

cate has imputed to that one a sufficiency of his merit to compensate for any deficiency; he is thus rendered acceptable and is then in a reckonedly complete condition. He then has life-rights; and it is those life-rights that are said to be sacrificed, or presented to God. In this manner the person may be said to become a member of the great High Priest's body. Christ imputes to him a sufficiency of merit to compensate for his demerit; and having been made acceptable to the Father by this imputation, he becomes a member of the body of the great High Priest.

There is a difference between offering our sacrifice and presenting ourselves. Not we, but the High Priest, does the sacrificing. Before the High Priest accepts one as a member of his body, he imputes to that one a sufficiency of his merit to give him life-rights. By virtue of being reckoned perfect, one has life-rights, a condition which permits him to be a sacrifice.

All those life-rights which our Lord possessed when he died were symbolically represented in the blood of the bullock; and with that blood the sprinkling was done in the Most Holy.

There was just one moment when the knife in the hand of the high priest smote and slew the bullock. That moment represented the moment when our Lord, at Jordan, became dead as a man and alive as a new creature, when "He, through the eternal Spirit, offered up himself without spot to God." But it was not as a new creature that he offered up himself, but as the man Christ Jesus. His spotless humanity was what he there offered. This he did through the eternal Spirit of Sonship and loyalty to God; and this was the opportune moment, the moment foretold in prophecy. Then he was acknowledged a Priest. If Christ were on earth, on the earthly plane, He could not be a priest according to the flesh, not being of the family of Aaron. The only order of priesthood, therefore, to which he belonged was a spiritual order, the one mentioned in the Scripture which says: "Thou art a priest forever after the order of Melchizedek." (Psa. 110:4.) He was not a priest according to the flesh, but as a new creature.

The High Priest came into his office by virtue of his work of sacrifice. The bringing of the bullock into the Court meant its presentation for sacrificial purposes. So with Jesus. When he came to John at Jordan, he made a surrender of himself. This the Father acknowledged. The disciples of the Lord presented themselves, but they were neither accepted as sacrifices nor begotten of the Spirit, until Pentecost. On that day, while they were waiting, God accepted the sacrifice, and made them priests at that moment.

#### THE IMPUTATION OF RIGHTEOUSNESS

Question.—Does Christ impute His righteousness to the members of his body?

Answer.—When we say that our Lord imputes his righteousness, we are not to think that he gives his own righteousness as the High Priest, but that he imputes the merit of his human sacrifice on our behalf. When, as the Man Christ Jesus, he laid down his life, without being under sentence of death in any degree, there was a merit in that sacrifice. The earthly life-rights, which the Lord laid down, were to his credit, giving him the power of restitution for the world of mankind, the power for their regeneration. But before the merit of that sacrifice is given to the world, it is made the basis of our justification, for the covering of our imperfections. It could have been used for us in restitution, but such was not God's plan during this age. Hence, Jesus' merit is imputed to believers who consecrate, and also covers the blemishes and unwitting trespasses of their imperfect earthen vessels to the end of their course.

#### RIGHTEOUSNESS AND MERIT

Question.—What distinction would you make between the righteousness of our Lord and His merit?

Answer.—The righteousness of our Lord was His right-doing, his right conduct, his perfect character while he was the man, while he was on trial. The merit is the divine appreciation, the divine estimation of that character, of that right-doing. Since he ceased to be a man, our Lord has, of course, no righteousness as a human being. That righteousness which was his before his consecration and which he maintained, constitutes a merit in the divine sight, which is imputed to the church now, and which is to be utilized by him in the blotting out of the sins of the whole world, shortly. It is a sufficiency of merit; for one man was sentenced to death and, later, another man was passed upon as worthy of life. This merit, therefore, this value of laying down a life not worthy of death, is at his disposal in the divine arrangement.

#### SHOULD BE APPLIED ANTITYPICALLY

Question.—Have we any Scripture to show that the Aaronic priesthood will exercise their priestly office in the Millennial age?

Answer.—One Scripture that might be understood so to teach is found in the book of Malachi, which says that when the Lord shall come into his temple, "He shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."—Mal. 3:3.

Some might apply this Scripture to the sons of Levi in a literal way. But we think that it is antitypical, that the church constitutes the Levitical system and that these are the spiritual Levites whom the Purifier will make ready, that they may offer unto God an acceptable sacrifice, as antitypical Levites and a royal priesthood.

## VIEWS FROM THE WATCH TOWER

### "SPEAKING-WITH-TONGUES" DELUSION

We have heretofore referred to some earnest people who are evidently ensnared by the adversary into believing that they are enjoying a restoration of the gifts whereby God blessed and established the Christian church in the first century. Their strong delusions continue to increase under a spirit power which, we believe, is not from God nor from the dead, but from the fallen spirits, the fallen angels. In addition to the speaking with tongues and the miraculous healing of the sick and the seeing of visions, they now have spirit manifestations. Their latest claims, reported in their religious journals, are that the Lord Jesus, on several occasions, has appeared in their midst at their meetings, has been seen with the natural eye, etc.

That these people are earnest and evidently honest only increases our sorrow for them. (For dishonest people we have comparatively little sympathy.) We fear that a later development will be spirit manifestations of a still more pronounced type. The fallen angels are evidently desirous of deluding the whole world. They have certainly had great success, so far as many of the false doctrines are concerned. And as we read the Scriptures, we believe they will for a time have a still greater influence in human affairs shortly. Those of our readers who have contact with any of these deluded people should point out to them the Apostle's words, "Believe not every spirit," and should remind them that the fallen angels are "lying spirits," and that the entire confidence of God's people should be in the teachings of the Scriptures.

The Scriptures clearly testify that those who possessed the gifts of the Spirit in the early church received them

from the Apostles by the laying on of hands, so that when the Apostles were dead and also those upon whom they had laid their hands and communicated the gifts, it ended those "gifts" in the church. And the next step of progress was the manifestation of the fruits of the Spirit, as St. Paul most clearly points out.—1 Cor. 13:8.

### UNREST IN CHINA—BRITISH UNFAITHFUL

Bishop W. B. Lewis, of the Methodist Episcopal church of Foo Chow, China, discussing recent trouble and present unrest in the Canton Province, says:—

"The real root of the trouble is because the Chinese government has suppressed the growing of poppy. In 1906 England and China entered into a treaty to suppress the opium traffic. The terms of the treaty were that England was to decrease the importation of opium one-tenth each year and China agreed to suppress the growing of poppy in the same ratio.

"China has lived up to the terms of the treaty and England has not. In consequence of this the price of opium in China has increased fourfold and the result is that millions of dollars are flowing out of the country and nothing is coming in. All the time England is profiting by the condition as it now is. The residents of a large part of Southern China do not understand the treaty and hence the rebellion was brought about. However, the present condition will not continue much longer, as the British government cannot face the world because of failure to abide by the terms of the treaty. I believe the English are coming to the realization that this condition cannot go forward, and I believe developments will occur in the near future. The final outcome will be that England will

have to abide by the terms of the treaty and then the opium traffic will cease. The Chinese government will effectively suppress the growing of poppy."

#### THE MATTER WITH THE CHURCHES

"What's the matter with the churches?" says the *Toledo News-Bee*: "It is only those who will not see who are sanguine enough to maintain that there is nothing the matter with them. For it is blazoned in actual fact, so that he who runs may read, that the churches, judged merely by what they have done outside of the spiritual realm, in the way of civic and social betterment, have failed thus far to show adequate results for the enormous sums they have invested in buildings, and for the preaching of the gospel at home and abroad.

"Dr. Thomas E. Green, writing in Hampton's on 'What Is to Become of the Preacher?' says:—

"That of the 90,000,000 people in this country, 32,936,446 are church members (census report of 1906).

"That of the 1,440,000,000 people in the world, a billion, one thousand million, are not Christians.

"That church attendance is falling off. It needs neither figures nor argument to establish the fact that church attendance and church worship are in a condition of decline. The experience of any community is ample proof.

"That since 1905 the collections in London churches have fallen off 35 per cent.

"That not five per cent of the workingmen of England and America attend church.

"That the supply of ministers is rapidly falling off."

"So much for that part of it. Now for the other: The average American minister earns less than half the wages of the average American bricklayer.

"Americans give more liberally for missions than for home work, but for every dollar put in the 'foreign field' for actual mission work, more than another dollar is spent in administration. Of the ten million dollars contributed in this country for missions last year, less than five million dollars got to the 'heathen.'

"Taking a certain Wisconsin town of 2,700 inhabitants as representative, we are shown 13 church organizations, the largest numbering 225 communicants, the smallest 25, keeping up 11 church buildings at an aggregate cost of \$10,400 per year. 'There are in the United States 14 kinds of Baptists, 24 kinds of Lutherans, 15 kinds of Methodists and 12 kinds of Presbyterians,' says Dr. Green.

"To cap the climax with a final absurdity, he cites the fact that there is a lone southern Methodist church on the Manitoba border and an equally lonesome northern Presbyterian church languishing in the beach of the gulf of Mexico."

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The *Toledo News-Bee* concludes its editorial above by saying, "It seems clear as daylight that the salvation of the sects lies in Christian co-operation."

Just so. The disease is apparent, but the real cause and the proper remedy are not discerned. Why should we plan for the salvation of the sects? Should we not rather strive for the salvation of the people who for so long have been confused and misled in various directions by the sects and the creeds of the "dark ages"? If everybody agrees that our Lord and the Apostles recognized only the true church, "the church of the living God whose names are written in heaven," and if all the division of God's people into sects and parties with contradictory creeds has been wrong, why should any of us seek to uphold or to save the sects from destruction? Surely all true Christians should unite in abolishing sectarianism, each by destroying his own creed fences, which separate God's professed people into various more or less antagonistic little companies.

The proposition of church federation is merely a method of sect salvation, preservation, the very thing which no true Christians should desire. We are told that federation would ignore doctrines altogether and merely make of the different sects a social and working combination along lines upon which all could agree. But is this the divine order? Would not this be substituting the commandments of men, the federation, for the doctrines of Christ? Should we not, therefore, rather remember the Apostle's words which assure us, not only that there is but one church of the living God, but also that there is but one Lord, one faith and one baptism, one God and Father over all and one Lord and Savior Jesus Christ?—Eph. 4:5, 6.

Manifestly it is our duty to abandon all of our various creeds formulated after the death of the apostles and to go back to the words of Jesus, the apostles and prophets

and to accept and believe these as divine revelation of the divine will and purposes. Some may incline to say:—

#### YOU ARE A CATHOLIC!

In the sense that the word catholic signifies general instead of sectarian, the charge would be correct; but we are not Roman Catholic any more than Anglican Catholic. Nor were Jesus and the Apostles Roman, Greek or Anglican Catholics. They were catholics in a broader sense. And we strive to take a similar position, ignoring national as well as sectarian boundaries and lines and authority. The broad term Christian, without any limitations, includes the catholic or general thought and is quite sufficient for us and, we believe, should be sufficient for all of the followers of Jesus.

But someone will ask, When you speak of the one true church, do you not necessarily mean the Roman Catholic church? Oh, no, my friend; there were plain Christians before there were Roman Catholic Christians or Christians of any of the other various branches. We refer to the one church which Jesus and the apostles established on the foundation of their teachings as found in the Holy Scriptures. It did not ignore doctrines, but admonished that we should contend earnestly for the "faith once delivered to the saints" (Jude 3), which would be sufficient for the man of God.—2 Tim. 3:17.

The one church of Christ, inspired by the true faith, the true doctrines of the Bible, will be bound together by the cords of love, fellowship, brotherhood, "that they all may be one as thou, Father, and I are one." (John 17:11) As our heavenly Father and our Lord Jesus do not need to be bound together by fear or threats, so likewise the true members of the true church will need no such bondage to make them one in spirit or in doctrines, for, as the Master said, "Ye shall know the truth and the truth shall make you free." The secret of this true union is that each member of the true church is fully consecrated to God and his service and is a saint striving for perfect mastery over his flesh and is begotten of the holy Spirit and its holy desires for righteousness and truth, taught and providentially overruled and guided to a knowledge of his will and an understanding of his Word. Thus "they shall all be taught of God." This is the holy catholic church. All of its members will be taught of God.

Ah, you say, such a church of saints would not number four hundred millions as we now boast!

No, we reply; it would be as the Master declares, a "little flock" in comparison to the masses of humanity and the masses of Christianity. But that "little flock" would be burning and shining lights in the world, as the Master declares. The human organizations for benevolent, educational, charitable and other good works there might still be, but, disillusioned, they would no longer style themselves churches, but would know that there is but the one church.

When we learn to look from the Bible standpoint we see that inside and outside of all the different sects and parties and creeds of Christendom there is just such a "little flock" of saintly footstep followers of Jesus. These are the true church as God sees it. The human institutions called churches, while containing some of these members of the true church, are merely social clubs and not churches. There is but one, and it is scattered everywhere, and yet, "The Lord knoweth them that are his."—2 Tim. 2:19.

#### THE CHURCH'S WORK FOR THE WORLD

Ah! but, says one, where would come in the church's work for the world? We reply: God's work for the world will be accomplished through the church after the church shall have been completed, changed, glorified, in the kingdom. God's work in the present time is not the salvation of the world, but the salvation of the church; the world's salvation will follow by and by during the reign of Messiah for a thousand years, when Satan shall be bound; then every evil influence will be restrained and every good influence let loose.

Now the church is to make herself ready as the bride of Christ. (Rev. 19:7) Now the individual Christians are called upon to make their calling and election sure. Only incidentally, and not as their chief work, are they to let their light shine before men. Now the Lord's blessing through apostles, prophets, evangelists, teachers, is exclusively for the edifying of the saints for the work of the ministry, until we all come to the full stature of the Man—the Christ, the Anointed, of which Jesus will be the Head and the church the members in glory. (Eph. 4:12-14) God is not now dealing by force to compel every knee to bow and every tongue to confess. That will be by and by. Now the still, small voice is calling the saintly

class to separation from the world, to fellowship with God, to joint-heirship with Jesus in the kingdom soon to be established "under the whole heavens."

What the world has so much been calling for will soon be realized, namely, a church triumphant, a church in glory and perfection, a church empowered of God to put down sin, to correct and chasten the sinners and to lead as many as possible of them into ways of righteousness unto everlasting life.

Reverting, then, to the question at the head of this article, "What is the matter with the churches," our reply is that the difficulty is due to the formation and perpetuation of various human systems, each trying to palm itself off as the one true church of Christ. Some time after the formation the self-deception gave way before the saner thought that none of them surely could make such a claim. The next step amongst the Protestant sects was to say, "If you will recognize me, I will recognize you, and we will claim that Christ has many churches and ignore his statement that there is but one. This policy has been successful for quite a while. And it would even now be successful were it not that the eyes of human understanding are opening and the inconsistencies of all the various creeds of Christendom are recognized. Now it begins to be manifest that for centuries there has been something radically wrong with the faith, the hope, the baptism and the names of all the different sects; now true Christians of all denominations are perplexed and groping after truth, and so perplexed that they scarcely realize that, to find it, they should go back to the fountain head, Jesus and the apostles and their teachings."

Meantime, also, the masses of Christendom are becoming awakened—they are going into modern infidelity called Higher Criticism, New Thought, Theology, Theosophy, Evolution, Christian Science, etc. Thus, between the perplexity of the saints looking for truth and the nominal masses looking for the truth in other directions, no wonder the sectarian systems are uninteresting except to the comparatively few who, as ministers, officers, etc., "feel it their duty" to attend meeting and to profess creeds which they do not believe.

The real duty of every Christian is to take his stand for the truth and against sectarianism and its base misrepresentation of the divine character. With the creed fences down these, the saintly few, would soon come together under the attractions of the green pastures and still waters of the divine Word. The charities of the world would progress very much as now because the poor, the Master said, we would have always with us until his kingdom would be established, which will destroy poverty, as well as overthrow sin and death.

#### 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 views may be. The leaders of the People's party at the decisive debates on the suffrage bill, one after another declared with greatest 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.)—*Rheinisch-Westphalian News*.

#### PERSECUTION OF JEWS CONTINUES

In Russia the tale of Jewish persecution continues to unfold itself. The recent political crisis was hailed by the Russian Jews as promising some relief, for it was thought that whatever resulted, the condition of affairs could not grow worse and no regime could exceed in cruelty that of M. Stolypin. In the result, M. Stolypin has remained in office and his myrmidons in different parts of the empire continue their foul work. The order has apparently gone forth that the conscience of Europe is no more to be shocked by massacres, but the same object is to be attained more thoroughly and without any scandal by means of relentless persecution.

Odessa is in particular the center of Jewish persecution of the most heartless description. The anti-Semitic governor of that city has already succeeded in creating a mass of Jewish pauperism, estimated to number 80,000, and at the same time, by seizing the management and the funds of the local Jewish charities, the means of coping with this appalling misery have been destroyed. The Universities of Russia have long been practically closed to Jewish students, but there has been no hindrance of their studying as external students.

Almost the last act of the government previous to the recent crisis was, however, the exclusion of the Jews from the ranks of external students, and nothing that has since happened has served to alter this decree. Thus, the Russian government has now succeeded in depriving 6,000,000 of the most enlightened of the inhabitants of the empire of all means of obtaining higher education. It seems as if the policy of Pobedonostcheff still holds good—the solution of the Jewish question by the destruction of one-third of the Jewish population, the conversion of a second third, and the migration of the rest.—Exchange.

#### 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 charges 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."

## THE JUDGMENT OF THE ANGELS

The Apostle Paul asked of the Corinthian church, "Know ye not that we [the saints] shall judge angels?" We have been frequently asked as to how the saints shall judge angels?

We have given the suggestion that it would not be appropriate for the saints to judge the holy angels, for evidently the holy angels do not need any judgment. In the past there was one judgment of the angels; this is mentioned by St. Peter (2 Pet. 2:4, 5). He says that in the time before the flood the angels had their trial; and that those angels who did not maintain their condition of loyalty to God were cast down to *tartarus*—that is, to our earth's atmosphere, there "restrained in chains of darkness until the judgment of the great day." (See also Jude 6) This "judgment of the great day," to our understanding, means that in that great day another trial will come to those angels.

The question might arise as to what will be the character of and when will be that "great day"? We answer that the great day is the seventh day. God divided the history of man, apparently, into seven great epochs of

1,000 years each. Six days (1,000-year days) of this great week are in the past; the seventh day is the last day (1,000 years long, as are the other six). So this last day is the great day of Messiah—of the kingdom of Messiah—in which he will rule and reign in the world for its judgment, uplifting and blessing. That will be the great day, in comparison with other days; the Sabbath day, as compared with the six days of trouble and unrest that the world has experienced. In that day peace and rest will come to the world, for Christ who takes the kingdom will bring everything into subjection. To him "Every knee shall bow and every tongue confess."—Phil. 2:10, 11.

So in connection with that great day, humanity is to have a judgment—"He (Jehovah) hath appointed a day, in the which he will judge the world in righteousness by that Man whom he hath ordained." (Acts 17:31) The great "Man" God has ordained is Jesus the Head and the church his body, of which the Apostle says some are Jews and some are Gentiles—"to make of the twain (Jews and Gentiles) one New Man"—the Mediator, the Peace Maker between God and mankind.—Eph. 2:13-17.

Without any question, then, we can see when the world will have its Judgment, or trial day, to decide which of them will be worthy and which will be unworthy to receive perfect life as human beings. But now as to the trial of the fallen angels:—

#### THEIR JUDGMENT PROBABLY NOW

We have answered in previous issues of THE WATCH TOWER that this trial will be, we believe, at the very beginning of this great day. And why at the beginning? For the reason that there is only one way, so far as we can see, in which these fallen angels can have a trial, their trial consisting in having a fuller opportunity to sin, if they so desire, or an opportunity to show, if they wish, that they are sick of sin and desire to return to harmony with God. We cannot think that God will allow this trial of the angels during the Millennial reign, for then, nothing shall hurt; nothing shall destroy; Satan will be bound and all evil influences will be restrained. No, it cannot be then. And in order to be tried at all, these fallen angels must have certain liberties granted, to prove them. Otherwise, where would be their trial? Consequently, reasoning along this basis (2 Peter 3:7), we reach the conclusion that the trial of these fallen angels is in the near future—perhaps to some extent already begun. In what way? Somewhat after the manner of their previous trial before the flood. And what happened at that time? The account is given in Genesis, chapter 6. We read that at that time, “The Sons of God (materialized angels—Jude 6, 7) saw the daughters of men that they were fair; and they took unto themselves wives of all that they chose (apparently without consulting anyone), . . . and there were born unto them children, who became mighty men of renown”—giants, different from purely human stock.

This was a very peculiar condition of things. How could this be, you may ask? How could the angels do this? The Scriptures answer that at that time the angels had a liberty which they do not now have. That liberty was the privilege of materialization—the taking on of a human body. They acted as men, they ate as men, they spoke as men; and as men they begot children. But since these fathers were of a superior stock, in some respects their children were men of renown and giants as compared with the ordinary human stock.

#### THEY ARE CONFINED TO EARTH'S ATMOSPHERE

The Apostles Peter and Jude tell us that after their wrong course these angels were separated from association with the heavenly and holy angels, who were in harmony with God, and were cast down to *tartarus*, to our earth's atmosphere, “to be reserved in chains of darkness until the judgment of the great day.” What does that expression mean? The “chains of darkness” we believe to be a figurative statement signifying that they were no longer permitted to materialize in the light and, generally, not able to materialize at all. But of late spiritists claim, and we believe truthfully, that these spirits can now materialize in as real and tangible flesh as any human being possesses. As they state, and as the facts prove, this can be done only under certain circumstances; they still have a great deal of difficulty in materializing in the light. The “chains of darkness” still seem to be on them to some extent.

Spiritists further claim, however, that the spirits are breaking these bonds and that gradually they will be able to do fully in the light everything that they can now do in the dark, and even more than this. The Bible corroborates what the spiritists claim, only that the spiritists teach that these things are done by the dead; who, the spirits tell, are more alive after death than before. Spiritists assert that it is the spirits of dead human beings that materialize. But the Bible takes the opposite position and says that these spirits are the fallen angels, and that so far as humanity are concerned, the dead are totally dead and must remain so until the resurrection.

So, then, the Bible and the spiritists are in decided conflict; and yet there is this harmony that we speak of, namely, that at the time of the judgment of the great day we may expect the bonds restraining these spirits to be loosened. Of course God could hold them in restraint; but he will now permit these fallen angels to have a great lease of liberty. Then will come to them a great trial and testing, or judgment, in respect to their willingness or unwillingness to do according to the divine will.

#### SOME OF THEM PROBABLY REPENTANT

It would not surprise us if some of the fallen angels who sinned in the past have repented and have had long centuries of experience with the unrepentant ones; and

that these have suffered persecutions from those of evil mind. And so there may thus be two classes among the fallen angels; the one class desirous of doing the will of God and the other class, like Satan himself, wilfully opposed to the will of God. The trial time will prove each of these angels and manifest to which class each belongs.

We think, too, that we see in the Scriptures a passage which we had not seen with the same force before—a Scripture that seems to give a thought along this very line. It seems to imply that at a very near date probably these fallen angels will have wonderful power, such as they have never had since the days of the flood, and that this wonderful power will be used in a very malevolent manner, to stir up mankind to evil doing; and that this will be the key, the secret connected with the awful time of trouble which the Bible tells us will mark the conclusion of this age and which will constitute the forerunner or beginning of the new dispensation.

#### THE HOLDING OF THE FOUR WINDS

The Scripture we have in mind is found in Revelation 7:1-3. This symbolical passage speaks of the four angels which stand at the four corners of the earth and hold the four winds that they should not blow upon the earth or upon the sea “until we shall have sealed the servants of our God in their foreheads.” To our understanding we are in that very time when the servants of God are being sealed in their foreheads. The forehead represents the intellect; and to be “sealed in the forehead” is to be intellectually marked.

The intimation is that at this time, in the conclusion of this Gospel age, God will grant some intellectual mark upon his servants that no others will have; that there will be a great work of sealing; and those in perfect harmony with God are to be his servants in the work of sealing. This seal is the truth. “Ye shall know the truth and the truth shall make you free.” (John 8:32) The truth will mark in their foreheads those who receive it, branding them in a way that others of mankind are not marked or branded.

All of the Lord's truly consecrated children can see what a wonderful power the knowledge of the divine plan has been. How different everything in the world seems! How the eyes of their understanding have been opened to see many things that they could not understand before! Just as soon as the sealing of the saints is completed, just as soon as all the elect are thus marked, just as soon as this age shall be completed, then those four angels who are holding the four winds, that they should not blow upon the earth, will let them loose; and the effect will be—what? If four winds from the four corners of the earth, come together, they make a whirlwind; and that is exactly what the Bible declares the great time of trouble will be.

#### SOME FORCEFUL SYMBOLS

The thought we wish particularly to call attention to is that these “winds of heaven” are symbolical winds—not literal winds; and that the “earth” that is not to be hurt is the symbolical earth—not the literal earth; and that the “sea” that is not to be hurt is the symbolical sea—not the literal sea. We have previously shown, in our STUDIES IN THE SCRIPTURES, that these symbols are found throughout the Old and New Testaments; the earth represents the social order, government, restraint, etc.; and the sea represents the restless mass of mankind, which more or less lash and dash against the earth, the governmental power. “The winds of heaven,” in this case, we understand to be “the powers of the air.”

The Bible says that Satan is the prince of the power of the air, that he is the prince of demons. (Eph. 2:2; Matt. 9:34) Therefore we understand that in this symbolical sense “the powers of the air” are the demons; that these powers of the air that are being held until the saints of God shall have been sealed in their foreheads, are these fallen angels. As soon as the power that is now controlling them shall be removed, we shall have a reign of evil all over the earth. The evil spirits will do all the evil that is in their power, and this will constitute the trial of all the fallen angels—the lifting of the restraints to see whether they will go contrary to the divine will. All who thus manifest their alliance with evil in any way will become subjects of the second death; while others who show their loyalty to God will mark themselves as worthy, presumably, of everlasting life.

It may be something in connection with the saints that will constitute the test of these angels. However, we need not wait many years until we shall know.

# SET AS A WATCHMAN

Ezekiel 3.—OCTOBER 1.

“Hear the Word at my mouth and give them warning from me.”—Ezek. 3:17.

Ezekiel ranks amongst the great prophets. Most realistic were his visions and powerfully described. A portion of his prophecy was written before the final serious troubles upon the kingdom of Judah, which resulted in the overthrow of Zedekiah's kingdom. The remainder of the book was written after the complete overthrow of the kingdom. The entire prophecy was given in Babylon, Ezekiel himself residing there and ministering as a Prophet chiefly to the captives, arousing their hearts to an appreciation of their situation and to a hope of return in God's appointed time to their own land.

It would be a mistake, however, to suppose that Ezekiel's mission was entirely or even chiefly to the Jews of his time. Rather we are to understand, through St. Peter's statement, that he, with other prophets of old, spoke and wrote things which they themselves and the people who heard them did not understand—things which God did not wish to have understood until after the giving of the holy Spirit at Pentecost—things which would be “meat in due season” for the spiritual Israelites throughout this age.

For instance, when Ezekiel tells the people, “The soul that sinneth, it shall die,” he was delivering a truth applicable to the Gospel church during this age, and a truth which will be applicable to the whole world during the Messianic reign, but which was not truth nor applicable to the Jews at the time of the utterance. Why? Because the whole world at that time was lying in the wicked one; as St. Paul explains, they were all under sentence of death through Adam's disobedience. They could not be put on trial for life, individually, until first they should be redeemed from the Adamic condemnation.

The blood of bulls and goats could never take away sin from the Jews, nor redeem them; the redemption could come only in the divinely appointed way—through the death of the Savior; and the Savior had not yet come, had not yet brought life and immortality to light through the Gospel. And as for Israel's Law Covenant, it was merely typical of the New Covenant of the future, and we have the Apostle's word for it that the law could not make anything perfect.

No amount of turning from sin could give anybody eternal life. None could so turn from sin as to be perfect, hence the necessity for the Savior. When Ezekiel refers to the proverb that “the fathers have eaten a sour grape and the children's teeth are set on edge,” he was stating the general fact that all human sin and weakness descend by heredity from parent to child, and that the matter of recovery is therefore a hopeless one except as a redeemer, separate and distinct from the sinner race, would be provided. And this provision for release from the weakness inherited from Father Adam has been provided by Jehovah through his only begotten Son, the Lord Jesus Christ, the world's Redeemer.

## “TIMES OF RESTITUTION”

In the 16th chapter of Ezekiel's prophecy the declaration is clearly set forth that in the divine plan a great restitution is sure to come which will affect not only Israel and the living nations of the time, but also the dead of all nations. From the 40th verse onward the Prophet describes the certainty of God's promise to recover Israel, to bring them back into his favor, and that on a better basis than ever in the past. At the same time the Lord declares, through the Prophet, that the Samaritans will be restored and blessed, and that the Sodomites will be destroyed by fire from heaven, as the Redeemer declared. It follows that their restoration must be from the tomb, from death, *hades, sheol*.

The prophecy goes on to declare that the Lord will not do this because of any worthiness of the Israelites or others, but for his own Name's sake—of his own good

pleasure. In other words, this is the purpose which God purposed in himself from before the foundation of the world. This is the purpose which he declared to Enoch, saying that in due time Messiah would “come with myriads of holy ones” to establish justice and righteousness in the earth, to bless the people. This is the same message which God declared to Abraham, saying, “In thy seed shall all the families of the earth be blessed.” This was the hope which Israel had so long entertained and which the Lord declares will not go unfulfilled.

This description is found in verses 40 to 60, the conclusion being that when Israel thus experiences the goodness of God in their restitution they will be ashamed and never open their mouths again by way of boasting or complaint. This will be after God's favor shall have been restored to them, and he shall be pacified toward them in respect to all of their idolatrous doings of the past. The pacification of divine justice is found in the redemption accomplished by our Lord and Savior.

Ezekiel is one of the Prophets referred to by St. Peter as prophesying respecting coming “times of restitution”—blessings of Messiah's kingdom to be inaugurated at the close of this age, as soon as the church shall have been elected to be the royal priesthood and shall be glorified with the great Prophet, Priest, King, Mediator, their Head and Lord. St. Peter declares that these coming “times of restitution” are mentioned by all the holy prophets since the world began, and Ezekiel's reference to them marks him as one of the holy prophets.—Acts 3:19-23.

Viewing our study from this standpoint we perceive that Ezekiel stood for, or represented the Son of Man, the great Teacher, the Redeemer; he also represented the members of the bride of Christ whom the glorious Head may, from time to time, use as his mouthpieces.

Ezekiel was carried miraculously forward to some of the captives residing by the river Chebar. After a time he received a message for them, declaring that God had appointed him a watchman to give warning from Him. This warning has been going forth ever since the Gospel was preached. It tells the wicked, that is, the wilfully wicked, the intentionally wicked, that the end of their way is death, but that by turning from wickedness they may live. This message of this Gospel age is not to the whole world, but, as the Scriptures declare, “To him that hath an ear to hear.” St. Paul uses this message, saying, “The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord.”—Rom. 6:23.

## NOT TORMENT BUT DEATH

It is worthy of note here that neither the Prophet nor those whom he typified were ever commissioned to say to mankind that the sinner would be eternally roasted, nor suffer eternally in any condition. The extreme penalty for sin presented to us in God's Word is, “The soul that sinneth, it shall die.” In other words, God declares that he will not give eternal life to the wicked, but only to those who will turn from sin to righteousness. Thus we read, “Turn ye, turn ye, for why will ye die?” And again, “He that hath the Son hath life, and he that hath not the Son shall not see life [everlasting], but the wrath of God abideth on him”—the wrath or sentence of death everlasting.

In any event, the Prophet and those whom he represents, including all of God's consecrated people of today, are duty-bound to make clear this feature of the divine program, namely, that all wilful sin will bring death; that all wilful sinners, as St. Paul declares, shall be punished with everlasting destruction—not with everlasting torment. (2 Thes. 1:9) Every member of the body of Christ is a watchman on the walls of Zion, even though today Zion be in Babylon, as were those typically addressed by the Prophet.

## LOYALTY THE GREAT TEST

At the close of the Millennium, when men shall have been made perfect, the world of mankind will be subjected to a final test, not as to their perfection of human nature, but as to their loyalty to God. The test upon mother Eve was of this character. She was not deceived in the sense of not knowing the meaning of loyalty to God or what constituted disobedience. God had forewarned her. She knew what was right. But she was deceived so far as the consequences were concerned. So with Satan. He was de-

ceived as to the outcome of his course, in thinking he would be able to carry out his plans despite the Lord.

So, we believe, it will be at the end of the Millennial age. Some of mankind will be deceived as to the result of the course they will take. All who are entirely loyal to the divine law will perceive the error of the wicked. During the Millennial age Christ, as the Mediator, will stand between mankind and the full requirements of justice; and mankind will be, as it were, in a household of



protection. When all evil influences are restrained mankind will have a very favorable opportunity for coming to a full knowledge of the divine requirements. After they shall have enjoyed the blessings of restitution to the full, then it will be appropriate that a test shall come to see whether their adherence to righteousness is merely a matter of policy or whether they have reached such a condition of heart-loyalty to God and righteousness as not to be moved from righteousness by any influence.

At the end of the Millennial age, then, after they shall have been turned over to the Father, he will thus test mankind to see whether or not they have learned full obedience. Evil influences will be let loose for a season. If they have not learned thoroughly the lesson of obedience they will be unworthy of everlasting life and will demonstrate that theirs has been merely a policy-service. It will be because they have not come into fulness of heart-harmony with God that they will be peculiarly susceptible, in this trial respecting their loyalty.

#### ALL MUST BE TESTED AS TO LOYALTY TO GOD

Satan was tested as to his loyalty to God. Adam and Eve were tested as to their loyalty to God. In the time of Noah the angels were similarly tested—not as to whether they preferred right to wrong, but as to their entire loyalty. Jesus himself was tested as to his loyalty to the Father. So mankind, at the end of the Millennial age, will be tested as respects their heart-harmony with God.

As to the nature of their test we are not specifically informed. Possibly the temptation that will come to mankind at that time will be the desire to take possession of

the government of earth before it is fully turned over to them. If this be true, since they will know that it is God's intention to turn the earth over to mankind when the end of the thousand years shall come, they will be anticipating the immediate transfer of everything from the ancient worthies, who shall have been ruling as "princes in all the earth." (Psa. 45:16) When the time shall be fully come, they will be disappointed. "And they went up on the breadth of the earth and compassed the camp of the saints about, and the beloved city."—Rev. 20:9.

This shows the condition of many of the world at that time. Many of them will become restless. They will say, "These ancient worthies are holding back the government from us. We do not need to have anything to stand between us and the government of the world." This attitude will be disloyalty to God. Knowing that all things are of divine arrangement, they should say, "The thousand years, seemingly, are over. We thought this government would be turned over to us. But we will leave matters entirely in God's hands. If he sees best to give us the government, well and good. But if he sees best to hold it back after the time is up, we shall be satisfied." Such would be the attitude of loyalty.

So today. Our attitude should be to recognize that there is but one God and one Lord Jesus Christ; and that we will obey them. In due time we shall see God's wisdom, justice, love and power fully demonstrated; that they are fully harmonious in all of the affairs that God has permitted. Those who can see this by faith are now demonstrating their loyalty of heart to God.

## THE WORD AND THE WAY

"And thine ears shall hear a word behind thee, saying, 'This is the way, walk ye in it,' when ye turn to the right hand, and when ye turn to the left."—Isaiah 30:21.

[This article, with the exception of the paragraphs below, was a reprint of article entitled, "This is the Way," published in issue of January 1, 1895, which please see.]

In our day when the evil spirits seem to be trying very hard to get into close communication with humanity, we learn of what is called the "clairaudient power." Suggestions are made to the person having this power that he has a great favor from God in being able to hear what others cannot hear. Usually he becomes puffed up, thinking that he is in special favor with God and the angels. Then the fallen angels are very liable to take advantage of his wrong thought and to seek to obsess him. We have tried to guard people from this very condition of things; and from time to time we hear of those who are helped. Only a few days ago we had a letter from a lady who had thought that a godly influence was being exercised upon her, whereas later she found that it was a malevolent influence to bring her into slavery of mind. But the voice referred to in our text we understand to be the voice of God. The Scriptures, written in the past for our admonition, constitute this voice. This voice is behind us in the sense that the history of the centuries is behind us. So

we are to hearken to the voice that comes through the apostles and prophets; and as we hearken, we recognize that it is the voice of the Lord, pointing the way in which we should go.

But as we hearken to the past we hear also the voices of false prophets; as, for instance, the voice of Satan, the great adversary of the past. The voice of God said, "Ye shall surely die." The adversary's voice said, "Ye shall not surely die." At one time all of us were dead. Some of us, however, were blessed as we obtained the true information and followed in the way God directed. Many of the so-called "fathers" of the past, we find, do not give the same voice that Jesus and the apostles and prophets gave. We are to guard against all such voices and to listen for the Shepherd's voice; to look for the righteous arrangements made for us. We are not to investigate anything which would not seem to be the voice of God, but which tends to deceive, to alienate the sheep from the Shepherd.

## "RIVER OF WATER OF LIFE"

Ezek. 47:1-12.—OCTOBER 8.

"Whosoever will, let him take of the water of life freely."—Rev. 22:17.

In this study also we find that the Lord through Ezekiel gives us a picture of the Messianic age, very similar to the one given us in the book of Revelation, seven hundred years after.

Ezekiel's picture shows Jerusalem and the Temple of God as the starting point for the river of the water of life; so in the Revelation account. Ezekiel shows the river deepening and broadening from a rivulet to a mighty river. He pictures it as flowing down to the Dead Sea, and carrying life whithersoever it goes.

He pictures the Dead Sea as being revived, recovered from its deadness, and full of fish. No such river has ever yet sprung forth from Jerusalem, nor can we imagine how the river would ever have its start in the mountain top and reach such proportions in the short distance.

This description, picturing a great spiritual truth, is in full accord with the picture in Revelation. It represents beautifully, forcefully, the blessings of refreshment and restitution which will issue forth from the New Jerusalem, the kingdom of Messiah, when it shall be established amongst men. Gradually the mighty influences of the reign of Messiah will extend blessings to all mankind, even to

the submerged class, steeped in ignorance and superstition and degradation, fitly represented by the Dead Sea.

Revelation pictures this river as flowing from under the Throne, the New Jerusalem, clear as crystal, and having trees of life on either side of its banks, good for food. Ezekiel has the same picture in mind; he tells of the same trees, whose leaves shall not fade and whose fruit shall not fall, but which will bring forth good fruit every month, because the water which refreshes them comes from the Sanctuary. "The fruit thereof shall be for meat, and the leaves thereof for healing." Similarly, in Revelation, we are told, "The leaves will be for the healing of the people; and the fruit for the sustenance of everlasting life; and the water itself will be for their refreshment." Then, we are told, "the Spirit and the bride" shall give the invitation—a world-wide invitation; "whosoever will" then may come, and he who hears the invitation may say to others, "Come, and drink of the water of life, freely!"

#### NO "RIVER OF WATER OF LIFE" NOW

We are certain in our application of these symbolic pictures, that they belong to the future and not to the present time. Where is the water of life of Revelation

now? Where have we anything corresponding to the life-sustaining trees and their healing leaves? On the contrary, we have the Lord's word for it that "No man can come unto me except the Father which sent me draw him." (John 6:44) In other words, there is a measure of selection or election as respects the class invited to constitute "the bride, the Lamb's wife." "No man taketh this honor unto himself, but he that is called."

But with the end of this age will come the end of the elective process; then the divine message will be free grace, an offering and opportunity to every creature of Adam's race. All blind eyes will be opened that all may see; all deaf ears will be unstopped that all may hear; and the knowledge of the glory of God shall fill the whole earth; none will need to say to his neighbor, "Know the Lord, for all shall know him from the least unto the greatest of them."—Jer. 31:34.

#### NO BRIDE TO SAY "COME"

The Revelation picture tells us that the bride of Christ, as well as the holy Spirit, will give the invitation to every creature to come and partake of the water of life freely. But how could the bride give this invitation before she exists? That there is no bride at the present time is manifest. Now is the time for calling the bride class. Now is the time for those invited to make their "calling and their election sure;" but there will be no bride until the incoming age. The name "bride" implies a marriage; the church is already espoused to Christ, but the marriage is promised to take place at his second coming. Then there will be a bride,

and shortly after, the bride, in association with her Lord, will be in kingdom power, in the New Jerusalem—the heavenly. From that city, that new seat of earth's empire, will go forth God's message, gradually deepening and broadening until every member of the race shall have had an opportunity to share in its blessing of life everlasting.

In thinking of these glorious favors coming to mankind, let us remember that they will all be earthly—a restitution to that which was lost. Earthly splendor and human perfection are God's provision for the willing and obedient of mankind in general. The invitation to become members of the bride of Christ is a limited one, having a limited time; and if our understanding of the Scriptures is correct, the end of this special opportunity is nigh—the time for the change to the condition of glory is at the door—the time for the blessing of all the families of the earth is at hand.

In view of these coming blessings foretold by the Prophet and by the Lord himself, can we not join with the poet in singing:—

"Rejoice! rejoice! the promised time is coming!  
Rejoice! rejoice! the wilderness shall bloom!  
And Zion's children soon shall sing,  
'The deserts all are blossoming!'  
Rejoice! rejoice! the promised time is coming!  
Rejoice! rejoice! the wilderness shall bloom!  
The Gospel banner, wide unfurled,  
Shall wave in triumph o'er the world,  
And every creature, bond or free,  
Shall hail the glorious Jubilee!"

### "PRAY ALWAYS"

"Pray without ceasing."—1 Thess. 5:17.

A little quotation from somebody's brain seems wonderfully fitting in the consideration of our text—"Prayer is the soul's sincere desire, uttered or unexpressed." It is a complete definition, for sometimes we pray with groanings that cannot be uttered.

There is one form of prayer, one feature of prayer, which is very appropriate to us, namely, thanksgiving. Yet the Scriptures discriminate between prayer, praise and thanksgiving, and use these words in the same connection, as representing various features of worship, communion with God. In the sense of petition our definition also applies when we include thanksgiving in our prayers. Expressed or unexpressed, prayer is the soul's sincere desire. Prayer that would not be the soul's sincere desire would not be acceptable. We may not always know how to render our thanks to God, but it is comforting to remember that the Lord knows our thoughts and is willing to accept our feeble expressions.

All those who have come to the Lord must first have recognized their need of coming and His readiness, willingness and ability to supply all necessary things. We need rest and peace and life everlasting. These we do not find in the world around us. There is no real peace outside of the Lord's provision: "My peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27.) The things which the Lord has promised to his people are things which eye hath not seen nor ear heard, neither have entered into the heart of man.

Whoever, therefore, has received the earnest of the Spirit has something to desire, something to look forward to, something to pray for. Therefore we pray, Thy kingdom come, that the blessings which the Lord has promised shall be fulfilled, not only those for the world, but also those for the church.

#### SHOULD PRAY FOR FORGIVENESS EVEN AS WE FORGIVE

As the Christian goes through the world he finds various things to distract his heart. But since he finds that the Lord

has promised that peace he should look for that peace, should expect it. We should pray to God for the things that we think we ought to have. But we are to take his superior wisdom as expressed in his Word as our guide; and we are to ask according to his Word. If we have a measure of peace and of blessing, we should pray all the more for the fulness of joy. While we have been cleansed from original sin by the precious blood of Christ, we must remember that we have daily trespasses; and we should pray daily, "Forgive us our trespasses." This request the Lord answers on condition that we ask for forgiveness of our trespasses as we forgive those who trespass against us. So the Christian will find a great deal to pray for in all of life's affairs.

The Christian, however, should not be so absorbed in meditation that he cannot do his work. But the spirit of prayer should be with him, so that in every affair of life, in every perplexity, he would be ever ready to turn his mind toward the Lord for his blessings and to look to the Lord regarding all daily interests; for we are the Lord's. This course would be a life of prayer without ceasing. We do not cease to ask for the coming of the kingdom simply because we have asked for it once. We do not cease to pray for our daily food. We acknowledge that all good things come from him. We recognize that "Every good gift and every perfect gift is from above and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning" (James 1:17); and that he who gave his Son for us is ever ready to give to those who seek to serve him.

This attitude of heart is praying without ceasing. Sometimes the thought may only flash through the mind, but, nevertheless, it brings a blessing to us. All of God's dealings with the elect class are for their development; and one feature of this development is to learn to know whence our blessings come and to appreciate the fact that God is the Giver, and that "no good thing will he withhold from those who walk uprightly."

### ENDLESS TORMENTS UNSCRIPTURAL

BY REV. CHARLES KINGSLEY—MAY 9, 1857.

"About endless torment.—(Keep that expression distinct from eternal, which has been mixed up with it, the former being what the popular creed really holds.) You may say:

"(1) Historically, that,

"(a) The doctrine is found nowhere in the Old Testament, nor any hint of it. The expression, in the end of Isaiah, about the fire unquenched and the worm not dying, is plainly of the corpses of men upon the physical earth, in the valley of Hinnom, or *Gehenna*, where the offal of Jerusalem was burned perpetually. Enlarge on this, as it is the passage

which our Lord quotes, and by it the meaning of His words must be primarily determined.

"(b) The doctrine of endless torment was, as a historical fact, brought back from Babylon by the Rabbis. It was a very ancient, primary doctrine of the Magi, an appendage of their fire-kingdom of Ahirman, and may be found in the old Zends, long prior to Christianity.

"(c) St. Paul accepts nothing of it as far as we can tell, never making the least allusion to the doctrine.

"(d) The Apocalypse simply repeats the imagery of

Isaiah and of our Lord; but asserts, distinctly, the non-endlessness of torture, declaring that in the consummation, not only death, but hell shall be cast into the lake of fire.

"(e) The Christian church has never really held it exclusively till now. It remained quite an open question till the age of Justinian, 530, and significantly enough, as soon as (200 years before that) endless torment for the heathen became a popular theory, purgatory sprang up synchronously by the side of it, as a relief for the conscience and reason of the church.

"(f) Since the Reformation it has been an open question in the English church, and the philosophical Platonists, of the sixteenth and seventeenth centuries, always considered it as such.

"(g) The church of England, by the deliberate expunging of the 42nd Article, which affirmed endless punishment, has declared it, authoritatively, to be open.

"(h) It is so, in fact. Neither Mr. Maurice, I, nor any others who have denied it, can be dispossessed or proceeded against legally, in any way whatsoever.

"Exegetically, you may say, I think, that the meanings of the word *aion* and *aiōnios* have little or nothing to do with it, even if *aion* be derived from *aci*, always, which I greatly doubt. The word is never used in Scripture anywhere else in the sense of endlessness (vulgarly called eternity). It always meant, both in Scripture and out, a period of time. Else how could it have a plural—how could you talk of the aeons and of aeons of aeons, as the Scriptures do? Nay, more, how talk of *houtos ho aion* (which the translators, with laudable inconsistency, have translated 'this world'), i. e., this present state of things, 'age,' 'dispensation,' or epoch. *Aionios*, therefore, means, and must mean, belonging to an epoch, or the epoch; and *aionios kolasis* is the punishment allotted to that epoch. Always bear in mind—what Maurice insists on, and what is so plain to honest readers—that our Lord and the Apostles always speak of its being in the end of the age or *aion*, not as ushering in a new one; that the Lord would come to judge and punish the old world, and to create a new one out of its ruins; or rather, as is better expressed, to burn up the chaff and keep the wheat; i. e., all the elements of food, as seed for the new world.

"I think you may say that our Lord took the popular doctrine because He found it, and tried to correct and purify it, and put it on a really moral ground. You may quote the parable of Dives and Lazarus.

"He there represents Dives as still Abraham's child, under no despair, nor cut off from Abraham's sympathy, but under a direct, moral training, of which you see the fruit. He is gradually weaned from the selfish desire of indulgence for himself, to love and care for his brethren, a divine step forward in his life, which of itself proves him not to be lost. The impossibility of Lazarus' getting to him, or vice versa, expresses plainly the great truth, that each being where he ought to be at that time, interchange of place (i. e., of spiritual state) is impossible. But it says nothing against Dives rising out of his torment, when he has learned the lesson of it, and of his going where he ought to go. The common interpretation is merely arguing in a circle, assuming that there are but two states of the dead, 'heaven' and 'hell,' and then trying at once to interpret the parable by the assumption, and to prove the assumption from the parable. Next, you may say that the English word damnation, like the Greek *katakrisis*, is perhaps *krisis* simple, it simply means condemnation, and is (thank God) retained in that sense in various of our formularies, where I always read the words, e. g., 'eateth to himself damnation,' with sincere pleasure, as protests in favor of the true and rational meaning of the world, against the modern and narrower meaning.

"You may say that fire and worms, whether physical or spiritual, must, in all logical fairness, be supposed to do what fire and worms do do, viz., destroy decayed and dead matter and set free its elements to enter into new organisms; that, as they are beneficent and purifying agents in this life, they must be supposed such in the future life; and that the conception of fire as an engine of torture is an unnatural use of that agent, and not to be attributed to God without blas-

phemy, unless you suppose that the suffering (like all which he inflicts) is intended to teach man something which he cannot learn elsewhere.

"You may say that the catch, 'All sin deserves infinite punishment, because it is against an Infinite Being,' is a worthless amphiboly, using the word infinite in two utterly different senses, and being a mere play on sound; that it is directly contradicted by Scripture, especially by our Lord's own words, which declare that every man (not merely the wicked) shall receive the due reward of his deeds—that he who, etc., shall be beaten with few stripes, and so forth; that the words 'He shall not go out till he has paid the uttermost farthing,' evidently imply (unless spoken in cruel mockery) that he may go out then; and that it is scandalous for Protestants to derive from thence the opposite doctrine, while they call the Papists rogues for trying to prove the perpetual virginity of the blessed Virgin Mary from exactly the same use of *heos*.

"Finally, you may call on them to rejoice that there is a fire of God, the Father, whose name is love, burning forever, unquenchably, to destroy out of every man's heart and out of the hearts of all nations, and off the physical and moral world, all which offends and makes a lie; that into that fire the Lord will surely cast all shams, lies, hypocrisies, tyrannies, pedantries, false doctrines, yea, and the men who love them too well to give them up, that the smoke of their *basanismos* (i. e., the torture which makes men confess the truth, for that is the real meaning of it; *basanismos* means the touchstone by which gold was tested) may ascend perpetually, for a warning and a beacon to all nations, as the smoke of the torment of French aristocracies, the Bourbon dynasties, is ascending up to heaven and has been ever since 1793. Oh, Cooper—Is it not good news that that fire is unquenchable; that that worm will not die? They tried, we tried, in our ignorance, to quench that fire, when we put Louis XVIII. on the throne. But the fire burned up him and our chaffy works. The parti *prêtre* tried to kill the worm which was gnawing at their hearts, making them dimly aware that they were wrong, and liars, and that God and his universe were against them, and that they and their system were rotting and must die. And they put poor Poerios and Madiais in prison, and showed all the signs of weak terror, suspicion, spite; but they cannot kill God's worm, Thomas Cooper.

"You cannot look in the face of many a working, Continental priest without seeing that the worm is at his heart. You cannot watch their conduct without seeing that it is at the heart of their system. God grant that we here in England—we parsons (dissenting and church)—may take warning by them. The fire may be kindled for us. The worm may seize our hearts. To judge by the temper of the 'Record' and the 'Morning Advertiser,' it has its fangs in some of our hearts already. God grant that in that day we may have courage to let the fire and the worm do their work—to say to Christ, These, too, are thine, and out of thine infinite love they have come. Thou requirest truth in the inward parts and I will thank thee for any means, however bitter, which thou usest to make me true. I want to be an honest man, and a right man! And, oh joy, thou wantest me to be so also. Oh joy, that though I long, cowardly, to quench thy fire, I cannot do it. Purge me, therefore, O Lord, though it be with fire. Burn up the chaff of vanity and self-indulgence, of hasty prejudice, second-hand dogmas—husks which do not feed my soul, with which I cannot be content, of which I feel ashamed daily—and if there be any grains of wheat in me, any word or thought or power of action which may be of use as seed for my nation after me, gather it, O Lord, into thy garner.

"Yes, Thomas Cooper, because I believe in a God of absolute and unbounded love, therefore I believe in a loving anger of his, which will and must devour and destroy all which is decayed, monstrous, abortive, in his universe, till all enemies shall be put under his feet, to be pardoned surely, if they confess themselves in the wrong and open their eyes to the truth. And God shall be all in all.

"Those last are wide words. It is he who limits them (not I who accept them in their fulness), who denies the verbal inspiration of Scripture."

## FAITH, NOT SIGHT

"We walk by faith, not by sight."—2 Cor. 5:7.

This principle holds true in respect to all of God's dealings with his people during the night of weeping preceding the glorious morning of joy, when they shall see as they are seen and know as they are known. 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 obedient into all truth as it becomes "meat in due season."



(3) An expectation of divine guidance in the understanding of the Scriptures, even as God has promised, and, expecting this, they may seek for it in prayer.

(4) An exercise of their reasoning faculties that, while expecting and seeking, and looking in the direction of their expectations, they may thereby approve or disapprove what is presented to them.

(5) Great care as to how they neglect these favors of God. They should beware of headiness and high-mindedness, lest, having enjoyed the light and the blessing, these should slip from them and leave them again in the outer darkness in which we see the whole world of mankind groping.

To continue in the light and truth and blessing necessitates character-development, for the privilege of the light of knowledge is God's reward for purity of heart, of intention, of en-

deavor. So may we come into Christ and abide in him and bring forth much fruit.

#### HEROES OF ALL TIME BUILT THEREOF

"It takes great love to stir a human heart  
To live beyond the others, and apart;  
A love that is not shallow—is not small;  
Is not for one or two, but for them all.  
Love that can wound love, for its highest need;  
Love that can leave love, though the heart may bleed;  
Love that can lose love, family and friend,  
Yet steadfastly live, loving to the end.  
A love that asks no answer, that can live,  
Moved by one burning, deathless force—to give!  
Love, strength and courage; courage, strength and love—  
The heroes of all time are built thereof."

## INDEPENDENT BIBLE STUDY

A brother writes for our opinion respecting the wisdom and propriety of the different classes having "independent Bible study."

We cannot be sure just what force or significance the brother gives to the word independent. Just so sure as each individual has a full right to study the Bible without hindrance from anybody, so has every class this right or liberty. But in using our liberties it behooves us to exercise as much "wisdom from above" as possible. For four centuries Protestantism has been contending the right of private judgment for interpretation of God's Word and has exercised this right, and we would be the last to dispute it. At the same time two things are worthy of remembrance:—

(1) There has been very little independent Bible study all this time.

(2) No very clear understanding of the Bible was reached during all these centuries. We account for this by supposing that the Lord's due time for opening His Word to our understanding has only now come. If now the Lord has blessed us with clearer views of his Word, it behooves us to remember that we did not get it because of the four hundred years of independent Bible study, but by his specially calling it to our attention in his own peculiar way in recent years. Wisdom no less than humility should teach us to be neither too boastful nor too reckless in our use of the word independent in connection with this question. While we have the same right to independence that our forefathers had it might do us no more good than it did them. Rather we should seek for dependent Bible study, rather than for independent Bible

study. Our dependance should not be upon man, but upon the Lord; yet we should expect the Lord to use human instrumentality in the present, as in the past.

The matter is for each individual Christian and each class of students to decide. The Lord has laid down no law on the subject. His children are to use the "wisdom which comes from above" in respect to these and all matters.

The questioner may mean to distinguish between the use of Berean Studies or topics from the topical index of our new Bibles and the taking up of a chapter or an Epistle without any guide or help, except such as would be given by the leader of the class and its members. If so, much would depend on the personnel of the class and their development in the knowledge of the truth. It is for the class to decide for itself every particular respecting its meetings. And should a class so decide they would have a perfect right to try different methods and to judge which proved the most helpful.

In any event those possessed of the new Bible study helps could follow nearly any lesson in the New Testament by noting the references and studying them and, if desirable, bringing them into the class. Any class leader who would make objection to a reference being made to *THE WATCH TOWER* or to *STUDIES IN THE SCRIPTURES* in connection with the discussion of any topic should properly be viewed with suspicion as a teacher. Why should he be afraid of any comment, from any quarter? And, especially, why should he fear or avoid or desire others to avoid any reference to the writings which God has used in giving him and the others instruction in the Scriptures?

## BROTHER RUSSELL IN GREAT BRITAIN

Thursday,	Oct.	12.....	London Albert Hall.
Sunday,	Oct.	15.....	London Tabernacle.
Tuesday,	Oct.	17.....	Brighton.
Wednesday,	Oct.	18.....	Portsmouth.
Thursday,	Oct.	19.....	Southampton.
Friday,	Oct.	20.....	Bournemouth.
Sunday,	Oct.	22.....	London Tabernacle.
Tuesday,	Oct.	24.....	Perth.
Wednesday,	Oct.	25.....	Dundee.
Thursday,	Oct.	26.....	Paisley.
Friday,	Oct.	27.....	Greenock.
Saturday,	Oct.	28.....	Glasgow.
Sunday,	Oct.	29.....	Glasgow.
Monday,	Oct.	30.....	Motherwell.
Tuesday,	Oct.	31.....	Belfast.

Wednesday,	Nov.	1.....	Londonderry.
Thursday,	Nov.	2.....	Portadown.
Friday,	Nov.	3.....	Dublin.
Sunday,	Nov.	5.....	London Tabernacle.
Monday,	Nov.	6.....	Cambridge.
Tuesday,	Nov.	7.....	Oxford.
Wednesday,	Nov.	8.....	Newport.
Thursday,	Nov.	9.....	Cardiff.
Friday,	Nov.	10.....	Swansea.
Sunday,	Nov.	12.....	London Tabernacle.
Monday,	Nov.	13.....	Northampton.
Tuesday,	Nov.	14.....	Leicester.
Wednesday,	Nov.	15.....	Nottingham.
Thursday,	Nov.	16.....	Sheffield.
Friday,	Nov.	17.....	London Tabernacle.

## SOME INTERESTING LETTERS

Dear Brother Russell:—

It is with joy and thanksgiving that we report the first public meeting at this place.

There were forty-one present. Brother Sturgeon's discourse on "Where Are the Dead?" was heard with excellent attention. One lady has since attended several meetings.

During the army maneuvers last week the leader of our class gave shelter to many of the soldiers who were drenched with rain, and almost exhausted from a forced march. The family remained up all night, serving hot coffee and a lunch, the soldiers having been without food about twenty hours. The men slept on the floors while their clothing was dried by the fire. Their offer to pay was declined, as the family considered it a privilege as Christians to do these things.

When they marched away to the town the brother went with them. The sight of a church drew forth from an officer

a slighting remark. The brother said he was an ambassador for Christ and could also serve them in that way. The officer called the men to "attention," and on the street the brother gave them a talk on "Restitution," which was very well received by the men.

AMY M. CLOTHEY.—Mass.

#### TESTIMONY MEETINGS—VOLUNTEER WORK

Dearest Brother Russell:—

Inclosed find report for the first half of June. Praise the Lord! The work goes forward with great force. To say marvelous results are being accomplished now would be to put it mildly. Oh, how thankful we are and should be, and how diligent we all should be during these closing moments that no stone be left unturned by us to forward our own part of this glorious work! Surely everyone of the Lord's dear ones has a part, if it is only to patiently endure the weakness of