensnared.--Psa. 25:9; 91:11, 12. (4873-top)

3. The Outlook in Germany. There is not a serious political mind in Germany today that does not consider the internal conditions as very grave, however different the political view may be. The leaders of the People's party at the decisive debates on the suffrage bill, one after another declared with great emphasis that they viewed the situation as very serious; that we are approaching very serious times; this conviction was also shared by the Social Democrats. In fact, the view has already been expressed that we are in an era of revolutionary legislation, of immense and inconceivable political, social and ethical transition. We merely mention this in support of our conviction that the internal conditions of Germany are in reality very serious, and we regard it not as a refutation, but as a confirmation that the sentiment prevailing in Germany is to some extent nervously hysterical and may be characterized partly by that expression which stamped the period preceding the French revolution--apres nous le deluge (after us the deluge). --Rheinish-Westphalian News. (4879-5.)

4. Incipient Agnostics. The Methodist Recorder notes the lament of Rev. Thomas Payne, D.D., respecting the mischief wrought by the theory of evolution, especially among the young, and of the teaching of other false doctrines in Sunday schools and Bible classes and from many pulpits, as well as by professors in schools and colleges:--

"He asserts that owing to this many young men have given up their reading of the Bible and other books of a religious nature, and gives instances in which young people from Christian families have come home from schools and colleges of this description incipient agnostics. His avowed object is to help such by leading them back to faith in God and confidence in his Word. He charages the theory of evolution with being the chief cause of most of the erroneous teaching of the time; and to its unquestioned acceptance and hasty application he traces the mischief that he laments." (4879:2-4, 5.)

5. . . . Every member of the body of Christ is a watchman on the walls of Zion, even tho today Zion be in Babylon, as were those typically addressed by the Prophet. (4881:2-6; written 9/15/11.)

6. Let us not forget that this trial hour in some respects begins with us, the church. God permits it. He has given us great light respecting himself, his dharacter, his glorious plans, etc. He has instructed us respecting our "high calling" the divine nature. We have accepted his invitation and

have been begotten of his holy Spirit. We have entered the school of Christ and have been given lessons respecting the character we must attain if we would be accepted as members of the bride company. Much advantage every way has been ours. Now the examination is on. Which of us will graduate with honors? Which will show that, however poor and imperfect in the flesh thru heredity, he has attained a character-likeness of the Lord in his heart and mind? This is the test.

How shall we expect this test to be applied? Dearly beloved, we see how it is being applied. We perceive from observation and thru correspondence that the examination is going favorably with some and very unfavorably with other. In some places the entire class of Bible Students seems to be involved. Petty questions respecting authority and methods are causing distraction and tending to arouse contentions. This detracts from service of the truth. It cools the ardor of some; it makes others positively bitter. Anger, malice, hatred, envy, variances, strifes--all fruitages of the evil spirit--appear to some extent to gain control. (4899-2, 3.)

1. THE COOPERATIVE CHURCH MOVEMENT. (This article shows the Pastor's marvelous wisdom and compassion. Starts on page 4903.) Each Christian should properly ask himself, What should be my attitude toward this movement? We therefore offer some suggestions to WATCH TOWER readers, but they are merely suggestions. Each child of God, of course, is free to follow his own judgment respecting the divine will. The Editor will merely express his own convictions, his own mental attitude, and such as like may copy the same wholly or in part. (4903-4.)

Our sympathy goes out toward the good people who are launching this movement, even tho we have every reason to believe that probably only a few of them may be devout Christians in the deepest sense of that term. We sympathize with those who are not Christians at all in the Biblical sense, who are merely well-meaning moralists and who, not understanding the divine plan, consider the real, saintly Christians to be merely extremists and freaks. Going about to establish a righteousness of their own (Rom. 10:3), they are in deep earnest in desiring the welfare of humanity. We surely rejoice that their intentions toward their fellowmen are good and not evil, not injurious. (4903-5.)

This kind of sympathy with their methods should lead us to speak to them and of them in most kindly terms, whether they be ministers or laymen, rich or poor. God is on the side of everything that is good and sympathetic with everything that is good and right--to the estent that it is good-intentioned. And so his children should be. Thus the Master taught. When the Apostles told him that they had forbidden others to cast out demons because they followed not with them, he said, Forbid them not, for whosoever is not against us is on our part. In other words, there should be a bond of sympathy between all who are right-minded, just, kind, well-meaning, whether or not they can see eye to eye theologically. (4903-6. Comment: we should try to catch this spirit for our own hearts.)

It is part of this general revival scheme to visit every home and to make inquiry respecting the attitude of every citizen as respects the church relationship, attendance at meetings, etc. These visitors will call at our homes. The fact that we see that they are attempting an impossible work, and the fact that we believe that they are ignoring the divine methods, should not blind us to the fact that some of these dear people are spendig time and energy in what seems to be a valiant fight for the Lord. (4903-7)

Our sympathy should go out toward them and they should be received by us in the most kindly and generous manner. But we need to be on guard lest our zeal should outstrip our wisdom, and we should do them and the cause harm rather than good. We should be wise as serpents at all times and as harmless as doves. (4903:2-3.)

(Over)

For instance, our sympathy with their good intentions, uniting with our knowledge of a more excellent way, would incline us to use such an opportunity for instructing them in this more excellent way. In our zeal we might forget that a certain preparation of the heart is necessary before the truth can be received into even a good and honest heart and that it will do no good to others. Instead, therefore, of attempting to delay these visitors and apparently to hinder their work by engaging in theological discussions, the wiser course would seem to be to give in a dignified and kindly manner and unobtrusively our little witness for the truth and to leave the matter there. If their hearts be in the right condition the truth itself will appeal to them. And if they hunger and thirst after righteousness, they will seek more of it, either at the time or later. (4903:2-4.)

Each reader should have a supply of PEOPLES PULPITS covering interesting topics, for wise use on such occasions. After answering the questions kindly and very briefly and without any attempt to convert, some free reading matter on the subject might be suggested, with the intimation that if he would read it you could get it for him, but without any attempt to thrust it upon him or to unduly urge him to accept it. If he has no ear for the truth, it would be better to save the reading matter for another less likely to waste it.

Again, if the gentleman manifest an interest, do not thrust upon him a great amount and thus make it appear common and valueless. Rather make a selection of one, letting him know that there are many so good that you scarcely know which one to give him. Select the one which, in your judgment, would be most likely to help him and tell him that, should he want more, you would be glad to hear from him. Show him also the SCRIPTURE STUDIES and in a very few, moderate, well-chosen words let him know your estimation of them and how you wish that all Christians could have them and obtain from them the same blessing which you and thousands of other Christian men and woman have experienced. (4904-1.)

1. More than thirty years ago we were inclined to think that all must come to a full knowledge of all truth ere they could be liable to the second death; but we have come to the conclusion from the general tenor of the Scriptures that this is not the Lord's view and plan. On the contrary, deliberate and intelligent rejection of the first principles of the Gospel seems to imply an unfitness for further favors, on the ground that he that is unfaithful in that which is least would be unfaithful also in more. (4907:2-2.)

2. IS MANKIND ADVANCING? An article of tremendous interest, from Current Literature, starting on page 4915. We quote briefly here and there. "In a book of the above title, Mrs. John Martin administers a stiff rebuke to the pride and self-confidence of our age. She feels, and she argues with great skill, that humanity is not advancing in any real sense. 'The world today,' she remarks, 'is convinced that it is making rapid progress. In western Europe and in America increased wealth production, democratic institutions, free education, free thot, the opening of opportunities in new countries, the acceleration of travel and communication, have combined to produce upon our generation an exhilarating sense of expansion, of liberation, of growing power.' But this impression, it seems, is an illusion. We have not really progressed. Mrs. Martin likens modern civilization to a runaway locomotive going at tremendous speed on a wrong track. 'We have lost our way,' she says; and adds: 'Man may have risen from the ape; also the ape may be a degenerate man. Men are headed ape-ward quite as frequently as angel-ward. Time runs an elevator which goes both ways, down as well as up.' (4915-5.)

"'What is progress?' asks Mrs. Martin at the outset of her argument. She replies: 'The word progress should, I believe, be exclusively used to express a rise in human capacity, the development of higher orders of human beings. Thus restricted, it remains, as it should, a strictly quali-

tative, never a quantitative, term. Improved conditions conduce to progress, and are necessary to progress, but may exist without producing progress. Progress is something more than improvement. Progress means movement forward.' This definition leads on to a wonderful picture.: (4915-6)

. . . Having formulated her difinition of progress and expressed her conception of the human zenith. Mrs. Martin goes on to ask by what method we may set about to measure the degree of progress existing in any age. She answers this question in the spirit of Huxley's statement: 'The advance of mankind has everywhere depended upon the production of men of genius.' It is by the number and caliber of its men of genius, she holds, that any epoch must be tested. (4916-2.)

. . . "But surely, it will be objected, genius is not the only standard of progress. Mankind, tho it may not produce today the equals of the intellectual prodigies of the past, is nevertheless advancing in industrial and scientific efficiency, in moral insight, in democratic culture. Mrs. Martin meets this objection in a series of chapters. (4916:2-1.)

"The fact that we have more things than we ever had before and can go to more places and 'get there' more rapidly, is not necessarily, she contends, a sign of progress. 'I detest,' she quotes Herbert Spencer as saying, 'that conception of social progress which presents as its aim increase of population, growth of wealth, spread of commerce. In this ideal of human existence there is contemplated quantity only, and not quality. Instead of an immense amount of life of low type, I would far sooner see half the amount of life of a high type. . . . (4916:2-2.)

. . "In her eyes, modern civilization is a Frankenstein that already threatens to destroy its makers. Very much of our modern activity appeals to her as 'sound and fury signifying nothing.' . . . (4916:2-4.)

"Mrs. Martin is equally emphatic in denying any substantial moral progress. In the matter of ethical theory, she agrees with Buckle in feeling that advance has not only not taken place, but is not possible. To do good to others; to sacrifice for their benefit your own wishes; to love your neighbor as yourself; to forgive your enemies; to restrain your passions; to honor your parents; to respect those who are set over you--these and a few others, according to Buckle, are the sole essentaals of morals, and they have been known for thousands of years. In the matter of moral practice, can it be contended that our present age is supreme? On the contrary, Mrs. Martin avers, we are not as honest, as temperate, as just, as brave, or as public-spirited as the ancient Greeks. (4917-3.)

"When she comes to the question of the diffusion of intelligence, she is still skeptical. Even granting that we have today a far larger number of good, average intelligences than in the past, can this fact be said to constitute progress in any real sense? Mrs. Martin replies:

"'Progress concerns itself only with quality; it means the increased power of human faculty, not the mere numerical increase of human beings." (4917-4 and 5.)

. . . "Genuine progress, in Mrs. Martin's sense of the word, takes place when certain individuals emerge from the common level and establish a higher standard of human capacity and excellence. The problem of progress is therefore synonymous with the problem of producing great men. . (4917-7.)

"'The ideal aim of society is the production of man of genius, because it is thru the activities of these that mankind acquires the means of its highest development and the satisfaction of its deepest needs. A society adopting such an end as its goal would find all grades of labor falling each into its just and honorable place, being each contributive, inasmuch as in it lay, to the attainment of the consciously realized common end. (4917:2-1)

. . . Justice is within the bounds of attainment to a society which realizes that it has at the heart of its life a common aim--to produce the fruit of the tree--and where each individual aims at fulfilling the function to which it is best adapted toward that common end." (4917:2-2.)

1. A PRACTICAL SELF-EXAMINATION ON LOVE. A very important article of practical value to us in the Christian life. (Starts on page 4917.)

2. What Recent Events Foreshadow. The confession of the McNamara brothers has made a profound impression on the social world. For several years they have been under the pay of $1,000.00 a month to dynamite bridges and buildings with a view to the intimidation of capitalists and the assistance of trades-unionism. It is claimed that no less than twenty serious dynamite explosions have been accomplished thru them--some say sixty. The most serious of the lot was the damage done to the LOS ANGELES TIMES building, in connection with which twenty-one persons lost their lives. It was hard to believe that members of our race could be so depraved and still harder to believe what trades-unionists claimed, namely, that the explosions have been caused by capitalists in order to incite the public mind against trades-unionism. Now we have the truth in the confession of the McNamaras and the implication of various prominent labor leaders. (4937:2-3.) (Comment: Today terrorists are publicly proclaiming themselves as responsible for many terrible acts, and some regard these terrorists as heroes and entitled to public respect from the United Nations.)

The shock to moral sense is tremendous and is sure to cause a reactionary sentiment against all trades-unionism and socialism. (4937:2-4.)

The results we anticipate are the drawing closer together than ever of capitalism and of all law-and-order people. This will mean a practical union of church and state. Everybody not in sympathy with lawlessness will be expected and ultimately required to identify himself with the politico-religious arrangement thus inaugurated. Those who for any reason attempt to stand free and to oppose churchianity will doubtless be seriously misunderstood and make themselves liable to hatred and persecution. Thus the readers of this publication, altho the most staunch defenders of law and order and the most pronounced opposers of everything like anarchy, may yet find themselves branded as opponents of law and order--just as Jesus was crucified between two thieves. (4937:2-5.)

What Our Position Should Be:

The exhortation of the moment is loyalty to God and to the Truth, but great moderation and love and wisdom in every expression respecting the same. Nevertheless, even at the risk of being misunderstood, the true message of the kingdom must be proclaimed by those who would be esteemed of the Lord good soldiers of the Cross and Ambassadors for God. But let us not forget the Master's words, "Be ye wise as serpents and harmless as doves." (4938-1)

The results of the combination will be powerful restraints upon everything supposed to affect the present social order and the ultimate results will be that this weighing down of the safety-valve will bring the great explosion of anarchy a little later on, very much as described in the volumes of STUDIES IN THE SCRIPTURES, explanatory of the divine prophecies that our age will end with "a time of trouble such as was not since there was a nation," and that this will usher in the glorious kingdom of Messiah. (4938-2.)

The experience of our British friends in connection with the dock-workers strike and the railway men's strike of last September was good. They had read of strikes elsewhere, but seemed not to dream of their possibility in Britain. The general stagnation of business for a few days opened their eyes to the fact that, prolonged a little while, it would mean starvation to thousands--so dependent are we today upon modern methods of food and fuel distribution. The British people seem to realize that a mighty struggle between capital and labor is not far distant. The working people are boasting that they realize their strength as never before, and that the next strike will be much more severe than was this one. Capitalists are saying, "It must be settled once and for all who is master; and next time we will resort to severer measures." This determination on both sides is

what will make the crisis the more severe when it comes. Both sides will be shouting, No quarter! No surrender! The next demonstration may be in Germany or in America. (4938-3.)

The proper course for us is to keep close to the Lord, maintaining an attitude of humility and justice toward all--always counseling peace, never strife. Half a loaf is better than no bread. The worst government is better than anarchy. To those who expect strikes, etc., we suggest the advisability, where financially practical, of keeping a full supply of coal and of such staples as oatmeal, dried beans, etc. (4938:2-1.)

However our special concern should be to abide under the shadow of the Almighty, by abiding in His love and hence under the assurance that all shall work for our good. Then with hearts full of faith and rejoicing that the day of redemption draweth nigh, let us use our every opportunity for promoting peace and consolation amongst those of the world with whom we are in contact. "Blessed are the peacemakers, for they shall be called the children of God." As the time of trouble closes in, the "foolish virgin" class are to get the oil, the light; and we should be on the alert to assist them. Many of the worldly also will then be amenable to the truth who are now deaf to it. . . . (4938:2-2.)

END OF FIFTH REPRINT

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1. Pulpit Has Lost Its Power. The Rev. Lyman Abbott, of New York, spoke sadly of the decadence of the power of the pulpit, addressing 3,000 University of Wisconsin men and women at a convention at Madison, Wis. "It is said the cloth has lost its power--it has,' said Dr. Abboty. "It is said the pulpit has lost its power--it has. But a man, altruistic in the highest sense and spiritual, will never losh his power.". . . --Press Report.

It was certainly appropriate that Dr. Abbott should make the above statement to college people. Admitting the facts, let us find also their cause. It is because of the inconsistency of its teaching that the pulpit has lost its power with the masses. The pulpit backs up and endorses the teachings of all the colleges of our day along the lines of Higher Criticism and Evolution. The people are coming to understand that this means that the pulpit is in antagonism to the Bible. If Evolution be true, man never fell and hence needed no Redeemer and no saving from a fallen state, but needed merely to be let alone in his evolutionary progress. According to Higher Criticism the Bible in general is unreliable. Moses never wrote the books accredited to him, and Isaiah, Jeremiah, Daniel and others never wrote the books accredited to them--never were inspired of God to write these books. And if this be true, then Jesus and the Apostles were deceived and could not have been inspired by God when they quoted from these sacred writings of the past and declared them to be the Word of God and vouched for their authorship. (4955-1, 2.)

No Wonder Church Attendance Is Slim.

On the other hand the public notice that the very ministers who thus preach Evolution, Higher Criticism, unbelief in the divine Revelation, keep right along preaching some of the absurdities which our forefathers claimed were in harmony with the Bible. Is it any wonder that the people are coming to see the inconsistency of such a position? How long might they expect to be blind to it? What must be the influence? (4955-3.)

The result is that the masses have less and less confidence in the clergy. The people do not know what the clergy believe even when they hear them speak, for their address may be from the standpoint of the creeds or from the standpoint of Higher Criticism, according to their mood. The result of this uncertain sounding of the trumpet is that the masses are com-

(Over)

ing to the conclusion that the whole matter of religion is a big guess and that some of the guesses are influenced by temporal considerations. No wonder church attendance is slim! No wonder doubt and skepticism are prevalent. No wonder that faith in the Bible is undermined and religion made to look ridiculous and contradictory! (4955-4.)

The unbelief of the people grows and threatens to become agnosticism, or worse, atheism! Those who have brought about this condition of things during the past thirty years are the college professors and the best educated pulpiteers of Christendom. And now they stand astonished at the results, which they should have foreseen. Verily they are fulfilling the divine prophecies of Isaiah, which, referring to our day, declare, "The wisdom of their wise men shall perish; the understanding of their prudent men shall not be manifest." (Isa. 29:14) No wonder the civilized world is in trepidation as it sees the onward march of Socialism! And however honest and well intentioned many Socialists may be, the results of their effort will spell anarchy and a time of trouble such as the world has never yet seen--a time of trouble, however, predicted by Daniel the prophet, whose prediction was endorsed by Jesus himself.--Dan. 12:1; Matt. 24:21. (4955:2-1.) (Comment: My Mother was favorable toward Socialism, until she finally realized that the ultimate effect was antagonistic toward religion and the Bible.)

What is the remedy? No remedy can possibly reach the disease! The Bible rightly understood is the balm of Gilead which alone could have helped. But matters have gone so far that comparatively few have sufficient confidence in the Bible to be willing to make a re-examination of it in the light of the divine plan of the ages, which alone shows the harmony of the Word of God, from Genesis to Revelation. (4955:2-2.)

But while we cannot hope to stem the tide of "higher critical," evolutionary infidelity--while we cannot hope to counteract the influences of more than half of Christendom and three-fourths of all the pulpits of Christendom, we do hope, by the Lord's grace, to find some of the truth-hungry sheep and to assist them to an appreciation of the heavenly Father's message, given by Jesus, the apostles and prophets, but lost during the dark ages. We can help them to find the lost key of knowledge, whereby God's Word opens up, revealing to the eyes of faith and obedience a Creator infinite in wisdom, justice, love and power, a Savior and a great one, able to save to the uttermost all who come unto the Father thru him, and a divine arrangement and plan consistent with the divine character. By these means the Lord's faithful ones will be sustained from falling in this evil day mentioned by the apostles and prophets.--Eph. 6:11-13; Psa. 91:7. (4955:2-3)

1. . . . We do not affirm, dogmatically, that he came in 1874, but we say that to us it is the evident teaching of the Scriptures. (4956:2-1.)

2. . . . We by faith hail him as King, even before the establishment of his Kingdom, and loyally and gladly submit ourselves to him, pledging our lives in the service of his cause of righteousness and truth. (4957:1-top.)

3. Like many of our Christian friends, for a long time we did not understand how to "rightly divide the Word of Truth." (2 Tim. 2:15) We did not comprehend that God's plan provides, first, a heavenly salvation for the church, and then an eathly salvation for mankind in general. The study of the Bible along dispensational lines clears away all of our diffic ulties. It shows us that the promise that the redeemed "shall sit every man under his own vine and fig tree," and "long enjoy the work of his hands" (Mic. 4:4; Isa. 65:22), is God's provision for Israel restored to divine favor, and for all the families of the earth, but not for the church. Of the true church, the bride of Christ, it is declared that her members shall, in the resurrection, be like unto the angels--heavenly or spirit beings. (4966-2.)

HISTORY OF HARVEST MESSAGE
28th Installment

1. Now we understand why it is that from Genesis to Malachi there is not one suggestion of a heavenly or spiritual hope for any natural man. (4966-4.)

2. All of the first-borns of Israel passed over typified all of the Lord's people, in all denominations and outside of all denominations, who are now passing from death unto life. (4962-1; written 2/1/'12.)

3. Speaking of ourself: if we were living today under the ordinary knowledge of mankind in general, and no more, we feel sure that we should not be able to maintain our position as a Christian. Our faith might waver; we might not be able to believe in the existence of God. But we think the hour is coming when there will be a test of this kind. Mankind will have reason to doubt whether there is any other God than nature, which is a very cruel god. Many are coming to believe even now that the Lord is merely a god of nature, and by processes of evolution has been creating the race in the earth. These will certainly come to a place where there will be a severe trial of faith.

   Already many are falling; many are standing aloof from God and the Bible. Incidentally, the Lord describes that time when he says he will proceed to "do his work, his strange work"--the procedure which will seem most strange to mankind, causing great trials and difficulties to come upon the earth and upon the nominal church systems and all who have identified themselves with nominal church Christianity. Many will be thus caused to lose all faith. We know to expect these things and we have, therefore, blessing and keeping-power now. And perhaps we shall need this special help more in the next few years. Who can say? (4976:2-5, 6.)

4. There are many religions, and it is a mistake that we have perhaps said in the past that there is no religion but one. A religion would properly be considered "Any system of worship by which any people recognize the Almighty and seek to do him honor." We are, therefore, to recognize the various great religions that are in the world in the sense that we could not properly ignore them. We have, for instance, the Confucian teaching, the Brahmin teaching, the Buddhist teaching, the Mohammedan teaching, the Jewiwh teaching and the Christian teaching. These all present themselves to us as religious teachings. They all believe themselves more or less rational; they all believe themselves more or less reasonable. Every man tries to think that his own theory on any matter is a reasonable theory; and he is proper in so doing.

   In harmony with our text, we propose to compare the religion of Jesus with all other religions. In the beginning, we state with the Apostle, "I am not ashamed of the Gospel of Christ." Whatever may be said of other gospels, we believe, as Christians, that in the Christian religion we have that of which no man need be ashamed. There may perhaps be certain features and forms of certain creeds of which we might be ashamed--that do not come up to our highest ideals. But the Christian religion, as presented in the Word of God, should be the standard of Christendom; and of that we are not ashamed. It will compare with all other religions in the world, and come off victorious, in every sense of the word. All of these various religions seem to recognize that man is in an imperfect, unsatisfactory, sinful condition; therefore, each of these religions seeks to present certain tenets, or teachings, that will help man up out of his imperfect condition, back into harmony with God. (4981-4, 5.) (Comment: we admire the spirit of a sound mind.

(Over)

1. Some of the Lord's people boast that they do their own thinking. But the wisest course is for us to do our own believing. Some subjects are matters of inference and not of knowledge. We are taught of God. He tells us thus and so in his Word, and, if we accept these propositions as they come from the Lord, we can do so without too much discussion. It is pleasant, of course, for us to philosophize on the teachings of God's Word; it is our privilege to believe that which the Lord has stated to us. But whatever philosophizing we do should be kept in restraint and in harmony with the divine statement. And when we remember that while we are philosophizing each other one is philosophizing also, we see where comes in the doctrinal difficulty.

These different doctrinal matters are drawn from the Scriptures. But as soon as we begin to reason about the things not written, there is danger of conflict. Whoever sticks most closely to the Word of God will thereby not only do himself good, but will also be able to avoid controversy with other brethren and their philosophies. We presume that the Lord would not be averse to our having certain reflections along certain lines. We are, nevertheless, to remember that if we have a thot and present it to the brethren, and it does not seem logical to them, we are not to force it upon them, nor are they to force their views upon us. The difficulty seems to be that there is a tendency in such matters to fight each thot to the finish, to want everybody to agree with us, whereas the proper way is to be content and let the matter rest. (Comment: wonderful advice to use TODAY!)

Each brother has a right to his own opinion. We have no right to make our own views tests. (Comment: Today we hear brethren insisting on their own views and using the expression "we must see eye to eye.") The things that are tests are the things given us in the Scriptures; as, for instance, it is a test with us and as to our standing with the brethren that we should believe that Jesus Christ is the Anointed One and the Savior of the world; that we are to be joint-heirs with him and share in his inheritance; that we are bought with a price; that we are to have share with our Lord in the sufferings of the present time and in the glories to follow.

Such plain Scriptural statements are to be the ground of our belief, and not any fanciful interpretations put on them by some others. Some see the more general outlines; some see the details and fail to see the general outline. While those who possess the different casts of mind are to be neither blamed nor praised, yet they must grasp the thot that we are to be willing to suffer for the truth--in our loyalty to God, to the brethren and to the truth in general. (4995-3 and on.)

2. . . . It is the tho t of many, however, that the secret of the curtailment of donations to various propaganda is the same as applies to the home work of all Christian denominations. The secret is that the masses of the people, as well as the wealthy, are rapidly losing faith in revealed religion--in the Bible. (5007:2 near bottom.)

3. Indeed, we understand that one of the principal motives associated with the sending out of the Committee of Investigation was to ascertain whether or not there would appear to be saints in those distant lands, who, as yet, have no knowledge of "the Gospel of the kingdom," and of the fact that we are now close in the harvest time of this age, and probably very close to the dawning of the new dispensation of Messianic glory. It was with this in view that the Association privately authorized Pastor Russell, its President, to spend as much as 7,000 dollars in publishing the Gospel of the kingdom in Oriental lands, provided in his judgment and in the judgment of the Committee there were saintly hearts and minds in those lands likely to appreciate the message and to be ripened thereby for the heavenly"garner." (5008-6.)

1. It is our opinion that the work in Hawaii is a good one, viewed from the humanitarian standpoint, but an utter failure viewed from the standpoint of Christianization. So far as we could discern, faith in the Redeeming blood of Jesus, in his resurrection and in his coming kingdom have never been taught. But alas! this is becoming too true in Europe and America and amongst Christian people of all denominations. Only comparatively few any longer sing understandingly, "In the cross of Christ I glory."

   A gentleman who had resided in the city for forty-two years remarked that in his opinion the Hawaiians are retrograding, are less reliable, less temperate and less moral than they were twenty-five years ago. (5009-3, 4.)

2. The present trend of the Japanese religious sentiment is toward infidelity, doubt and atheism. . . . (5009:2-3.)

3. . . . Christianity and all other religions in Japan are on the defensive. (5009:2-5.)

4. Of late the natives are more and more averse to a public avowal of Christianity, because with increasing intelligence come doubts. The tendency of the times in the Orient, as in the Occident, is toward unbelief in any religion. If a Missionary falls from faith in the Bible into "Higher-Criticism-Infidelity," he may continue his office and profession. But the Orientals have no such inducements to outwardly profess that they no longer believe (except for native teachers). Besides these Orientals are very honest in respect to their religious profession,s except where spoiled by contact with the hypocrisy of the whites. (5015-4)

5. Our studies together have led the majority of us to conclude that we are now living in the harvest time--in the end of this age. Oh, how glad we shall be if this is true! How glad we are to believe it true! And, we think, on good evidence. If it is true, as we believe, that the forty years "harvest" of this age began in 1874, the implication is that the trials of the church are nearly at an end; that the faithful will soon be gathered to the heavenly garner. By the glorious "change" he will cause them to "shine forth as the sun in the kingdom of their Father," for the scattering of the world's dark night and the ushering in of the new day. Messiah's day is to bring glorious opportunities for earthly bessings to Israel, and to all the families of the earth thru Israel. If our hopes be true, then they mean a blessing, not for the church alone, but for the entire groaning creation, which, if willing and obedient under Messiah's reign, will be released from the bondage of corruption into the glorious liberty appropriate to the children of God--Rom. 8:21.

   As Bible students we have already seen that the Jewish nation as a people were prototypes of spiritual Israel in many particulars--that the period from the death of Jacob to the fall of Jerusalem, in A.D. 70, is the exact parallel to the period of the Gospel Church from the death of Jesus to 1915, A. D.

   Surely it is not by accident that these two ages correspond nor by accident that Israel as a people typified spiritual Israel! Neither will it be by accident if the events of 1915 correspond to the events of A. D. 70. In other words, as the harvest of the Jewish age ended with a time of trouble, so our Lord's words assure us that this Gospel age and its harvest will end with "a time of trouble such as never was since there was a nation." (Dan. 12:1; Matt. 24:21) That a crisis is nearing everybody admits. That socialists and anarchists are threatening the very fabric of society, nobody will deny. The Bible alone explains the situation and shows us that the work of the present age is about completed; that the elect members of the bride of Christ have nearly all been found and made ready. The bless-

(Over)

ings for the world will be along material lines and will be ushered in by the "time of trouble," which will eventuate in anarchy, according to the Scriptures--a general leveling of the human family as the initial step of the reign of the glorious Messiah, whom men will shortly see and recognize with the eyes of their understanding. (5018:2-last three par.) (Comment: ". . . but our expectations must not be allowed to weigh anything against the facts. The fact is that the harvest work is going grandly on: it is not ended by any means." 5950-1.)

1. Question.--Are we grafted into the olive tree when justified or when consecrated? Answer.--Both. That is to say, the completion of justification is at consecration. No one has his justification complete, or full, unless he has consecrated himself. Our justification begins when we turn toward that which is just or right, and away from that which is unjust; and we get more justification, more nearly right (for justification means being right), as we proceed toward consecration. When our justification has progressed to the point of full consecration, only then are we recognized as begotten of the Spirit, and as branches in the Vine, pictured by the Lord in the 15th chapter of John. In the picture of the olive tree the same is true. Only spiritual branches are grafted into this "olive tree." (5023-7.)

2. . . . That Jubilee pictures the glorious Restitution Times of Messiah's kingdom, which, we believe, are nigh, even at the door. . . (5028-2.)

3. We like to think that, as we were once blinded to many of the precious truths of God's Word, so it is with many others whose eyes of understanding have not yet opened. We like to think of St. Paul's experiences, his sincerity, even to hatred and persecution, and then his loyalty, even to stripes and imprisonment and death. We like to think of him as exemplifying possibly a large class of opposers of the truth. (5034:2-3.)

4. . . . We have the promise of a glorious morning when Messiah shall reign, when "Satan shall be bound for a thousand years," and when "the Sun of Righteousness shall arise with healing in his beams."
But this morning has not yet come; we have it merely by faith, by hope. . . . (5038-3, 4.) (Comment: We take this to mean that "this morning" has not yet come IN THE FULL SENSE OF THE WORD, but it is here in its beginning features.)

5. BROTHER RUSSELL'S EPISTLE TO PILGRIMS. This article shows the Pastor's concern for the Pilgrem brethren, that they be good examples. (5040.)

6. It is a common mistake to suppose the Scriptures to teach that the Law Covenant died, or was destroyed by our Lord. It became dead in the sense that its proffer of life ceased when our Lord Jesus fulfilled the requirements of the Law Covenant, and inherited all of its blessigs and life-rights; but it lives in the sense that its blessings and curses still cling to Israel, as so many assets and liabilities. Hence all the children of Jacob are still bound by this Law Covenant, unless they have died to it. (5047-2.)

7. "Treasure Hid in the Field". This is not one of the parables which Jesus expounded. His people, therefore, are left to exercise their judgment of its meaning, under the guidance of the holy Spirit and the light shed upon it by other Scriptures. Indeed, there might be more than one application of it correct. . . (5047-8.)

8. . . . Who can say that the Gospel net with its full assortment of Churchianity of every style, will not soon be drawn ashore that the suitable, the elect, may be gathered into the kingdom? (5048:2-2.)

1. Many of us in the past have overlooked the fact that nearly all of the teachings of the Redeemer appeartain to the kingdom--his Messianic kingdom. Some of us indeed had gotten the unscriptural thot that Messiah's kingdom would consist merely of a sovereignty in the hearts of his followers and in the present life.

Now we see the real import and connection of the Great Teacher's numerous utterances on this subject. As he taught us to pray, "Thy kingdom come, thy will be done on earth, even as it is done in heaven," he meant that we should have in mind God's glorious promise that eventually, thru Messiah's kingdom, ignorance, sin and death will all be overthrown, and the willing and obedient of mankind will be released from these until "every knee shall bow and every tongue confess" to the glory of God. (5049-5, 6.)

2. . . . What are our vast irrigation schemes by artiesian wells and by aqueducts but filfilments of the prophecies pertaining to the reign of Christ and the blessing of the earth! "In the wilderness shall waters break out, and streams in the desert. The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose."--Isa. 35:6, 1. (5057:2-5.)

3. JEWESS RESTORED TO LIFE--excellent short article to show why the word "sleep" is used for death. (5059)

4. Social Unrest Grows Apace. Our readers know better than do the majority of people the meaning of the present social unrest. Many of them have been studying this subject with us from the standpoint of the divine plan of the ages for more than thirty years. Steadily the unrest which the Bible predicted for the present time--the harvest of this age--is culminating. Many know our expectations respecting October, 1914--that thereabouts the time of trouble will gain full headway and sweep the social structure as a besom of destruction. (5061-4.)

While pointing out these things from the Word of God our journal has done all in its power to counsel peace, contentment, faithfulness of heart, appreciation of our multiplied mercies and blessings, the like of which humanity never before enjoyed. More than this, THE WATCH TOWER has striven faithfully in all these thirty-five years past to establish the foundation for true peace amongst the Lord's people--an exact knowledge of God, a correct understanding of the divine Word and an appreciation of the divine attributes. (5061-5.)

To some extent the divine blessing has attended our labors. Thousands of Christian people have been awakened, enlightened and brought back to the firm foundation of faith in God and in the Bible. Tens of thousands who have not come to a full consecration of their hearts to the Lord have, nevertheless (according to their letters), taken their stand for righteousness and truth, against sin and error. In these and thru these to their families, friends and neighbors a testimony has gone out respecting "Love divine, all love excelling," which has brought many into closer relationship with God, to a greater reverence of his Word and to a considerable faith in respect to the divine plan of the ages. Hundreds of thousands, no longer believe that God used his wisdom and power in human creation to bring into being thousands of millions doomed to eternal torture. (5061-6.)

The glorious character of God is shining more resplendently in the world than ever before. The light is going forth in about twenty different languages and to practically every nation. We have not succeeded in effecting great things for the world. We did not so convince the nations that they turned from selfishness and sin to righteousness and love. We have not gotten them to "beat their swords into plowshares, nor their spears into pruning hooks" (Isa. 2:4), nor have we reason to expect that kind of success to follow our labors. From the very beginning we announced the Scriptural pro-

(Over)

gram to be that only the wise should understand and that "none of the wicked should understand" (Dan. 12:10) and that during this age only the elect class will be brought into full harmony with God. (5061-7.)

We pointed out from the beginning that the world, full of selfishness, would wreck the present civilization and that God, according to the Bible, will use that great time of trouble--anarchy, confusion--as a means to an end, and upon the ruins of the highest civilization the world has yet known, wrecked by human selfishness, God will in his own due time erect the Messianic kingdom, which for centuries he has promised and which eventually will bring the foretold blessing to Israel and to all the nations of the earth. If we were obliged thus to proohesy evil things, we were glad that we could also prophesy glorious things, everlasting blessing, the silver lining to the cloud. (5061:2-5.)

A little more than two years remain before the climax of trouble we anticipate--if we are exactly right about the time. (Comment: note the humility of the Pastor--"if we are exactly right about the time." The Pastor was not disturbed about this uncertainty--the uncertainty about certain "expectations." In contrast, we see some brethren today frantically trying to convince us that every parallel witnessed the fulfillment of every "expectation.") (50 61:2-6.)

Look at the state of the world. Europe is seething with a Socialism which indeed numbers amongst its hosts many men of noble impulses who fancy that the course they are taking is the only one to bring about a more eqitable distribution of the rapidly increasing wealth of the world. Other less noble men in the ranks of the Socialists are thinking evidently less of justice, of a general betterment of society and of a more equitable arrangement of the world's riches, than of their own selfish interests. Others in this growing army of Socialism appear to be wholly demogogic--ignorant prattlers upon subjects which they do not comprehend. (5061:2-7.)

The wage-workers of the world, under the names of Syndicalism, Socialism, etc., have finally realized that the progress of the world really depends upon the coal miners, engineers, machinists, etc. They do not dispute, of course, that brain capacity is also necessary, but they are inclined to say, and still more to think that brain power and capital have appropriated the lion's share of earth's bounties for a long ime and that now labor must have the lion's share, even if force be required to obtain it. (50 61:2-8.)

The governments of Europe are in perplexity. They wonder and fear what a day or a year may develop, but hope for the best. Their chief consolation seems to be to claim that "all things continue as they were from the foundation of the world" (2 Pet. 3:4), and that no radical change in the affairs of humanity need be expected. Indeed, while labor feels its power, capital also feels its strength. Capital says that if labor should attempt to block the wheels of industry and progress, labor would be the first to feel tha pangs of hunger and would be glad to compromise the situation. It is this confidence on both sides of the question that gives the situation the most serious aspect. When the struggle comes, both parties will feel so confident that neither will be ready to compromise and the results will be the more terrible. (5061:2-9.) (Comment: this is the situation today.)

Increase of Knowledge Is the Cause. Strange as it may at first appear, it is unquestionably true that the troubles upon us are the results of increased knowledge amongst the masses. When people did not know their power, they were content. The ascertainment of their power has brought them discontent and is leading on to anarchy. Had the knowledge come a thousand years sooner, the trouble would come a thousand years earlier. Had the knowledge come two thousand years sooner, so would have come the discontent, the trouble. It comes now because divine providence has been gradually lifting the veil of ignorance as the morning of the new dispensation is nearing. We have not yet experienced the rising of the Sun of Righteousness, but we have with us the early gray dawn. (5062-1.)

The world is awakening before the Master=Hand of the Messianic kingdom, the Controller of earth's affairs. Civilization will wreck itself in its ignorant use and selfish abuse of the wonderful riches which divine provi--dence is showering upon mankind today thru the increase of knowledge. The lesson is evident--the recompense also. All the blessings which we have would do good and not harm were it not for the selfishness and hardness of heart which have come upon humanity. Strange to say, this selfishness and hard-heartedness is more manifest amongst the civilized nations than amongst the peoples of India, China and Japan, altho all have it, and altho the more civilized of mankind cloak their selfishness in many ways. (5062-2.)

Selfishness is never grateful. It never cries Enough! Even its gifts and benefactions are likely to be selfishly bestowed. All this is the result of original sin. Disobedience to the divine Word has brought gradual opposition to the divine Spirit of love, kindness, mercy. Tender-heartedness has given place to hard-heartedness. The strife that is coming will undoubtedly be more sevwre amongst those possessed of large knowledge and great blessings--and this means Europe and Amerida, altho the same malignant influence will assuredly exert itself throughout the world. (5062-3.)

Just at the appropriate time religion lost its power. Churchianity came instead of Christianity, forms of godliness instead of the Spirit of the Lord. What led up to this? The educators and preachers of the world lost their faith in the Bible. Gradually the spirit of unbelief and the theory of evolution (that man was evolved from lower forms of life and not created) have spread thru all the colleges, seminaries, schools and school-books. Now the person who possesses faith in a personal, intelligent, just, wise, powerful and loving God, is considered a simpleton. (5062-4.)

Wealthy men have endowed colleges and schools to teach unbelief and Evolution. And now these same men stand aghast with wonder that the people whose faith has been destroyed by Higher Criticism and evolutionary doctrines have no longer faith in God's Word nor in God's providence and are determined to take matters into their own hands. Is it strange? Is it not merely the logical outcome that should have been expected? Do we not see here fulfilled thw words of the Prophet Isaiah, "The wisdom of their wise men shall perish, and the understanding of their prudent men shall not be manifest"? (Isa. 29:14) The prudent men are the wealthy, whose generosity has been showered upon these colleges which are doing so destructive a work in the minds of men and preparing them to detroy the very foundations of our present civiliza tion. (5062-5.)

Politicians Are Seeing Things. Two great political conventions have been held which have had an awakening and enlightening influence on the minds of many. The candidates have spoken out with considerable freedom. The charges generally made and generally believed are that in each of the two principal parties there is a warfare in progress between a "stand-pat" element (willing to yield nothing) and a reform element. The former have apparently the more particular backing of the financial world and the church influence, Catholic and Protestant. The other, or more progressive party, realizes in some measure the real condition of things in the world today--realizes that capital must make concessions to labor and must improve labor conditions or else a social evolution is inevitable. Mr. Roosevelt and Mr. Bryan are the prominen t standard-bearers of the progressive thot in the two great parties. They represent millions of the middle-class people and millions of sympathizers in religious circles and in the world. (5062-6.) (Comment: The same conditions exist today and we all wonder how long the explosion will be delayed.) . . . .

"There is a feeling that history is being made in a more mysterious manner than ay of us can understand--that something is moving more powerfully, than any of us can comprehend--and however much men predict or hazard guesses, nobody knows." (5062:2-5.)

"Sometimes one forgets it is a Republican convention and sees only two tremendoul forces about to clash. It is people who are stirring, not mere partisans. And it is the same spirit of unrest, the same mysterious uprising and breaking forth from beneath of a wonderful and awful power that has been breaking forth in spots all over the world." (5062:2-6.)

The Pastor comments: If, however, it be conceded that the financial powers have set themselves in opposition to progress, those who know the power of money may well fear that the chances of the progressives are small. The money power, thru the banks and bankers, has its influence upon all borrowers of money. There lies the danger. The power which can thus control nearly all of the influential is in danger of carrying its power too far and sitting upon the safety-valve until the explosion takes place--just such an explosion as the Bible warns us to expect. (5062:2-7.)

What should be the attitude of God's consecrated people at this time? They should remember the Master's words and not be alarmed. He said, "When ye see these things begin to come to pass, lift up your heads, for your deliverance draweth nigh." (Luke 21:28) This does not mean that we should ever act or feel boastfully, or even carelessly, respecting the welfare of humanity so seriously at stake. It means that with quiet confidence we may look up to God, and, realizing his omnipotence, wisdom and love, we may trust him where we cannot trace him and rest assured that all things are working together for good--especially for the church, but indirectly also for the interests of humanity. (5062:2-8.)

God's consecrated people should more than ever "set their affections on things above and not on things on the earth." (Col. 3:2) More than all, we should spend time and influence in the service of God, of the truth, of our families and of all men, so far as we have opportunity. We should do them good, calming instead of arousing their fears. Instead of dilating particularly upon the trouble coming, we should expatiate especially upon the time beyond the trouble, encouraging them to faith in the Omnipotent One who has promised that thru the seed of Abraham "all the families of the earth shall be blessed."--Gal. 3:29. (5062:2-9.)

Today we have wonderful opportunities. The world is waking up and inquiring about the meaning of the wonderful things of our day. Intelligent people are perplexed. They need the very light upon the divine plan which we have for them. The Golden Rule bids us to do toward them as we would have them do toward us, if we were in the dark and they in the light. The class extention work is being greatly blessed and is reaching many. The colporteur work is gathering, we believe, many ripe grains. (5062:2-10.)

On the whole, the Lord's blessing seeems to be specially manifest thus far this year. No doubt many who are now receiving the truth respecting the harvest time, etc., have been God's children for a considerable time, and under divine providential guidance, direction, discipline, in preparation for the kingdom. To these present truth comes as a special blessing and refreshment and as a special ripening for the kingdom. Today's opportunities become tests also of our love and loyalty to God. "He that reapeth receiveth wages and gathereth fruit unto life eternal." (John 4:36) Freely have we received, freely let us give to others the glorious light of present truth.--Matt. 10:8. (5062:2-11)

There is a general apprehension of something unusual and fearful. Religious people of all denominations are distressed, as well as politicians and financiers. Large sums of money are still forthcoming. but chiefly from the wealthy. And these are growing weary of their trials as the supporters, "pillars," of their respective systems. Church attendance grows more slim, and many who do attend service confess that their worship is largely a form of godliness and custom and habit rather than an intelligent appreciation of their privileges. The people believe--they know not what. The "new thot" offered them as a soul-satisfying portion is, "Our forefathers generations backe were monkeys." There is nothing soul-satisfying in this state-

ment. The true-hearted are starving, not for bread, nor for water, but for hearing the Word of the Lord. (Amos 8:11) The formalists are discouraged because of lack of numbers. All are in dread lest some one should ask questions respecting the various creeds of churchianity, knowing that no one of intellitence can defend even one creed of Christensom. (5063-1.)

Various schemes have been tried. ~~Various schemes have been tried.~~ Various good endeavors have been made to awaken the public to an interest in religious things. The public interest in churchianity has died out. Evolution and Higher Criticism have undermined faith. The public say, "The preachers themselves do not believe the Bible. Why should we? (5063-2)

Finally, the solemn thot is being pressed home daily that a great trial time has come upon Christianity as a whole--a day of judgment; and that in harmony with the adage, "In union there is strength," all Christian people should draw together for mutual support. The cry is, "A federation" (a confederacy--Isa. 8:12). This movement, foretold by the Scriptures, is now nearing a fulfilment, much as the matter was disputed when we called attention to it 35 years ago. (50 63-3.)

As we write, the Conference in Lambeth Palace, London, is in session. The chief representatives of the churches in Great Britain and the United States have assembled to see to what extent they can let down the bars of custom and superstition and recognize Protestant Christians of all denominations as fellow-Christians of the one body of Christ--the one church. Very soon there is to be a general meeting in the United States to which the proposals of the Lambeth Conference will be submitted. (5063-4.)

The feeling of fear, uncertainty, need of union, is so generally felt that undoubtedly many Christians of various denominations will be glad to be associated, federated. The hope is that thus they will present a solid, religious backing to the government and that the Government will give them in return a support. It will not surely amount to a union between church and state, as in the old world, but it will amount to an understanding between church and state, for the state also is feeling its need of backing. The result will be an apparently triumphant churchianity, a brilliant flare-up of success. However, according to our understanding of the Bible, their prosperity will be short-lived, for it has no real foundation of Christian faith, but merely the excuse of necessity for its federative existence. (5063-5.)

With the flare-up of churchianity's apparent prosperity all not joining in will be esteemed as enemies, however conscientious. And they will have hard experiences for a little while, until the Master shall say, "It is enough. Come up higher." "To him that overcometh will I give power over the nations"; "To him that overcometh will I grant to sit with me in my throne"; "Be thou faithful unto death and I will give theee a crown of life."--Rev. 2:26; 3:21; 2:10. (5063-6) . . . .

Throughout this age some Presbyterians, Methodists, Baptists, Roman Catholics, Episcopalians and others have had this real baptism into Christ's death, and accordingly have had their names written in the Lamb's Book of Life. These constitute the members of the one church. Some of them were confused on the subject of baptism and used sprinkling--incorrectly, unscripturally. Others used immersion unscripturally--the Disciple friends thinking it the same as the Jewish baptism practised at the first advent of our Lord, for the remission of sin and for bringing Israel back into harmony with the Law Covenant. Others used water immersion improperly instead of the real immersion into Christ's death. The true view of the subject shows that we all in the past have been more or less in error. Humiliating as this fact is, it needs to be learned if we would make any progress. (50 63:2-8.) (Comment: How humble the Pastor was!--a safe leader indeed.)

Yet Another Lesson. Another lesson we need to learn is that not merely the church, which is the body of Christ, is to be saved, but that God has a salvation--altho a very different one--for others.--Heb. 2:3; Jude 3.

1. Faithful Barking Commended. Dearly Beloved Pastor:--

When first reading the article in a past TOWER illustrating our "Old Creature," by a dog, it seemed a little amusing; but recently circumstances here in the Philadelphia ecclesia brought forth the need of studying the parable of the "Sheep."

We learn that all shepherds keep a good "sheep dog," which is gentle, kind, never vicious, but does considerable barking when the sheep are inclined to stray; and all sheep belonging to the dog's owner are very dear to the dog. Its sense of smell is very acute; if a sheep had been near a wolf the dog would detect it and bark at the wayward one.

Learning the above facts partly answered a puzzle in my mind, namely, whenever any "sheep" in our ecclesia strays from any of the doctrinal points, he or she is usually very composed about it, but those watching for such danger-pla c es make a big fuss over it. It is talked and talked about. They seem very restless, disturbed, even to loud words.

Questioning the different "barkers" I find each ready to suffer anything if only the wanderer may return--have his eyes opened. So I have concluded that it belongs to the faithful "dog" to bark and bark at even the smell of a wolf, and that to err in the "dog" nature is nothing to compare to erring in doctrine. In other words, dogs would better bark too much than not to be watchers and warners of the approach of the wolf. (5069-bottom)

2. . . . This, therefore, is an intimation to us that the Lord would now have the harvesting done chiefly amongst those who profess to be his people, nominal spiritual Israel. The trumpet is to be blown in Zion, to awaken those who are at ease in Zion. (5076-3.)

3. Sometimes the question arises, Should not the Lord's people preferably strive for character-likeness to Christ, with no particular desire as to what the Lord's reward will be? We answer, No. We should have "respect unto the recompense of the reward." In order to have the proper respect for the reward which God promises, it is necessary that we hold it up before us continually, and that we never lose sight of the prize. (5082-5)

Let us keep the goal distinctly before our eyes. Doubtless the Lord meant the knowledge of the prize to serve as a stimulus for our upbuilding and strengthening. We look for "glory, honor and immortality"; and it is right for to seek for them. Any other attitude would be false modesty. If the thot that it is presumption for us to aspire to the high calling comes before our minds, let us remember that our Lord wants us to be so inspired by the "great and precious promises" that we will work for these things which he has set before us, and that it would be presumption for us to refuse what he offers to us. (5082-7.)

4. If we speak at all about a future age it is a special part of our duty to make clear to our hearers that the conduct of life at the present time will have a bearing on the future life. To say that there are two chances--a chance now and a chance by and by--is wholly wrong. We say to them that during this Godpel age there is only one chance, and the only way to get that chance is to walk in the footsteps of Jesus. (5084:2-1.)

But for those who are by and by to be under the Mediatorial kingdom it is proper to tell them that a life of obedience to God in harmony with the principles of righteousness will be a blessing to themselves in the present, and also in the future. There are a great many people who are living upright and honorable lives and who are doing a great deal of good in this present time. If they thot they were not doing good, they would be discouraged. An incentive to a high standard of life would be taken from them; for they believe that righteous living now has a bearing on the future. In this they are right. But their standard is not so high as that

set forth in the Scriptures for the church. That standard is necessarily high; for saints, and saints alone, are to be joint-heirs with Christ and members of the bride class. (5084:2-2.)

1. The question has been asked, Did Jesus after his resurrection have human life-rights by reason of the fact that they were not relinquished in death, or by virtue of the fact that he had been appointed "heir of all things"? --Heb. 1:2.

This, like many other subjects, is capable of various shades of thot and expression. . . (5086-4, 5.) (Comment: This is a good thing to remember and not insist on only one shade of thot or expression.)

2. We believe that the day is actually at hand; that we are living in the early dawn of a new dispensation, and that as soon as the harvest of the Gospel age shall have been garnered, "the kingdoms of this world" shall, during a great time of trouble, "become the kingdom of our Lord and of his Christ." --Rev. 11:15. (5097-8) (Comment: The foregoing is a good illustration of the thot expressed in the paragraph above--the Kingdom is not fully here yet, but we are "living in the early dawn of the new dispensation.")

3. While we observe the glorious dawn of the new dispensation, we notice clouds also. The Bible forewarns us that before the kingdom of heaven shall have been set up fully there will be a very dark hour for the world--a period in which sin will have great liberty in its operation, and during which the saints of God will suffer persecution. At the same time we can see the reflection from the "Sun," altho it has not yet arisen; we are now in the early dawn. But the coming darkness will make matters appear as tho the morning will not come, as tho the might had again set in, as tho the divine recognition of all things had ceased. (5097:2-5.) (Comment: We are living in this very time!)

4. Let us remember that we are well along in the hour of temptation which was promised to come upon all the world to try them that dwell upon the earth. (Rev. 3:10) Higher Criticism, Evolution, Christian Science, Hypnotism, New Thot, Mind Cures and other works of darkness are casting a deep shadow over all who are not fully consecrated to the Lord and who therefore are not kept by his power, thru his Word and his providences. (5098-4.)

While we are not yet fully in the day, yet we belong to the new dispensation, and therefore should live as nearly as possible in accordance with the perfect standard of the future. So to live will imply that we shall be misunderstood by the world: that we shall be thot foolish; and that we shall be considered enemies, not only by those in gross darkness, but particularly by those who, professing to be the Lord's people, really prefer darkness to light, error to truth. (5098-5.)

5. There is general confusion prevalent amongst God's people respecting the relationship between the Gospel of Christ and the Jewish nation and between the Jewish nation and all other nations. In the past we have been too free to guess, to imagine, to suppose, and have not carefully enough studied the clear statements of the Bible on this subject. (5100-6.)

6. The study of the Bible with the assistance which God now provides is clearing up the mysteries which have perplexed us all our lives and is bringing us to greater appreciation of his glorious purposes, to greater loyalty to him and to a more earnest desire to serve his cause of righteousness and to lift up the standard of the Cross of Christ. Truly, as the Lord thru the Prophet has promised, our feet have been kept from stumbling, because the greater intelligience of our day has lifted us up to a higher plane of devo-

(Over)

tion and appreciation of the heights and depths and lengths and breadths of the love of God, which passeth all understanding! (5105-2.)

1. We are not speaking harshly nor unkindly of our dear friends who are stumbling over the educational opportunities of our day. On the contrary, we sympathize with them. Once we stood exactly where they stand. Once we repudiated the Bible as the Word of God. We were as honest then as we are today, and feel bound to give credit to others for equal honesty. We explain their position by the realization of the fact that they are blinded by the dazzling glare of the earthly science of our day. If they ever knew the Scriptures, they have forgotten and have dropped the Science which comes only from above. We trust that some of them may be recovered from the snare of the adversary, as were we. (5105-3.) (Comment: How humble, kind and fair the Pastor was!)

2. Then we have our Lord's statement as recorded in John 5:28, 29: "For the hour is coming, in the which all that are in the graves shall hear his voice and shall come forth; they that have done good, unto the resurrection of life." This will include both the little flock and the great company; both classes will get eternal life. If this statement includes the ancient worthies, then it means three classes: the little flock, the great company and the ancient worthies. . . (5105-8.) (Comment: This shows how some Scriptures can be understood in a broad sense, and also in a very limited sense.)

3. "THY KINGDOM COME" The following from a worldly standpoint sticks closely to the predictions of the Bible, hence we reproduce them from Woman's World:--Just a Few Growing Pains. "Coal strikes in England and America--revolution in Mexico--anarchy in China--Italy at the throat of Turkey--woman clamoring for the vote!

"What of it? There's no cause to be pessimistic--nothing's really the matter with the world--just growing pains!

"Progress has set herself a sudden and terrific pace. The earth has been spinning faster in the last twenty years than it ever before whirled. Naturally, there's a bit of displacement in spots, but nothing hurt.

"We can't very well apply electricity to a thousand uses, go snooping among the clouds, universalize education, introduce penny journalism, and give science a free rein without some trivial consequences.

"Old viewpoints are sure to shift, old creeds must give way to new ideals, society is bound to readjust its divisions.

"The ancient molds of thot and economics, religion and government, are splitting. Our eyes see truths which our ancestors could not behold and by their light we perceive their errors and their inadequacies.

"The greatest revolutions that have ever swept the universe will break within the coming hundred years.

"Before this century is closed, the last king shall have lost his throne, the last battleship shall be scrapped, the last army shall have junked its guns. East and West shall meet in a thousand common causes and the Five Races join hands in brotherhood.

"Perfected wireless telephony and telephotography, mile-a-second trains and airships will condense the seas and continents into ponds and back lots.

"Africa will become a week-end resort for the New Yorker, and the Canadian former will press a button. lift his receiver and exhange crop gossip with his son in Siberia.

"Pain will be banished. Surgery will have accomplished the relief of insanity and blindness. Cancer, tuberculosis, paralysis, will be as easily cured as sprains and lumbago.

"There will be no waste in food nor in land. The air will yield its wealth of nitrates to the condensers and every arable acre will luxuriate with vegetation.

with vegetation.

"The stored heat of the sun will furnish power and warmth for all humanity. Plagues and pests will disappear.

"Eugenics will regulate society; men and women will mate by definite laws; efficient organization will check economic spend thrifty and eradicate poverty; engineering will solve the problems of competent housing, ventilation and sunlight; the standardization of health and of welfare will extirpate prostitution and crime.

"A dream? Not a bit of it! A far-fetched vision? You are wrong!

"No imagination can pierce the horizons that cloak the tomorrow from our sight. The farthest-flung optimism can only estimate a fragment of man's coming glories. How can you sneer?!

"Turn back and view the fifty years behind you. What prophet in your father's youth would have dared proclaim the many magics of today?

"Strikes, revolts and wars are but chips that fly beneath the chisel of progress. There will be many wars, mobs will rage, battles will wage, tyranny will clutch with strangling fingers, bigotry will plot, avarice will scheme--but to what will these avail?" (Page 5107.)

1. . . . Many have been brought to a clear knowledge of the truth, and some from a partial to a full consecration. (5109:2-3; written Oct. 1, 1912.)

2. . . . We emphasized the brevity of the time for so great a work, provided our understanding of God's times and seasons be correct. We freely admitted, as we have always done, that we are walking by faith and not by sight. But we pointed out that the evidences seem more and more to corroborate our expectations. At the same time we suggested that should our expectations for October, 1914, not be realized--for years thereafter--this delay would not invalidate God's great plan nor our faith therein. Our consecration vow calls for faithfulness, "even unto death"--whenever death may come. (5109-8.) (Comment: We do well to have the same attitude as the Pastor. There is no reason to get alarmed or uneasy simply because the time of fulfillment was not fully understood.)

3. Dresden's Welcome in Verse. Our welcome everywhere was with deepest manifestations of Christian love. This at Dresen was emphasized by its poetic form, so feelingly expressed that it brought tears to the eyes of those who understood the German. Later we obtained a copy of the address in German and also an English translation, which herewith we present: (Translated from the German.) (Dedicated in loving remembrance to our Dear Brother Russell on the occasion of his visit to Dresden, Auguts 17, 1912, by the Class at Dresden.)

Child of God, wait patiently and calmly, tho' steeper grows thy path,
Committed to his care whose grace thus far hath kept thee;
And tho the night of trouble draweth on, with clouds both black and dense,
Follow faithfully the Lamb; the morrow will be light!

Child of God, rest fearlessly in him whose arm securely holds;
Thou mayst trust him as a child doth trust, because thou art his own.
And tho the night be very long, thou art his child, be not dismayed,
Confiding in his Word, for it proclaims the light of morn.

Child of God, does his commission send thee out in all the world?
Thou shalt feel, yea, very surely, how he in his love upholds.
Proclaim in North, South, East and West the kingdom now in sight,
And gather in what still remains of children of the Light.

Child of God, pursue thy journey, as doth a star;
And when thy plea to heaven ascends, let us remembered be;

(Over)

With thee, relying on his might, we come before his face;
No fear can trouble in the might, thru which we pass to light.
(5110-first column.) (Comment: How comforting, when we are hard pressed in the Narrow Way, to be assured that our Heavenly Father cares for us, and all things work together for our good under His supervision.)

1. . . . And, by the way, we learn that higher criticism and the evolution theory have made great havoc with Christian faith in Germany. We have it from several that not one person in ten believes in the Bible as a divine revelation; and our informants thot that even a personal, intelligent Creator is not believed in. If it is really half so bad it is terrible--"Without God and having no hope in the world. (5110, second column from bottom.)

2. . . . The evidence is that God has some true children in Finland to whom his harvest message is now due. (5110:2-4.)

3. Nothing else, perhaps, better shows that we have the truth than does the fact that it produces the same spirit wherever it goes. From Maine to California, from Canada to Texas, from Great Britain to Japan--the spirit of God's people is the same. Why? Because ye were all baptized by one spirit into one body--Christ. (5110-last par.)

4. The same thing is noticeable today amongst the Lord's people in Bible Study frequently; the spirit of our Lord's teachings is often missed altogether by some whose minds center merely around some little incidental. The remedy for this is a closer walk with God; a more careful study of the divine Word, entering into the spirit of the Master and his work, as footstep followers. In this connection let us not forget the difficult "thorns" which another parable tells us so frequently infest the hearts and minds of God's people and hinder the Word of Truth from bringing forth its proper fruitage. The "thorns" are "the cares of this life and the deceitfulness of riches," Jesus said. (5111:2-7.)

5. It is in this direction that we are to look for the danger which the Scriptures declare to be imminent. When the selfish rich and the selfish poor shall join issue in a great struggle, as the Bible clearly declares they will do, then the world will see the time of trouble prophesied--"such as never was since there was a nation"--a time of trouble which Jesus declares will never be again, because following that great trouble, upon the ashes of the present civilization, Immanuel, Messiah, the Son of the Highest, will establish the kingdom of God, the rule of righteousness under the whole heavens, for the blessing of all the families of the earth, the rich, the poor. (5112:2-2.)

6. Thus Socialism, according to the Bible, will be the ultimate condition of the earth in which all mankind will receive a blessing. Socialists, not aware of this teaching of God's Word, these promises of the future, or if aware of them doubting them, propose to take over in the interest of all mankind the great blessings which are now in the hands of the comparatively few. To us their schemes appear dangerous, impracticable. To us it appears as the Scriptures indicate, that failing to accomplish their benevolent designs, Socialists will become bitter anarchists, and plunge themselves and the whole world into the most awful trouble ever known. (5112:2-5.)

7. SELF-ESTEEM'S ADVANTAGES AND DRAWBACKS. A marvelous article well worth careful study for its practical value in the Christian life. (5113.)

8. . . . We admit that there are a great many things that we do not know and cannot see, but the angels have apparently a much wider scope of knowledge.

Thus the test of their faith was much greater than is ours. (5116-top)

1. . . . If we understand the Scriptures, the only ones who will have deathlessness will be the Lord Jesus and the church, which is his body. (1 Cor. 15:53.) (5116:2-3.)

2. . . . Suffering with Christ, as we have seen, is not the ordinary suffering common to all in the fallen state, but only such experiences as are the result, more directly, of following Christ's example in advocating unpopular truths and in exposing popular errors. Such were the causes of the sufferings of Christ; and such will be the causes of suffering, persecution and loss to all who follow in his footsteps. Such will have fellowship in his sufferings now, and in the end will be counted worthy to share in the reward given for faithfulness to principle. (5118-1)

3. . . . We are not at liberty to guess when the end of the trouble will be. Whether all of the trouble will come in the next two or three years (written Oct., 15, 1912) we do not know. But we think that the most serious part of the trouble will occupy a very short time. (5119:2-6.)

4. . . . We are still in the waiting attitude, so that the Lord can indicate his will in the matter to us. We believe that the year 1915 will be even more wonderful than the present. We fully believe that the year 1914 will see the end of the Gentile Times, for we cannot find even one flaw in our Bible chronology. But we do not claim infallibility. To err is human. If, therefore, the Father permits us to blunder in respect to his Word in this matter, nevertheless, he will undoubtedly have a great blessing for us. And if it should be that the year 1914 should not mark the close of the Gentile Times, we would still believe that the time could not be very far distant; for the nearer we come to that time, the nearer we see the fulfillment of the things which the Scriptures indicate will then occur. (5119:2-7.) (Comment: The signs of the times made the Pastor feel that he was on the right track.)

5. The effect of public slander is very injurious, and brings about a gradual growth of slander among the people. This condition is sure to work evil to themselves and to their institutions. Government officials and other men thus slandered lose their influence for good over the lower classes, who are thus being helped along day by day to greater lawlessness, and are being prepared for the period of anarchy which the Scriptures tell us is near. (5122-8.) (Comment: We are right in the midst of all this--as one politician said, "People have lost confidence in their government.")

6. Nothing in the scriptures indicates how clearly our Lord understood the terms and conditions upon which he would please the Father after coming into the world. We are, therefore, not to dogmatize on the subject. . . (5128:2-5.) (Comment: The Pastor did not assume to be a teacher above the Word of God.)

7. In some cases, however, the individual would do better not to go to meeting at first, but to read and study for awhile. Many have been hindered in their spiritual growth by getting a smattering of the truth and then attending meetings. Such become stumbling-stones to themselves and to others. If they have not the time to read as well as to attend meetings, it would be better to read until they have become established, and then to assemble with others of like precious faith. (5130-1.)

8. On one occasion our Lord said, "No man can come unto me, except the Father

which sent me draw him." (John 6:44) No one will receive the holy Spirit without having been drawn to Christ, but some may be drawn without receiving the holy Spirit. Possibly in these persons that endowment which God God gave to Adam and pronounced "very good" has been less impaired by the fall than it has been in others. Such naturally desire to have God's approval and the blessings which he is willing to give to those who seek him.

Having this disposition, such persons are said to be drawn to God. But the Father points them to the Son, thru the knowledge of simple truths. For instance, they may be influenced thru hearing a hymn sung; such as,

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains."

These words contain the truth of God to any one who is in a right condition of heart, and are a very valuable hint as to the way to approach God. If those who are seeking to know God desire to inquire further on the subject, they will probably be led to consult with some of the children of God.

Upon the inquiry of those under the conviction of sin as to what must be done to be saved, we tell them, "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16:31.) Make a full consecration of your life to God, and thus you may become a son of God. If any one is obedient to the drawing, the next step for him to take is to say, "I give myself to the Lord and trust him fully, for I realize how unworthy I am."

The course which we are describing is that which one must follow in order to be acceptable to God. But first of all, he must desire to approach the Lord. If we should find any one who is totally depraved, there would be no use to attempt to draw such a one toward righteousness, truth and God. Even those who have the right attitude of mind may not be equally impressed at all times. It may be that some circumstances awaken them to the need of consecration before they will take the step which will enable them to become sons of God.--Rom. 12:1, 2. (5133:2-8 to 5134-1.)

1. We believe that there are some now living, perhaps a good many, who are consecrated to God and whose consecration has been accepted, but who are not in the light of present truth. This number may include some who are what the Scriptures term "babes" in Christ, and others to whom the Scriptures refer as the "great multitude." (Heb. 5:12-14; 1 Pet. 2:2; Rev. 7:9) The "foolish virgin" class are probably in very large number all around us. The fact that there some of these in Babylon seems to be indicated by the command, "Come out of her, my people." (Rev. 18:4) If they are in Babylon, their presence there shows that they are not yet well developed; and if they are God's people, they are not enjoying the full strength of the present truth, altho Spirit-begotten. (Written Nov. 15, 1912.)

This fact does not signify that they may not receive present truth. On the contrary, we think it quite likely that some may be helped out of Babylon and into a better understanding of the divine plan; for some of the babes may be strengthened, built up, to a full appreciation of the things of the Spirit. We are to have in mind the fact that God has so arranged that "the deep things of God" cannot be known instantaneously; this knowledge comes gradually as an evidence of faithfulness to God.

Those who have not yet learned fully to reverence God and who have not yet made progress in the development of the graces and fruits of the Spirit cannot expect to understand the deep things of God. It is our duty and privilege, not only to assist these brethren, but to build one another up and to strengthen one another. Let us see that we do these things. (5134:2-3-5.)

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A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser today than he was yesterday.

--Alexander Pope.

HISTORY OF HARVEST MESSAGE
29th Installment

1. His title, The Prince of Peace, will not apply to him at the beginning of his reign, when he will be breaking in pieces as a potter's vessel every human system out of accord with the divine standards (Rev. 2:27; Psa. 2:9), but true peace shall speedily be established, and He shall be known as The Prince of Peace, and One whose reign will be undisputed and unmolested. . . (5136:2-1.)

2. The Fourth Volume of STUDIES IN THE SCRIPTURES will be entitled hereafter, The Battle of Armageddon. The Armageddon sermon will constitute an additional feature. The price is uniform with the other volumes, 35¢ delivered. (5137, last par.)

3. God arranged a great week of seven days for his great work of bringing man to perfection. Six of these days prepared our planet to receive Adam as its lord and earthly king, an image of his Creator. The seventh day, which there began, is not yet completed--it lacks a thousand years of completion. . . (5139-8.) (Comment: In the last sentence foregoing, the Pastor was speaking looslely. The last thousand years of the last or seventh day began 1874. The Pastor wrote this Dec. 1, 1912, which was 38 years into the last thousand years of the seventh creative day.)

4. The seventh day of the creative week began with Adam's creation and has already lasted six thousand years, and is to be completed with the thousand years of Christ's Reign. The seventh ceative day will be seven thousand years long. Whoever sees this to be a reasonable deduction can easily suppose that the six preceding days of the Genesis account were, likewise, seven thousand years each. Reckoned thus, the total period from the time that divine energy began to operate upon the waste earth down to the time when the whole work of creation and restitution will be fully completed, would be 7 times 7,000 years, or 49,000 years.

   According to the Bible, that time will be a thousand years hence, when The Christ shall have accomplished his work for mankind to the full and shall deliver up the kingdom to God, even the Father. At that moment the fiftieth thousand-year period will begin, with every creature in heaven and on earth ascribing praise to him that sitteth upon the throne, and to the Lamb, forever. How appropriate this will be, especially when we recall that in God's arrangement fifty is the greatest climax of numbers! In Bible usage the number of seven is symbolical of perfection, and 7 times 7 represents a completeness of perfection; and the fiftieth or Jubilee following is climacteric. (5139:2-5, 6.)

5. The details of human creation imply that Adam lived in Eden some time alone and sexless. Some Bible students infer from the chronology that it was about two years from the time of Adam's creation until the expulsion from Eden under the death sentence. . . (5141-2.)

6. Finally, let us remember that we did not consecrate either to October, 1914, nor to October, 1915, of to any other date, but "unto death." If for any reason the Lord has permitted us to miscalculate the prophecies, the signs of the times assure us that the miscalculations cannot be very great, And if the Lord's grace and peace be with us in the future as in the past, according to his promise, we shall rejoice equally to go or to remain at any time, and to be in his service, either on this side the veil or on the other side, as may please the Master best. (5142:2-3.) (Comment:

(Over)

The whole article is a conservative treatment of the subject--The Ending of the Gentile Times. The Pastor did not play on emotions at any time.)

1. . . . Is it not wise that we remember St. Paul's exhortation that the eye, the hand, the foot, strive to do its own part as members of the body of Christ? . . . (5142-6.) (Comment: We have a great responsibility to do what we can for the various members of the Body; AND also recognize the service of other Body members and make use of these services.)

2. . . . Surely THE WATCH TOWER is the favored place for a review of the entire harvest field! (5144-7.) (Comment: The Pastor was at the very center of Harvest activities so he knew what he was talking about!)

3. . . . This literature was designed principally for those professing Christ. But reports indicate that many non-Christians have manifested eagerness for the study of these things. (5144:2-4.)

4. Presumably all of the Lord's people remember the Master's words quoted in the title. (The title of the article was "WISE AS SERPENTS--HARMLESS AS DOVES") Yet apparently very few have appreciated them; for otherwise they would surely be putting this advice into practice--seeking to do the Lord's will. When we think of blundering mistakes which others make and which we ourselves have made in presenting divine truths to others, we are silent. The consolation we seem to find is in the further word of Jesus, that God is sometimes praised by the prattling of the mouths of babes. As children of God we have a period of infancy, of childhood. (5151-5.) (Comment: How humble the Pastor was! Absolutely honest! This article gives good advice on how to present the truth to new ones.)

5. This Wonderful Period (from The Cincinnati Post.) There never was such a wonderful period! We never before knew so much or could do so much. We never experienced an age of equal comfort. No part of yesterday was as glorious as this hour. +++ The hundred years behind us are jammed and crammed with achievements that outbalance the sum total of progress since the signing of the Magna Charta. +++ The average mechanic enjoys luxuries that Midas, with all his wealth, could not command. The college freshman has more real information in his little finger than the erudition of the foremost scholar of the Renaissance. We have done more to put existence on a sane, logical and definite basis than the sum total of our ancestors. +++ A mere hundred years ago even the scientist thot that the atmosphere was simply space--that gas was only a smell. +++ The first microbe hadn't disclosed his identity. +++ Metchnikoff's announcement of battling hosts in every drop of human blood would have earned him a padded cell. +++ The best illumination George Washington could secure came from tallow dips, lighted by striking a spark from flint and steel. +++ Every piece of fabric was woven by hand. +++ The only horse-power was four-legged and wore a tail. +++ The steamboat was still building on the ways of Fulton's brain, and the wheels of the steam engine had only moved in Stephenson's head. +++ It took Benjamin Franklin two weeks to send a letter from Boston and get a reply from Baltimore. +++ Abraham Lincoln's angular frame never reposed in a Pullman berth. +++ Garfield called a 20-day "liner" an "ocean greyhound." +++ It is hardly a year since the father of antiseptic surgery was gathered to his fathers. +++ Electric light, trolley cars, bicycles, automobiles, department stores, skyscrapers, 10-cent collars, tinned salmon, airships, penny newspapers, appendicitis and power cranes are infant ideas still toddling in their diapers. +++ Thirty years ago electricity had never been hitched to a wheel; gunpowder was the most powerful explosive; subways weren't considered within range of possibility. +++ "Impossibility" is now an old-fashioned word with a definition, but not a meaning. Almost every dream of the past is a

reality today. +++ The magic cities and the fairy kingdoms of your grandmother aren't half so wonderful as the world in which you live.--The Cincinnati Post. (5153, first column.) (Comment: Today the contrast is even greater; awe-inspiring in fact, convincing us beyond all doubt that we are indeed in the Times of Restitution.) (The following sub-heading reads as follows: Present Day Inventions Foregleams of Messiah's Kingdom.)

1. The Millennium Has Come. We must look in another direction (not in the direction of Evolution!), if we would rightly understand and properly appreciate the meaning of the wonderful inventions of our day. They are coming to us because we are living in the dawning of a new dispensation! They are the foregleams of an Epoch so wonderful as to be beyond our most vivid imagination. Evidently God has been gradually lifting the veil of ignorance from the eyes of human understanding. Gradually he has allowed us to see the power of steam--gradually to learn how to apply it. Later he lifted the veil in respect to electricity. Now its marvels are enlightening the world. (5153:2-4.)

Shortly chemistry will be accomplishing wonders for us--no doubt making unnecessary the mining of coal. From the air we breathe and the water that we drink we shall doubtless shortly know how to separate the elements necessary to furnish us the light and the heat indispensable to the world's progress. (Comment: Today there is a great stir over the shortage of energy!) Everything is getting ready for the Millennium! Not only is it coming, but it is here! We are not, indeed, enjoying its full blessings yet; but what we are enjoying is a foretaste of them. (5153:2-5.)

All of our hearts should be attracted more and more to the Lord in thankfulness for his wonderful mercies. More and more we should be studying his divine Word, the Bible. From it we should be coming daily to a clearer understanding of the divine character and plan. This alone will chase away our ignorance and superstition, and bring us love, joy and peace.

The blessings of God now coming to the world will center in Christ's sacrifice at Calvary. During the past 18 centuries, His redemptive work has been the gathering of the church, and now it is to mean the blessing of all the families of the earth, as the Scriptures have promised. Yea, the Scriptures clearly show that these blessings are intended for those who are in their graves, as well as for the living. (5153:2-6, 7.)

2. Why Ministers Deserve Sympathy. Christian ministers deserve considerable sympathy. They are at the present time in a very trying position. It is the conscientious ones who are in trouble. Behind them are the creeds and theories of the dark ages, to which they are chained: (1) By the vows which they took at their ordination. (2) By the honor of their position in the sight of their friends and neighbors. (3) By their financial necessities and those of their families.

Ministers possessed of an education know not only that the creeds of the past are in conflict with each other and with reason, but also that those creeds are in conflict with the Bible. (Comment: Recently there appeared an article in the Sunday New York Times, magazine section, page 22, dated Sept. 23, 1979, entitled Quiet Mover of the Catholic Church. It was about "The liberal reflections of German Theologian Karl Rahner" which "may have a far greater impact on the future of Catholicism than the charisma of Pope John Paul II." It seemed to us that this German Jesuit, because of his intelligent mind, is rebelling against the inconsistencies of the creeds of the Catholic church, and he is attempting bravely to bring about some needed changes. The writer said "No thinker has shown more respect for ecclesiastical authority than Rahner, yet few have pressed so hard to open it to reexamination and reformation in the modern world." "Rahner's achievement has been to modernize Catholic theological reflection and to make

(Over)

it intellectually respectable again." "Rahner coined the term 'Ananymous Christian' to describe those people whom he identified as possessing a genuine religious spirit even tho they might profess other faiths or, seemingly, no faith at all. While supporting the Catholic Church's right to proclaim its faith explicitly, Rahner has consistently described a vision of the universe in which all men and women ultimately will be saved by a loving God who is beyond our comprehension." "Rahner is a man who observes the world not to indict it like a wrathful prophet but to understand it like a wise old therapist." "Rahner obviously anticipates a Church whose practices will be greatly modified in the future.") Better translations and older MSS. have shown us the fallacy of deductions made by our forefathers. Every educated minister now knows that the Hebrew word translated "hell" in the Old Testament Scriptures, means the tomb--the state of death--the only hell that was known for 4,000 years. They know that in our Common Version of the Bible this word Sheol is translated grave and pit more times than it is translated hell. They know that it never means and never did mean, anywhere, a place of fire and torture.

Baptist ministers have gotten out a new Bible in which they go to the trouble of translating this word Sheol by three English words, "the under-world." This hides the truth from the average mind about as much as the mistranslation hell does. But it helps our Baptist friends a little in dealing with Sheol, for of course in the grave, in the tomb, is in "the under-world." Of course nobody thinks there is another world of living people in the center of the earth. It is only the dead that are in the under-world--in the tomb.

All educated ministers know further that the word Hades, in the New Testament translated hell, is the Greek equivalent of the Hebrew word Sheol, and likewise means the under-world, the tomb, the state of death or condition of death. The trouble with these ministers is that they know that their congregations are not generally aware of the truth on the subject, and they fear to tell those truths lest they should be accused of having practiced deception in the past, when as a matter of fact they had simply taken from theologians of the dark ages what they in turn gave to the people, without examining the Scripture proof. (5154, first column.)

1. Honesty to God and Religion Most Commendable. Another difficulty confronting these ministers is this: For 20 years past the colleges of the U.S. and great Britain, Germany, etc., have been teaching the evolution theory--that man was not created in God's image, that he was not in God's sight "very good," and that he did not fall down from divine favor. It teaches, on the contrary, that he was evolution from the ape, and instead of falling has been rising in the scale of intellitence and getting nearer to God's image every year, all the time.

Following the evolutionists came the higher critics, declaring that the Bible is really old wives' fables and not at all inspired. Nearly all graduates of colleges and seminaries for the past twenty years have gone into pulpits, consecrated to the preaching of God's Truth from the Bible standpoint, in violation of whatever conscience they have.

These generally are the great and popular preachers of all denominations. They consider not the vows of their ordination, but practially say, "We do not hide our unbelief to any extent. We answer questions of the people with a measure of condor, dodging occasionally; and if they know anything about the Bible themselves, they know that we do not believe in its inspiration. If they wish to continue us as their preachers and to honor us and to pay our salaries, we will continue to serve them. By and by we will get their faith in the Bible thoroughly undermined; and then we will come out into the open. Then we will tell them that we falsified a little for their good, as a mother would tell her babe some fairy story for its entertainment.

The preachers who are in trouble are the conscientious ones who believe the Bible to be true and who have not yet gotten their bearings. They cannot long believe in an eternity of torture, yet are afraid to follow the course of the International Bible Students Association in a thorough Bible study which ignores the creds. These poor men know not what to believe, and are in great trepidation when a question is asked them by the people who pay them for religious advice. They cannot dig. To beg they are ashamed. And to tell the whole truth about what they know and what they do not know respecting the Bible they are afraid. They have our sympathy.

Our advice to all such is, "Tell the truth and shame the devil!" Take your stand for what truth you see, and seek for more light upon God's Word in this glorious dawning of the new era, in which God declares that He is pleased to give an increase of light on things divine. "The wise shall undertand, but none of the wicked (or hypocrites) shall understand."--Daniel 12.:10.

It would appear as if we are living in the time of special testing so clearly foretold by the Lord. Everything hidden would be uncovered, he said, He will bring to light the hidden things of darkness. (1 Cor. 4:5) If we would not be put to shame before him, we must be honest. Who can doubt that honesty, especially in respect to God and religion, is most estimable from the divine standpoint? None of us have anything whereof to boast. But if we are honest with our God, we can look up to him, by faith realizing that we are acceptable thru Jesus Christ our Lord. (5154-11 to 16)

1. The Remedy for Inequality ~~of Inequality~~ of Conditions. "The struggle under the competitive system is not worth the effort," wrote the publisher at Girard Kan., of a widely circulated Socialistic newspaper, just before he committed suicide. Could there be a more mistaken reason for a Socialist's self-destruction?

This man's peculiar creed had been accepted within a few days of his death by a million of his countrymen. A new political party that subscribed to many of his beliefs had polled 4,000,000 votes. If Socialism is a true remedy for political and industrial ills, those who preach it should be filled with confidence and hope.

It is to be feared that it is not a true remedy. Human nature is competitive. No matter how it may be governed, it will not be radically changed.--N.Y. World.

2. Many of our readers will be surprised to know that the glorious blessings of Messiah's kingdom will steal over the world gradually, coming thru human channels--entirely unaware of being used of the Lord. Bible students are so interpreting the wonderful things of our day. They are foregleams or early dawning of Messiah's thousand-year-day, during which he will roll away the curse and shed forth divine blessings. Whoever can see the matter from this standpoint must be deeply interested in every fresh advance of invention. In another column we refer to some of these present-day wonders which have come in during the last century.

If it be true, as we hold, that these blessings are the foregleams of divine favor thru Messiah's kingdom, with what patience should all exercise themselves to wait upon the Lord, and not to seek to disturb too radically any present condition which is at all bearable! . . . (5155-3, 11.)

3. 1913--A Text Suggested For--1913. We suggest to all THE WATCH TOWER readers as a special text for the year the words of the Psalmist, "What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of the assembly of his people."--Psalm 116:12-14. (Comment: The Pastor was FULLY consecrated as a faithful son.)

The Editor for some months has been trying the plan of calling this text before his mind as his waking thot. He has found it very helpful, and now suggests it to all the readers of this journal.

How appropriate that each day should begin with the inquiry as to what are the possibilities of our service or sacrifices in the Lord's cause! What is more appropriate than that we should remember the benefits which we have received, as well as those which we hope yet to receive from our gracious heavenly Father? What could be more appropriate than that we should resolve afresh every morning to take the cup of salvation, remembering that the cup of salvation is the cup of suffering, the cup of trial--his cup--the cup of communion, or fellowship, in the sufferings of Christ? As the Master said, so should we each say, daily, "The cup which my Father hath poured for me, shall I not drink it?" (Comment: Is it any wonder that the Lord used the Pastor so abundantly--he had the spirit of sonship and sacrifice in such large measure!!)

What is more appropriate than that we each should take pleasure in following our Master, being made partakers of the sufferings of Christ, that we may also be sharers in his glory? What could be more appropriate than that our waking thots should recall the vow which we have made to the Lord, and that those thots shall be open to all the congregation of the Lord's people? We will not keep secret the matter of our vow, nor the matter of our obedience, but we will stimulate one another in the good way.

Furthermore, we call upon the name of the Lord for help, assistance, that the words of our mouths and the meditations of our hearts and the conduct of our life throughout the day may be pleasing and acceptable in the sight of our Lord. The day thus begun will surely be a happy day to those who have taken the vows of full consecration to the Lord. And what a happifying thot we have in this connection; namely, that so many of the dear brethren and sisters may at the same time be lifting their hearts in thanksgiving and making resolutions afresh. (5155--middle of page.)

1. The International Bible Students Association. This association sprang up spontaneously and gradually during the past thirty yeas, but particularly during the past ten years. It is composed of thinking Christian people of various ages who are studying the Bible reverently and profitably. There are no limitations as to membership, except such as could be properly applied to any true Christian: (1) Faith in God as the great Creator and heavenly Father; (2) Faith in the Lord Jesus Christ as the world's Redeemer; (3) Faith in the Bible--that it is the inspired message of God, respecting his will and purposes in connection with mankind; (4) A clean and honorable life.

   Our Association finds this platform broad enough for all true Christians, regardless of all denominational lines, quirks and frills. We have no bondage, and any one is as free to leave the classes as to enter them. Indeed, following the example of the early church in this as well as in other matters, we avoid any special manner of joining these classes, or any special enrollment, or any special commitment as to faith and practice other than the broad principles already mentioned. (5155-7, 8. Then follows a number of paragraphs giving more interesting and vital details.)

2. When considering the question as to how and when our Lord Jesus, the man Christ Jesus, came to an appreciation of his pre-human condition, we struggle with a question respecting which we have no direct revelation. We are, therefore, left to deductions, and different minds might draw different deductions from the facts and circumstances of the narrative. . (5156-last.)

3. HOW RIGHTEOUS CHARACTER IS PRODUCED. An excellent article containing logical reasoning. (5158.)

1. The "elements" which "will melt with fervent heat" will be the capitalistic and labor elements, and the strife between these, the friction, is already great. A little more and it will burst into a flame, as St. Peter prophesied. The "heavens" that will be involved will not be the heavens of God's residence, but the ecclesiastical heavens--the church institutions. These will become involved in the strife between Capital and Labor, and they also will perish in that trouble time. But, thank God! The new dispensation will, in the midst of the trouble, intervene; and it will prove to be as prophesied: "The desire of all nations."--Haggai 2:7. (5161:2-1.)

2. In a letter a Sister, who was deaf, but who had a talent for speaking, asked the Pastor's advice whether she was in the right to use her talent in giving talks on the truth to women. The Pastor's reply was favorable to the use of the sister's talent. (5161-bottom and 5162-top.)

3. Brother Russell's Morning Resolve. (5165-bottom.)

4. YET THERE IS ROOM. The Pastor reasons on this subject in an interesting fashion. Two dates, 1881 and 1914 are involved in the reasoning. (5168-bottor

5. Even today, altho the truly consecrated believers in the great Redeemer are confessedly few in number, yet the saltness from the teachings of the Savior has a wide influnce upon the world. Without it, doubtless, corruption and a complete collapse would have come long ago. In spite of it, we see very corrupting and corrupt influences at work everywhere; and the wider our horizon, the more general our information, the more we realize the truth of this statement. When the last member of the body of Christ shall have passed beyond the veil, the salt will be gone. Then corruption will take hold swiftly, and the result will be the great time of trouble such as never was since there was a nation.--Matt. 24:21; Dan. 12:1. (5173-6.)

6. We cannot think of any greater reward than to bestow the spirit nature upon these faithful ancient worthies. Long ago they proved their loyalty by choosing to suffer rather than to indulge in sin. There is nothing in the Scriptures, however, which says distinctly that they will ever be made spirit beings. Whatever we may suggest on this subject is purely inferential. (5182:2-1.)

7. Obedience is the lesson for us to learn from the experience of Adam and Eve. We have not a sufficiency of knowledge with which to reason on some subjects, even if our reasoning faculties were fully developed. Consequently when a suggestion of evil of any kind is made, our only proper course is to say, "No" The Lord our God has said that we must not touch it, lest we die." Mother Eve allowed reasoning to come in and thus was persuaded. We should profit by her mistake. A proper confidence in God and a recognition of our own lack of wisdom should decide us immediately. There should be no controversy. We should say, NO! (5184:2-4.)

8. ST. PETER'S EXHORTATION TO THE ELDERS--An excellent article on laudable ambition, and humility. (5185.)

9. I am interested in everything progressive and tending to prove that we are entering the great thousand years of earth's blessings under Messiah. . . (5189:2-6.)

10. "AS DECEIVERS AND YET TRUE" - An article wherein the Pastor gives his side of the story in his suit against the Brooklyn Eagle. (5189 and 5190.)

11. We have given the details as to the counting as a general answer to many

(Over)

questions on this subject, and not because of any weighty importance or bondage attaching to the exact anniversary day. (5192-3.)

1. Even tho the kingdom may be considered as begun from the time the King began the exercise of his great power (Rev. 11:17) in 1878, it will not be "set up," in the full sense of the word, until the last member of the kingdom has been changed or glorified--until the breaking of the Loaf, The Christ, Head and body, is completed. While one member suffers,the body suffers; while one member is unglorified, the kingdom is not fully come into power and dominion. (5193-1.) (Comment: We find similar statements in our Pastor's writings. The thot apparently is that the kingdom is here in a limited sense or limited degree, but not in the "full sense" until every member of the body has completed his course and is glorified. We must rightly divide the Pastor's expressions.)

2. Many in the past have partaken of the emblems of the Lord's body and blood without fully appreciating the philosophy of the ransom, who nevertheless did so with reverent application of the fact that the death of our Redeemer had purged us from our guilt and relieved us from its penalty. Such discerned the real significance of the Memorial, tho, because of gross errors associated with the truth, they did not discern its simple philosophy as many of us may now do. (5194-3.)

3. Yet our thot is that the person who has come to a knowledge of God's grace and has had a measure of light respecting it, but has rejected it, will be in a worse position than those who have never heard of it. (5208-top.)

4. We gave one public discourse at the Duval Theater. We had excellent attention. Crowds were turned away, unable to gain admittance. We hope that some good was accomplished--that some of the Lord's people were refreshed and strengthened in spirit; and that others, not consecrate,d were enabled to see a light attractive to their hearts, which may bless them in after-days, leading them to righteousness and the Golden Rule, if not to the grand climax of full consecration to the Lord. (5208-8.)

5. As there may be proper times for telling something about the time of trouble coming, which will inaugurate Messiah's glorious reign, so there may be proper times for telling the wayward that those who sin shall suffer; that walking in the ways of sin they are walking away from God; that the end of that way is death--the Second Death; and that "whatsoever a man soweth, that he also shall reap." But these features of the divine Word are not so necessary to be repeated every day; for mankind instinctively know that sin leads to suffering of some kind, and that righteousness sooner or later brings its reward.

   What the world needs most is encouragement to turn away from sin, to realize the sympathy of God for the rebellious family of Adam, and to know of the arrangement which God has made whereby he will have mercy upon all, thru Christ. We need to follow the Master's course when he declared, "Blessed are your eyes, for they see; and your ears, for they hear." We need to tell those who see and hear what a blessing they enjoy. (5213-15; 5214-1.)

6. There is a difference between a broken and a contrite heart. A heart is broken when it is bowed down with grief and sorrow; a heart is contrite when it has a quiet, deep, continual sorrow for acts not in harmony with righteousness. A broken will is not necessarily the same; for there are those whose wills are broken, but who are not submissive to the divine will. (5217-last par.)

7. . . . He declares, nevertheless, that if they builded, even improperly,

upon the true foundation, they (Great Company) shall be saved, so as by fire--saved in the time of trouble, coming up to God's favor thru great tribulation, and sharers in a goodly resurrection, altho not participants in the first resurrection. . . (5232:2-3.)

1. What a Chord It Struck! Dear Brother in Christ: I was glad to receive your letter today, and what a chord it struck! What meaning such words as "first borns" and "little flock" have now! I am glad to hear about Sis. Adams. I have been learning much since I saw her, and you may tell her that I find this truth more wonderful every day. Kindly convey to her Christian greetings from Sister Farrer and myself. I am sure the whole class would join.

Yes, Brother, I have been a Presbyterian minister, graduated from Knox College, Toronto, in 1898. I was at the Assembly Meeting held in Hamilton in 18991 I was commissioner from Regina Presbytery. I never dreamed of this truth at that time. Truth is stranger than fiction. From the first day I started for Presbytery and college, I knew something was out of gear; what it was I could not tell. I was loyal to the Presbyterian church. Many of the people I loved dearly: such men as Drs. Grant and Gray of Orillia, Dr. McLeod of Barrie and Dr. Caven of Knox College. I thot a great deal; but Brother, there are some big bits to swallow, and I am afraid if the truth was told, many things were swallowed and never digested, and this is true in all denominations, and I find the Presbyterians just as worthy as any. I have been careful in my thots, yet held my mind open to conviction. Years of knocking about on the mission field from nearly one end of Canada to the other, has had its effect. When I became fully acquainted with the workings behind the scenes, I was astounded. I have felt so many times that our people wwre not treated fairly, and certainly many of our poor missionaries were shamefully used, and could not defend themselves. I have certainly wondered where the hearts of the older and more prosperous ministers were. The city of____is the limit! One city minister told me a few days ago that the church, i. e. the Presbyterian church here, had all gone to the devil. Those were his words. Another minister, a Presbyterian, too, was up to our class on Wednesday last, and is reading the first volume; he knows something is wrong, and what he sees is not Christianity. Is it not strange that so many of our ministers are down on the truth people! It must be because we hold to the Bible.

Say, Brother, take a look behind the scenes and see every big city minister in____lay hold of evolution and deny the ransom of Jesus Christ! This year I became heartsick and resolved to remain at home, attend no church, and try to study and love the Bible, as it was the only thing I had worth while. I have not been preaching for awhile on account of poor health, but have been looking on. I knew we should assemhle, but where I could not say. It was not at former places. Strange, I had never heard of Bible Students or read Pastor Russell's books. A friend of mine invited me to a meeting one evening, and I went. On returning home I told Mrs. Farrer that I had heard more Scripture than I had studied and heard all the while I had been at the coast, all packed into one talk. It was certainly a wonderful talk. It shook me up; I never heard the like, and I told my wife that that man had the best of the argument by a mile.

During the following week I got hungry for more, but did not know where to go or what literature to get. However, I knew about the meeting the next Sunday, so I went to see if I could get anything to read. I did and hurried home to see what I had. I was not anxious to be seen around the place. I tell you, Brother, I soon found out what a prize I had in that first volume. We had absolutely nothing to compare with the first, fifth and sixth volumes, in college. I have wondered why we did not have them as text books. It was only after I got started in the truth that I

(Over)

knew that Pastor C. T. Russell was the author of the books. I tell you, Brother Adams, I rejoice to be called a fool for Jesus' sake.

I attended Mr. Wilson's church while down in the city. Poor Wilson, I knew him before I went to college, but he is at sea, in the same boat as we were all in. The fact is we learned nothing much of the Bible at college. I am sending a letter of withdrawal to the Presbytery and will mail you a copy later on.

With much Christian love, I am your brother in Christ, W. H. Farrer. (Letter starts at bottom of page 5235.)

2. . . . The way is thus paved for most evil and atrocious conditions, and many are fully persuaded that our present favorable social conditions are maintained only thru police and military power, backed by all the assistance of modern times--the telegraph, telephones, etc. (Comment: What about the dangerous conditions today?!!) (5243:2-top.)

3. It is not for us to quarrel with those who take a different view of matters and who in the name of faith bind their followers with ignorance and superstition, and seek to prevent them from using their reasoning faculties. It is for us to address those who are feeling after God if haply they might find him--those who are not content with superstitions, but whose hearts and minds cry out after the living God and his definite Word, his solemn statement of his will respecting us, and of his plan, and of the part which we may have therein. So Jesus and the apostles attempted not to teach everybody, but merely those who hungered and thirsted after righteousness. In the language of Jesus, "He that hath an ear to hear, let him hear." (5244-1.)

4. . . . There is a difference between forcing a man to go aboard a vessel, and bringing certain influences to bear which will cause him to desire to do so. (5245-4.)

5. Broad Unsectarian Questions. The following are the questions usually put by Bro. Russell when receiving candidates for water immersion. It will be noticed that they are on broad lines--questions which any Christian, whatever his confession, should be able to answer in the affirmative without hesitation if he is suitable to be acknowledged as a member of the church of Christ;

(1) Have you repented of sin with such restitution as you are able, and are you trusting in the merit of Christ's sacrifice for the forgiveness of your sins and the basis of your justification? (2) Have you made a full consecration of yourself with all the powers that you possess--talent, money, time, influence--all to the Lord, to be used faithfully in his service, even unto death? (3) On the basis of these confessions, we acknowledge you as a member of the household of faith, and give to you as such the right hand of fellowship, not in the name of any sect or party or creed, but in the name of the Redeemer, our glorified Lord, and his faithful followers. (5246:2-2 to 5.)

6. THE TRANSFORMING INFLUENCE OF THOUGHT. An extremely important article from a practical standpoint. (Starts on page 5246.)

7. Journalists realize that for some years past the civilized world has entered upon an epoch of passion, lust and crime. Editors, especially of the better journals, realizing that the publishing of details tends to stir up anger and lustful passions, are unitedly suppressing these. Their wisdom is to be commended, especially in view of the fact that their business managers, knowing the depraved tastes of the people, realize that the more nauseating the details, the greater the interest of the public in general, and the

greater their appreciation of the journal which panders to their taste. (5248-2.) (Comment: Today everything vile and irreverent is defended as the right of the depraved. Even the American Civil Liberties Union will defend homosextuals today.)

1. God's consecrated people, altho not of the world, are in the world. Altho they are new creatures, with new wills, "sanctified in Christ Jesus," nevertheless they "have this treasure in ~~an~~ earthen vessels." Their earthen vessels are subject to like passions and storms to those which assail th e world in general. If we are right in supposing that the adversary himself and the fallen angels have much to do with the excitement of passions in wrong directions, then we may feel sure also that these spirit adversaries would be especially on the alert to entrap and ensnare the consecrated followers of the Lord. As St. Paul expresses it, "We are not ignorant of his devices" (2 Cor. 2:11), and we realize that flesh and blood is not competent for a struggle against the "wicked spirits in influenctial positions." (Eph. 6:12) The Lord's people, therefore, need to be on the alert more than do others, even tho all need to be specially alert now to withstand the evil tendencies of our day, which all admit, however they may explain them. (5248-6.)

2. The new creature cannot rely upon the suggestions of the flesh in every matter. Experience teaches it that it would be deceived and ensnared if it gave heed to the counsels of the flesh. Hence the new creature must rely wholly upon the Lord and his counsel--the Word of God. The new creature's reasoning upon any subject must be along the lines of divine instruction. He dare not trust his own judgment, the judgment of his own flesh in the matter; neither dare he trust the judgment of fellowmen, who might be more or less influenced by their fleshly minds, however conscientious, and however proper they might intend their advice to be. The new creature must hear from the Word of God the outline of his proper course, and must follow. He dare not deviate from it, not knowing what dire results might follow. (5248:2-2.) (Comment: This whole article is very important to us as new creatures--EARTHLY LOVES VS. HEAVENLY LOVE.)

3. Excitement over some vagary of interpretation of God's Word may be injurious to ourselves, injurious to those with whom we may have any influence, and injuriously encouraging to the one who propounds the foolish interpretation, whether such interpretation relates to this journal, to its Editor, to the general interests of the harvest work, or to other matters and persons. (5249-5.)

4. Avoid Whatever Engenders Strife. We urge THE WATCH TOWER readers to exercise moderation in respect to their faith and conduct in all matters--including their chronological forecasts of the future. In our judgment, it is very unwise to spend valuable time and energy in guessing what will take place this year, next year, etc. On the contrary, we should be using the knowledge we possess--doing with our might what our hands find to do. The adversary undoubtedly would like to attract us away from the things we already know, and from our privileges of service, into speculation respecting these matters of which we have no knowledge. We urge that the Lord's people stifle curiosity, and desist from prying into things not clearly set forth in God's Word, as being injurious to them, hurtful to the cause we are all desirous of serving, and tending to hinder the work of grace in our own hearts and in the hearts of those to whom we are the Lord's ambassadors and mouthpieces. (5249-8.) (Comment: Wise advice for today!!)

5. We did in discussing the Great Pyramid--STUDIES IN THE SCRIPTURES Series --suggest that possibly a certain measurement of the step at the upper end of the Grand Gallery might signify something important by the end of 1910.

(Over)

But we hope that we made it clear that we built nothing on that suggestion --that it was merely a suggestion, a guess only, but a pointer that the year 1911 might be looked to with interest. (Comment: this paragraph is an outstanding illustration of why we need to rightly divide the Pastor's writings, else we will attach dogmatic meaning to some of his comments which he intended only as reasoning, only as suggesting, only as guessing. We do the Pastor an injustice if we do not give the meaning as he intended, and we are liable to cause trouble in the Christian brotherhood.) We may say, however, that every year now is bound to be full of interest and activity of thot, both to our readers and the entire civilized world. Surely, "We are living, we are dwelling, / In a grand and awful time; / In an age on ages telling, / To be living is sublime!" (5249:2-2.)

1. Indeed, as respects the date 1914, which we have emphasized, and respecting which we have repeatedly expressed our faith, our conviction--even respecting this date we have never knowingly spoken in infallible terms. We have always admitted that it is a matter of faith and conviction, rather than of absolute knowledge. We invite a careful reexamination of the chapter upon chronology, as such a reading will prove helpful, sobering. Therein we pointed out that if our knowledge were wholly based upon chronology we would be far from certain of the date--that our faith in it is based largely upon the corroboration, interlacing and intermeshing of various prophecies which seem to prove the reliability of the Bible chronology and of our use of it in connection with this date. (5249:2-3.)

2. . . . We urge, moreover, that a knowledge of the times and seasons connected with the divine plan of the ages is helpful, encouraging and inspiring. Nevertheless, such knowledge is not of itself the Gospel. If every date of the chronology and every prophecy were blotted out, we should still be joyful in the Lord, and should still rejoice in his glorious Gospel, of which Jesus and his great sacrifice constitutes the center, and our promised participation with him as his members in the blessing of all the families of the earth constitutes the circumference. (5249:2-4.) (Comment: What a blessing if all the brethren would adopt this same attitude!) This is the good tidings of God's grace in Christ--whether the completion of the church shall be accomplished before 1914 or not. Let us preach the Message of God's grace, and let our hearts be stimulated with God's message thru the prophets, to the effect that the blessing is nigh at hand. Let our moderation be manifest to all, and let the fact that we know only in part and understand only in part help to keep us humble and moderate in word and deed and thot. Thus we shall best serve the interests of our Master and his cause, and be most in harmony with the teachings of his Word. 5249:2-5.) It is our conviction that the great time of trouble will come upon the world thru the great adversary, Satan, and his fallen host. It will not surprise us to find evidences accumulating that the work of breaking down the human will thru hypnotism, etc., is all a part of the great scheme by which shortly, gradually, increasingly, power will be exercised upon the minds of mankind--to excite them to unwisdom and to passion. Such of God's children as shall have learned the lessons of his Word along the lines of moderation of thot, rest of heart in the Lord, patient waiting for his time and way, and assisted by the vow to careful self inspection and government daily, will be greatly blessed and by this means kept fron the snare of the adversary--the hour of temptation is coming upon all that dwell upon the face of the whole earth.--Rev. 3:10. (5249:2-6.)

3. <u>J. Pierpont Morgan's Will</u>. No doubt many, as well as the Editor, were surprised to read the opening paragraph of Mr. Morgan's will, as reported in the public press, as follows: "I commit my soul into the hands of my Savior, in full confidence that, having redeemed it and washed it in his most

precious blood, he will present it faultless before the throne of my heavenly Father, and I entreat my children to maintain and defend at all hazards and at any cost of personal sacrifice, the blessed doctrine of the complete atonement for sin thru the blood of Jesus Christ, once offered and thru that alone." (5252-bottom)

. . . Now it appears, that regardless of whether or not Mr. Morgan was a fully consecrated saint of God, he at least trusted in the Savior. Moreover, the faith professed in the above quotation from his wlll intimates a much clearer appreciation of the atonement work of Christ than the majority of ministers of various denominations would be ready to acknowledge. (5253-2)

. . . The great financier's will, viewed from this standpoint is meaningful. It implies that, notwithstanding vast financial enterprises and the social round of which he was more or less the enter, he, nevertheless, caught the thot that he was a sinner; that he needed a Savior; that Jesus was that Savior sent of God; and that thru his blood, his death, and thru it alone, can come remission of sins and deliverance from the penalty of sin--corruption, death--by a resurrection. (5253-5.)

1. I note your second question, relative to our statement in THE WATCH TOWER of Mar. 1, 1910, page 88, second column--where we set forth that Satan's "little season" will be after Messiah shall have delivered up the kingdom to the Father. It is true that some years ago we were not so clear on this point as now--less positive. . . . (5253:2-6.)

2. There are people who are as fully consecrated as ourselves, perhaps, only they are not awake. We should give them a kindly shake to arouse them to see the wonderful things. . . (5257:2-1.)

3. . . . The new regime is only opening. After our Lord shall have delivered and glorified the church, then he will begin the work with the world. None had the right to say, "Thy God reigneth," in the past; but since 1878, we are making this proclamation. (5258-top.)

4. . . . The great seventh day, the day of Christ--a thousand years--is to witness a wonderful transformation from darkness to light, from evil to good, from the curse to the blessing. (5262-6.)

That thousand years of blessing is in the Bible styled "The times (or years) of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began." (Acts. 3:19-21) Bible Students are calling the attention of each other and of the world to the fact that the six thousand years of the reign of sin and death are past, and that we are living in the dawn of Messiah's day--the Millennium. (5262-7.)

5. Oh, that the ministers of today, instead of feeling angry against the truth and fighting it, would investigate it thoughtfully and prayerfully! Then indeed they would be a power in the earth, in this, our wonderful day, in which God is sending out his light and truth to be the guide of his people, to guide them to his holy hill--the kingdom of Messiah! What a power these ministers might be, if backed by the truth of God's Word! (5280:2-2.)

How pitable it seems that men so well equipped would be not only useless as respects the advancement of Christ's cause but be really the leaders of the opposition thereto--ignorantly serving the prince of darkness! All the more, however, the truth must be spoken. The shackles of the creeds of error must be broken. The beauty of the Truth must be exhibited; for it is the power of God for the calling and electing and perfecting of the bride class to be the Lamb's wife. (5280:2-3.)

But while we must oppose the error, and must uncover its very foundations in our efforts to "show forth the praises of him who called us out of darkness into his marvelous light," nevertheless, let us all the more speak

(Over)

the truth in love, without harshness, without personalities. Our dear brethren are deluded, deceived, not intentionally opposing the truth, we believe. How glad we shall be for the day when the great adversary, who deceived us all and is still deceiving so many, will be bound for a thousand years, as promised!--Rev. 20:1-3.) (Comment: How kind and generous the Pastor was toward those blind to the truth and teaching error!)

1. Words of Caution. This may be as good an opportunity as any for a few words of caution. We are all in danger of going to extremes, and all should remember the Apostle's words, "Let your moderation be known unto all." At one place we found that a spirit of antogonism had been aroused by means of immoderate statements on the part of a few. They had suggested that Brother Russell and his writings are divinely inspired, as were the apostles of old. What a great mistake! No wonder such statements were resented! When asked if such were our opinion, we promptly assured the dear friends to the contrary. (5280:2-5) (Then follows a few paragraphs giving the Pastor's thots worthy of our careful consideration.)

2. Letter of Sister Gertrude W. Seibert to her friends telling about her noble husband and his death from cancer and also about the funeral service, and of her strong faith for her husband's future in the times of restitution. She set a wonderful example. She wrote many poems for the Tower. (5281.)

3. DOCTRINES MORE OR LESS IMPORTANT. This article deserves very careful study. (5284-bottom half.)

4. The Editor remarked that at one convention this year he shook hands with three men the same day, who at one time in their lives had been sadly blinded and were under the control of the adversary. Now they were all clothed in their right minds--safe and sane, saints, jewels, children of the Highest. Two of them are church elders and leaders of Berean Bible study classes; the third may be one also, but of this we are not positive.

   The brief history of these three men shows the transforming power of the truth. One was a highway robber. The truth reached him in prison. Another was an atheist and his wife a Catholic. He kept a liquor saloon in connection with a railroad contractor's gang. The third was also at one time a saloon keeper and his wife was a Catholic. The wives of all three are with them fully in the truth. (5290:2-1, 2.) (Comment: This shows that even tho we are in the Harvest time, not all who are reached with present truth are grains of wheat at the time the truth reached them. No doubt the reasoning is that some had lost their crowns and these new ones took those crowns.)

5. Samuel would seem to represent more clearly the little flock class, and Eli the great company class--the latter being weak in some respects, but loyal at heart to the Lord. But it is the Samuel type that we should seek to copy--so fully out of sympathy are we with unrighteousness and sin, and so fully in accord with righteousness. We are ready to speak God's message, which must necessarily be a very unpleasant one. As it is unpleasant for us now to tell forth the approaching disaster that will involve both church and state, so to Samuel it must have been a very unpleasant duty to go to his best friend, his benefactor, bearing from the Lord a message of disaster to himself and his family.

   We would do well to speak sympathetically of these things, rather than coldly, rather than exultingly. We do sympathize with them, both in the condition of things at the present time and also regarding the things we recognize to be coming upon them. More and more do we receive word of ministers, telling us that they perceive that the power of God is departing from their congregations, and that evidences are on every hand that they have been

wrong doctrinally, and that the general trend of the present time is toward social unrest and upheaval. (5297:2-6.) (Written in 1913.)

1. Some Glaring Inconsistencies. The various denominations represent Christian people with good desires, good intentions, and having certain fixed ideas respecting God and his will. No two of these agree. Many of their beliefs are thoroughly inconsistent. There are over 700 different denominations. It is unreasonable for us to believe, as the Baptists do, that any one will go to a place or condition of everlasting torment for not having been put into water over his head! We cannot believe anything so unreasonable. And just the same with our Presbyterian friends and their doctrine. They are certainly sincere. They have taken hold of the doctrine of John Calvin.

If John Calvin had had the proper view, he never could have signed the death warrant to burn his Christian brother Servetus at the stake. This fact teaches us that he was not a proper teacher of theology, however good he might have been in mind and heart. And when we come to look at the theology, that God fore-ordained that a little handful of humanity should be saved, not for any good that they had done, but of his sovereign will; and that he equally fore-ordained all the non-elect to an eternity of torture--if we believed such doctrine as this, we would believe that God was the veriest devil we could imagine--to cause hundreds of millions to come into existence, knowing that he had nothing for them but an eternity of suffering! That is a most devilish thot! We cannot believe that theory. If we did, we could not worship God!

And then as to the Methodists, and their free grace! This does not give one much show. How could that grace be free?--only one in 10,000 ever having a chance of getting it! We are sorry for them if that view appears to their minds as rational. We would not be a Methodist or a Presbyterian for a million dollars a year! Not that we do not love our Presbyterian, Methodist and Catholic friends, etc., but it would not be right for us to so believe. We find so much error in any one of their doctrines! We find that not one of them is in accord with the Bible. (5302:2-4 to 6.)

2. Too often do the Lord's people and others forget that the Lord is not inattentive to his own business, the interests of his own cause, but is working all things according to the counsel of his own will. As Bible Students, we should more and more learn to appreciate this great fact and to remember that prosperity in the Lord's work cannot come by might or human power of cunning, but only by and in harmony with the Lord's spirit, the Lord's power, the Lord's will. (5308-9.)

3. Did God Encourage War? A satisfactory reply to those who are critical of the Israelites for warring against other nations, killing the people and taking their land. (5314-5 to 9.)

4. Watch, Rather Than Speculate. As the Apostle Peter seems to imply that the "heavens" will be on fire and the "earth" also, the conflagration might possibly have its beginning in the church. We see more or less of an excitement now amongst theologians and all classes. We see that people are more or less losing confidence in their leaders of the past, and it looks as tho the "heavens" will pass away with a great deal of struggle and great commotion. Just now they are having a little diversion with special attacks on us. They do not yet have so much to do against each other, because they are all busily engaged in doing what they can against us.

All this will not interfere with the facts presented in STUDIES IN THE SCRIPTURES--re the change of dispensations. We have the assurance from the Scriptures that Messiah's kingdom will bring the world great blessings, and we wonder how these blessings will come. There will be a new arrangement of things in the affairs of the earth, but just what will be the nature

(Over)

of the physical changes, or how these will be brought about, we do not know. We are not to suppose that there will be another canopy of water to make another deluge, for the Lord has declared that there will never be another world-wide flood.

It would be very unwise for us to speculate on anything not revealed in the Bible. We prefer to keep our eyes open and not allow our minds to specially dwell on any one theory. Our confidence is not in any one method, but in the One who has all power. We feel sure that all he has promised will be fulfilled. It is not necessary to decide the point in our own mind even, let alone mentioning it to others. (5317:2-3 to 5.)

1. . . . Some would be hindered with a wife, whle others might be hindered without a wife. Each must decide for himself what is best. We are not trying to lay down rules. (5319:2-top.)

2. . . . Perhaps they find Jesus thru a hymn or a tract or a book. (5320-4.) (Comment: Some are insisting today that no one can find Jesus unless it is thru the possession of the Harvest Message. We think this is a mistake.)

3. We see congregations occasionally where they try to make all walk on the hands and not on the feet. That congregation loses in not putting every member into the place for which divine providence has especailly qualified him. To do so is the responsibility of the congregation. However, if it tries to make the body walk on the hands instead of the feet, it will learn in time, probably, to get the hands to exercise themselves in their own position, and likewise the feet in theirs; and each member will finally do the service for which he is fitted. (5322-2. The previous two paragraphs are excellent in reasoning. So many body members are ignored, perhaps, because they are not appreciated for which they are specially fitted. They do not have sufficient "glamour.")

4. In proportion as one appreciates and uses the food that is best for him, he will find development and gain strength. So with those in Christ. There is such abundance spread on the table of the Lord that when we come to the table each may find the food adapted to his particular need at the time. Some may need faith; some, patience, some perseverance, etc. As each one comes to a considerable development in Christian knowledge and Christian experience, he should be able to determine which features of the Word of Truth are necessary for the supplying of the deficiencies of his own character. At the beginning of his Christian experience one is ubable to discern clearly good and evil. A childish mind might misinterpret Scripture, or might combine texts so as to arrive at erroneous conclusions, separating them from their respective contexts. But a mature mind would see that such putting together of Scriptures would do harm. (5326-5.)

5. RESUME OF THE ENDING OF THE TIMES OF THE GENTILES. (This whole article is conservative and cautious.) Example: . . . We cannot say that it may not be either October, 1914, or October 1915. It is possible that we might be out of the correct reckoning on the subject a number of years. We cannot say with certainty. We do not know. It is a matter of faith, and not of knowledge. "We walk by faith, not by sight." (5328:2-5.) Other examples: 5328:2-6; 5328:2-7, last sentence; 5329-1, lines 6 to 8; 5329:2-top. "These conditions have been comig gradually--and are coming on time--tho not so rapidly as we were expecting. God's movements are usually very slow." (5329:2-2.) Another conservative statement: (5336:2-4.) Another: . . . And we are not claiming now that we know the day (the day in the shorter sense) and the hour of the setting up of the kingdom. But we are not ignorant of the times and seasons. (5339:2-3--at end of paragraph.) (Comment: We know the times and seasons, but not the exact hour, or day or year.)

HISTORY OF HARVEST MESSAGE
Installment #30

1. We are glad to testify that both from personal contact and thru correspondence we have every reason to believe that the Bible Students, who constitute the large majority of our readers, have been growing in grace lately--during the past few years. Contrasting the present with three, six or ten years ago, we notice a great increase in spirituality--the Spirit of the Lord--the holy Spirit of love.

Not only is this manifested in activities in the service of the truth, but also in broader sympathies one for another and for all Christians--and, indeed, for the entire groaning creation. This is just what it should be every year; every week, indeed, should mark progress in Christ-likeness, as we remember that, "If any man have not the Spirit of Christ, he is none of his," and therefore will have no part in the kingdom--whatever inferior blessing he may obtain under stripes and disciplines necessary to the development of the proper character. (5346-8, 9.)

2. The Pastor pointed out that some do not have the right temperament to engage in colporteur. "We must use all wisdom in respect to what we attempt to do, that our time and strength--mental and physical--shall render us as good results as possible to the Lord's praise. Each should seek wisdom from on high to guide him in such matters." (5348-6.)

3. . . . However, we should not denounce those who in a proper spirit express their dissent in respect to the date mentioned and what may be there expected; nor should we feel aggrieved toward them. We should recognize the individual rights of all, and treat every body according to the Golden Rule. Nor should we feel at liberty to express our views more dogmatically than we would think right for others to do in expressing their views. (5348-7.)

4. If others feel equally convinced respecting some other date which does not appeal to us, we should not on that account reject them as members of the body of Christ. Rather, we should say, Whether you or we have the date correct we must all agree that the signs of the times as we read them indicate clearly that the Master is nigh, even at the door; and that his kingdom is soon due to begin to take control. This means that, whether within one year or within ten or twenty years, the things which we are expecting will surely be accomplished. The church will be gathered, the Messianic reign of righteousness will begin, preceded, as foretold, by the great time of trouble. (5348:2-2.)

5. The general facts are much more valuable and important than merely the day or the year respecting these facts. "Let brotherly love continue!" Suffer not any dispute over a day or a year to break the most precious bond of love which binds us to the Lord and to all who are truly his. Be specially careful on this point when the subject of discussion is one respecting which we have no positive knowledge. The rupture of fellowship may sometimes be necessary, when we "contend earnestly for the faith once delivered unto the saints"--faith in the divine plan, in the Redeemer, in the efficacy of his death, etc. These matters are positively stated in the Bible--not left to deduction as in the case of chronology and all matters based upon chronology. (5348:2-3.) (Comment: Wonderful advice and balance, indeed! The Pastor pointed out that if one has the "proper spirit" then we do not need to denounce him when there is a disagreement--see Paragraph 3 above.)

6. From time to time the Editor has assured the friends that as features of the

(Over)

truth become more and more distinct to him he would surely give THE WATCH TOWER readers the benefit of this clearer view; in other words, he would keep nothing back. (Comment: The Pastor's attitude was to have an open mind, ready to accept clearer views of the Truth as the "path of the just shone more and more as time went on.")

We have presented in THE WATCH TOWER, for 33 years past, the fact that great Babylon will receive her judgment before the nations receive theirs. The statement, "Judgment must begin at the house of God," while applying especially to the real, or consecrated church, we believe has also a bearing upon the nominal systems. It will be after the fall of Babylon, her casting as a great millstone into the sea, that the great distress of nations will come apparently.

Nevertheless, we have all probably been inclined to think more particularly of the world's time of trouble--to look for it, to expect it daily, or by October, 1914, as one result of the closing of the Gentile times, or years. Perhaps we have neglected to some extent the fact that great Babylon apparently is dealt with before that world-trouble comes. The thot has been borne in upon the Editor very forcefully during the past two weeks that to expect the world's great trouble to begin on or before October 1, 1914, would be to expect astounding things during the intervening months. (5348:2-4 to 7)

1. An Important Step Toward Federation. The vitality of the Image is to come from the two-horned beast; that is, the church of England. We have been waiting for this consummation more than 30 years, and have seen it draw nearer and nearer. A few years ago the Episcopal church took an important step toward vitalizing the Church Federation movement, which it is favoring and backing. That important step was the recognition of the ministers of the denominations represented in the Evangelical Alliance. Previously no minister not ordained by the laying on of hands of a Catholic or an Episcopalian bishop was allowed to preach from an Episcopalian puloit.

   Perhaps this recognition of the Image is all the vitalization the image needs, but we are inclined to expect more. (Comment: The Pastor was cautious and not dogmatic, but was constantly WATCHING and thinking.) For years the Episcopalians have proffered reordination to the ministers of the different denominations represented in the Evangelical Alliance. And they still proffer it. We have been inclined to expect that the ministers would finally concede the point and accept a reordination at the hands of an Episcopal bishop. But we are not sure of this. It is possible that, to meet the requirements of the case, some other way will be found by which the Episcopal church will recognize the Church Federation without obligating the ministers to be reordained. We are waiting for this. (5349-1 to 5.) (The following paragraphs are interesting comments by the Pastor.)

2. The Present Outlook. Now the question arises: Can all these things take place within a year? (Written 11/15/13.) We answer, Yes; it would be possible. A secone qu3stion is, Is it likely? Is it probable? And the answwr is, No; it seems scarcely probable that so much would be accomplished in one year. Now, there we have the question--each must exercise hiw own judgment in respect to the matter. (Comment: Some brethren today are forcing their views on prophecy in a dogmatic fashion. The Pastor never did this!) (5349:2-4 to 8.)

3. Our Attitude Toward One Another. The special point we are now emphasizing is that if we find it difficult, tho not impossible, to see that these things could be accomplished within a year, we should feel and act most kindly and tolerantly toward others of the brethren who feel positive that these things will not take place within a year, or who think that they see flaws in our chronological views. "Let brotherly love continue." "Abhor that which is evil. Cleave to that which is good." Thus will the grace of

God be with us, to guide us, to bless us, to cause all of our experiences to work for good, even tho some of those experiences should be disappointments in respect to fulfilments of prophecy within the next few months. (5349-last par.)

1. The Episcopal church conference has just passed an amendment to the church constitution, providing for the choice of one of their number to be presiding bishop--much the same as the archbishop's office in the church of England. After some sharp discussion they also authorized their Mission Board to cooperate with mission boards of other Christian bodies. Some bishops objected that this would violate their "priestly vows," but they were outvoted. This cooperation with other Protestants, in conjunction with the action previously taken, permitting other Protestant ministers to participate on invitation in Episcopal church services, is practically a recognition of the Evangelical Alliance or church federation. How much more may be necessary to give life and power to the image we must wait and see. (5350-1.)

2. Our statement in October 15th issue that we have never mentioned October, 1914, as an infallible sure date, either for the ending of the "times of the Gentiles" or for any particular occurrence, has been called in question by one of our readers. We are cited to the following words of STUDIES IN THE SCRIPTURES, Vol. II.: "Now bear in mind the date already found for the beginning of these Gentile times, viz., 606 B.C., while we proceed to examine the evidence proving their length to be 2520 years--ending A. D. 1914. . . In view of this strong Bible evidence concerning the times of the Gentiles, we consider it an established truth that the final end of the kingdoms of this world and the full establishment of the kingdom of God will be accomplished at the end of 1914." (5350-2)

   We hold that nothing in these quotations declares the infallibility of the theories we suggested respecting 1914. In these statements, and in all of our statements, we have merely informed our readers respecting our views and the processes of our reasoning on the Scriptures which we have brought to their attention. Thus we have asked each reader to think and judge for himself, and to agree or disagree with us according to his own judgment of the facts. (5350:2-1.)

   Notice that in the above quotations no dogmatic statement is made, but that the reader is requested to use his own intellect. For instance, note the words, "bear in mind"; again, "while we proceed to examine the evidence"; again the reference to "Bible evidence." In the last sentence the author sums up his own views, declaring what he considers to be the truth established by the evidences which he sets before his readers. (5350:2-2.)

   In this respect we believe that THE WATCH TOWER presentations differ considerably from others. We state with positiveness the opinions of the writer and the reasons therefor, but leave the final decision with each head and heart in all matters, without attempting more. (5350:2-3.) (Comment: Yes, the Pastor did "state with positiveness the opinions of the writer." But he studied hard and long and prayerfully to try to understand prophetic matters. And when he arrived at what he thot was Scripturally correct, he stated himself strongly, knowing that back of his statements and opinions was long, hard and prayerful study. He was not a surface reader or student and his whole life and attitude was to try to understand what the Word of God meant on prophecy. He did remarkably well, and considering the nature of some of the prophecies, some of them in symbolic form, it is no wonder that he didn't have everything perfectly understood. Most of us, would not even attempt such difficult studies. But the Pastor worked hard and we should give him credit for what was right and Scripturally sound. It is easy to be critical. We are well supplied with all the understanding we need. We do not need to be peevish because we don't understand everything!)

1. A letter of appreciation to the Pastor for his helpful ministry thru the Tower, written by Benjamin H. Barton. (5355)

2. LITTLE WAYS OF DOING GOOD TO OTHERS.--A wonderful article showing a richness of the Holy Spirit on the part of the Pastor. (5357.)

3. These words--household of faith--are broad enough to include not only those who are fully in the way, but also those who have made more or less of an approach unto the Lord and the truth. The very fact that any one is drawing near to the antitypical Tabernacle is a strong reason why we should wish to encourage him to press on. He has come a part of the way, even if he has not made a consecration. (5358-1.)

4. Friction Minimized With Maturity. The Lord speaks of their being perfected in one. As each individual member makes progress, he becomes more worthy to fill the place or use the opportunity provided for him. And thus the body becomes more efficacious. But the thot that our Lord here expresses is rather that of completeness. He is referring to the end of the age, when the work will be completed, perfected, when they will all be one. But the grand consummation will be effected by something which the Lord will himself do. We find that, necessarily, because of the differences of our flesh, we cannot in everything see exactly alike. Now we can only see more or less obscurely.

   At present we cannot see fully and completely. Consequently there will always be more or less friction, even amongst those who are fully consecrated to do the Father's will. This friction should become minimized, as we become mature. but we cannot see eye to eye until the glorious consummation, when we shall have experienced the resurrection change, "in a moment, in the twinkling of an eye." "Flesh and blood cannot inherit the kingdom of God." We are to have our trial in these imperfect bodies. And those who show their loyalty in fighting agsinst the world, the flesh and the adversary, to the end, will be joint-heirs with Christ, sharers in his kingdom, executors of the divine program for the blessing of the world of mankind. (5358-last, 5359-1.)

5. . . . All must yet learn that the world's only hope is in God's provision --Messiah's kingdom.

   But before this lesson is learned, the spirit of discontent stirred up by knowledge will grasp the opportunities and ignorantly, unintentionally, will cause the great wreck of our present social, religious, political and financial institutions in "a time of trouble such as never was since there was a nation"--"no, nor ever shall be again."--Dan. 12:1; Matt. 24:21. (5364-first column top.)

6. . . . The sum total of the work reported a year ago was so large for us that we doubted if it would not be our banner year. Additionally, the threats of our enemies were heard on every hand. They boasted that before another year our Society's work would be stopped. The basis of this threat was their intended and already started campaign of slander, abuse, misrepresentation --anything to stop us. In closing our last year's Report we said: "Let us not be fearful of the great adversary's roar, when like a roaring lion he would seek to intimidate us. 'Be of good courage, and the Lord shall strengthen thine heart.'"

   Without judging the majority of the ministers of Christ of various denominations we may surely say that the experiences of the past year have abundantly demonstrated that some very mean men are wearing the livery of heaven, professing to be the mouthpieces of the Lord Jesus Christ. Our kindest thot respecting them is that the great adversary is blinding them, much as he did the great Saul of Tarsus. And our hope for them is that,

like Saul, they will ere long be smitten down by a great light from heaven, and hear in their consciences a voice saying, "I am Jesus, whom thou persecutest"; and that then some of these rabid foes of the truth may become its staunch servants. (5365-5, 6.)

1. Incidentally, we advise all the brethren taking part in public meetings to give considerable attention to their apparel. Black clothing is always appropriate to the platform, and generally a skirted, or frock, coat. Only a white shirt and collar and a black or a white tie should be considered suitable. By this we do not mean that God is a respecter of persons and of clothing; but we believe that our message carries more weight if delivered by those who are plainly, modestly, but appropriately dressed. Everything loud, crude and commonplace should be eliminated. The truth should have a respectable presentation; for it attracts chiefly those of respectable mind. (5366-9.)

2. Of course, the Higher Critics are disturbed. Having lost all vital faith in the Bible themselves, they have been injecting the poison gradually into the minds of their hearers, and collecting salary for destroying the faith that they have been professing to conserve. To them it seems too bad that the public should be awakened, and that they should appear in the uncomplimentary role of deceivers. They are angry, because not only their incomes, but their reputations are at stake. If slander and misrepresentation will do anything to hinder us from giving the people the truth, many of these false shepherds are apparently ready to assist.

   Let us go forward with good courage, remembering that God is at the helm, and that no weapon formed against his cause and the ministers of his truth shall prosper--eventually--even tho they might seem to prosper for a time--just as when Jesus was crucified, when St. Stephen was stoned, etc. (5367-1, 2.)

3. Should it eventually be demonstrated, either that some mistake was made in the expiration of the Gentile times (October, 1914), or that we had expected more to happen at that date than was due, or that the fulfilment of our expectations beginning there would be consummated more slowly than we expected --no matter which--we all surely shall be glad if the fiscal year begun shall show a grand results for the enlightenment of God's people and for the honoring of God's name as this report witnesses for the year just closed. (5367:2-2.) (Comment: And this is exactly what happened, viz. that not every expectation was realized, AND prophetic events are being consumated "more slowly than we expected." But everything is under God's control and everything will work out as God designed. We must patiently endure.)

4. KNOWLEDGE AND FAITH REGARDING CHRONOLOGY. Republished from an article of Oct. 1, 1907. See Item #511, page 2. (5367-bottom)

5. No matter how praiseworthy are the social uplifts of the present time, they are as nothing compared with the great social and moral uplift which God has planned and which Messiah will institute with his Kingdom. Hence the first work of all God's consecrated people is a personal one--the preparation of their own hearts and characters for divine approval, that they may have a share in the sufferings of the present time and in the glorious work of the future. (5369-6.)

6. We do well to remember God's real object in giving laws, commandments, etc. He is not taking pleasure especially in the number of times that we bow the knee or bow the head, nor in the number of times that we attend divine worship, nor in anything that we can do along the lines of worship. The Lord especially delights to see us cultivate his own spirit of love and

kindness and generosity. "God is love; and he that dwelleth in love dwelleth in God." (1 John 4:16) As the Apostle says, he that loveth not his brother whom he hath seen, how can he claim to love God whom he hath not seen? How could he know that he would love God? (1 John 4:20) Well does the Apostle Paul tell us that love is the fulfilling of the law.--Romans 13:10. (5369:2-6.)

1. We are not to understand the Apostle to mean that simply to have love would fulfil God's law and give us everlasting life. No! It is only for those who have accepted Christ that love fulfils the Law. For all those who become disciples of Jesus, God has made a special arrangement, that the merit of Jesus' sacrifice shall cover their blemishes, so that if they cultivate and possess the heart quality of love (God-likeness) it will be acceptable --because Jesus' sacrifice makes good all deficiency. We are "accepted in the Beloved." "The righteousness of the law is fulfilled in us who are walking, not after the flesh, but after the Spirit." (5369-last par.)

2. VIEWS FROM THE WATCH TOWER. (Article starting on page 5373.) From every point of view the Year 1914 seems big with possibilities. The headlines of all the newspapers of the world tell that our Master's prediction of nearly 19 centuries ago is being fulfilled--"Men's hearts are failing them for fear and for looking after those things which are coming on the earth" in the present social order of affairs. Evidences multiply on every hand that the teachings of the colleges for the past 30 years along the lines of human Evolution and destructive Higher Criticism of the Bible are bearing their fruitage. What only the educated and the wealthy a few years ago knew respecting these matters, people of all classes now know. Doubts about the inspiration of the Bible have led people to guess for themselves and to realize that all who reject the Bible are merely guessing at the future. (5373-1.)

This matter affects the industrial classes as it does not affect the wealthy and the learned. The industrial classes, with little financial backing, do not feel satisfied with their own or other men's guesses respecting a future life. The next logical process of their minds is to inquire how we may know that there is a God, and in general to doubt everything. The next step in order is a determination to make the most of the present life, in view of their uncertainty about the future one. Under such conditions, can we wonder that Socialism in its various forms and phases is growing--that a general spirit of doubt and discontent is increasing? (5373-2.)

So long as employment continues at profitable wages, the majority of these people are too cautious to desire a wreck of the social system, thru whose operation they have a comfortable living and by whose destruction their comforts might be diminished. The world, therefore, must face the fact that, if dire necessity comes, as it has done in the past, the common people, the artisans of the world, will meet the situation differently from what their fathers did. Faith in God and in the Bible shaken--gone with most of them--we may be assured that a stoppage of the wheels of industry would speedily bring a terrible time of trouble to the civilized world. And these very conditions are threatened at the present time. (Written Jan. 1, 1914.) It is on this account that many of the rich and influential are trembling as they face the near future. (Comment: For some years we have witnessed the advent of Dictators, to the Far Right, supported by military power, endeavoring to preserve the present order against all forms of Socialism and Communism. Those who have a great fear of Socialism and Communism have supplied these Dictators with military equipment costing millions of dollars. It seems to be a seesaw affair. The Dictator in Spain ruled for over thirty years.) (5373-3.)

The man or woman possessed of a hope beyond the grave has in the storms

of life an anchorage for the soul which others do not have. Should the time come, soon or later, when the social fabric will be stretched to the breaking point, when banks suspend payment of money to their depositors, when factories and mills are closed, when people are hungry, we may be sure that a roar and an explosion will not be long deferred. This awful condition is just what the Bible portrays. So far as our judgment goes, the Year 1914 is the last one of what the Bible terms "Gentile Times"--the period in which God has allowed the nations of the earth to do their best to rule the world. The end of their "times" marks the date for the beginning of Messiah's kingdom, which the Bible declares is to be ushered in with a great time of trouble, just such as we see impending.

As already pointed out, we are by no means confident that this year, 1914, will witness as radical and swift changes of dispensation as we have expected. It is beyond the power of our imagination to picture an accomplishment in one year of all that the Scriptures seem to imply should be expected before the reign of peace is ushered in.

Letters from all over the world assure us that the sentiment of THE WATCH TOWER readers is in full accord with that of the Editor in a resolution that, whatever may occur during these years, our faith in the great divine plan of the ages and in the harvest shall not be one bit shaken. We know in whom we have believed. We consecrated our lives to his service --even unto death, whether that death shall come within this year or at another time.

The signs of the times clearly indicate the near approach of the very trouble for which we have for forty years been looking. The signs of the Son of Man in the wonderful inventions and progress of the world are manifest to us. We believe that the Parousia of our Redeemer took place 39 years ago and that he is the potent factor in all the affairs of his church and the supervisor now of the conditions which will shortly lead up to the establishment of his own kingdom and the binding of Satan, the prince of darkness.

We believe that the year 1914 gives evidence of greater possibilities of service for the truth than has any previous year of the harvest. Moreover, all those who have tasted of the good Word of God and who are rejoicing in the light of present truth seem to be actuated by zeal for God and for his cause and for his people, both in Babylon and out of Babylon, more than ever before. (Comment: Here the Pastor speaks of "his people" "in Babylon and out of Babylon.") Besides, the number of these consecrated ones increases every day. Also the conditions are favorable to the opening the eyes of understanding and the unstopping of the deaf ears of our dear brethren of various denominations.

Let us be more than ever on the alert, therefore, to be used and useful in the service of our king. Let us remember that the moments and the hours are important, that no matter how many cares of life we may have, we can always find some time for the service of the truth, not only in our own hearts and homes, but also in doing good to all men as we have opportunity, especially to the household of faith.

While watching for the consummation, while realizing that it will bring the time of trouble, while seeking to be as fully prepared as possible for whatever share we may have in that trouble, let us not unduly emphasize this feature of the divine plan in presenting matters to our Christian friends of the world. Let us more and more cultivate a sobriety of mind, a loving tenderness of disposition, which will seek to tell only so much as may be necessary to be known. Let us emphasize the goodness of God and the great blessing that is in store for mankind and the nearness of this blessing and the grand results to be obtained. Let us tell that the fulfilment of our Lord's prayer, "Thy kingdom come," is close at hand! (5373-1 to 10.)

(Over)

1. "REST IN THE LORD". This vision is to be made clear at the appointed time. We may not read the time features with the same absolute certainty as doctrinal features; for time is not so definitely stated in the Scriptures as are the basic doctrines. We are still walking by faith and not by sight. We are, however, not faithless and unbelieving, but faithful and waiting. If later it should be demonstrated that the church is not gloified by October, 1914, we shall try to feel content with whatever the Lord's will may be. We believe that very many who are running the race for the prize will be able to thank God for the chronology, even if it should prove no t accurate to the year, or even out of the way several years. We believe that the chronology is a blessing. If it should wake us a few minutes earlier or a few hours earlier in the morning than we would otherwise have waked, well and good! It is those who are awake who get the blessing.

If 1915 should go by without the passage of the church, wi thout the time of trouble, etc., it would seem to some to be a great calamity. It would not be so with ourself. We shall be as glad as anyone if we shall all experience our change from earthly to spirit conditions before 1915, and this is our expectation; but if this should not be the Lord's will, then it would not be our will. If in the Lord's providence the time should come 25 years later, then that would be our will. This would not change the fact that the Son of God was sent by the Father, and that the Son is the Redeemer of our race; that he died for our sins; that he is selecting the church for his bride; and that the next thing now in order is the establishment of the glorious kingdom at the hands of this great Mediator, who during his Mediatorial reign will bless all the families of the earth. These facts remain the same. The difference would be merely that of a few years in the time of the establishment of the kingdom.

If October, 1915, should pass, and we should find ourselves still here and matters going on very much as they are at present, and the world apparently making progress in the way of settling disputes, and there were no time of trouble in sight, and the nominal church were not yet federated, etc., we would say that evidently we have been out somewhere in our reckoning. (Comment: But World War I started in 1914, which confirmed the understanding that the "Gentile Times" did end in 1914. But not everything in the way of expectations were realized.) In that event we would look over the prophecies further, to see if we could find an error. And then we would think, Have we been expecting the wrong thing at the right time? The Lord's will might permit this. Our expectation as a church is that our change is near. (Comment: Even before 1881 this was the expectation. We think love for the Lord and the desire to be with him, had something to do with this longing expectation. We think the Lord is pleased if we want to be with him beyond the veil.) Nothing of restitution blessings can come to the world until after the church has been glorified.

Another thing to be considered, should our hopes not be so soon realized as we expect, would be as to whether were were surely of the elect class. But we are not worrying ourself at all. "Sufficient unto the day is the evil thereof." There are no people in the world so blessed as those who have the truth and are serving the truth. There is plenty of work to do. (5374-5 to 8.) (Comment: The Pastor was well balanced in every way.)

1. THE GREAT PRIVILEGE OF TRUE SERVICE. A wonderful article showing us clearly what the true Christian spirit is. (Starts on page 5375.)

2. There is a difference between worship--adoration, homage--and prayer. Any one may offer homage to the Lord, bow the knee or express thanks and appreciation. But as for making requests of God, prayers, this privilege is distinctly limited. (5379-2)

THANKSGIVING WITH PRAYER AND SUPPLICATION. A splendid article containing

Scrip t ures compiled by Bro. Daniel Toole--starts on page 5379.

1. When the little flock shall have passed beyond the vail, there will still be the great company of the Lord's people left here. Many of these will apparently continue in Babylon until the time of trouble shall cause Babylon to fall. And by the fall of Babylon these will be set free. Before all this is made plain to them, they may use the language of our text, and later come to see clearly. In the 19th of Revela t ion this company are spoken of as rejoicing in the fall of Babylon and saying, "Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready." (V. 7.) All things had seemed to be failures; and now they see that God's plan has not failed, but has been fulfilled. (5383-5.) (Comment: Perhaps most of us feel this is a subject that is not too clear to our understanding.)

2. . . . Of late years Socialism has come to the front, saying that it can better the world, but the prospects for social improvements are no better. (5383-7.)

3. PASTORAL ADVICE ON PRAYER AND TESTIMONY. Excellent article. The Pastor urged a prayer meeting once a quarter. (Starts on page 5384.)

4. If a person has some of these qualities, we are to remember that some are naturally quite gentle, meek. We are not, therefore, to think it a proof of the possession of the holy Spirit, if one has a little meekness and gentleness. He might have these qualities naturally. But we should expect that when a knowledge of the truth comes, instead of being heady and puffed up, he would be all the more gentle and meek. Wherever we see a boastful, heady, haughty spirit, unloving, unkind, etc., we would have reason to think that the holy Spirit had not been received, or was not making proper development in that heart. (5393-2.)

5. CONSECRATING AS RELATED TO PRESENT-DAY CONDITIONS. An excellent article on Consecration and Justification, making clear the Pastor's thinking. (Starts on page 5410.)

6. The evidences seem to be that there are still quite a number of vacancies in the elect number, because there are people coming into present truth and consecrating who have come directly from the world. This would seem to indicate that there are not at present a sufficient number fully consecrated to complete the 144,000. If there were, these would be given the preference over those not consecrated. (5411-6.)

7. We believe that the Lord would probably expect no more from the great company class than he would expect from the angels--as tho he would say of each of these, Doubtless this person, under favorable conditions, would prefer to be my child and to live in harmony with me, and he would not think of living in sin, and would even suffer death rather than deny my name. If such be the test of the great company class, there might be a million who have demonstrated this degree of loyalty in the past, during this Gospel age. Some of these probably have even suffered martyrdom, when they were put to the final test. (5411-2-6. Several interesting paragraphs under the sub-heading The Great Company.)

°. We think there is good reason to believe that a considerable number who have made consecration are still in Babylon. We do not know this, however. (5411:2-7. This whole paragraph is interesting to read and study.)

(Over)

1. . . . We may not speak too positively of the antitypical fulfilment of this experience of Moses. But we might think that in some way or other the power of God would appear to be evil--the serpent was evil. Evil has seemed to triumph for these six thousand years. . .

We would very much like to know just what these things signify--just how God will permit the world under the power of Satan to have an hour of triumph. . . (5419:2-5 & 6. See article THE VOICES OF THE THREE SIGNS. Starts bottom page 4057.)

2. . . . We do not offer a justified sacrifice, but come with all our sins, for cleansing in that fountain opened for us. . . (5423:2-5.)

3. . . . If, therefore, the household of faith demands all of our time when we have the opportunity, we may be doing nothing for the lost sheep, but only helping to perfect those whom the Lord has already found. (5428:1-top.)

4. But here comes in the proposition of the Gospel: God desires some faithful souls to be associated with Jesus in dispensing his blessings. He offers this great prize of the kingdom to those who will demonstrate that they have the right spirit. This prize is a pearl of great value. No other consideration can compare with it. Whoever intelligently accepts the Gospel call turns his back upon sin, selfishness and all the works of the flesh and the devil related thereto, and sets his face Godward, loveward, rightward.

But it is not sufficient that he shall enter into a covenant to give up the world and walk in the footsteps of Jesus. It is not sufficient that God accepts that covenant and begets such a one of his holy Spirit. More than this is needed. He must demonstrate not only that he prefers right to wrong on equal terms, but that he is willing to suffer the loss of all things that he may be on the side of right, on God's side.

Then comes in the trial and testing. He seeks to serve God and to gain the reward of glory, honor and immortality in the kingdom with Jesus; but he finds a tendency in his flesh to look after and appreciate the rewards of mammon, selfishness. This brings about the great battle. One or the other must conquer. In addition to growing in grace, in knowledge and in love, the new creature in Christ must feed upon the divine encouragements and promises of the Bible. Otherwise he will be discouraged and utterly give up the fight against the world, the flesh and the devil. (5437-2, 3 & 9.)

5. We are now in the beginning of this great day of the Lord. All the forces which is to introduce the reign of Messiah are rapidly gathering. The nations of earth and all the various elements which form society as at present organized--political institutions, financial institutions, ecclesiastical systems, etc. are now before the bar of judgment, and are being found wanting. All Christendom is trembling before the mighty forces that are coming in today. Morals are at a low ebb. . .(5442-7.) (Comment: And what about today!!)

6. Ah, the world is longing for the blessing! Men are realizing more and more every day their great need of a strong arm to deliver them as they face the grave crisis which they feel is drawing very near; but they see not to what extent the inbred sin of man is incompatible with a reign of righteousness, which is desired and so sorely needed. Before the help and the blessing can be realized the day of wrath must come; the "fire of God's jealousy" must burn fiercely, and consume all the giant evils so entrenched in the world and in the hearts and minds of men. It is not to be a fire merely of destruction, but, thank God, also of purification! It will not be a literal fire, but a symbolic fire, following which the Lord will turn unto the people a pure language, a pure Message, and a clear declaration of the divine will and plan of salvation. (5442:2-1.)

1. The earlier part of the judgment upon Christendom will be especially upon the antitypical sons of Levi, the silver class. These made a consecration of themselves to the Lord, as did the gold class, the faithful overcomers, "more than conquerors." This silver class we understand to be the great company, who are to "come up" out of the great tribulation, and to "wash their robes (which have bcome spotted and soiled) and make them white in the blood of the Lamb." (Rev. 7:9-17) These will be dealt with by the great Messenger of the Covenant, not with a view to their destruction or injury as individuals, but with a view to the destruction of their flesh, which they have failed to sacrifice in harmony with their covenant--"that the spirit may be saved in the day of the Lord Jesus." (5442:2-2.)

2. It is not our thot to deride any efforts toward righteousness, even tho inspired by selfishness. We merely point out that the true, Christian view of matters is a much different one. It is the Bible view. It recognizes God, the divine will, purpose, plan, revelation, as having to do with all this world's affairs. It sees in the present upheaval of politics, the present uncovering of financial and social scandals, etc., another force making ready for the great trouble time, the great "earthquake"predicted in prophecy, the great cataclysim, now about to be precipitated upon the whole world. The Scriptures indicate that this time of trouble will be upon us in 1915, and will be gradually approaching in the meantime. (5442:2-7.)

3. In the providence of God the gross superstition and ignorance of the dark ages has been gradually dissipated to a considerable extent, that the minds of the people might be set free, not only from religious superstition, but also from superstition respecting the divine right of certain families to inherit the kingdoms, the dominions of the world, and to live on a higher plane of social privilege than others. All these matters are now coming in review before the world, and Socialism is rapidly coming to the fore as the world's savior their deliverer from priestcraft and superstition, and from political and financial autocracy. The world is being invited to look not to him who redeemed us with his precious blood, and who promised to come again and establish his kingdom in righteousness, but it is being called to look to itself, to its own affairs and selfish interests, as the only hope, thus ignoring God and his overruling providences, and ignoring divine Revelation respecting the future outcome of present conditions, in the glorious Millennial kingdom for the blessing of all the world. (5443-1.) (Comment: How profound is this observation; and how accurately does this describe the conditions in the world today.)

4. From our standpoint, the present gathering of the churches into a great Federation is the fulfilment of Scriptural prediction; and the Lord's itelligent, faithful, consecrated people are warned against having any part in any such Church Federation. . . . (5443-2.)

5. In a letter of apology for absence from the dinner of the Bletchley (Bedfordshire) Working Men's Unionist Association, the Duke of Bedford says:
"The prospects with which 1914 opens are nowhere encouraging. Unrest prevails in every quarter of the habitable globe--from China to Peru. The difficulties of Great Britain are as great as, if not greater than, those of her neighbors, and her means of defense are less, for her Constitution has been deliberately destroyed to serve the cause of party." (5448-1, 2.)

6. ". . . The nation is not only out of temper, but in an ugly temper."--London Daily Mail. (5448-5.)

7. The foregoing shows some of the troubles of worldly princes and aristocracy. . . . Special privileges have so long been enjoyed by the aristocracy that

(Over)

it is only natural that they should feel that these privileges are theirs by divine right. (5448-6.)

1. On the other hand, the world of mankind are learning how the control of the earth came into the possession of so few people in olden times. They are learning that in less civilized times the better educated and more influencal gradually gathered property and titles into their own hands. These have been transferred to their children from generation to generation, and laws have been framed which recognize their titles, until now any other laws which in any measure abrogate the title, or limit the special privileges, are felt to be unjust, ungodly--robbery. (5448-7.)

2. The Proper Perspective of the Situation. Several paragraphs wherein the Pastor reasons on the Golden Rule. The final paragraph reads as follows: No wonder if many of the aristocracy feel deeply grieved, as does the Duke of Bedford. No wonder if many of them have dark forebodings respecting the future. No wonder if it seems to them as if justice is being violated. They have lost the proper perspective of the situation. They fail to see that as elder brothers to the remainder of the race, they should recognize that the masses are no longer "like dumb, driven cattle." They should recognize that a great awakening has come within the last century, and they should be as anxious to turn over the inheritance to their brethren as the latter are anxious to receive it. (5448-9 to 12.)

3. The Nations Hurrying to Armageddon - five paragraphs very interesting comments by the Pastor. We do well to catch the spirit of a sound mind that the Pastor had. (5448:2-3 to 7.)

4. Altho we are not to be active in the strife on either side, we cannot be without deep interest in both sides; and we must, to the extent of our opportunities and influence, tell the good tidings of the coming kingdom to as many of the warriors in that battle as may have the hearing ear. To whatever extent they shall be able to hear, to believe, they will have blessing, peace, comfort. It is the portion of the church to be faithful to the principles of the divine character and to make known the divine program, to bind up all the brokenhearted with the blessed message of divine mercy and to teach all the lesson of patient endurance, loyalty and faithfulness. It is ours, as the Apostle says, to "do good unto all men, but especially unto them who are of the household of faith." (5449-1.)

5. Whether or not the climax of this trouble should be reached in 1915, is not for us to say. We should even have no wish on the subject, except that God's will shall be done. . . (5449-2.)

6. We Fulfil Our Promise. The Pastor reasons in the spirit of a sound mind. He was not frantic over the possibility that some of his expectations might not be fulfilled at the time he originally thot. (5449-3 to 7.)

7. Waters of Euphrates Drying Up. Church Life in Germany. Rev. 16:12. Several paragraphs under this subheading. The 4th paragraph gives the spirit of all the others: To the Socialists the Church Boycott is a political campaign issue. They aim at depriving the church of her revenues and thus result in her overburdening the state. (5449:2-2 to end of article.) Comment: We are witnessing these things today--the Catholic church in particular is in deep trouble.)

8. There is absolutely no ground for Bible Students to question that the consummation of this Godpel age is now even at the door, and that it will end as the Scriptures foretell in a great time of trouble such as never was since

there was a nation. We see the participants in this great crisis banding themselves together under the leadership of Capital and Trusts, Labor and Trade Unions. The great crisis, the great clash, symbolically represented as a fire, that will consume the ecclesiastical heavens and the social earth, is very near.

But when we have said this we have said about all that it is safe or proper for us to say. We have never claimed inspiration nor prophetic vision. All that we have ever claimed is that "Wonderful things in the Bible we see," and that the dearest is the love of the heavenly Father and our heavenly Lord Jesus, and that the time for the establishment of the kingdom is very nigh. (5450-6, 7.) (Comments: Italics are ours. These words of our Pastor give us a clue as to why hymn 273 was his favorite.)

1. Chronology Based Upon Faith. Several paragraphs under this heading wherein the pastor reasons very carefully and we do well to adopt the same attitude. (5450-8, 11 to 14.)

2. A Scripture to be Fulfilled. The Pastor's reasoning on Psalm 149:5-9. (5451-1 to end of article.) (Comment: A possible interpretation comes to our mind--we, the Gospel Church, "bind their kings with chains and their nobles with fetters of iron," in the same way that Jeremiah executed judgments--with his tongue, with the words of God, with the judgments of God given to Jeremiah to express with his tongue. Jer. 1: 9, 10; 25:15-38; Hos. 6:5. And wasn't this done in a big way in Vol. IV written by the Pastor?)

3. Giants in These Days. . . . We have called attention to the fact that the giants of Noah's day, according to the Bible, endangered the lives and the happiness of humanity; and that it was our thot that a counterpart of these giants is to be found in the great institutions and trusts of our day, which have the power to throttle, to strangle humanity . . . (The Pastor goes into considerable detail on this subject of Giants in our day.) 5457-3 on on.

4. Germany Deserting the Church. Church attendance in Protestant Germany is shrinking in what The Christian World's Berlin correspondent, quoted in The Christian Work (New York), calls an alarming way. . . . (5469-1 and on.)

5. Christ's Kingdom the Only Hope. As to the Socialist movement, it is our thot that the Socialists will fail entirely in their attempt to carry out their ideas. Some of the ideas are good; some of them are medium; and some of them are bad. But they can never carry out the best of their ideas, because those who are controlling capital and managing the world's affairs will never give them the opportunity. Whether it will be the socialistic, the anarchistic or the capitalistic element that will bring about the anarchy, will depend upon which obstacle will be the most difficult to move.

All parties are very earnest, very intense, very obstinate. The capitalists fear that the whole country and every other country would "go to the dogs" if Socialism were in power. Therefore they would be ready to put it into the ditch rather than give it a trial. And so we do not expect that the Socialists will get sufficient power to take the reins of government. We think the attempt would result in anarchy, until divine power shall set up the kingdom which has been promised.

And by this we are not accusing any party in particular. We believe that under stress of failure either side would be ready to see the streets run with blood rather than see the other side win--they would be ready to go to any length to maintain their purpose and ideas. Each party is sure that it knows what it is doing. There can be no possible settlement. All parties are sure that they are right and are sure that they will succeed.

(Over)

When the crisis is reached, which seems nearing, the great whirlwind will come, which will sweep all civilization before it. Thank God, that the kingdome of God's dear Son will end it when men shall have learned their own impotency! (5469:2-9 to 11.)

1. Fallen Angels Soon to be Loosed. Apparently God will soon cease to restrain the fallen angels, and they will then proceed to vent their furt upon humanity, so that the whole earth will be full of violence, the same as in the days of Noah. . . .

. . . We are not to fear this, however, but to take whatever the Lord's providence permits to come, knowing that everything shall work for our good. "Sufficient unto the day is the evil thereof," the difficulty thereof. Let us leave the whole matter in the Lord's hands and trust in him. (5470:2-1-3)

2. There never has been a time when so many people have been manifesting an ear to hear the truth (written June 1, 1914). Superstitition is dying. Ignorance is giving way before the better knowledge of God and of his Word. The Drama is helping all this. Nevertheless, those who merely see and hear the Drama have only gotten a start in the right direction. They need to read the STUDIES IN THE SCRIP TURES with their bibles, that they may be thoroughly furnished and may put on the whole armor of God, and thus be prepared for the impending trials of the near future. (5471-last par.)

3. WELL-MEANING, BUT HINDERERS. Wonderful advice to those who give funeral discourses, and to those who introduce speakers. (5474-bottom.)

4. . . . It constitutes a further confirmation of the conviction which has been for some time growing upon me; viz., that the only thing in us commendable in the Lord's sight is honesty--sincerity. . . ((5477-6.)

5. THE HAPPY MAN. The motto of Brother James Greenlees Great Grandfather:

The Happy Man was born in the city of Regeneration, in the Parish of Repentance unto Life: he was educated at the school of Obedience, and now lives in Perseverance: he works at the Trade of Diligence, notwithstanding he has a large estate in the country of Christian Contentment, and many a time does jobs of Self-Denial: he wears the plain garment of Humility, and has a better suit to put on when he goes to court, called the Robe of Christ's Righteousness: he often walks in the valley of Self-Abasement, and sometimes climbs to the mountains of Heavenly-Mindedness: he breakfasts every morning on Spiritual Prayer, and sups every evening on the same: he has Meat to eat which the world knows not of, and his Drink is the milk of the Word of God. Thus happy he lives and happy he dies.

Happy is he who has Gospel Submission in his Will, Due Order in his Affections, Sound Peace in his Conscience, Sanctifying Grace in his Soul, Real Divinity in his Breast, the Redeemer's Yoke on his Neck, a Vain World under his Feet, and a Crown of Glory over his Head. Happy is the life of such a man; to obtain which, believe firmly, pray fervently, wait patiently, work abundantly, love holily, die daily, watch your hearts, guide your senses, redeem your time, love Christ, and long for Glory!

6. Yet there are true people of God still in this Babylonian system. But the time of separation is here: those yet remaining in Babylon must hasten! The fact that some of God's children have been in Babylon all thru the age shows us why God has had any respect at all for Babylon; His saints have been more less enslaved there for centuries. This is the reason why God has dealt with Babylon in any sense or degree. (5478-4; written 6/15/'14.)

7. . . . Soon, as pictured in Scripture, the "sea" of anarchy will swallow up the false systems. Babylon is to be "cast as a great millstone into the

sea." (Psalm 46:2; Jer. 51:62-64; Rev. 18:21) We believe these prophecies are to fulfilled in the very near future. (5478-5; written 6/15/'14.)

1. The nominal church no longer stands in a peculiar position--above the world. Some of her miniters declare that they do not believe in Jesus as the Savior of the world--man is his own savior, they say. (Comment: This is not entirely true of a number of splinter groups.) They believe in the social uplift of humanity, which, according to their view, is to come by putting the right men into the right places, by giving woman the franchise, and by other methods of social reform. What a sorry hope! (5478-6.)

2. You are not sharers of her sins until the time you see this. You were born in Babylon. The Lord is not holding you responsible for what you did not understand. But the better you understand, the more responsibility you have. If, when you see what the truth is and what the untruth is, you still remain in Babylon and support her with your influence and dollars, you will be very culpable. If you fail to come out of her when you hear the Lord's voice, it will imply that you are not thoroughly loyal to him. You may be his children, but if you fail to obey the Lord thru fear of earthly loss, it will prove that these things are more precious to you than his favor, and he will treat you as he treats the hypocrites: you will have a share in their experiences. (5478:2-1.)

3. The plagues coming upon Babylon are sore troubles, which will result in the complete overthrow of the present order of things--political, social, financial and religious. This order of things in its various phases, is one cause, under different uniforms; these interests are all united in one great policy. The princes and kings of the earth and their supporters are Babylon's great army, and pitted agsinst it is another vast army, composed of the masses of the people. The conflict between these two great armies will ere long precipitate the present order of things of the world into anarchy. (5478:2-3.)

4. The Voice of Present Truth. It becomes an important question then: Have all God's people heard this voice? We answer that we do not think all have yet heard; hence there must be some Christians still in Babylon, partakers of her sins, but confused because of ignorance, because of lack of knowledge. The question might be asked: Shall we go forth making this call a special message? We answer: This is not our thot. Our thot is that where this is made a special message the result is usually different from what is intended: it makes many angry. They say: By what authority do you call us Babylon, and by what authority do you tell us to "come out"? (5478:2-4.)

Our thot is that it is the Lord who calls his people out of Babylon; the call is to be recognized especially as a voice from heaven. What is this voice from heaven? Apparently, the voice is present truth--a presentation of the doctrines of the Scriptures, with their times and seasons--a showing that while there has been confusion and error all the way down thru the age, we are now in the harvest time, when truth is clearer than ever before. This voice of truth tells us whether or not we should support a system that is full of error, full of confusion. (5478:2-5.)

In what way should we give God's message to come out of Babylon? We should show them the light, the truth; we should place before them the opportunity for investigation, and encourage them to prove these things for themselves. As they come to see the truth and the bondage in which they have been, they will be glad to stand free in Christ by breaking off these shackles. This will be the voice, then, that will show all the Lord's people who are in the right attitude of heart that they should stand free, that they should come out of sectarianism, that they should not misrepresent the Lord by claiming that they are of Babylon when they are not, but that they

(Over)

take their stand for God. (5478:2-6.)

1. Loyalty to Truth the Test. This stand will mean the holding forth of the divine plan of the ages, the truth. If, after one has seen the real character of Babylon and his gotten his bearings in a general way, he remains, it can be only by compromising the truth. By being worldly wise he might remain and continue for a time to have popularity, to have honor of men. But if after seeing the truth, after understanding the truth, one were to continue in Babylon, he would of course be a greater sinner than one who had not been so enlightened. (5478-last par.)

It is not our thot that we should avoid doing our duty in the proclamation of the truth, but that we should avoid arousing unnecessary antagonism; for people in error are in no condition to have the error lightly spoken of. They must be in the right condition before one can even whisper to them, "Come out of her." Even if they make inquiry of us, we should not speak too positively; but we should say: Now, my dear brother (or sister), if you have heard the voice of God, if you realize that the various denominations are in error, then you will, apparently, see your duty. You once said you were of them; if now you see that you are not of them, you should tell them so. But when you shall see, and when you shall hear, is not for another to say. If, when you have heard and believe the truth, you remain in Babylon, you will be a partaker of her sins, and more guilty than the average one among them. When you are able to hear this voice yourself --this voice which will show you the right and the wrong, the truth and the error--no doubt you will have the fortitude to "come out." (5479-1.)

2. Babylon's Attitude Toward the Truth. But those who hear the voice of present truth, and who obey the call to come out of Babylon, are usually subjected to persecution. . . . (5479-2.)

All thru the dark ages those who were faithful to the light were kept out of the churches. The church creeds and practises were conscience-barriers to keep light-bearers out; those faithful to the truth were ex-communicated or put to death as heretics. This condition continued to some extent even after the time of the Reformation. . . . (5479-3.)

Those who have ruled the synagogues have not always been bad people, but mistaken people. Thus it was with Saul of Tarsus, when he haled Christians to prison and approved the death of St. Stephen. And so with the churches of our day when any become enlightened and let their light shine. The same thing is true that has always been true; namely, "The darkness hateth the light." They say: If you stay with us you shall not present these matters. So those who are loyal to God are in this way forced out of the synagogues; indeed, the loyal ones are now called to "come out." (5479-4.)

3. "Your Brethren that Hated You" But our day has a peculiarity that other days have not had. The divine plan is now so beautiful that we can see that others are in darkness, and this impelling voice of the truth is the voice of God, the voice of conscience, the voice of enlightenement, calling us out of Babylon, which is misrepresenting God, his character, his plan and his Word. We do not know but that they may go to the extreme in our day--to kill socially, to kill ecclesiastically, perhaps to kill physically. Nearly all the persecutions that have come to God's people have come from professed Christians, fellow-believers. . . . (5479-5.)

We are glad that these shall one day, not far off, we believe, see their mistake. Instead of feeling like bringing vengeance upon our enemies, we should feel quite a sympathy--not with them, but for them. We should realize that it is with them very much as it was with the Jews in our Lord's day: those Jews and their rulers knew not what they did, or they would have been ashamed. . . (5479-6.)

HISTORY OF HARVEST MESSAGE
Installment 31

1. We can see that mental capacity is not the same in all. Some can receive a large measure of the truth, while others can assimilate only a little. No one needs more knowledge than he is capable of receiving. God is judging his people according to their character-likeness to his son, our Lord, not according to what they know. While knowledge is very important, very necessary, still no one has a monopoly of understanding--no one has perfect knowledge in the present life; and if our eternal destiny depended upon knowledge, each of us would come short. Nevertheless, we believe that all who are the Lord's will be brought into touch with present truth, and will be judged by it. Those who obtain the knowledge and then show a disposition to shirk the responsibility connected with it or to deny the truth or to live ungodly after seeing the light, thus demonstrate their unworthiness.

The Apostle, speaking to the faithful ones in Christ, says, "Ye brethren, are not in darkness, that that day should overtake you as a thief. Ye are children of the light." He seems to imply that the Lord's true people will come to a knowledge of the truth. This does not necessarily mean all the truth, but enough to sanctify. One with large intellectual power would require and could assimilate a large amount of knowledge; one with small mental capacity would need less.

There are certain basic principles that the Lord's people have at all times grasped; for instance, the fact that there is but one God. Even those who hold to the doctrine of the "Trinity" declare that there is one God. Thus they have a measure of the truth, altho they contradict themselves. It is the same in regard to the penalty for sin. Our forefathers desired to be right when they thot eternal torment the punishment for sin; and they called it a just penalty, in their endeavor to be right. But with these basic principles is mixed a large proportion of error. The whole world of mankind has been under delusions; and we who are now waking up are really surprised to see how little we actually knew--how ignorant we were in regard to some of the precious messages which our God has given us. (5479:2 -1 to 3.)

2. "Weeping and Gnashing of Teeth" But as we were children of God before we received full knowledge, so we believe that it is possible for others to be children of God without having full knowledge. We are living in the harvest of the Gospel age, when God is causing the knowledge of the truth to encircle the earth. At the same time the adversary is doing all that he can to hinder people from studying the divine message--raising a dust of calumny to blind the eyes of the unwary.

It is because we believe that there are children of God attempting to live on the husks and skimmed milk of human tradition--brethren in Christ starving for the pure food offered in the Word of God--that we are trying to reach and help them. Otherwise we would abandon all special efforts at propaganda; for we know that as soon as the Messianic kingdom shall have been set up, conditions will be favorable to all to come to a knowledge of the truth as it is contained in the Bible.

The days that are almost upon us will surely bring "weeping and gnashing of teeth" to many of the Lord's people; for whoever stands for error will be in opposition to God. They are about to go into a great time of trouble, and it will be their own fault. Some of us heard God's voice early in the harvest, and therefore we had the responsibility earlier; some heard later. Some are hearing now about the sins of Babylon--that these sins are about to be punished, and that they should come out and be on God's side, if they would have divine favor. It is the desire to further sound out this

(Over)

present message that has led us to the production of the PHOTO-DRAMA OF CREATION--that those who would not read might see. To whatever extent it helps each of God's children, still bound, to recognize his own responsibility, it represents the voice of God, telling them their present duty as Christians. (5479:2-4 to 6) (Comment: My Mother saw the Photo-Drama and she made her full consecration when viewing it. I also saw it at the same time when a boy.)

1. The Pastor was humble and was careful to state the truth accurately. He never stood on his dignity. See MIND AND WILL. Page 5486.

2. If we refrain from telling the glad tidings, the result will be that the fire of God's holy Spirit will become extinguished within us. . . (5489:2-5)

3. Queries of a Colporteur (first letter and the Pastor's reply, page 5496).

Dear Brother Russell:--

How shall we do respecting the STUDIES IN THE SCRIPTURES after October, 1914? Will the Society continue to publish them? Will the colporteurs and others continue to circulate them? Is it right to circulate them now, since you have some dount respecting the full accomplishment of all expected by or before October, 1914? With Christian love, Your brother, M.F.C.

In Reply: My Dear Brother in Christ:--

Yours of May 20th has reached me. Thanks! I think that you are not taking the right view of the matter treated in STUDIES IN THE SCRIPTURES, Vol. II. It is our thot that these books will be on sale and read for years in the future, provided the Gospel age and its work continue.

So far as the features are concerned, we have merely set forth the Scriptures and our view respecting their application and significance. We have not attempted to say that these views are infallible, but have stateed the processes of reasoning and figuring, leaving to each reader the duty and privilege of reading, thinking and figuring for himself. That will be an interesting matter a hundred years from now; and if he can figure or reason better, he will still be interested in what we have presented. In any event, we think that the consummation cannot be long deferred.

To cease to print and circulate the STUDIES IN THE SCRIPTURES because everything suggested therein has not been, apparently fulfilled would be like rejecting our Common Version of the Bible because the chronology given in the margin throughout is known to be incorrect to the extent of a number of years. Usher's chronology is used in our Common Version, and shows the birth of Christ in the year 4004. Scholars are agreed that the event varied at least two years from that date--some say four years. And STUDIES IN THE SCRIPTURES show from the Bible that the date was actually 4128. Nobody thinks of throwing away his Bible on this account. No more need any one think of throwing away his STUDIES IN THE SCRIPTURES or failing to circulate them on account of the fact that October, 1914, may not witness all that we had expected and in the manner expected. With much Christian love,

Your brother and servant in the Lord.

4. Our God never fails his children: his name is Faithfulness! He has never permitted his church to be exterminated, notwithstanding all the assaults of error and of the powers of darkness. There are still true people of God in the world, and ever have been. Throughout the dark ages, the great fact of our Redeemer's sacrifice for sin was still held by some of the true saints of the Lord. This precious truth was never completely lost during those years of darkness and obscurity, and in God's due time his church emerged from the wilderness, "leaning upon the arm of her Beloved." The light has since grown brighter and brighter to the faithful, watching ones. And what a flood of glory now shines upon the path of the saints! (5501-1)

1. The only things that may not be yielded to the will of the majority are matters of conscience. No one is to do what he believes to be sin, injustice, wrong, even tho all the remainder of the brethren think it right. And no one is to leave undone what his conscience dictates, even tho so directed by all the remainder of the brethren of the class.

Conscience is always to be respected--never to be throttled or violated. Nor is any one who stands faithful to his conscience to be disesteemed therefor by his brethren, even if their consciences view the matter differently. On the contrary, his coursge in standing by his convictions is to be considered estimable. (5501-last 2 par.)

2. Only one thing did the Editor fear in respect to the influences mentioned and the able addresses of the speakers. He fears that the dear friends in several instances were overstimulated by too positive assurance that the present year (1914) will witness the "change" of the church, establishment of the kingdom, etc. With all due respect for the opinions of the brethren, we believe that the present is a time for great soberness of mind, avoidance of speculation and waiting for whatever the Lord may be pleased to bring to pass. We greatly fear that some of the dear friends will experience sharp disappointments, if some of the confident statements made on the convention platform miscarry. At no time has the Editor ever spoken or written as positively as some of these dear brethren are speaking now. In the books, STUDIES IN THE SCRIPTURES, as well as in THE WATCH TOWER, we have set forth the chronology, not as infallible, but nevertheless declared our confidence in it. However, we have always encouraged the friends to examine for themselves, to use their own judgment. To assist them in this we have given in detail the references, etc. In recent numbers of THE WATCH TOWER we have plainly stated that fulfilments of the prophecies, altho marked and manifest, are not as far developed for the time as we had expected.

The Editor at all three of these conventions took occasion to reiterate the views already presented in THE WATCH TOWER.

(1) That the chronology and prophecies interwoven with it still seem as strong as ever--still seem to teach that Gentile times will end next October.

(2) He pointed out, however, that the ending of the Gentile times might not usher in the great time of trouble so quickly as has been expected. He pointed out that the lease expiring might not mean an instantaneous dispossession, but, possibly, might mean a gradual dispossession, or perhaps a sharp notice to quit, followed by eviction a little later on.

(3) He reminded the conventioners of his utterance in a recent number of THE WATCH TOWER, to the effect that it is possible that the Gentile times might close without world-wide trouble immediately, and that the church might be completed with some of the members this side the veil participating for a little season in the "judgments written."

(4) He especially sought to impress upon all that our consecration was unto death, and that if the Lord permits us to continue here awhile longer than we expected. our love and loyalty should be manifest in our joyful submission to his arrangements; and furthermore, that if the privileges and blessings of the present year be continued, our cup of joy will run over every way. (5502-5, 9 to 13.)

3. What consternation would follow in the various churches of today, if the professed ministers of the Gospel should follow the Master's example in similarly declaring the whole counsel of God! How quickly they would become unpopular and be charged with breaking up the churches! The congregations of the great temples of fashion ostensibly dedicated to the servive of God and the teachings of Christ would not stand it. They go there to be entertained with pleasing and eloquent discourses from titled gentlemen who pre-

(Over)

sumably know the tastes and ideas of the congregation, and will preach to please them. They are quite willing to pay their money for what they want, but they do not want the truth. (550 7-last par.)

1. We are made free, too, from the fear that we now see coming upon the whole world as the great civil and ecclesiastical systems that have so long ruled the world are being terribly shaken. All thinking people are in dread of the possible outcome of anarchy and terror; the alarm of all is increasing as we near the awful crisis toward which we are rapidly hastening, and as the danger becomes more and more apparent. Yet, in the midst of it all, and with the fullest assurance of the infallible Word of God as to the terrors of the conflict thru which the world will soon have to pass, the true disciples of Christ who abide in his word are not afraid, but rejoice; for they know that God's object in permittint this mighty storm is to clear the moral atmosphere of the world, and that after the storm, there shall come, by his providence, an abiding peace. Instructed in the truth, they realize the necessities of the situation, and have confidence in the divine providence that can make even the wrath of man to praise him, make all things work together for good. (550 &2-5.)

2. Rightly to divide the Word of truth, then, is to make such a paryerful study of it as will enable us to place things where they belong. . (5512-4.)

3. This seems to be the condition of many today. Evidently there are many who have been serving or attempting to serve God, who have not been giving out "meat in due season," but who have been giving out truths in a very confused way. It is for us, then, to be on guard and seek carefully to follow the instruction of the Apostle, "Study to show thyself approved unto God." Do not mind so much what men may say or think, but seek the approval of God first. (5512:2-1.)

4. . . . Error, fostered by self-will and by plans and schemes not of God, always has a blinding effect, so much so that the Apostle declares that "the god of this world hath blinded the minds of them that believe not" the true message of God when it reaches them. (5512-5.)

5. PHOTO-DRAMA TRIALS AND BLESSINGS. A wonderful article giving valuable advice for public witnessing. (5513)

6. Credulity Feeds Upon Little. Dear Brother Russell:-- Since reading Bro. Baker's letter in a recent WATCH TOWER, "I feel it borne in upon me," as our Quaker friends say, to write you. Had the brother stopped to think he might like many of us, have recalled how he had seen a crowd of children frightened at the suggestion that the "school killer" or some other goblin, terrible to the childish imagination, was coming. The children of believers do not hear about the "bogey-man" perhaps, but they hear and read about demons, and their imaginations are as susceptible as those of less favored little people, and it does not require more than a shadow to start a wave of hysteria. But were it proven that demons did appear, what would they have to do? Can they touch the "Lord's anointed"?

   Regarding the case of the brother mentioned, who knows that he was not already insane when he went to the meetings of the society mentioned? It is a point that has come under my observation, that often persons "change their religion," as well as become over-zealous in attendance upon church services, before their relatives or acquaintances discover their mental impairment; so they say "They have gone insane over religion." The source may be that in themselves they feel a loss, a sense of insufficiency, and in searching for help turn to any or all forms of faith. I am sure we do

not wish to give the demons more glory, credit and notoriety than we can help! Only a week ago, a bright, attractive woman was brought to the hospital, and to my usual question: "What do you think is the cause?" put to two of the family separately, the prompt reply from each was, "Russellism." They were shown that she had been insane seven years before she attended a meeting.

This is the third case in which this cause was given without hesitation, and in each case the fallacy of the reasoning was made apparent to the relatives. Credulity is such a common weed! and it flourishes because it requires so little to feed upon. But "O, the blest morning already is here?"

Your sister in the glorious hope, Mary Christiancy (M.D.). Of State Hospital for Insane.

1. The long expected shaking of the social earth is, we believe, already in progress. The great war for which Europe has been drilling its troops, preparing its treasuries and armaments, is shaking every nation of the world, financially, socially, politically. Strong as the nations feel themselves to be, all tremble in dread at the results of the conflict now in progress. Only the Bible can or does speak authoritatively respecting results. In the same breath it tells of disaster and of blessings--disaster to the nations, but ultimate blessings to the people thru the new government of Messiah's kingdom.

St. Paul, referring to our day and to present conditions, declares the Lord's message, "Yet once more will I shake, not the earth only, but also the heavens." By inspiration the Apostle informs us that this will be the last great shaking which the world will ever have, because in this troubled time in the early dawn of the Millennium, everything shakable will be shaken and destroyed so thoroughly that nothing will remain except that which is unshakable--that which will fully have the divine approval. The Apostle says that the only thing remaining unshakable will be the kingdom of God in the hands of The Christ--Head and body.--Heb. 12:18-27.

We should not get the thot that the shaking of the nations is just beginning, but rather that the shaking that has been in progress for some time is now reaching its violent stage. (Comment: Little did the Pastor realize how much and how long the shaking would last!) For years Europe has been trembling with occasional violent revolutionary shocks; but now it is preparing for the great shock, the great "earthquake," as the Bible symbolically styles it.--Rev. 16:18. (Comment: This "earthquake" shaking is affecting the whole world. We think of Iran at the present moment!)

The rest of the article under four subheadings is very interesting: Nations Hurrying to Armageddon. The War Cloud's Silver Lining. Symbolic Shaking and Burning. "The Desire of All nations."

2. There are doubtless saints in every church, in every sect, in every party. and these alone constitute the true church, the saints of God--"the church of the first-borns, whose names are written in heaven." (5516:2-7.)

3. SAYING, "GIVE US OF YOUR OIL". A very interesting article on the subject of the Great Company. (Starts at bott9m of page 5520.)

4. ". . . The world will know that he has taken his great power and begun his reign of righteousness, not by seeing Jesus in the flesh, but by seeing the great time of trouble which then will break upon the world--'a time of trouble such as never was ince there was a nation.' Daniel 12:1; Matt. 24:21." (5523-1.)

5. ". . . But we should be watchful, prayerful, and 'keep our garments,' awake to the fact that the chronology may be accurate, while our ideas of how the

(Over)

Lord will order events may be wrong. The Lord may permit seeming inaccuracies to test whether our consecration is to chronology or to him, and he may be as apt to wind up matters very suddenly as to seem to prolong them. Therefore let us have faith, but await his enlightenment as to events.
Affectionately in Him. S. H. Huston.--Texas. (5525:2-1)

1. The present terrible war is not the great time of trouble in the fullest sense of the word, but merely its forerunner. The great time of trouble of the Scriptures will be brought on by anarchy--the general uprising of the people; as the Prophet says, "every man's hand against his neighbor, no peace to him that goeth out or to him that cometh in,"--Zech. 8:10. (5526-6)

2. The Lord declares that he has a hand in these matters that are a natural outcome of human selfishness, aggressiveness and greed. The Lord has to do with all this, in that at the appropriate time he granted to the world the knowledge which is stirring them up. In other words, men with sin and selfishness in their hearts are not in a position to use knowledge wisely, rightly. . . (5526-7)

3. As long as the governments are strong, their overthrow will be impossible. Our thot, often presented in these columns, is that a great war will weaken the nations, preparatory to the period of anarchy. Such a great war, crippling the world financially and discrediting the rulers in the eyes of their peoples, will open the way for the anarchy. The people of former times looked upon their rulers as demi-gods. This veneration for authority still obtains to some extent, especially in Russia, where the people amost worship the Czar--except those who are anarchists. The present war is the one we have expected. It will drain the world of blood and treausre. Then the nations, sick, weak, faint, will fall a prey to Socialism, which will become anarchy. This in accord with the Bible predictions the earth will be prepared to welcome Messiah's kingdom as "the desire of all peoples."--Hag. 2:7. (5526-8.)

4. What did Jehovah mean by "wait ye?" He meant that we are to wait for his time. He told us of the general leveling of the things of this world; he declared that all the kingdoms will be submerged in general anarchy. There will be a fervency of heat, discussion, tumult, strife, and at this time the nations of the world will "melt"--go down quickly. We believe this. We are not thinking of Christians as contending with the sword; for those who take the sword are to perish by it, our Lord said. God's people are to stand aloof, recognizing that "the powers that be are ordained of God," in that he permits them, while he has full power to make changes. If he permits them, it is not for us to seek to overthrow them. (5526:2-2.)

5. This symbolic burning of the world is sometimes referred to by secular writers. In the newspapers we frequently read about "the great conflagration" --speaking of this fire of trouble, strife, confusion. The elements that will "melt with fervent heat" will be the labor element, artisan element, the capalistic element, the religious element, etc. . . (5526:2-3.)

6. While the Lord has been doing this work, we are not to think that he is pitting these nations against each other. He has permitted them to work out their selfish propensities, and the result is strife. Knowledge is doing this--bringing on the restless social condition. (5526:2-4.)

7. ". . . Soon the knowledge of the truth will come to the "foolish virgins," and they will wash their soiled robes in the blood of Christ--during the great tribulation shortly to come to the whole world.. . " (5545-1. Written 10/1/'14.) (Comment: we see thru a glass darkly on this subject.)

1. . . . Let it be our earnest endeavor that our lives, as fully as we are able, shall reflect the light of the truth, shall be as noble and upright as possible in all things; that our words and actions shall glorify the Lord whom we serve, and be eloquent of our love for all mankind, especially for the household of faith, whether enlightened by present truth as yet or not. (5546-6)

2. But even here we must discriminate between the natural disposition and that acquired by growth in grace. For instance, there are those who have a great deal of patience--too much, in fact; they are indolent. Their patience, therefore, is not a fruit of the Spirit. In order to distinguish between natural traits and acquired graces we are to compare the person's natural disposition with his growth in grace and in the fruits of the Spirit. (5550-1)

3. It is the Word of God, the Gospel message, that will bring people into relationship with God. So whoever will receive the holy Spirit must first receive the knowledge of the truth, and then this truth will operate upon him. First he must take his stand for righteousness; next he must receive Christ as his Redeemer. Then, after having accepted Christ as his Savior, he must go forward and make a consecration of himself to walk in the footsteps of our Lord Jesus. If he merely understood that this is the will of God, we believe that he would be received of the Lord--begotten of the holy Spirit. Then it would be God's order that he receive more instruction, because he had taken the proper steps thus far. (5550:2-1)

4. . . . Well had it been expressed by the Prophet, "Of the people there was none with me." (Isa. 63:3) He trod the winepress of grief alone. (5550:2-7)

5. . . . At Bellingham, August 29 (1914), fourteen hundred were at the public meeting. (5553-5) Comment: My Mother heard the Pastor in Bellingham at that date, and she was much impressed with the love of the Friends.)

6. . . . One thing noticeable in this convention (Saratoga), as well as at all the others, was the meek and quiet spirit of those in attendance. While all lifted up their heads rejoicing that our deliverance is near and hasteth greatly, nevertheless there was no spirit of excitement. Rather all seemed to realize that we have received of the Lord blessed promises and enlightenments which far more than repay for our trials and difficulties. All were resolved that the whole world would not compare with the light and peace and hope already ours--not to mention the glorious things expected soon. Surely we prefer God's time, as well as God's plan, above all others. If he but continue us in his favor, in the future as in the past, we may well rejoice in the experiences coming day by day, end when they may.

During our trip we continually encouraged the dear household of faith to await God's time for the accomplishment of our hopes, preferring it to our own, if different. While we everywhere noted that patient waiting was manifested, yet, on the other hand, we deplored the over-confidence of some respecting the exact time of the glorification of the church. We endeavored to distinguish between our hope and the time of its fulfilment, and urged all to cast not away their confidence, which hath great recompense of reward. However, the present great war certainly stimulates our confidence in every feature of the divine program. (5553:2-4 and 5.)

7. . . . The great nations of the old world, impoverishing themselves and destroying their commercial interests, as well as being robbed of hundreds of thousands of valuable lives by this war, will not wish to see the United States towering high above them in every way by reason of its isolation. We may be sure that the crafty statemen of Europe, while professing interest

(over)

in our peace, will really do all in their power to embroil us in war by one device or another. (5554-6.)

1. When we say that the kingdom lies just beyond the war, we should note the fact that, according to the Scriptures, it will not be set up immediately. Following the terrible storm of this war will come a great revolution, symbolically styled "a great earthquake." (Rev. 16:18) In conjunction with this social revolution, the Bible indicates that churchianity will for a time be greatly exalted as the hoped-for power by which the revolution may be offset and stopped. During that brief time of Babylon's prosperity, the true church will be in hard lines, from the earthly viewpoint. Nevertheless, "all things shall work together for good to them that love God, to the called according to his purpose."

Following the revolution and churchianity's exaltation quickly will come the anarchy, which the Bible everywhere symbolizes by fire, because of its destructive force and influence. That will be the time mentioned by our Savior, saying, "Unless those days should be shortened, there should no flesh be saved." (Matt. 24:22) The Master tells us, however, that those days of anarchy and general strife--"every man's hand against his brother, against his neighbor, and no peace to him that goeth out or to him that cometh in"--shall be shortened. The establishment of the church in glory, the bringing of the elect into control of the world, will shorten those days and inaugurate the reign of the Prince of Peace. (5554-8 and next par.) (Comment: It is taking a long time to accomplish all this.)

2. Our Present Attitude. (Four interesting paragraphs showing how the Pastor reasoned.) (5555:2-1 to 4.) The Lord evidently saw that it would be better for us that we should walk by faith, not by sight, and that we should have the experiences we are having. These experiences are excellent. We have been receiving things so good, so refreshing to us, that if they continue for six months longer, or six years longer, we shall be very glad that the Lord has given us this longer opportunity of testifying to his goodness. On the other hand, it may be that the work of the harvesting of the "wheat" has been fully accomplished, and that the work of the present time is for the great company class and for the world. (5555:2-2.) (Comment: The Pastor was feeling his way along, judging by the reasoning he used.)

3. THE ROYAL LAW OF LOVE. A wonderful article touching upon the fundamental principles that should guide us. (Starts on page 5555.)

4. "TREES OF RIGHTEOUSNESS". A very powerful article touching upon the vital principles of Christian growth. (Starts on page 5557.)

5. In this manner they were to "bear one another's burdens"--assisting one another in battling against the weaknesses of the flesh and the besetments of sin. In this way they would be fulfilling the general law of Christ.

The law of Christ is a law of service and self-sacrifice in the interests of others. Those who, finding a brother overtaken in a fault, merely throw back their heads, denouncing the brother in a haughty, imperious manner, in a holier-than-thou manner, have not yet attained a proper appreciation of what is the law of Christ--the law which is to govern all the members of the body.

This law of Christ, the Apostle points out, is a law of love. Governed by this law of love, Jesus laid down his life, not merely for his friends, but even for his enemies. All, therefore, who would claim to be disciples or followers of Jesus should have the same mind, the same disposition, the same spirit, and should seek to follow the same law of love. Thus the Apostle says, "We ought also to lay down our lives for the brethren" (1 John

3:16)--in seeking to assist the brethren out of dificulty and to bring them nearer to the Lord and to his standards. (5562-1 to 3.)

1. It may be that many of the Lord's people were expecting more than they should have looked for to occur with the opening of the Jewish year 1915, which began with September 21. The human mind seems to have a natural tendency, and one with which we should have sympathy, to expect matters to culminate more rapidly, fulfilments to come more suddenly then they ever do come . . . (5563-8.) (Comment: This History has shown this to be the case all thru the Harvest period. This whole article--MAKING READY FOR THE REIGN OF RIGHTEOUS--is well worth reading carefully.)

2. THE PRUDENT HIDETH HIMSELF. Excellent advice worth careful consideration. (Starts bottom page 5571.)

3. An interesting letter from a sister who ably defended the Pastor and the Truth. She set a fine example that we could follow in our service of the truth. (Starts bottom of page 5572.)

4. Associated Bible Students. We suggest that the above name be used by all classes locally in newspaper advertising and otherwise instead of the title, International Bible Students Association, which name properly belongs only to national and international use. When advertisements appear on the relitious page of newspapers classified denominationally, this title. Associated Bible Students, can be used instead of a sectarian name. (5573, middle.)

5. Two Classes Born Out of Zion. In describing the birth of the "Man-child," the Christ, whose head was born more than 1800 years ago, and the body of whom is now soon to be born, the Prophet Isaiah exclaims (66:7, 8), "Before she travailed she brought forth; before her pain came, she was delivered of a man-child! Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travailed she brought forth her children." The especially marvelous thing that the Prophet here records is that a "man-child" is to be born out of Zion before Zion travails. This is a striking reference to the fact, elsewhere clearly taught, that the ripe "wheat" of the Gospel church are to be separated from the unripe wheat and the "tares" at the end of this age, that they are to be exalted and glorified before the burning, the consuming, trouble shall come.

This "man-child," then, is the little flock, the body of Christ, the true Zion. Out of nominal Zion will come this first-fruit class, before the nominal system will be overthrown; for she will die in her travail pains, and in dying, will bring forth her later children, the great company. In this great day of the Lord, nominal Zion will bring forth the man-child and these later children.

"Shall I bring to the birth and not cause to bring forth? saith the Lord. Shall I cause to bring forth and shut the womb? saith thy God." Ah, no! As surely as the Head was brought forth, so surely shall the body also be born. The birth shall certainly be completed. The great composite Christ shall come forth entire, not one member lacking--and before Zion's travail has begun. But "who hath heard such a thing? Who hath seen such a thing?" And so, after the man-child is delivered, the mother system will give birth, when her travail pains come on, to a great company of children! This great company is described in the Apocalypse as coming up out of "the great tribulation," and washing their robes, spotted and soiled, and making them white, "in the blood of the Lamb." (5574:2-3 to 5.) (Comment: This is a very difficult prophecy to understand, until it is fulfilled.)

(Over)

1. Clearer Light Now Shining. As we search the Scriptures, we learn how to rightly divide and rightly combine its various elements, now that the dawning light of the new dispensation is shining on the Word, making it more luminous to our view, we see the wonderful whole--the great plan that we and others had previously passed over and failed to discern. Those who are not of the right class will not be able to see the truth in all its wondrous clearness, beauty and harmony. If we have the right spirit as children of God, we shall want to know what God has in reservation for his people.

This gives an opportunity for the operation of the Spirit of the truth upon our hearts and minds. This desire leads us to come together for Bible study, when the world would say: Let us play billiards or chess or pool. They complain to us: You have already read that Bible several times. We tell them that we have and with a great deal of blessing.

Thus, as we are desiring to know the Lord's plan and his will concerning us, he reveals it to us more and more; and thus, little by little, we gain a great aggregate of truth, which greatly rejoices our hearts, gives us an intelligent understanding of the wonderful day in which we are living, and gives us calmness and confidence, while the hearts of others are failing them for fear. (5580:2-3 to 5.)

2. God does not draw mankind by any other means than that original power which he implanted and which has not been altogether lost thru the fall of the race of Adam. All mankind have degerated from the image of God; but the desire for worship, for righteousness, for harmony with God, is much stronger in some peoole than in others. In proportion as one desires righteousness, in that proportion that one is drawn toward God, feels after God, if haply he might find his Creator. He is feeling after God because he wishes to find him. (5583-3.)

3. How They Are Drawn. This is the drawing, we believe, that comes to every one of us. Before we gave ourselves to God in consecration, we had a desire to come to him, and that desire was something awakened in us. But it was there before it was awakened. Then something occurred that turned the thots toward God. Perhaps it was some great sorrow, some calamity, which drew the heart to God; and with it came the feeling that our grief should be taken to him. Along with the desire, probably came the thot, "God will not hear me." This is a very proper conclusion, for there is no way of approach to God except thru the Redeemer, who said, "I am the Way, the Truth and the Life."

Just as the Roman centurion Cornelius needed instruction as to how to approach God, so the soul feeling after divine assistance also needs instruction. We verily believe that thousands upon thousands have been turned away from God because of the creedal misrepresentations of his righteous character. When people begin to realize that our God is loving, just merciful, they will turn to him. We find that some are now being attracted toward God thru the Photo-Drama of Creation. Recently we heard of a lawyer who felt that he had lost his hold upon God altogether, but as a result of seeing the Drama, he drew nigh to God and made a consecration of himself.

This, we believe, is the way in which we are drawn to the Father, whose influence is related to everything beautiful and harmonious in nature. Not until we have the desire to go back to God are we ready to be directed by the great Advocate; for when we come to the Advocate, He very pointedly says, "I cannot receive you except upon one condition." That condition, he tells us, is that we take up our cross and follow him. (Matt. 16:24) Consequently it would not be wise to tell any one about the narrow way unless he had some drawing toward God.

We see, then, quite a clear distinction between the drawing of the Father--that drawing which persists everywhere--and what in the Scriptures is

called the Spirit of God. That Spirit is given only to the sons of God. "As many as are led by the Spirit of God, they are the sons of God." (Rom. 8:14) That Spirit takes hold of them, guiding them in various ways--sometimes by putting property into their hands, sometimes by taking it away from them, sometimes by permitting sickness to come. The experiences of these sons of God enagle them to grow in grace, in knowledge and in love, that thus they may be fitted and prepared for positions on the spirit plane.

1. For instance, we have for forty years been looking forward to the present year as the one in which Gentile Times would expire and the one, therefore, in which we might expect some special manifestation of the transfer of earth's government to its new King, Messiah. We had hoped that the ending of the Gentile Times might have signified the ending also of the church's times, or years, in the flesh, the ushering of all the Lord's consecrated people into the kingdom. The latter expectation brought, we are sure, a great blessing to our thousands of readers. It brought them quickening of spiritual interests, and zeal to know and to do the Master's will. It brought them heart searchings, to see whether or not they were ready for the kingdom. It brought them a condition of peace with God which passeth all human understanding, so that now they are able to rejoice in the will of the Lord, whatever it may be. If the Lord will continue us in his favor, it will matter little to us whether we are on this side of the veil or on the other side--so great are our joys and blessings, and so pronounced the peace which rules our hearts. (5591-5)

2. With this before your minds, keep in memory the fact that last year (1913), the year before and several years back, the brethren, THE WATCH TOWER readers, have been spending generously, according to their ability, both of time and money. Now suddenly, as is evidenced in their growing faith in the Lord and the truth, in the fact that we are nigh at the door of the new dispensation, everywhere there has been a willingness to give and much rejoicing in the privilege. Let these few words prepare you for the, to us, stupendous results of the year, which show that about One Million Dollars have been spent in the service of present truth this year (1914) by the classes for theatres, etc., and by the Society. (5591:2-2.)

3. Creation Photo-Drama. Several paragraphs of details concerning the Photo-Drama--the great expense, the sacrifices of the Friends, the difficulties and the blessings! (Comment: It is inspiring to read all this. The brethren set a marvelous example with the Pastor as the governing head of all this activity.) (5591:2-3 to 5592-7.)

4. How interesting to note the leadings of the Lord's providence! The people in the rural districts seem hungry for just what these Dramas present. We trust that the 16 other Y Dramas are doing as well as the 29 included in this report, and that we shall hear from them soon. The Lord seems especially willing to bless all of His consecrated ones who seek to devote time, strength and money to His service. These agencies are mighty thru God to the pulling down of the strongholds of error and to the upbuilding of His saints in the "most holy faith," in preparation for the glorious resurrection "change" which we are all hoping for soon.

5. . . . It will be encouraging to all of our readers to know that the sermons are now reaching weekly approximately 5,500,000 readers. (5593-3) (Comment: What a wonderful example of zeal for the truth, set by the Pastor!)

6. Our enemies have helped us considerably. Their slanderous misstatements un-

(Over)

doubtedly stopped some from purchasing and from reading the books, but in other cases their harsh, unchristian words and conduct had a reverse effect to that which was anticipated and intended. Some bought from curiosity. Some said, "If Pastor Russell has something different from the preachers, we would like to see what it is; for we have not been satisfied for a good while with what has been doled out to us--which satisfies neither head nor heart. (5593:2-2.)

1. We as the Lord's people look up and see our great Creator's wonders in the heavens, and we say, How great is our God! Then as we look at ourselves and find how wonderfully we are made by our Creator, so that by thinking, by the power of the mind, we can move the different parts of the body--the hands, the feet, the eyes--oh, we say, this is the most wonderful machine in all the world! And so we are led to exclaim, Surely this great God, our God, our Father, is willing to tell us, his people, who love him and desire to know his will, what his will is! He must have a good plan; for he is wise, he is loving, he is just. (5594-last par.)

2. But there is another phase of the confidence. Bible students all over the world have been expecting certain things to occur; and we have been hoping that the Lord's time is near for the setting up of the kingdom, the time for the fulfilment of the prayer, "Thy kingdom come." We have been hoping for this; but if it should not come as soon as expected, we will still hold fast our confidence. (5595:2-3)

3. The Editor has been rejoicing in these blessed experiences. Even if the time of our change should not come within ten years, what more should we ask? Are we not a blessed, happy people? Is not our God faithful? If any one knows anything better, let him take it. If any of you ever find anything better, we hope you will tell us. We know of nothing better nor half as good as what we have found in the Word of God. As the hymn expreses it: "It satisfies my longings/As nothing else can do."

   Personally, we can say, If God has some further experiences for us, we are glad that he has; if we need further polishing, we hope he will give it to us. If it takes a year to get the polishing necessary, we desire to have this time allotted. Or if he desires to have us do some work in the polishing of others, and if we should not get into the kingdom ourself, we would be glad to have his will done. (5595:2-6 and 7.) (Comment: What an example of contentment in the Lord's will, no matter what!)

4. Confidence Lost. The Editor has known from earliest childhood what it is to call God his heavenly Father; for he had Christian parents. And then, when fifteen years of age, we gave him our heart, and reverenced and worshiped him with what amount of knowledge we had. Altho indoctrinated along Calvinistic lines to believe that only the elect would reach glory, and that all the non-elect would experience eternal torment, we were accustomed to think of ourself as one of the elect, and to appreciate the love of God, which had provided for the salvation of the elect.

   A few years later, however, reason began to assert itself over superstition. We inquired of ourself, Where is this hell which you preach? What do you really know about it? Confessing our own ignorance, we went to our teachers and elders; but to our amazement we found that they knew no more about it than ourself. Then we stopped preaching and began to think and to examine the creeds. We found that the difference between them was trivial. All had the one foundation of heavenly salvation for the few and eternal woe for the thousands of millions.

   The more we investigated, the more sure we felt that a great mistake had been made; that a real God could not have made such an arrangement as

our creeds declared. We threw them all away; and thinking that the Bible was the basis for them all, we threw the Bible after them.

Soul Hunger For God. But having once known our heavenly Father, we could find no rest without him. Our soul hungered for his love and care. We still held to the great fact that our Universe had an intelligent, personal Creator; for his wisdom and power were before us on every starry night. The more we studied anatomy, the thoroughly we became convinced that all humanity, yea, every creature, is "fearfully and wonderfully made," and that the eye, the ear, the nerves, the power to move in response to mere thinking, could not have come by chance, could not have been evolved by a nature god. We worshiped the God of wisdom and power, and sought to know more of him, confident that we should find him good.

Left to the resources of our own brain, we reasoned, Could others and ourself possess as the gifts of our Creator the qualities of juctice and love, and which we esteem to be the very highest of our faculties, and yet the Creator himself be devoid of these attributes? Our mind answered, Surely he who formed the eye to see and the ear to hear and who gave humanity the qualities of justice and love must possess these qualities in infinite measure.

Thus with the eye of our understanding we heheld the great God of the universe, infinite in wisdom, justice, love and power. Again we worshiped him, rejoiced that he had made neither the earth nor the race of mankind in vain, but that he had some wise, just, loving purpose in connection with our cretion.

Confidence Regained. Our next thot was, Would not a just and loving God be pleased to make known his purposes to those of his creatures who desire to do his will? Would he be ashamed of his purposes? Would he ignore the qualities of mind which he has given us? Again our mind answered, You may confidently seek God's message to humanity. Thinking that we had already examined the Bible sufficiently, we turned our attention to heathen religions, only to find them less rational in some respects, tho less fiendish, than our own creeds. Evidently the most intelligent peoples have been the most thoroughly seduced by Satan and his doctrines of demons, into believing the most horrible things respecting the Creator and his purposes toward his human creatures.

Finally, we resolved to begin anew the study of the Bible, first assuring ourself that our colored creed-spectacles were thoroughly broken and our mind entirely untrammeled. Gradually the Lord led us to clearer and yet clearer light upon his Word, until we found that the basis of all our difficulty lay in the fact that we had followed Satan's lie told to Mother Eve in Eden--"Ye shall not surely die." From that time onward the entire Bible became illuminated, grand, beautiful, harmonious; and now it stands pre-eminent before our mind as God's Word.

No tongue or pen can tell the peace, the joy and the blessing which a clear knowledge of the true God has brought into our heart and life. The story of God's wisdom, justice, power and love fully satisfies the cravings of both our head and our heart, We are seeking no further. There is nothing more to be desired than to get this wonderful story more clearly before our mind, and to appreciate more and more the divine character as illustrated by the great divine plan of the age, which our heavenly Father is gradually outworking for the blessing, first of the church, and afterwards of all the families of the earth. (5596-1 to end of article.) (Comment: The foregoing account by the Pastor is very instructive and also very touching.)

1. . . . In a word, the true religion appealed to the highest and noblest sentiments, while the false religions of the Canaanites appealed to the baser passions, combining a form of godliness with gratification of the flesh, dancing and various saturnalia. (5598:2-3. (Over)

1. All who realize the fulfilment of the Times of the Gentiles should be looking for and cooperating with the further steps of the divine plan. One of these is Israel's repossession of the control of Palestine, the inheritance of Abraham and his family. The time is ripe. It remains for Jews, who by God's favor have the wealth now, to use that wealth in the furtherance of the hope of Israel. But a failure on man's part to appreciate and use opportunities will not interfere with the divine plan. The hour of blessing is coming. Thru some instrumentality Palestine will shortly pass into the possession of the Jews.

   Note the fact that promptly at the close of the Jewish year in September, Russia published her decree giving the Jews full religious liberty and privileges as citizens. Germany quickly followed. Great Britain also honored the Jews. Legally, therefor, the Jew today--since the close of Gentile times--is accorded the same liberties as other people. He is no longer "trodden down of the Gentiles." (5599:2-1 and 2.) (Comment: None of realized what a long drawn out affair is the establishment of the kingdom and the full possession of Palestine by the Jewish people. This tests our faith and confidence.)

2. The experiences of Elijah in the closing of his ministry showed us how the great day of the Lord will be ushered in: first, the wind rending the rocks, representing the present war; (Comment: and we have had more wars too.) secondly, the great earthquake, representing the revolution that will follow the present war; (Comment: This revolution has been going on now for several decades, and is world-wide in scope.) thirdly, the fire, representing the anarchy that will follow the revolution; (Comment: We are witnessing the spirit of anarchy every day on a world-wide scale. We wonder what it will be like when it reaches a climax.) fourthly, "the still, small voice" of God--which will follow the anarchy in the world--thru Messiah's kingdom speaking, "Peace! be still!" "Beat your spears into pruninghooks and your swords into plowshares, and learn war no more!"--Micah 4:3. (5601-2.)

3. We are well aware that some of our dear readers have the thot that the Gentile Times having closed, the Gospel message was closed. Some of these brethren feel that it is useless to continue the message. We cannot sympathize with their reasoning. The divine command was that they should preach the Word, not until the close of Gentile Times, but until the church would be completed. Just how long it will be before the church will be completed we cannot say, but we do believe it is our privilege to tell the Good Tidings as long as there are hungry hearts to receive the message; and we do believe that some of those coming to a knowledge of the truth now are amongst the finest characters that have ever come into the truth.

   We believe also that the evidences strongly favor the thot that some of those who have recently come into the light are fully received of the Lord into the blessings and privileges of the church--his members. Some of them have the real spirit of sacrifice, which is one of the sure signs. They manifest a love for the truth, which is another favorable sign. The Lord grants them clearness of understanding in the truth, which is another indication of their having been begotten of the holy Spirit. Some of them are willing and glad to suffer for the sake of the truth, which is one of the best evidences that we could ask that they have received the Spirit of Christ.

   So long as we see such evidences of the Lord's blessing by the preaching of his word, should we falter, should we hesitate? Should we not rather be enthusiastic and redouble our efforts in the service of the King and for the service of the brethren, that they may be delivered from the bondage of ignorance and superstition into the glorious light of the knowledge of God? (5602-2 to 4.)

1. But some may say, "Did we not read between the lines in the Society's Annual Report that the financial streams were drying up? And have we not heard that thirteen DRAMAS have been withdrawn, representing fifty exhibitions per day explanatory of the divine plan of the ages? And does this not indicate that God's time has come for closing down the work?"

   Our reply is that these things are so, but that we have a reason to surmise that God intends to send us in his own way further financial support, that his message may go forth with great force throughout the whole world! With this in view, we are having all the DRAMAS overhauled and put into good order, anticipating that the funds to operate them will be in our hands shortly. Altho we are still walking by faith and not by sight, we urge upon all the dear friends everywhere to slack not their hands in the divine service, but rather to continue to labor and to wait, assured of God's favor and blessing in any event. (5602-7, 8.) (Comment: The Pastor's spirit of service was so manifest at all times. Never did he slow down or assume that the work was all over; but he persisted in the service of the Lord to the very end. This is the example we do well to follow.)

2. (Consider the following paragraph illustrating the above comment.) We request all I.B.S.A. classes to consider well if they have any brethren of special ability whom they could recommend to the Society for such openings as may come: (1) Men clear in the truth and loyal to it, ready to lay down their lives for it; (2) men of good address and possessing a talent for public speaking and an ability to speak grammatically. We want to have a list of these, that we may call for them if opportunity offers. But be sure that you conscientiously answer the questions above, and that you do not recommend any to the Society except those who would be a credit to the truth and its service. There may be other ways in which some could serve without talent of public speaking and without any particular knowledge of grammar; but for the public service the Society believes it to be the Lord's will that his truth should be presented in a credible form. (5602:2-3.)

3. Be of good courage and the Lord shall strengthen your heart! Let us be loyal, faithful, and forget not the cultivation of all the fruits and graces of the holy Spirit. Thus shall we best be prepared for the glorious consummation of our hopes, which we believe so near at hand! (5602-last par.)

4. . . . It is the cloudburst of truth and the rising waters of knowledge which are bringing to pass this great human catastrophe--which the Lord will overrule for the blessing of the world. (5604-6.)

5. Indeed, we may say that conviction that our work is of divine authority is a power of itself in the heart of any man or woman. . . (5606-4.) (Comment: How true this is! If we did not have this conviction we would lose interest in the service of the truth and the brethren.)

6. If water here, as elsewhere in the Bible, be understood to represent the truth, these two companies of Gideon's army would represent two classes who love and appreciate the truth. Both classes drink of the water of truth, but the one class more for their own satisfaction. The other class, watchful, attentive, drink according to their needs, and do not neglect alertness in the Master's service, keeping eyes and ears open for the guidance of divine providence at all times. This latter, wiser class are represented by the three hundred who were with Gideon, himself representing Jesus, the Captain of our salvation. (5606-last par.)

7. . . . He would raise them up at the last day, at the beginning of the great seventh day of a thousand years, during which his Messianic kingdom would prevail and the blessing would be world-wide. . . (5608:2-3.)

(Over)

1. Says Colossal Thanksgiving Is Due. A thrilling letter written by one who had just been enlightened by using the Pastor's writings. (5609, col. 2)

2. . . . A man with a head of a given shape cannot think with the same breadth of mind as a man with a better shaped head--a man who is less fallen. Some have lost more, others less, of the original perfection, of the original intelligence, given man in his creation. (5611-4.)

3. Lessons For the Christian. One lesson we may learn from Samson's experiences is the importance of having an object in life. No one can get the best out of his life unless he have some definite purpose before him. Parents should encourage their children not to aspire for things for which they have no capacity, no qualifidation, but to aspire for the best of what they are capable in life. "Dare to have a purpose true,/ And dare to make it known."

In boys and girls between the ages of twelve and sixteen, there is a surging of life forces which, rightly directed, tends to make of them noble men and noble women; but which, perverted into wrong directions, may make them vicious; or which, discouraged entirely, may make them do-less. Every parent and every guardian should realize these facts, and shape his dealings with the young under his care accordingly.

Not only so, but there is in youth a striving for nobility, a realization that life is as so much of value, that it can be used but once, and that the direction of its start has much to do with the results. At such a time the faithful parent or guardian may be very successful in setting before the opening mind the reasonable obligation which he has toward the Creator, and the blessed privilege of laying down life itself on the side of right against wrong, on the side of truth against error. With matters thoroughly appreciated, the number of moral heroes in the world would be greatly multiplied.

Another lesson associated is in connection with vows. Vows are voluntary matters. No one is obligated to take a vow; but a vow once taken should be observed faithfully, if its blessings would be enjoyed. We are not advising vows to men or to social or religious institutions, but we do recommend vows to the Lord respecting faithfulness to him and to his cause. But whoever takes a vow should remember that it were better not to take it at all than to violate it; for its violation serves to weaken the conscience, whereas its observance tends to strengthen the entire life and to make the individual the more fit, the more prepared, for the Lord's service here and hereafter. The Lord seeks amongst his people strong characters for efficient service. (5613:2-2 to 5.)

4. The next step should be to say, "Thy people shall be my people." And so surely as any of God's people are found, they are all brethren of one family, whether they be found amongst Roman Catholics or Baptists, amongst Methodists or Presbyterians, amongst Lutherans or Anglicans, or whether they be found outside of all denominations. God's people are all one, because by one Spirit they are all baptized into the one spiritual body, the Head of which is Christ, whose Spirit must pervade all his members.--1 Cor. 12:13. (5615-1; written 1/15/15.)

5. . . . It is hard to tell just where the misconceptions held by many Christian people have come in. It behooves us to be very kind and sympathetic in reproving the error, and to remember that we ourselves once had the errors and held them just as tenaciously as do others. (5623:2-top.)

What can be more foolish than to think that all this rare fabric of heaven and earth could come by chance when all the skill of art is not able to make an oyster?--Jeremy Taylor. (Under the heading of Infidelity.)

HISTORY OF HARVEST MESSAGE
32nd Installment

1. Elijah's Second Wilderness Experience. Coming back to the picture: Queen Jezebel represented her daughters, her kind, her family. The Prophet Elijah represented the true people of God in the present time. The Queen did not persecute him, but threatened him; and again he fled into the wilderness--not for a specified time, however. The people in general were not under the same kind of restraint as previously. The priests of Baal never regained their influence. Elijah went again into the wilderness and was there nourished for a time; it was not the previous nourishment of the 1260 days by the ravens but an especially provided food for a time. (5629-2)

To our understanding this food especially provided for Elijah, after his experience with the priests of Baal and after his fleeing from Jezebel, represents the special Message that is now feeding the people of God. After Elijah had reached the wilderness, there was an inclination on his part to feel discouraged; and he said, "Ah, Lord God!"--this signifying his discouragement. but the Lord strengthened him and gave him a special food, in the strength of which he went to Mt. Horeb. This mountain represents the kingdom of God, the Messianic kingdom. And we believe that by this spiritual food we are now brought to the time when the kingdom is to be established.

When Elijah got to Mt. Horeb the Lord gave him three witnesses. (1 Kings 19:1-18) The wind rending the mountains represents the present war. The great earthquake symbolically represents a social revolution, the like of which was never before in the world, and which we believe is due to come very soon. This will not come as soon as the war begins, but the war might continue while the earthquake is on. This was not all. The third demonstration was a great fire, which consumed everything before it. This represents wide-spread anarchy, which will prevail in the world, following the social revolution. Then after the fire Elijah heard the "still, small voice," representing the divine power, which will bring the blessings to the world. (5629:2-1, 2.) (Comment: There was second World War which the Pastor was not privileged to foresee. Responsible writers hold the view that the second World War was merely a continuation of the first World War. The first World War ended with an "armistice" which the dictionary defines as "a temporary suspension of hostilities by agreement of the parties as to discuss peace." But "peace" did not last long. Hitler started war all over again. We have been in a revolution state for several decades and the spirit of anarchy is apparent all over the world.)

2. The final phase, "to execute the judgments written," would seem to imply that there would be something for the saints on this side of the veil to do in connection with the execution of the judgments upon the nations. As to just what this means, we have not yet fully learned. (Comment: In our opinion we think this could possibly mean that we do as Jeremiah did--we proclaim the judgments by word of mouth as we find those judgments expressed in prophecy. The Pastor did this in an important sense when he wrote and circulated Volume IV. This was proclaiming the judgments of the Lord against the nations. See Jer. 1:7, 9, 10; 25:15 to 38; Hos. 6:5.) But we see nothing here to conflict with the thot that the Lord's kingdom may be properly understood to have begun operations and that the present (Written 2/15/'15) smiting of the nations is under kingdom control. The fact that some of the members of the kingdom class are still in the flesh does not militate at all against this thot. We see the kingdoms of this world now being dashed to pieces, and we are expecting to see the process continued until they are completely ground to powder. They shall become as the chaff of the summer threshing-floor, and the wind shall carry them away. Then shall they be found no more at all.--Dan. 2:35. (5632-)

1. The Kingdom of God Set Up. Because certain important things are to be accomplished, we see that God is permitting what to others might seem to be purely human devilishness. For a wise purpose he permits this reign of lawlessness, this condition which evokes universal odium. Our thot is that we should look for still further evidences day by day that the Gentile Times have ended, and that God's Kingdom has begun its work. We are expecting to see multiplied proofs of the kingdom power, tho the world will not recognize it as such until it is manifested in the flaming fire of anarchy, which is still further along. The present step is the war of the nations. The next step will be Socialism--an attempted Socialism--among the people. Then the third step, anarchy, will gradually come on. When this symbolic fire shall prevail, then the world will realize what we are trying to tell them now; namely, that God 's kingdom is taking control, and that these various demonstrations are evidences that our Lord is taking his great power. But the many will not begin to see until the flaming fire is revealed. When we endeavor to tell them now they will not receive it, but they will be thoroughly convinced when they see the destructive fire of anarchy.

   It was merely during the interval between the destruction of the kingdom of Israel and the setting up of the kingdom of the heavens that the opportunity was given to these Gentile kingdoms to see what they could do toward establishing a righteous government on earth. Now the time has come for God's kingdom to displace them; but they will not willingly resign their crowns and scepters; they are in defiance. Thwrefore force is required to destroy them. Their 2520 years of rule are in the past, and they must now submit to a complete overthrow. We are expecting that the work of their crushing will steadily continue until its full accomplishment. "A short work will the Lord make upon the earth," is the Scriptural declaration.--Romans 9:28.

   At the sounding of the seventh trumpet Messiah was to take unto himself his great power and reign. That trumpet is now sounding! "And the nations were angry and thy wrath is come." (Rev. 11:18) Surely the nations are angry now! They act as if they were bereft of common sense. We see readily emough that the spirit of selfishness has prevailed there right along; but that some hindrance or fear heretofore held them back. But finally when the Lord's "due time has come to permit it, they broke thru their restraint. The Lord has at this particular time especially to do with the affairs of the nations. And this was was allowed to occur at about the end of the Times of the Gentiles, at the appropriate time when they are to be dashed to pieces with the iron rod of the iron rule. (Psalm 2:6-12) It is our judgment that we shall see more of this iron rule and its breaking influence not only upon the nations, but upon society at large. Now in this great day of the Lord everything that can be shaken is to be shaken to pieces and shaken out, to the intent that nothing unrighteous or unworthy shall remain. God himself is doing the shaking. (5632-2 to 4.)

2. Financial Shakings. The Pastor commented upon the financial situation at the time he wrote. All this is interesting. Now the flags of panic are being displayed and one wonders just what will happen in the immediate future. (5632-5 to 8.)

3. The Time For Judgment Is Ripe. Two interesting paragraphs by the Pastor. (5632:2-4, 5.)

4. "What Manner of Persons Ought We to Be?" Seeing that we see all these things with such clearness, and realize what it all means to the church, how soberly and carefully and faithfully we should live! . . .

   In the new day that is just dawning we shall have the "reign of righteousness." We belong to that new dispensation. . . .

   Above all others we should be sober. . . But we should be sober in the

sense of being of serious mind, thotful, not given to frivolity or levity, but earnestly watching our thots, our words, our doings, that we may in all things bring honor to our King whose name we bear.. . . . (5632:2-5 to 7.)

1. Opportunities for Service Never Before So Great. There are some of the Lord's children who seem possessed with the idea that "the door is shut," and that there is no further opportunity for service. So they become indolent in regard to the Lord's work. We should lose no time dreaming that the door is shut! There are people who are seeking the truth--people who are sitting in darkness. There never was a time like the present. Never have so many people been ready to hear the good message. In all the forty years of harvest there have not been such opportunities to proclaim the truth as now present themselves. The great war and the ominious signs of the times are waking people up, and many are now inquiring. So the Lord's people should be very diligent, doing with their might what their hands find to do. (5633:2-3.)

2. So love can go beyond justice, and even beyond the measure of love demanded of a perfect character." (5644:1. This whole article is extremely important.)

3. . . . He (Samuel) was ever ready to do the command of the Lord in any and every particular, yet was not without a feeling of compassion for those who were out of the way--not a compassion which would make them his friends and lead him to cooperate in their wrong course, but one which would have been glad to cooperate with them at any time in a righteous course. (5648: 2-5.)

4. Changes in "Scripture Studies." (5649-bottom)

5. We find this quality of patient endurance lacking everywhere throughout Christendom today, even among the majority of the professed followers of Christ. It is becoming more and more scarce. Few wish to endure anything --for righteousness' sake, for Christ's sake, or for any one else's sake; and if endurance of anything unpleasant is absolutely necessary, the trial is borne with much of impatience, complaint and chafing. Moreover, a spirit of defiance and rebellion against everything like self-denial or resignation, a spirit of intense bitterness, is daily growing in the hearts of mankind.

   This general tendency of the civilized world today toward non-endurance, impatience and rebellion against restraint necessarily has it influence upon those who are seeking to walk in the narrow way. Only by divine grace can this tendency be successfully resisted, and progress be made toward the development of the likeness of Christ. This special grace, needed today by the Lord's children, will be witheld from those who are not walking close to the Lord, following in the footsteps of Jesus. It is because the professed followers of Christ are living so far from him that we see today the tendencies are developing which we have hoted amongst those who profess his name.

   This spirit so prevalent is at the bottom of mob violence which is kept down largely by military force, in the outbreaks against law and order which we hear of so frequently. We may expect this spirit to continue to grow. There is a feeling amongst the masses that in the past they have been too patient, not sufficiently aggressive--the feeling that if they had taken things into their own hands long ago present conditions might have been averted. But those who have kept the Lord's Word of patient endurance, who have sought from him the wisdom from on high, which is "first pure, then peaceable, gentle, easy of entreatment, full of mercy and of good fruits," have learned that he has a due time in which his purposes shall be accomplished and they are willing to abide his time patiently, knowing that it

is best. They have learned that: "God's plans, like lilies white, unfold; We must not tear the close-shut leaves apart, / Time will reveal the hidden heart of gold." (5651:2-5, 6; 5652-1.)

1. . . . So we have reason to believe that the numbers of God's people begotten of the holy Spirit and still in Babylon are considerable. If we were in their place and they in our place, we feel sure that they would make heroic efforts to help us out of Babylon; so we are doing likewise. (5656:2 top. Written March 15, 1915.)

2. World War I. The Pastor's reflections on how the various nations view the war. Very interesting. 5658-4 to 10.)

3. The Pastor quoted from The London Economist about World War I. Great anxiety was expressed and ended up with these words: "The outlook is for bloody revolutions and fierce wars between labor and capital, or between the masses and the governing classes of Continental Europe." (5658-last.)

3. We have exhorted the brethren to strict neutrality so far as the combatants are concerned, whatever might be their natural inclination thru accident of birth or association. To Bible Students none of the belligerent nations are wholly in the right, and none of them entirely to blame. Let us more and more seek to take the Bible view of the great Armageddon, of which we are now having the prelude. It is the outgrowth of our civilization, developing in the soil of selfishness. We are seeing fruits which have been ripening for forty years. (5659-2.)

4. Meantime, another danger to the Lord's consecrated people lies along the lines of worldly-mindedness--neglecting the things of the kingdom in favor of the things of this present life. Our adversary is still alert. We, also must be alert as children of the light, children of the day, soldiers of the cross. There never was a better opportunity than now for lifting high the royal banner of our Redeemer. More people have ears to hear and and sharper ears to hear than ever before. Thousands are anxious for the message which we have to give them and which they do not find elsewhere--the message of hope, the message which explains that the present reign of evil, and the past 6,000 years of the reign of sin and death, have reached their culmination, and how and why they are about to be brought to an end by the great Redeemer, in fulfilment of our Heavenly Father's glorious plans which he purposed in himself from before the foundation of the world. (5659:2-1)

5. The lesson we do suggest is that the divine plan has not changed. The harvest surely is not ended. The great time of trouble has already begun. Altho it is necessary for us to provide things decent and honest in the sight of all men, we are not to forget that our chief business is that of ambassadors for God--representatives of the Lord Jesus Christ--proclaimers of the Good Tidings of great joy which eventually shall be to all people. We are never to forget that we are to seek first, chiefly, the kingdom of God and the righteousness which it stands for and inculcates. (5670:2-2.)

6. "LIGHT AFFLICTIONS" HERE--"GLORY TO FOLLOW" Splendid article. (5670.)

. . . This smiting, we believe, is near at hand, the present war of Europe being intended of the Lord to weaken the nations and to prepare them for the next stage of trouble, the great earthquake, which in symbol signifies revolution. (5673:2-3.)

Among the great inventions of our day is the typewriter. It came upon the

market just forty years ago, in 1874, as a merchantable and usable convenience, after having been seven years in process of development. The Bible, we believe, marks that same year, 1874, as the beginning of the harvest of this age. What a wonderful forty years it has been! What wonderful blessings these years have brought to mankind! What evidence they give of the dawning of the new dispensation, which the Bible teaches began there! Notice some of the great inventions--the telephone, electric light, trolley-car, perfecting printing press, cheap pulp paper. linotype and monotype machines, gas engine, automobile, aeroplane, talking machine, moving pictures, and a hundred other conveniences, improvements, etc., not forgetting the wireless telegraphy. (Comment: We have now thousands more inventions!)

Great as are the blessings enumerated, none of them surely can compare with the great blessings that God has given to his consecrated people, who have in these same years been seeking the light of the new dispensation in the Word of God. The blessing, joy and enlightenment which they have received is beyond all comparison and all valuation! (5674-8, 9)

1. . . . Quite a number partook of the emblems for the first time. Many of the new ones were more or less attracted to the truth thru the opposition which the enemy has been stirring up. The evil attacks led to examination; and the truth was all the more beautiful and forceful in its contrast with the error. If the ministers of the various churches become more violent and slanderous they will, no doubt, awaken all of God's true saints and draw their attention more or less to the truth. For a saint of God to come into contact with the truth is almost like bringing a piece of steel into close relationship with a magnet. (5675-5; written April 15, 1915.)

2. All this seems like a foolish tale to the world; for it would mean defeat to their projects. It would upset all the plans of Churchianity. If the people thot as we do it would mean great disaster to all the denominations. The people would not be nearly so much interested in building up these systems or in raising money as they would be in seeking to do the work of the Lord in the world. If our view should prove true, and should gain the confidence of the people, to that extent all man-made systems would become unpopular. They would all be put to shame in comparison with the truth. Hence their promoters think that to hide their darkness and call it light is necessary for their prosperity. They think that it is necessary for them to burn our books and to keep our sermons out of the newspapers, etc. All this seems to them to be the wise course. They perceive that they and their systems would utterly fall if our teachings were generally received by the people. (5676:2-3.)

3. "GREAT, SWELLING WORDS" These church systems claim that they have witnessed for Christ's kingdom for 1800 years. Roman Catholics say, "We have made a great institution! See the millions of money that we have invested! See how much we are in favor with the various governments; and we are hoping soon to get control of all the governments. Then we will conquer the world!" So say the Methodists, the Baptists, and all the rest of them. "We must conquer the world! This is the way the kingdom must be set up."

Thus they go about to establish their own plans. When they do study the Word of God, they study it with sectarian spectacles on their eyes; and they think that "the church" is now in the condition soon to cause every knee to bow and every tongue to confess. They say, "If these Millennial Dawn people go about and tell that there is only a 'little flock' in the true church, people will remember that we have been boasting of our big flock. What do you say, Roman Catholic flock? What do you say, Lutheran flock? Methodist flock? Baptist flock? Presbyterian flock? Do we not claim that there are 400,000,000 Christians in the world? Shall we let an insignifi-

cant people come around and say that there are only a handful in the church, and that all the rest of us are frauds? It is an implication that our great institutions are wrong. If these people are going to turn the world upside down, and bring us into disrepute, we must put them down before it is too late. Something must certainly be done!" 5676:2-4, 5.)

L. Our Fiery Chariot. So we see there is hatred there. The Lord's true people are striving for a perfect ideal; they are striving for the likeness to the Lord as representatives of our Lord Jesus Christ. But this is not what the religious people hate so much. It is the disturbing of their institutions --the shaking and rocking of their boat. They are afraid that they will be capsized in the sea. It is the spirit of the world in them that hates the Lord's faithful ambassadors. Some of the noble-minded of the world now see somewhat of the truth. This the more exasperating to these church people who are not fully in harmony with the Lord.

What this may eventually lead to we do not know. But there are Scriptures which seem to indicate that the closing of the career of the true church will be one of persecution. We understand that Elijah was a type of the church. His last experience was his being carried away in a chariot of fire. It was the agency by which he was taken from the world. So in the close of this world (age) the Lord may take away his people in a fiery trouble--but it will be the chariot to carry them home, to glory, honor and immortality, to participation with Jesus in the divine nature. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." "If we suffer with him, we shall also reign with him."--Romans 2:7; 8:17; Luke 12:32; 2 Tim. 2:12. (5677-top)

2. The church of Christ is the one church throughout the whole world; and its members are those who are united to Christ by consecration and by divine acceptance thru the begetting of the holy Spirit. Some of its members may be found in the Roman church, some in the Anglican, some in the Presbyterian, some in the Baptist, some in the Lutheran, some in the Methodist and others, and some outside of all these. But this is the only holy nation that God recognizes; and it will not be organized as a new nation fully until the resurrection change shall glorify the lord's people with himself beyond the veil; as it is written, we shall be like him, shall see him as he is and shall share his glory. (5680-3.) (Written May 1, 1915.)

3. Beginners who have not long known Christ, who are new in respect to the truths of God's plan are not to be choked with strong meat. These may be fed upon the simpler truths, which they can assimilate. They need "the sincere milk of the Word, that they may grow thereby." Some of the Lord's people, who have been longer in the way, in talking with the newly consecrated unwisely begin to tell them the truths regarding immortality, trinity, etc., before they are able to digest them. These are giving strong meat to babes, and are liable to drive them away from the table of the Lord, giving them spiritual dispepsia, so that they are unable longer to eat even of the simpler food furnished by the Lord. (5688-6.)

4. For this reason it is well to urge the newly interested one to read and prove for himself, and not endeavor to explain too much thru conversation. Much harm is often done thus by well-meaning friends, in their zeal to have the beginner grasp it all at once, which is impossible; and often their efforts result in confusing the mind of the one seeking the Truth. (5689-1)

DEVELOPMENT AS NEW CREATURES IN CHRIST--a very practical article. (5688.)

5. . . . The true flock of God is scattered, some here, some there, in many denominations and outside of all. . . (5693-7; written 5/15/'15.)

1. Many Bible students believe that this Scripture (Ezekiel 34) is in process of fulfilment--that we are living in the parousia of Christ, and that he has been present in the world for some years past, searching out the truly consecrated of his people, and gathering them out of all sectarian systems and from the world to himself. . . (5 693:2-5; written May 15, 1915.)

2. The way by which the Lord informs his faithful, watching ones of the import of present conditions in the world and of the nearness of Christ's glorious reign, is thru outward signs corroborating what we now see Bible chronology to indicate. . . We are not to expect to see shining letters across the sky or anything of that kind to indicate the Lord's presence; but there has been a sign in the church for some time now--about forty years--the reaping of the ripe wheat. This has been a sign of the Parousia of the Son of Man. It has not been possible for the world to discern this sign. We also have the sign of the barren fig tree, the Jewish nation, putting forth its leaves. We see the foretold worldliness of the church systems. We see the beginning of the smiting of the nations. (5697-3.)

3. When the great time of trouble shall break, the world will begin to see that a new order of things is somehow coming about; that a great change is impending. Conditions have not been so previously. As men see that the Son of Man is about to take his great power and that the Messianic kingdom is coming in, they will be apprehensive, not appreciating the fact that this kingdom is designed for the blessing of all. For a time they will not grasp the full situation. They will see the trouble, the paralysis of business, the distress of nations, socialism, anarchism, and their hearts will fail them for fear of the things approaching. (5697-4)

4. But all these things are now signs to us that the Lord is making ready to establish his kingdom and is preparing for the fall of the Gentile kingdom. This, however, will not at first be distinguishable to the world in general under the flaming fire of trouble. They will not know what to make of these things. We think that the majority of people are somewhat perplexed today. Men who are very prominent in social matters, financial matters, religious matters, are in great perplexity. Many of them are beginning to discuss the idea that the kingdom of God is really approaching. (5697-5)

5. We are told by some of our friends who attended the great Peace Meeting held here in New York City last fall that the prominent speakers participating, among them the Vice President of the U. S., made numerous references to the Prince of Peace as being just at the door. The Millennium was referred to in like manner. We do not know what this means, except that they think that the Son of Man is now coming in his kingdom. We think that their perplexity will increase as they see still greater stress--financial stress, social stress--and as we enter the great time of trouble, "a time of trouble such as never was since there was a nation. . . (5697-6.)

6. If any of you should meet a banker, should you engage in conversation with him, you will see his face grow very sober. In some instances the tears will come into his eyes when speaking of the alarming conditions in finance today. Many wealthy people will say that when this war broke out they were worth a hundred thousand dollars, but that they do not now know what they are worth. Their stocks and bonds are not salable. So there is today a trouble that reaches increasingly thruout the earth, affecting not only all Christendom, but heathendom as well. (5697:2-1.) (Comment: The tension is many times greater today--so we are on our way to the kingdom!)

7. As our own eyes of understanding have opened, we have sought to show to the

(Over)

church, and to the world as far as possible, the great divine plan of the ages--wonderful, beautiful, far superior to anything human! Bible students the world over are reading the Bible and the signs of the times in a new light; for God's own time has come for lifting the veil of ignorance and darkness which for so long he has permitted Satan to put before our eyes. To our understanding the present war is pictured in the Bible, as due to benin in 1914. It is a great "wind."

1. Following the great war, the Bible teaches, a great earthquake--social revolution--will take place. In connection with that earthquake will come an exaltation of religious sects, Catholic and Protestant, on the side of the kings and princes--political, social, financial, religious. Next will come the downfall of all present religious systems. Speedily the symbolic "fire" of the Bible will consume the earth--anarchy. Following the anarchy quickly will come the long-promised kingdom of God, for which Christians have prayed, saying, "Thy kingdom come," most of them with but little conception of the true meaning of their words. During the reign of that kingdom, "a still small voice," the message of truth and grace, will come to all mankind. The world's uplift will progress; and the knowledge of the glory of the Lord shall gradually fill the whole earth. The longed-for haven of rest will then be attained, "the desire of all nations." (5697:2-3) (Comment: It is taking much time for revolution and anarchy to work, but the signs clearly indicate revolution and the spirit of anarchy is working.)

2. All the true disciples of Jesus will see and hear in this present "due time." "My sheep hear my voice," said the Master. If any, therefore, are in Babylon and do not hear the voice of the Lord now calling them out of this great apostate system, our plain inference is that they are not his true sheep. This does not mean that all will hear at the same moment. Some are dull of hearing; they may not be living very near to the Lord. But so surely as they are his sheep they will hear; and so surely as they are following in his steps they will hear clearly, and obey promptly. (Comment--This is not true of the Great Company class--they <u>stay</u> in Babylon until its complete fall.) They will be eager to come out of Babylon before her plagues come like a deluge, as they will soon come. We who now have the light should hold up the Lord's message and point other Christians to the present condition of things, and let them hear the Lord and then make their decision. (5697:2-4.) (Written 6/1/'15.)

3. <u>"Plagues" Upon Babylon</u>. . . . It will be a great trouble and distress to Babylon when she realizes that her walls are fallen. . . (5697:2-5.)

We do not think that the Gospel age fully ended in September, 1914, but merely the Times of the Gentiles. The Gospel age will not fully end, we believe, until the Gospel message ends; and that will be when the door is shut, when the last member of the very elect shall have passed beyond the veil. . . . The Prophet Isaiah (63:1-6) depicts in very strong language the work of our Lord Jesus among the nations at this time and in the days just ahead. "He hath trodden the wine-press alone, and all his garments are stained with blood," the wrath of God. See STUDIES IN THE SCRIPTURES, Vol. 4, pp. 18, 19, and p.51, par. 1. We believe that this work has already begun in the present European war, which is growing in severity and awfulness day by day. (5697, last par.)

. . . But there may be yet for a little while--just how long we cannot surely know--some work for the church to do for the world this side the veil, before the time of trouble fully sets in, or at the time of its beginning. If so, we believe that this instruction to the world is now in progress. (5698-1)

GENTLENESS A CHARACTERISTIC OF THE CHRIST--a splendid article instructing us on how to properly present the Truth. (5698.)

1. . . . And so between humanity and God there is a wide gulf. It is not possible for humanity to grasp all the parts, all the details, of the divine plan. Even with the begettal of the holy Spirit we see things "thru a glass darkly," and not face to face, the Apostle tells us. We shall, when perfected on the divine plan, behold things fully, completely; we shall see from God's standpoint. (5702-3)

2. . . . Many earnest hearts are now asking for the Bread of Life, they are captives in Babylon or are famishing out in the "field," the world. These need our assistance. (5707:2-3; written 6/15/'15.)

3. . . . The fact that the typical Temple was filled with the glory of the Lord before it was entirely completed seems to imply that at this present time there will be some manifestation of God's favor toward his church in glorification while yet the work of construction is not quite finished. However, it is difficult to read prophecy in advance of its fulfilment. We must wait to see what will be the fulfilment of this feature. (5714:2-2)

4. . . . Great victories and final achievement console the people for great losses; and similarly, great national disasters in the face of a successful foe, tend to cement the national spirit; but with a terrible war, with heavy losses, peace will mean discontent, revolution and, according to the Bible, ultimate anarchy. How consoling the thot given us by the words of Jesus, that for the elect's sake these days shall be shortened, but that otherwise the entire human family would be obliterated as the reign of selfishness and enmity would progress! (5715-1)

5. . . . Is it not a master stroke of divine wisdom which permits the nations claiming to be Christ's kingdoms to destroy each other's power, to weaken each other, and to demonstrate by their strife that they have not even the first conception of the Spirit of Christ, of which, the Apostle says, "If any man have not the Spirit of Christ, he is none of his," a principle which is applicable to nations as well as individuals? (5716-first column.)

6. . . . The smiting of the image, which will grind it to powder, will come not from the church in the flesh, with carnal weapons, but from the church in kingdom glory, backed by divine power.--Daniel 2:45)

7. . . . Man was made to glorify his Creator and to have a knowledge of him, in order to obtain the fullest happiness and blessing from the enjoyment of his God-given faculties. (5716-2)

8. . . . Outside of all other evidences, the true Christian has in his own personal experiences abundant proof of our Father's love and care. (5717:2-

9. FALSE REPORTS INJURIOUS. A letter from W. M. Wisdom pointing out that many brethren were circulating ideas that were entirely false. (5724-middle)

10. LOVE OF THE FATHER AND THE SON OUR PATTERN. A marvelous article which was a "discourse delivered by Bro. Russell at the recent Convention at Oakland California." (Starts on page 5724)

11. . . . So far as the headquarters at Brooklyn is concerned, and my own identification with the work there, let me say: everything is under my supervision. Nothing emanates from there contrary to my conscience. (5729-last)

(Over)

1. . . . There are Christians in all these governments, but the governments themselves are not Christian. (5730-6.)

2. We see the difference between apprehending and comprehending. To comprehend is to take in fully. To apprehend is to touch or lay hold upon. You and I can apprehend, or lay hold of God, but not very clearly, because we are so little and he is so great. We cannot comprehend God. We can simply touch him, or apprehend him. (5731:2-1.)

3. The year 1915 is now more than half gone, and I think it very doubtful whether we shall see all we had expected in this year. It looks as tho we were trying to hasten the fulfilment of the vision. (5731:2-7.)

4. Now we who are living in this day see the beginning of these foretold events. We see the prelude to the great battle of Armageddon. Our thot is that the Armageddon itself will be the mighty "Earthquake" spoken of in Revelation. (16:16-18) In this great revolution and in the succeeding anarchy all earthly institutions will be swept away. The result of the anger, hatred and strife, if permitted to continue indefinitely, would be so terrible that it would bring about the destruction of the race; but for the elect's sake, that they may begin their glorious reign, God will cut short the carnage, and will set up his own kingdom under Christ and his elect church. Christ and his bride will take over the kingdoms of this world, and thus will hinder the strife of men from going to the extreme that it would otherwise go. But it will not be stopped until the present order shall have been wholly dissolved. (5735-5.)

   Surely the knowledge of these things, of the transitoriness, the trifling value of the most alluring of earth's gifts, should cause us to turn from them and to set our affections and hopes upon the heavenly things, which are infinite in value and which shall never pass away. We should lay up treasure in heaven, where the institutions will be permanent, and where armies and revolutions will not destroy the government. All those who believe in the great change just before us should be living for the future and not for the present. The more we discern, then, the teachings of the Bible, the more we imbibe its spirit, the more shall we live for and prepare for the great blessings promised for the future to those who love God. "Be ye holy, for I am holy," is the injunction of our Father in heaven. (5735:2-5

5. Wherever we find the opportunity to present the truth, we should appreciate the privilege. Of course we are not to annoy any one with whom we come in contact; but if there seems to be an opportunity to serve, it is for us to be about our Father's business, and to improve the opportunity--whether it is to speak the truth or merely to give a kind word, etc. "The Spirit of the Lord God is upon me; for he hath anointed me to preach Good Tidings to the meek." God is seeking those who are kind and sympathetic, desirous of helping others. (5740-7.) (Comment: What a high standard this is!)

6. . . . A few of us had lived the consecrated life for some years; the rest came out of the world's people, some with socialist, others infidel tendencies, etc. We are indeed grateful to our Heavenly Father and his Son our Redeemer and to you for this precious harvest truth which has reached our ears late in this acceptable day of sacrifice. . . (5744:2-2.)

7. How soon the entire company of the Elijah class will pass beyond the veil and the kingdom be ushered in with power and great glory is not definitely stated in the Bible. (5753-1.)

8. WATCH TOWER REFERENCES RE TABERNACLE SHADOWS (From 1907 to 1915) (Bottom of page 5753 and top of page 5754.)

1. We have been wondering since if the course we have suggested is the best one. We wonder if such a course would not mean compromise. We reflect that to become a member of the army and to put on the military uniform implies the duties and obligations of a soldier as recognized and accepted. A protest made to an officer would be insignififant--the public in general would not know of it. Would not the Christian be really out of his place under such conditions? (5755:2-2) (Comment: The Pastor was very humble and did not hesitate to reason pro and con on any subject. It is a fact too, that when you take the oath of a soldier, you go all the way--and agree to shoot to kill.)

2. (Some more of the same) We are not urging this course. We are merely suggesting it. The responsibility fully belongs with each individual. We are discharging our responsibility toward many Bible students who are inquiring of us respecting the mind of the Lord on this bubject. We gave them our best thots previously, but now fear that we were too conservative. We always advocate conservatism, in the sense of not rushing into difficulties simply bedause they are difficulties and would mean trouble. But we do advocate that, while seeking to avoid trouble and to live peaceably with all men, where duty calls, or danger, we whould not be wanting there. (5755:2-6.)

3. . . . We are called in one hope of our calling--that of attaining the divine nature. There has been no other call issued during the Gospel age. (5759-1)

4. Similarly, the 42,000,000 copies of BIBLE STUDENTS MONTHLY put out this last year, while they have not brought millions into the classes by any means, have no doubt been doing a good work, a work of stirring up the minds of the people, awakening them to think, and reaching some of the great company class. Others, perhaps, have been brought directly to full consecration thru our free literature. All of these works seem to belong to the harvest; for they did not belong to a previous time. (5761-2) (Comment: "reaching some of the great company class"--something to think about!)

5. The harvest work has been increased rapidly to its consummation. We are not to understand that the harvest is yet wholly finished; for there are two parts to the work--the gathering of the wheat, and the burning of the tares. We might have thot that the gathering of the wheat has been accomplished; that if our expectations are true, with the end of the Gentile Times the number of the very elect would be complete, so that no more could enter. We are not positive of this, and we must not go by guessing. The latter part of the harvest work is to be the burning of the tares, and the waking up of the great company class and preparing them to go out and purchase the oil for their lamps. Now seems to be the particular time, if we have the right focus on the matter, in which the great company class would hear--when the foolish virgins would get the light, get the oil, and the time when the wise virgins have gone in, or are soon to go in, to the marriage. (Comment: on this subject we may be "seeing thru a glass darkly.")

In the text of Scripture which speaks of the plowman overtaking the reaper, we are to remember that the reaper is the Lord, and that the plowman is the great time of trouble. This time of trouble will overtake the reaping work and bring it to a close. But the time of trouble will go on, the plowman will keep on plowing, after all our efforts have ended in respect to the reaping. But meantime, before this dark night fully sets in, we are to go right on with the work which the Lord has put into our hands. The truth is designed, not only to perfect the "bride" of Christ, the chief of the firstborns, but to develop the great company class, and also to be a witness to the whole world. Any carelessness on our part, or any cessa-

(Over)

tion of activity in the service of the truth while opportunity yet remains, would in our estimation be a great mistake. If we are loyal, the Lord will give us far greater opportunities in the future--the blessing of all the nations, all the kindreds, all the families of the earth.--Gal. 3:8, 16, 29. (5761-3, 4.)

1. Those Consecrating Between the Ages. Two interesting paragraph by the Pastor. (5761:2-1, 2) (Comment: In our opinion many brethren are failing to realize that if one is not spirit begotten, he does not have the evidences or proofs of this begetting, such as "love for the brethren", the spirit of service, and an understanding of the deep things in the Truth. We know of some who have all the evidences or proofs of spirit begetting, and yet they feel they are not in the Narrow Way because they consecrated too late according to some supposed parallel. This is a serious mistake to go on year after year and not recognize the proofs of their spirit begetting. Satan is a wiley foe and uses every possible means of slowing down anyone in the Narrow Way. We think the so-called "Seventh Volume" has been used of the adversary to confuse the minds of some of the Lord's people.)

2. The Burning of the Tares. Whether the overcoming saints will have a part in the burning of the tare class is a thot not very clear at this time. "This honor have all his saints, to execute the judgments written." All the saints would include, then, those who would be living in the world when the judgments are executed, as well as the resurrected saints. Just how any living here would have a share in executing the judgments written we do not see; but we are keeping our eyes open, with the thot that this may be so. (Comment: See comment in par. 2 of page 1 of this installment.)

   It would seem that the burning of the tares has now been going on for some time; that is, some who have professed that they are Christians and have thot that they are Christians, but have never entered into true relationship with the Lord and become of the wheat class, are to be destroyed as tares, shown in their true light. If questioned now as to their consecration, these will say, "I am no saint, but I wish to be right and just in my dealings so far as possible." Thus such demonstrate that they have not understood what it is to be a real Christian.

   This great war in Europe is waking up people to think in a way that they have never thot before; and now is the time when the real Christianity and the counterfeit will be differentiated. Many people will come more or less rapidly to recognize this. But there is a large proportion of tares that have not yet been burned. Emperor William of Germany, King George of England, the Czar of Russia, the Pope, etc. have not yet learned the difference between the true Christianity and the imitation. So it is with many others. But the burning will progress to its completion, and the true and the false will be dompletely manifested to all. (5761:2-3 to 5.)

3. Messiah's Kingdom Begun. Many Bible students are claiming that, according to the prophecies, Messiah's kingdom began in 1878. They claim that while its chief activities have been in respect to the church--the harvesting of the wheat, the separating of the tares, etc.--nevertheless it has had a worldwise influence, also, in that during this time of the dawning of the new dispensation God has been lifting the veil of ignorance and showing mankind mechanical and chemical secrets which have proved invaluable thus far, and which undoubtedly will increase in the near future, when the Messianic kingdom shall have been fully inaugurated, at the close of the great time of trouble, already beginning in Europe, and in Mexico. (5762-1)

   While continuing to pray, "Thy kingdom come," let us as God's consecrated people continue to labor in character-preparation, that we may be found worthy of a place in that kingdom, making our calling and election sure. And let us continue to note evidences on every hand that we are in

the dawning of the kingdom, even tho its Sun of Righteousness cannot fully arise until the church shall have passed beyond the veil. (5762-4.)

1. Think of the meaning of the votes of more than three-fourths of that Federation (78), agreeing that Jesus was not supernaturally born! Less than one-fourth of these Federationists (22) believe the fundamental doctrine of Christianity!

2. Tracing the Scriptural chronology down to our day, we find that we are now living in the very dawn of the great seventh day of man's great week. This is abundantly corroborated by the events now taking place about us on every hand. The Millennial age has already begun, the day of the Lord is now on hand--now present. So we should not sleep, but should be wide awake. Some terrible things were to occur as the day of Christ drew on, before the full shining forth of the Sun. For instance, this present mighty war, which is truly a terrible thing, was long ago foretold. (Jer. 25:15-38; Joel 3:2, 9-16) Daily is it increasing in volume and intensity, and will soon merge into revolution, to be swiftly followed by the chaos of anarchy. The great adversary is able to put darkness for light--and these warring nations verily think they are doing God service by killing one another. (5769:2-2)

3. We are looking for the full dawning of the Morning of the new dispensation --we are seeking to live in harmony with it." (5770:2-3.)

4. . . . While we are certain that Elijah typed the church of God in the flesh, we may not be quite so positive that Elisha was also a type and represented a secondary class of God's people, referred to in the Bible sometimes as the "foolish virgin" class, sometimes as the servants of the bride class who follow her, sometimes as a great company whose number no man knows, who will come thru great tribulation and attain a place before the throne, failing to attain with the Elijah class a place in the throne as joing-heirs of Christ.--Matt. 25:1-13; Psalm 45:14, 15; Rev. 7:9-17. (5771:2-last.)

5. Gilgal, Bethel, Jericho, Jordan. The Pastor expressed some interesting thots under this subheading. (5772:2-1-6) Also under the subheading Chariot of Fire and Whirlwind. (5772:2-7 and on)

6. Dear Pastor Russell:--I wish to let you know of the great diliverance I have obtained, by God's grace, thru the PHOTO-DRAMA OF CREATION, which was shown here last fall. At that time I was a believer in Theosophy and was possessed by evil spirits, being both "clairudient" and a "writing medium"; but, thank God, I am now free.

I thot I had the gift of the holy Spirit, but the sight of the picture of the Witch of Endor convinced me that I had a "familiar spirit," and when I prayed God to release me and make me his child again, he did so at once.

My husband went with me afterward to see the pictures, and we then obtained ths six volumes of SCRIPTURE STUDIES. We are now fully consecrated and are rejoicing in the truth. . . . Elizabeth Pearson.--England (5773:2.)

7. . . . The door will be closed when the last member of the body of Christ shall have been gathered, shall have been found faithful, shall have finished his course and passed beyond the veil. . . (5776:2-5.)

8. . . . One of the most important things for people in every walk of life is to learn to think. We have all done very little of this in respect to religion in the past. One of the mistakes which some of the Brethren make in leading Berean study classes is that they talk too much. The successful Bible class leader is the one who does comparatively little talking,

(Over)

except in an emergency, but who stimulates thot in the class thru the questions and thru the interrogative form of suggesting answers when necessary rather than giving the answers directly. Bible classes are specially profitable because of the thinking on Bible topics which they arouse. (5783-7)

1. Dedline to Promote War. Editorially the New York American pointed out the inconsistency of loaning money and providing munitions to the nations at war. (5784-3 to 15.)

2. In some of the statements following, the Editor of the New York American probably without the slightest knowledge of the Editor of THE WATCH TOWER and his presentations, has used language that is almost identifal in respect to the outlook--that, after the present war will come the greatest revolution ever known and that it will be followed by anarchy. . . (5784:2-5 and on)

"'The Wall Street promoters of the European war loan have told the English and French Commissioners that they are unwilling to murder the manhood of Europe, to make widows of the women, orphans of the children and mourners of the mothers for five per cent, BUT THEY WILL DO IT FOR FIVE AND ONE-HALF PER CENT.'" (5784:2-5 and on.) (Comment: With such straight talk publically proclaimed, we can see why mankind is responsible and why there is retribution upon the present generation, just as was the case with Israel.)

3. The present war, as all well-informed people know, has been brewing for 40 years. Ever since Germany defended herself successfully against the French and took two French Provinces as part of her indemnity, the French have been bent on reprisal--revenge. With but half the population of Germany a French army has been maintained for 40 years on a war footing, sometimes in greater numbers than the German army, which also has been kept in a state ov high military efficiency necessary to its defense. Meantime, Russia, as the friend of France, organized an immense army. Well-informed people have known for years that these two nations were intent upon crushing Germany at the first favorable opportunity. (5788:2-4.)

4. There is nothing kind, loving or God-like about war. It is fiendish, devilish. The men now at the front are being hardened, brutalized and prepared for the revolution and anarchy which the Bible points out will follow the war. Whoever thinks of war as a kid-glove affair, and expects great politeness from the belligerents, is unwise and will continually be disappointed. Moreover, it is to be remembered that all officers and great men will, publically at least, throw their influence against all forms of barbarism; but in the rank and file of every army are to be found individusls who continually need watching, that they should not bring their comrades to disgrace. And even such discipline cannot always be enforced when men of the dare-devil kind are needed, and when entire regiments need to be plied with intoxicating liquors in order to make them sufficiently reckless to undertake a charge in the face of almost certain death. (5789:2-1.)

5. War Leading Toward a Climax. The Pastor comments on the desperate straits of the nations at war. (5790-bottom)

6. War Necessities Cost Liberties. The Pastor makes interesting comments. (5790-last par. to 5791-6.)

7. National Amity After the War. Prof. Bertrand Russell, of Cambridge, England, quotes the German historian, Eduard Meyer, that "So far as one can foresee, peace will be only a short truce; England will use the first opportunity of beginning the fight again, better prepared, at the head of a new coalition if not the old one, and a long series of difficult and bloody

wars will follow, until at last the definite decision is obtained."

Professor Russell proceeds: "Is it certain that these two nations will continue to fight and hate each other until one of them is utterly broken? Fortunately no country consists wholly of professors, not even Germany; and it may be hoped that more sanity is to be found among those who have not been made mad by much learning. For the moment, both countries are wholly blind to their own faults, and utterly fantastic in the crimes which they attribute to the enemy. A vast but shadowy economic conflict has been invented to rationalize their hostility which, in fact, is as irrational and instinctive as that of dogs who snarl and fly at each other in the street. The cynic who said, 'Speech has been given us to conceal our thots,' might well have added, 'Thot has been given us to conceal our passions from ourselves.' At least I am sure that this is true of thot in war-time." (5791-7, 8.)

"France and Russie each has its myth, for without myth no great national upheaval is possible. But their myths are different from ours, whereas the myths of England and Germany are all but identical. Each believes itself a great peace-loving nation, powerful, but always using its power to further worthy ends. Each believes that the other, with an incredible perfidy inspired by the basest jealousy, suddenly stirred up the war, after many years of careful preparation, military in the one case, diplomatic (and naval) in the other. Each believes that only the utter humiliation of the other can secure the peace of the world and the ordered progress of civilization. In each, a pacifist minority urges moderation in the use of victory is the indispensable premilinary to any future reconstruction. Each is absolutely confident of victory, and prepared for any sacrifice, however great, in order to secure victory. Each is unable to believe that the other is sincere in the opinion which it professes; its own innocence and the other's guilt are as clear as noonday, and can be denied only by the most abject hypocrisy. (5791-9.)

"Both cannot be right in these opinions, and a priori it is not likely that either is right. No nation was ever so virtuous as each believes itself, and none was ever so wicked as each believes the other. If these beliefs survive the war, no peace will be possible. Both nations have concentrated their energies so wholly on making war that they have rendered it almost impossible to make peace. In normal times civilized and humane people find a difficulty in believing that they do well to butcher each other. In order to overcome this feeling, journalists have filled the minds of their readers with such appaling accounts of the enemies' crimes that hatred has come to seem a noble indignation, and it has grown difficult to believe that any of our opponents deserve to live. Yet peace, if it is to be real, must be accomplished by respect, and must bring with it some sense of justice toward rival claims. What these claims are, and what justice demands if they are to be reconciled, must be realized in some degree before the peace, if the peace is to heal the wounds which the war is inflicting. (5791:2-1)

"When the Germans, with their usual incautious explicitness, made the announcement, 'Our future is on the sea,' most Englishmen felt, almost without conscious thot, that the Germans might as well have announced that their future lay thru the death of England's greatness and the starvation of our population. (5791:2-2)

"Because the apprehension was real and deep-seated, the hostility was rather blind and instinctive; altho, in the region of conscious thot, the hopes of an understanding were not abandoned, yet in that deeper region out of which effective action springs, the belief in a future conflict had taken root and could no longer be dislodged. (5791:2-3)

"The Germans, in spite of their progress, their energy, and their population, are very inferior in colonial possessions, not only to England and

(Over)

Russia, but also to France. This seems to them unjust; but wherever they turn to try to acquire new colonies, England and England's navy block the way, because of our friendship with France, or our sensitiveness about india, or some other interest in the complicated web of our foreign policy. (5791:2-4.) . . .

"Colonial ambitions are no doubt one reason why Germany has developed a navy; but another and more imperative reason is the necessity of safeguarding foreign trade."(5791:2-6.) (Several more paragraphs followed explaining the causes of hostility between England and Germany. This gives us a better understanding of world events.)

1. Why Church Union Lags. "Anything that even suggests an endeavor to close up divisions of followers of Christ claims favorable countenance from a generous Christian, regardless of whether it appears practicable or not.

". . . The reason why other churches have not take up enthusiastically the Episcopalian proposals for a world-wide congress on the union of Christendom is simply because they have not yet seen reason to believe that Episcopalians in general want unity enough to make concessions to procure it." --"The Continent." (5792-4 to 11)

2. "Winning of Immortality" Prof. Frederick Palmer, A.B., D.D., Harvard Divinity Faculty, in his book entitled "The Winning of Immortality" among other things, said: "Immortality as a necessity seems to me to have little to say for itself. As a goal to be attained, it is the prize of the high calling of God in Christ Jesus." (5792:2-1 to 3.)

3. We have recently heard of a colporteur who felt a little hesitancy about selling STUDIES IN THE SCRIPTURES in view of their reference to the year 1914, and who, therefore, turned his attention to the sale of SCENARIOS. In our opinion the brother took a wrong view of matters. STUDIES IN THE SCRIPTURES are not prophecies. The fact that our expectations respecting the "change" of the church in 1914 were not realized does not signify that the prophecies failed. Our readers should know that we never prophesied anything. We merely gave our opinions respecting prophecies and gave the reader the reasons for those opinions, showing the chapter and verse. Nothing in the Bible declared that the church would be glorified by the fall of 1914. The author did express it as his opinion that the church would be glorified by that time, and gave his reasons for so thinking. Now that the date has passed and the church is not glorified, the author is not disappointed. All the while he wished the Lord's will to be done and none other. (5794-7.)

4. As for the time for the completion of the Church, we do not know it and never claimed to know it. We merely expressed the opinion that it would occur some time before the greatest violence of the great time of trouble. We still think the same, and expect that the church, the antitypical Elijah, will all have passed beyond the veil before the anarchy predicted in the Bible. (5794:2-3.)

5. Therefore Theosophy is, as it claims to be, preeminently suited to the sentiments of the majority of the wise children of this world, who do not appreciate either their own imperfections or God's mercy in Christ...(5801-6)

6. Satan's Lie the Basis of False Doctrines. (The chief lie being "Thou shalt not surely die.") . . . Few Christians in the nominal church are mentally or spiritually out of their swaddling clothes. . . It is not surprising, therefore, that those whom Spiritism and Swedenborgianism did not affect are now being gathered into Christian Science and Theosophy, the later developments of Satan's cunning and deception. . . . (5801:2-3.)

HISTORY OF THE HARVEST MESSAGE
33rd Installment

1. All But "Very Elect" To Be Deceived. The advocates of these false doctrines are surprisingly alert and active everywhere, especially in the United States where thot is most active and where liberty often means license. Hundreds of thousands have embraced these errors as new and advanced light. The extent of their success is not fully apparent to many; for their success lies in a still hunt for prey. Their advocates are to be found in almost every congretation of every denomination, and especially among the more cultured; and the "angel of light" feature is seldom neglected. The nominal churches are already permeated, leavened with these false doctrines.

The Scriptureal prophecy that "a thousand shall fall at thy (the true church's) side, and ten thousand at thy right hand" (Psalm 91:3-14), is now fulfilled before our eyes. The doctrine of the ransom, the substitutionary sacrifice of Jesus Christ for the sins of the world, has been the test. "The cross" has been the great stumbling stone now, as in the days of our Redeemer's first advent. Nearly all have fallen away from faith in this vital and fundamental doctrine of Christianity, of the Bible. By the great majority Jesus is now considered as only an example for us to follow in certain particulars, not as our Redeemer not as our ransom.

From the teachings of Scripture we may expect that all but the "very elect" of God will be more or less stumbled by the errors and worldliness of our day. (Matt. 14:24-27; 2 Peter 2:3-11) The "angel of light" sophistries of the powers of evil, and their works of healing, will surely delude all whose eyes of understanding are not open thru heeding the testimony of the sure Word of God.

The doing of many womderful works is one of the old tricks of Satan, and his evil hosts. If disease and death are to a considerable extent under Satan's control during the reign of evil (Heb. 2:14), why might he not, in his present emergency, when his fall is so near, reverse his methods of working and do some works of healing, thereby to clinch his errors and deceptions and to rebind some whose eyes have been gradually opening under the light of the dawning Millennial day, the day of Christ.

We believe that he is adopting this policy, and that he will do so yet more. We believe that our Lord's pertinent inquiry was suggestive of this when he said, "If Satan cast out Satan, he is divided against himself; how then shall his kingdom stand?" And, "If Satan rise up against himself, and be divided, he cannot stand, but hath an end." (Matt. 12:26; Mark 3:26) So now, as Satan's kingdom is about to be overthrown, it is his effort to support it by many wonderful works, done by his unknowing as well as by his wilful agents, falsely and in the name of Christ. (5801:2-5; 5802-1)

2. The Faithful Soon to Shine Forth. These various errors, "doctrines of demons," are gathering out of God's Kingdom "all that offend, and them which do iniquity" (and these constitute the great mass); while the faithful, who are to receive the kingdom and be joint-heirs with Christ in his great Messianic reign now about to be inaugurated, alone will stand. (Eph. 6:11-13) When this separation is complete--and we believe it is now almost accomplished--the fire of the great time of trouble will make general havoc of present arrangements--social, financial, political, ecclesiastical. Then all errors and falsehoods in religion will go down forever. Then the Lord's faithful little flock, having received immortality and divine nature, "Shall shine forth as the sun in the kingdom of their Father," seated with Christ in his throne. (Rev. 3:21) For a thousand years they shall reign over the world, for the scattering of all ignorance and blindness and the uplifting of all the families of the earth, the living and the dead.

(Over)

Then let all who know the truth as set forth in the sure Word of the Lord be active in its spread. The time is short! If you cannot preach orally in public, perhaps you can spread privately to your neighbors and friends and those with whom you come in contact. Surely nearly all can preach by the printed page and by pen, as well as by consistent daily conduct. Those about us need whatever help we can give them; and if they do not get it very soon they will surely become entangled in some of these latter-day delusions of the adversary. (5802-top)

1. THE MINISTRY OF SORROW. A wonderful article. (5802.)

2. . . . There is nothing to indicate that every matter of which the Bible treats will be seen clearly by the church while we are on this side the veil. The Apostle says that "now we see thru a glass, obscurely"; but that beyond the veil we shall see "face to face." We shall see clearly; for we shall then be like our Lord. Now we know in part, but then we shall know even as we are known. 1 Cor. 13:12. (5804-top.) (Also last sentence of 5804-1.)

3. . . . The thot is not necessarily that God's people have absolute knowledge of every feature of God's Word; but that they have all the knowledge needful to the efficient use of the sword at this time, all the knowledge designed for the saints now, when this prophecy applies. (5804:2-top. Comment: We believe this is an important point we should grasp from the Pastor's pen. We can settle down and not be agitated by things that are not revealed to us clearly.)

4. (The Editor begs these dear Sisters in Christ to accept his thanks for their kind words of comfort, which he will always cherish as priceless in value; also for the copy of MANNA containing their autographs. As for the 2 pounds he is putting it into the "Comfort Fund," from which he sometimes has the privilege of doling out a few dollars for the aid of brethren falling into dire need. The Editor has no lack. The Society's allowance to him and all the office workers, of ten dollars monthly for clothing and incidentals, is more than sufficient for our comfort.) (5804:2-3.)

5. . . . During this trouble the church is to be glorified in the first resurrection. Then the thousand years of Messiah reign with the elect, spiritual bride, drawn from both Jews and Gentiles, will begin. (5809:2-5) (Comment: We understand this to mean that the church will be with Christ to bless mankind. Previous to this, the reign is concerned with overthrowing the old order of Satan. There are several aspects or phases of the thousand year reign, and they do not all begin at the same time, but all are included in the thousand year period or Millennium.)

6. A LITTLE TALK BY THE WAY. A wonderful article about the development of the Christian graces. (5810)

7. As an illustration of how the work goes gradually on, we note the fact that in the New York City congregation the number immersed during the year--208--exceeded those of the previous years. We have similar reports from all over the world, witnessing to an increasing number, coming under the influence of the truth, and "presenting their bodies, living sacrifices," in consecration to the Lord and his service. (5813-9.)

8. For the past forty years, then, there has been a condition that is constituting a crucial test to all Christian people. The subtle doctrines of Spiritism, of Christian Science, of Theosophy, and of New Thought of differ-

ent kinds, are prevalent. Likewise the theory of Evolution is widely proclaimed. Learned men formulated the theory of Evolution, and then the Higher Critics began to pull the Bible to pieces, because of "the oppositions of science, falsely so-called." (1 Tim. 6:20) These false theories have constituted a miasma that has spread in every direction. There are four hundred millions of Christians, according to some; seven or eight hundred millions, according to other authorities. These include all the infants, the feeble-minded and insane. Whether they are one minute old or fifty years old, they are reckoned members of the church, if they have had certain drops of water sprinkled on their heads and certain words said over them.

But amongst the most intelligent of those who name the name of Jesus there has been a great falling away from the Word of God. This testing has been the most insidious, the more injurious, because it has come from the theological seminaries. Thousands have fallen. They are not about to fall, they have fallen. They have lost all anchorage to the Word of the Lord. Out of the two hundred thousand professed ministers of Christ, probably not more than ten per cent believe in the Bible as the inspired Word of God. Ten per cent would be twenty thousand, leaving one hundred and eighty thousand who have falled from faith. If they have fallen from faith in the inspiration of the Bible, we may be sure that they have in a measure fallen from relationship to God. Some probably never were in relationship with the Lord in any sense. (5816-1, 2.)

1. With this view, then, of the past forty years, we see a fulfilment of this Psalm. We see that thousands and tens of thousands have fallen. We see where they have fallen. We see why they have fallen. We see that the few are standing--"the feet" of Christ. As we look out over the world and see these thousands we perceive that the few who have come into covenant relationship with the Lord are the only ones who are standing. But many even of these, because of having been overcharged with the cares of this life and the deceitfulness of riches, and false teachings, are in a trembling condition and are quite unable to stand firmly. These need our immediate help. (5816:2-3.) (Written Dec. 15, 1915.)

2. We who have put on "the whole armor of God." who have become measurably skilful in the handling of the sword of the Spirit--the truths now due from God's Word--need to use this now in the interest of all who may be succored. They need to be assisted to put on the whole armor quickly, that they may be protected from the darts of the adversary now flying thick and fast, that they may be saved from the errors now abounding on every hand, that they may be uplifted from their temporary fall and made strong in the Lord. (5816:2-5.)

3. Ministering Angels. This 91st Psalm, then, seems to be a picture of the present time; and we are to strive to be the angels mentioned in our text. These angels, or ministers, are preeminently the children of God. They are to minister to the brethren. This is the high honor God has given to his people throughout the Gospel Age. . . .(5816 :2-6 to 5817-1, 2 and 9.)

4. There is , however, another class of religious people, who undoubtedly are being influenced much more deeply, intelligently and profitably--true Christians, who in the past have been lulled to sleep, or who as babes in Christ have not been thoroughly nourished with the Word of Truth. These are now having their senses exercised as never before, and every day are getting more and more awake and inquiring what these things mean--things so different from what they have been taught, and what they had expected. Already they are asking, "Where is the hope we had of the conversion of the heathen

(Over)

to the glorious standards of our Christianity?" They are inquiring, "Has there not been some mistake made when we called these kingdoms of Europe kingdoms of God and kingdoms of Christ--Christendom?" They are awakening to the fact that we have long been under a great delusion--that these kingdoms are merely kingdoms of this world; that the prince of this world is still the ruler; that Messiah, the Prince of Light, is only now, and thru this great tribulation, taking to himself his great power to begin his reign of righteousness.

It requires a little time for all this to germinate in the hearts of those who have been so seriously misinformed by the ministers and teachers whom they trusted. At first apathy, a feeling of doubt on every subject, comes into the minds of these people, but as they go to the Lord in prayer from earnest, consecrated hearts they are guided, enlightened. They find indeed that the faith they built was largely "wood, hay and stubble" material--human traditions, theories and creeds. The burning, or destruction, of these leaves them, however, that much better prepared for the erection of a better faith-structure of the gold, silver and precious stones of divine promises. The burning of their "wood, hay and stubble" structure of errors, having been built upon "the Rock Christ Jesus," themselves "shall be saved so as by fire."--1 Cor. 3:15. (5823-6, 7.)

1. Glorious Opportunities at Hand. Manifest now, and increasingly so as the days go by, the minds of thinking people will be opening to a realization of the truth. Now, as never before, they will need the Lord's saints to point them in the right direction--to bring the Scriptures to their attention and the various helps for Bible study which the Lord has been providing, and which are already in the hands of many. As society and religious systems will be reeling as a drunken man, as the Bible explains, these undeveloped saints of God will need the very help we by God's grace are enabled to render them. Surely there never was so favorable a time as the present for rendering assistance to this class! More and more, as these find that they have been misled by the shepherds of the nominal systems, they will be as sheep without a shepherd.

   To those who have the knowledge of God, of his Word, of his plan, the present and the near future offer certainly the most wonderful opportunities of which we could conceive. Whoever loves the Lord will love the brethren. Whoever would serve the Lord will be intent upon serving the brethren; and the more their need, the better the opportunity; and the greater our zeal, the greater the results for others, and the greater the blessing for ourselves. "He that reapeth receiveth wages, and gathereth fruit into life eternal."--John 4:36.

   It will be seen from this that, so far from thinking our work ended, we have wonderful expectations in respect to the year 1916. (5824-1-3.)

2. Smiting of Jordan by Elijah. 12 paragraph containing the Pastor's reasoning on the subject. (5824-4 to 15.)

3. We give below an extract from the Maccabaean, a Jewish journal published in New York City. It gives a little glimpse of the suffering of the war-swept region--a glimpse which should horrify the most hardened. Surely the Lord is preparing the world to acclaim Messiah's Kingdom "the desire of all nations"! (Haggai 2:7) The excerpt which follows gives the testimony of one of the distressed, a Rumanian Jew of Bukowina: (3825:2-7 to end of article)

4. . . . While some have seemed to slaken in their zeal, as tho they had made up their minds that the work ought to stop now, because they had expected it would, others take the wiser view, namely, that it will be time to stop when we cannot go on. . . (5827-1)

1. We are sure that in all those warring nations there are saintly people who manifest the Spirit of Christ, but we are equally sure that the warring kingdoms themselves do not manifest this spirit, and are "none of his." On the contrary, they manifest what the Apostle styles, works of the flesh and of the devil--anger, malice, hatred, envy, strife, bitterness. Bible Students are convinced that the great war now started in Europe is the beginning of that great trouble which the Bible calls "Armageddon" and which the Bible declares will prepare mankind and usher them into the kingdom of God's dear Son, which will be "the desire of all nations" (Haggai 2:7), and thru which a reign of righteousness will be established throughout the whole earth. (5829:2-2.)

2. "My Lord and I" Dear Pastor:--Enclosed find Money Order to the amount of $25. This is for the Lord's work in whatever way you see best. It represents my little self-denials, sometimes only a penny. I keep a box which I call The Lord's Box, and put in it whatever I can save by denying myself. What a little it is, to be sure, for all the dear Lord has given me! If I had the whole world to give it would be small in comparison.

   Each morning I take the Vow and Resolve; and almost every afternoon the Lord and I come together in close communion. I take my DAWNS and Bible, and we have a glorious meeting. I am very much isolated. I have to sneak away and hide everything that belongs to the truth. I have no fellowship with the brethren. All mail is intercepted and destroyed except my WATCH TOWER, and the Lord has wonderfully preserved that.

   I have to be loving and kind to them that persecute me. Every day I am developing more and more of the blessed fruits of Christ's Spirit. What a changed being I have become! I don't know myself. Two years ago I was a most impatient, fault-finding person (professing Christ's name, too). For many years I was in the nominal church. Then I came into Christ's church, and all is so different.

   I am striving to do the best that I can, like Lot in the midst of ungodliness. This is his will, and his will be done for me! I need your prayers, dear Brother, as I pray daily for you; and may he give you the very best place in his kingdom; for you deserve it. I am, Yours in Christ. (5842-second letter.)

3. TYPICAL EXPERIENCES OF ELIJAH AND ELISHA. An article containing the Pastor's reasoning on the subject. 5844, 5845 and 5846.

4. SATAN'S COUNTERFEIT OF TRUE RELIGION. An outstanding article by Arthur Pink. (5847)

5. We are not disputing that it would be a policy of reasonable worldly wisdom to be prepared for any reasonable liability of invasion. We are not disputing that it might be, in some respects, a wise policy to enroll the youth of the land and to require all to spend two weeks every summer in camp life. This would be both a recreation and an education, and with the inculcation of the thot that they are a peace army, and not an army of aggression, the influence might be favorable. (5852-3.)

   Views of Bible Students. Six paragraphs giving our Pastor's reasoning about Germany and the United States shortly before war was declared between the two nations. (5852-4 to 9.)

6. Bitterness and Passion Increase. In STUDIES IN THE SCRIPTURES, Vol. IV, we have clearly pointed out the things now transpiring, and the worse conditions yet to come. We have said in so many words that this great time of trouble will manifest fully that the civilization of our day, of which we

(Over)

have so greatly boasted, is merely skin deep--merely a veneer. Already we have seen manifestations of this in various quarters, and our understanding of the Bible teaching is that these matters, so deplorable, will grow from bad to worse. National animosities will become personal animosities until, as the Bible foretold, there will be no peace to him that goes out, nor to him that comes in, because "every man's hand will be against his neighbor." (Eze. 38:21) Our Savior, in describing these matters, prophetically declares, "Unless those days should be cut short, no flesh would survive." (Matt. 24:22) But we are glad that he also gives us the assurance that because of the elect (himself and his church in kingdom power and glory) those days will be cut short--Messiah's kingdom will be set up.

But we are not to expect the interposition of the Lord's power to stop the great time of trouble, such as never was since there was a nation, until mankind shall bave been greatly humbled to the dust and shall call upon the Lord in great trepidation. We are far from that condition of things now. Now the Germans pray to God that he will destroy England. And British prayers go up for the victory of their armies and the downfall of their foes. and so with the other nations participating in the war; each praying against its foes; each expecting God's favor and blessing. Will it not be a very different story and will not very different prayers ascend when all nations shall realize their undoing and that the only succor they can hope for from any quarter, will be thru the interposition of divine power to stay the anarchy of that awful time which the Bible symbolically calls a devouring fire, and which our creeds have all mistaken to be literal fire? (5852:2-2, 3.)

1. Responsibility of the Preachers. The following extracts from the Methodist Times purport to be faithful translations of some German sermons recently preached. These sermons remind us of the infatuation unto persecution which once was general between the various sects. We had hoped that all such bitterness and acrimony were things of the past, yet here they are in all their evil malignity. Rev. William Burgess, the Methodist representative at Rome, furnishes the quotations referred to as follows:

No Compromise With Hell

"Pastor Zoebel, speaking in the great Lutheran church in Leipsic, said: 'It is this deep consciousness of our mission that permits us to congratulate ourselves, and rest content with a heart full of gratitude, when our guns beat down the children of Satan, and when our marvelous submarienes--instruments to execute divine vengeance--send to the bottom of the sea thousands of the non-elect. We must fight the wicked with every means in our power; their sufferings should give us pleasure; their cries of despair should not move German hearts. There ought to be no compromise with hell, no mercy for the servants of Satan--in other words, no pity for the English, French, and Russians, nor indeed for any nation that has sold itself to the devil. They have all been condemned to death by a divine decree.'" (5852:2-4 and 5.)

A Work of Charity

"Professor Rheinold Seeby, who teaches theology in the Berlin University, preaching in the cathedral of the city, said: 'We do not hate our enemies. We obey the command of God, who tells us to love them. But we believe that in killing them, in putting them to suffering, in burning their houses, in invading their territories, we simply perform a work of charity. Divine love is seen everywhere in the world, but men have to suffer for their salvation. Human parents love their children, yet they chastise them. Germany loves other nations, and when she punishes them it is for their good." (5852-last par.)

The Divine Mission of Germany

"Pastor Fritz Philippi, of Berlin, from his Protestant pulpit, among other things, said: 'As the Almighty allowed his son to be crucified, that the scheme of redemption might be accomplished, so Germany is destined to crucity humanity, in order that its salvation may be secured. The human race can be saved only by blood, by fire and sword. German warriors do not shed blood with a light heart. They look upon it as a sacred duty imposed on them, a duty they cannot neglect without committing sin. Our beloved Emperor hates the horrors of war. Thru long years he labored to maintain the peace of the world. Germany has never employed force to menace the independence of any nation. It is really because we are pure that we have been chosen by the Almighty as his instruments to punish the envious, to chastise the wicked, and to slay with the sword sinful nations. The divine mission of Germany, oh brethren! is to crucify humanity; the duty of German soldiers, therefore is to strike, without mercy. They must kill, burn, and destroy; any half measures would be wicked. Let it then be a war without pity. The immoral and the friends and allies of Satan must be destroyed, as an evil plant is uprooted. Satan himself, who has come into the world in the form of a great power (England) must be crushed. On Germany is laid the divine command to bring about the destruction of those who are the personification of evil. When this work is finished, fire and sword will not have been used in vain. The redemption of humanity will be achieved. The kingdom of righteousness will be established on the earth; and the German Empire, which will have created it, will remain its protector.'" (5853-1)

1. Christ's Kingdom at War? What a pity that the name of Christ should in any sense of the word be associated with such a horrible war, the basis of which is commercialism! What a shame to see nations immorally balancing the lives of millions with the hopes of commercial gain, or territorial gain! . . . (The Pastor reasons further in added paragraphs--5853-2 to 8.)

2. Protestant Kingdoms of God. Germany and Great Britain are Protestant kingdoms of God, while Austro-Hungary is the only one engaged in this great war which holds its commission and approval entirely from the Papacy. How is this? (Several paragraphs follow giving the Pastor's explanation.) (5853:2)

3. Truths Untaught--Error Entrenched. With the coming of clearer light, did the ministers of Germany and Great Britain, Austro-Hungary and the other countries tell the people the truth about the kingdom of God and about what mistakes have been made? Nay, verily! They allowed the question to go by default. Hence, today the people of these various countries are impressed still with the thots of the dark ages respecting a divine appointment of their churches and their governments, and are not therefore looking to the kingdom of God's dear Son to bring its proper blessing. Hence prayers are going up from each side of these professed kingdoms of God--sophistries upon the truth. (5853-last par.)

How we long for the time when the true knowledge of God shall fill the earth; when the kingdom of Messiah will have really come, and the church of Christ will be with him as his bride and joint-heir; when the reign of righteousness will fill the earth with blessings, physical, mental, moral, uplifting, resurrecting! The world cannot understand these things yet, but will learn them soon. We who have the knowledge of God's Word should lose no opportunity for showing forth the praises of our God and for explaining his great divine plan of the ages for the "blessing of all the families of the earth." Let us be of good courage. Let us be sympathetic with the whole world on all sides of these troublesome questions, realizing that very few have eyes to see, and hearts to appreciate the true condition of things; and glad that ere long the glorious kingdom of Messiah will bring light, knowledge and blessing to every creature. (5854-1)

1. Our Fair Land. America's first share of the trouble may be in its secondary stage, i.e., revolution; or in its third stage, anarchy. Notwithstanding our blessings and great prosperity in many ways, there is a spirit of discontent--a selfish grasping for future blessings and an impatience at their delay. This is far from the spirit of the Lord--the spirit of meekness, gentleness, patience, long-suffering, brotherly-kindness, faith, hope and love. (5854:2-1; also 5854-2, 3, 9, 10.)

2. Wireless Telegraphy Illustrates Great Truth. We all know something of the wireless system of telegraphy. This is one of the blessings of this "day of the Lord's preparation" for the incoming new age. It may serve as an illustration of how God has been sending out his truth during the Gospel age. If we would hear the Lord's call, we must have coherers. If we do not have coherers, we cannot hear his message at all. We need to have responsive hearts, ready to receive with gladness the message of God's love and mercy.

   If your heart is not rightly in tune, you cannot understand; but as you get it in tune with the Lord, the message enters, and you can hear the wave tones. God speaks to us in tones of a certain character. We recognize those tones and respond, if our heart is in the proper attitude. We had a wrong tone given us by the adversary--that God had damned the world, had made a place to eternally torture the majority of mankind. With that wrong tone given us, we were not in a position to get the true message. God's true message is a glorious tune, a marvelous melody.

   Finally we got the right tune from the Word of God. "I can hear better now," we said. "Yes, yes; God is love." "God so loved the world that he gave his Only Begotten Son"; "Like as a Father pitieth his children, so the Lord pitieth!" Yes, I now understand something of the lengths and breadths and heights and depths of the love of God! It is too wonderful a symphony to fully comprehend, I cannot take it all in, but it is there. I am hearing more and more clearly.

   Only those who get their hearts in tune with God can hear it all, and the more fully in tune you get your heart, the better you can hear. If your instrument is out of tune, if something happens to get you out of touch with the heavenly electric wave, then you cannot hear the wonderful melody. If you do not keep in close touch with the Lord, you will fail to catch the harmony. You are out of tune with the Infinite One. (5856:2-3 to 6.)

3. . . . The nearer we come in line with justice, the better we shall understand and enter into the spirit of God's great plan. (5857-1.)

4. Justice, then, is the basis, the first thing necessary, in building character. From this basis we are to go on to the attainment of sympathy, benevolence, forgiveness, love. . . (5857-4.)

5. We may be sure that a mob was ready to follow the suggestion of the Sanhedrin. Mobs now, as then, seem ready for any kind of violence if they have a leader and a pretext, especially if the pretext and the leadership be along religious lines and from those recognized as authorities. There is in the fallen nature a ferocious, bestial disposition which seems blood-thirsty and only awaiting opportunity. (5858:2-4.)

6. TREASURES LAID UP IN HEAVEN. An inspiring article. (5862.)

7. . . . The ecclesiastical systems will, we believe, go into destruction first, according to the Bible. The fire will next affect the social and industrial organization--merchandise, capital and labor, society, etc. It will devour the capitalistic elements, the banking elements, the political elements, the religious elements, the industrial elements. All these will be "melted," "dissolved"--they will separate, part company, fail to keep together, and will be swept away. (5864-top.)

1. The long foretold time of trouble, such as never was and never will be again (Daniel 12:1; Matt. 24:21, 22), has begun. (5864:2-1.)

2. The Great Company of this lesson are to be found everywhere. (5865-4.)

3. . . . Awakened from their slumber and stupor, and separated from Babylon the Great by its fire, these finally recognize what they have missed; but they thank God that his plan, so full of blessings, will still be carried out, tho the true bride class have gone before. . . (5865:2-1.)

4. However, let us cast our care upon the Lord and wait patiently for his time and be fully content therewith. Then all will be well with us, whatever way the matter may turn out. . . (5867:2-2.)

5. Just what our Lord meant by this statement might be difficult to determine positively, but it seems not inconsistent to understand him to mean that as a result of the trials and sufferings symbolized in his cup, there will be jubilation in the kingdom. "He shall see of the travail of his soul and shall be satisfied." He will look back over the trials and difficulties endured in faithful obedience to the Father's will, and will rejoice in these as he sees the grand outcome--the blessings which will come to all mankind. This jubilation will be shared by all his disciples who have drunk of this cup, first in justification, then in consecration and sacrifice with him. These have his promise that they shall reign with him; and when the reign shall have begun, when the kingdom shall have been established, looking back they shall praise the way that God has led them day by day, even unto the end of their earthly course, and even tho it has been a "narrow way," a way of self-sacrifice, a way of self-denial. (5871:2-3.)

6. . . . Then additionally, God wishes certain trials to come upon his people because he desires them to trust him where they cannot trace him. He wishes them to have unwavering faith in him. . . (5878-last par.)

7. . . . The Lord's people are not discouraged by the things that would utterly crush out the vitality and courage of others. They get the wrong spirit pounded out of them; but it is the hand of love that administers the blows, and the Lord knows just how many and how severe ones are needed. (5879-1)

8. Strong Delusions Urge on the War. All the nations now at war seem possessed of the thot that they are fighting God's battles and that he is leading them on to sure and great victory. We quote the following from The Record of Christian Work:--(The Pastor quotes four paragraphs, and one is astonished at the delusions possessing mankind when in war.) (5882-4 to 8, 12.)

9. THE PRINCIPLES OF LOVE AND JUSTICE CONTRASTED. A very important article for us as new creatures. (Starts on page 5883.)

10. We believe that the dates have proven to be quite right. We believe that Gentile Times have ended, and that God is now allowing the Gentile Governments to destroy themselves, in order to prepare the way for Messiah's kingdom. The Lord did not say that the church would all be glorified by 1914. We merely inferred it and, evidently, erred. We see, however, that the different times and seasons which the Lord's providence sent to his people in hope of resurrection "change" correspond closely with the different places to which Elijah, the Prophet, was sent before his translation. The last place to which he was sent was Jordan, which, we believe, corresponds to October, 1914. After that, Elijah and Elisha went on without having any definite point in view.

(Over)

Our thot is that something very important to us all is implied in Elijah's use of his mantle in smiting the waters of Jordan and dividing them. After so doing, Elijah and Elisha continued to go on until the chariot of fire parted them. It was after that that Elijah went up to heaven in the whirlwind. We may discuss these matters more at length again, but now suggest that we have no different time in mind from the Scriptures on the subject, and do not expect to have any. However, the division of the waters may require either years or months--who can say? (5888-13 and 14.) (Comment: All this is merely the Pastor's reasoning on what seemed to him to be symbolic prophecy.)

1. PREACHING THE GOSPEL A NECESSITY. This article emphasizes something that is important for us to remember as long as we live here on earth. (5893)

2. The "Truth People" It seems rather remarkable to the Editor that without any effort on our part, this word "truth," and the term, "truth people," are identified with ourselves. What we have is the truth--nothing else but the truth, the Bible truth! This is the only word we could use. The denominations have taken up the other names, and we have left us simply this term --"the truth." And without any preconcerted action in any way that we are aware of this expression, "truth people," seemed to get about as applied to us. We are, indeed, bearing witness to the truth--the same truth to which our Master bore witness even unto death--about the kingdom, about Jesus' leaving his glorious prehuman estate and coming into the world, about his going into the heavenly glory again, to a far higher station than was his before. We are bearing witness to the truth that God is not a vicious God, a cruel God--that he never purposed to doom man to eternal torture, but has promised that the curse of sin and death shall be swept away forever. The witness is just the same today, along the same line, as proclaimed by our Lord and his apostles.

   All who are of the truth hear the truth, and love to bear witness to the truth. Yet in our case, as in the Master's case, the world knoweth us not. It knows us not because it knew him not. The world, especially the religious world of Christendom, is disposed to crucify us as it crucified him, only we are living in a more civilized time and the scribes, the Pharsees and the doctors of the law apparently find it more difficult today than of old to incite the people to destroy our lives. But by God's grace we will continue to bear witness to the truth until the dark night comes "wherein no man can work," should our lives be spared till then. (5898:2-3, 4)

3. Strange Statements of Preachers. Contained in a letter to the Pastor from Paul S. L. Johnson. (5904-col. 2.)

4. The church systems of today are thoroughly permeated with all manner of pagan doctrines--Greek philosophies, Pantheism, Buddhism, Rationalism, Spiritism, etc. The doctrines of the immortality of the soul, a trinity of Gods in one, torment after death, reincarnation of the soul after death, communion of the living with the dead--all these have been borrowed from paganism and are purely heathenish. Truly the nominal systems of today have become Babylon, confusion! And now in the harvest time of the age, God is calling his people out of them and the work is nearly completed. (Written June 15, 1916. The Pastor shows clearly here that he thot there were true Christians in the Nominal Systems.) He has spewed these nominal systems out of his mouth.--Rev. 3:14-20; 17:1-5; 18:1-24; 19:1-8. (5911:2-5)

5. "THEY GO FROM STRENGTH TO STRENGTH" A very important article about "Daily Self-Examination Necessary" and the "Blessed Results of Spirit Infilling." (Starts on page 5912.)

HISTORY OF HARVEST MESSAGE
34TH Installment

1. Some Christian writer has well said: "Wherever there has been a faithful following of the Lord in a consecrated heart, several things have, sooner or later, inevitably followed. Meekness and quietness of spirit become in time the characteristics of the daily life. A submissive acceptance of the will of God, as it comes in the hourly events of each day, is manifested; pliability in the hands of God to do or to suffer all the good pleasure of his will; sweetness under provocation; calmness in the midst of turmoil and bustle; a yielding to the wishes of others (where there is no conflicting principle involved), and an insensibility to slights and affronts; absence of worry or anxiety; deliverance from care and fear--all these, and many other similar graces, are invariably found to be the natural outward development of that inward life which is 'hid with Christ in God.'" (5913-1.)

2. This form of preaching the Gospel has fallen considerably into disuse amongst Christians. It is an excellent one. We have endeavored to revive it amongst the friends of present truth everywhere by especially commending to them the Berean Bible Studies and such discussions of the Word of God with the aid of helps. The effect is excellent. In this way many obtain clearer conceptions of the truth than they would get from any ordinary discourse. . . . (5913-3, 4.)

3. . . . Nobility of character is favorable, wherever found and from whatever causes; and true nobility implies reasonableness, as distinguished from prejudice. (5913-5)

4. Nevertheless, both the King and the kingdom are not only coming, but are here; and the present troubles and shakings in church and state, and the general awakening of the people are the results of influences emanating from that King and kingdom. Tho men know it not, it is the smiting of the kingdom of God that is even now preparing for the wreck of all the kingdoms of the earth, that the way may be opened for the establisgment of righteousness in the world, that men's hearts may be humbled and prepared for the righteous government which is to take control of earth. Worldly men cannot realize this; for this kingdom cometh not with outward observation--with outward show and display. Therefore they cannot say, "Lo, here," or "Lo, there." (5916-last)

5. In spite of the awful war now raging, growing fiercer and more deadly every day, these continue to hope for peace, trying to convince themselves and others that the trouble must soon be brought to an end, and that matters will then go on as formerly. They blind themselves to the true conditions and refuse to believe that God has determined to permit this trouble to spread and involve the entire world and to bring about the utter overthrow of the present order of things. Selfishness, pride and love of money have closed their eyes. We give here an extract from a poem written some years ago by a Christian minister, which forcefully describes present conditions and the judgment of God which is now to be visited upon the world for their lasting good:

"Woe to the Age when gold is god, and law a solemn jest,
That helps the boldly vile to crush the noblest and the best!
When Mammon o'er cheap millions flings his gilded harness strong,
And drives them tame beneath his lash down broad highways of wrong;
While Truth's shrill clarion down the sky peals faintly o'er the rout,
And dust and fumes of earth and sin shut Heaven's blest sunlight out!
Then look for lightning!--God's red bolts must cleave the stifling gloom,

(Over)

In righteous wrath to purge the world in Sodom's fearful doom!" (5917-1)

1. But the coming of the King means much trouble and the general overturning of the kingdoms of this world, which while professing to be kingdoms of God, are really under the control of the "prince of this world," Satan, "the prince of the power of the air, the spirit that now worketh in the children of disobedience." (John 14:30; 16:11; Eph. 2:2) It means the shaking of society in a manner and to an extent never before known, and as thoroughly that another shaking will never be necessary. (Heb. 12:26, 27) It means the breaking in pieces of the empires and governments of the world as a potter's vessel. It means the passing away of the present ecclesiastical "heavens," and the fall of many of its bright "stars." At present the sunlight of the true Gospel, and the moonlight of the law with its types and shadows, are obscured by the thick clouds of worldly wisdom. "The sun shall be turned into darkness, the moon into blood."--Joel 2:30, 31. (5917-3)

2. While many would rejoice to see society relieved of many of its selfish, life-sapping ulcers, they seem to realize that so just and impartial a Judge as the Lord himself might cut off certain long-cherished sins to which they desire to cling; they fear to have their personal selfishness touched. And their fears are well-founded. He will bring to light all the hidden things of darkness, and correct and suppress private as well as public sin and selfishness. He will expose depths of corruption never before realized. (Comment: We see this on every hand even today!) He will make "Justice the line and righteousness the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." (R. V.) He will "bring down them that dwell on high, the lofty city (Babylon) he layeth low, . . even to the dust." He will bring down them who have "made lies their refuge."--Isa. 28:15, 17, 18; 26:5, 6. (5917:2-1)

3. We who know that the King of Glory and his blessed kingdom are the only remedy for the wrongs and woes of man should be pointing the groaning creation to this kingdom, rather than to the poultices of their own contriving which can do no real good. Tell them the meaning of present world-wide conditions, and how, beyond the troubles now overspreading the world, will come the glorious times of restitution foretold by all the holy prophets since the world began. Tell them that the death of Jesus was the redemption-price for the entire race of Adam, and that his return is for the purpose not only of delivering his church, but to bind Satan and set free all his captives, including all who are in the graves, giving all who will an opportunity to come into the liberty of sons of God, umder the terms of the New Covenant, soon to be established. (5917:2-3.)

4. . . . Consequently no reigning takes place as yet, except as our Lord is taking to himself his great power and beginning his reign--the majority of the church already with him on the other side the veil, and we on this side gradually passing over. (5922:2-6.) (Comment: The "beginning of his reign" in the person of Christ, is not the reigning in the full sense of the word, as it will be when Christ and His Bride reign and dispense restitution blessings to the world.

5. . . . At first we saw that God was a great Being, deserving of our reverence; but now we are coming to see more and more how just he is, how wise he is, how loving and lovely he is. As we come to thus appreciate his glorious character, it inspires within us a great desire to be like him, and we find that the injunction of Scripture is that we should be like our Father in Heaven. Jesus was like him, and we are instructed to become copies of God's dear Son. "Be ye followers of us," said the Apostle, "even as we are followers of Christ." (5923:2-5.)

1. . . . We should clean up our accounts with the Lord every day. We should retire every night just as we should wish to do if we knew that we would not wake up in the flesh. In the morning before we arise our first thot should be, "How can I please the Lord today and be helpful to others, and especially how can I overcome myself?! (5924-6.)

2. . . . With many, almost the only opportunity for serving the Lord's cause is that of contributing money. . . (5926:2-5.)

3. AT PEACE AMONGST YOURSELVES. A very important article in the way of character development. (5929)

4. . . . It is not that we are naturally so different from other people that we would enjoy what they dislike, but that we see a reason why we should rejoice. We know that this is God's plan for us; and that by this mortification of the will of the flesh, of the things of the flesh, we are growing in God's favor. (5932-last par.)

5. THE MUNITIONS-MILITARIST CONSPIRACY. (By Hon. W. J. Bryan.) The real fight before the country at this time is to defeat the munitions-militarist conspiracy--a conspiracy which has for its object a revolutionary change in the nation's character and policy. It is a conspiracy organized with deliberation and supported by unlimited means. The conspirators are men of prominence and influence. The manufacturers of munitions are selling war supplies to Europe at the rate of more than 300 millions worth a year, and thay are selling at an enormous profit. The Du Pont Company recently declared a dividend of 23% on powder, and the stock in the Bethlehem Steel Co. has risen beyond the dreams of the speculators. Among the stockholders in the munition companies are many of our big financiers, and these men largely control the metropolitan press. These manufacturers and their influential stockholders know that their dividends will dwindle when this war is over unless they can fasten themselves upon the taxpayers of the country, and grow fat as the people grow poor. Hence the newspaper crusade for frenzied preparedness, such a crusade as we have not seen in a generation.

The second group in the conspiracy is made up of professional soldiers --militarists who stand with the militarists of other countries. And the militarists of all countries stand today where the militarists stood 2,000 years ago; they know no way of correcting a mistake of the mind except to cut off the head--no way of curing an error of the heart except to stop its beating--no way to settle a dispute between nations except to take human life. (Comment: History has been repeating itself as we all know.)

To judge the militarists of the world by their program, they have never learned that 1,900 years ago a Prince of Peace was born, and brought into the world a Gospel of love which is destined to supplant the bloody doctrine of force and violence.

These two groups, one working for money and the other magnifying the profession of arms, have joined their forces in an effort to commit this government to the European plan of trying to preserve peace by terrorism. Altho the plan has written history in characters of blood and has led the warring nations into the present conflict (World War I), we are asked to adopt this policy and join the "pistol-toting" nations in the worship of brute force.

The big corporate employers of labor are aiding and abetting the conspiracy because they want a large army--not made up of state militia, but of regulars--to keep their workmen under subjection.

And how much are we asked to invest in this false philosophy? Two billions to "get ready," with one thousand and seventy-nine millions a year to keep ready! We are now spending two hundred and fifty millions a year on the army and navy--the most we have ever spent in time of peace. During the

(Over)

past flfteen years we have spent more on our navy than any other country in the world except Great Britain. We are now spending on the army and navy more than ten times as much as we are spending on the department of agriculture, and yet the army and navy experts, taking advantage of the excitement of a foreign war, demand that we multiply our war appropriations by four! The navy experts want A BILLION AND A HALF for new ships and SEVEN HUNDRED AND SIXTY MILLIONS a year thereafter to keep the navy in fighting trim. The army experts want FIVE HUNDRED MILLIONS to put the army in a respectable condition and THREE HUNDRED AND NINETEEN MILLIONS annually to keep it up to the requirements of their program.

Eight hundred and twenty-nine million dollars per year, the sum which the army and navy experts ask us to add to the annual appropriations for the army and navy, is so large that the mind cannot comprehend it. As the body becomes insensible to pain after a certain degree is reached, so the mind to ciphers after it has taken in a cer tain number. We can only understand large sums by comparison. Here are four comparisons:

(1) The farmers of the nation collected a little more than FIVE AND A HALF BILLIONS from all their crops last year--the banner year in our history. If we compute the farmer's NET income at 8% of his gross income, we find that the net income of all the farmers from all their crops was about $440,000,000. THE ARMY AND NAVY EXPERTS WANT TO ADD TO WHAT WE ARE NOW SPENDING ON THE ARMY AND NAVY NEARLY TWICE THE ANNUAL NET CROP INCOME OF ALL OUR FARMERS. And they question the patriotism of those who protest.

(2) The cost of a macadam road, 16 feet wide and six inches thick is, according to agricultural department statistics, a little more then six thousand dollars per mile. If we estimate the average length of the United States as three thousand miles, and its average width at twelve hundred miles, it can be gridironed with macadam roads twelve miles apart, east and west, north and south, for less than $4,145,000,000--the amount which the army and navy experts would, IN FIVE YEARS, add to the army and navy appropriations.

(3) This sum, 829 millions per year, would in five years duplicate every bank in the country, capital and surplus, and thou double the amount of bank capital and surplus available for borrowing.

(4) It costs the nation about $800,000,000 a year to educate the 25 million school children of the land. Think of making an ANNUAL increase in our army and navy appropriations equal to the ENTIRE ANNUAL COST OF EDUCATION FROM KINDERGARTEN TO UNIVERSITY! And yet the army and navy experts, backed by the munition manufacturers, demand this and resent any opposition as if they had a vested right to decide for the people the amount to be expended. They are attempting to perpetrate an outrage upon the taxpayers of the country, and their conspiracy, if successful, would menace the peace of the world. No party can afford to stand for such a policy--least of all the Democratic party, the champion of the masses and the friend of peace.--THE COMMONER. (5935 and 5936.) (Comment: If we would multiply the foregoing figures several times, they would represent the same conditions today.)

1. When our train reached the Canadian line a representative of the Canadian Governmemt announced to the Editor that under instructions from the Government he was obliged to prevent our entry into Canada. This, of course, was quite a disappointment, and yet we realize that nothing can happen to us or to the Lord's cause without his knowledge, and there being nothing we could do, we, cheerfully submitted to the arrangement and wired the brethren at Winnipeg not to expect us. (5936-3.)

2. THE HARVEST IS NOT ENDED. A very important article requiring careful study to catch its full meaning. Some of us were quite strongly convinced that the harvest would be ended by now, but our expectations must not be allowed to weigh anything against the facts. The fact is that the harvest work is

going grandly on; it is not ended by any means. As far as our present judgment goes, it would appear that there is a considerable harvest work yet to be done. This is not discouraging, but encouraging to us. We are glad to know of the grace of God reaching other heads and hearts, and blessing them as ours have been blessed. We are glad to know that others are daily coming into blessed ralationship with the Lord under the covenant of sacrifice, and are giving evidence of having been begotten of the holy Spirit. We are glad to note their zeal, and rejoice with them that they, as well as we, can share in this glorious opportunity of making our calling and election sure by the character development which we are daily learning to appreciate as the prime essential of the "more than conquerors." All those must be copies of God's dear Son, our Lord Jesus. We would have been glad to have entered upon our work beyond the veil; but we are better pleased to continue our labors on this side the veil, because such is the Lord's will for us. (5950-1) (Comment: The foregoing a marvelous evidence of humility, loyalty to God and love for new ones coming into the covenant of sacrifice. No attempt on the Pastor's part to make believe his expections were fulfilled by drawing on some supposed parallel proof.)

At first we were inclined to surmise that the harvest proper had closed in October, 1914, and that the work since going on was a gleaning work; but the facts seem not to bear this out. The progress of the work and the numbers who are being brought to a knowledge of the truth and separated to the Lord are far too great to be styled a gleaning. Evidently it is a part of the regular harvest. . . (5950-2) (The balance of the paragraph was devoted to the Pastor's reasoning about Elijah, Elisha and the smiting of Jordan.

No parallels as between the Pentecostal church and the true church now are to be looked for. . . . (5950:2-7.)

We imagined that the harvest work of gathering the church would be accomplished before the end of the Gentile Times; but nothing in the Bible so said. Our thot was purely an inference, and now we see that it was an unjustified one. . . (5950-last par.) (Comment: Marvelous humility! We can have unbounded confidence in our Pastor's leadership.)

Are we regretful that the harvest work continues? Nay, verily; we rejoice and have the pleasure each day of showing forth the praises of him who hath called us out of darkness into his most marvelous light; and we delight in seeing how others are being benefited and made to rejoice. Are we regretful of the experiences we have had in coming to this present point? Do we feel like repining that the Lord did not force upon us more careful attention to the parallelism? Nay, verily; the Lord's leadings have been good. Perhaps, indeed, we got benefit from the thot that the harvest work would soon be ended. Perhaps i t led us to deeper consecration and greater activity in the service of the Lord, in ourselves and for others. We therefore have nothing to regret. "Who led us first, will lead us still, Calmly we sink into His will." (5951-2)

Our present attitude, dear brethren, should be one of great gratitude toward God, increasing appreciation of the beautiful truth which he has granted us the privilege of seeing and being identified with, and increasing zeal in helping to bring that truth to the knowledge of others. In the meantime, our eyes of understanding should discern clearly the Battle of the Great Day of God Almighty now in progress; and our faith, guiding our eyes of understanding thru the Word, should enable us to see the glorious outcome --Messiah's kingdom. Furthemore, we can be fully content not to know how long the harvest work will last--content that the great Captain, who by divine appointment has the entire matter in charge, is too wise to err, and has promised us that all of our experiences shall work together for our good if we love him and are of "the called ones according to his purpose," seeking to make our calling and election sure. (5951:2-1, last par. of article.)

(Over)

1. . . . What we do not know, we think it best not to discuss. (5964-6)

2. And what is the message, what is the epistle, that is written in our hearts by the holy Spirit thru various agencies? Is it the knowledge of chronology? Is it the unraveling of types and shadows? Is it the cracking of hard theological nuts in respect to differently understood passages of Scripture? Is the knowledge of the history of the Jews, the history of the world, the history of the church? Is it the understanding and appreciation of the different covenants, past, present, and to come? No, it is none of these.

   All of these subjects have more or less of value, and are more or less used of the Lord in connection with this writing that is to be done in the hearts of his people. But writing the epistle of Christ is different--the writing, the tracing of the character-likeness of the Master in the hearts of his people--his meekness, his gentleness, his patience, his long-suffering, his brotherly-kindness, his love, his joy, his peace.

   We might have all knowledge respecting chronology and history, might be able to quote every text in the Bible, and to cite it, too; and yet not have the epistle of Christ written in our hearts. It is the epistle of which the Apostle Peter says, "For if these things be in you, and abound, they make you that ye shall neither be barren (idle, inactive) nor unfruitful in the knowledge of our Lord Jesus Christ"; for knowledge will have its place. And thus with these characteristics of the Master deeply engraved upon our hearts, we shall be granted an abundant entrance "into the everlasting kingdom of our Lord and Savior Jesus Christ."--2 Peter 1:8, 11. (5968-5; 5968:2-1, 2.)

3. . . . To be really in this (divine) service involves, First, the careful and continual study of God's plan; Second, the imbibing of its spirit; leading, Thirdly, to an enthusiastic zeal for its accomplishmemt, and to activity to the extent of ability in its service, at whatever cost or sacrifice it may require. (5970-3.)

4. An interesting event outside the convention program was an address by Bro. Russell in the Park Avenue Christian Church, Los Angeles. The Minister of the Congregation, Bro. Anderson, has within the past few months come in contact with present truth, and has been feasting upon it. He has also been preaching it to the congregation, and has had various of the brethren lead Berean Studies and give addresses. His invitauon to Bro. Russell to take supper at his home and afterwards address the congregation was accepted with appreciation. The attendance crowded the edifice, about 500 being present. The attention was excellent. Evidently a considerable number of the congregation were deeply impressed with the divine plan of the ages, as were also visitors from the neighborhood. Bro. and Sis. Anderson seem to be very thoroughly committed to following the light as the Lord may privilege them to see it. They give evidence of full consecration to the Lord, and a clear spiritual insight into the plan. (5976-4.)

5. <u>"THE HOUR OF TEMPTATION"</u> A very important article written just before the death of the Pastor. Since we are instructed that this "hour of temptation" cometh upon the whole world, as well as upon the church, we perceive that it must be something in the air, as it were, that would affect everybody. We believe that this temptation is a thing spreading itself gradually in every direction; and the Master assured us that unless these days would be cut short by the establishment of his kingdom in the hands of the elect, no flesh would survive. (5981-2) (Comment: The next paragraphs tells us just what the house of temptation is all about--"the spirit of selfishness and ambition.")

   We understand this to mean that the spirit of selfishness and ambition,

which is already operating among the nations and driving them insanely to war for commerdial supremacy, is the spirit which will increase more and more, and will involve everybody, everywhere. This spirit is seen in the strikes, etc., of our own land--everybody anxious to serve self, and willing to fight for honors, privileges, positions, etc. (5981-3.)

But we are more interested in the church and in seeing how this "hour of temptation" will involve the Lord's people. What we are about to write is far from what we would prefer, but it seems to be our duty as respects the Lord's cause and people. We believe that a great crisis is upon the Bible Students; and that the sooner it is discerned, the more successfully it may be passed. It may mean divisions; but as the Apostle remarked, divisions are sometimes necessary that the approved course and the approved doctrines and the approved methods may be discerned, (Comment: we take particular note that it is the "APPROVED" things that are to be brought to light so we can follow in the Lord's way, and shun the "DISAPPROVED" courses and doctrines and methods.") and that the true teachers be the more fully appreciated.--1 Cor. 11:18, 19. (5981-4.)

It causes real grief to write that much of the difficulty and danger to the church seems to lie at the door of the elders and deacons--not all, thank God, but apparently a small minority of them, judging from the queries which come to the Office from time to time from the bewildered sheep, who seek advice as to their proper course. The true, loyal servants in the church should be all the more appreciated by the Lord's people in proportion as they realize the difference between true elders and deacons and those who are untrue.....(5981-6.)

. . . From reports given us, a horrible state of affairs prevails in some classes when an election is to be held. The servants of the church attempt to be rulers, dictators--sometimes even holding the chairmanship of the meeting with the apparent object of seeing that they and their special friends shall be elected as elders and deacons. . . (5981-9.)

Additionally, it may generally be expected that such as manifest an ambition of this kind to be leaders and teachers and to ignore the principles of the golden rule, as well as the special instructions for the new creation, are generally the ones who bring in false doctrines. The same ambitious spirit of the adversary which leads them to strive for honor in the class seems to lead them on to pose as great teachers--bringers forth of new light. . . . (5981:2-2.)

In many cases, the classes are solely to blame, according to their own statement. In some instances, persons have been elected to eldership who had not even made a profession of consecration to the Lord or who had not symbolized their consecration. . . . .(5981:2-3.)

The selection of improper leaders is evidently a sin, and quite a reflection against the classes who have the improper leaders...(5981:2-4.)

We have already alluded to the ambitious and selfish spirit in the world leading on to anarchy; and we have just pointed out how the same selfish, ambitious spirit is leading on to anarchy in the church. We foresee a time of trouble for the world upon this score, and a time of trouble also for the church. . . . It is inexcusable for the church, possessed of this spirit, to continue under the domination of ambitious men (and sometimes ambitious women). If they have not been conducting their class affairs along proper lines, should they not begin at once? We believe that this is the time in which to set the house of the Lord in order. . . (5981:2-6.) (Comment: And right after the Pastor's death the spirit of selfishness burst out in many directions, notable in the Society itself.)

Repeatedly Bible students write us that their elders try to hinder them from the use of the Society's publications as text books in Bible study, . . . It is the height of impertinence for such a leader to intrude himself in such a manner, and attempt to tell the church what they shall and what they shall not do. As the power of election is in the hands of the church,

so the power of dismission is in their hands. . . . Far better would it be to appoint any one of your number to act as chairman, or to take turns in the matter of opening and closing meetings--anything to preserve your liberty and to continue the work of worship and study along proper lines. (5982-2, 3.)

Let us make a discrimination between the positive teachings of the Bible--the doctrines of Christ--and the slightly variant ways of expressing those doctrines. We are not to expect any two persons to use exactly the same words; but there are certain doctrines which are fast and immovable from the viewpoint of the majority of Bible students. Any one not in good harmony with those presentations should not be encouraged in the slightest degree, but, on the contrary, should be discouraged. If he has different views, do not persecute him--do not follow the style of the dark ages, but follow the proper course of letting him "flock to himself," or with as many as prefer to view matters as he views them.

We have not given such strong advice heretofore; but we perceive that many of the dear sheep are being troubled, hindered of development, and imposed upon. We see that proportionately such elders and deacons are growing more bold, and hence the need is the greater that all who do have the right spirit, and who realize that under the Lord's guidance in our study of the divine plan of the ages, we have not been following "cunningly devised fables," should now take a positive stand for the good of themselves, for the good of the leaders who manifest a wrong spirit, and for the good of the public, who are inquiring for the way of the Lord as never before.

While we are encouraging positiveness and courage, we are not wishing to encourage a spirit of strife, or of nagging and fault-finding amongst the faithful servants of the Lord who do manifest the humble spirit and who do accord the class its rights and liberties and who seek to "serve well." . . . . (5982-4, 5 and 6.)

It is in view of these things that we feel justified in urging upon the classes of Bible students everywhere that they esteem with double honor such elder brethren as manifest the spirit of the Lord, the spirit of meekness, the spirit of gentleness, the spirit of patience, the spirit of long-suffering, the spirit of brotherly-kindness, and the spirit of love--those who have a good knowledge of the Word of God and of the divine plan, and who manifest an appreciation of the spirit of truth, the spirit of holiness, and who have an aptness to teach; and that on the contrary, all others be refused. (5982:2-4.)

(This important article continues on to the top of page 5984.)

1. . . . We should sympathize with all who have good desires in any sense of the word; and those who are deep in churchianity, for we are glad to find them interested in higher things; with others who have turned away from churchianity, for we know how hard it is to retain faith under present church conditions; and with others who have been prejudiced, for we are not surprised, and much prefer prejudice to lukewarmness. (5986:2-4.)

2. Smiting of Jordan Not Far Off. Our thot, dear brethren and sisters, is that a great work is before us, and that in proportion as we get ready for it, the Lord will be pleased to bless us with a share. Some may have a share in the calling at the addresses already gathered. Others may have a share in giving the chart talks, and others may have a share in leading Berean lessons. Let us not forget, dear brethren, that we must have humility. The Lord has no use for the proud and self-sufficient, either in the present age in the instructing and building up of the church, or in the future age in the instruction and uplifting of the world. The Scriptures assure us in no uncertain terms that the Lord abhors the proud and shows his favor to the humble. The Apostle says, "Humble yourselves, therefore, under the

mighty hand of God that he may exalt you in due time" (1 Peter 5:6); for "he that humbleth himself shall be exalted."--Luke 14:11.

Let us not forget the importance of knowledge. No one is capable of teaching others who has not a clear knowledge himself.

Finally, let us remember that knowledge without the humility might puff up. We shall be built up under the influence of self-sacrificing love. (Comment: How important is the foregoing sentence!) Let us all, dear friends get more ready--nearer to the Lord and more ready for His service. The smiting of the Jordan assuredly is not far off; and do we wish to have a share in it? As Elijah did the smiting, so all those who belong to the Elijah class will have a share in it. (5987-last par. to end of article.) (Comment: The important point is to have the spirit of service, regardless of what name may be applied to whatever work we have to do in the Lord's service.)

1. "A little nonsense now and then, Is relished by the best of men;" But nonsense all the time nauseates even the worldly. . . (5988:2-4.)

2. Owing to the fact that this issue (Nov. 15, 1916) of the Tower was ready for the press at the time of Bro. Russell's death, the Society decided to insert a brief notice, with the announcement that the following issue, Dec. 1, will be in the nature of a Memorial Number. (5988-bottom.) (Comment: This means then that the articles in the Nov. 15, 1916 Tower were from the Pastor's pen.)

3. "THE EARTH TREMBLED"--AND FELL. This article written by the Pastor before he died, but was not printed until after his death. It is intensely interesting, showing the Pastor's attitude at the very end of his life. (Starts on page 5989.)

4. Many and varied are the precious lessons taught by the Master during his earthly ministry, and they never grow old. To the true disciple of Christ they are ever new, ever fresh. Whether he taught by the seaside or on the mountains or by the wayside, as he walked and talked with his chosen twelve, his words of wisdom and grace come to us vibrant with meaning, pulsating with life, full of strength and power, cheering, encouraging and blessing our hearts. (5990-3.)

5. . . . The messengers of the churches--St. Paul, St. Peter, St. John, etc.--were so powerfully led and kept in the grasp of our Lord Jesus during this epoch that we accept their teachings as his, believing that their words were really his words. . . (5992-7.)

6. . . . It is our experience that, no matter who does the preaching, nor how much of it is done, very few will be brought to a satisfactory condition of knowledge or of character unless they read for themselves-- STUDIES IN THE SCRIPTURES, WATCH TOWER, etc. (5994:2-7.)

7. BIOGRAPHY OF THE PASTOR. Pages 5997, 5998.

8. BROTHER RUSSELL'S CHRISTMASTIDE GREETINGS. Shortly before his death Brother Russell gave instructions for the publication of a beautiful little card conveying his Christian greetings and best wishes to the new creation, together with references to five recent WATCH TOWER articles which he considered particularly timely and helpful, also announcing the Year Text for 1917, over his signature. On the other side of this card is a rotogravure reproduction of the famous painting, "Christ Stilling the Storm on the Sea." as selected by our Pastor. . . (5998-bottom.)

(Over)

1. Will and Testament of Charles Taze Russell. (5999 to 6000-top.)

2. The Funeral Services. (6000 to top of 6013.

3. "THE MORNING COMETH AND A NIGHT ALSO". This sermon was intended to be given by the Pastor but he died before it was given. It was read by J. F. Rutherford during the funeral service. (6013 and 6014.)

4. I (J. F. Rutherford) will relate to you an incident that throws some light on his sweet relationship with the Lord. For more than a year prior to his death he suffered a great deal of physical pain, yet never did he murmur. His great desire was to have the approval of the Lord and Master. He spoke the Master's name in loving terms, and his face lighted when he mentioned the Lord. A few weeks prior to his last illness, speaking to one whom he loved very dearly and in whom he had great confidence, he said, "I have had such a longing desire to be embraced by the Lord Jesus, to think of myself as the woman, or bride, and to have the Master press me to his bosom. I have prayed earnestly to the Lord that I might experience this sweet relationship, and he has given me this assurance that I do enjoy that sweet relationsyip." Truly the Lord loved him much! Truly for him to live was for Christ to live. (6015:2-2.)

5. Closing Scenes in New York and Pittsburgh. (6016)

6. Letters Expressing Sympathy and Loyalty. (6016 to 6020.)

F I N I S

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WATCH YOURSELF GO BY

Just stand aside and watch yourself go by,
Think of yourself as "he" instead of "I."
Note closely, as in other men you note
The ugly beam and every little mote.
Pick flaws; find fault; forget the man is you,
Then strive to make your estimate ring true,
Confront yourself; look you in the eye,
Just stand aside and watch yourself go by.

Interpret all your motives just as tho
You looked on one whose aims you did not know.
Let undisguised contempt surge thru you when
You see you shirk, O Commonest of men!
Despite your cowardice; condemn whate'er
You note of falseness in you anywhere.

And then, with eyes unveiled to what you've loathed,
To sins that with sweet charity you'd clothed,
Back to your self-walled tenement you'll go,
With tolerance for all who dwell below.
The faults of others then will dwarf and shrink,
Love's chain grow stronger by one mighty link--
When you, with "he" as substitute for "I,"
Have stood aside and watched yourself go by.

--From the Laodicean Messenger, page 178.