

# The Bible Students Monthly

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## Religious and Scientific Gleaning

### DR. MACARTHUR VISITS THE POPE.

The first president of the Baptist Alliance was the late Rev. Dr. Alexander McLaren, of Manchester, England, and the second one the Rev. Dr. John Clifford, of London. The Rev. Dr. MacArthur is the third, and the first American.

Dr. MacArthur, with characteristic vigor and decision, is planning for a trip to St. Petersburg and to Rome in the interest of the church which has honored him.

The matter that will take President MacArthur to Rome is liberty of Baptists in Spain and Portugal and of Protestant Christians in Peru and Ecuador. Baptists went into Portugal almost before former King Manuel of that country reached his exile in England. It is denied by Baptist leaders in Europe that they have any contention with the Catholic church. They say their only purpose in Portugal is to assist in the spread of the Gospel and to succeed in spreading it where, as they say, the Catholic church has failed. The American Bible Society has recently reported the burning of Bibles and tracts in the streets of Peru cities. It is not charged that Catholics did wrong, but that mobs, incident to almost all countries, were carried away by evil reports.—Exchange.

Incidentally we might remark to Brother MacArthur and the American Bible Society that there is a little home missionary work needing to be done in opposition to Bible and tract burnings right here in our glorious America, the land of the free and the home of the brave. Twenty-seven copies of "Studies in the Scriptures" were recently burned in the public streets. The auto de fee equalled the Spanish procedure and excelled it in that it had Protestant clerical supervision and endorsement.

This interesting exhibition of the medieval spirit was manifested in an American City in Arkansas. An evangelist of probably more zeal than knowledge preached powerfully of what he did not know about God's intention to eternally roast, stew and fry every member of our race except a saintly handful of the "very elect." Many of his auditors had been as ignorant of the true teachings of the Bible as himself, but had begun to have the eyes of their understanding open to the true meaning of God's Word respecting the eternal rewards and punishments of humanity. These saner thoughts they had been gleaming from the study of a book entitled "Millennial Dawn." Evidently the evangelist had been perplexed by some of the questions put to him by those who had been reading the books; so he persuaded his hearers that the entire sum of the Gospel, all of the "good tidings of great joy," centers in the doctrine of eternal torment and that any other thought of happiness than that of looking over the battlements of heaven and seeing their friends in agony in hell would be blasphemy. Then he persuaded the poor souls whom he had misguided under the title of "evangelist" to bring their books, after the manner of olden times, and make a bonfire of them in the street. Twenty-seven copies of "Millennial Dawn" books were brought and, after prayer to God, they rendered a hymn of praise for the darkness and superstition which they enjoyed, and then set fire to the books.

But "all things work together for good to those who love God—to the called according to His purpose"—the really elect. While this exhibition of the twentieth century intelligence was progressing, an officer of the church, whose "eyes of understanding" the devil had not completely closed, passed that way.—2 Cor. 4: 4.

His query was, What sort of medieval procedure is this? The explanation came that they had heard of some very good people who had read those books and the reading had made a great change in their lives and in their

faith. The reading had made them better people, saintly people, and had increased their faith in God and in the Bible; but somehow, after reading, they lost their interest in sectarianism—hence the evangelist and the pastor had concluded that they would have fewer puzzling questions if the books were burned. The gentleman, a merchant, concluded that he would like to read any book which would have just that effect upon the readers. He was the more curious to read it because of the fear of it manifested by his pastor and the evangelist.

### A MINISTER TURNS JUDGE

In reading the below item we perceive that a minister has forgotten the Master's injunction, "Judge nothing before the time." Even though the word damn be given its proper signification of condemn, the minister in question has made of himself a judge and a condemner without authority. But the entire statement implies that the minister in question believes that the word damn means more than condemn—that it signifies in some unexplainable way a consignment to eternal torture. Notwithstanding this, he as a professed servant and representative of God, damns to eternal torment some who do not square their conduct with his sentiment. Then he declares that he hopes the damned ones will repent in time so they may not receive the penalty which he has pronounced against them. Here is the belated statement, widely published in the secular press:—

"I have been taught that 'damn' is a good Scriptural word; not, however, to be used unadvisedly or lightly, but reverently, discreetly and advisedly, soberly and in the fear of God, like matrimony or a blue pill; and so I say advisedly and soberly: Damn the Ice Trust and the Milk Trust and the farmers and the cows and everybody and everything that is making this hot weather an excuse for boosting the price of ice and milk.

"I hope they'll repent in time to escape that place where they'd give their moral souls for a drink of iced milk.

Yours truly,

L. S. OSBORNE,

Rector Trinity Episcopal Church, Newark, N. J."

We doubt very much if Rev. Osborne or any other educated minister of today really believes in a place of eternal torture; for they all know that the Hebrew word *sheol* in the Old Testament and the Greek word *hades* in the New Testament signify the death state and never a place of fire, suffering or torture. They know that the word *Gehenna* of the New Testament, rendered hell-fire, is explained in the Bible itself as signifying the Second Death. They know that the story of the rich man, Dives, and the poor man, Lazarus, is a parable with the most inspiring and happyfying interpretation consistent with itself and with the entire Bible. Why, then, should Brother Osborne or any other minister of Christ, even in a joke, use language calculated to be misunderstood by nine-tenths of his readers? We can only say that, in our judgment, it is a grievous mistake which Brother Osborne and all other ministers should seek to profit by.

### FREE LITERATURE.

Send postal card request for free copies of this paper. Some of the interesting subjects you may have for asking are:—

Calamities—Why Permitted?  
Creed Idols Smashed!  
The Rich Man in Hell.  
Thieves in Paradise.  
The Resurrection.  
Spiritism is Demonism!  
When God was Alone!  
Cardinal Gibbons' Sermon.  
Immortality of the Soul.  
The Handwriting on the Wall.  
Our Lord's Return.  
Where are the Dead Non-Elect?  
Darwinism is Dying.  
The Keys of Death and Hell.

## Why Does the Lord Permit Evil?

"The secret of the Lord is with them that reverence Him; and He will show them His Covenant."—Psalm 25:14.

THE QUESTION of the Ages is, Why did the Almighty, originally, permit Evil—Sin? And why has an Omnipotent Ruler such as He, for more than sixty centuries, permitted Satan to continue his reign of sin and death? Leaving out entirely the unscriptural theory so prevalent, respecting a purgatory of centuries, or a torment everlasting, and considering merely the trials, suffering, sorrow and pain of humanity during the present life, how shall we account for their permission by an All-Powerful Creator, who knew the end from the beginning?

Why does He permit injustice, unrighteousness, headaches, heartaches, etc.? Why does He not deal with humanity graciously, kindly, lovingly, as a Father—as He deals with the angelic sons of God? Is it just or loving on the part of our Creator to bring forth millions of His creatures under these admittedly unfavorable conditions—beset by weaknesses and sinwardness from their birth and surrounded by others, similarly weak, and beset by Satan and his minions—wicked spirits? Is it just that we should thus be in an unequal fight subjected to weaknesses and dying and imperfect conditions on account of the sin of our first parents and then, on the same account, be in danger of an eternity of torture, with nine hundred and ninety-nine chances out of a thousand against us?

Our question is surely too deep for any human philosophy, and those who reject the Bible as of Divine inspiration may as well abandon all hope of an answer. God Himself, and none other, could tell us of His own secrets—why He did as He did. Truly we read, "The secret of the Lord is with them that reverence Him; and He will show them His Covenant."—Psalm 25:14.

The light now shining upon the Word of God shows us that the Divine purpose in connection with mankind is a progressive one, embracing Ages and Dispensations. If we ignore these, we are thereby blinded to the true answer to our question. Accepting these, it is the privilege of Bible students today to see the light in God's Word—to see matters from the Divine standpoint, to understand the "Mystery of God, hidden from Ages and from generations, and now made known unto His saints," namely, that in the Ages to come all the trials and difficulties, all the sorrows and tears of the past, will be more than compensated for, and proved to be a part of the great Divine Program which will work out to the glory of God and the enlightenment and blessing of angels and men.

### Man's Primary Lesson

First of all, God chooses to have children possessed of a quality like His own—freedom of will. He therefore not only created man perfect in mind and body, but He gave to him a will, the power of choice—liberty to choose one course or another. God foresaw that giving man this liberty of will would lead to the seduction of Mother Eve, and to the disobedience of Father Adam, through his love for his wife. Adam's preference was to die with her rather than to live in harmony with God without her; for if he should disobey he would come under the sentence of death. Although Adam and the angels were perfect, they had not a perfect knowledge of their Creator, of His Love, His Wisdom, His Justice, His Power.

God, therefore, without interfering with Adam's liberty, permitted the great calamity of death to come upon him and his race. From the very beginning God premeditated the entire Plan of Salvation, as He has since been working it out; and He will completely accomplish the same ultimately through Messiah's Kingdom. The great lesson which will eventually come both to angels and men will show forth Divine Wisdom, Justice, Love and Power, fully co-ordinated. In no other way that we can imagine could this great Revelation of the Di-

vine character be so well made. However, in order to comprehend this great Program, it is necessary that we follow strictly the Scriptural teachings, and avoid wholly the nonsense of our creeds, manufactured during the Dark Ages. We must see that "the wages of sin" is not eternal torment, nor purgatory, but death.

God allowed this reign of sin and death from Adam until Moses without so much as making an offer of terms of reconciliation and peace. Then an offer was made to the nation of Israel, and to no other nation. The offer of Israel's Law Covenant was, "He that doeth these things shall live." God, of course, knew that Israel could not keep perfectly the conditions of that great and wonderful Law. The offer served as a lesson to that nation respecting the impossibility of any man's keeping the perfect Law; and the same lesson comes to us of this Gospel Dispensation. We see that what the Jew could not do we cannot do; where he failed we would fail.

Thus through the Law Covenant God taught a great lesson to Israel and to the Church; and He will ultimately teach the same lesson to the world and to angels—proving that by the deeds of the Law no fallen flesh could be recovered and re-instated in Divine favor. Four thousand years passed from man's creation, and death reigned from Moses to Christ as thoroughly as it had previously reigned from Adam to Moses. The Law Covenant did not stop the reign of sin and death. Something more than a Law is necessary. The Divine Program demands recovery from sin and death, and the Divine Program purposes this recovery.

Nearly nineteen centuries have passed since the first advent of our Lord, and still the reign of sin and death is in progress more than ever. The increase of knowledge has brought increase of sin; increase of population has brought increase of death; until today the world is in a terrible condition of mental, moral and physical dilapidation, and ninety thousand go into the tomb every twenty-four hours.

But a Remedy is in sight. It was foretold through the Prophets, but it began to operate in Jesus. His miraculous birth, His faithfulness and consecration unto death, His reward of resurrection and exaltation to the right hand of the Majesty on High, are all essential to man's recovery—essential to the overthrow of this reign of sin and death over our race.

We see still further developments and preparations. The Scriptures inform us that it is the Divine purpose to have a multitudinous Messiah, of which the glorious Jesus is the Head and the Church the Body.

We perceive that God for nearly nineteen centuries has been calling and drawing a special class of mankind to constitute His Elect, the Bride Class, to be joint-heirs with His Son in the Kingdom of Glory which will finally vanquish sin and Satan and deliver the willing and obedient of mankind into the full liberty of the children of God—freedom from sin and death, and into the enjoyment of life everlasting and Divine favor.

### The Dark and Narrow Path

This special class is required to walk by faith and not by sight—to walk in the "narrow way" of self-denial and opposition to the world, the flesh and the Adversary, in the footsteps of Jesus. Ignorance, selfishness, sin, death, all go to make up the deplorable conditions in the world and to constitute the way a narrow one in which this Elect class is required to walk, in order to demonstrate their full loyalty and obedience to the will of God—even unto death. Evidently, no such narrow way could have existed had God not permitted evil—sin. Evidently, therefore, this Elect class could not be developed and tested except by the Divine permission of sin. (Continued on 2d page, 2d column.)

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### RAPID INCREASE OF MICHIGAN'S INSANE LIST.

"Statistics compiled by Auditor General Fuller show that there has been a startling increase in insanity in Michigan since 1892. The total number of inmates in the five asylums and the State home for feeble-minded at present is 7,751, compared with 2,199 eighteen years ago."—Janesville (Wis.) Recorder.

### AIR SERPENT DISCOVERED.

Frank Goodale, who flies his own airship nightly over Palisades Park, opposite 125th street, N. Y. City, may go down into history as the discoverer of the air serpent. He came down recently with his hair on end and scared speechless.

When he recovered he said that at a height of two thousand feet he was attacked by a long green thing that had two great wings and seemed to come out of a cloud. He was saved by the search light that was trained on him, for the creature seemed to fear the light and retreated at once to his lair wherever that was.—N. Y. American.

Possibly some of the coming "fearful sights in the heavens" (Joel 2: 30) will be demons materializing as above.

### PRESBYTERIANS IN DOCTRINAL STRIFE

Union Theological Seminary, endowed as a Presbyterian institution, years ago became infidel as respects the Bible. Avoiding the name infidelity, it uses instead "Higher Criticism." Its Board of Directors sympathize with the Professors in their teaching of unbelief—in their attempt to undermine and discredit the Word of God. The majority of all the Presbyterian ministers educated within the last twenty years sympathize with the Professors and the Board of Directors of the Seminary. There are, however, some Presbyterian ministers and others who still hold faithfully to the Bible as the Word of God, notwithstanding the finger of scorn is pointing at them as "old fogies." Some of these hold their position from principle; others, apparently according to their own expressions, oppose the Seminary and Higher Criticism because they believe that the majority of their congregation, "common people, are not yet ready to throw away the Bible." Anyway there is a sufficient number, who, for one reason or another, still stand by the Bible to occasionally make themselves heard. This is evidenced by the following clipping from a secular newspaper:—

"Students of the Union Theological Seminary were not much worried over the news from Pittsburg that the National Executive Commission of the Presbytery would recommend that they be barred from ministerial positions on account of unorthodox views voiced by their professors.

"Even if the recommendation is adopted," said President Francis Brown of the seminary, "our boys will not be barred from the ministry. The present graduating class will doubtless enter other churches, if the Presbytery bars them."

The Higher Criticism form of infidelity has been now advanced so far with Presbyterians and others that the Union Seminary can snap its fingers in the face of opposers and say, "What care we for you?"—there are others."

It is also true that only a small minority in any denomination of Protestantism still stands for the Bible as the inspired Word of God—the only Divine Revelation given to men. Alas! The reason for this "falling away from the faith," which the Apostle foretold centuries ago, is clear. It is because of the grievous errors of our creeds made in the dark ages, which we can no longer swallow, nor keep down when already swallowed. These creeds have been mistaken for true interpretations of God's Word, and, in rejecting them, the Bible is generally rejected also, under the supposition that the monstrous theories of the creeds are clearly taught in the Bible. Oh! that Christians would wake to a fresh study of the Bible in its own light. Oh, that we all might take off the colored glasses of our forefathers and study ourselves into heart and faith union as the children of God!

(Continued from 1st page.)

The very essence of their character-development is associated with the Divine promise that "all things shall work together for good to those who love God, to the called ones according to His purpose."

It seemed wise to our Heavenly Father that our Lord Jesus should learn obedience through sufferings and be tested in respect to His willingness to endure suffering for righteousness' sake. How appropriate it is that the same Father should make similar arrangements for all of the Church, whom He will receive from amongst the race of Adam to be members of the Royal Priesthood under Jesus, the High Priest of our order!

We see a necessity for this, not only as respects our own testings and a thorough proof of our own heart-loyalty to the Lord, but additionally we see a wisdom on God's part in thus preparing a priesthood of the future. A priest, as recognized amongst the Jews, was not merely one who offered sacrifices, although every priest was of necessity a sacrificer. The special mission of the priestly tribe amongst the other tribes was that of instructing, helping, healing, teaching. And so God is preparing a Royal Priesthood for the Messianic Age to bless, to heal, to teach, to uplift all the willing and obedient.

The royalty of the Priesthood signifies that it will no longer be a sacrificing class, for all sacrificing will be at an end. It will be a glorious class, royal, of the divine nature, and representatives with our Lord Jesus of the Divine power. As Priests who will have to do with judging and chastening, healing and helping humanity, how much sympathy do we suppose that these Royal Priests should have? Are they not to be on the Divine plane of glory, "members of the Body" of Messiah?

### Sin's Lesson to Humanity

Humanity is learning a great lesson through the permission of sin. Present experiences teach the lesson that "the way of the transgressor is hard"; "The wages of sin is death"; "The soul that sinneth it shall die." The exceeding sinfulness of sin is thus being demonstrated to humanity. Few profit by the lesson in the present life, and these are chiefly such as are called to the heavenly calling. The great majority of mankind learn to know sin, evil, only. Even God's provision for the future of mankind is obscured from the masses. "The god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of God's goodness should shine into their hearts."—2 Cor. 4: 4.

But with the dawning of the New Dispensation of Messiah's Kingdom, the true light of the knowledge of the glory of God's character will shine everywhere. "All the blind eyes shall be opened and all the deaf ears shall be unstopped." Messiah's gracious reign, the manifestation of Divine mercy, will be for the very purpose of uplifting these poor, fallen members of our race—the masses. During the thousand years of Messiah's Kingdom, the whole world will have full opportunity for learning the great desirability of righteousness, as now, for a few years, they have the opportunity of learning the undesirability of sin.

By the close of the Mediatorial reign what wonderful lessons respecting good and evil mankind will have learned! Then will come their final testing. After full knowledge of both good and evil, which will they choose? God urges all to choose the right and its reward of life eternal. Nevertheless, He will not coerce; He will allow each

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individual to take his choice, to mark out his own course, whether in harmony with or contrary to the Divine arrangements. Such, however, as come to the point of loving righteousness and hating iniquity, shall be accounted worthy of a place in the glorious Kingdom of Messiah.

### The Lesson to the Angels

God's dealings with humanity constitute a great object lesson to the angels. They perceive the inflexibility of Divine Justice—the decree of God, "Dying thou shalt die" has been unflinchingly executed against Adam and his race for six thousand years. They perceive, further, the Love of God, which passeth all understanding. They perceive the Divine provision that the Son of God should die, the Just for the unjust, to bring mankind back to full harmony with the Creator. They see the breadth of the Divine character exemplified in the great reward given to our Lord Jesus Christ for His obedience to the Father's will, even unto death—an exaltation to the divine nature, honor and immortality.

They perceive, too, a still greater manifestation of Divine goodness, in God's invitation to the Church to become joint-heirs with Christ in His glory, honor and immortality, on conditions of obedience and walking in the Master's footsteps to the extent of their ability. Who could have dreamed of such "Love Divine, all love excelling," which stooped down, not only to redeem the race, but also to invite some of the members thereof to these exceeding great and precious things which "God hath in reservation for them that love Him!"

Next in order the world will receive Divine mercy, extended through Jesus, by the Father's arrangement, to Adam and every member of his race, no matter how degraded, no matter how fallen, no matter how mean. The redeeming blood has been shed, "The Just for the unjust," for the sins of the whole world.

### Divine Power and Wisdom.

While Divine power is manifested in all the realm of nature and creation, a still greater Divine Power was manifested in the resurrection of our Lord Jesus from the dead, after He had been deceased three days. But even the power manifested in our Lord's resurrection seems small in comparison to the further works of resurrection.

tion which the Scriptures assure us our dear Lord's death insures. It will be a still more miraculous work to resurrect the Church to glory, honor and immortality, after many of them have been in the power of death for centuries.

And still more stupendous is the resurrection work which God proposes for the world of mankind—thousands of millions to be awakened and restored to the same conditions they formerly enjoyed—conditions, however, of imperfection, from which they will be gradually released and uplifted by Messiah.

This resurrection work for the world, which will be gradually carried forward during that thousand years, will all be accomplished by the Father's power, through the Messiah, the Mediator of the New Covenant. It will be a continuous miracle of awakening and uplifting the race.

### Divine Wisdom Yet to Be Seen

Not until the close of the reign of Messiah and the complete uplift from sin and death of all of Adam's race willing to return to Divine favor, will the Wisdom of God be manifested in its full, clear light. Already some may see, partially, obscurely, some of God's Wisdom, but the majority are still inquiring, "Why was evil permitted? These have not yet seen the Divine Wisdom in connection with the permission of evil. Ultimately this shall be clearly seen—by the saints, by the angels and by the world of mankind. Well does the Revelator exclaim:

"Who shall not glorify Thee, O Lord, when Thy righteous dealings are made manifest!" "All nations which Thou hast made shall come and worship before Thee!" (Revelation xv, 4.) As now, "Day unto day uttereth speech and night unto night showeth knowledge, and there is no place where their voice is not heard"—the voice of Nature, acclaiming her God—so eventually, "Every creature in heaven and earth and under the earth shall be heard saying, 'Praise, glory, honor, dominion and might be unto Him that sitteth upon the Throne, and unto the Lamb, forever.'" All this will be the result of God's permission of sin—of His permission of the reign of evil, sin, death. The key is found in the Plan of the Ages—showing the work which each Age is to accomplish, and the grand overthrow, eventually, of evil.

## BUT ONE CHURCH

"The Church of the First-born, whose names are written in Heaven."—Heb. 12:23.

THE Scriptural records refer to the Church of Christ as one, not as many. In this matter the Church of Rome and the Church of England hold aloof from many Protestant denominations. They claim that to recognize them as churches would be unscriptural, since there is but one Church of the Living God. The various Protestant denominations started out with similar views, similar theories, though today they have abandoned them. The Church of England formed an organization separate from that of Rome, believing that the former had been the one true Church but had departed from the faith, and that it was the duty of the faithful to recognize her as Babylon—confusion.

The claim to be the true Church they applied to themselves. Similarly, Presbyterians, Methodists, Congregationalists, Adventists, Disciples, etc., have withdrawn, and many of these originally claimed to be the one true, loyal, faithful Church of Christ. Today, however, the pendulum has swung to the other side. Moreover, the narrowness of the past is rapidly giving way. All are learning that to be a Christian means more than merely to be immersed; more than merely to be sprinkled; more than merely to believe in the doctrine of Election; more than merely to believe in the doctrine of Free Grace; more than to believe in the doctrine of Transubstantiation or Consubstantiation. With this enlargement of mind Christians are indeed in danger of losing sight of the fact that the True Church is the custodian of "the faith once delivered to the saints"—which acknowledges "one Lord, one Faith, one Baptism, one God and Father of all, and one Church of the living God."

### One Church In Many Churches

The key to the situation is found in our Lord's words: "Not all that say unto Me, Lord, Lord, shall enter into the Kingdom of heaven;" not all who call themselves Christians, with one denominational tag or another, are members of the one Church, the Church of the First-born, mentioned in our text. As good, rich milk is sometimes called cream, so all the members of Christian denominations are sometimes called Christians—in a complimentary sense, because not unsympathetic with true Christian principles. Nevertheless, only those in all denominations who have conformed to the conditions

required of Christian discipleship, the saints, constitute the True Church—"The Church of the First-born, whose names are written in heaven."

If we had a box of sawdust and scattered through it a paper of tacks until the latter were quite hidden from view, surrounded and covered in the sawdust, we know that we could take a magnet and, by passing it to and fro amongst the sawdust, the magnet would attract to itself every tack.

The tacks of this illustration represent a small class of humanity, zealous at heart for God and righteousness. The magnet represents the Gospel invitation, which is now passed up and down, hither and thither throughout the civilized world, and to some extent, into the heathen world.

### Non-Elect Not Doomed to Torment

When we convince our readers that the non-elect of this Age are not doomed to eternal torment, but will have a blessing of inferior degree to that of "the elect," the effect should be to right our minds and to cause us to think carefully and critically of the stringent terms of discipleship which the Bible lays down as conditions for membership in the one true Church.

Heretofore, with the false thought in mind that all except the Church would be eternally tormented, we have all shrunk from making any reasonable application of the Scriptural texts regarding saintship, discipleship, the becoming members of the Church of the First-born. This was partly because of fear for ourselves, lest we might not come up to the standard of saintship, but especially was it because of our realization that the great mass of humanity in Christendom, as well as in heathen lands, come far short of the terms of discipleship laid down in God's Word. Today the matter comes close home to us all, for we realize that many who were very near and dear to us have died outside of the nominal church, and far outside the special line of conditions which

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marked the Church of the First-born. Amongst other texts showing the exclusive and high standard of the elect Church, we note the following: "If any man will by My disciple, let him take up his cross and follow Me; and where I am there shall also My disciple be"; "To him that overcometh will I grant to sit with Me in My Throne"; "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it" (Luke 9: 23; Matthew 7: 14); "Let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race set before us" (Heb. 12: 1); "If these things be in you and abound [the graces of the Holy Spirit] they will make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord, \* \* \* for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."—2 Peter 1: 8, 11.

#### Looking Through the Type.

St. Paul informs us that all the various features of the Jewish Law were types of still higher, still better things. In our text the expression, "Church of the First-born," has reference to a type instituted in the very beginning of Israel's history, when God brought that people, by the hand of Moses, the Mediator of the Law Covenant, out of the land of Egypt. To this type the Apostle refers in his expression, "The Church of the First-born." The entire nation of Israel, twelve tribes, God had separated from the other nations to represent those who would be a blessing to all other nations, under the Abrahamic Covenant. God's oath to Abraham was: "In thy Seed shall all the families of the earth be blessed."

Pharaoh, King of Egypt, was holding back the nation from going into Palestine, the Land of Promise. One chastisement after another failed to move him to submission until finally an intense calamity availed. The tenth plague was the smiting of the first-born of Egypt, while the Israelites were protected, thus showing Divine interest in and care over Israel. Their first-born were miraculously preserved—to represent in type the Church of the First-born. The true Church of Christ are not all that will be saved, in the Divine Program, but merely, as St. James says, "These are a kind of first-fruits unto God of His creatures" (James 1: 18; Rev. 14: 4). The after-fruits will come in due time, under the further development of the Divine Plan of the Ages—as the result of Messiah's reign of a thousand years.

Some time after their deliverance from Egypt, by Divine direction, the first-borns of all the families and tribes of Israel were exchanged, person by person, for the one tribe of Levi. The Levites thereafter represented the First-born of the Church—they alone represented the first-borns of Israel passed over in that night. Subsequently the tribe of Levi became the instructors of the nation in religious matters and from them was chosen one family for the Priesthood—Aaron and his sons.

The Scriptural picture is plain. In the Antitype we are still in the night of passing over. Soon the Morning of the New Dispensation, under Messiah's reign, will begin, and all desirous of serving God and having His blessings will be delivered from the oppressing power of Satan and his hosts, typified by Pharaoh and his army. God intends to deliver the whole world from Satan's power. Satan shall be bound for a thousand years, during Messiah's reign, and is ultimately to be destroyed, and the people of God—all who desire to worship the Lord and to enter into the glorious Land of Promise—will be led forth. The First-born of these is the Church of this Gospel Age, which will be associated with Christ in His heavenly Kingdom—"the Church of the First-borns, whose names are written in heaven."

#### Priests and Levites Antitypical.

The entire tribe of Levi was specially consecrated to the Lord, and specially separate from the other tribes and was given no inheritance in the land. Thus the entire Church of Christ are begotten of the Holy Spirit to a superior, heavenly nature; they will have no inheritance with mankind in general in the earthly blessings—restitution to human perfection and participation in the blessings of the world-wide Eden to be. The promise under which they are now being developed is a heavenly, spiritual one. Their change will be a glorious one from earthly nature to a heavenly nature—they will all be like Christ. "They will neither marry nor be given in marriage, but will [in this] be like unto the angels; neither can they die any more."

But as from amongst those first-borns of Israel the family of Aaron was selected to be the priests, so from this Church of the First-borns God shows us that He is selecting a Royal Priesthood—a "little flock." Aaron and his sons were few in comparison to all the tribe of Levi, so only a saintly few expect to attain to glory, honor and immortality with Christ. These

are referred to in the Scriptures as "members of the Body of Christ," as the underpriests, Aaron's sons, in the type, were members of Aaron. Under another beautiful figure this Priestly few are styled the "Bride of Christ;" they will be His joint-heirs in His Kingdom and work.

#### Chosen to Bless the People.

As these Levites, including the priests, were elected, or selected, for the purpose of being the instructors of Israel, so we perceive the Scriptures to teach that the Church of the First-born, when glorified, will be associated with Messiah in His great work of blessing and instructing all the people—all the families of the earth. The knowledge of the Lord at that time will be made known to all mankind; all the blind eyes shall be opened and all the deaf ears shall be unstopped.

The merit of the death of Jesus, the Just for the unjust, when applied on behalf of the whole world, will be efficacious for the cancelling of the sins of the world, and their full reconciliation to the Father. It will be Divine mercy, however, which will prevent mankind from being at once turned over directly to the Father, as soon as the satisfaction for their sins shall have been tendered and accepted at the close of this Age of dealing with the Church. Instead, a New Law Covenant will be sealed and made operative with Israel, and under that New Covenant the whole world will be privileged to come into relationship with Messiah and the blessings of His Kingdom, which will represent to them Divine mercy, power and opportunity for returning to human perfection and an everlasting, earthly home—or, rejecting this grace, they will die the Second Death, from which there will be no recovery.

The effect of the New Covenant will be to bring the willing and obedient of all the people of earth fully back into harmony with God; and this, attained at the end of Messiah's reign of a thousand years, will prepare the way for the surrender of everything to the Heavenly Father, that He may be all in all, and that the world thereafter may be dealt with as perfect beings, along the lines of absolute justice and without any further need of a Mediator or other merciful provisions.

#### The Pith of the Argument.

This is the pith of St. Paul's argument in our text and context. He points us down to the consummation of this Age—to the time when the Church of the First-born shall be completed on the plane of glory—to the time when Israel and the world of mankind will reach the place where God will introduce the New Covenant, typified in the Law Covenant. As the latter was introduced by the shaking of Sinai, in a general time of darkness, thus, the Apostle intimates, the New Covenant is about to be inaugurated, in the end of this Age, by a time of most awful trouble, of which that at Sinai was merely a symbolic picture or type. God's voice then shook the earth, but in the antitype He will shake everything that can be shaken. Things which are absolutely just, true and righteous will remain unshaken, and we, the Church of the First-born, the antitypical Priesthood, will receive a Kingdom which cannot be shaken.

#### The True Church's Glory.

In the past we failed to see who would be members of the true Church because our eyes of understanding were beclouded by error. Similarly, we have failed to see the grandeur, the honor and blessing which God has promised shall be the portion of the one true Church, the "little flock." We mixed heavenly things with earthly things. We confounded the blessing of Restitution to human perfection and an earthly Eden with the spiritual blessing. We appropriated to ourselves the promises made to the faithful of Israel, that they should "build houses and inhabit them, and plant vineyards and eat the fruit of them, and should long enjoy the work of their hands." In general we were confused.

Now as we come to see God's great Plan and the different features of the same, we are able to discriminate and to apply properly the Scriptures relating to each class. The Royal Priesthood are to be joint-heirs with the Redeemer, partakers of the divine nature and sharers of their Lord's glory, honor and immortality. (Rom. 2: 7.) The larger company, symbolized by all the Levites, aside from the family of Aaron, are to be the honored servants of the Royal Priesthood; and the world of mankind are to have the glorious opportunities and blessing of earthly restitution.

#### WHERE ARE THE DEAD?

This article was published in Vol. I, No. 3. The great demand for copies of it has been remarkable. A sample copy will be mailed to any one free, upon receipt of post card request addressed to this office.

## Salvation Free to All Mankind

"And the Spirit and the Bride say, Come."—Rev. 22:17.

OUR Methodist friends have generally forgotten the special teachings of Brother Wesley which brought them and his denomination to the front at a time when Calvin's theory of the election of saints to glory and the predestination of all others to eternal torture was the basic thought of Protestantism. Brother Wesley's voice rang out clear and full—"I cannot believe that God predestinated to eternal torture the masses of mankind before they were born. I must believe that God is Love and that His Love and His Justice would give to every sinner a full opportunity for return to Divine favor and to everlasting life through Christ. Brother Calvin, indeed, has certain Scriptures difficult to apply respecting election and the elect, but I have one Scripture at least which tells of a freedom of Divine grace. The 'river of the water of life' is not declared to be for the elect, but for 'whosoever will.' I take my stand upon that text."

Brother Wesley's battle-cry—"God is Love and will surely give every member of Adam's race an opportunity for eternal life through Christ"—has come ringing down to our day. And although Christians have become sick and tired of their endeavor to harmonize the doctrines of Election and Free Grace and are now trying to forget doctrines altogether, nevertheless John Wesley's theory has overwhelmed John Calvin's. The vast majority of Presbyterians, Baptists, Congregationalists, etc., professing Calvin's tenets, really believe Wesley's—that God is Love and will surely give every member of our race a full opportunity for salvation, and that He predestinated none of them to eternal torture.

#### Truth In Both Theories.

There are elements of truth in both theories, as we now see. "The path of the just is as the shining light, which shineth more and more—unto the perfect day." We are nearing the perfect day, and hence should understand the Bible better than did our forefathers, who did not have the wonderful Bibles Christians now possess, with marginal references, concordances and other helps! Ability to read also is universal today. Oh, what manner of Bible students we should be! Many Christians, however, discouraged by the inconsistencies and contradictions of the various creeds, Catholic and Protestant, have abandoned their creeds and abandoned their Bibles also, erroneously believing the latter to be the basis of the former. We must not share this mistake. While doing all in our power to remove all the creed fences which divide God's people into sects and parties, let us hold fast to the Bible, the most wonderful Book in the world. It is only beginning to be understood; its true light is shining today as never before. We are in the time mentioned by the Prophet, when the "wise shall understand."—Dan. 12: 10.

Brother Calvin was right in part—to the extent that he was in harmony with the Bible, which teaches us to strive to fulfil our Covenant with the Lord, that thus we may "make our calling and election sure." It does not teach the predestination which Calvin taught and which Wesley objected to—the predestination of the non-elect to an eternity of torture. The only predestination mentioned in the Bible is connected with the Church, the saints. God predestinated that none could be of the Church class, the Bride class, except such as would become copies of His Son, the Redeemer. That predestination stands unalterable, but it has no effect upon others than the elect. It merely says that none except the saintly shall participate in the election. It says not one word about the fate of the non-elect. Read Romans 8: 28-30 and you will see this for yourself. To this, the Scriptural predestination, none can object. It is the unscriptural deductions which have caused us difficulty.

Brother Wesley was in exact accord with the Bible in his declaration that every member of our race must have a share in the grace of God in Christ. However, what Brother Wesley did not see was that the great Plan of the Ages is not confined to one century nor to one Age. He did not see that, while this Gospel Age is exclusively devoted to the selection of the Church class, invited to be "the Bride, the Lamb's Wife," there is a coming Age in which Christ and His glorified Bride will extend Divine mercy to the non-elect.

#### The Key to the Mystery

Is expressed in the Apostle's words, "in due time." Our great Creator need not be in haste. He has all eternity before Him. He allowed four thousand years to pass before He sent His Son to redeem the world and He has since taken nearly two thousand years in the selection of our Lord's elect Bride. He has appointed an additional thou-

send in which Jesus and His Bride, the glorified Church, will establish a reign of righteousness in the earth for the overthrow of sin and the uplifting of the sinners. Socially? Yes. Physically? Yes. Morally? Yes. Intellectually? Yes. Out of sin and death? Yes! Back to harmony with God if they will? Yes! No freer grace is imaginable than that which the Almighty has provided through the Savior. Of it St. Paul declares, "God wills to have all men to be saved and to be brought to a knowledge of the Truth." To this end He has appointed one Mediator, "who gave Himself a Ransom for all, to be testified in due time."—1 Tim. 2: 4-6.

The "due time" for the Gospel Call dates from Pentecost. But it is not a call for the world, but for a special class, the Bride class, to walk sacrificially in the footsteps of Jesus and to gain the great reward of joint-heirship with Him in His Kingdom. The "due time" for this work will soon be at an end—when the last probationary member of the Church shall have made his calling and election sure and when the "door into the marriage" shall shut. But the "due time" for the masses of mankind to hear of His grace and to respond thereto is still future, as Brother Wesley's favorite text will show us.

Before examining His text we will note the fact that three-fourths of the human family today are heathen in the most absolute sense of the word, and many of the other fourth are heathen in a truthful sense. Why do they not see the grace of God in Christ? St. Paul answers, "Because the god of this world hath blinded their minds," because "darkness covers the earth and gross darkness the people."—2: Cor. 4: 4; Isa. 60: 2.

But why does God not scatter the darkness and open all the blind eyes and unstop the deaf ears? We answer, because, although He has promised to do these very things, His due time for their accomplishment is not yet come. He merely calls His elect during this dark time, requiring them to prove their worthiness by walking faithfully in the dark: "We walk by faith and not by sight."

With the completion of the elect Church at the coming of the Redeemer—after the marriage, when she will be the Bride—then both Bridegroom and Bride will shine forth in glory, scattering all the darkness, ignorance and superstition of the world. Satan, the Prince of Darkness, will be bound and every evil thing shall be restrained and the light of the knowledge of the glory of God shall fill the earth; all the blind eyes shall be opened and all the deaf ears shall be unstopped.

#### Brother Wesley's Proof Text.

Brother Wesley's loving heart found and tightly grasped the declaration, "And the Spirit and the Bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take the water of life freely." (Rev. 22: 17.) This text, however, belongs to the coming Age, to the time when Messiah shall reign: "For He must reign until He hath put all enemies under His feet." (1 Cor. 15: 25-29.) There is no Bride yet to say, "Come."

We are glad of this, glad that it is still possible for us to become members of that Bride class which must "make herself ready" for the marriage and be forever united to the Lord as His Bride at His second coming. Then by the marriage she will become the Redeemer's joint-heir to glory, honor and immortality in the Kingdom. Then she, in co-operation with the Spirit of the Lord, will say, "Come," to whosoever wills to come of Adam's race. Everyone will say, "Come"; there will be a world-wide invitation. All the blind eyes shall be opened to see the waters of life; all the deaf ears shall be unstopped to hear of the gracious favor of God's love in Christ.

But as there is no Bride yet to say, "Come," neither is there any "river of the water of life" yet to invite them to. There will be no such river until after the establishment of the Kingdom for which the Master taught us to pray, "Thy Kingdom come; Thy will be done on earth as it is done in heaven." Jesus explains that in the present time His followers do not go to the rivers of the water of life to drink; but, on the contrary, he says, "The water that I shall give him will be in him a well of water springing up unto everlasting life."—John 4: 14.

#### WHAT IS THE SOUL?

A postal-card request will secure for you a free copy of this paper in which this interesting subject is treated in a manner that will satisfy the most exacting.

# BABYLON'S DOOM

"The Doom of Babylon which Isaiah . . . saw.—Lift ye up a standard upon the high mountain, raise high your voice unto them, motion with the hand that they may enter into the gates of the princes.—Isaiah 13:1-13. Compare Rev. 16:14.

"Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hidingplace."—Isa. 28:17.

WE stand today in a period which is the culmination of ages of experience which should be, and is, in some respects, greatly to the world's profit; especially to that part of the world which has been favored, directly and indirectly, with the light of divine truth—Christendom, Babylon—whose responsibility for this stewardship of advantage is consequently very great. God holds men accountable, not only for what they know, but for what they might know if they would apply their hearts unto instruction—for the lessons which experience (their own and others) is designed to teach; and if men fail to heed the lessons of experience, or willfully neglect or spurn its precepts, they must suffer the consequences.

Before so-called Christendom lies the open history of all past time, as well as the divinely inspired revelation. And what lessons they contain! lessons of experience, of wisdom, of knowledge, of grace, and of warning. By giving heed to the experiences of preceding generations along the various lines of human industry, political economy, etc., the world has made very commendable progress in material things. Many of the comforts and conveniences of our present civilization have come to us largely from applying the lessons observed in the experiences of past generations. The art of printing has brought these lessons within the range of every man. The present generation in this one point alone has much advantage every way: all the accumulated wisdom and experience of the past are added to its own. But the great moral lessons which men ought also to have been studying and learning have been very generally disregarded, even when they have been emphatically forced upon public attention. History is full of such lessons to thoughtful minds inclined to righteousness; and men of the present day have more such lessons than those of any previous generation.

## Christendom Warned.

The ecclesiastical powers of Christendom have also had line upon line and precept upon precept. They have been warned by the providential dealings of God with His people in the past and by occasional reformers. Yet few, very few, can read the handwriting on the wall and they are powerless to overcome, or even to stay, the popular current. Rev. T. DeWitt Talmage seemed to see and understand to some extent; for, in a timely discourse, he said:—

"Unless the Church of Jesus Christ rises up and proves herself the friend of the people as the friend of God, and in sympathy with the great masses, who with their families at their backs are fighting this battle for bread, the church, as at present organized, will become a defunct institution, and Christ will go down again to the beach and invite plain, honest fishermen to come into an apostleship of righteousness—manward and Godward. The time has come when all classes of people shall have equal rights in the great struggle to get a livelihood."

And yet this man, with a stewardship of talent and influence which but few possess, did not seem in haste to follow his expressed convictions as to the duties of influential Christians in the hour of peril.

The warnings go forth, and convictions of duty and privilege fasten upon many minds; but alas! all is of no avail; they go unheeded. Great power has been, and to some extent still is, in the hands of ecclesiastics; but, in the name of Christ and His Gospel, it has been, and still is, selfishly used and abused. "Honor one of another," "chief seats in the synagogues," and "to be called Rabbi," Doctor, Reverend, etc., and seeking gain, each "from his own quarter or denomination" (John 5:44; Matt. 23: 6-12; Isa. 56:11), and "the fear of man which bringeth a snare"—these hinder some even of God's true servants from faithfulness, while apparently many of the under-shepherds never had any interest in the Lord's flock except to secure the golden fleece.

While we gladly acknowledge that many educated, cultivated, refined and pious gentlemen are, and have been, included among the clergy in all the various denominations of the nominal Church, which all through the Age has included both wheat and tares (Matt. 13:30), we are forced to admit that many who belong to the "tare" class have found their way into the pulpits as well as into the pews. Indeed the temptations to pride and vainglory, and in many cases to ease and affluence, presented to talented young men aspiring to the pulpit have been such as to guarantee that it must be so, and that to a large extent. Of all the professions, the Christian ministry has afforded the quickest and easiest route to fame, ease and general temporal prosperity, and often to wealth. The profession of law requires a lifetime of intellectual energy and business effort, and brings its weight of pressing care. The same may be said of the profession of medicine. And if men rise to wealth and distinction in these professions, it is not merely because they have quick wits and ready tongues, but because they have honestly won distinction by close and constant mental

application and laborious effort. On the other hand, in the clerical profession, a refined, pleasant demeanor, moderate ability to address a public assembly twice a week on some theme taken from the Bible, together with a moderate education and good moral character, secure to any young man entering the profession the respect and reverence of his community, a comfortable salary and a quiet, undisturbed and easy life.

If he have superior talent, the people, who are admirers of oratory, soon discover it, and before long he is called to a more lucrative charge; and, almost before he knows it, he has become famous among men, who rarely stop to question whether his piety—his faith, humility and godliness—have kept pace in development with his intellectual and oratorical progress. In fact, if the latter be the case, he is less acceptable, especially to wealthy congregations, which, probably more frequently than very poor ones, are composed mostly of "tares." If his piety indeed survive the pressure of these circumstances, he will, too often for the good of his reputation, be obliged to run counter to the dispositions and prejudices of his hearers, and he will shortly find himself unpopular and undesired. These circumstances have thus brought into the pulpit a very large proportion of what the Scriptures designate "hiring shepherds."—Isa. 56:11; Ezek. 34:2-16.

## Responsibility of Ministers.

The responsibility of those who have undertaken the gospel ministry in the name of Christ is very great. They stand very prominently before the people as the representatives of Christ, as special exponents of His Spirit, and expounders of His Truth. And as a class, they have had advantages above other men for coming to a knowledge of the truth, and freely declaring it. They have been relieved from the burdens of toil and care in earning a livelihood which fetter other men, and, with their temporal wants supplied, have been granted time, quiet leisure, special education and numerous helps of association, etc., for this very purpose.

Here, on the one hand, have been these great opportunities for pious zeal and devoted self-sacrifice for the cause of truth and righteousness; and, on the other, great temptations, either to indolent ease or to ambition for fame, wealth or power. Alas! the vast majority of the clergy have evidently succumbed to the temptations, rather than embraced and used the opportunities, of their positions; and, as a result, they are today "blind leaders of the blind," and together they and their flocks are fast stumbling into the ditch of skepticism. They have hidden the truth (because it is unpopular), advanced error (because it is popular), and taught for doctrine the precepts of men (because paid to do so). They have, in effect, and sometimes in so many words, said to the people, "Believe what we tell you on our authority," instead of directing them to "prove all things" by the divinely inspired words of the apostles and prophets, and "hold fast" only "that which is good." For long centuries the clergy of the Church of Rome kept the Word of God buried in dead languages, and would not permit its translation into the vernacular tongues, lest the people might search the Scriptures and thus prove the vanity of her pretensions. In the course of time a few godly reformers arose from the midst of her corruption, rescued the Bible from oblivion and brought it forth to the people; and a great Protestant movement, protesting against the false doctrines and evil practices of the Church of Rome, was the result.

But ere long Protestantism also became corrupt, and her clergy began to formulate creeds to which they have taught the people to look as the epitomized doctrines of the Bible, and of paramount importance. They have baptized and catechized them in infancy, before they had learned to think; then, as they grew to adult years, they have lulled them to sleep, and given them to understand that their safe course in religious matters is to commit all questions of doctrine to them, and to follow their instructions, intimating that they alone had the education, etc., necessary to the comprehension of divine truth, and that they, therefore, should be considered authorities in all such matters without further appeal to God's Word. And when any presumed to question this assumed authority and to think differently they were regarded as heretics and schismatics. The most learned and prominent among them have written massive volumes of what they term Systematic Theology, all of which, like the Talmud among the Jews, is calculated to a large extent to make void the Word of God, and to teach for doctrine the precepts of men (Matt. 15:6; Isa. 29:13); and others of the learned and prominent have accepted honorable and lucrative professorships in Theological Seminaries, established, ostensibly, to train young men for the Christian ministry, but in fact to inculcate the ideas of the so-called "Systematic Theology" of their several schools—to fetter free thought and

honest reverent investigation of the sacred Scriptures with a view to simple faith in their teachings, regardless of human traditions. In this way generation after generation of the "clergy" has pressed along the beaten track of traditional error. And only occasionally has one been sufficiently awake and loyal to the truth to discover error and cry out for reform. It has been so much easier to drift with the popular current, especially when great men led the way.

Thus the power and superior advantages of the clergy as a class have been misused, although in their ranks there have been (and still are) some earnest, devout souls who verily thought they were doing God service in upholding the false systems into which they had been led, and by whose errors they also had been in a great measure blinded.

While these reflections will doubtless seem offensive to many of the clergy, especially to the proud and self-seeking, we have no fear that their candid presentation will give offense to any of the meek, who, if they recognize the truth, will be blessed by a humble confession of the same and a full determination to walk in the light of God as it shines from His Word, regardless of human traditions. We rejoice to say that thus far during the Harvest period we have come to know a few clergymen of this class, who, when the Harvest Truth dawned upon them, forsook the error and pursued and served the truth. But the majority of the clergy, alas! are not of the meek class, and again we are obliged to realize the force of the Master's words, "How hardly shall they that have riches enter into the kingdom of God!" whether those riches be of reputation, fame, learning, money, or even common ease.

The common people need not be surprised, therefore, that the clergy of Christendom, as a class, are blind to the truths now due, just as the recognized teachers and leaders in the end of the typical Jewish Age were blind and opposed to the truths due in that Harvest. Their blindness is indeed a recompense for their misused talents and opportunities, and therefore light and Truth cannot be expected from that quarter. In the end of the Jewish Age the religious leaders significantly suggested to the people the inquiry, "Have any of the rulers or of the Pharisees believed on Him?" (John 7:48), and in accepting their suggestion, some missed their privilege, and failed to enter into the blessings of the New Dispensation. So it is with a similar class in these last days of the Gospel Dispensation: those who blindly follow the leading of the clergy will fall with them into the ditch of skepticism; and only those who faithfully walk with God, partaking of His spirit, and humbly relying upon all the testimonies of His precious Word, shall be able to discern and discard the "stubble" of error which has long been mixed with the truth, and boldly to stand fast in the faith of the gospel and in loyalty of heart to God, while the masses drift off in the popular current toward infidelity in its various forms; Evolution, Higher Criticism, Theosophy, Christian Science, Spiritism, or other theories denying the necessity and merit of the great Calvary Sacrifice. But those who successfully stand in this "evil day" (Eph. 6:13) will, in so doing, prove the metal of their Christian character; for so strong will be the current against them that only true Christian devotion to God, zeal, courage and fortitude will be able to endure to the end. These oncoming waves of infidelity will surely carry all others before them. It is written, "A thousand shall fall at thy side and ten thousand at thy right hand; but it shall not come nigh thee, because thou hast said, The Lord is my protection, and the Most High hath made thy refuge . . . He that dwelleth in the secret place [of consecration, communion and fellowship] of the Most High shall abide under the shadow of the Almighty. . . . He shall cover thee with His feathers, and under His wings shalt thou trust: His Truth shall be thy shield and buckler."—Psa. 91.

## Duty of Christians.

It is our duty as Christians individually to prove all things we accept, and to hold fast that which is good. "To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them."—Acts 17:11; 1 Thess. 5:21; Isa. 8:20.

The great nominal church has long taught for doctrines the precepts of men; and, ignoring in great measure the Word of God as the only rule of faith and godly living, it has boldly announced many conflicting and God-dishonoring doctrines, and has been unfaithful to the measure of truth retained. It has failed to cultivate and manifest the spirit of Christ, and has freely imbibed the spirit of the world. It has let down the bars of the sheepfold and called in the goats, and has even encouraged the wolves to enter and do their wicked work. It has been pleased to let the Devil sow tares amongst the wheat, and now rejoices in the fruit of his sowing, in the flourishing field of tares. Of the comparatively few heads of "wheat" that still remain there is little appreciation, and there is almost no effort to prevent their being choked by the "tares." The "wheat" has lost its value in the markets of Christendom, and the humble, faithful child of God finds himself, like his Lord, despised and rejected of men, and wounded in the house of his supposed friends. Forms of godliness take place of its power and showy rituals largely supplant heart-worship.

Long ago conflicting doctrines divided the church nominal into numerous antagonistic sects, each claiming to be the one true church which the Lord and the apostles planted, and together they have succeeded in giving to the world such a distorted mis-

representation of our Heavenly Father's character and Plan that many intelligent men turn away with disgust, and despise their Creator, and even try to disbelieve His existence.

To build up and perpetuate these erroneous doctrinal systems of what they are pleased to call "Systematic Theology," time and talent have been freely given. Their learned men have written massive volumes for other men to study instead of the Word of God; for this purpose theological seminaries have been established and generously endowed; and from these young men, instructed in their errors, have gone out to teach and to confirm the people in them. And the people, taught to regard these men as God's appointed ministers, successors of the apostles, have accepted their dictum without searching the Scriptures as did the noble Bereans in Paul's day (Acts 17:11), to see if the things taught them were so.

But now the harvest of all this sowing has come, the Day of reckoning is here, and great is the confusion and perplexity of the whole nominal church of every denomination; and particularly of the clergy, upon whom devolves the responsibility of conducting the defense in this Day of Judgment in the presence of many accusers and witnesses, and, if possible, of devising some remedy to save from complete destruction what they regard as the true Church. Yet in their present confusion, and in the desire of all the sects from reasons of policy to fellowship one another, they have each almost ceased to regard their own particular sect as the only true Church, and now speak of each other as various "branches" of the one Church, notwithstanding their contradictory creeds, which of necessity cannot all be true.

## "Is'm," Without the Protest.

In this critical hour it is, alas! a lamentable fact that the wholesome spirit of "The Great Reformation" is dead. Protestantism is no longer a protest against the spirit of anti-christ, nor against the world, the flesh or the Devil. Its creeds, at war with the Word of God, with reason, and with each other, and inconsistent with themselves, they seek to hide from public scrutiny. Its massive theological works are but fuel for the fire of this day of Christendom's judgment. Its chief theological seminaries are hotbeds of infidelity, spreading the contagion everywhere. Its great men—its Bishops, Doctors of Divinity, Theological Professors, and its most prominent and influential clergymen in the large cities—are becoming the leaders into disguised infidelity. They seek to undermine and destroy the authority and inspiration of the sacred Scriptures, to supplant the plan of salvation therein revealed with the human theory of evolution. They seek a closer affiliation with, and imitation of, the Church of Rome, court her favor, praise her methods, conceal her crimes, and in so doing become confederate with her in spirit. They are also in close and increasing conformity to the spirit of the world in everything, imitating the vain pomp and glory of the world which they claim to have renounced. Mark the extravagant display in church architecture, decorations and furnishings, the heavy indebtedness thereby incurred, and the constant begging and scheming for money thus necessitated.

Note, too, the arrangements in connection with some churches of billiard rooms; and some ministers have even gone so far as to recommend the introduction of light wines; and private theatricals and plays are freely indulged in in some localities.

In much of this the masses of church members have become the willing tools of the clergy; and the clergy in turn have freely pandered to the tastes and preferences of worldly and influential members. The people have surrendered their right and duty of private judgment, and have ceased to search the Scriptures to prove what is truth, and to meditate upon God's law to discern what is righteousness. They are indifferent, worldly, lovers of pleasure more than lovers of God; they are blinded by the god of this world and willing to be led into any schemes which minister to worldly desires and ambitions.

We would not be understood as including all Christians as "Babylonians." Quite to the contrary. As the Lord recognizes some in Babylon as true to Him and addresses them now, saying: "Come out of her, My people" (Rev. 18:4), so do we; and we rejoice to believe that there are today thousands who have not bowed the knee to the Baal of our day—Mammon, Pride and Ambition. Some of these have already obediently "Come out of her," and the remainder are now being tested on this point, before the plagues are poured out upon Babylon. Those who love self, popularity, worldly prosperity, honor of men more than they love the Lord, and who reverence human theories and systems more than the Word of the Lord, will not come out until Babylon falls and they come through the "great tribulation." (Rev. 7:9, 14.) But such shall not be accounted worthy to share the Kingdom. Compare Rev. 2:26; 3:21; Matt. 10:37; Mark 8:34, 35; Luke 14:26, 27.

In reply to many inquiries, we have prepared a letter of withdrawal which such as desire are at liberty to use. If possible, it should be read aloud at some general congregational meeting, at which general speaking, remarks, etc., are in order—such as a prayer-meeting. After being read, it should be handed to the leader of the meeting as the representative of the congregation and officers. If by reason of sickness or from any other cause this course be not possible, we advise that a copy of the letter be sent to each member of the congregation, that there be no room for misunderstanding or misrepresentation. We will gladly supply copies of this letter, typewritten together with envelopes, and literature to accompany same—free, upon being advised of number necessary. Order sample.