

our Lord received a blessing through this message from the Father, and yet he assures us that it was not specially sent for him, but rather as a demonstration for the benefit of the disciples—that they might note that God attested his teachings. God does not today speak to his people by such an audible voice; but he speaks none the less forcibly to us—through his Word and through his providences. Yet now, as then, some hear and appreciate more than others. Some, who have the word of God in their hands appreciate it only as another book, and likewise discern not God's providences in the affairs of his people. Others see in the Lord's Word a message, a good message, and reverence the book and see in his providences something of the divine care and provision in connection with the body of Christ. But only the spirit-begotten sons, the members of the body of Christ, today, like the Head eighteen hundred years ago, hear the Father's Word, with distinctness and clearness and understanding. These also note divine providences, and are enabled to rejoice in them, and to realize that all things are working together for good to them because they love God, and have been called according to his purpose, and are in the way of responding to that call, seeking to make their calling and their election sure.

#### THE PRINCE OF THIS WORLD

When our Lord said, "*Now* is the judgment of this world, —*now* shall the prince of this world be cast out," he evidently meant by *now* the same as in his previous expression, "*The hour is come.*" But a little space of time *now* intervened until this would be accomplished. The judgment of this world, so to speak, was in the balance and would speedily be decided. The first trial took place in Eden, father Adam being the one who was on trial, and the world of mankind, still in his lions, was in a certain sense on trial, in the balance, with him. That trial, as we know, resulted in disaster to Adam and all his posterity. "By one man's disobedience sin entered into the world, and death as a result of sin, and so death passed upon all men for all [through inherited weaknesses] are sinners." (Rom. 5:12) That judgment (trial and sentence) of the world was unto death; and Adamic death had reigned up to the time that our Lord spoke, for 4161 years. But now under divine providence, under the grace of God, a substitute or *ransom* had been found, acceptable to God, and willing to give his life a ransom for Adam and his race. This one was now on trial, and the fate of the whole world was in the balance and depended upon his victory. Hence, as our Lord expressed it, *now* the world's *krisis*, or trial, was at its climax, and his decision to be faithful to the Father's will, and to despise the present life in obedience to that will, determined that trial favorably to the world; for the Apostle declares that as the world's condemnation was unto death through Adam, so the world's justification is unto life through Christ—that so far as the divine law was concerned Jesus paid the full penalty for the whole world, and hence will have both the right and the opportunity, not only to rescue mankind from the tomb by an awakening but also to rescue fully and completely so many as will accept the favor, by raising them up fully out of sin and death to perfection and harmony with God during and at the close of the Millennial age.—Rom. 5:18, 19.

Our Lord's other statements is quite in accord with this:

"Now shall the prince of this world be cast out." That is to say, the trial now in progress in my own person will result not only in a reversal and cancellation of the divine sentence of mankind unto death, but it will also result in the overthrow of the present rule of evil in the hands of Satan, the prince of this world. He shall be cast out; he shall be chained for the period of my Millennial reign, and shall subsequently be destroyed. Since the whole matter of the world's judgment and the removal of its present captor through sin was dependent upon our Lord's victory, it was quite proper that he should date all those results from that "hour," notwithstanding the fact that it would be centuries before these things would be accomplished;—the binding of Satan, the release of mankind from the Adamic sentence through the instrumentalities of the Millennial kingdom (Christ and the glorified church), into the glorious liberty (from these 'hings) which belongs to all sons of God,—whatever their plane of being. Not that we are to suppose that all men will avail themselves of these heavenly mercies and privileges, but that all are to have a full opportunity to do so; so that whosoever will die the second death will die for his own sins and not through inherited imperfections—not because the fathers ate the sour grape of sin.—Jer. 31:29, 30; 1 John 5:16.

#### WHEN CHRIST WILL DRAW ALL MEN

The statement of the next verse is in absolute accord with this: "I, if I be lifted up, will draw all men unto [toward] me." While, as the narrator records, these words signified by what manner of death Jesus should die—lifted up on the cross—nevertheless, they meant more than this. They meant, also, If I shall faithfully give my life according to my covenant, and shall receive of the heavenly Father the high exaltation or lifting up which he has promised, that exaltation will bring with it the power to bless all the families of the earth; first, according to the Father's will and prearrangement, he himself will draw unto me a church or bride; I will not draw these, but the Father: "No man can come unto me [in the present time, in the narrow way] except the Father which sent me draw him, and I will *raise him up* [exalt him] at the last day"—the Millennial day, "early in the morning" of that day.—John 6:44; Psalms 46:5.

And when these shall have been thus exalted as members of my body, raised up as sharers with me in the first resurrection, then I will begin *my* drawing work, which will not be confined to a special class, a royal priesthood, like the Father's drawing. Mine will be a general drawing: I will draw all men; it will be a universal opportunity to come unto me and receive from me, as the Father's representative, full remission of sins that are past, and such instructions in righteousness, such chastisements, such experiences, such judgment, as will tend to lift them up, up, up, to the glorious condition of human perfection from which all fell through Adam's transgression, and the right to restore to which I gained for them by not counting my earthly life precious unto me, but instead by despising it, that I might redeem men and gain this high, heavenly condition in which, according to the divine arrangement, I and my servants who will be with me, and whom the Father will honor also, and whom I will call my bride and brethren and joint-heirs, shall bless all the families of the earth.—Rev. 22:17; Rom. 8:17; Gal. 3:16, 29.

## WHICH IS THE TRUE GOSPEL?

[This article was a reprint of that published in *TOWER* of March 15, 1900, which please see.]

## WHAT SAY THE SCRIPTURES CONCERNING HELL?

"*To the Law and to the Testimony: If they speak not according to this Word, it is because there is no Light in them.*"—Isa. 8:20.  
[This article was a reprint of that published in *TOWER* of March 15, 1900, which please see.]

## GIDEON'S BAND

"Count me the swords that remain."  
"Lord, hundreds on hundreds are daring."  
"These yet are too many for me to attain  
To the victory I am preparing.  
Lead them down to the brink  
Of the waters of Marah to drink."

"Lord those who remain are but few,  
And the hosts of the foe are appalling.  
And what can a handful such as we do?"  
"When ye hear from beyond, my voice calling,  
Sound the trump! Hold the light!  
Great Midian will melt in your sight!"