

# Words of Truth

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**S. J. LINDSAY,  
Oregon. III.**

# WORDS OF TRUTH.

"I SPEAK FORTH THE WORDS OF TRUTH."

VOL. I.

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No. 3.

## God's Acre.

H. W. LONGFELLOW.

I like that ancient Saxon phrase, which calls  
The burial-ground God's Acre! It is just;  
It consecrates each grave within its walls,  
And breathes a benison o'er the sleeping dust.

God's Acre! Yes, that blessed name imparts  
Comfort to those who in the grave have sown  
The seed that they had garnered in their hearts,  
Their bread of life, alas! no more their own.

Into its furrows shall we all be cast,  
In the sure faith that we shall rise again  
At the great harvest, when the arch-angel's blast  
Shall winnow, like a fan, the chaff and grain.

Then shall the good stand in immortal bloom  
In the fair gardens of that second birth:  
And each bright blossom mingle its perfume  
With that of flowers that never bloomed on earth.

With thy rude ploughshare, Death, turn up the sod,  
And spread the furrow for the seed we sow;  
This is the field and acre of our God,  
This is the place where human harvests grow.

## Communications.

### Be Ye Also Ready.

Important as it is to know just where we stand in the divine economy; satisfactory as it may be to be able to demonstrate from the Word of God what we are, what we hope and what we believe, and inspiring as is "that blessed hope" of the coming of Christ and gathering together unto him—if the life does not manifest by its fruits that we are "new creatures in Christ Jesus" our knowledge of the divine plans and purpose will be but like the barren fig tree—beautiful to look upon, but fruitless and profitless, a mere cumberer of the ground. It is not the crying "Lord! Lord!" but the *doing* of the Heavenly Father's will that brings the blessing.

There is a danger that has often presented itself that advocates of a special doctrine will become so enamored with it as to neglect weightier matters, and it is, perhaps, well to warn those that love the appearing of our Lord not to lose sight of the preparation in contemplating the glorious prospect. In exhorting his disciples to be watchful and ready, our Saviour meant something more than gazing into the heavens, watching the signs of the times, or listening for the trump of God. Such watchfulness might spring from fear or curiosity. The true watcher is always ready with his house in order, living with a conscience void of offense, confident of his Master's approving smile if he should come "at evening, at cock-crowing, or in the morning."

The Apostle John struck the keynote of true Christian watchfulness when he wrote concerning the hope of the appearing of Christ, "He that hath this hope in him purifieth himself even as He is pure." Christian purification means much

more than the legal redemption from sin. It means an actual conquest of the enemy in his stronghold. It means "putting off the old man with his deeds, and putting on the new man which is renewed in knowledge after the image of Him that created him." It means, "cleansing ourselves from all filthiness of the flesh and spirit." It means "mortifying our members which are upon earth;" keeping the body in subjection;" "bridling the tongue." It means "taking heed lest the heart be over-charged with surfeiting, drunkenness and cares of this life, so that day come upon you unawares." It means a life distinguished for "holy conversation and godliness, looking for and hastening to the coming of the day of God." It means a constant "abiding in Christ that when He shall appear we may have confidence and not be ashamed before Him at His coming."

Many expect a moral as well as a physical resurrection at that day, but there is nothing in the Gospel message to warrant it. Now is the time of preparation—then will be the gathering. Now the living stones are being quarried, shaped, carved and polished—then the spiritual temple will be erected without sound of a hammer. Wide as is God's mercy, for reaching all men His love and kindness, there is no room beneath the overshadowing mantle of Christ's righteousness for sin or corruption, idleness or indifference. "Be not deceived. As a man soweth so shall he reap. He that soweth to his flesh shall of the flesh reap corruption; and he that soweth to the Spirit shall of the Spirit reap life everlasting." That likeness of Christ which the child of God is to manifest at his appearing must begin in this life by purifying ourselves even as he is pure, that when he shall come there may be presented at his nuptials as a bride, in deed and in truth, a chaste virgin, a glorious church not having a spot or wrinkle, or any such thing.

### The Christian Hope.

(1.) The apostle says that "we are *saved by Hope*, but Hope that is seen is not hope, for what a man seeth why doth he yet hope for."—Rom. viii: 24.

(2.) We are taught by the same apostle that there is but *one Hope!* It follows, therefore, that we must be saved by this one Hope.—Eph. iv: 4.

(3.) This one saving Hope is brought to view in the Gospel of Christ, which rests upon the promises of God.—Col. i: 5.

(4.) This Hope of the Gospel was that upon which the ancient fathers rested, and it is styled the *Hope of the Promise*.—Acts xxvi: 6-8.

(5.) This one Hope of the promise is styled the Hope of Israel, and embraces the blessed inheritance.—Acts xxviii: 20; Eph. i: 11-14; Heb. vi: 13-19; Gen. xvii: 1-8; Gal. iii: 15-18, 28, 29.

(6.) This Hope of the promise makes it necessary that the dead should be raised in order to share in

the glory of the inheritance promised to Abraham and his seed.—Acts xxiv: 14-16; Heb. xi: 8-19, 39, 40; Acts vii: 1-5.

(7.) The Hope of the promise also makes it necessary for our Lord to return from Heaven, to raise the holy dead and give them the inheritance of the earth as set forth in the covenant made with Abraham.—1 John iii: 1-3; Math. v: 5; 1 Thess. iv: 13-17; Rom. iv: 13-14; Gen xiii: 14-17; Acts vii: 1-5; Rev v: 9-10.

(8.) The Gospel Hope embraces the great promise of eternal life through Jesus Christ, which will be given to those who have become heirs according to the "*Hope of eternal life.*"—Titus i: 2; 1 John v: 11-12; Col. iii: 3-4; John vi: 39, 40, 44; 1 Cor. xv: 19, 20, 51-55; 2 Tim. i: 10.

(9.) This one Hope of the promise which is the hope of Israel, becomes to us the blessed Hope which shall be realized by the glorious appearing of Jesus our Lord. Then the mortal shall give way to the immortal, the cross shall be exchanged for the crown and the Christian Hope will become a joyous reality. The old shall cease and the new shall come. Eternal peace shall flow from the life-giving throne, and death with its cold chill shall find no place beside the river of life. Hope in Christ rests upon the immutable promise of God. We await the solution of the problem and rejoice in Hope of a blessed consummation.—Titus ii: 11-14.

#### The Christ a King.

A personage of prophetic promise, the Christ has attained greater celebrity, and excited more comment of approbation and reprehension than any other personage connected with the age in which we live. Of humble parentage, yet heir of a crown; despised of men, though a prince of the kings of the earth; mocked, derided, insulted, betrayed and slain at the hands of his own brethren and kinsmen, he still lives to make intercession for them and us—his words and works remain a lasting memorial of humility, meekness, purity, love and filial obedience nowhere else to be found in all the world. His own record of His mission is that "I came down from heaven, not to do mine own will, but the will of Him that sent me." (Jno. vi: 38.)

The kingdom of Israel had for many years been under the control of the Roman power. Their prophets had long foretold a Deliverer and a Reformer, under whose rule, affluence and national prosperity should flourish. Isaiah, in his own beautiful language, had predicted his birth, titles and mission, thus,—“For unto us a child is born, unto us a son, is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end; upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and justice from henceforth even forever. The zeal of the Lord of hosts will perform this.”

The characteristics of the Messiah had been almost minutely foretold by the prophets, yet, when, in the fulness of time, he was manifested to them as a man, they rejected him as their king; preferring to remain under Roman domination,

“He came unto his own, but his own received him not, but to as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.” (John i: 11-12.)

Descended from Abraham through the Davidical line, in him centered all the promises made of God to the fathers,—his progenitors—and to the enquirers of the wise men from the East who came asking—“Where is He that is born King of the Jews?” a ready answer is found when before Pilate he answered,—“Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.”

The angelic message to Mary, at the annunciation, shows forth His true position relative to the Jewish as well as to his general work. “He shall be great,” says he, “and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.” (Luke i: 32-33.)

Throughout his entire ministry His teachings referred directly to the kingdom of God; and it is a matter of record that after his resurrection from the dead,—“he showed himself alive after his passion by many infallible proofs, being seen of them” (his disciples) “forty days, speaking of the things pertaining to the kingdom of God.” Acts i: 3.)—when having left abundant promise of His future return to the earth, to complete the work of the Father, and that where he is, his disciples and their co-workers, may be also,—he ascended to heaven, and is now “an Advocate with the Father; \* \* \* the propitiation for our sins; and not for ours only, but also for the sins of the whole world.” (1 John ii: 1-2.); offering his own blood as a sacrifice once for all.

Not only were His own life and labors devoted to this one grand theme, (the kingdom of God), but His disciples, sent forth, twelve at one time and seventy at another, as missionaries to the Jews, were instructed to proclaim as they went,—“The kingdom of God is at hand,”—or,—“come nigh unto you,” and Peter on the day of Pentecost explained to the multitude the necessity of Christ’s resurrection from the dead and his relation to that kingdom, as follows: “Men and brethren, let me freely speak unto you of the patriarch David that he is both dead and buried, and his sepulcher is with us unto this day. Therefore, being a prophet and knowing that God had sworn with an oath unto him that of the fruit of loins, according to the flesh, he would raise up Christ to sit on his throne: he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, nor his flesh did see corruption. This Jesus hath God raised up whereof we all are witnesses.” (Acts ii: 29-32.) By this language he showed them that though they had killed the Prince of Life, after denying Him in the presence of Pilate; denying the Holy One and desiring a murderer to be granted unto them: yet God raised Him (the Christ) from the dead to fulfill his oath to Abraham and to David,—“that in the ages to come He might show the exceeding riches of His grace in His kindness towards us through Jesus Christ.”

Going about all the land of Israel, day after day, doing good; a King to the manor born, yet declaring before Pilate,—“My kingdom is not of this world,” (*cosmos*), his example is a notable one to His followers to go and do likewise in their re-



spective spheres, awaiting like him the time for the coronation of their federal head; when he shall have taken to himself his great power and reigned for their reward.

In His first advent he labored as a teacher or prophet; suffered and died as the King of the Jews; was raised from the dead to the power of an endless life, as a Priest and as Prince of the kings of the earth,—and in the fulfillment of the scheme of the ages, has promised to return to the earth, with the title of “King of kings and Lord of lords, still retaining his priestly office to bless the nations of the earth with peace, joy and righteousness, throughout its extent forevermore.

“His name shall endure forever; His name shall be continued as long as the sun; and men shall be blessed in Him; all nations shall call Him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name forever: and let the whole earth be filled with His glory. Amen and Amen.” (Psm. XXXII: 17-19.) “The Lord shall be king of the whole earth: in that day there shall be one Lord and his name one.” (Zech. XIV: 9.) “In his days Judah shall be saved and Israel shall dwell safely.” (Jer. XXIII: 6.) All the ends of the earth shall remember and turn unto the Lord.” (Psm. XXXII: 27.)

In His righteous rule, all the nations, Jew and Gentile, will be blest. Blest with peace, blest with prosperity, blest with longevity, blest with the absence of misrule, and crime, and sin and death; blest with pure associations, blest with the tree of life,—noted for rendering its partakers immortal and God-like,—blest with a union of church and state in purity and holiness, blest with the immediate presence of God and the angelic host,—his messengers of love, comfort, joy, consolation and good cheer to those who are co-workers with God’s chosen king through the age of the ages.

**Suggestive Questions.**

“Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.” 1 Pet. iii: 15.

*What is the Mission of Christ?*—Human tradition in religious teaching answers, To save men from eternal torture. The word of God says, To bring him everlasting life. See Jno. iii: 14-17; 36: Rom. vi: 23.

*Am I Immortal?*—Heathen tradition, philosophy, and church standards agree in answering, Yes! The Bible plainly teaches that God only hath immortality; that life and immortality are brought to light through the Gospel; and that immortality is an object of hope. It is also a significant fact that the terms “immortal soul,” “deathless spirit,” &c., do not occur in the Bible.—See 1 Tim. vi: 16; 2 Tim. i: 10; Rom. ii: 7; 1 Cor. xv: 53, 54; Tit. i: 2; Job iv: 17; Ecc. ix: 5; Psa. cxlvi: 4.

*What is the Doom of the Wicked?*—Theology answers, To be tormented eternally in the fires of hell. The Bible teaches that “the wages of sin is death,” that they shall be “destroyed,” “cut off,” “burned up, root and branch,” &c. See Rom. vi: 16, 21-23; Psa. xxxvii: 9, 20, 38; Mal. iv: 1; Psa. civ: 35; Matt. xiii: 30; 2 Pet. ii: 12; 2 Thess. i: 9.

*Do the Righteous go to Heaven when they Die?*—

Yes! is the popular answer. If this be true, is it not strange that such a promise is nowhere given in the Bible? which everywhere speaks of them as “asleep,” to be awakened at the coming of Christ by a resurrection of the dead. See Jno. iii: 13; Acts ii: 34; Jno. vii: 34; 1 Thess. iv: 13; Luke xiv: 14; Acts vii: 60; 1 Cor. xv: 6, 18.

**A Christian’s Balance-Sheet.**

RY SAUL OF TARSUS.

“For I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us.”—Rom. VIII: 18.

DR.

“THE SUFFERINGS OF THE PRESENT TIME.”

- In labors more abundant.
- In stripes above measure.
- In prisons more frequent.
- In deaths oft.
- Five times received I forty stripes, save one.
- Once was I stoned.
- Thrice I suffered shipwreck.
- A night and a day I have been in the deep.
- In journeys often.
- In perils of robbers.
- In perils by my own countrymen.
- In perils by the heathen.
- In perils in the city.
- In perils in the wilderness.
- In perils in the sea.
- In perils among false brethren.
- In weariness and painfulness.
- In watching often.
- In cold and nakedness.
- Besides those things which are without, that which cometh upon me daily, the care of all the churches.

Total, - - “Light afflictions, but for a moment.”

CR.

“THE GLORY TO BE REVEALED IN US.”

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things that God hath prepared for them that love Him.

That He might make known the riches of his glory on the vessels of mercy which He hath before prepared unto glory.

Henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them that love his appearing.

When Christ who is our life shall appear, then shall ye also appear with Him in glory.

And so shall we be ever with the Lord.

Total, - - “An eternal weight of glory.”

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## WORDS OF TRUTH.

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SAMUEL WILSON, Editor.

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This journal is not the organ of any sect, denomination or party, but is published solely for the glory of God, by teaching Bible truth, and advocating pure Christianity as opposed to human traditions and worldliness that have been engrafted on the Christian system. To this end it will teach: That the Bible is the only rule of faith and practice for Christians; That Jesus of Nazareth is the Son of God; That Eternal Life is a gift of God through Jesus Christ our Lord, and not a present possession; That the "wages of sin is death," and not eternal life in misery; That a literal resurrection of the dead is the only hope of a future life; The personal, pre-millennial advent of Christ, and literal reign with his saints over the nations of earth; And the importance of Christian baptism, and a life of trust and obedience on the part of all who would be "heirs of God and joint heirs with Jesus Christ."

### TO CORRESPONDENTS

The intention is to use this journal as a tract for distribution, and it cannot therefore be made the vehicle of Biblical discussion or controversy, or for church or personal intelligence. Believing that in such a paper Truth should stand upon its own merits; and also to discourage any feeling of favoritism or prejudice that might attach to certain writers, all communications will be published *without name or nom de plume* attached.

Short, forcibly written communications, worded in the Spirit of Love, are invited upon any of the subjects outlined above. Address all matter for publication to

SAMUEL WILSON, 656 Halsey St., Brooklyn, N. Y.

The editor has just moved from Philadelphia to New York, and requests that until further notice all communications for WORDS OF TRUTH as well as remittances to him as Treasurer of the Association, be sent in care of Mr. Donaldson, at address given above. It is highly important that letters containing money shall not be sent to the Philadelphia address. The editor's removal, coupled with the fact that he has been unavoidably absent for a number of weeks will account for the delay in this issue of our paper.

The first edition of twenty-five thousand of our series of "True Light" tracts is exhausted, and a second edition is now in the printer's hands. We have sent them freely together with other good reading matter wherever we have received addresses of persons likely to be benefited thereby; trusting to God for the increase. The financial outlook of this Association for the present year is encouraging. Some few subscribers are slow in remitting, but doubtless have good reasons for delay. The majority respond promptly and may rest assured that their little droppings for the Truth's sake are handled by faithful and judicious hands.

### Literal Interpretation.

Assuming as true that "God hath in time past spoken by the prophets and in these latter days by His Son," it is of the highest importance that we shall understand properly this record of the Word of God. Did God in using these mouth-pieces say what he meant, and mean what he said? Did he speak in language that he who runs may read, and understand? or has his message been dictated in an unknown tongue, to be deciphered in these latter days, like the Egyptian hieroglyphics, by some fortunate discoverer of the divine Rosetta stone?

Language is a means for conveying ideas, although some are charged with using it to hide ideas. No loving father in drawing his will for the benefit of his children would so phrase it that his language would convey an uncertain meaning; yet this is exactly what our Heavenly Father has done if the teachings of mystic interpreters be true. At the present day these mystic, or as they term themselves, "spiritual" interpreters are very numerous, and quite persistent in asserting themselves, and each has the only true key to unlock the mysteries of God's Word. All claim to be able to "spiritually discern" the Truth, yet their theories and conclusions are as opposite and counter as two poles.

The Holy Spirit of God is *One Spirit*. It does not inspire Isaiah or Paul to say one thing, and then inspire our latter day expositors to teach that something entirely different was meant. It is well to try the spirits—their name is legion; and where one claims to be led of the spirit to teach one thing, and another, a contrary thing, and neither agree with the plain "Thus saith the Lord," depend upon it they are not of God.

We do not mean to teach that we can gather no lessons from the Bible except what appear on the surface. Far be it from us to limit the infinite! and he who discovers a vein of truth below the surface, either in type or shadow, harmony of numbers, roots of original language or in any other line but cumulates the evidence of its divine authorship.

God's Word is like a river—the surface tells its character, while beneath it may run fathoms deep; but it is all going in one direction, and the surface water is a safe index of the character of that beneath. Truths are like musical tones, those that are harmonious, although not alike blend in a perfect chord. So with under-the-surface Biblical expositions. If they be true they will in no way run counter to the surface teaching, nor cause a discord in the harmonious whole. That same harmony must exist in the written revelation of God that exists in all His works; where the Heavens



declare His glory and the firmanent showeth His handiwork; where all animate Nature sings his praise, and from the silence of the rocks a voice speaks to our reason crying, "The hand that formed us is Divine."

I am not unaware of the fact that there are difficulties in the way of understanding clearly on a literal basis all that is written, but there is not one tithe of the trouble that awaits him who attempts to consistently interpret the entire record on a mystic system. This is a book to be studied, not simply read as a romance. Here are history, narrative, fiction, allegory, poetry, imagery, oratory, and logical essay; and a literal interpretation requires that each shall be recognized in its proper character, as with any other book.

The student who is willing to purge his mind from human traditions, and earnestly desires the Holy Spirit's guidance will find in the literal word (even as it has come to us defiled by the hand of man,) treasures of truth, and a beautiful harmony that will inspire him to put forth efforts that by means of its exceeding great and precious promises he may become partaker of the divine nature.

Let those who would mystify plain language, making God a nonentity, Christ a state or principle, heaven and earth conditions, the record of the life, death, burial and resurrection of Christ an allegory, eternal life mean eternal happiness, everlasting destruction mean eternal life in misery, Jerusalem mean the church, the second coming of Christ mean a christ-like condition in the believer, &c., &c.:— Let such, I say, explain how it is that every prophecy of Scripture that has been fulfilled has been according to the letter; let them give an intelligible scheme of redemption, which is not dependent upon the literal word for all the Truth there is in it: and let them explain why they invariably quote the literal word to bolster up their theories.

Let us beware of blind leaders of the blind; and let those who thus add to and take from the revelation of God also beware. When we once cut loose from the Divine standard, the word as God has given it on its plain, honest face, we are adrift upon a sea of speculation without anchor, compass or chart, tossed to and fro by every wind of doctrine by the sleight of men and cunning craftiness that lie in wait to deceive.

To many of our readers some of the teachings in this paper may (as they run counter to long cherished opinions) appear strange, but we trust that none will take offense at a message sent out in the spirit of love.

Truth is too scarce in these days, and too

precious to be discarded untried and unheard. Our object is to strip the Gospel of the human traditions that like parasites are sapping its very life, that the message of God may have no hindrance.

We cordially invite questions from any who are earnestly seeking for truth, and if any have through our little messengers been led to rejoice at the new light that shines from the pages of God's book it would be encouraging to know it.

## *Selections.*

### **The Coming Pre-Millennial.**

REV. DR. JAMES H. BROOKES.

The Pre-Millennial coming of our Lord alone indicates the divine honor and sovereignty. Those who reject the doctrine constantly affirm that it disparages the Gospel by representing that it is inadequate to the conversion of the world. But a moment's reflection is sufficient to show that it exalts the Gospel by proving that it accomplishes all it was designed to effect, and the work of the Holy Spirit by demonstrating that He saves all he intended to save during the present dispensation. It has already been seen, as announced by the Apostles, that God's purpose is not to convert all the Gentiles before the return of Christ, but to take out of them a people for His name; and if one verse of Scripture from the first of Genesis to the last of Revelation can be found to assert the conversion of the world previous to that return, pre-millennialists will agree to hold their peace forever after. On the other hand, the post-millennial heresy disparages the gospel and the work of the Spirit by forcing the conclusion that they are unable to reach the end they were ordained to attain. If it was God's purpose to bring in the millennium by agencies now employed, the most careless observer can see that it has been signally defeated for more than eighteen hundred years, and, judging the future by the past, the only way of judging a past from prophetic testimony, there is little prospect of achieving greater success in the time to come.

Where are the churches planted by apostolic hands and watered with the blood of martyrs? They have long since perished. Where are the countries over which the disciples of Jesus, in the first and second centuries, swept as an army with banners? Under the black pall of spiritual death. Where is the city or town or village in the most highly favored position of Christendom, all of whose inhabitants even profess to believe in the Son of God? According to Professor Hitchcock's statistics in his *Analysis of the Holy Bible*, of the earth's population, there are 195,000,000 Roman Catholics, 160,000,000 Mohammedans, 340,000,000 Buddhists, 460,000,000 Pagans and other heathen religionists, and 97,139,000 Protestants in name. Of these last, so few comparatively, what a "little flock" follow the Good Shepherd; what an overwhelming majority remain utterly indifferent to His voice, or fiercely oppose His claims! Wars and rumors of wars, famines and pestilences, anxiety and unrest everywhere; scientific men burning in-



cense to their own vanity, the masses upheaving with mad efforts to destroy the foundations of all government, appalling crimes and shocking villainies loading the columns of our daily journals, infidelity garrisoned within the Church, the world blaspheming in its rage and pain, the virgins asleep—such is the picture our Lord Himself drew of the course of the present age, “till He come.” It is a picture true to the facts of human experience and observation, and it is submitted to the consideration of the candid inquirer, whether the hope of His coming to quiet this confusion and to quell this turbulence does not glorify Him more than the boast of a religious progress, which even ungodly men can see is a delusion and a snare, and a mirage of the desert.

#### THE DOCTRINE'S RELATION TO THE CURSE.

This leads us to glance at His coming in relation to the promised removal of the curse from the face and bosom of suffering creation. “By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned” (Rom. v., 12). To fallen Adam it was said, “Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee” (Gen. III: 17-18.) From that day to this the curse has smitten the old and the young, the rich and the poor, the king and the peasant, the philosopher and the savage alike, and diffused its virulent poison through the whole system of nature. The winds with their ominous moan, the lower animals that once crouched lovingly at man's feet, the dumb earth reluctantly yielding her riches to his toil, and the waves with their resistless might, seem to have conspired against the destroyer of their peace, as if they would hurry him into the grave. But the Word of God that liveth and abideth forever, tells of a time, and that, too, while nations exist, when “there shall be no curse” (Rev. XXI: 3); when “the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them” (Isaiah XI: 6.)

It is obvious that the spread of Christianity, however widely extended, personal devotedness to the Saviour, however fervent, the suppression of moral evils, however thorough, can never arrest disease and decay and death, nor extract malaria from the soil, nor cause the fir tree to grow instead of the thorn, and the myrtle tree instead of the briar. If, however, post-millennialists insist that the cow and the bear feeding together, the lion eating straw like an ox, the suckling child playing unharmed on the hole of the asp, the desert rejoicing and blossoming as the rose, and the thirsty land becoming springs of water, are to be understood spiritually, being nothing more than poetical metaphors to show the transforming power of the Gospel, they are forced to conclude that the curse will rush onward in its desolating career through the entire period of their anticipated millennium. Storms will continue to burst in unsparing fury upon earth and sea; creation will continue to groan in her travailing throes, plague and pestilence will continue their work of destruction; sickness and pain will continue to invade every household; death will continue to lay his ruffian grasp on every quivering form, hard

labor, corroding care, bitter poverty, darkened homes, blighted hopes,

“The heart-ache, and the thousand natural shocks  
That flesh is heir to,”

will continue to harass and waste and kill, as the thousand years roll on, until a great cry would ascend to God to bring such a millennium to a speedy end.

But He is better than men think, for “He shall send Jesus Christ, which before was preached unto you: whom the Heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all the Holy Prophets since the world began.” It is reserved for the Second Man in person, and on the very earth that held His cross, to remove the curse inflicted by the first man; and it is strange that one loyal to Him can wish it to be otherwise. When the expectation of His personal coming dropped out of the faith and hope of the Church after three hundred years of blessed testimony and successful service, she did little through the dark ages to bear His name to the perishing millions; and this was dishonoring to Him as the Prophet and Priest of His people. But since the era of modern missions, she boasts that she can and will repair the ruins of the fall, and reign on the earth, while He has gone into a far country to receive for Himself a Kingdom, and to return; and this is no less dishonoring to Him as the Anointed King of the nations. Some at least, thank God, do not desire her coronation until His own royal hand shall seat her beside Him on the throne, for they are singing day by day, with full intelligence of its meaning:

“Bring forth the royal diadem,  
And crown HIM Lord of all!”

#### Creation of the First Man.

BY REV. J. PANTON HAM.

“And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” Gen. ii: 7.)

The intelligent and devout reader will bear in mind that the only authentic record of the origin and constitution of our nature, is contained in the Sacred Scriptures. Many have been the conjectures on this subject, which thinking men, unblest with the light of divine revelation, have published, in their respective generations. But these are, of course, destitute of all authority, and ought not to be suffered to influence our judgments in the interpretation of the language of Scripture. Here, however, lies much of our difficulty in making plain the instruction of the Bible concerning the constitution of man. Men have a traditionary and earth-born philosophy of human nature, in the view of which, the statements of Scripture are alone regarded. Thus the Bible teaching is forestalled by the teaching of a human philosophy; and the mere guesses of man become the law of our faith, and the light by which the revelation of God is studied and received. But “to the law and to the testimony, if they speak not according to this word, it is because there is no light in them.”

Our text states that “God formed” - not the body of man, but—“MAN, of the dust of the ground.” It is elsewhere written that God said to Adam, after the fall—“Dust thou art, and unto



dust shalt thou return." It is not said 'Dust thy body is,' but 'Dust thou (thyself) art, and unto dust shalt thou (not thy body merely, leaving thee alive in some other state and form, but unto dust shalt thou) return. This language teaches that the constitutional nature of man is mortal and perishable.

After the creation of man from the dust of the ground, God breathed into him, and he became an animated existence. How precarious is the tenure of that spark of life which the vivifying breath of God kindled in man, is suggested by the language, "God breathed into his nostrils the breath of life." This 'breath of life' entered not into man as his conscious soul, his personal self, for he is called man before the 'breath of life' animated him. Nor did it so enter into his constitution as to enthrone itself in an imperishable seat; it trembled, as it were, on the surface of his being, as if tarrying for a season only. And thus speaks the prophet—"Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" (Isaiah ii: 22.) So also Jacob—"All the while my breath is in me, and the spirit of God is in my nostrils." Chap. 27-3. The breathing into Adam's nostrils the breath of life, imparted life and consciousness to him. Before this Divine act Adam was a man,—after it he became not an immortal man, but a 'living' man. "Man became a living soul," that is, a living person.

Some persons think that 'the breath of life' which was breathed into Adam, was his immortal soul. If so, then all, even the lowest of the animal creation, are possessed of immortal souls. Of the animals saved from the Deluge, we read, "They went in unto Noah into the Ark, two and two of all flesh, wherein is the breath of life. And all flesh died, that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land died. And every living substance was destroyed, which was upon the face of the ground, both man, and cattle, and the creeping thing, and the fowl of the heaven; and they were destroyed from the earth, and Noah only remained alive, and they that were with him in the Ark."—Gen. vii: 15, 21-23. In this passage the whole animal creation, including man, is comprehended in the phrases 'all flesh,' and 'every living substance.' And in reference to all, without any distinction, it is written "in whose nostrils was the breath of life." Of them all,—man, beast, reptile,—animated by 'the breath of life,' we are told that they 'died,' and were 'destroyed.' The 'breath of life' cannot therefore mean an immortal or deathless spirit, otherwise, the whole animal creation are immortal; and it would, moreover, have been impossible, that either by the Deluge, or any other catastrophe, they should have died, and have been destroyed. What is immortal, or deathless, cannot die, or be destroyed.

But it is written that "Man became a living soul," and it may be asked, does not this expression mean that Adam became an immortal soul? By no means, since the inferior creatures are likewise called living souls. In Genesis i: 20, we read—"God said, Let the waters bring forth abundantly the moving creature that hath life," or as it is in the marginal reading, and which is the literal translation, "living soul." In the original Hebrew in all the following places, it is

the same language that is employed of the lower animals, as of man, they are invariably called 'living souls.' Gen. i: 20-21, 24-30—Gen. ii: 19—Gen. ix: 12-16. Our text, however, is quoted by the Apostle Paul in a manner which clearly proves that the phrase 'living soul,' excludes the idea of immortality. In the first epistle to the Corinthians, chap. xv: 44, speaking of death and resurrection, he says. "It is sown a natural body, it is raised a spiritual body." Paul does not use the word 'body' here, or elsewhere, as the mere shell of the soul; by it he means the human nature as a complete whole, which is a corruptible, perishable body, animated with a temporary life. The word soul is used in the Bible in the same comprehensive sense, not as the essence of man, distinct from his body. "There is a natural body," says Paul, "and there is a spiritual body. And so it is written, the first man, Adam, was made a living soul, and the last Adam a quickening spirit." Here the Apostle proves the mortality of man by the very phrase that is brought by many, to prove his immortality. He contrasts the first Adam with the last Adam, or Christ; the first is only 'a living soul,' the last Adam is the quickening, or life-giving spirit. And with greater particularity, the Apostle goes on to say—"Howbeit that was not first which is spiritual (or immortal,) but that which is natural, (animal and mortal,) and afterwards that which is spiritual. The first man is of the earth, earthy, the second man is the Lord from heaven. Now this I say, brethren, that flesh and blood (the mortal creature man) cannot inherit the kingdom of God; (because that kingdom is an everlasting kingdom,) neither doth corruption (and man is corrupt, and must decay) incorruption. For this corruptible (which is the character of our present human nature,) must put on incorruption; and this mortal (for such we are by natural generation,) must put on immortality." Observe, Paul does not say that the incorruptible soul, the immortal soul, is to put on incorruption and immortality, but 'this corruptible,' and 'this mortal' is to put on incorruption and immortality. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality—then shall be brought to pass the saying that is written, 'Death is swallowed up in victory.' Thanks be to God, who giveth us the victory, through our Lord Jesus Christ."

Immortality, or Everlasting Life is bestowed on the faithful by Jesus Christ, at the resurrection, and is one of the Great Blessings of his Gospel. "He that hath the Son, hath life, and he that hath not the Son of God hath not life."—1 John v: 12.

The heavenly manna must be gathered fresh every morning. Yesterday's manna will not do for to-day, nor to-day's for to-morrow. We must feed upon Christ every day, with fresh energy of the Spirit, else we shall cease to grow.

Never swerve in your conduct from your honest convictions. Decide, because you see reasons for decision; and then act, because you have decided. Let your actions follow the guidance of your judgment; and if between them both you go down the falls of Niagara, go! it is the only course worthy of a man.



Dare to change your mind, confess your error, and alter your conduct, when convinced you are wrong; it is manly, it is Scriptural.

Where the peace is that Christ gives, all the trouble and disgust of the world cannot disturb it. All outward distress to such a mind is but as the rattling of hail upon the tiles of him who sits within the house at a sumptuous banquet.

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# Words of Truth

"I SPEAK FORTH THE WORDS OF TRUTH."

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JOHN DONALDSON, BUSINESS AGENT.

For Terms see page 16.

## Editorial.

### Greeting!

We feel upon this occasion very much like a boy who has changed his youthful garments, and appears in public for the first time clad in manly attire. We hardly recognize ourselves. We beg to assure our friends, who have for nearly eight years been familiar with the neat little quarterly bearing our title, that we are the very same journal suddenly developed into a full grown, and our friends say, very handsome monthly. So far as appearances are concerned, we believe that the very best paper, and most artistic workmanship, are none too good for the habiliments of WORDS OF TRUTH. During the years that we have been issued we have received nothing but good words, and we trust that, in this new attire, with enlarged scope for usefulness, like commendations may be earned. We shall ever aim to be true to our title.

This journal has heretofore been issued as a tract, and all matters of personal, or church intelligence have been rigidly excluded. We have been earnestly solicited for years to enlarge the paper and issue at more frequent intervals, but this we have refused to do, as we did not wish to trench upon ground well covered by others. Of late these requests have become so numerous, and so urgent; and the reasons given why the change should be made were so forcible, that it appeared to be clearly a call of duty, which our board of managers has heard and heeded.

We have, therefore, fairly entered the lists as a subscription journal; and the success or failure of the enterprise depends entirely upon the support of our friends. We have no fears, however, as the Divine blessing has attended the work of the A. P. C. K. from the beginning; and without soliciting a dollar, sufficient means has come in to carry on the work without incurring any debts. We do this work as a labor of love, with no notions to promulgate or hobbies to ride: preaching the plain truth in the spirit of love, and giving to God the glory. It is our purpose to continue upon the same

plan, and we have faith that God will bless such unselfish work.

We will continue to be undenominational, yet we shall welcome for publication conference reports, church intelligence, personal reports from evangelists, etc., from societies and individuals in harmony with the general principles that we advocate.

There may be some who receive this paper, to whom the initials A. P. C. K. may not be intelligible, so we will explain that they refer to the Association for the Promotion of Christian Knowledge. This society, which was organized eight years ago, is the publisher of this journal. Since its inception, it has published and circulated millions of pages of choice literature, advocating chiefly the almost forgotten truths of life only through Christ; and the Coming and Kingdom of Christ.

The advertisement of the society in another column fully explains its methods and system. To this we would add that all members are entitled by their membership to a copy of this journal, and also can draw the amount of their payments in tracts from our lists. All the work, except the printing and binding, is done gratis.

The editor takes this opportunity to speak a word in relation to his associates who are to assist in preparation of the monthly menu of literary truth to be spread before our readers.

Our associate editor, Clinton Colegrove, M. D., has been favorably and widely known for many years as a writer upon the general line of teachings advocated by this journal. He is best loved where most known, and his earnest piety and spirituality, have long been an encouragement to us in the Christian life. He is, withal, a scholar of ripe attainments, and we expect to lean heavily upon him in this work.

Elder S. A. Chaplin will contribute for every issue, so long as his health will permit. It gives us great pleasure to be able to provide a fitting vehicle through which to enable him again to convey his poetic, and deeply spiritual lessons to his numerous friends and admirers. "Father" Chaplin, as he is familiarly known among his intimates, is one of whom it may be truthfully said:

"None know him but to love him,  
None name him but to praise."

W. Glen Moncrieff, is a name known the world over, as one of the pioneers in the Conditional Immortality discussion. His works are standard authorities upon this and kindred subjects. Although advanced in years, he still wields a trenchant pen in argument, and one dipped

in the milk of human kindness in his general teachings. We shall welcome his lessons whenever his infirmities and pressing duties will permit him to speak.

We will also have the aid of our venerable and esteemed uncle, Benjamin Wilson, who was for many years editor and publisher of the *Gospel Banner*, but is better known as the translator and compiler of that exceedingly valuable work for Bible students—the *Emphatic Diaglott*.

H. V. Reed, well-known as a brilliant orator and ready-thinker, will contribute from time to time some of his choice, clear-cut and concise thoughts and expositions of Scripture. His talented wife, Elizabeth A. Reed, is known the world over for her literary work. Her *Anti-Infidel* works have been translated into many European languages and East Indian dialects, and the good that they have done in defence of truth, will only be revealed at the last day. Mrs. Reed will frequently contribute for our columns.

The names of John L. and S. Roxana Wince, among those who know them, are synonyms of faithfulness and duty. We shall always welcome, as will our readers, their earnest appeals and exhortations, which are so much needed in this day.

Last, but not least, our beloved friend and brother, A. J. Eychaner, earnest, self-sacrificing and faithful in the defence of truth, will frequently speak to his friends through our columns.

In addition to those whose names appear as "Special Contributors," we hope for, and expect valuable matter from such writers as our beloved brother, Thomas Wilson, Jas. I. Calkins, Wm. Brookman, J. F. Gelletly, John Donaldson and others. It is quite probable, also, that "Uncle Daniel" of Bible class fame, who is pretty well known to the readers of this paper, will occasionally talk to his friends through this medium.

#### Events Current or Imminent.

We have supposed during all the twenty years that have elapsed since the desolating Franco-Prussian war of 1870, that the struggle would, in due time, be renewed. The late beloved and clear-sighted Purdon, who wrote for so many years and with such eloquence and force, dwelt on the recuperative quality of the French people, and their quickness to repair disaster. And we think he considered it altogether likely that the national pride and the military spirit so characteristic of France in history would lead on to a renewal of the struggle, and not improbably with results quite unlike the outcome of the fierce conflict of 1870. In this connection we may cite the following: "Mr. E. Masseras, an experienced observer, who writes concerning French politics from Paris to the *New York Sun*, in discussing the attitude of his country toward Germany, says: 'When the next war, the slumbering fires of which have been fanning, shall at last break out, it will be a death struggle, without mercy between two irreconcilable nations, rushing upon each other with the terrible result that is born of vengeance.'"

EVERY one is watching with more or less attention the growth of those forces in society which threaten to revolutionize the world, within the sphere of so-called civilization, to say the least. The tendencies in this direction are everywhere obvious. He must be indeed blind, who cannot see the potency of this so long pent up energy, that is forever intensifying its force, and enlarging the area of its operation, so that within a period, it may be of startling brevity, its mighty force no longer susceptible of being repressed, shall break forth in a vast wave of inundation. President Polk, of the Farmers' Alliance, in a speech at Washington, said: "We stand to-day in the midst of a revolution, peaceful and bloodless, I pray, but the mightiest social, industrial, and economic revolution that the world has ever witnessed."

We notice that M. Herbette, Minister of France to Berlin, notifies M. Ribot, French Minister of State, of an ominous coolness in Germany toward France. We have never doubted for one moment that the struggle between the Teuton and the Gaul would in due time be renewed. Crispi, the late Italian Minister, has predicted that a conflict in Europe would occur even during 1891. A close alliance between France and Russia seems a fact undoubtedly accomplished. The decoration by the Czar of Carnot, President of the French Republic, with the imperial order of St. Andrew, is well known. There is marked military activity in France and Russia, the movements of troops especially in Russia being carefully concealed as much as possible. Troops are marched secretly and stationed at concealed points. Though there is a disposition in diplomatic centers to discredit rumors of war, this might rather be construed as a sign of war, than otherwise, as "when they shall say *peace*," the destruction may be imminent.

#### The Grand Christian Hope.

Suppose one after another our props and our propositions fail, and our hopes are dashed with disappointment. Nay *every* longed for succor and sweetness may seem to vanish. The things we wished seem unreach-able and unrealizable. Then what? One thing only remains. One thing *only*, and the *onlyness* means *emphasis*. One thing *only*, and what is it? As I have said before, so I say now; it is the coming of our Friend, the coming of the Lord. In that, all and everything good is bound up. I say *everything*. And has it come to that? All things are full of uncertainty and failure. The best of earth proves dubious. There is darkness (even if not thunder) all around the sky. Human helps have failed. Do we think money must give us some refreshment or comfort? Those who have it, have none of it for *us*. Do we think sympathy, socialty, confidence, employment, would give us gladness and standing ground? If so, it is scanty, or slow, or far away. Are there strong men who have it in their power to help us to do good in our day and generation? They vanish even in their might, and come to nought by misfortune or misadventure, or by death. Thus all is weakness and vanity in the round world, and there remains to us only the greatness and



the refuge and the strength of the Man coming in his majesty, of whom it is said, "His reward is with Him and His work before Him." And then I will pray, "Lord, come quickly." I will wait, not with feverish impatience, but with reasonable quiet, yet with every possibility lodged in the voice and arm of the Helper, and every latent germ of possible good, as well as unspeakable want in the heart of the waiting creature. When all else fails, this only remains, the word, the light, the power of Him, who is the Resurrection and the Life."

### Heresy Hunting.

The sea and the waves of orthodoxy are just now in a rather tempestuous state, and doing a great deal of "roaring," owing to the numerous heretics who are being developed, and the reporters for the New York newspapers have been kept busy following in the track of the heresy hunters. J. L. Lyne, an attache of the Church of England, who wears a monkish gown, and styles himself: "Father Ignatius," has been pouring hot shot into the New York Episcopal camp, and demanding of the bishop that Heber Newton and other ministers of that communion, who he claims are unorthodox, shall have the theological screws applied to coerce them into teaching in harmony with the "church standards."

The Baptist fold has felt a thrill of excitement, owing to the forced resignation of Dr. C. De W. Bridgeman, of the fashionable Madison Avenue Baptist Church, because some of his flock objected to his Larger Hope Views.

Presbyterianism is again in commotion, owing to certain "liberal" views proclaimed by Prof. C. A. Briggs, of the Union Theological Seminary of New York. Dr. Briggs is one of the foremost scholars of that creed, but he has now been called upon to defend himself in a trial for heresy, and as he is to be judged by the iron-clad Westminster confession as the standard of truth, there is little doubt but he will be found guilty.

The revolt against the tyranny of creeds is becoming wide spread; and if all who feel a rebellious spirit dared speak their convictions, the revolt would become a revolution. We append extracts from two recent addresses upon this subject, clipped from the New York *Tribune*, which indicate great diversity of sentiment, and certainly very intense feeling upon the subject:

#### "THE BLOODHOUNDS OF ORTHODOXY."

In the prelude to his sermon yesterday morning, the Rev. Thomas Dixon, in the hall of the Young Men's Christian Association, gave a short address on "The Bloodhounds of Orthodoxy."

He began by saying that there were still some people who believed the way to teach the Gospel was to get out the bloodhounds and hunt down the heretics. Thomas was the first heretic on the subject of the resurrection. Christ dealt with him personally, and set an example which the modern howlers seemed to overlook. "The whole business of heretic-hunting was born in hell," he continued. "The heresy-hunter seems to lose the instincts of man when he sets out on the infernal work. He thirsts for blood. He is satisfied with nothing short of utter annihilation of his victim. These are the men who have been the bloodhounds of orthodoxy in the past. They never dried a tear or soothed a heartache, but they have caused rivers of tears to flow and millions of hearts to break. These are the men who hunted Jesus Christ to death. They crucified Him because He kept not the traditions of the elders. These

are the men who hooted and hounded John Knox until God gave him Scotland for an inheritance. These are the men who persecuted John Wesley until God gave unto Methodism the masses of the English world. They called Wesley a liar and a swindler, and the most notorious hypocrite living. Now the same men claim him as their patron saint. These are the same men who whipped the Baptists in Virginia. These are the men who sent Alva into the Netherlands with his edict, the execution of which marks the blackest page in the history of the human race.

"We submit this edict to the vagabond English monk, the Rev. J. L. Lyne, so-called Father Ignatius, O. S. B. Here is a fair modern specimen of your heresy-hunter. He has stolen the livery of the Church of Rome to strut in a Protestant world in the name of vanity and cheap notoriety. He is himself in his own church a heretic of such flagrant proportions that his very existence is tolerated as a half-joke in the spirit of broad charity. He uses this toleration as the occasion of self-laudation and seeks to lift himself up on the bodies of his fellow-ministers by striking them down as heretics and walking upon them. He, the rankest and most vicious heretic tolerated in the Episcopal Church to-day, destroying the faith of the simple-minded folk he has deluded to his establishment in Wales, yet poses as the sole champion of the orthodoxy of the age. If this be orthodoxy, good Lord deliver us.

"The way to make Heber Newton a mighty power is to run him down with your bloodhounds and crucify him. That will give wings to his words and magic to his name. Let the Presbyterians hound Professor Briggs down now and crucify him. They will raise hundreds and thousands around the standard he has raised. In proportion as a cause is persecuted in unrighteous ways, it gains power."

#### DEPLORING HERESY IN THE PULPIT.

In his sermon on "Heresy," the Rev. Dr. F. C. Iglehart, at the Park Avenue Methodist Episcopal Church, yesterday morning said:

"Some of the pulpits have been getting very broad of late and very thin at the same time. That those who have been preaching heresy are brilliant in intellect, beautiful in service and spotless in character makes their damage to the church greater. Their genius seems to dignify, their character to justify error. These men should immediately leave the denominations to which they belong. In these days of betrayal of trust in so many departments the pulpit should set a better example. Regulus, when besought by the Roman Senate to forget his vow, said: 'What would my life be worth to me if I broke my oath?' and returned to Carthage and an ignominious death. The heathen standard of honor might be wisely regarded now. The most inexcusable fault is the heresy of the theological schools. It is a shame that an institution built by orthodox money to teach ministers to preach to orthodox congregations should be so illiberal in its liberal interpretation of the Bible and so rash in its exposition of the cardinal doctrines of the church.

"It will take Andover and Union a long time to get over the evil influence of their theological folly. Any question as to the soundness of the doctrine of any of the instructors ought to be evidence of their unfitness for the place. Butter, milk, and meat of questionable freshness, like questionable theology, are nauseating and unhealthy. If these men do not withdraw from the church, the church ought to withdraw from them. These great denominations cannot long tolerate such theological insolence without becoming in some measure a party to the heresy. It might be better to cut off a gangrened finger than let the whole body be destroyed. We have no faith whatever in the so-called liberal theology of to-day. If we were to preach a sermon on endless punishment in a Universalist Church, the members would say justly: 'He made a fool of himself.' If we were to preach a Universalist sermon in our pulpit they would throw up their hats and call us a hero.

"The Methodist Church is sound on the subject of future punishment. It had its origin in the fear of hell, as the discipline states, and the sole condition of entrance to the church on probation is a desire 'to flee the wrath to come and be saved from sin.' No minister here dare preach a second probation without likelihood of immediate trial and expulsion."

The sappers and miners are working industriously, and the indications are that the temple of orthodoxy will soon be undermined and totter to its final downfall.

Insomuch as it is builded by human hands, made of human traditions, and has usurped the prestige and authority of the Word of God, we say, God speed the day! and from the dust of its downfall may there arise a spirit of reverence for divine authority, and sincere desire to know the ways of purity and true holiness.

#### A Note of Hope and of Warning.

As an item of current literature of especial interest to all advent believers, we reproduce in another column, a remarkable article from the pen of Prof. C. A. L. Totten, of Yale University, who, in earnest and emphatic language declares the end of the age to be imminent. This article is copied from *Frank Leslie's Illustrated Newspaper*, dated May 9. It is but a brief abstract of the argument contained in the author's more elaborate works published in the "Our Race" series. No. 1, setting forth the Anglo-Israel Identity; No. 2, containing chronological and scientific computations, and Nos. 3 and 4, very soon to follow. The four may be had for one dollar. In these works the professor reasons from very close computations, and earnestly declares the personal anti-christ and man of sin to be close at hand, and the beginning of the Day of God at the door. Although not prepared to accept Prof. Totten's conclusions in detail, as faithful watchmen upon the tower, we feel compelled to bring to the notice of the watchers who are looking for the morning, this note of warning and of hope from one who has gone before to look for the signs that mark His coming.

These writings by Prof. Totten have been widely read, and of course have led to much discussion and criticism. The high position and reputation of the writer compels attention and a respect for his writings which from a less prominent source would be passed over in silence. He is a son of Gen. James Totten, formerly Chief Engineer U. S. A., was born February 4, 1851, graduated at Trinity College, Hartford, Conn., and afterwards at the U. S. Military Academy at West Point. Entered the army, serving one year; then took a year's course at the Artillery School at Fortress Monroe, where he distinguished himself by several inventions and essays. Subsequently he held the position of professor of military science at the Massachusetts Agricultural College, and now holds a similar position at Yale University. Although but a young man, he has been an indefatigable worker. Has about a dozen patents for his inventions, and has written largely upon military topics. His work "Strategos" has been widely circulated and commended by the greatest military leaders of the day.

He is an ardent believer in Prof. Piazzini Smyth's pyramidal theories, and has written much upon that and kindred themes. His astronomical calculations, fixing the exact date of the conjunction that locates Joshua's "long day," as also the incident of the turning back of the shadow upon the dial of Ahaz, have given him a world-wide reputation, and prepared the way for consideration of his published views resulting from studies of chronology. To quote from a recent review by a Yale Alumnus: "In view of all these circumstances it is

absolutely ridiculous to pronounce this man a mere crank, or to condemn his 'End of the Age' calculations as purely visionary."

We should rejoice if the Day of God is so close as this sentinel gives us warning; but, at the same time, feel impelled to utter a word of caution. Others have gone out into the outposts and came back with the cry, "The morning cometh." Careful students of history and chronology have named definite dates when certain events were to transpire, and have caused immeasurable disappointment. The general trend of events tells us unerringly that the day is near; and as faithful watchers we can better prove our worthiness by striving to be like Him at His appearing; by watching our own daily lives and conversation, and watching our own hearts, than by scanning the face of the skies. It is thus that we may be ready when He shall call, and shall not be ashamed before Him at His coming. "Watch! for in such an hour as you think not, the Son of Man cometh."

#### Rome and Democracy.

In a recent dispatch from Rome, it is said that the somewhat famous Cardinal Lavignerie has produced a powerful sensation by a speech which has had the effect to "make all France understand that the Catholic Church intends to break with the past. It has brought a storm of letters to the Vatican. Pope Leo the XIII. has always considered it of prime importance for the church to free itself from identification with the old dynastic parties. Everything clearly indicates the decided drift of the Catholic Church towards democracy. The Pope has declared that the cardinal did right in assailing the old parties. The Pope sees that the future belongs to democracy, and that Europe is marching in that direction. And Cardinal Lavignerie's development is certainly the echo of close conversations with Leo XIII."

This is certainly very remarkable language, and yet by no means an unexpected incident in the gigantic march of events. But there is a world of meaning in this outline of the papal church programme. It signifies a coalition of a character which in its nature and issues can hardly be overrated. For who cannot see in an instant how much is comprehended in a confluence of forces like these? Let Rome lend her mighty right hand to forward this new and rising cause of socialistic ambition and enterprise, let her encourage and endorse the progress of the young giant of democracy in Europe, and what can stand before this grand alliance? And the student of prophecy, watching with intense interest to see this coalition consummated, finds his faith in infallible prophecy sensibly strengthened. He remembers the total sundering of all that union of Church and State, which, after a duration of nearly 1300 years, came to an end in 1870, when the French troops were withdrawn from Rome. Not a bayonet has been lifted since that day to prop the throne, on which have sat the Gregories, the Innocents and the Leos, but papal Rome has been without a political ally or paramour for fully twenty years. In the language of the prophet, she has been a "widow," though she disavows this state of bereavement, at a cer-



tain point in her history when she confidently protests, "I sit a queen and am no widow." *When* does she utter this protest? Is it not immediately after her league with democracy? Is it not when her waning state and darkened prospects are suddenly enlightened and reinforced by this grand new accord with the millions of the old world whose cause she espouses? Let every one who watches the tendency and trend of events think and judge for himself. We venture no rash predictions, and refrain from all dogmatic affirmations. We simply call attention to the situation and think we cannot be in danger of unduly magnifying its importance. The event consummated will speak for itself. But it may be interesting to remember that the democratic *protège* of papal Rome, will in no short time discard this ecclesiastic patroness, for the petted young giant will hate the woman, spoil her of her revenues and possessions, and without remorse or regret yield her a prey to an utter and hopeless burning.

In such a time as this we have special incentive to wakefulness and watching. Beyond doubt or question, we are at the point of beginning of a series of most important events, and they may run their course with great rapidity. The growth of socialism is phenomenal. An ex-member of Congress, in a recent lecture in the City of Boston, declares that this is a time of marked and universal unrest, and who would venture to deny it? Different observers may predict different issues, but what to the Christian, is a guide of such precious value, and express reliability as inspired Divine revelation?

#### Orthodox Ideas of "Hell."

We ask attention to the familiar passage in Matt. 3: "Ye offspring of vipers, who warned you to flee from the wrath to come?" This was spoken by the fearless John the Baptist, who abhorred the mean pretences of piety by the proud and formal religionists of the time. The simple question to be asked here, is, what *was* "the wrath to come?" Was it the hell fire of our early indoctrination, and of our trembling childhood dread? To us, nothing seems plainer than the entire incompatibility of John's meaning with such a construction. The wrath to come was impending over the Jewish nation for their irreligion, eminently for the sins of the leaders in the church, and yet more for that attitude of Pharisaic conceit and that state of heart-hardness which was to culminate in the rejection and slaying of the Messiah. Their pride could not accord with the humility of the heavenly messenger, and rejected it in Him and rejected Him on account of it. The wrath was coming in their national disruption, in the ruin of their metropolis, and in the horror of those dreadful days, when fire, famine, and most dire extremities of want and suffering should come on them like a flood, and they did come. Jerusalem, in her unparalleled strait of the siege and sack, was a hell on earth indeed, where confusion, perplexity and despair seized and wrung them without mercy. Some of the then living haters of John and his message, and of Christ who was then hard by but yet unseen, lived to see the burning day of doom, when smoke and fire and shrieks

of wailing and frantic hurrying to and fro, and all the signs and forms of uttermost earthly grief marked the judgment of the city and nation. Those who did not live to see it, would suffer, in a sense, representatively in their children, for did they not say, "the blood of this man be on us and our children."

Of a like tenor, but yet more pointed, was the query of the Saviour in Matt. 23: "Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell?" This hell is Gehenna. And if ever there was a burning, if ever there was a fire which should, with its spires of flame strike and consume a heedless people, a haughty priesthood and an ungrateful city, it was this. Not altogether a fire of literal hue and fury, but a fire of complicated and accumulated trials that should burn their hearts and vex their spirits. Surely no witness of those scenes of keenest anguish would need to have supplied to meet their desert of retribution, a sea of fire in which they should, through interminable wastes of duration, bewail that climax of all misfortunes that they could not die. Ah! the utter immeasurableness of immensity which we have had allotted even in our Sabbath-school instructions for the duration of pain to sinners who had done even one culpable thing for which they had not obtained forgiveness, and for heathen wretches who had the misfortune to be born in darkness, and never to have had one glimpse of the cross, or to have heard one syllable of a gospel message. But is it strange that to us who have come to a better understanding, there should seem something like utterest heathenism in the doctrine of the hell of christendom? Surely we must see that the Pharisees, proud and degenerate as they were, had a hell, that with its heat was sufficient to search to the bone, and scorch their pride in this scene and season of judgment.

As an illustration of the baneful working of the orthodox teaching of woe endless, we will take the liberty to mention a case reported to us by an excellent friend now living in his eighty-first year. He was present on the occasion and saw what he narrates. About 1825, in the village of Granville, Mass., Rev. Timothy Cooley, who was pastor of the Congregational Church there, thinking it best to have some special meetings for awakening religious interest, invited Rev. Dorus Clarke of Blandford to assist him. The latter preached on a certain Sunday to a large congregation, to whom he earnestly and fervently addressed the customary terrifying hints and menaces of misery for impenitent sinners in hell. As he pictured the horrors of their coming doom, a young lady, the youngest but one, of the daughters of the Granville pastor, Susan by name, began to manifest a singular uneasiness. Suddenly she sprang from her seat, and throwing off some articles of apparel, and tearing her hair, and shrieking, she hurried from the church, and ran off in a state of fright bordering on frenzy. Her flight was seemingly at random, and her outcries continuing as she fled. She was, of course, soon overtaken, and was ere long taken to the retreat for the insane at Hartford, Conn., for treatment. But her case proving not amenable to ordinary means of cure, she was afterwards taken back to Granville, where she not

long afterwards died. The circumstances were well known to the people in that region of country, but nearly every one then present has passed to the silent land. Our venerable informant adds that his father put to the pastor, the father of the unfortunate girl, this question: "Do you think that the preaching of the pure gospel of Jesus Christ would tend to make people crazy?"

#### Spring-time and Seed-sowing.

Spring has come, and with it come the thoughts and zests of seed-sowing. The gardener and farmer and floriculturist feel the kindling of desire to commit to the warming earth the precious germs of hoped for fruitful growths. And in like manner the seed-sowing of God's word has charm and preciousness to the steward of all Christian mystery and glory of truth. It is a joy to teach those who will receive the sacred seed in their hearts. The teacher whom God has made wise, will be careful to sow only true and good seed. He will have an utter hate and deprecation of seeds, noxious and not of God. And with good seed and good ground of hungry hearts, he will feel it an honor for Christ's sake and for goodness sake, to sow celestial grains having in them potencies of growth to grand perfection.

But not only so. There is another, though a kindred seed-sowing, and that is something so ineffably godly and blessed that the very thought of it is a gladness, and the hope of it a fascination, and the experience of it ecstasy and enrichment. I mean the sowing of *the Spirit in the heart*. O, when with gentleness and grace, it comes as light and dew renewing all the mental and moral inner self, giving new life and working righteousness, is it not a day and hour of jubilee?

Some will say, "I had this sowing in my heart long ago, and why should I look for it again?" But we will rejoice to that, that this secret and exalted power of God is so beyond all price, that the little of other days only intensifies desire for a larger and mightier bestowal. Is there not earthliness and weakness and slowness all along with this mortal living and moving and being, and is not the thought and sense of the too great littleness of growth a burden? And the heart *cries, yes cries*, with strong entreaty for *power* to come and rectify all things. Cries for spiritual life in far greater measure, *now*. Cries for immortality, and the coming of the immortal Giver to bring it and give it in person. But if His coming still delays, then can we not ask for all possible spirit life and might in the short interval of waiting time? So that a man may say, "I never was so potently wrought, but that I would welcome a ten-fold greater potency, and a ten-fold mightier work. I would give all Golconda for all that is possible to have from God, *next* to perfection, at least. Everything of past experience is so tiny and little in comparison with what I long for, that my new innervation and equipment shall be as a renaissance. It shall be as a resurrection from the dead. Though I have bodily infirmities, the life of God in me shall make me as one transformed. I shall be so new wrought, that to my spiritual sense Jesus is at the door, and in a twinkling, at His touch, I may be changed from corruptibility

to immortal life. I will be as one ready to spring aloft at the very instant of His advent. There will be wings in embryo at either side, that will be full fledged in the instant of the one articulated word *come!* There will be elasticity of foot, whereby I shall spring upward as an arrow."

May we have new life then *now*, as initial to that which is to come. How precious are things *new*, if they are also things right and true. May there be no secret hardness of mind in us that shall resist the secret gentleness. Or if there is, may the dew of love from on high soften it and conquer it. And wherever there is a heart of stone, if into some rift in the rockiness a seed of hope and help may fall, may a power in the growing root rend asunder the granite, and in new rifts may yet other seeds have kind deposit, and God be glorified in growing and good fruit unto eternal life.

#### Joy of Submission.

How happy and hopeful and good is submission to the will of God! Not a submission reluctant and difficult, but easy, ready and cheerful. And how greatly pleasing must it not be to our wise and Divinely good Father, and how must He not delight to do for us blessedly and grandly as a coronation of our faith! But on the other hand to take God's will heavily and hardly, is a great evil to us, not only as a burden of mind, not unconnected with barrenness, but as a thing which the Mind of goodness and love esteems as unlovely, and which views its rough and ill visage as a barrier to His work of good for, and unto, and upon us. Let us then have the *ready* mind to hail His will as our best good and chief delight. We shall then be like children, who, without self-will, are easily led by a father whom we trust perfectly for safe direction. Hence, we must ever esteem, as most sweet and precious, His love softening our hard hearts, and making us new and true in all meekness and faith.

The business affairs of this journal are under the charge of Brother John Donaldson, who will receive, and faithfully account for all monies sent. All communications relating to business matters should be addressed to him, and they will receive prompt attention.

A lonely dove wings its flight over the waste of waters that sweep round and round a deluged world, finding no rest anywhere for the sole of its feet. How it circles about that one solitary ark of shelter which floats on a shoreless ocean, wearied and beaten with the winds, rain and tempest, ready to perish, until at last the window is opened and the hand of Noah is put forth, and the bird is taken in! Thou art like that dove, if thou hast not yet come to Christ, and been taken into the heart of His love.—*Canon Bell*.

Like the bee, we should make our industry our amusement.

Christ is the gospel personally, and the gospel is Christ unfolded.—*John Cumming*.

Every man is the son of his own deeds.



### Contributions.

Short, pithy articles relating to Christian Life and Doctrine are solicited. A reasonable latitude will be permitted in Bible investigation, but space is too valuable to be wasted with unprofitable controverted subjects, hobbies, crutches, etc. We wish our columns to contain spiritual food for inquirers, babes in Christ, and those of greater growth. Articles containing personalities, or not written in the spirit of love, will be rejected. The editor also wishes it understood that he is not responsible for the opinions or conclusions of correspondents.

#### Christ our Hope.

Before an erring human judge,  
Condemned, though innocent,  
Behold the spotless Son of God,  
To save the world intent,  
Before man's bar if he should quail!  
That Prince of Life, if He should fail!

On Him the mighty burden lay,  
Alone, He bore it all,  
Refusing in His holy zeal,  
For angel help to call.  
He drank the bitter cup of pain,  
Eternal life for man to gain.

His life He gave, in death He lay,  
Until the glorious hour,  
When angel songs in earth and heaven,  
Proclaimed the victor's power.  
Forth from the tomb, He came a king,  
Let all the earth His honor sing!

What precious hope is this to cheer,  
The fainting heart of man!  
When Christ the Saviour shall appear,  
The dead shall live again;  
O, welcome life immortal given,  
O, Welcome blessedness of Heaven!

JULIA L. COLEGROVE.

#### Religion.

O, RELIGION, thou art beautiful! It is thine to throw a heavenly luster on the pathway of our early life. It is thine to clear away the dark tempest clouds that so often gather over the skies of our maturer years, and arch the retiring mists with the colored splendors of that beautiful bow—the glory-herald of the coming undimmed skies. It is thine to extract, with soft, merciful hand, the barbed arrows of conscious guilt and condemnation from the lacerated heart, and soothe the sin-wounded spirit with the balmy influences of love divine. It is thine to draw aside the curtain that hides the invisible grandeurs of the heavenly and ever-during kingdom, and show to the eye of faith the exceeding great and eternal glories of the incorruptible, undefiled and fadeless inheritance that is reserved in heaven for every child of God. It is thine to point to the sorrowless shores of that world to come, where tears are dried from every eye, and where griefs are banished from every heart. It is thine to point to the land of sunshine, beauty and deathlessness—

Where brightening skies ne'er cloud in gloom,  
Where frosts ne'er blight the budding bloom,  
Nor marbles mark some loved one's tomb.

It is thine to light up a radiant smile on the pallid cheek of thy dying votary, and cause the peace that passes all understanding to thrill through the fainting heart e'er it stands still in death. Fair visitant from the skies; when it shall be mine to walk through the shadow of death, may it be thine to show me the shining footprints of the Son of God, who once passed within the gates of the grave, and thine to assure me, that as He has risen I shall rise also, and that as He lives forever, I too shall live the life everlasting.

S. A. CHAPLIN.

### The Transformation.

We shall not all sleep, but we shall all be changed—1 Cor. xv. 51.

MANY of the sublime doctrines taught in the Bible are adumbrated in the natural world. The change that shall take place, in what now constitutes the human organization, when the dead shall come to life again, and when the then living saints shall instantly experience the same renewing process, is one so seemingly impossible that many have doubted as to its ever coming to pass, and so figure away or set aside the doctrine altogether. But the Saviour and the Apostle Paul both positively assert that the resurrection change is promised as a part of divine revelation, and that the power of God will accomplish what His word pledges.

In nature itself are found some mysteriously wonderful transformations. We read about the New Jerusalem and its walls of most precious and costly gems. We walk every day over the clay, the flinty sand, and the lime stone, and we burn immense amounts of the sooty coal in our stoves and manufacturing furnaces. Do we realize, as we do this, that we are daily treading under foot the very material out of which the shining jewels and the priceless pearls are evolved, that blend in more than rainbow splendors in the walls of the heavenly city? The sapphire, the ruby, the emerald, and the amethyst are almost wholly composed of aluminum, which exists largely in all clay soils. In the sand silicon exists and the topaz consists mainly of aluminum and silicon combined.

What a very common material is lime, but chemical analysis demonstrates that the most beautiful pearl is largely composed of lime. The diamond itself, the hardest and the most costly of all gems, and the black sooty charcoal are one in substance, both being nearly pure carbon.

Now who can unfold the secret process by which the God of nature has elaborated the beautiful diamond from so homely a substance as charcoal? Where did the carbon come from that has been so beautifully perfected? Did it come from the vegetable kingdom after this department of creation had received the carbon from the atmosphere, as is the case with coal, or was the gem wrought out in nature's secret laboratory from some deposit of carbon hidden in the carbonic acid of the calcareous rocks away back in the old geologic ages? Who can tell? Who can tell how the particles of aluminum in the clay have been arranged into a clear, hard substance that rejects all the rays of light but the blue, and then to give these out in all their surpassing beauty and loveliness? How does the clay become the sapphire? Who can tell? The opal reflects the blue, the green, the purple, and the rosy hues of light, but who can tell how the silicon sand became such a jewel? God glorifies sooty coal and it becomes the diamond, that only imperial wealth can buy; He glorifies clay and sand, and they become sapphires, amethysts, topazes and rubies, to gleam in the High Priest's diadem, or to beam in splendor in the walls of the Heavenly City.

As we walk above the clay, the sand, and the coal dust, and think not that we tread on the material out of which nature's God transforms gems; so we often wander among the marbles in places where saintly dust blends with the common earth beneath our feet, and think not that a day will come when God will gather living jewels, brighter than the stars in the firmament, from below the clay and the sand that heaps above the seemingly perished forms of his children. Other jewels are yet to be made up besides those that glow in all the light colors of the Heavenly Salem's walls. Mal. iii. 17. Bodies, made like to Christ's own most glorious body, are yet to emerge from earth-dust. *Saint-dust* is yet to

be glorified. Angel-equals—Gr. *isangeloi*—God's children are yet to become; and they shall shine as the "brightness of the firmament, forever and ever." Great as the change is, it will take place. God has promised it, and it will come. Incorruptibility and immortality shall be put on, and become the everlasting investiture of every child of God. A great change to become indestructible and deathless, but this is not all; there is another as great or greater—an eternal fixity of a pure, holy, moral nature—an utter incapacity of being morally wrong—the blessed necessity of being holy and pure forever more. O, that we may know something of this renewal of heart and mind now, for the great rising day is now very near.

S. A. CHAPLIN.

### "Forward."

In all reforms and advances of civilization "Forward" has been the motto of a few enthusiastic supporters. When we look back at the apparent hopelessness of the tasks that our forefathers accomplished by their courage, that combined both dash and persistence, it gives us inspiration. Think of the impotence of the European martyrs brushed away by the resistless tyranny that even kings could not cope with. Think of our nearer related Anglo-Saxon patriots and reformers; some of whom signed the celebrated "Covenant" with blood from their own bodies, and then, nearer home, almost in sight, contemplate the staunch spirits who fought chattel slavery, and pitted themselves against ecclesiastical and social contempt as well as mob violence. And, how were the victories achieved? Not by numbers, not by wealth, but by the resistlessness of righteousness and truth; resistless as the arm of God. Not as the rush of the cannon ball or the sweep of the avalanche, is the power of truth; but rather, as the insidious cold advance of the rising waters, imperceptible almost, but sure; and there is no way of escaping but by mounting or getting above its reach. Rise! Rise! Rise! the tide of time is advancing!

I have heard and seen a good deal of so-called religious revival lately, that is during the winter months, and such manifestations, of course, are no mystery to those who have given some thought to psychical phenomena; but, it is easy to see that where nothing better is added, those who have been subjected to the sway of the excitement, are only worse off by the recoil and relapse than before; for human strength, physical, mental, moral, or religious, is not nourished by strain. It can be cultivated by action, but nourishment must come from outside and underneath, and I hail this step of the A. P. C. K. in the enlargement of her borders as another guidance of the Divine Spirit to spread the rising flood of truth and supply sap to the growth of righteousness and religion.

But one step further we want to go, and that is to keep the "living voice" crying in the wilderness as well. The press is powerful, but it lacks a something that God's own instrument, the human tongue has. Let us have both. There are a few brave, devout souls left yet, ready to trumpet forth righteousness and truth. Send them out brethren, send them round. In the light of your pleasant societies, forget not the darkness outside. In your comfortable church homes remember to keep the light at the window; aye, and take the lantern out in the woods to hunt up some poor souls that are lost and froze out by the way; and if you have a faithful keen-scented beagle, with a loud bay, keep him running too. It's cold work, and not pleasant, but the atmosphere is bracing, and strength comes with the exercise if the nourishment is supplied.

J. F. GELLETTY.

### "What Saith the Scriptures?"

This is the primary question confronting every one at the very threshold of his investigations of Bible truth. It is not important to ask "What saith the creeds or standards of faith, or what saith the church?" God's word must be the highest tribunal of appeal on all questions relating to man's origin, nature, destiny, and the conditions of his salvation. He who comes to this great fountain of truth humbly and sincerely inquiring the way of life, exalts the word of the Lord to its true position in the scheme of human redemption. And yet, how rarely, is this done! How few they are who are willing to heed the injunction of the great teacher to "search the Scriptures" for God's testimony concerning his Son and the way of life! The Jews of Berea are spoken of as being "more noble than those of Thessalonica in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so."—Acts xvii. 11. Who is willing to pattern after their example? The amount of ignorance among God's professed children touching matters so plain that a child may understand them, is truly astonishing. This ignorance is traceable to two causes: The first is that the Bible is read and studied so little, and the second is that the question at the head of this paper is not practically before the mind in the course of reading and study.

What saith the scriptures? is a question full of meaning. It commits the reader and student to the facts of language, as the meaning of words, the rules and principles of grammar and rhetoric. God's thoughts have been clothed in the language of men, and not that of angels. With the meaning of words we have to deal. If this is not true, then He has made no revelation to the children of men, and the desires and longings of the human heart, however high and noble, have been mocked, and man's prospect of a happy existence beyond death and the grave is but the tantalizing phantom of a dream.

That God's revelation was made through human speech is commonly admitted, but poorly lived up to, or but very partially reduced to practice in the reading and study of God's word. What saith the Scriptures? is a question heeded so long as the subject matter harmonizes with what is commonly believed, or what is formulated in creed by councils of fallible men. If what is said is according to the "analogy of the faith," and the "fitness of things," then the Lord is reverently heard through the medium of human speech; but the creeds and the faith (?) and the fitness of things being to a large extent at variance with the natural common sense meaning of the living word, to practically carry out the rule in many things is out of the question; so men fall to wresting the Scriptures, and carry this work so far as to make death mean life, and life mean happiness, and destruction, preservation in misery; and to say the body is not the man, and the earth not his future dwelling place. Thus they put darkness for light and pervert the truth of the Lord, and turn things upside down. What I heard in a funeral sermon recently will illustrate the point. The speaker made reference to a theory which he felt bound to oppose. This theory is a denial of a future literal resurrection of the body. He appealed to the plain statements of the Scriptures touching resurrection, and said it was hard arguing against these. The resurrection of the body is a doctrine of the creed, so he set himself to the task of proving it and thus paid some respect to "what saith the Scriptures." This was not to prove the whole truth, the resurrection of the man, for this would contradict what he purposed to say a few minutes after, that "that which was in the casket, and



would soon be borne to the grave was not the man, the personality, for this had soared away to heaven." There were a few persons in the audience who plainly saw that the speaker was not regarding the rule of "what saith the Scriptures," "and how readest thou?" I thought how easily I could refute his position by pouring into it volley after volley of plain texts setting forth the truth on the personality of man, as inhering in the physical and material organization formed of the dust of the ground—texts on His creation, his living active existence, his dying and death and burial, and emphatically his resurrection. I thought how the numerous texts which I might quote under these different headings, stand focalized, like so many rays of light, upon this dust man. The proof is perfectly overwhelming on this side—on that there is none. Nouns, proper and common, and personal pronouns are connected with him in life, and go with him into the silence and darkness of death and the grave. "They died," is the simple style of inspired obituaries. Sarah, Abraham, Ishmael, Rachel, Isaac, Joseph, Aaron, Miriam, Moses, Joshua and hundreds of others that might be mentioned, died. In addition to this, and in style as direct and simple it is recorded that all these persons under their names proper were buried. Take notice how throughout the inspired volume, the language in reference to death is confined in its meaning within the bounds of that stern fact that man was formed of the dust of the ground, and that dust he is and to dust he returns. He, who sets a parable, a figure of speech, an inference, the "analogy of the faith," and the "fitness of things" against these plain statements is wresting the Scriptures and it may be to his own destruction.

JOHN L. WINCE.

### "Come Out of Her My People."

Who the "*Her*" is, in the above phrase, is abundantly proven by the dress and the acts of the Roman church. She is symbolized in the Book of Revelation by a "woman clothed in purple and scarlet and adorned with gold and precious stones and pearls." This is the dress, these the colors, this the adorning of the prelates, the cardinals, the Pope of Rome.

"That ye be not partakers of her sins," the sins of "that great harlot, who sitteth on many waters," whose cup is "full of abominations and impurities," and who rides "on a scarlet beast." As the dress fits perfectly the Church of Rome, so also do the other expressions.

She alone of all churches of the world has claimed the right to world-wide sovereignty for an earthly head. She alone of all churches, has domineered over many waters or peoples. She alone has ridden into power on a pagan persecuting government, and she alone has caused all nations to partake of her sins by alluring them into idolatry.

God has a people in this church, He calls on them to come out, lest partaking of her sins, they partake also of her plagues.

That call is being made now. The movement is of God. He is working through agents to bring the blessed light of the Bible to long darkened eyes. Idols must fall, but they must be made to fall by giving the truth to those who are in bondage to the Church of Rome.

Dear ones of the Household of faith, take hold of this work. Here is a golden opportunity for us, if we will only grasp it. Many to whom the Gospel has been preached for years have turned away their ears from the truth, they have rejected the counsel of God against themselves.

The apostles in such a case shook off the dust of their

feet and turned to others. It seems useless to waste money and precious time in unprofitable fields. It is time we went to work in another field, where there promises to be an abundant harvest. Let all who have bundles of tracts and papers lying idle about the house, send them out to this people, and let us also have a fund at the A. P. C. K. especially for this work.

S. ROXANA WINCE.

### Coming Realities.

Faith is the long shadow stretching across the ages, and unites with its substance in the Eternal Kingdom of God. Hope gleams out as a bow over the stormy pathway of the weary traveler, and assures of the golden sun that shall never set. Love sparkles in the dew drops and comes to us in the rippling music of the River of Life.

The ages agone are shadows. The law was a shadow reaching to the cross. The cross leans against the bending skies waiting for the opening of the crown-day of rejoicing and victory. The sufferings have been severe. The night has been dark and the chilling winds have blown along the coast until the weary mariner has become numb and falters on his way. But the new day is coming on. The chariots of the King gleam on the plains afar and the white steeds prance as the sweet music of the Redeemed comes sweeping down from the mighty multitude of the saved. The voice, like the many waters, sounds forth above the loud wail of dying men, and the white robed harpers send out the joyous message of undying love. Yes, the blessed hope gleams upon the banner of coming realities. The fires of Isaiah were lighted at the altar of Truth. Love was the guiding star in Egypt's dark night when Israel crossed over. The transcendent visions of holy seers yet shine out as lamps over the bloody sea and assure us of the pebbly shores where white robed victors stand to greet the voyagers from the Red sea of mystic time. The King will be real. He is to be the royal heir, and take the throne and reign until Death is forever lost amid the things that were. The Kingdom shall be real. Nations will rejoice beneath the mild sway of that sceptre, which shall be righteousness. The Crown, too, will be real, star-lighted and royal. The harps, the songs, the rejoicings, the many mansions, and the Bride herself, all coming as blessed realities. The age of shadows will give way to the substance. The night shall give way to the morning, and the sorrow and the suffering shall end, while the music of the immortals shall resound with the proclamations of Peace, until earth's battle-cry is hushed in the fulness of the Eternal Day of Coming Realities.

H. V. REED.

EL PASO, TEX., May 15, 1891.

"BEHOLD He cometh" is a weather-beaten finger-board that for these long centuries has been pointing the marching columns of God's people, skyward, to the second appearing of the Prince of Peace, when he shall come in the clouds of heaven. The day is set in the council-chamber up yonder, with every closing day bringing it nearer. And that first sight of our Christ, sweeping down through the skies, heaven's hosts about him, will repay for all sacrifice and pain and misunderstanding that may have come to us in our work for him. An hour in that red-letter day of days will offset a life of self-denial. One can hardly imagine the peculiar delight at the first sight of that face, but there is no doubt it will surpass any joy ever before known. It is coming, and "every eye shall see Him."

Views from the Watch-Tower.

"GO, SET A WATCHMAN, LET HIM DECLARE WHAT HE SEETH."

A Startling Prophecy—The Last Year of Grace.

On April 9, I made and published a calculation which has been so generally misunderstood, and upon which my conclusions have been so universally misquoted, that I take the liberty of sending you the whole matter over my own signature, as the only safe way to send truth after error, so that by fleetier wings, perchance, it may overtake the unauthorized reports now floating in the press.

I am a Christian, and am orthodox upon the Apostolic basis. I have studied the Bible with searching scrutiny. Before the bar of whatever mathematical and logical ability I have, I have weighed, measured, and numbered much of its historico-prophetical chronology, and find it to be without possible flaw. It is a perfect and stupendous system, a consecutive one, and its evolution cannot but have been supernatural.

Of course there are things therein deeper than all human understanding—before them I stand with bowed, uncovered head; but there are others intended to be searched out, and some of them I have sought and found. I have as yet made no "prediction" as to the "hour," "day," or "year" of the Saviour's approaching advent. I have simply stated that the whole system of Biblical chronology unites in pronouncing it "impending," and that it must occur before 1899 1/4. Without specifying any dates, I will state further that it will almost inevitably be "nearer" to this end of the eight intervening years, than to that which is its ultimate bourne.

The year 1899 1/4 (March) is the "end of the age" and the "beginning of the millennium," i. e., of the seventh or Sabbatic thousand years. To the ordinary intellect this means the "end of the world," and, in effect, it will be literally that—by which I mean the end of man's haphazard, irresponsible methods and systems. The "iron crown" will be knocked off of mortal brows, and with an "iron rod" immortal hands will thenceforth direct such human affairs as shall survive the crisis. If this is not plain, God help the English understanding.

We are told that the millennium will last "a thousand years." It will be time enough to analyze that term when it shall have well begun. In the meantime, as we are upon the hither side of its commencement, let us re-examine my calculation: Upon the first day of Nisan, or sacred (Jewish) New Year's Day (April 9, 5651 A. M.) I sent the following letter to the editor of the New Haven Register:

"SIR:—I submit the following ominous exegesis, or chronological sermon, upon a text which has deeply concerned all former generations of Christians:

"THE TEXT.

"Now when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

"Verily I say unto you, that generation shall not pass away till all be fulfilled.—LUKE xxi., 28, 32.

[This is the correct translation, and the interpolated parable of the fig-tree (verses 29-31) were vouchsafed to enable us, when that time should arrive, to determine 'spring' from 'winter.' History has no parallel to the generation upon whose final decade we have now entered, nor have the centuries a duplicate to ours, now so near its wane.]

"A generation is 'three score years and ten,' or seventy years; fifty-seven generations are 3,990 years.

"Hence the fifty-eighth generation began in..... 3991 A. M.

"N. B.—When this fifty-eighth generation was seventeen years gone, the Saviour, a lad of twelve, was presented in the temple—and let it be noted well that when this present eighty-fifth generation shall have been similarly seventeen years gone the end will have been recorded as a finished fact! These figures, Mr. Editor, are ominously dreadful, and there is no escape from them except a reckless mood of ridicule.

"Now consult Matthew xx., 1-16—The hours are supposed to be 'one hundred and fifty and three' years each, plus a small fraction.

"12 times 153 years (added) is..... 1836 1/2 7/8 years.

"And brings us to ..... 5827 1/2 1/8 A. M.

"This was the end of the twelfth 'hour.'

"Add one generation (i. e., the one referred to in our text as 'THAT generation')..... 70 years.

"This brings us to..... 5897 1/2 1/8 A. M.

"Which corresponds to our March, 1899 A. D.

"Who can doubt that THE generation referred to as 'THAT generation' is THIS GENERATION? If so, it has but eight years more to run, and the year ahead of us [from this day, April 9, 1891, A. D., which is the first day of the new sacred (Jewish) year, 5651, A. M.] is a year of the Lord, a day of grace, a year of prayer! I mean this literally, for it cannot be written in Hebrew without suggesting the incommunicable name J(e)H(o)V(a)H! At its termination, Tuesday, March 29, 1892, A. D., the final week of anti-Christ begins; its final three and one-half years constitute the period of 'Jacob's Trouble' and during its final three and one-half literal days the two witnesses will lie dead in the streets of Babylon! 'Whoso is wise will ponder these things!' When human calculations fail, they do so because of our inability to catch in the net of our understanding the smaller fish which pass through the meshes of the mind. If we are able to catch the 'hundred and fifty and three' great fishes (John xxi., 1-11) the draught is surely ominous enough to make us feel the nearness of One whose advent we expect, although, like the Apostles, we may not dare to ask him, 'Who art Thou?' (John xxi., 12.) It is concerning these things that we conjure our race to think, for never in the history of man stood Adam's posterity upon so ominous a threshold."

Thus far my brief and original announcement. As to the number "an hundred and fifty and three," all that I can state is that around it the chronology of the Scripture clusters, but beyond this statement it is impossible for me to go, unless I monopolize all the space in your paper; for I will not discuss such matters except exhaustively.

But it strikes me that a further elucidation of the "ominous exegesis" will be apropos, and will, perhaps, assist my fellows to appreciate just where we all stand. Those may doubt Noah who wish, but I believe him, or I would logically reject Christ, who guarantees the account by referring to it, as well as to Jonah. It is my conviction that if Noah stood among us to-day he would preach with far more anxiety than when a mere death by water threatened to sweep off the race of Adam, and it is with a modicum of this very spirit of concern that I am endeavoring to be heard in the best of modern pulpits—to wit: the press; for the churches are well-nigh deserted, as we all well know. And so long as they preach what they do, I am glad of it—so long, per saving clause, as we, sons of English ancestors, who were the sons of grander ones, have the Bible in our houses, and in most of the schools!

Let me then refer your readers once more to the parable of the householder (Matt. xx., 1-16), and continue my illustration, for I have some hard historic facts wherewith to bear the "exegesis" out. If we read this momentous parable in the light of history, as elucidated by the now determined length of the several "hours" (153 plus years), the whole matter becomes as clear as noonday to such as "having eyes" use them to "see."

For instance, "the householder" goes out "early in the morning," i. e., the Saviour was born in 3996 A. M. (i. e., in the 6 x 666 year of the world). At the age of twelve, or in the year 4008 A. M., he was presented, as the manner was, in the temple. At this moment 17-153rds of the "hour" were over, i. e., 1-9th. This, on a scale of 60 minutes, was at the 6.66 minute (!) of the first "hour." At the age of thirty, or in 4026 A. M., he was baptized, and soon after commenced his ministry, which terminated at the crucifixion in 4029 1/2. The first "quarter" of this first "hour" (about 38.25 years) was then indicated by the dial.

During the remainder of the "hour" the Canon of the



New Testament was written, and the gospel was preached by the "laborers," whom the Master himself had commissioned. Note particularly, too, that they were sent to the "Lost Sheep of the House of Israel," that they went to sections of the earth where seven of the ten tribes then were, and that Paul converted the royal family of Britain, and that he and the British Heir Apparent, whom he made a bishop, while both were prisoners in Rome, carried the gospel to the "Islands of the West." [This can be demonstrated if doubted.]

The Saviour passes over the next two hours, but notes that the "householder" went out again "about the third hour," 3x153=459. plus years. Hence, as the count commences in 3991, we are brought to 4450 A. M., at which very instant Rome officially told the Britons to take care of their own affairs, and by two separate edicts absolved her from even her quondam allegiance. [I can give facts if they are wanted.]

Now it was at this very time that the Saxons came over to England. It was the age of Ulphilas, the bishop of the Gothei, who translated the Bible and sowed the good wheat among them. During this fourth hour, *i. e.*, from three o'clock, as it were, onward, for 153 years, *i. e.*, until 4603 A. M., the "laborers" swarmed into Israel's vineyard, and ere it ended the Saxons and Goths were converted!

Skip the next two hours (no wonder the Saviour did so!) and arrive we at about the sixth hour. (Take out your modern watch, my friend, and illustrate it for yourself!) The year was 4909 A. M., and the hour extends to 5062 A. M. It was at *about* this sixth "hour," sharp, that Alfred the Great translated the Bible into our own tongue, and placed it on our altars. It has been chained there, Mr. Editor, in former times, and for good and sufficient reasons.

During the whole of this hour the active vineyard work was the conversion of the Norsemen, and at its end they swarmed over into England, under William the Conqueror, and rounded the completeness of Our Race, ravening like Naamans, the sons of Benjamin, in the morning, and dividing the spoil, in the Doomsday Book at eventide.

Pass we now onward with the parable (for the Saviour skips these dismal middle ages) to the eventful Ninth hour, 5368 A. M., the age of John Wickliffe and his new translation of the Bible, the age of John Knox, of John Huss, and of Jerome of Prague—the dawn of the English Reformation!

Were there no laborers in the vineyard of Our Race in this eventful hour? The whole of it was pregnant with events, patent ones and fitting to the parable, and our ancestors used their pruning-hooks much better than their children do! At the close of this notable division of the dial (5521 A. M.), Luther, book in hand, was at Worms! It was the time of Tyndall and Melancthon and Calvin.

The tenth hour passes (well skipped, for in those days Israel was somewhat "back-sliding" as of yore), merging soon into the stirring "Eleventh," which commenced with 5673 A. M., at "*about*" which we have "King James's Bible" (1607-11 A. D.), and throughout the whole of which "hour" there were honest "laborers" at work, as "Puritan" and "Pilgrim" history doth unimpeachably attest.

These are stubborn factors, and it is a more stubborn one that the "Twelfth hour" struck in 1827 A. D. Since then it has been "eventide." The laborers have been paid, and a far more startling parable concerns "this" generation (seventy years) of the end—whatever that may mean, and I believe it means the Second Advent, with whatever that implies. It is the parable of the "wise and foolish virgins," and we have all with one

consent, been asleep since 1844, when Miller's preaching culminated, and since when, forsooth, we "fell" so—"because the bridegroom tarried."

*Once more I assert, with deep concern and fully conscious of every responsibility involved, that there are but eight years left to "that," i. e., "to this generation;" and that this very year (April 9, 1891, to March 29, 1892) is the final one of "grace," of prayer and of repentance; for the seven that follow it will be hurrying ones, and will be loaded with the besom of Jehovah's "judgments."*

I do not base this upon the reading of one parable, or two, but all, and there is not a solitary "time prophecy" in the whole Bible, concerned with the "end" of this halting, faithless "dispensation," that does not bear me out. I can prove this, sir, if you wish it, in a series of chronological sermons as terse as the one lately printed on the first day of this current Jewish lunar year (April 9, 1891)—and they shall be so plain that the running men need not err therein.

I know whereof I speak when I say that the system of chronology upon which all of my own calculations brace and verify each other is correct, and, finally, I submit to you, and to your hard-headed, common-sense English readers, this significant proposition, to wit:

There can be but one accurate sequence of years; upon it the cycles of the heavenly bodies must fall into place without lapse or clashing, because it is from these very cycles that chronology is and must be evolved! Now, if God Almighty did speak by the prophets, it is preposterous to suppose that He went out of His way to speak in "approximations," and "after the manner of men."

No; that sort of a premise is insulting even to mortal common sense! A fool would not waste his idleness in discussing it! If God has spoken, as to the "times and seasons," He must have used accurate expressions, and He must have had accurate cycles in mind. And further, I submit that, if these things are so, it is hopeless to understand them unless we put every recorded "jot and tittle" into the equation.

It was by doing this that I was enabled to verify the fact of Joshua's Long Day, and the "ten degrees" or forty minutes added to the cycles in the time of Hezekiah. Now it was just at this point, and by means of this very double day [which splits solar time (2,555 $\frac{1}{4}$  years) from Adam to it; and lunar time (3,437 years) from it to the date of this writing; making in all 5,992 years, or eight short of 6,000!] that I succeeded in getting *on to* the true system! I believe I am there "with both heels," and I use the "slang" to fix the fact in modern ears! Now such a system is *ipso facto*, the very "skeleton of history," its vertebral column, and to it, as before stated, all the prophecies agree, with one consent! If I am right, sir, the claims I make are like reading in an "open book," and would it not be dastardly to read it to myself?

Finally, it must be manifest that I cannot set forth the principles of this one and only true system of chronology in a newspaper article; but as I am already "on record" in a volume which does so, and as this late calculation is merely a single new ray focusing upon the identical dates therein set forth, I maintain that the latter cannot be shaken without shaking both, and that the former cannot be moved without disturbing the whole system of astronomical motion.

During the six months which have elapsed since I published this scheme in the volume entitled "Joshua's Long Day and the Dial of Ahaz; a Scientific Vindication and a Midnight Cry," no one has come forward over his own signature and invalidated a single element in that calculation, and it has been patent to the thousands who have already followed the discussion, book in hand, that it cannot be invalidated without mathematical

suicide. It is merely a rigid reversing of the "times and seasons" recorded in our modern almanacs—they stand or fall together! I am no "prophet," sir; I am simply a hard worker. My *forte*, if anything, is that of an "interpreter." I thank God, gladly, for the light I have received and that I can, before the event, warn such as have wisdom enough to come in at the sound of the seven nearing "thunders!" (*Revelation x.*)

As your readers well know—for I am on record in your columns—I look upon this matter in its secular aspect as a "professional" one, *i. e.*, a military one pure and simple. Around it in the "week of years" ahead of us the "Eastern Question" will be solved, as set forth in your Easter-tide issue of April, 1890; and around it the equally momentous "Western Question" of Europe will also be straightened out. There is work ahead of us, and Saxon swords will have not a little to say in the human phases of the coming time of "Jacob's Trouble!"—C. A. L. TOTTEN, in *Frank Leslie's Illustrated Newspaper*.

YALE UNIVERSITY, NEW HAVEN, April 17, 1891.

[NOTE.—Professor Totten is Professor of Tactics in the Sheffield Scientific School at Yale University.]

## The Exiled People and Their Land.

The Hebrew people are God's living miracle, and around them and their promised land cluster most of the prophecies that are sign-posts of hope to Christian pilgrims. It is with more than ordinary interest, therefore, that we read the items in the secular press regarding this people of destiny; and we append hereto a few clippings from our metropolitan dailies, giving interesting information regarding this people.

The persecutions in Russia have aroused wide-spread indignation, which has found expression in this country in a numerously signed memorial to President Harrison and European powers, to use their influence for the settlement of these persecuted Jews in the land of their fathers.

This memorial, with editorial commendation of the *Chicago Tribune*, is interesting reading, side by side with the prophecies of Ezekiel and Zechariah.

The Jews hold the money bags of Europe; and Russia has received from the Rothschilds a warning that persecutions are not likely to lead to generous loans.

One of the most pleasing features of this movement is the noble generosity of Baron Hirsch, who is devoting millions of pounds sterling for the relief of his suffering brethren. The world has never known more unselfish philanthropists than Sir Moses Montefiore and Baron Hirsch.

### MEMORIAL TO PRESIDENT HARRISON.

What shall be done for the Russian Jews? It is both unwise and useless to undertake to dictate to Russia concerning her internal affairs. The Jews have lived as foreigners in her dominions for centuries, and she fully believes that they are a burden upon her resources and prejudicial to the welfare of her peasant population, and will not allow them to remain. She is determined that they must go. Hence, like the Sephardim of Spain, these Ashkenazim must emigrate. But where shall 2,000,000 of such poor people go? Europe is crowded and has no room for more peasant population. Shall they come to America? This will be a tremendous expense and require years.

Why not give Palestine back to them again? According to God's distribution of nations it is their home—an inalienable possession from which they were expelled by force. Under their cultivation it was a remarkably fruitful land, sustaining millions of Israelites, who industriously tilled its hillsides and valleys. They were agriculturists and producers, as well as a nation of great commercial importance—the centre of civilization and religion.

Why shall not the Powers which, under the Treaty of Berlin, in 1878, gave Bulgaria to the Bulgarians and Servia to the Servians now give Palestine back to the Jews? These provinces, as well as Roumania, Montenegro, and Greece, were wrested from the Turks and given back to their natural owners. Does not Palestine as rightfully belong to the Jews? It is said that rains are increasing and there are many evidences that the

land is recovering its ancient fertility. If they could have autonomy in government, the Jews of the world would rally to transport and establish their suffering brethren in their time honored habitation. For over seventeen centuries they have patiently waited for such a privileged opportunity. They have not become agriculturists elsewhere because they believed they were mere sojourners in the various nations, and were yet to return to Palestine and till their own land. Whatever vested rights, by possession, may have accrued to Turkey can be easily compensated, possibly by the Jews assuming an equitable portion of the national debt.

We believe this is an appropriate time for all nations, and especially the Christian nations of Europe, to show kindness to Israel. A million of exiles, by their terrible sufferings, are piteously appealing to our sympathy, justice and humanity. Let us now restore to them the land of which they were so cruelly despoiled by our Roman ancestors.

To this end we respectfully petition his Excellency Benjamin Harrison, President of the United States, and Hon. James G. Blaine, Secretary of State, to use their good offices and influence with the Governments of their Imperial Majesties Alexander III., Czar of Russia; Victoria, Queen of Great Britain and Empress of India; William II., Emperor of Germany; Francis Joseph, Emperor of Austro-Hungary; Abdul Hamid II., Sultan of Turkey; his Royal Majesty Humbert, King of Italy; her Royal Majesty, Marie Christiana, Queen Regent of Spain; and with the Government of the Republic of France, and with the Governments of Belgium, Holland, Denmark, Sweden, Portugal, Roumania, Servia, Bulgaria, and Greece, to secure the holding at an early date of an international conference to consider the condition of the Israelites and their claims to Palestine as their ancient home, and to promote in all other just and proper ways the alleviation of their suffering condition.—*Chicago Tribune*.

The recent news from Russia presents even a darker picture of the persecution of Jews in that country than had previously been drawn in the English or American press. The only hope of escape for the Russian Jews from this persecution is by a wholesale migration to some other country. And whither shall they go? It was suggested by the *Tribune* of Jan. 25, that they be sent back to the land of their forefathers. Since then it has learned that the subject is being extensively agitated in the United States by the Rev. Mr. Blackstone, a Methodist missionary, whose project meets with the approval of clergymen and laymen of all creeds, and that probably it will soon be brought to the attention of our Government. The intention is to ask that this country shall take the initiative in a movement to be joined in by those of Western Europe, the latter furnishing such guarantees as may be needed to obtain the consent of Russia and Turkey to the arrangement. The plan is not only feasible but the best that could be adopted. The country of Judea is capable of sustaining at least 2,000,000 inhabitants, or four times the present number, and considerable portions of it might be made again to flow with milk and honey, as in the days of yore. The Jews themselves would be glad to go there, as they belong to that class of their race who have never ceased to sigh for a restoration to the Holy Land or to firmly believe they will be restored to it at some time in the future. Also there is no reason to doubt that if the way were opened for such a migration sufficient funds would be furnished by the wealthy Hebrews in other lands to help their brethren escape from a bondage bitter as that imposed by the taskmasters of Egypt, and do so by a return to the Land of Promise.

There would seem, however, to be little hope that the requisite permission would be given in response to appeals originating with any of the Governments of Europe. International jealousies stand in the way, and fears of disturbing the "balance of power" would cause the interposition of obstacles by one Government to propositions made by any of the rest. Russia has already shown that it is disposed to resent British interference in the matter by making the burden doubly harder to bear, and a weak Government like that of Turkey could hardly be expected to yield assent to a request from England to open up its domains to settlement by the Jews, when in doing so that "Power" would incur the risk of fresh encroachments by its ancient enemy. But the proposition could be made with good grace by the United States, and with little danger of any other than the respectful hearing which is almost a pledge of acquiescence. Russia would respect the proposal as an unselfish one, and not likely to lead up to complications in after years, while in that case Turkey would be false to her own interests did she refuse to admit such a numerical augment, with the possibilities of revenue from taxation after the Jews were on the high road to prosperity. Does the Government of the United States wish to take the initiative in a movement that may be fraught with so much of blessing to a much-persecuted race and pave the way for what many thousands of Christians, as well as Jews, would regard as a fulfilment of Old Testament prophecy?

In the House proceedings a day or two since, it was stated that Mr. Cummings, of New York, advocated the resolution protesting against the persecution of the Jews in Russia. While expressing the kindest feelings towards Russia, which always has been friendly to this Government, he still thought it was its duty to inform that country of the outraged sentiments of mankind. Mr. Cummings' proposition to inform Russia of the sentiment of the world on this question is superfluous, because Russia is already in possession of this information. So long as it remains only a sentiment it will be powerless to effect any practical purpose and the proposed information from the United States would be met with a snub,



just as the Guildhall resolutions were, which were returned contemptuously and without any reply.

There is no use in making sentimental appeals to Russia with no influence behind them. It would be a far better plan for our Government to open negotiations with Russia, England, France, Germany, and other Powers, with the view of the restoration of Palestine to the Jews on terms that would be fair to the unspeakable Turk, under whose despotic, suffocating, and cruel sway, all countries stagnate and wither. Those Powers can impose upon Turkey any terms they please without moving a man, a gun, or a ship against the Sultan. A mere diplomatic demand would be sufficient. Turkey would not dare to ignore the request or decline it. Such a solution of the problem not only would relieve Russian and other Jews in Europe from anti-Semitic outbursts of persecution and brutalities, but it would be welcomed by all Christian sects which are anxious to have the Jews restored to the control of the Holy Land. Vast numbers would return there if the opportunity were given them, and once more, as of old, they would till and irrigate the soil. They would buy out the Turkish landowners and Palestine could easily be made to support more than a million inhabitants. It has now about half a million, of whom 30,000 are Jews, who are merely tolerated there upon sufferance. Under such an arrangement there would be no purpose to force any Jew to return to Palestine. The movement would be purely voluntary on their part. But if the opportunity were offered and the country were under Jewish rule multitudes would flock there from Russia, Germany, and other countries.

Greece has been restored to the rule of the Greeks; Servia to the Servians; Bulgaria to the Bulgarians; Roumania (south of the Danube—the old Roman colony) to the Roumanians; and why not Palestine to the Jews? If it is too small, they are rich enough to buy adjoining provinces from the decaying Turks hereafter. The proposition is a practical one—certainly much more so than mere sentimental protests, which are always wasted upon Russia.—*Chicago Tribune.*

#### THE ROTHSCHILDS MAY REFUSE TO LEND THE CZAR ANY MORE MONEY.

LONDON, May 5.—The Rothschild syndicate has asked the Russian Government to postpone the issue of the conversion loan. It is rumored that the syndicate will withdraw altogether from its engagements. Russian stocks flattened yesterday.

Terrible scenes attend the Jewish expulsions, many Hebrews dying on the way. This misery in the Jewish settlements, which are crammed with new arrivals, is indescribable. All speeches and pamphlets in favor of the Hebrews are prohibited. The Government is considering a scheme to solve the Jewish question, which, if adopted, will astonish and perhaps shock the civilized world. An Odessa paper states that 50,000 Hebrews have joined the Greek and Lutheran churches since the issue of the expulsion decrees. Each one embracing the orthodox faith receives a gratuity of 15 roubles.—*N. Y. World.*

#### "When Jesus Comes."

"SOME people seem surprised at the eagerness which some Christians display for the return of the Lord Jesus to this earth again. But why should they not be eager for his return, when that return means re-union for the parted, immortality for the mortal, health for the sick, life for the dead, land for the landless, habitations for the homeless, plenty for the destitute, bread for the hungry, water for the thirsty, sight for the blind, hearing for the deaf, speech for the dumb, strength for the weak, youth for the aged, liberty for the captives, riches for the poor, "beauty for ashes," "a garment of praise for the spirit of heaviness," "the oil of joy for mourning," peace for the troubled, rest for the weary, gladness for the sorrowing, songs for the sighing, society for the friendless, perfect bodies for the crippled, mansions for huts, crowns for crosses, light for darkness, wisdom for ignorance, strength for weakness, harmony for discord, with an internal inheritance in the kingdom of God for all his ransomed people?"—*Farm and Fireside.*

#### Palestine.

Inhuman as is the persecution of the Jews in Russia, there is unquestionably a divine plan unfolding out of it. While Jehovah feels only pain and sorrow over every human wickedness, his almighty resources make even the "wrath of man to praise him," and the selfish ambitions of nations to fulfill his plans.

One result of this persecution is that large numbers of these Jews driven from Russia are finding homes in

Palestine. Here railroads are being built, improvements made, artesian wells bored, and the country made to feel the stir of some coming movement, which, when all the rails are laid, cables completed, lines of steamships established, may find a "nation born in a day," and the Jew, acknowledging the Messiah, once more in possession of his native land.

### Home, Health and Little Folks.

CONDUCTED BY MRS. S. WILSON.

"GLORIFY GOD IN YOUR BODY." "CHILDREN ARE AN HERITAGE OF THE LORD."

#### Sowing and Mowing.

Be careful what you sow, my boy,  
For seed that's sown will grow,  
And what you scatter day by day,  
Will bring you joy or woe.  
For sowing and growing,  
Then reaping and mowing,  
Are the surest things that are known,  
And sighing and crying,  
And sorrow undying,  
Will never change seed that is sown.

Be watchful of your words, my boy,  
Be careful of your acts,  
For words can cut, and deeds bring blood,  
And wounds are stubborn facts.  
Whether sleeping or weeping,  
Or weary watch keeping,  
The seed that is sown still will grow,  
The rose brings new roses,  
The thorn-tree discloses  
Its thorns as an index of woe.

Be careful of your friends, my boy,  
Nor walk and mate with vice;  
"The boy is father to the man;"  
Then fly when sins entice!  
The seed one is sowing  
Through time will be growing.  
And each one must gather his own;  
In joy or in sorrow,  
To-day or to-morrow,  
You'll reap what your right hand has sown!  
MARY M. ANDERSEN in *Union Signal.*

#### A Thought for Mothers.

Talking the other day with one of the most sensible women I know, one whose large family is so well ordered that there never seems to be a particle of friction in its management, I was pleased with something she said about children, and I determined to repeat it to a larger audience than the one my friend had at the moment.

"I never fret about little faults of manner, nor even about transient irritability in my children," said the lady. "Children, as they are growing up, go through many temporary conditions, which, if apparently unnoticed, pass away. In fact, there are little moral disturbances to be expected, like whooping-cough and measles in the physical life, and if the general home atmosphere be wholesome, and the trend right, I do not think it worth while to be too much distressed over occasional naughtiness."

Is there not comfort here for you, dear friend, who cannot understand why John, carefully trained as he is, sometimes in the eager heat of play, bursts into the room like a tornado, or forgets to put cap on nail, and books on shelf, as an orderly boy ought? And if Sarah is not so patient as she should be with the younger ones, sometimes has mysterious fits of depression, or is hysterically gay with no cause that you can see, summon your own gentle self-possession to the front, remember that the

140  
 period between childhood and youth, like all transition periods is very trying, and while you pray a great deal for your darling, do not worry about her or talk to her too much. Above all, do not suffer yourself to be always censuring a sensitive boy or girl, to whom judicious praise, now and then, will be a tonic.

Line upon line, precept upon precept, we must have at home. But we must also have serenity, peace, and the absence of petty fault-finding, if home is to be a nursery fit for Heaven-growing plants.

A. M. in *Union Signal*.

### The Snow Prayer.

It was a merry group of children Mrs. Butler stood watching from under her umbrella. Girls and boys together were taking the soft sparkling snow into their hands and making snowballs of it. Shouts of laughter came up to the spectator through the frost-encrusted glass, and greeted the listening ear like sweetest music. Happiest of all the faces in the group was that of a little red hooded, fur-clad girl. Mrs. Butler had a smile on her lips as she caught a glance from the bright eyes, and heard the joyful peal of laughter that came from her little daughter's lips.

"Bless her!" she said, inaudibly, to herself, "she is sunshine wherever she goes."

But the short winter afternoon was drawing to a close, and it was time for Bessie to be called in. Divested of hood and cloak, with warm slippers on in place of the wet, cold, laced boots she had worn in the snow, the little girl climbed up on her mother's lap and eagerly began recounting all the pleasures of the afternoon.

Presently a silence fell on the little group, mother and daughter sitting in front of the cosy log fire. Then Bessie said softly,—

"Mamma! I could not help praying when I was out there playing to-day."

"What did you pray, dear?"

"I prayed the snow prayer, mother, that you taught me the other night, 'Wash me and I shall be whiter than snow.'"

The mother's arms tightened 'round the little form, while the childish voice went on half musingly,—

"I think he has done it too, mamma, because I asked him."

Before Bessie went to bed that night Mrs. Butler taught her two other "snow verses;" one was that beautiful promise in the first chapter of Isaiah, "Though your sins be as scarlet, they shall be as white as snow;" and the other you must look for in the Book of Revelation, "They . . . have washed their robes, and made them *white* in the blood of the Lamb."

Just a word, little reader, with you. Bessie's snow prayer in the midst of her play made her no less merry and happy. Nay, she was the most joyous of all. So, if you go to the Lord Jesus and ask him to wash you "whiter than snow," all your harmless, innocent pleasures will be doubled. In his presence there is "fulness of joy," and at his right hand there are "pleasures forevermore."

### Air and Respiration.

We live by breathing, and air is precious and vital to all breathing creatures. And air is useful and vital, first in respect to *quality*. How blessed is air having in it purity, as nearly as possible *absolute*. For example, air with the least taint of malaria, and all vile exhalations from sewers or garbage, or from unwashed human bodies, or from tobacco, and air breathed once and again, as in a close room, or in a badly ventilated church or hall, such air is objectionable, and it may be, abominable. To insist on good ventilation, is to say what is old by oft

repetition, but all too easily forgotten and too poorly heeded. One would almost as sensibly eat unclean food, or drink vile water, as to breathe foul and vitiated air. What misery and evil come from bad ventilation! It is easily proved for example by sleeping in a small, close room, with door and windows close shut, and not a chink or crack for a little air to steal in from the outdoor sea of ether.

But I wish to speak of air in another aspect of vital importance, to wit, *quantity*, and by this I mean more than is commonly included in the idea of plenty. To be pointed and brief, let me speak in praise of any expedient whereby we may habitually breathe *more* than the average amount. This means *voluntary lung expansion*. It should be practised more or less all through life, especially by those who lead sedentary lives, or who have hereditary tendencies to consumption. I would say, a child should be trained to this habit at an early age, and encouraged to *persevere*. A spirometer is a grand instrument in a family, and should be used daily. Great increase of lung capacity is possible by this means. And what a reservoir or reserve of health possibilities is secured by lung and chest enlargement! For instance, the blood is thus more thoroughly *aerated* in breathing, and that means purer blood for the brain and for the whole body. It means less labor for the heart and less liability to disease of that organ, when the flow of blood is easy and room ample. For heart diseases often come from some kind of obstruction imposing extra labor on that organ, and valvular diseases are especially deadly. Give the heart less work, or render the labor it performs as easy as possible, and here is help to health and longevity.

I will say here, that in case of some sudden and unavoidable exertion, as running, or labor urgently necessary and unusually severe, a good plan is to voluntarily breathe a *little faster* than usual. The heart will do its work more easily thereby. And, again, when one wakes out of a disturbed sleep, and wakes with a feeling of depression and discouragement, it is a help in such a case to commence drawing long breaths for a few moments, and to continue to breathe more rapidly a little while. This helps to clear the brain, by giving it a new influx of purer blood. The same expedient may sometimes work well in insomnia. If you cannot sleep, and have tried all other expedients, then try a few minutes of a little faster breathing. This not only makes the blood that goes to the brain more wholesome, but it diverts the blood in some measure from the brain to the lungs.

There is much to be said on this subject, but these few hints may suffice for now. The carelessness of some people in regard to ventilation is shocking. I have repeatedly found a room so vile and foul with bad air, that I have kept as close as possible to a door or window, sometimes asking leave to have the door ajar a little, and I have often curtailed a visit, expressly by reason of the abominably impure air of a room. In fact it was a misery to stay in it for a single minute, for it was sorely crossing to a mental love of purity, which involves a keen relish for purity in material things. No doubt many have felt in the same way. Many a headache and cough, many a fever and misery of indigestion, and many a disease of liver and kidneys has been due to bad air. And why? Simply because the eliminating work which the lungs ought to have done, was impossible, and extra work was laid on the kidneys or intestines and skin, while all the time the poison of bad breaths and tainted perspiration (and of course carbonic acid gas is included in the category) was circulating through the system. No wonder some people who have lived all winter in tight, close rooms, come out weak and poorly and disheartened in the spring.

C. COLGROVE, M. D.



"BECAUSE they love a fellow over there," said a little lad, when asked why he went by a score or more of other Sunday-schools to attend a particular mission school. And with all our modern improvements, no drawing card has been found equal to that of a love that makes itself felt. Troubled teacher or superintendent, if matters are going the wrong way, try more of this magnetism of the heart.

A CHILD's opinions are entitled to kind and careful consideration. They form them in the same way as do older people—from such light and knowledge as they possess—and it is thoughtless cruelty to laugh at them, or fling them off as one would fling away the crumbs from the breakfast table. Sit down with your child; go tenderly and carefully over the ground of reasoning that brought him to his conclusion; show him where he is wrong or commend him where he is right. In this way you teach him not only how to reason, but also how to respect himself.

LUTHER, catching his zealous worker in the very act of cramming his dinner into his mouth and writing at the same time, said to him: "Melancthon, you can serve the Lord as much by resting as working." The temptation is even greater, in this crowding age, to keep the human machine going at its highest tension, regardless of God's law of rest. And the penalty comes in shattered nerves and paralyzed brain, leaving the wretched sufferer, in such times as he can think, to realize that he cannot get the start of his creator, or offend in one of the least of his laws without reaping the harvest.

*Church and Personal Intelligence.*

"THEY THAT FEARED THE LORD SPAKE OFTEN ONE TO ANOTHER."

**Words From Workers.**

We know of no more zealous and earnest friend of truth and opponent of cant and sham than our co-worker, J. F. Gelletly, of Williston, Md. His voice and his pen are ever ready, and his keen, well-aimed shafts always go straight to the mark. Recently he was crowded out of a "union" meeting house by the preacher of a denomination that had become numerous enough to appropriate a building that they never paid for, upon the principle that the big highwayman appropriates the purse of the small and unarmed wayfarer. In turn, the school authorities refused to permit the school property to be used by the church people for a strawberry festival. This led to the following correspondence between Brother Gelletly and the Secretary of the School Commissioners, which is spicy enough for reproduction in print. We suppress the name of the commissioner, as the correspondence was not furnished with a view of its publication.

DEAR SIR:

Would you kindly inform me if I could have the permission of the County School Commissioners to give, at the groves by the school houses, (where such are) a few discourses on bible themes. I thoroughly appreciate your zeal for the protection of the county property, reserving the school for school purposes only; and I would far rather speak under God's free sky any way. I only desire to secure some comfortable rallying place in the shade, where a few folks can gather to hear a half hour's talk. I will pledge myself to damage nothing. What few arrangements will be necessary to seat the ladies, will be made moveable—the men can shift for themselves.

I am desirous of introducing a few ideas into the community that seem to be a little out of the usual line. I don't suppose they will do much damage, although some take them a little hard. I enclose to you some reading matter of a publishing association I am connected with, to give you an idea of the subjects most likely to be discussed: God's Fatherhood; Man's brotherhood; the plan of redemption; the object of the first advent of our Lord; the necessity for the second advent; the resurrection of the dead; the universal reign of peace; and the Prince of Peace—the poet's dream and the prophet's hope:

"When the war-drum throbs no longer, and the battle flags are furled."

These, and such as these, will be the subjects discussed; along with some grubbing up and plowing under in order to get a place for the good seed to lie; but doing all in the spirit of kindness.

I am, yours as ever, J. F. GELLETLY.

MR. J. F. GELLETLY, Williston, Md.

*My Dear Sir.*—Your favor at hand. I also beg leave to acknowledge receipt of papers for which you will please accept my thanks.

As regards school property, it is a rule of this board not to allow its use for anything but school purposes, only upon our written order. But, as you ask only for use of our groves, I am quite sure that such an order would not be necessary. Knowing your value as a citizen, and the sincere regard you have for morality, we are not afraid that you would sow any but good seed; hence, will feel no apprehension on this line.

Yours, very truly,

PLYMOUTH, IND., April 8, 1891.

*My Dear Brother*—I am pleased to learn that the A. P. C. K. have decided to issue a monthly periodical. This will afford the opportunity for some writers to take up anew their disused pens. You are perfectly welcome to place my name among your special contributors.

I shall make the effort to write short articles frequently, and leave you to select such of them as may suit your purpose.

I am still suffering from another painful outbreak in my cancerous foot, but hope that it may yet be eradicated. I can write some, however, and will gladly contribute for WORDS OF TRUTH.

Will write soon again, *Deo volente*. Kindest regards to all. In haste.

S. A. CHAPLIN.

BELLE PLAINS, IOWA, April 13, 1891.

*My Dear Brother*—I am heartily glad that you have taken the step that you have to enlarge WORDS OF TRUTH. We need just the paper you propose to make it. \* \* \* \* \* I only wish that WORDS OF TRUTH could come weekly, but I know this, that it will visit us oftener just as soon as it can do so. May we not entertain this hope? In regard to my name as a correspondent, I will say, that I will assist in that line so far as it will be possible for me to do so; and will try to write as I shall be moved upon by the Spirit. Wife joins in "God bless you in the work."

We remain, yours in hope,

A. J. EYCHANER.

ANNA K. EYCHANER.

[\* Yes! you may entertain such a hope. It is only a question of support, and we will endeavor to furnish a weekly journal that will be abreast of the times.—EDITOR.]

NOTICE TO BROTHERS IN IOWA.

It is proposed to buy a large tent for the purpose of holding our State Conferences and also for Evangelistic work during the summer months. Let all those who desire to help, send contributions at once to me at *Belle Plaine, Iowa*. If too much is sent it will be placed in the evangelist fund if you so desire. Our fund is getting low. We need your help, both for the tent and fund. Tent to be owned by the State Conference and under the supervision of the Evangelist committee.

A. J. EYCHANER.

LONDON, ONT., April 26, 1891.

*My Dear Brother:*

I shall be gratified with a sight of the projected serial, and I trust it will be an agent for good on an extensive scale. You have been most useful in the past, and I am sure the blessed Master will own your efforts in future years. Oh! that we all may be wise, and loving, and courageous, and humble, fitted thereby for His service.

Yours, very truly,

W. G. MONCRIEFF.

CHICAGO, ILL., April 7, 1891.

*Dear Brother*—Your esteemed favor of the 3d, reached me to-day, and the tidings it brings is most welcome. I am sure the venture will meet the approval of the brethren, and will be successful from the start.

I will find names for sixty dollars worth of subscriptions, and will try and get the subscribers from the drought stricken sections.

I hope you will make each number of such a character that it can be used as a missionary tract, so that it can be placed in the hands of unbelievers. [We will.—EDITOR.]

Yours,

J. W. WILSON.

PIERCETON, IND., April 20, 1891.

*Dear Brother Wilson:*

I heartily rejoice at the prospect of a new paper being issued in the interest of true religion and Christian honesty. May God bless the enterprise and those connected with its publication. We want a paper in clean hands.

Your brother in Christ,

J. L. WINCK.

142



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A MONTHLY JOURNAL.

PUBLISHED BY THE

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- THE HEIR OF ALL THINGS. By Carrie Williams. 140 pages. 25 cents.
- DURATION AND NATURE OF FUTURE PUNISHMENT. By Henry Constable. 75 cents.

**Temperance Arithmetic.**

1. There are 213,000 saloons in the United States, and 164,000 public schools. How many more saloons than schools?

2. The people of the United States pay \$80,000,000 yearly for the support of the public schools, and \$1,000,000,000 for the support of saloons. How much more do the saloons cost than the schools?

3. The value of the food products of our country for a single year is about \$600,000,000, the cost of all the clothing about \$400,000,000, the cost of alcoholic drinks about \$1,000,000,000. How much more does the liquor cost than the food and clothing?

4. The 3,000 saloons of Colorado take in daily an average of \$10 each. How many dollars are paid daily in that State for liquor?

5. There are about 600,000 drunkards in the United States. How many cities of 40,000 inhabitants each would these drunkards form?

6. In the city of Oakland, "the Athens of California," there are 300 saloons. If every saloonist sells forty drams a day how many drams are drank daily?

7. If a family spends fifteen cents a day for beer how much is expended in four weeks? How many loaves of bread, at ten cents a loaf, could be bought for the same money?

8. A smoker spends fifty cents a day for cigars. How many dollars will he spend in one year? How many books at \$2 each could he buy with his money?

There are some persons who are constantly asking for special rules of life. They would have an individual Bible with particular instructions for each hour of their lives; but Christ dealt with great principles which are to be the basis and motive of all action, and from these, with the aid of his Spirit, we are to draw out our own applications.

Look into the life and temper of Christ described and illustrated in the gospel, and search whether you can find anything like it in your own life. Have you anything of his humility, meekness and benevolence to men? Anything of his purity and wisdom, his contempt of the world, his patience, his fortitude, his zeal?—*Doddridge.*

Do not shorten the beautiful veil of mist covering childhood's futurity, by too hastily drawing it away; but permit that joy to be of early commencement and of long duration, which lights up life so beautifully. The longer the morning dew remains hanging in blossoms of flowers, the more beautiful the day.—*Richter.*



John Fritz

# Words of Truth

"I SPEAK FORTH THE WORDS OF TRUTH."

Vol. VII.]

BROOKLYN, N. Y., JULY, 1891.

[No. 4.

SAMUEL WILSON, EDITOR.  
CLINTON COLEGROVE, ASSOCIATE EDITOR.

**SPECIAL CONTRIBUTORS:**

S. A. CHAPLIN, ELIZABETH A. REED,  
W. GLEN MONCRIEFF, J. L. WINCE,  
BENJAMIN WILSON, A. J. EYCHANER,  
H. V. REED, S. ROXANA WINCE.

JOHN DONALDSON, BUSINESS AGENT.

For Terms see page 16.

## Editorial.

A NUMBER of people who are not subscribers, or members of the A. P. C. K., will receive this issue as a sample. To such we would say, send in your subscription at once, as subsequent numbers will not be sent. Subscribers of the paper in its old form, as well as "Rock" subscribers, will receive the full value of their subscriptions in the monthly issues.

In our last issue we overlooked mentioning, that our other quarterly, *The Rock* has been merged with this journal, and of course *Rock* subscribers will receive WORDS OF TRUTH instead to the value of their subscription. We believe that the change from two quarterlies to one strong monthly will be advantageous to all concerned.

PARTICULAR attention is directed to our tract list. These are all bright, forcible documents, and well adapted to convince people of the truthfulness of the messages that they carry. The intention is to add to this list from time to time as suitable material is provided.

THE price of this journal is placed at a very low rate so as to invite a large subscription list, the desire being to enlarge its sphere of usefulness. What better method of evangelization can you have than to forward the names of your friends or neighbors as subscribers? The monthly visits of a clean, carefully prepared journal, brimming full of suggestive truths cannot but have a good influence. Try it! It is with confidence that this will be done that the rate was placed so low, and it will require a large list of subscribers to cover the actual expenses.

WHY not become a member of the A. P. C. K.? This will only require a yearly fee of one dollar, and will entitle you to this journal as well as other publications to the full value of your annual payment, and will

make you a partner in the enterprise, with a voice in its control. Not only this, but it will enroll your name with a number of most earnest, self-sacrificing truth-lovers. It is not necessary to limit the annual fee to one dollar; this is the minimum, but many pay five, ten, twenty dollars, and higher amounts, and every cent goes into good literature for wide distribution. It is the many littles that make the aggregate that does the work. In sending your subscriptions for the paper request that your name be enrolled as a member of the Association for the Promotion of Christian Knowledge.

## Edigrams.

WE cannot claim favor with God because we know something. The whole sum of human knowledge is but a bucketful from the ocean of divine wisdom.

THERE is a wisdom that the most untutored and simple minded may obtain—the knowledge of God. "This is life eternal." How may it be obtained? By studying the divine nature, for God is Love, and shaping our lives thereby; "for every one that loveth knoweth God;" and when love shall fill every heart, then "the knowledge of the Lord shall cover the earth as the waters cover the sea."

THE proper measure of generosity is not how much do you give, but how much have you left after giving. The amount of gold or silver that we lay upon God's altar is of no special value to Him who owns the worlds, but a sacrifice, cheerfully given, from a warm and earnest heart, is to Him of priceless value.

THE gospel, like other of God's choicest blessings—sunshine, air and water—is free. If it were possible to buy the gospel a certain class would at once endeavor to form a trust, and make a corner in eternal salvation.

CORRUPTION is a process of death and dissolution. As purity of heart and purity of life tend to draw us to God and life eternal, so corruption in action and in heart inevitably degrades, and must end in dissolution. Survival of the fittest is the law of God in the work of restitution.

GOD is the source and author of life, and where God is not there can be no existence. Some apologists for the orthodox hell (revised edition) claim that the soul in hell is wandering away from God, and will in time reach the "outer darkness" of positive sin, where not a ray of God's presence can penetrate. This must be annihilation; otherwise there can be existence without God.



A MAN who unmercifully beats a horse is fined ; a woman who tortures her child is imprisoned ; a big boy who flogs a little one is called a coward—but an orthodox god who unmercifully tortures the creatures of his own handiwork, without cessation, for eternity, is termed a loving father. Truly the warping power of tradition upon the human intellect is equal to the effect of fire upon iron.

THE divers washings under the law, and the washing of baptism are most beautiful emblems of the purification that humanity must undergo before they can be fitted to stand in God's presence. The purity of body and raiment that was required of the high priest before entering the holy of holies but typifies the legal cleansing of our sins, the actual cleansing of our natures by purification of mind and morals, and the purging of the fountain of life, our hearts ; for only the pure in heart shall see God. "Be clean, then, ye that bear the vessels of the Lord."

LET none of our readers suppose that the true and final gathering of Jews in the Holy Land is now in the process of accomplishment. The present trend of emigration thither is no doubt *initiatory* to that final gathering, but we fear there are times of trial for the sons of Jacob yet future, though brief, and it is certain no solid and lasting prosperity can come to this people until they individually and nationally recognize and receive the Messiah whom their fathers rejected and put to death. The movement, however, will be watched with great interest.

#### Book Notice.

*The Scriptures Opened*, a Collection of Lectures and Miscellaneous Papers, by Robert Ashcroft.

This is a handsome volume of 378 pages treating upon Bible themes, and bearing chiefly upon lines at variance with, or that are neglected by modern orthodox teachers. The volume consists of two parts : Lectures, and Miscellaneous Papers. The general line of teaching may be gathered from the following sample titles of lectures : "Are We Deathless," "Redemption not by Compensation," "Is Heaven Our Home," "Religious Pretense," "Pulpit Perplexities," "Does Death End all? Reply to Dr. Joseph Cook," etc. The author's literary style is lucid, clear and forcible, and gives evidence of culture and wide reading. We especially commend the spirit in which the lectures are written. While massing his arguments with all the power of irresistible logic, there is nothing of bitterness or sarcasm in criticising the views and beliefs of others. One not agreeing with the doctrine taught can read the arguments without offence, except those unreasonable people who are always offended by a contrary opinion.

We can heartily commend the book in its general teachings, and gladly give it a place upon our book list. Price, \$1.25

#### Tares and Wheat.

A man prominent in religious circles as a leader and teacher had been found guilty of conduct that in business life would have caused him to be shunned as unworthy the confidence of honest men. Men zealous for the good name of their beloved cause had expostulated and been defied, and this unworthy person continued to fill a position where only one above reproach should be found. What is a Christian's duty under such circumstances? Having positive knowledge of the hypocrisy of the wolf in sheep's clothing, shall he make public the misdeeds and drive the wrong-doer from the position which he so unworthily occupies? "No?" says one, "let him alone, we have no right to pull up the tares, lest in doing so we root up the wheat also. If you hurl him from his position some babe in Christ who has confidence in him, and has been benefited through his instrumentality will become offended."

Can it be possible that our Saviour expected such an application of His parable that it should be used by honest men as an excuse for holding up the hands of dishonest men who are bringing daily reproach upon his cause? Can it be possible that he would thus compel tolerance and fellowship between righteousness and unrighteousness, between purity and hypocrisy? If our Lord had to deal with the cases of those who had stolen the livery of Heaven to serve the devil in would He not more likely, with righteous indignation, cry, "Woe unto you hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead mens' bones, and all uncleanness."

He has given us His standards of right and wrong, and surely He does not wish His people to humbly lie down and see vileness stalk about in His name. We know of one instance of a preacher who has traveled for years as an evangelist, and yet has been guilty of gross-est immoralities, which have been unconfessed and unrepented. If our Lord's parable is to be applied as above, then such an one must be permitted to continue his ministrations unrebuked, because, forsooth, he has been instrumental in influencing some to see the truth; and an exposure of his personal unworthiness would be dangerous to their peace of mind. Such an application of the words of Jesus is dishonoring to Him who "loved righteousness and hated iniquity."

What did Jesus mean by this parable? It carries with it its own interpretation. It is a question of *final judgment*, and indicates that the final separation of the righteous and wicked shall be made at the end of the age. The field in which they grow is the world (*kosmos*), not the individual congregations of believers, or the church as a whole. The right of the saints to separate themselves from those who work unrighteousness is clearly evident (see 1 Cor. v., vi.)

This purging out of old leaven has no bearing upon the rooting up of the tares. The one is a corrupting influence within, the other without, and is an act of final judgment. The instance quoted above was one only of temporary discipline resulting in repentance and restoration to the confidence and fellowship of his brethren (see 2 Cor. ii.)



There are some who would take great satisfaction in casting out of the synagogue a poor heretic who cannot pronounce their *shibboleth* with the proper accent, and think that thereby they are doing a godly duty in keeping in the "narrow way;" yet these same people will palliate roguery, lying and hypocrisy, in one who doctrinally, from their standpoint is "sound." "O, consistency thou art a jewel!"

We do not believe in sniffing about to find some poor heretic, neither do we believe in following the instincts of a buzzard in looking only for carrion; but when there is that within the circle that is prominently and manifestly immoral, it is wicked to permit it to remain unrebuked, and continue to spread contagion. Let us be gentle; let us be charitable, but let us be just and fearless.

### Conditions of Efficacy in Prayer.

All Christians know that as to whatever mars or enfeebles their prayers, the chief source and substance of inefficacy is unbelief. But when a soul comes to God in prayer, first *let him consider* that a word spoken honestly and earnestly to the Father ought to be mighty, because God is mighty. God is goodness and God is intelligence, and in and through all space the voice of prayer has a wonderful resonance. Touch the tiny button that rouses to loud response the electric bell in a great mansion. You have done a very little thing in slightly pressing the button, but what a power you have used, since it may have brought a senator or some man of learning or consequence to the door. One point of unbelief in prayer is in not sufficiently considering how great is the effect of an earnest, simple word from the heart in the realm of the Heavenly, that is, in the ear and heart and hand of God. Hence we sometimes use vain repetitions. A repetition may be from a new rising wave of spirit influence, or powerful emotion, or unspeakable desire. But again we may very rightly ask if it may not be from doubt or query whether one asking has been really heard, or the attention given to it that we so much wish for. Let him who prays, remember what a sacredness and mightiness the name of Christ, our Redeemer, has in the high heaven of grace. Profoundly affected and deeply penetrated with this feeling we may rest content.

There is another fault to which the mind is prone, and it is again a proof and fruit of unbelief. I mean a mental effort to produce the result or effect the end we have sought. It is a secret exertion of the *will*, which is all futile and ineffectual. It seeks to do what God only can do. It usurps in a manner the function of Omnipotence, and of course can but fail. What is the virtue or power of our poor unaided will? Nothing! It may be the expression of our selfishness or impatience. Its fruit is vanity, as its nature is. Why are we so slow to *rest* our case and our cause in the care and power of Him who is Love and Truth? How easy are all things, all good and right things, to Him who has every resource and expedient imaginable! Only let us resign or assign to Him both manner and time of accomplish-

ment. Nay we are to assign to Him the thing itself, and the question of its being given or done. And then we are to accord to Him the prerogatives of method which are according to His own wise and unvarying law of propriety. He works by law, and that is full of wisdom and love. But if we begin to have a mental stir within, let us beware of it, lest it be unrighteous unrest. Lest it be activity of *self*, and a certain imperativeness of will, most unsuitable to the creature, every whit dependent, and every moment prone to error. What a failure in all things where there is inharmony with God! And still pertinacity of self and will is in its nature inharmony, because it is both dictation and unbelief. If we believe, we contentedly leave all our interest with the King, and this is submission and confidence, not dictation. If we dictate, we take the *lead*, and this is most unwise and unsuitable. And what an utter mismanagement must be our own heady attempted conduct of things! Let us seek to be in harmony with the Supreme will, which is also the Supreme wisdom. If we are *submissive*, then we are not at war with the infinite rectitude. On the contrary, if we are not submissive, we *are* so at war, and this is always wrong and always foolish, and always ineffectual. Harmony with God is wisdom, and in harmony is rest, is peace, is acceptance, is blessing, and when we discard and disdain every other resource and potency but God, and depend on Him *only*, then we shall see light and find good.

### Whither Can They Go?

Never since Queen Isabella expelled eight hundred thousand Jews from Spain, has there been such a wholesale act of tyranny against this people, as the recent edict of the Russian government which compels five millions to seek homes beyond the frontiers of the land of Gog. This means the devastating of a thousand thousand homes, this means that a million heads of families shall at once gather together what they will be permitted to retain of their estates and with their women, children and aged parents start forth upon a pilgrimage as "Wandering Jews," seeking for a land where their "tribes of the weary foot" may find rest.

In a million Russian homes the question is, "Whither Can We Go?" We can imagine the situation by conceiving what would be the situation if in America an edict were promulgated compelling all Africans to leave our land. What a cry would go up from the myriads of victims, "Where? When? How?" Then, if the military, with barbarous brutality, would force them from their homes, and bayonet them to the frontier, the parallel would be complete. The Russian Jew who has property can sacrifice it, and with the proceeds convey his family to a more hospitable land. Others, through the grand munificence of Baron Hirsch, will be provided for in the colonies that he is establishing in North and South America. But there will still remain a vast host; more than marched with Moses through the sea, who will be unable to be cared for in these ways. The Anti Semitic sentiment upon the continent of Europe will compel them to "move on" if they attempt to settle



there. Great Britain is already overflowing, and the government has already taken initial steps to prevent these outcasts from the land of their hated foe becoming British paupers. Across the sea is what is termed the "land of liberty." Already the alarm has been sounded that hordes of "assisted" Russian Jewish emigrants are coming to our shores, and commissioners of immigration are on the alert to return them. After being the dumping ground for the offscourings of Europe for several generations the people of America are agitating the question of restricted immigration, and as the mass of these Hebrews will be penniless, they will not be welcomed to swell the ranks of our peddlers and pawnbrokers.

Then Whither Can They Go—if Russia bayonets them from their homes; if Europe says "move on;" and America shuts her gates in their faces? To the North the icy wilderness confronts them; to the East the Siberian wastes; to the West the none less icy intolerance of religious bigots and self interest; to the South—an unoccupied land, the land of promise, the land where their forefathers dwelt, the land covenanted to Abraham, Isaac and Jacob for an everlasting possession to their seed, the land toward which they turn their faces when crying to the Lord God of Israel for deliverance. A lake upon a plateau, overflowing its banks finds walls of hills to the north, the east and the west, and an open valley to the south. It does not require a philosopher to tell in which direction the stream will flow. Neither does it require a prophet to say where this main stream of Hebrew mortality will flow. A statesman, or an ordinary observer will say to the south, to occupy and till the hills and valleys of Syria and Palestine. Common sense observers will say: The Turk controls this land. He is the "sick man of the east," and very poor. Rich Jews like the Rothschilds have loaned him money; others like Baron Hirsch have millions devoted to the work of protecting these outcasts. What more natural than for Turkey to sell the privilege of settlement to this people; and for Britain, the Jew's friend, (and as some maintain his brother according to the flesh,) to use its mighty influence to accomplish this?

The student of prophecy sees in this the fulfillment of what has been written aforetime. He sees the mountains of Israel waiting for the people of Israel, and "*they are at hand to come*" (Ez. xxxvi. 8); he reads the words, "I will take you from among the heathen, and gather you out of all countries, and will bring you into *your own land*" (v. 24); and he can see, with the surety of history, this people, "that are gathered out of the nations," dwelling in a "land of unwallled villages." Thus shall a "nation be born in a day;" and in this way does our God utilize the most heartless tyranny as a means to secure the greatest good to those who are its victims.

If Christians would pray more when the sun is shining they would have less cloudy weather.

Prove that a Christian life can be lived one day, and you prove that it may be lived forever.

Deeds are efforts the soul makes in trying to speak

### Prof. Totten and His Teaching.

The query will be raised by many, what shall we think of this man, now suddenly risen up to proclaim the near coming of our holy Lord? I will give my own impression, which is practically equivalent to a belief. To my mind, he is raised up to do an important work. I believe him an expert in chronology, a sphere in which it is specially hazardous for a novice to venture. And I am certain that his chronological computation accords with the sublime testimony of the Great Pyramid. For example, it appears to me that the intersection of the grand gallery and great step floor planes is intensely significant, and it certainly very nearly agrees with Prof. Totten's estimate of the middle of Daniel's last great covenant week, and so far justifies very approximately the beginning of that week as assigned to the first half of 1892 by Prof. Totten.

One thing is certain, the boldness of his utterance is stimulating and tonic, and does one's soul good. We need not reckon him infallible or inerrant, but we may very rightly suppose him to be raised up by our holy and blessed God for a ringing witness. His learning and station fit him to reach a wide circle. It is true he is sharply criticised, but I apprehend he is able to defend himself. Indeed it is not necessary for him to notice every assault. Certainly not. One thing it is well to keep in mind very carefully. Just as sure as *the day actually does impend*, and the evidence of it sharpens and strengthens, just so sure will hostility and even hate be developed. It is one thing for the great ungodly world, and world-loving, nominal church to feel indifferently toward a class of predictors whose forecasts have failed all along, and who are regarded as a class of mildly lunatic characters, and *quite another* for that same church and world to face the powerful testimony not alone of able and learned men, but the testimony of tremendous facts themselves, in events current and threatening. Let all who love the coming of the Lord take notice, once for all, and keep steadily in mind this very thing, to wit: the people who are wedded to the present condition of things, will be *roused to wrath by signs of God's forcible intervention*. We must certainly expect to meet this intense hate and hostility. We cannot escape it, except as God provides the way of escape. I can easily illustrate this from the book of Revelation itself, and it is very evident from the outburst prophesied in Chapter XI, where "the nations are *angry*." We must therefore have courage in God, and falter at nothing; nay we must expect to carry our lives in our hands, having the *spirit* of martyrdom, whether it comes in fact or not.

Prof. Totten may err in some things. It would be strange if he did not. But on the whole I am very glad and thankful to hear his voice in these days of time-serving. One's mind is kindled to great activity by his words, and light shines preciously on Scripture and from Scripture just now. It is a great comfort and blessing to have the presence and testimony of such a man, while every one who *thinks* may think and judge and watch for himself. It is good to have judgment, each on his own behalf, as well as the behalf of others. It is good to have light each in his own lamp—to have oil of knowledge and assurance from the olive tree of Divine truth. Confidence with shallowness, is but a vain conceit, but confidence that has the rock of God to rest on, is a blessed possession. It is a good and right thing to ask, *what has God said*, and next, *what does God mean?* When we have a key to interpretation, we need not be much troubled to see *how* it is, that He means what He says. Oil is excellent for light, and applied by inunction to the eyes, has this sweet virtue to help human vision. What a blessed gift of God it is to be able

C. C.



### Views from the Watch-Tower.

"GO, SET A WATCHMAN, LET HIM DECLARE WHAT HE SEETH."

#### Overlook of the World in June.

In America, a fratricidal desolating war in Chili; a revolt and massacre in Hayti; Canada perplexed by the recent death of the premier MacDonald; destructive forest fires in Canada and New Brunswick; enormous money misappropriations in Philadelphia; storms and cloud-bursts and a great overflow of the Red River.

In Europe, a serious crop deficiency, especially in Germany; the Emperor William making indiscreet speeches, in one of which he commends duelling and beer-drinking; Italy taxed to the point of unbearable-ness by reason of the cost of armaments necessary for continued partnership in the dreibund or triple alliance; Russia forcibly and cruelly ejecting large numbers of Jews from her empire; England in no small commotion through the baccarat scandal involving the Prince of Wales; besides strikes, brigandage in Italy, misdeeds of the pestiferous Mafia and Malavita societies and socialism always growing.

In Asia, a pause in the construction of the Joppa and Jerusalem Railroad through the exactions of the Turkish officials; an active persecution of missionaries in China; activity in the work of building the great Trans-Siberian Railroad. Besides many minor occurrences, seismic and volcanic action, there is something like an ecclesiastico-seismic disturbance in Christendom, and much heresy-hunting of various bodies having jurisdiction over matters of faith and doctrine. The times are full of unrest.

#### Events Current and Coming.

There is a very remarkable antagonism on the part of the Russian Czar toward the Jews in his territorial dominion. What is the reason or occasion of it? It is said to be because the Jews are so prosperous financially, to the detriment of the true native Russian. But is this all? Is there not some reason thus far invisible to superficial observers? It may be said God orders it, or permits it, in order to prepare the way for Jewish colonization of the old land given by oath to Abraham. But though this be true, as we believe, still it is a time for sharp looking into the interior and motive force of the mind moving the hand that carries on this crusade of violent and cruel ejection.

It is an opinion held by expositors of sound sense and judgment, that the Jews will first return to Palestine at the dictation of a false Messiah. For our Lord said "if another shall come in his own name, *him ye will receive.*" This must then yet come true, we certainly understand and insist. And in view of the tremendous onslaught made in Jews both on Russian and Greek territory, is it not a fair question whether the coming of such a false Messiah on to the stage, is not an event of the very near future? To say the very least, it is a time of most intense interest to the wise and watchful servant of God.

The antagonism we have suggested becomes most marked and striking as between the proud imperial Czar and the great Jewish money kings, such as Hirsch and the Rothschilds. It is described as a combat of the giants. Of course these financial kings of Europe must sympathize with their poor brethren in the wrongs they are made to suffer. They will certainly resent the Czar's rough usage of the crying Hebrew people. And it will be a conflict well worth watching. For our part, we pity the persecuted people, even though they are in danger of falling into the net of anti-Christ. We cannot say, as we heard a professed Christian man exclaim substantially, "Is there going to be mercy for those

devils that crucified Jesus Christ?" Yes, there will be a wealth of love and mercy in due time, though prior to that they will fall into the trap of a false protector and friend.

Russia seems to be carrying out some gigantic scheme of ambition and aggrandizement. She is careful to be on excellent terms with France, and has given a French firm an order for three million new rifles of latest and most approved pattern. The execution of this contract will require considerable time, and accordingly it is not expected that Russia will engage in any great war immediately. In fact, the next outbreak of hostilities, so far as we can see, must come in western and perhaps central and southern Europe, involving, it may be, France, Italy, Austria and Germany. We do not predict, we only intimate very *preponderating probabilities*, and we think the reasons for this opinion are well founded. And in spite of protestations and prophecies of peace, we think a great and terribly destructive war may come with startling suddenness, and by no means improbably, in agreement with the prediction of the ex-Italian premier Crispi during the current year. But if possibly delayed a little, yet how swiftly will the weeks of 1891 be gone! *And delay intensifies certainty* beyond question.

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It fell our lot to write an article, published in 1888, if we mistake not, relative to the use of balloons for war purposes. What we then noted in particular, was the use of air ships for conveying dynamite bombs for the destruction of forts, armies, cities, and any object whatsoever doomed to destruction. Now we see this awful mechanism well on its way to practical availability. Prof. Langley, of the Smithsonian Institute at Washington, is busily engaged in the work of bringing forth a balloon, with motive power, and dirigible at the will of the aeronaut. And the noted author of the deadly Maxim gun, is building an air-ship 110 feet wide and 40 feet in length, and he says that when the enterprise is completed he can revolutionize the world. For he can sail out of France and make dreadful havoc with those irresistible missiles of death, which no art or power of man can guard against or escape. He who is first in the field with apparatus of this kind, can dominate everything around him, and awe the proudest nation into submission.

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The Springfield *Republican*, in speaking of the success of the strikers in Belgium, says that country "may be absolutely ruled under the monarchy by the radicals. It is impossible to tell what will be the consequences upon the future of Belgium, of this practical revolution. King Leopold is old and failing in health. He has no children, and his heir, the successor of Prince Baldwin, is not popular. What might happen with the radicals in power at Leopold's death, is an interesting subject for speculation, as is also what part Belgium would play in case of a war between Germany and France, with the conservatives sympathizing with the former and the radicals with the latter. The future must depend upon what these Belgium workmen do with manhood suffrage." We look upon Belgium as a country of singular possibilities, inasmuch as Romanism and Socialism have both alike great strength, relatively to the population, which is about six millions. Wedged between France and Germany, it seems singularly susceptible of influencing European destinies, as a make weight in a sudden outbreak of hostilities. If Socialism and Romanism are to be unnaturally leagued together for a little space, the beginning of this strange alliance may have striking illustration in this historic region. And here was fought one of the great world battles of fate 76 years ago.



The New York *World* had recently a list of mottoes that had been applied to certain popes, and acknowledged by them. Among the rest we notice the motto of Pius vii, pope in the time of Napoleon I, viz., *Aquila Rapax*, or *rapacious eagle*. This pope was robbed by Napoleon, whose motto was the eagle. The motto of the present pope is *Lumen in Coelo*, or a *light in heaven*, while that assigned to the next pope is *Ignis Ardens*, a *burning fire*. Truly this is significant, seeing that as signs very impressively signify, a fire destructive to the ecclesiastic system of the religious Roman world is likely to be kindled in a very short space.

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Fire losses are of unusual magnitude, and the president of one of the largest companies says he never knew anything like it. The destruction of property in this way during the first four months of the year is 33 per cent. in excess of the losses for the same time last year. Small fires seem to be particularly numerous. Some persons have sought to trace a connection between this record and the business depression that prevails in many places and trades.—*Springfield Republican*.

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It is said the pope will send the Emperor of Germany a copy of his encyclical on the social question, accompanied by an autograph letter in which the pope asks for the Emperor's assistance in carrying out the advice given in the encyclical. This is a significant paragraph. And how comes it that the pope appeals to the Emperor of Germany? What new relation is this of the vatican to a professedly protestant potentate? In the centuries gone, the pope leaned on France, "the eldest son of the church," or on some staunch and subservient Catholic king. Now all is changed. Not a latin secular prince in Europe proffers the aid of a corporal's guard to lift up the fainting papal see. What a stupendous change in the fortunes of papal Rome came in 1870, and what a point in prophetic evolution was that eventful year! Protestant Germany is appealed to, in effect, to promote a good understanding with the rising power, that the German Emperor himself is much disposed to conciliate, that is, socialistic democracy. In all this manœuvring, we look beneath the surface of things a little, and think without doubt there is a phase not yet revealed that will speedily outline itself, for except to those whom Christ keeps within the sphere of his kindly charge and care (the reward of their earnest seeking), this will prove a time of surprises, and the months before us are big with important events.

The following is a very significant cablegram, the full purport of which is very likely to be but faintly apprehended by most readers:

PARIS, May 31.—The imperialist banquet to-night, was the first since the death of Napoleon III. Gen. Dubarail in a speech, alluded to the restored unity of the party, and predicted the ultimate triumph of the imperialists. He summarized the programme in these words: "All for the people, by the people." Referring to strikes "crushed by volleys of Lebel's," he declared that Napoleon III. supported the liberty of combining, gave to workmen permission to defend their rights, and created co-operative societies and superannuation funds. Prince Victor he declared, meant to continue the work that the democratic emperor had commenced, and would found a reign of social brotherhood and give a government by the people under a powerful chief. The party must renew its energetic demand for a plebiscite which alone was capable of establishing a legitimate governing power, in the absence of which anarchy would become supreme. Other fervent speeches were made, all the speakers expressing full confidence as to the future.

## The Hebrews in Russia.

The following editorial clipped from the *N. Y. Herald* gives an abstract of a long letter from a St. Petersburg correspondent relating to the causes leading to the expulsion of the Jews from Russia. This letter is evidently inspired from a government source; and its statements are most vigorously denied by leading Hebrews. We give it as an item of current literature upon this most important subject:

Our correspondent in St. Petersburg furnishes us this morning with another chapter on the relation between the Hebrews and the Russian government.

He readily admits that certain repressive measures have been enforced against the Jews of the Empire, but the reasons which he gives for this action contain a curious tribute to the shrewdness and superior business ability of that unique race.

These reasons are to be found in the answer of Count Tolstoi when some one suggested that he might make the persecution of the Hebrews the subject for a thrilling novel. He said: "There are people in Russia who need my help far more than the Jews—the peasants."

In that statement you find a clue to the present situation and to the policy of the Czar. The Hebrews undoubtedly suffer from certain decrees which handicap them. They find it difficult, for example, to enter either of the two professions, law and medicine. The general face of Russia wears a frown whenever the Hebrews are discussed, and their encroachments are everywhere met with a scowl of disapproval and suspicion.

That they should complain of this is a necessary result of their environment. That they should claim the sympathy of the outside world on account of laws which not only seem to be, but which really are, oppressive is by no means to be wondered at.

But the explanation is both dramatic and interesting. The Jew is a born trader. He is the sharpest man at a bargain that breathes the breath of life. On the other hand, the Russian peasant is a simple minded, gullible and credulous creature. His ancestors were serfs. They were housed, fed, clothed by the landed proprietor. They had few cares, no responsibilities, very little personal ambition and the minimum degree of individuality. These qualities have not yet been outgrown. They constitute the chief peculiarities of the peasantry to-day, who are, in a word, children of a larger growth. In a couple of generations they will be all right. The processes of evolution are effecting marvellous and rapid changes. But at the moment they are all wrong, unlearned in the "tricks and manners" of our modern civilization, mediæval in their chief characteristics.

Place a company of sharp-witted, clear-sighted, long-headed Hebrews in a village of Russian peasants, and what happens? Remember that the Jew is averse to agriculture, is never a farmer, but always a man of bargains; that he has money to lend and knows how to exact the legal per cent., and as much more as his opportunities permit. Why, it is like throwing a lighted torch into a hay mow. In that competition the peasant is nowhere, while the Hebrew is everywhere. In the course of a few years the peasant's farm changes hands. The Hebrew at the beginning had the experience and the peasant owned the land. In the end the peasant has the experience and the Hebrew owns his farm.

If this happened in a single instance, it would count for nothing. But as it happens every day in the year and in all parts of the Empire, it is regarded by the Czar as a very serious matter. He declares that it is absolutely necessary to protect his subjects from these cunning and bold invaders, who are likely to acquire the whole earth unless by rigorous measures he keeps them within bounds.

The laws which are regarded as persecution have this sole end in view. They contain an unwilling tribute to the intellectual and commercial superiority of the Hebrew race, but are said to be necessary in order to keep Russian property in Russian hands.

The spectacle is one of the most curious afforded by current events. It has even its ludicrous side. One can scarcely help smiling, though the subject is serious and in many respects painful. We see a great government forced to limit the activity of its Hebrew population because they are such skilful financial operators that their presence in any given city or hamlet is a menace to the prosperity of the natives.

It is gratifying to know that this imperial action has no reference whatever to the Hebrews' religion. The evidence on this point which our correspondent produces is quite conclusive. Neither is it true that new and more than usually oppressive laws have been enacted. The crusade is on the lines of a policy which has been recognized for many years, and it is being enforced with special energy for the reason that the Hebrew has tested his strength with the peasant and is likely to get more than his share unless he is held in check.

We commend the letter, which will be found elsewhere, to the careful attention of our readers.—*N. Y. Herald, April 27.*

Nothing will so well prepare a man for going among  
men, as to be alone with God.



## Contributions.

Short, pithy articles relating to Christian Life and Doctrine are solicited. A reasonable latitude will be permitted in Bible investigation, but space is too valuable to be wasted with unprofitable controverted subjects, hobbies, crotchets, etc. We wish our columns to contain spiritual food for inquirers, babes in Christ, and those of greater growth. Articles containing personalities, or not written in the spirit of love, will be rejected. The editor also wishes it understood that he is not responsible for the opinions or conclusions of correspondents. Address SAMUEL WILSON, Rahway, N. J.

### Only a Word.

By S. A. CHAPLIN.

Only a word from hasty tongue,  
Came like a hornet's angry start  
From nest disturbed—a soul is stung,  
And left its poison in the heart.

Only a word was spoke in strife,  
But gall was in that word of hate ;  
And it embittered love for life,  
Which love could never reinstate.

Only a word affection spoke,  
It came like balm into a soul ;  
The cankering spell of grief it broke,  
And made a wounded spirit whole.

Only a word may be a ray,  
That makes a dungeon's gloom grow bright,  
That leads a prisoner out to-day,  
To walk in heaven's serenest light.

### To Him That Overcometh.

THE first promise to the overcomer is found in the message to the church at Ephesus. It comes from Him "that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks," and it bears the sweet assurance that "I know thy works and thy labor and thy patience."

"I know thy works," there is no underestimate, neither is there any exaggeration of their value. The cup of cold water *given to a disciple* shall in no wise lose its reward, the patient toil in the vineyard, even though the gathering time has not come, will not pass unheeded. The sowing time must precede the harvest, and the Lord of the harvest will care for the faithful workers who have borne the heat and burden of the day and still continue faithful at evening time.

"I know thy labor ;" this distinction made between works and labor carries with it the thought of suffering and indicates self denial and loyalty. "Now he that planteth and he that watereth are one, and every man shall receive his own reward according to his labor."

"I know thy patience." Surely this is the bravest amidst the virtues, for "ye have need of patience ;" patience in affliction, and under the hand of wrong ; patience when the thorns press the weary brow and the knife seeks the faithful heart ; patience though friends may fail us and fortunes frown ; patience amidst the betrayals and buffetings of life ; patience beneath the constant irritation of goad and thong. A patience which is represented only by that sublime charity of the apostle which "beareth all things and endureth all things." No wonder this divine element in man wins the commendation of the Master, for it is born of God, and belongs to Him. The coward may never mean it. It finds a place in the laurel crown of the hero, and will gleam in the garlands of victory when we have come off *more than conquerors through Him* who loved us. "I know how thou canst not bear them which are evil." Surely there is no encouragement here for the cultivation of friendships with the enemies of Christ ; no encourage-

ment for submission to the wiles and flatteries of the evil minded ; no compromise with satan or his followers. It is a fight for God and His truth—a loyalty to Him that shakes off the approaches of the tempter. "I know thou hast borne and had patience, and for my name's sake hast labored and hast not fainted." Going back to the first thought, *endurance* is again commended, thou hast *borne* and had *patience*. The sweet spirit of Christ-like patience, and long-suffering is dear to the heart of the King. We are repeatedly called upon to "endure hardness as good soldiers," to learn that charity which "suffereth long and is kind," and *it is for His name's sake* that this long continued patient endurance is urged upon us. It is for Him that we are to labor and not faint or yield the field.

"Nevertheless, I have somewhat against thee, because thou hast left thy first love." This is a gentle statement of a fact which has grieved the great loving heart of the Master, and He calls upon us to repent and do our first works. Go back to the faithful patience that followed our first submission to Him, back to that firm and quiet endurance that the King can commend. In this little sentence is recorded at once the fact that He *cares* for our love, and that it grieves Him to lose it ; that our coldness and indifference is a wound upon His tenderness and patience and long suffering towards us.

"He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh will I give to eat of the tree of Life, which is in the midst of the Paradise of God." Looking back through the context it is easy to see what it is that we are called upon to overcome. It is the works, the labor, the patience which are commended, therefore it is the faithful endurance which receives the reward. The blessing is pronounced upon him "who endureth to the end." We must overcome then all tendencies to indolence and ease, all temptations to self indulgence that may bring reproach upon the name of the Master. We must resist all the nervous and impulsive revolts against that sublime and unflinching patience that "endureth all things," and *endureth to the end*. We must resist all the approaches of coldness and indifference, surely we can afford to watch with Him one hour, for already "the night is far spent and the day is at hand," and the promise is to him *that overcometh*, not to the soldier who is faithful during the heat of the day and deserts his colors at the evening time ; not to the sentinel who stands at his post till the gray light of morning begins to tinge the eastern sky and then surrenders his trust to the foe. The promise is to Him that endureth *to the end*, to Him that overcometh, and what is the reward ?

"To him will I give to eat of the tree of Life, which is in the Paradise of God." The tree of suffering and of death was represented upon Calvary with her baptism of blood. The tree of Life shall be born of the New Covenant, its roots shall be nourished in the soil of Calvary, but its blossoms shall gleam in the Paradise of God.

Then awake O drowsy church—awake from thy insufferable coldness and indifference which is worthy only of thy Lord's contempt. Thou art not yet lost, for the promise is to thee if thou wilt *return* in time to prevent the removal of the golden candlestick. Remember the key note of victory is *unfailing patience and long endurance*. The night is far spent, the morning cometh, "hold fast that which thou hast, let no man take thy crown."

They that have hungered after righteousness shall soon eat the fruit from Life's fair tree, they that have thirsted for the waters of life, shall drink from the waves of the beautiful river, they that have fainted and fallen in the land of the enemy, shall meet around the table of the King, and the Lord himself shall come forth and say, "Weeping may endure for a night, but joy



cometh in the morning." Thank God for the morning that shall dispel the darkness of earth's saddest night. Thank God for the glorious reality that shall gladden our eyes and comfort our hearts on the other side. The mists of time shall roll away and the light that gladdens the hills shall gleam upon "the tree of life which is in the midst of the Paradise of God."

MRS. H. V. REED.

### Remission of Sins.

Does God pardon or remit sins? and if so, conditionally or unconditionally? Which? There are two sides to the first question. Some men answer in the affirmative and some in the negative. Those who answer in the negative argue that all sin must be met by its appropriate penalty or punishment, based upon the principle of exact justice, and that all punishment inflicted by Jehovah is disciplinary and merciful, and wisely designed to accomplish the ultimate and eternal good of His creatures. Of this class of theorists, some hold that the punishment is confined to this life, and others, that it will be suffered in the life to come. This latter view was advocated by Winchester, and is still advocated by some Universalists.

The plain and emphatic teaching of God's word settles the question touching the nature of the divine penalty, and in a way that leaves no ground of hope for the extension of mercy, or chance of discipline for the incorrigibly wicked. In the light of this word the punishment is not corrective, but destructive. I need quote but a text or two. "The wages of sin is death," Rom. vi. 23. "Whosoever will save his life shall lose it," Matt. xvi. 25. "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power," 2 Thess. i. 9. Touching the literality of the meaning of the words "death," "destruction," and "lose it" (life), no question can be successfully raised.

Where punishment is meted out on the principle of justice and right as these men maintain, and therefore strictly proportioned to the number and magnitude of each one's sins and crimes, there is no possibility of pardon in the very nature of the two things. The crime for which a man suffers the penalty denounced against it is not pardoned. Pardon releases from the penalty. It seems strange that talented and scholarly men should undertake to defend a theory so utterly at variance with the teaching of God's word and with common sense. In the formula of prayer given by Jesus to His disciples, the forgiveness of our debts to our heavenly Father rests upon the fact of our forgiveness of our debtors, Matt. vi. 12. Luke's record is "Forgive us our sins; for we also forgive every one that is indebted to us." Luke xi. 4. Forgiveness of debtors or of debts, illustrates the idea of forgiveness of sins. A debt forgiven is not paid, nor could the payment on any moral principle be enforced. The sinner pardoned is not punished. To punish him would practically and absolutely contradict the statement of his pardon. Who ever saw men forgiving debts, and at the same time enforcing payment; Governors of States pardoning criminals, and yet continuing to punish them; and members of a family forgiving the offenses and insults of one another, and at the same time returning offense for offense, and insult for insult? No one, for this would be impossible.

### IS PARDON CONDITIONAL?

Yes; for so the word teaches from Genesis to Revelation through all its history of God's gracious dealings with sinful man; under the law and under the Gospel. Under the law the approach to the point where God met and pardoned the penitent believer, was by the offering

the way was cumbered with ceremony and sacrifice and priestly service. Faith, repentance and obedience were required then as now. Under the grace and truth that came by Jesus Christ, the way is simple and plain. Faith, repentance and baptism mark the steps which bring the sinner, for the first time, where God's clemency is manifested in the pardon of his sins in and through Christ. The faith, repentance and the baptism as reduced to practice, present the human side, and the Gospel of facts, promises and command, and the sovereign act of pardon in heaven, the divine side. The right to specify the conditions of pardon belongs to God, and not to men—sinners and criminals do not dictate the terms of reconciliation. It would have gone ill with us if pardon had been no part of the divine plan; if our whole debt of sin had to be paid off in penalty, man's case would be hopeless; the claims of the law, like the claims of the heartless mortgagee, would eat us up. Thank God for pardon all ye saints of the Lord!

JOHN L. WINCE.

### Life in Manifestation.

Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.—1 Tim. iv. 8.

No doctrine is more plainly taught in the Scriptures than the doctrine of two lives, or existences, entirely distinct as to source, nature, and mode of manifestation. Remotely and primarily, all life is from God, whether embodied in the vegetable, lower animal, human, or angelic form. In our world the transmission of life is accomplished through ordained and subordinate sources of origin. Confining ourselves to humanity, "the life that now is," has its source in the "first man, Adam, who was made a living soul," (Gr.—*eis psuchen zosan*, into a soul living), and who "is of the earth earthy," and whose organization is a "soulual body," (Gr.—*soma psuchikon*), and who, consequently, can transmit no higher principle of animate life than he was endowed with—the soulual (natural) principle. The life principle communicated to the organization, in its resurrection glory, is from the second Adam, the Lord from heaven, a heavenly source, and is a spiritual principle, suited to the renewed and glorified organization, which is, by way of contra-distinction, called a "spiritual body," (Gr.—*soma pneumatikon*), because its animating source is "a life-giving spirit," (Gr.—*pneuma zoopoioun*). From this Scriptural connection we learn another important fact, that neither the one life nor the other is manifested at all, except in a body in every way adapted to the life-principle itself; whether this principle be soul-life or spirit-life.

The soul-life is represented as being as transitory as the vapor, that appeareth for a little while, and then vanisheth away, while the spirit-life is as enduring as the Divine Existence; as to be made spiritual, immortal, and incorruptible, is to be made partakers of the Divine Nature.

The soul-life is manifested in the human family in its present earthly state, and the spirit-life will be made manifest in the redeemed family of God, in its future resurrection state, but each life is manifested through a bodily organization. Now there is a state intermediate between death and the resurrection, and the question is one of no small significance as to what may be the condition of the heirs of glory during this interim, and this question should be approached and treated with all candor and solemnity.

Now since the natural, soulual life, derived from the earthy man, the first Adam, is manifested in and through an earthy organization called the soulual body; and the supernatural life, derived from the heavenly man, who is the second Adam, and the Lord from



heaven, is to be manifested through a glorified and heavenly organization, called the Spiritual body; in what manner is life of any kind to be manifested during the intermediate state of those dead in Christ, if manifested at all? Does the child of God become a *disembodied existence*, and equal to the angels during the death state? Our answer can only be legitimately drawn from the unerring Scriptures of truth. For this purpose we quote a few of many in point.

"If ye then be risen with Christ, seek those things that are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Col. iii. 1-4.

Here Christ, the Lord from heaven, and the second Adam, is set forth as being the *very life* of the redeemed—the only and true source of an endless future life to death-doomed man. And this Christ-life is declared to be *hidden* till His second appearing. Life cannot be *hidden*, and at the same time be *manifested* in a disembodied form. Hence it logically and Scripturally follows that the saints' future spiritual life is not manifested during the intermediate state of the dead, and that it is not till His advent, and, consequently, till after their resurrection from the dead, that the saints will appear with Christ in glory.

It is for this manifestation of the Sons of God that a groaning creation is waiting and longing with earnest expectation. It is for this adoption, the redemption of the body, that all that have the first fruits of the Spirit, groan and ardently sigh. Death is not the gate to endless joy, nor is it for his skeleton hand to open the pearly gates of the New Jerusalem. The keys of death and Hades—the grave—are in our Redeemer's hands, and He will unlock the dismal abodes when He comes, and His church will go free—the gates of Hades shall not prevail against it. O, day of glory, day of God, day of emancipation, day of resurrection, and day of restitution and re-gensis! Would that we could see thy dawn—thy sunrise! We wait for thy rosy-colored morn, and for thy meridian splendors that no night shall ever darken. Blessed Jesus, remember us when Thou comest into Thy kingdom. Sleeping or waking, may we be accepted of Thee in that day.

S. A. CHAPLIN.

### Loving the Lord Jesus Christ.

SECTION 1.—In the sixteenth chapter of First Corinthians stand these words: "If any man love not the Lord Jesus Christ, let him be"—or, he shall be—"Anathema Maranatha," that is, accursed at his coming. To be accursed means, not to undergo endless suffering, but to be destroyed, put out of conscious existence, and that for ever. The expression is quite parallel to the same writer's language in another epistle—"their end is destruction." In other words, they shall not see life—the life sublime and eternal, which the Lord Jesus will bestow upon his regenerated friends, those who have loved him sincerely and supremely, when he returns to earth as Judge of the quick and the dead.

SEC. 2.—It is a dreadful, an unalterable doom, because no resurrection will ever follow the second death. Daring and cruel violators of human laws sometimes elude the officers of justice, and the penalties due to their crimes; but no sinners will find a refuge from the tribunal whereon the Lord Christ sits as judge. Darkness is as light to his eyes; the hills and forests will refuse to screen them from punishment. On that occasion the momentous inquiry as to each one on trial will be, Have you loved Jesus? Not did you profess to love Him?

not were you trying to love Him? not did you hope that you loved Him? not did you think that you loved Him? not do you wish now, standing before the judgment seat, that you had loved Him? These, or any such questions, no one will hear on that awful day; this one alone will need to be determined, "Have you loved Jesus? Did you fall asleep loving Him, and thus were faithful unto death? The Judge of all, O my brother, is infallible, and in your case, were you summoned for trial at this very hour, what decision think you would He render? This appeal is made to your own consciousness. If you are honest with yourself, you can hardly err as to whether he has won your heart or no. The question is not, have you loved Jesus with a great and self-sacrificing love, like that of Paul, or John, or the martyrs in all the ages, or like some noble Christian hearts you may have met in your journey through life? No; but have you loved Jesus? Do you love Him now? even though confessedly the love might be more ardent and inspiring?

SEC. 3.—This appeal to your self-knowledge is fair and justifiable, inasmuch as, if you cherish love for Jesus, there will be a consciousness of its presence in your heart. It cannot dwell there without its being known, because love in every case or relationship is a positive quality, and presses itself among the thoughts, so as to create a sense or assurance of its presence and influence. A particular flower, for example, is loved by you for its beauty or perfume, and there is an inward certainty that such is the case. Consciousness testifies to the fact, and in that consciousness there is, as universal experience demonstrates, absolute confidence. Again, you have a dear friend, near or in the distance, and affection for him or her is recognized by you as a verity every waking hour. To doubt it would be as easy as to doubt your existence itself. Were any one to affirm that you do not love the person referred to, consciousness would in a moment prompt you to say, if you felt inclined to make any reply, positively I do love that individual; moreover, I have evidenced my affection, and am ready to do so again as occasion may permit or require. Thus you need nothing to assure you that you love except your own consciousness, to which even a voice from heaven would lend no strength, so far as conviction is concerned. To contend that such an one as the case supposes may have affection for an individual and not be aware of it, is parallel to the affirmation that a man with sound eyes may in daylight purposely look at a tree and not see it; or that he may see it, and not know that he is seeing it.

SEC. 4.—The man who is not conscious of loving Jesus, and firmly believes the prediction of Paul, quoted in the first Section, can have no solid comfort in view of Christ's reappearing. Devoid of certainty that he loves the Saviour, he cannot but fear that the curse, resembling the one that fell on the fig tree, will descend on his head at last. Indeed, what else has he warrant to expect? Not those escape the Anathema, who in life merely hoped that they loved Jesus, or wished to love Him, or tried to love Him, or merely thought they loved Him; but those who actually and clearly did love Him with true hearts, and on till the close of their earthly career. In all candor, and unfeigned sympathy, this is presented as the exact account of the matter. Comfort of some kind they may have in view of the final assize, but it cannot be such as is warranted by Scripture faithfully interpreted. Love for Jesus is the only shield that protects from the threatened curse. To those who have heard the Gospel, any other shield will be like one made of woven straw, which the wrath, when let loose, would devour with quenchless vigor.

SEC. 5.—In all faithfulness towards one driven to fear that the prospect in view is really as alarming as this line of reasoning shows it to be, we affirm that such is the very conviction we designed to awaken in the read-



er's mind, supposing him to lack affection for the Redeemer, and the safety it guarantees. Such an one's position is dangerous in the extreme, and so much the better for him to comprehend the situation in its stern reality. Let him understand the verse simply and honestly, and he will discover forthwith the peril he is exposed to, and the only means of escape. The danger is final wrath; the sure way of escape is loving Jesus. To one earnestly desiring to reach the blessed hope of eternal life, which is only another mode of expressing deliverance from the predicted Anathema, or curse, about which we have spoken, the road is smooth and clear, so that the humblest and most sin-laden traveler may easily find it, and walk along it in perfect assurance of eternal safety, under the guidance of God and the Lamb. Let the bewildered and terror-stricken mind begin anew, resolved to reach the high attainment of loving Jesus, which, need it be said? can be achieved without agony or toil, or delay.

SEC. 6.—Well may the troubled soul cry out, "Oh, that I loved Jesus!" Perhaps were we in confidential intercourse with one so distracted, he might unbosom himself in some such manner as this: "I have been trying to love Jesus, have done my best to awaken love for Him in my wayward heart, now by one method and then by another, but my labor was utterly in vain—the fire would not kindle, and all the assurance given me amounted to this only, that I really did wish to love Him, in order that I might escape the fiery doom—the threatened curse." But all this trying and doing one's best, is a misguided use of mental power, a toiling with inappropriate instrumentalities. No person ever reached love for a human being, male or female, by trying to produce affection for its contemplated object. If love is to begin, and to assert its supremacy, it must originate in a sweet and easy manner. It is a silent and delightful growth in the soul, not a toil, or evolution by the constraint of will or desire. Let us, therefore, follow nature, and the determined course of the mind as it engenders emotion; in this case love supreme for the Highest and the most Lovable, and blessed results may be expected to follow.

SEC. 7.—Speaking of the everlasting God, John says: "We love (Him,) because He first loved us (1 Epistle, iv. 19). The operating cause is God's love for those who loved Him not; then follows the result of its action, "we love Him." Human love for the Infinite One did not kindle love in the heart of God towards them; no, it was the exhibition of Divine pity for them as sinful and wrath-deserving that wrought in their hearts this exalted emotion, love of God, which imparted an unknown elevation to their characters. In their case, therefore, love for God was not self-originating. They were but receivers of a love-awakening impulse, which impulse was embodied in the disclosure of infinite love for them while they had not the smallest claim to deliverance from the penalty and bondage of sin.

Now the same form of speech on the part of His friends is equally appropriate, when He who expired on Calvary is the subject of contemplation: "We love Him because He first loved us." Christ's love for them is the love-creating force acting on their moral natures. They did not constrain themselves to love Him; He drew them into the hallowed circle of His followers by love—great love, love passing all human estimate, manifested for each and all of them in order that he might rescue them from the consequences of guilt. They did not by their affection for Him, moving them to do His sovereign will and to confess their sinfulness, incline His heart to pity them and to place them in the family of the redeemed, sheltered for ever from perdition and despair. No; the love commenced on His side, and therefore Paul has this acknowledgement, when his faith looked

up to the Son of God seated afar from mortal vision on the eternal throne: "Who loved me and gave himself for me!" Not whom he loved, but who loved him—him when he was a rebel, a blind zealot, a relentless persecutor and an heir of wrath. This amazing love for one so daring and unworthy, kindled the fire of love for Jesus in his breast; and meditating day by day and night by night on its unbounded and incomprehensible munificence kept the emotion ablaze while life endured.

SEC. 8.—"Ah," one may interpose, "surely Paul had special and secret intimation of Christ's love for him, which so affected his mind that he could have no doubt as to the Saviour's interest in his future weal. Did not Jesus actually appear to him on the highroad to Damascus? Was he not afforded visions and revelations even up in Paradise itself? Was he not endowed with extraordinary wonder-working gifts by the Holy Spirit? Did not all this complexity of kindness tend to impress him with the idea that he was one of Heaven's favorites, and so lead him to conclude that the Son of God had loved him and suffered in his room?"

Not on these circumstances, remarkable though they were, was his creed, so to speak, based. The manifestation of the glorified Christ to him when on his persecuting mission simply *reversed* his mode of thinking about that wonderful personage. He was well acquainted with the gospel testimony as delivered in Jerusalem by Peter for instance, and as accepted by the converts against whom he was madly enraged. The heralds of mercy affirmed that he who had been so barbarously treated at Jerusalem was the long-expected Messiah and Saviour of the world, who had borne the sins of men in His own body on the tree; that He had been raised from the dead soon after His entombment, and exalted to the heaven of heavens as the highest testimony to the perfection of His character, which had been so maligned, and also to the completeness of His mediatorial function for the world's behoof. When Jesus miraculously drew near to him while on his fell journey, all his misguided thoughts as to the victim who expired on Calvary were absolutely and for ever displaced by imperious convictions as to the grandeur of His name, and the immense philanthropy that had carried Him to the cross and the tomb. Saul of Tarsus recognized on that moment of revelation the world's Redeemer; threw himself upon His mercy, and, till his own tragic end, spent his years in untiring evangelistic services, absorbed in the contemplation of the celestial visitor's yearning pity for all, and especially for himself, the most helpless, and in his own esteem, the guiltiest of the human race. It was then with him the song began: "Who loved me, and gave himself for me;" it continued to ascend heavenward, as incense from the altar of his heart, while breathing continued, and will be resumed when the resurrection morning breaks in yon orient skies.

SEC. 9.—Thank God, there is not one reader of these pages, not one sinner in the world, who may not employ Paul's words exactly in the Apostle's fulness and certainty of import—Jesus Christ "loved me and gave Himself for me." Any doubt as to that liberty would be continuous despair, dark as moonless, starless midnight. Hear a few passages from the truthful word; and they contain in varying form the very assurance whence the great convert so often mentioned already found hope and rest when his furious prejudice against the Christ was overthrown, and he trembled with the consciousness of aggravated guilt. "The Father sent the Son to be the Saviour of the world;" "God - - will have all men to be saved, for there is one mediator between God and man, the man Christ Jesus, who gave Himself a ransom for all;" "He (Jesus Christ) is the propitiatory sacrifice for our sins, and not for ours only, but also for the sins of the whole world;" "God so loved the world



that he gave (resigned to death) His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life;" "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." These, to which many kindred statements might be added, embody at least two glorious truths. (1) It was God's love for man that moved Him to send Jesus into the world as our Saviour, and (2), it was the personal love of Jesus for each and all of us that constrained Him to lay down His life as a ransom for the great family to which we belong.

SEC. 10.—Thus from the gates of heaven, and from the heart and the cross of Jesus, issue transcendent radiations of undeserved, unexpected commiseration. It might have been far otherwise. We might have been left to wander on in our ignorance and sin; all hope of mercy, all hope of future being, cut off for ever. Displays of anger might have attended us through life, darkened our every trembling step, and not one word to comfort us when the golden bowl was breaking, never to be repaired. But in love for us the Lord Jesus brought life and immortality to light. By dying He conquered death, and now He proclaims mercy to sinners of the deepest dye; mercy that we have only to accept as a gift from His hand; mercy that has already melted a countless throng of stony hearts; mercy that will make interminable ages resonant with hymns of adoring gratitude to God and the Lamb. Estimating as best he could the love of Jesus for himself, though he felt the measurement beyond his art, the great ambassador prayed that the Ephesians "might apprehend with all the saints what is the breadth, and length, and height, and depth, and to know the love of Christ which passeth knowledge, that they might be filled with all the fulness of God" (the fulness of blessing God imparts). When that delectable theme occupied his faculties, he felt himself lost in the depths of rapturous amazement. "It was higher than heaven, what could he do? it was deeper than Sheol (the Unseen), what could he know?" The vision of the All Beautiful One, overwhelmed in woe filled his heart with thoughts tender and sad beyond expression. His entire being was enthralled by the sublime devotion of his benignant Lord to the redeeming work he had undertaken, and the willingness, so vast was his love, wherewith he endured the cross and despised the shame.

SEC. 11.—Having remarked in Sec. 9 that every son of man is warranted to make Paul's language his own, and given ample reason for that counsel, we are constrained now to present this earnest advice—let something more than generalities engage the thought. It is all very well and very Scriptural to say Jesus loved our race and gave himself for our race, but unless each member of the great human family hears himself addressed as if he were the only sinner on the globe, the power of the Gospel is apt to be lost, and, it is to be feared, has often been lost. Then let each mentally separate himself from the mighty multitude composing the race, or the world, and, looking heavenward where He sits in glory, repeat the words, putting great stress on the "me"—"who loved me, and gave himself for me!" Nothing else should be allowed to occupy the mind till the golden truth is realized. Let Christ's love alone be the theme of calm meditation; dwell on His condescension, His tender pity, His final agonies for you, and the glowing beams of His love shall stream in upon your heart, and thou shalt know the joy that is unspeakable and full of glory, as millions of transgressors, poor and death-deserving as thyself, have experienced in centuries gone. Let us, and why should we not at this stage? join in saying of Him who is enthroned within the veil: "Thou art worthy, for Thou wast slain and hast redeemed us unto God by Thy blood." Alleluiah!

SEC. 12.—The writer of these paragraphs has conversed with some whom the idea troubled sorely, that it would actually be *presumption* on their part to adopt the words of Paul frequently quoted in this article. It was a scheme of the enemy to keep them from Christ; and all the more deceptive because it bore the aspect of virtuous humility, becoming self-abasement. Fully expressed, their thoughts ran more or less in this style: "Being so sinful, how could I venture to suppose that God's Son would think of me in pity—deign to concern himself in my salvation? Oh, I dare not be so bold as to conclude that I shared His love; that for me He rendered up life itself amid agonies untold." But the truth is, let men dream as they please, presumption—wild, sinful presumption, is manifested in this very mode of thinking and utterance. It springs from unbelief, and only aggravates one's guilt. Paul reasoned, and therein reasoned well, if Christ loved sinners, then he, however guilty, was among the loved; if Christ gave himself for sinners, then for him the ransoming blood was outpoured. Away then, with all delusive, ensnaring humility. Take the good the great God sends. Let Christ be welcomed now as the last hope—the only refuge for the weary, the erring and the lost. O, unsaved brother! the door of the heavenly ark is still wide open for thy reception; but think, the storm-clouds are gathering—there are ominous mutterings as if danger were approaching; enter now, enter humbly, thankfully, and in haste; for in a brief time the door may be shut, and the voice of entreaty will be heard no more.

SEC. 13.—When Christ's self-sacrificing love is apprehended, it becomes a power, a mighty spiritual power, in any human being, old or young, male or female. It restrains from sin, and sweetly impels in the direction of holy obedience. At first this is peculiarly manifested. The heart has become tender and sensitive. Its instinctive cry is, "Lord, what wilt thou have me to do?" The blessed transformation is described in the sacred page as a new creation, a new birth, a renewing in the spirit of the mind, a partaking of the Divine nature. By meditating on Christ's character and amazing deeds of philanthropy, and the sympathy He displayed for perishing men, and the agonies He bore, the change may be carried on with steady progress till, as one has written, "the essential nature of the Master becomes the essential nature of the servant;" of which there is a perfect illustration in the life of Paul, thus described by his own pen: "I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." It may be carried on, but alas! the failures can escape neither consciousness nor observation; so often is the first love dimmed or even lost, and the shining in devotion and charity and heavenly-mindedness not enlarged unto perfect day. But why failure in any case? Has God ceased to put forth His sanctifying and upholding influence? Verily, no. The transforming influence still flows down from the throne of mercy; an influence that constrains but never compels; that is ready to assist but never forces any to persevere in the heavenward journey. In that progress the will of man must at all times co-operate with the Will Supreme. Everything is intelligible in the Christian life, and there is neither magic nor mystery about abiding in Christ and growing in grace. Anxiety for growth in love and humility and gospel service, inevitably prospers, and the willing soul advances from strength to strength, like a tree planted by the rivers of water. They grow with enviable continuance who prayerfully meditate most on the love of Jesus, for by the power of that mighty element in His character the new life arose in the barren heart, and by the same blissful energy it continues to enlarge in vigor, in beauty and in fragrance.



## A Real Fellowship.

The man who has set himself right with his Creator, finds, as the years go, growing evidence of the actual presence and companionship of the risen Messiah. The fact grows upon his consciousness until one might as well try to argue him out of belief of his own existence as of his walking with his Lord.

And in this conscious companionship the soul finds its realization of the promises and privileges so wondrously recorded on the pages of Inspiration.

The keeping power of the Strong Arm is well nigh as conscious as that of the mother girl about her child. The guidance of the Comforter is as real as that of a human hand fast in one's own. The inflowing of the promised "life more abundant" is one of the blessed facts with one who walks in conscious fellowship with his Lord.

To know the Christ, not only on Golgotha, not only as King, but as a Person—thinking, willing, loving, as other friends think and will and love—is to live in heavenly places. None of us can afford to stop in our experience short of this veritable fellowship with Jesus.

It is apparent that when the old man John sat down to write his epistles a half-century after he had seen his Lord go up in the clouds of heaven, he had as joyful and conscious companionship with him as when they walked the fields of Galilee and Judea, arm in arm.

"Truly," wrote the fingers of age, "our fellowship is with the Father and with his Son, Jesus Christ." One fails to find the faintest suggestion of a desire for the old days around the Sea of Galilee, face to face with Mary's Son. He had something better—companionship with him as real as then, but with no break or separation in it now.

And into this place every renewed heart is invited by the gracious King himself. No matter how lowly the outward station, or humdrum the daily toil and care, King Jesus knocks at the lowly door to enter in and abide forevermore.

To welcome him is to find the key of wondrous privilege, and power, and delight; to find the soul's rest, the heart's ease, the abundant grace, the inexpressible satisfaction.

SOME men reject Christianity because they say that the light of nature is sufficient. Have the fire-worshippers of India, cutting themselves with lancets until the blood spurts at every pore, found the light of nature sufficient? Has the Bornesian cannibal, gnawing the roasted flesh from human bones, found the light of nature sufficient? Has the Chinese woman, with her foot cramped and deformed into a cow's hoof, found the light of nature sufficient? Could the ancients see heaven from the heights of Ida or Olympus? No, I call upon the pagodas of superstition, the Brahminic tortures, the infanticide of the Ganges, the bloody wheels of the Juggernaut, to prove that the light of nature is not sufficient.—*Talmage*.

"For God's sake, my brethren; let us not, for the future, study to put the worst constructions we can on one another's words or actions; but let us rather endeavor to make the best we can of them. Let us not try to magnify and aggravate the Differences between us, but rather to make as little of them, and to consider them with as much tenderness as possible. Let us not dispute which has already most or least Charity; but let us strive to see who shall hereafter really and in fact, most abound in the practice of that Heavenly Virtue, both towards each other and towards all men."—*Dr. Samuel Johnson*.

## The Word of Man vs. the Word of God.

*Word of Man.* "Man has a body and a soul. The body dies the soul never dies. The souls of the good will be happy in heaven. The souls of the wicked will be miserable in hell." Scripture Lessons, Am. Tract Society.

*The Word of God.* "Behold all souls are mine as the soul of the father so also the soul of the son is mine the soul that sinneth it shall die!" Ez. xviii. 4.

*The Word of Man.* "God has revealed it to be his will to punish some of mankind forever. You know not but you are one of them. Whether you will be saved or damned depends entirely (?) on his will. And supposing he sees it most for his glory and the general good that you should be damned, it is certainly his will that you should be damned. On this supposition, then, you ought to be willing to be damned, for not to be willing to be damned in this case is opposing God's will."—Works of Hopkins, D. D., Vol. 3, page 145.

*The Word of God.* "The Lord is not slack concerning his promise as some men count slackness; but is longsuffering to us-ward not willing that any should perish but that all should come to repentance."

"For I have no pleasure in the death of him that dieth saith the Lord God: Wherefore turn yourselves and live ye." See 2 Peter iii. 9; Ez. xviii. 23-32.

*The Word of Man.* "The bodies of the damned will be salted with fire so tempered and prepared as to burn the more fiercely, and yet never consume."—John Whitaker.

*The Word of God.* "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away!" Ps. xxxvii. 20.

*The Word of Man.* "Sinners shall suffer the most grievous torments both in soul and body, and without interuption for evermore. These torments are beyond expression, and our most fearful thoughts cannot equal the horror of them."—*Body of Divinity*, Boston.

*The Word of God.* "And fear not them which kill the body but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

"For I will not contend forever, neither will I be always wroth: for the spirit should fail before me and the souls which I have made."

"For yet a little while and the wicked shall not be ye: thou shalt diligently consider his place and it shall not be." Matt. x. 28; Is. lvii. 16; Ps. xxxvii. 10.

*The Word of Man.* "It is the presence and agency of God which gives everything virtue and efficacy, without which there can be no life, no sensibility, no power. God is therefore himself present in hell to see the punishment of these rebels against his government. \* \* \* While his powerful presence and operation maintain their being and render their powers most acutely sensible. \* \* \* He will exert all his divine attributes to make them as wretched as the capacities of their mind will admit."—*Benson on Endless Misery*.

*The Word of God.* "Who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power." 2 Thess. i. 8-9.

"The Lord preserveth all them that love him, but all the wicked he will destroy." Ps. cxlv. 20.

"He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him." John iii. 36.

"For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." John iii. 16.

*The Word of Man.* "The world will probably be converted into a great lake, or liquid globe of fire, a vast ocean, in which the wicked will be overwhelmed



\* \* \* and also they shall be full of the most quick and lively sense to feel the torments; not for one minute, nor for one day, nor for one age, nor for two ages, nor for a hundred years, nor for ten thousand millions of ages, one after another, but forever and ever, without any end at all and never, never to be delivered." Sermons, Vol. VII. p. 166. Jonathan Edwards.

*The Word of God.* "But as truly as I live all the earth shall be filled with the glory of the Lord." Rom. xiv. 21. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Rev. xxi. 4.

We ask the reader to seriously consider the foregoing contrast between the Word of God and the word of man. God is revealed to us as a loving Father not willing to prolong the sufferings of men but to offer to them eternal life in his kingdom. He has no pleasure in the death of the wicked. How could he then take pleasure in the endless suffering of finite man?

The Gospel offers life and immortality to all who will come to our blessed Lord. Those who reject the offered boon are exposed to death, for it is written, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. vi. 23. "He who converts a sinner from the error of his way shall save a soul from death." "When sin is finished it bringeth forth death," beyond which there shall be no more pain. The second death closes the scene of earth's sufferings and beyond we behold the earth filled with the glory of God. No eternal hell. "For death and hell were cast into the lake of fire which is the second death."

Then, says the word of God: "Every creature which is in Heaven, and on the earth and under the earth, and such as are in the sea and all that are in them, heard I saying, Blessing and honor and glory and power be unto him that sitteth upon the throne and unto the Lamb forever and ever."

In conclusion we may say in the language of the apostle: "For this cause also thank we God without ceasing, because when ye received the Word of God \* \* \* ye received not as the word of men, but as it is in truth, the word of God which effectually worketh also in you that believe." 1 Thes. ii. 13. H. V. REED.

#### The Will of God.

[An address delivered at Northfield Conference by Professor Drummond, in answer to the question, "How to find out God's will?" Professor Drummond read the following from the fly-leaf of his Testament:]

"First, pray; second, think; third, talk to wise people, but don't regard their judgment as final; fourth, beware of the objection of your own will, but don't be too much afraid of it. God never unnecessarily thwarts a man's nature and likings; it is a mistake to think that His will is always in the line of the disagreeable; fifth, meanwhile, do the next thing—for doing God's will in small things is the best preparation for doing it in great things; sixth, when decision and action are necessary, go ahead; seventh, you will probably not find out till afterwards, perhaps long afterwards, that you have been led at all."

The professor then went on to say:

"I am reminded by the addresses of to-night, and by this, the second last night of the Conference, that in a very few hours we shall all be off the mountain-top and down again into the valley, and I remember that the mountain-tops were never made by God to be inhabited. They are places to go up to and have a look around, and rest a little, and take a good view, and get nearer heaven, and then come down again. The use of a

mountain in nature is to send streams down into the valleys, where are villages and towns and cities, and that is the use of a conference like this. What we are to take with us is some running stream of this mountain, that it may refresh and satisfy the body of the world that God has given us to influence. But for the most part we shall have to go and live commonplace lives. Most of us will not go home to pulpits, but to household duties and business and professional cares. I shall have to lay down my Bible, and take my geological hammer and open my closet and take out my fossils and skeletons. Is it a down-come, or all the same to God? The answer is contained in the words which I have read to you.

"I wish that we could all get into our minds one other little principle, What is the end of life? The end of life is not to do good, although many of us think so. It is not to win souls, although I once thought so. The end of life is to do the will of God. That may be in the line of doing good or winning souls, or it may not. For the individual the answer to the question, What is the end of life? is: 'To do the will of God, whatever that may be.' Spurgeon replied to an invitation to speak to an exceptionally large audience: 'I have no ambition to preach to ten thousand people, but to do the will of God,' and he declined. If we could have no ambition past the will of God, our lives would be successful. If we could say, 'I have no ambition to go to the heathen; I have no ambition to win souls; my ambition is to do the will of God, whatever that may be,' that makes all lives equally great or equally small; because the only great thing in a life is what of God's will there is in it. The maximum achievement of any man's life, after it is all over, is to have done the will of God. No man or woman can have done any more with a life; no Luther, no Spurgeon, no Wesley, no Melancthon, can have done any more with their lives, and a dairy-maid or a scavenger can do as much. Therefore the supreme principle upon which we have to run our lives, is to adhere, through good report and ill, through temptation and prosperity and adversity to the will of God, wherever that may lead us. It may take you away to China, or you who are going to Africa may have to stay where you are; you who are going to be an evangelist may have to go into business; and you who are going into business may have to become an evangelist. But there is no happiness or success in any life till that principle is taken possession of.

"How can you build up a life on that principle? Let me give you an outline of a little Bible reading: The definition of an ideal life: 'A man after my own heart, who will fulfill all my law.'

"The object of life: 'I come to do Thy will, O God.'

"The first thing you need after life is food: 'My meat is to do the will of Him that sent me.'

"The next thing you need after food is society: 'He that doeth the will of my Father in Heaven, the same is my brother and sister and mother.'

"You want education: 'Teach me to do Thy will, O God.'

"You want pleasure: 'I delight to do Thy will, O God.'

"A whole life can be built up on that one vertical column, and then, when all is over, 'He that doeth the will of God abideth forever.'"

As long as men are puffed up with self-conceit it is hard for God to do much for them.

Every Christian ought to be a window through which somebody could look into heaven.

In the devil's service trials are misfortunes, but in God's service they are blessings.



## Home, Health and Little Folks.

CONDUCTED BY MRS. S. WILSON,

“GLORIFY GOD IN YOUR BODY.” “CHILDREN ARE AN HERITAGE OF THE LORD.”

A gentle word is never lost :  
 Oh, never then refuse one !  
 It cheers the heart when tempest-tossed,  
 And lulls the cares that bruise one ;  
 It scatters sunshine o'er our way,  
 And turns our thorns to roses ;  
 It changes weary night to day  
 And hope and love discloses.  
 A gentle word is never lost—  
 Thy fallen brother needs it,  
 How easy said ! how small the cost !  
 With peace and comfort speeds it !  
 Then drive the shadow from thy cheek—  
 A smile can well replace it ;  
 Our voice is music when we speak  
 With gentle words to grace it.

### Health and Religion.

Have at least one book in your library in which all the good children did not die. My early impression from Sunday-school books was that religion was very unhealthy. It seemed a terrible distemper that killed every boy and girl that it touched. If I found myself some day better than common I corrected the mistake for fear I should die ; although it was the general opinion that I was not in much danger from oversanctity. But I do believe that children may have religion, and yet live through it. A strong mustard-plaster and a teaspoonful of ipecac will do marvels. Timothy lived to grow up, and we are credibly informed that little Samuel woke. Indeed, the best boys I ever saw occasionally upset things and got boisterous, and had the fidgets. The goody-goody kind of children make namby-pamby men. I should not be surprised to find that a colt which does not frisk becomes a horse that will not draw. It is not religion that makes that boy sit by the stove while his brothers are out snow-balling, but the dumps. The boy who has no fire in his nature may, after he has grown up, have animation enough to grease a wagon-wheel, but he will not own the wagon nor have money enough to buy the grease. The best boy I ever knew, before he went to heaven, could strike a ball till it soared out of sight, and, in the race, as far as you could see, you would find his red tippet coming out ahead. Look out for the boy who never has the fingers of a good laugh tickle him under the diaphragm. The most solemn-looking mule on our place kicked to pieces five dash-boards.—*Talmage, in New York Observer.*

### Individuality Among Children.

Split open a pod of peas and the contents will be found practically alike and may be treated in the same way ; but take a home full of children and no two are alike. Each has an individuality, temperament, and make-up of its own, differing by impossible gulfs from all the rest.

Any method of family training that fails to recognize this individuality and adapt its treatment to each child will prove largely a disappointment. And we doubt not many parents are wondering why their conscientious, strict care and discipline, their desire for the children's pleasure and profit, have not worked out better results, when the trouble has been in this failure to study the personality of each child, and treat them after plans suited to the differences among them.

The very tones of voice will affect different young natures with varying results; one will be crushed,

another incensed, another discouraged, another made wilful and obstinate by the same sharp intonations in the mother's reproof or command.

One child has a mind that craves to know the reason and grounds for counsels and rules, while another is wholly satisfied simply because father or mother lays them down.

If parents and teachers will bear these things in mind, and make a study of each young life under their care, they will not only find unusual pleasure in the study, but will find their work as artists in shaping minds and characters increasingly successful.

### Rules for Good Health.

The *Herald of Health* contains the following excellent rules for preserving good health :—

1. Be regular with your habits.
2. If possible go to bed at the same hour every night.
3. Begin your morning meal with fruit.
4. Don't go to work immediately after eating.
5. A sponge bath of cold or tepid water should be followed by friction with towel or hand.
6. Be moderate in the use of liquids at all seasons.
7. It is safer to filter and boil drinking water.
8. Exercise in open air whenever the weather permits.
9. In malarious districts do your walking in the middle of the day.
10. Wear woollen clothing the year round.
11. See that your sleeping rooms and living rooms are well ventilated, and that sewer gas does not enter them.
12. Brush your teeth at least twice a day, night and morning.
13. Don't worry, it interferes with the healthful action of the stomach.
14. You must have interesting occupation in vigorous old age. Continue to keep the brain active.

### Care of the Eyes.

If your eyes are sound, and in good health, that is, having their function unimpaired, you may greatly promote their lasting usefulness, by observing a few simple rules.

1. *Negatively.*—Abstain from any unreasonable tax on their capabilities, such as reading by a poor light, reading excessively fine print, or doing any work that causes pain in the lining membrane, or in the ball itself. Never wipe the eyes on a dirty towel which has been used by people unknown to you, and may therefore have some contaminating quality, whether in the way of virus, or merely a compound of uncleannesses.

2. *Positively.*—Wash them thoroughly in cold water every morning, giving them at least a comfortable bath. Rub the face and forehead briskly, so as to excite a glow in the region immediately adjacent to, and surrounding the eyes.

Occasionally, in a gentle careful way, detach any hairs in the eyelashes that may need to be removed. This may be done by a little traction with the thumb and forefinger, enclosing the lashes lightly, but not in any way to cause irritation.

3. Thank God often for your good eyes and eyesight.

If the eyes are sensitive, from slight inflammation of the conjunctival membrane, they may be bathed in water as warm as can conveniently be borne, and the effect may be aided, if to it is added a little infusion of tea.

Those who are early in life troubled with nearsightedness, may have this for their consolation, that as they



increase in years, they will be less likely than others to require spectacles for growing dimness of vision.

Good sense and experience unite in this testimony, that it is best to cultivate the general health, both for its own sake, as well as for the welfare of every or any part of the organism that may have its function impaired.

C. COLEGROVE, M. D.

### Only a Dog, But a Hero.

"Yes, boys, Romeo deserves to live in history, as he certainly will in the hearts of at least one family in Johnstown."

"Why? Who is Romeo? Oh, tell us about it. Don't whet a fellow's curiosity so sharp," cried Fred, who, being his uncle's namesake, had special privileges.

Uncle Fred had just returned from the Conemaugh valley, "bringing stories enough to tell for a year," Frank said.

"Only they all make me cry," wailed Mamie.

"That's because you're a girl," exclaimed little Bert, the smallest, and in his own opinion the bravest of the family.

"Now Uncle Fred begin," whispered Mamie, laying her head over on her uncle's roomy shoulder.

"Well, one night about six o'clock, I was walking down Main Street looking for a supper, and a supper wasn't easy to find, even when you had money to pay for it. I noticed a crowd of men and women in the next block, and when I reached them, I saw the attraction was a beautiful water spaniel. 'Come here, Romeo, my noble old dog!' said one woman."

"If it ain't a dog story!" exclaimed Fred in parenthesis.

"Yes, Romeo, is a dog," replied Uncle Fred, "but he bore his honors in a way to shame some men, who, more by accident than he have become famous. Another woman said with a sigh, 'Ah, Romeo, it's a pity Johnstown hadn't more such as you; there wouldn't be so many people dead here now.'"

"I soon learned what was meant. When the South Fork reservoir gave way, and the flood came upon the town, Mrs. Kress, Romeo's mistress, fled to her sister's house taking Romeo with her. Still the waters came sweeping down, rushing right through the parlors, and driving them all upstairs; then rising to the ceiling and upper floors, so they soon had to go out upon the roof.

"Suddenly a big wave rushed over them, carrying Mrs. Kress swiftly away down the stream. She was quickly drawn under by the current, and, as she disappeared, Romeo plunged in. When her dress came to the surface he grasped it in his teeth, and pushed her towards a small frame house, which still resisted the waters. His noble effort proved successful, and his mistress, dragged on the light frame, felt quite secure; but it was only for a moment. Another wave of the widening, deepening current struck the weak building, its walls yielded to a crash, and woman and dog were again upon the flood.

"The noble brute swam by his mistress' side, keeping her head above water while she was borne upon the current. For over half an hour this battle with the waves went on. Finally the dog succeeded in bringing his precious charge to Alma Hall, where she was taken out of the water, and carried to the roof for safety. There her strength failed and she fainted. Then for the first time Romeo 'lost his head,' as Bert here would say. He thought his mistress dead. He howled frantically, and nothing comforted him until she opened her eyes and put out her hand to him. Then he lay down by her side and went to sleep."

"He must have been a tired doggie," said May wiping her eyes.

"That's so!" said Frank. "Swimming is hard work." Frank was just taking his first lessons in swimming.

"Uncle Fred, what did you mean by saying Romeo would put some folks to shame?"

"Mamie never gets the whole of a story till she gets the moral." And Fred's interest was evident.

"You boys need to get the moral," answered Uncle Fred. "I mean, Mamie, that Romeo did not get proud by being praised. He looked very happy, and it's all right to enjoy being appreciated, but he didn't swagger, and try to boss the other dogs." Frank nudged Bert, who changed the drift of the story by wondering "if Romeo got any of the things sent to the Johnstown sufferers." And all agreed that he deserved lasting fame, for loyalty, faithfulness, presence of mind and modesty, though he was "only a dog."—B. C. in *Union Signal*.

### The Royalty of Character.

Bishop Fowler, in one of his recent sermons, said: "After all, there is nothing in this world but character."

This great truth he illustrated by a graphic picture of the days of the war, when Lee and his generals met on one of the streets of Chambersburg, Pa., and after consultation decided to march to Gettysburg, instead of Harrisburg. A plain farmer's boy heard the conversation from a second story window overlooking the scene below, and then following the column to see that they took the road to Gettysburg, he hastened to a telegraph office and telegraphed to Governor Curtin, saying that Lee had gone to Gettysburg. Curtin sent for the boy, who was taken to him by a special engine, at the rate of ninety-five miles an hour. As they stood around him, the Governor said:

"I would give my right hand to know that this lad tells the truth."

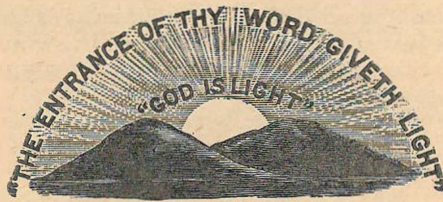
A corporal at headquarters knew the boy, and said: "Governor Curtin, I know that boy. I lived in the same neighborhood, and I know it is absolutely impossible for him to lie! There is not a drop of false blood in his veins!"

In five minutes the news went to headquarters, and fifteen minutes from that time the troops were pushing toward Gettysburg. Character, said the Bishop, is the core on which the world turns. It is the pivot of destiny. Let us not worry about reputation, but let us see to it that our characters are right. Reputation is the dust at which swine become frightened in the street. Character is the jewel that blazes on the brow of royalty. Reputation is the breath of the heated mob. Character is the verdict of the eternal Judge.—*Union Signal*.

THE wife may be in the quiet home, while husband is knocking about in the crowding affairs of the world; but the sceptre will be largely in her hands. Her piety, sweetness, tact and wisdom will shape his purpose and plan and ambition, as certainly as sunbeam paints lip of lily and cheek of rose. It is for her to keep about her the very atmosphere of heaven, and not the frivolities and follies of a social life that exists only for show and pleasure.

LET us remember that sympathy means more than pity or commiseration. It is a fellow-feeling with others in their varied experiences, whether of sorrow or joy. If your friend has been successful in business, or if a special blessing has come to him, enter into his joy and tell him so, and you will get nearer to his heart than if you waited for months or years until his trial of affliction gave you opportunity to say, I am sorry for you. Rejoice with them that do rejoice and weep with them





# Words of Truth.

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(Incorporated under the Laws of the State of New York.)

This is an un-denominational Christian Society, organized for the dissemination of the truths of Christianity in their purity, relieved of the traditions and commandments of men that have been engrafted on the system; prominence being given to the doctrines of **CONDITIONAL IMMORTALITY** AND THE **PRE-MILLENNIAL ADVENT** AND **PERSONAL REIGN OF CHRIST**.

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Pascal said: "Jesus Christ speaks the greatest things so simply, that it seems as if he had never thought upon them." That spontaneous unpremeditated speech was his glory, proof that his words reflected a consciousness which knew no struggle, that his being and truth were so transparent to himself that his claims were but as fruits of nature, his words like fragrances flung into the air by his spirit as it blushed into perfect flower.—*A. M. Fairbairn.*

It is hard to understand how some people can profess so much and do so little.

There isn't a promise in the Bible for anybody who is



# Words of Truth <sup>143</sup>

"I SPEAK FORTH THE WORDS OF TRUTH."

Vol. VII.]

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[No. 4.

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For Terms see page 16.

### Editorial.

A NUMBER of people who are not subscribers, or members of the A. P. C. K., will receive this issue as a sample. To such we would say, send in your subscription at once, as subsequent numbers will not be sent. Subscribers of the paper in its old form, as well as "Rock" subscribers, will receive the full value of their subscriptions in the monthly issues.

In our last issue we overlooked mentioning, that our other quarterly, *The Rock* has been merged with this journal, and of course *Rock* subscribers will receive WORDS OF TRUTH instead to the value of their subscription. We believe that the change from two quarterlies to one strong monthly will be advantageous to all concerned.

PARTICULAR attention is directed to our tract list. These are all bright, forcible documents, and well adapted to convince people of the truthfulness of the messages that they carry. The intention is to add to this list from time to time as suitable material is provided.

THE price of this journal is placed at a very low rate so as to invite a large subscription list, the desire being to enlarge its sphere of usefulness. What better method of evangelization can you have than to forward the names of your friends or neighbors as subscribers? The monthly visits of a clean, carefully prepared journal, brimming full of suggestive truths cannot but have a good influence. Try it! It is with confidence that this will be done that the rate was placed so low, and it will require a large list of subscribers to cover the actual expenses.

WHY not become a member of the A. P. C. K.? This will only require a yearly fee of one dollar, and will entitle you to this journal as well as other publications to the full value of your annual payment, and will

make you a partner in the enterprise, with a voice in its control. Not only this, but it will enroll your name with a number of most earnest, self-sacrificing truth-lovers. It is not necessary to limit the annual fee to one dollar; this is the minimum, but many pay five, ten, twenty dollars, and higher amounts, and every cent goes into good literature for wide distribution. It is the many littles that make the aggregate that does the work. In sending your subscriptions for the paper request that your name be enrolled as a member of the Association for the Promotion of Christian Knowledge.

#### Edigrams.

WE cannot claim favor with God because we know something. The whole sum of human knowledge is but a bucketful from the ocean of divine wisdom.

THERE is a wisdom that the most untutored and simple minded may obtain—the knowledge of God. "This is life eternal." How may it be obtained? By studying the divine nature, for God is Love, and shaping our lives thereby; "for every one that loveth knoweth God;" and when love shall fill every heart, then "the knowledge of the Lord shall cover the earth as the waters cover the sea."

THE proper measure of generosity is not how much do you give, but how much have you left after giving. The amount of gold or silver that we lay upon God's altar is of no special value to Him who owns the worlds, but a sacrifice, cheerfully given, from a warm and earnest heart, is to Him of priceless value.

THE gospel, like other of God's choicest blessings—sunshine, air and water—is free. If it were possible to buy the gospel a certain class would at once endeavor to form a trust, and make a corner in eternal salvation.

CORRUPTION is a process of death and dissolution. As purity of heart and purity of life tend to draw us to God and life eternal, so corruption in action and in heart inevitably degrades, and must end in dissolution. Survival of the fittest is the law of God in the work of restitution.

GOD is the source and author of life, and where God is not there can be no existence. Some apologists for the orthodox hell (revised edition) claim that the soul in hell is wandering away from God, and will in time reach the "outer darkness" of positive sin, where not a ray of God's presence can penetrate. This must be annihilation; otherwise there can be existence without God.



A MAN who unmercifully beats a horse is fined; a woman who tortures her child is imprisoned; a big boy who flogs a little one is called a coward—but an orthodox god who unmercifully tortures the creatures of his own handiwork, without cessation, for eternity, is termed a loving father. Truly the warping power of tradition upon the human intellect is equal to the effect of fire upon iron.

THE divers washings under the law, and the washing of baptism are most beautiful emblems of the purification that humanity must undergo before they can be fitted to stand in God's presence. The purity of body and raiment that was required of the high priest before entering the holy of holies but typifies the legal cleansing of our sins, the actual cleansing of our natures by purification of mind and morals, and the purging of the fountain of life, our hearts; for only the pure in heart shall see God. "Be clean, then, ye that bear the vessels of the Lord."

LET none of our readers suppose that the true and final gathering of Jews in the Holy Land is now in the process of accomplishment. The present trend of emigration thither is no doubt *initiatory* to that final gathering, but we fear there are times of trial for the sons of Jacob yet future, though brief, and it is certain no solid and lasting prosperity can come to this people until they individually and nationally recognize and receive the Messiah whom their fathers rejected and put to death. The movement, however, will be watched with great interest.

#### Book Notice.

*The Scriptures Opened*, a Collection of Lectures and Miscellaneous Papers, by Robert Ashcroft.

This is a handsome volume of 378 pages treating upon Bible themes, and bearing chiefly upon lines at variance with, or that are neglected by modern orthodox teachers. The volume consists of two parts: Lectures, and Miscellaneous Papers. The general line of teaching may be gathered from the following sample titles of lectures: "Are We Deathless," "Redemption not by Compensation," "Is Heaven Our Home," "Religious Pretense," "Pulpit Perplexities," "Does Death End all? Reply to Dr. Joseph Cook," etc. The author's literary style is lucid, clear and forcible, and gives evidence of culture and wide reading. We especially commend the spirit in which the lectures are written. While massing his arguments with all the power of irresistible logic, there is nothing of bitterness or sarcasm in criticising the views and beliefs of others. One not agreeing with the doctrine taught can read the arguments without offence, except those unreasonable people who are always offended by a contrary opinion.

We can heartily commend the book in its general teachings, and gladly give it a place upon our book list. Price, \$1.25.

#### Tares and Wheat.

A man prominent in religious circles as a leader and teacher had been found guilty of conduct that in business life would have caused him to be shunned as unworthy the confidence of honest men. Men zealous for the good name of their beloved cause had expostulated and been defied, and this unworthy person continued to fill a position where only one above reproach should be found. What is a Christian's duty under such circumstances? Having positive knowledge of the hypocrisy of the wolf in sheep's clothing, shall he make public the misdeeds and drive the wrong-doer from the position which he so unworthily occupies? "No?" says one, "let him alone, we have no right to pull up the tares, lest in doing so we root up the wheat also. If you hurl him from his position some babe in Christ who has confidence in him, and has been benefited through his instrumentality will become offended."

Can it be possible that our Saviour expected such an application of His parable that it should be used by honest men as an excuse for holding up the hands of dishonest men who are bringing daily reproach upon his cause? Can it be possible that he would thus compel tolerance and fellowship between righteousness and unrighteousness, between purity and hypocrisy? If our Lord had to deal with the cases of those who had stolen the livery of Heaven to serve the devil in would He not more likely, with righteous indignation, cry, "Woe unto you hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and all uncleanness."

He has given us His standards of right and wrong, and surely He does not wish His people to humbly lie down and see vileness stalk about in His name. We know of one instance of a preacher who has traveled for years as an evangelist, and yet has been guilty of gross immoralities, which have been unconfessed and unrepented. If our Lord's parable is to be applied as above, then such an one must be permitted to continue his ministrations unrebuked, because, forsooth, he has been instrumental in influencing some to see the truth; and an exposure of his personal unworthiness would be dangerous to their peace of mind. Such an application of the words of Jesus is dishonoring to Him who "loved righteousness and hated iniquity."

What did Jesus mean by this parable? It carries with it its own interpretation. It is a question of *final judgment*, and indicates that the final separation of the righteous and wicked shall be made at the end of the age. The field in which they grow is the world (*kosmos*), not the individual congregations of believers, or the church as a whole. The right of the saints to separate themselves from those who work unrighteousness is clearly evident (see 1 Cor. v., vi.)

This purging out of old leaven has no bearing upon the rooting up of the tares. The one is a corrupting influence within, the other without, and is an act of final judgment. The instance quoted above was one only of temporary discipline resulting in repentance and reform, and final restoration to the confidence and fellowship of his brethren (see 2 Cor. ii.)



There are some who would take great satisfaction in casting out of the synagogue a poor heretic who cannot pronounce their *shibboleth* with the proper accent, and think that thereby they are doing a godly duty in keeping in the "narrow way;" yet these same people will palliate roguery, lying and hypocrisy, in one who doctrinally, from their standpoint is "sound." "O, consistency thou art a jewel!"

We do not believe in sniffing about to find some poor heretic, neither do we believe in following the instincts of a buzzard in looking only for carrion; but when there is that within the circle that is prominently and manifestly immoral, it is wicked to permit it to remain unrebuked, and continue to spread contagion. Let us be gentle; let us be charitable, but let us be just and fearless.

### Conditions of Efficacy in Prayer.

All Christians know that as to whatever mars or enfeebles their prayers, the chief source and substance of inefficacy is unbelief. But when a soul comes to God in prayer, first *let him consider* that a word spoken honestly and earnestly to the Father ought to be mighty, because God is mighty. God is goodness and God is intelligence, and in and through all space the voice of prayer has a wonderful resonance. Touch the tiny button that rouses to loud response the electric bell in a great mansion. You have done a very little thing in slightly pressing the button, but what a power you have used, since it may have brought a senator or some man of learning or consequence to the door. One point of unbelief in prayer is in not sufficiently considering how great is the effect of an earnest, simple word from the heart in the realm of the Heavenly, that is, in the ear and heart and hand of God. Hence we sometimes use vain repetitions. A repetition may be from a new rising wave of spirit influence, or powerful emotion, or unspeakable desire. But again we may very rightly ask if it may not be from doubt or query whether one asking has been really heard, or the attention given to it that we so much wish for. Let him who prays, remember what a sacredness and mightiness the name of Christ, our Redeemer, has in the high heaven of grace. Profoundly affected and deeply penetrated with this feeling we may rest content.

There is another fault to which the mind is prone, and it is again a proof and fruit of unbelief. I mean a mental effort to produce the result or effect the end we have sought. It is a secret exertion of the *will*, which is all futile and ineffectual. It seeks to do what God only can do. It usurps in a manner the function of Omnipotence, and of course can but fail. What is the virtue or power of our poor unaided will? Nothing! It may be the expression of our selfishness or impatience. Its fruit is vanity, as its nature is. Why are we so slow to *rest* our case and our cause in the care and power of Him who is Love and Truth? How easy are all things, all good and right things, to Him who has every resource and expedient imaginable! Only let us resign or assign to Him both manner and time of accomplish-

ment. Nay we are to assign to Him the thing itself, and the question of its being given or done. And then we are to accord to Him the prerogatives of method which are according to His own wise and unvarying law of propriety. He works by law, and that is full of wisdom and love. But if we begin to have a mental stir within, let us beware of it, lest it be unrighteous unrest. Lest it be activity of *self*, and a certain imperativeness of will, most unsuitable to the creature, every whit dependent, and every moment prone to error. What a failure in all things where there is inharmony with God! And still pertinacity of self and will is in its nature inharmony, because it is both dictation and unbelief. If we believe, we contentedly leave all our interest with the King, and this is submission and confidence, not dictation. If we dictate, we take the *lead*, and this is most unwise and unsuitable. And what an utter mismanagement must be our own heady attempted conduct of things! Let us seek to be in harmony with the Supreme will, which is also the Supreme wisdom. If we are *submissive*, then we are not at war with the infinite rectitude. On the contrary, if we are not submissive, we *are* so at war, and this is always wrong and always foolish, and always ineffectual. Harmony with God is wisdom, and in harmony is rest, is peace, is acceptance, is blessing, and when we discard and disdain every other resource and potency but God, and depend on Him *only*, then we shall see light and find good.

### Whither Can They Go?

Never since Queen Isabella expelled eight hundred thousand Jews from Spain, has there been such a wholesale act of tyranny against this people, as the recent edict of the Russian government which compels five millions to seek homes beyond the frontiers of the land of Gog. This means the devastating of a thousand thousand homes, this means that a million heads of families shall at once gather together what they will be permitted to retain of their estates and with their women, children and aged parents start forth upon a pilgrimage as "Wandering Jews," seeking for a land where their "tribes of the weary foot" may find rest.

In a million Russian homes the question is, "Whither Can We Go?" We can imagine the situation by conceiving what would be the situation if in America an edict were promulgated compelling all Africans to leave our land. What a cry would go up from the myriads of victims, "Where? When? How?" Then, if the military, with barbarous brutality, would force them from their homes, and bayonet them to the frontier, the parallel would be complete. The Russian Jew who has property can sacrifice it, and with the proceeds convey his family to a more hospitable land. Others, through the grand munificence of Baron Hirsch, will be provided for in the colonies that he is establishing in North and South America. But there will still remain a vast host; more than marched with Moses through the sea, who will be unable to be cared for in these ways. The Anti Semitic sentiment upon the continent of Europe will compel them to "move on" if they attempt to settle

there. Great Britain is already overflowing, and the government has already taken initial steps to prevent these outcasts from the land of their hated foe becoming British paupers. Across the sea is what is termed the "land of liberty." Already the alarm has been sounded that hordes of "assisted" Russian Jewish emigrants are coming to our shores, and commissioners of immigration are on the alert to return them. After being the dumping ground for the offscourings of Europe for several generations the people of America are agitating the question of restricted immigration, and as the mass of these Hebrews will be penniless, they will not be welcomed to swell the ranks of our peddlers and pawnbrokers.

Then Whither Can They Go—if Russia bayonets them from their homes; if Europe says "move on;" and America shuts her gates in their faces? To the North the icy wilderness confronts them; to the East the Siberian wastes; to the West the none less icy intolerance of religious bigots and self interest; to the South—an unoccupied land, the land of promise, the land where their forefathers dwelt, the land covenanted to Abraham, Isaac and Jacob for an everlasting possession to their seed, the land toward which they turn their faces when crying to the Lord God of Israel for deliverance. A lake upon a plateau, overflowing its banks finds walls of hills to the north, the east and the west, and an open valley to the south. It does not require a philosopher to tell in which direction the stream will flow. Neither does it require a prophet to say where this main stream of Hebrew mortality will flow. A statesman, or an ordinary observer will say to the south, to occupy and till the hills and valleys of Syria and Palestine. Common sense observers will say: The Turk controls this land. He is the "sick man of the east," and very poor. Rich Jews like the Rothschilds have loaned him money; others like Baron Hirsch have millions devoted to the work of protecting these outcasts. What more natural than for Turkey to sell the privilege of settlement to this people; and for Britain, the Jew's friend, (and as some maintain his brother according to the flesh,) to use its mighty influence to accomplish this?

The student of prophecy sees in this the fulfillment of what has been written aforetime. He sees the mountains of Israel waiting for the people of Israel, and "*they are at hand to come*" (Ez. xxxvi. 8); he reads the words, "I will take you from among the heathen, and gather you out of all countries, and will bring you into *your own land*" (v. 24); and he can see, with the surety of history, this people, "that are gathered out of the nations," dwelling in a "land of unwallled villages." Thus shall a "nation be born in a day;" and in this way does our God utilize the most heartless tyranny as a means to secure the greatest good to those who are its victims.

If Christians would pray more when the sun is shining they would have less cloudy weather.

Prove that a Christian life can be lived one day, and you prove that it may be lived forever.

Deeds are efforts the soul makes in trying to speak.

#### Prof. Totten and His Teaching.

The query will be raised by many, what shall we think of this man, now suddenly risen up to proclaim the near coming of our holy Lord? I will give my own impression, which is practically equivalent to a belief. To my mind, he is raised up to do an important work. I believe him an expert in chronology, a sphere in which it is specially hazardous for a novice to venture. And I am certain that his chronological computation accords with the sublime testimony of the Great Pyramid. For example, it appears to me that the intersection of the grand gallery and great step floor planes is intensely significant, and it certainly very nearly agrees with Prof. Totten's estimate of the middle of Daniel's last great covenant week, and so far justifies very approximately the beginning of that week as assigned to the first half of 1892 by Prof. Totten.

One thing is certain, the boldness of his utterance is stimulating and tonic, and does one's soul good. We need not reckon him infallible or inerrant, but we may very rightly suppose him to be raised up by our holy and blessed God for a ringing witness. His learning and station fit him to reach a wide circle. It is true he is sharply criticised, but I apprehend he is able to defend himself. Indeed it is not necessary for him to notice every assault. Certainly not. One thing it is well to keep in mind very carefully. Just as sure *as the day actually does impend*, and the evidence of it sharpens and strengthens, just so sure will hostility and even hate be developed. It is one thing for the great ungodly world, and world-loving, nominal church to feel indifferently toward a class of predictors whose forecasts have failed all along, and who are regarded as a class of mildly lunatic characters, and *quite another* for that same church and world to face the powerful testimony not alone of able and learned men, but the testimony of tremendous facts themselves, in events current and threatening. Let all who love the coming of the Lord take notice, once for all, and keep steadily in mind this very thing, to wit: the people who are wedded to the present condition of things, will be *roused to wrath by signs of God's forcible intervention*. We must certainly expect to meet this intense hate and hostility. We cannot escape it, except as God provides the way of escape. I can easily illustrate this from the book of Revelation itself, and it is very evident from the outburst prophesied in Chapter XI, where "the nations are *angry*." We must therefore have courage in God, and falter at nothing; nay we must expect to carry our lives in our hands, having the *spirit* of martyrdom, whether it comes in fact or not.

Prof. Totten may err in some things. It would be strange if he did not. But on the whole I am very glad and thankful to hear his voice in these days of time-serving. One's mind is kindled to great activity by his words, and light shines preciously on Scripture and from Scripture just now. It is a great comfort and blessing to have the presence and testimony of such a man, while every one who *thinks* may think and judge and watch for himself. It is good to have judgment, each on his own behalf, as well as the behalf of others. It is good to have light each in his own lamp—to have oil of knowledge and assurance from the olive tree of Divine truth. Confidence with shallowness, is but a vain conceit, but confidence that has the rock of God to rest on, is a blessed possession. It is a good and right thing to ask, *what has God said*, and next, *what does God mean?* When we have a key to interpretation, we need not be much troubled to see *how* it is, that He means what He says. Oil is excellent for light, and applied by inunction to the eyes, has this sweet virtue to help human vision. What a blessed gift of God it is to be able to see!

C. C.



*Views from the Watch-Tower.*

"GO, SET A WATCHMAN, LET HIM DECLARE WHAT HE SEETH."

## Overlook of the World in June.

In America, a fratricidal desolating war in Chili; a revolt and massacre in Hayti; Canada perplexed by the recent death of the premier MacDonald; destructive forest fires in Canada and New Brunswick; enormous money misappropriations in Philadelphia; storms and cloud-bursts and a great overflow of the Red River.

In Europe, a serious crop deficiency, especially in Germany; the Emperor William making indiscreet speeches, in one of which he commends duelling and beer-drinking; Italy taxed to the point of unbearable-ness by reason of the cost of armaments necessary for continued partnership in the dreibund or triple alliance; Russia forcibly and cruelly ejecting large numbers of Jews from her empire; England in no small commotion through the baccarat scandal involving the Prince of Wales; besides strikes, brigandage in Italy, misdeeds of the pestiferous Mafia and Malavita societies and socialism always growing.

In Asia, a pause in the construction of the Joppa and Jerusalem Railroad through the exactions of the Turkish officials; an active persecution of missionaries in China; activity in the work of building the great Trans-Siberian Railroad. Besides many minor occurrences, seismic and volcanic action, there is something like an ecclesiastico-seismic disturbance in Christendom, and much heresy-hunting of various bodies having jurisdiction over matters of faith and doctrine. The times are full of unrest.

## Events Current and Coming.

There is a very remarkable antagonism on the part of the Russian Czar toward the Jews in his territorial dominion. What is the reason or occasion of it? It is said to be because the Jews are so prosperous financially, to the detriment of the true native Russian. But is this all? Is there not some reason thus far invisible to superficial observers? It may be said God orders it, or permits it, in order to prepare the way for Jewish colonization of the old land given by oath to Abraham. But though this be true, as we believe, still it is a time for sharp looking into the interior and motive force of the mind moving the hand that carries on this crusade of violent and cruel ejection.

It is an opinion held by expositors of sound sense and judgment, that the Jews will first return to Palestine at the dictation of a false Messiah. For our Lord said "if another shall come in his own name, *him ye will receive.*" This must then yet come true, we certainly understand and insist. And in view of the tremendous onslaught made in Jews both on Russian and Greek territory, is it not a fair question whether the coming of such a false Messiah on to the stage, is not an event of the very near future? To say the very least, it is a time of most intense interest to the wise and watchful servant of God.

The antagonism we have suggested becomes most marked and striking as between the proud imperial Czar and the great Jewish money kings, such as Hirsch and the Rothschilds. It is described as a combat of the giants. Of course these financial kings of Europe must sympathize with their poor brethren in the wrongs they are made to suffer. They will certainly resent the Czar's rough usage of the crying Hebrew people. And it will be a conflict well worth watching. For our part, we pity the persecuted people, even though they are in danger of falling into the net of anti-Christ. We cannot say, as we heard a professed Christian man exclaim substantially, "Is there going to be mercy for those

devils that crucified Jesus Christ?" Yes, there will be a wealth of love and mercy in due time, though prior to that they will fall into the trap of a false protector and friend.

Russia seems to be carrying out some gigantic scheme of ambition and aggrandizement. She is careful to be on excellent terms with France, and has given a French firm an order for three million new rifles of latest and most approved pattern. The execution of this contract will require considerable time, and accordingly it is not expected that Russia will engage in any great war immediately. In fact, the next outbreak of hostilities, so far as we can see, must come in western and perhaps central and southern Europe, involving, it may be, France, Italy, Austria and Germany. We do not predict, we only intimate very *preponderating probabilities*, and we think the reasons for this opinion are well founded. And in spite of protestations and prophecies of peace, we think a great and terribly destructive war may come with startling suddenness, and by no means improbably, in agreement with the prediction of the ex-Italian premier Crispi during the current year. But if possibly delayed a little, yet how swiftly will the weeks of 1891 be gone! *And delay intensifies certainly* beyond question.

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It fell our lot to write an article, published in 1888, if we mistake not, relative to the use of balloons for war purposes. What we then noted in particular, was the use of air ships for conveying dynamite bombs for the destruction of forts, armies, cities, and any object whatsoever doomed to destruction. Now we see this awful mechanism well on its way to practical availableness. Prof. Langley, of the Smithsonian Institute at Washington, is busily engaged in the work of bringing forth a balloon, with motive power, and dirigible at the will of the aeronaut. And the noted author of the deadly Maxim gun, is building an air-ship 110 feet wide and 40 feet in length, and he says that when the enterprise is completed he can revolutionize the world. For he can sail out of France and make dreadful havoc with those irresistible missiles of death, which no art or power of man can guard against or escape. He who is first in the field with apparatus of this kind, can dominate everything around him, and awe the proudest nation into submission.

\* \*

The Springfield *Republican*, in speaking of the success of the strikers in Belgium, says that country "may be absolutely ruled under the monarchy by the radicals. It is impossible to tell what will be the consequences upon the future of Belgium, of this practical revolution. King Leopold is old and failing in health. He has no children, and his heir, the successor of Prince Baldwin, is not popular. What might happen with the radicals in power at Leopold's death, is an interesting subject for speculation, as is also what part Belgium would play in case of a war between Germany and France, with the conservatives sympathizing with the former and the radicals with the latter. The future must depend upon what these Belgium workingmen do with manhood suffrage." We look upon Belgium as a country of singular possibilities, inasmuch as Romanism and Socialism have both alike great strength, relatively to the population, which is about six millions. Wedged between France and Germany, it seems singularly susceptible of influencing European destinies, as a make weight in a sudden outbreak of hostilities. If Socialism and Romanism are to be unnaturally leagued together for a little space, the beginning of this strange alliance may have striking illustration in this historic region. And here was fought one of the great world battles of fate 76 years ago.

The New York *World* had recently a list of mottoes that had been applied to certain popes, and acknowledged by them. Among the rest we notice the motto of Pius vii, pope in the time of Napoleon I, viz., *Aquila Rapax, or rapacious eagle*. This pope was robbed by Napoleon, whose motto was the eagle. The motto of the present pope is *Lumen in Coelo, or a light in heaven*, while that assigned to the next pope is *Ignis Ardens, a burning fire*. Truly this is significant, seeing that as signs very impressively signify, a fire destructive to the ecclesiastic system of the religious Roman world is likely to be kindled in a very short space.

Fire losses are of unusual magnitude, and the president of one of the largest companies says he never knew anything like it. The destruction of property in this way during the first four months of the year is 33 per cent. in excess of the losses for the same time last year. Small fires seem to be particularly numerous. Some persons have sought to trace a connection between this record and the business depression that prevails in many places and trades.—*Springfield Republican*.

It is said the pope will send the Emperor of Germany a copy of his encyclical on the social question, accompanied by an autograph letter in which the pope asks for the Emperor's assistance in carrying out the advice given in the encyclical. This is a significant paragraph. And how comes it that the pope appeals to the Emperor of Germany? What new relation is this of the vatican to a professedly protestant potentate? In the centuries gone, the pope leaned on France, "the eldest son of the church," or on some staunch and subservient Catholic king. Now all is changed. Not a latin secular prince in Europe proffers the aid of a corporal's guard to lift up the fainting papal see. What a stupendous change in the fortunes of papal Rome came in 1870, and what a point in prophetic evolution was that eventful year! Protestant Germany is appealed to, in effect, to promote a good understanding with the rising power, that the German Emperor himself is much disposed to conciliate, that is, socialistic democracy. In all this manœuvring, we look beneath the surface of things a little, and think without doubt there is a phase not yet revealed that will speedily outline itself, for except to those whom Christ keeps within the sphere of his kindly charge and care (the reward of their earnest seeking), this will prove a time of surprises, and the months before us are big with important events.

The following is a very significant cablegram, the full purport of which is very likely to be but faintly apprehended by most readers:

PARIS, May 31.—The imperialist banquet to-night, was the first since the death of Napoleon III. Gen. Dubarail in a speech, alluded to the restored unity of the party, and predicted the ultimate triumph of the imperialists. He summarized the programme in these words: "All for the people, by the people." Referring to strikes "crushed by volleys of Lebel's," he declared that Napoleon III. supported the liberty of combining, gave to workmen permission to defend their rights, and created co-operative societies and superannuation funds. Prince Victor he declared, meant to continue the work that the democratic emperor had commenced, and would found a reign of social brotherhood and give a government by the people under a powerful chief. The party must renew its energetic demand for a plebiscite which alone was capable of establishing a legitimate governing power, in the absence of which anarchy would become supreme. Other fervent speeches were made, all the speakers expressing full confidence as to the future.

## The Hebrews in Russia.

The following editorial clipped from the *N. Y. Herald* gives an abstract of a long letter from a St. Petersburg correspondent relating to the causes leading to the expulsion of the Jews from Russia. This letter is evidently inspired from a government source; and its statements are most vigorously denied by leading Hebrews. We give it as an item of current literature upon this most important subject:

Our correspondent in St. Petersburg furnishes us this morning with another chapter on the relation between the Hebrews and the Russian government.

He readily admits that certain repressive measures have been enforced against the Jews of the Empire, but the reasons which he gives for this action contain a curious tribute to the shrewdness and superior business ability of that unique race.

These reasons are to be found in the answer of Count Tolstoi when some one suggested that he might make the persecution of the Hebrews the subject for a thrilling novel. He said: "There are people in Russia who need my help far more than the Jews—the peasants."

In that statement you find a clue to the present situation and to the policy of the Czar. The Hebrews undoubtedly suffer from certain decrees which handicap them. They find it difficult, for example, to enter either of the two professions, law and medicine. The general face of Russia wears a frown whenever the Hebrews are discussed, and their encroachments are everywhere met with a scowl of disapproval and suspicion.

That they should complain of this is a necessary result of their environment. That they should claim the sympathy of the outside world on account of laws which not only seem to be, but which really are, oppressive is by no means to be wondered at.

But the explanation is both dramatic and interesting. The Jew is a born trader. He is the sharpest man at a bargain that breathes the breath of life. On the other hand, the Russian peasant is a simple minded, gullible and credulous creature. His ancestors were serfs. They were housed, fed, clothed by the landed proprietor. They had few cares, no responsibilities, very little personal ambition and the minimum degree of individuality. These qualities have not yet been outgrown. They constitute the chief peculiarities of the peasantry to-day, who are, in a word, children of a larger growth. In a couple of generations they will be all right. The processes of evolution are effecting marvellous and rapid changes. But at the moment they are all wrong, unlearned in the "tricks and manners" of our modern civilization, medieval in their chief characteristics.

Place a company of sharp-witted, clear-sighted, long-headed Hebrews in a village of Russian peasants, and what happens? Remember that the Jew is averse to agriculture, is never a farmer, but always a man of bargains; that he has money to lend and knows how to exact the legal per cent., and as much more as his opportunities permit. Why, it is like throwing a lighted torch into a hay mow. In that competition the peasant is nowhere, while the Hebrew is everywhere. In the course of a few years the peasant's farm changes hands. The Hebrew at the beginning had the experience and the peasant owned the land. In the end the peasant has the experience and the Hebrew owns his farm.

If this happened in a single instance, it would count for nothing. But as it happens every day in the year and in all parts of the Empire, it is regarded by the Czar as a very serious matter. He declares that it is absolutely necessary to protect his subjects from these cunning and bold invaders, who are likely to acquire the whole earth unless by rigorous measures he keeps them within bounds.

The laws which are regarded as persecution have this sole end in view. They contain an unwilling tribute to the intellectual and commercial superiority of the Hebrew race, but are said to be necessary in order to keep Russian property in Russian hands.

The spectacle is one of the most curious afforded by current events. It has even its ludicrous side. One can scarcely help smiling, though the subject is serious and in many respects painful. We see a great government forced to limit the activity of its Hebrew population because they are such skilful financial operators that their presence in any given city or hamlet is a menace to the prosperity of the natives.

It is gratifying to know that this imperial action has no reference whatever to the Hebrews' religion. The evidence on this point which our correspondent produces is quite conclusive. Neither is it true that new and more than usually oppressive laws have been enacted. The crusade is on the lines of a policy which has been recognized for many years, and it is being enforced with special energy for the reason that the Hebrew has tested his strength with the peasant and is likely to get more than his share unless he is held in check.

We commend the letter, which will be found elsewhere, to the careful attention of our readers.—*N. Y. Herald, April 27.*

Nothing will so well prepare a man for going among men, as to first be alone with God.



### Contributions.

Short, pithy articles relating to Christian Life and Doctrine are solicited. A reasonable latitude will be permitted in Bible investigation, but space is too valuable to be wasted with unprofitable controverted subjects, hobbies, crotchets, etc. We wish our columns to contain spiritual food for inquirers, babes in Christ, and those of greater growth. Articles containing personalities, or not written in the spirit of love, will be rejected. The editor also wishes it understood that he is not responsible for the opinions or conclusions of correspondents. Address SAMUEL WILSON, Rahway, N. J.

#### Only a Word.

BY S. A. CHAPLIN.

Only a word from hasty tongue,  
Came like a hornet's angry start  
From nest disturbed—a soul is stung,  
And left its poison in the heart.

Only a word was spoke in strife,  
But gail was in that word of hate;  
And it embittered love for life,  
Which love could never reinstate.

Only a word affection spoke,  
It came like balm into a soul;  
The cankering spell of grief it broke,  
And made a wounded spirit whole.

Only a word may be a ray,  
That makes a dungeon's gloom grow bright,  
That leads a prisoner out to-day,  
To walk in heaven's serenest light.

#### To Him That Overcometh.

THE first promise to the overcomer is found in the message to the church at Ephesus. It comes from Him "that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks," and it bears the sweet assurance that "I know thy works and thy labor and thy patience."

"I know thy works;" there is no underestimate, neither is there any exaggeration of their value. The cup of cold water given to a disciple shall in no wise lose its reward, the patient toil in the vineyard, even though the gathering time has not come, will not pass unheeded. The sowing time must precede the harvest, and the Lord of the harvest will care for the faithful workers who have borne the heat and burden of the day and still continue faithful at evening time.

"I know thy labor;" this distinction made between works and labor carries with it the thought of suffering and indicates self denial and loyalty. "Now he that planteth and he that watereth are one, and every man shall receive his own reward according to his labor."

"I know thy patience." Surely this is the bravest amidst the virtues, for "ye have need of patience;" patience in affliction, and under the hand of wrong; patience when the thorns press the weary brow and the knife seeks the faithful heart; patience though friends may fail us and fortunes frown; patience amidst the betrayals and buffetings of life; patience beneath the constant irritation of goad and thong. A patience which is represented only by that sublime charity of the apostle which "beareth all things and endureth all things." No wonder this divine element in man wins the commendation of the Master, for it is born of God, and belongs to Him. The coward may never mean it. It finds a place in the laurel crown of the hero, and will gleam in the garlands of victory when we have come off more than conquerors through Him who loved us. "I know how thou canst not bear them which are evil." Surely there is no encouragement here for the cultivation of friendships with the enemies of Christ; no encourage-

ment for submission to the wiles and flatteries of the evil minded; no compromise with satan or his followers. It is a fight for God and His truth—a loyalty to Him that shakes off the approaches of the tempter. "I know thou hast borne and had patience, and for my name's sake hast labored and hast not fainted." Going back to the first thought, *endurance* is again commended, thou hast *borne* and had *patience*. The sweet spirit of Christ-like patience, and long-suffering is dear to the heart of the King. We are repeatedly called upon to "endure hardness as good soldiers," to learn that charity which "suffereth long and is kind," and *it is for His name's sake* that this long continued patient endurance is urged upon us. It is for Him that we are to labor and not faint or yield the field.

"Nevertheless, I have somewhat against thee, because thou hast left thy first love." This is a gentle statement of a fact which has grieved the great loving heart of the Master, and He calls upon us to repent and do our first works. Go back to the faithful patience that followed our first submission to Him, back to that firm and quiet endurance that the King can commend. In this little sentence is recorded at once the fact that He *cares* for our love, and that it grieves Him to lose it; that our coldness and indifference is a wound upon His tenderness and patience and long suffering towards us.

"He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh will I give to eat of the tree of Life, which is in the midst of the Paradise of God." Looking back through the context it is easy to see what it is that we are called upon to overcome. It is the works, the labor, the patience which are commended, therefore it is the faithful endurance which receives the reward. The blessing is pronounced upon him "who endureth to the end." We must overcome then all tendencies to indolence and ease, all temptations to self indulgence that may bring reproach upon the name of the Master. We must resist all the nervous and impulsive revolts against that sublime and unflinching patience that "endureth all things," and *endureth to the end*. We must resist all the approaches of coldness and indifference, surely we can afford to watch with Him one hour, for already "the night is far spent and the day is at hand," and the promise is to him *that overcometh*, not to the soldier who is faithful during the heat of the day and deserts his colors at the evening time; not to the sentinel who stands at his post till the gray light of morning begins to tinge the eastern sky and then surrenders his trust to the foe. The promise is to Him that endureth *to the end*, to Him that overcometh, and what is the reward?

"To him will I give to eat of the tree of Life, which is in the Paradise of God." The tree of suffering and of-death was represented upon Calvary with her baptism of blood. The tree of Life shall be born of the New Covenant, its roots shall be nourished in the soil of Calvary, but its blossoms shall gleam in the Paradise of God.

Then awake O drowsy church—awake from thy insufferable coldness and indifference which is worthy only of thy Lord's contempt. Thou art not yet lost, for the promise is to thee if thou wilt *return* in time to prevent the removal of the golden candlestick. Remember the key note of victory is *unfailing patience and long endurance*. The night is far spent, the morning cometh, "hold fast that which thou hast, let no man take thy crown."

They that have hungered after righteousness shall soon eat the fruit from Life's fair tree, they that have thirsted for the waters of life, shall drink from the waves of the beautiful river, they that have fainted and fallen in the land of the enemy, shall meet around the table of the King, and the Lord himself shall come forth and serve them. "Weeping may endure for a night, but joy

cometh in the morning." Thank God for the morning that shall dispel the darkness of earth's saddest night. Thank God for the glorious reality that shall gladden our eyes and comfort our hearts on the other side. The mists of time shall roll away and the light that gladdens the hills shall gleam upon "the tree of life which is in the midst of the Paradise of God."

MRS. H. V. REED.

### Remission of Sins.

Does God pardon or remit sins? and if so, conditionally or unconditionally? Which? There are two sides to the first question. Some men answer in the affirmative and some in the negative. Those who answer in the negative argue that all sin must be met by its appropriate penalty or punishment, based upon the principle of exact justice, and that all punishment inflicted by Jehovah is disciplinary and merciful, and wisely designed to accomplish the ultimate and eternal good of His creatures. Of this class of theorists, some hold that the punishment is confined to this life, and others, that it will be suffered in the life to come. This latter view was advocated by Winchester, and is still advocated by some Universalists.

The plain and emphatic teaching of God's word settles the question touching the nature of the divine penalty, and in a way that leaves no ground of hope for the extension of mercy, or chance of discipline for the incorrigibly wicked. In the light of this word the punishment is not corrective, but destructive. I need quote but a text or two. "The wages of sin is death," Rom. vi. 23. "Whosoever will save his life shall lose it," Matt. xvi. 25. "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power," 2 Thess. i. 9. Touching the literality of the meaning of the words "death," "destruction," and "lose it" (life), no question can be successfully raised.

Where punishment is meted out on the principle of justice and right as these men maintain, and therefore strictly proportioned to the number and magnitude of each one's sins and crimes, there is no possibility of pardon in the very nature of the two things. The crime for which a man suffers the penalty denounced against it is not pardoned. Pardon releases from the penalty. It seems strange that talented and scholarly men should undertake to defend a theory so utterly at variance with the teaching of God's word and with common sense. In the formula of prayer given by Jesus to His disciples, the forgiveness of our debts to our heavenly Father rests upon the fact of our forgiveness of our debtors, Matt. vi. 12. Luke's record is "Forgive us our sins; for we also forgive every one that is indebted to us." Luke xi. 4. Forgiveness of debtors or of debts, illustrates the idea of forgiveness of sins. A debt forgiven is not paid, nor could the payment on any moral principle be enforced. The sinner pardoned is not punished. To punish him would practically and absolutely contradict the statement of his pardon. Who ever saw men forgiving debts, and at the same time enforcing payment; Governors of States pardoning criminals, and yet continuing to punish them; and members of a family forgiving the offenses and insults of one another, and at the same time returning offense for offense, and insult for insult? No one, for this would be impossible.

### IS PARDON CONDITIONAL?

Yes; for so the word teaches from Genesis to Revelation through all its history of God's gracious dealings with sinful man; under the law and under the Gospel. Under the law the approach to the point where God met and pardoned the penitent believer, was more difficult,

the way was cumbered with ceremony and sacrifice and priestly service. Faith, repentance and obedience were required then as now. Under the grace and truth that came by Jesus Christ, the way is simple and plain. Faith, repentance and baptism mark the steps which bring the sinner, for the first time, where God's clemency is manifested in the pardon of his sins in and through Christ. The faith, repentance and the baptism as reduced to practice, present the human side, and the Gospel of facts, promises and command, and the sovereign act of pardon in heaven, the divine side. The right to specify the conditions of pardon belongs to God, and not to men—sinners and criminals do not dictate the terms of reconciliation. It would have gone ill with us if pardon had been no part of the divine plan; if our whole debt of sin had to be paid off in penalty, man's case would be hopeless; the claims of the law, like the claims of the heartless mortgagee, would eat us up. Thank God for pardon all ye saints of the Lord!

JOHN L. WINCE.

### Life in Manifestation.

Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.—1 Tim. iv. 8.

No doctrine is more plainly taught in the Scriptures than the doctrine of two lives, or existences, entirely distinct as to source, nature, and mode of manifestation. Remotely and primarily, all life is from God, whether embodied in the vegetable, lower animal, human, or angelic form. In our world the transmission of life is accomplished through ordained and subordinate sources of origin. Confining ourselves to humanity, "the life that now is," has its source in the "first man, Adam, who was made a living soul," (Gr.—*eis psuchen sosan*, into a soul living), and who "is of the earth earthy," and whose organization is a "soulual body," (Gr.—*soma psuchikon*), and who, consequently, can transmit no higher principle of animate life than he was endowed with—the soulual (natural) principle. The life principle communicated to the organization, in its resurrection glory, is from the second Adam, the Lord from heaven, a heavenly source, and is a spiritual principle, suited to the renewed and glorified organization, which is, by way of contra-distinction, called a "spiritual body," (Gr.—*soma pneumatikon*), because its animating source is "a life-giving spirit," (Gr.—*pneuma zoopoion*). From this Scriptural connection we learn another important fact, that neither the one life nor the other is manifested at all, except in a body in every way adapted to the life-principle itself; whether this principle be soul-life or spirit-life.

The soul-life is represented as being as transitory as the vapor, that appeareth for a little while, and then vanisheth away, while the spirit-life is as enduring as the Divine Existence; as to be made spiritual, immortal, and incorruptible, is to be made partakers of the Divine Nature.

The soul-life is manifested in the human family in its present earthly state, and the spirit-life will be made manifest in the redeemed family of God, in its future resurrection state, but each life is manifested through a bodily organization. Now there is a state intermediate between death and the resurrection, and the question is one of no small significance as to what may be the condition of the heirs of glory during this interim, and this question should be approached and treated with all candor and solemnity.

Now since the natural, soulual life, derived from the earthy man, the first Adam, is manifested in and through an earthy organization called the soulual body; and the supernatural life, derived from the heavenly man, who is the second Adam, and the Lord from



heaven, is to be manifested through a glorified and heavenly organization, called the Spiritual body; in what manner is life of any kind to be manifested during the intermediate state of those dead in Christ, if manifested at all? Does the child of God become a *disembodied existence*, and equal to the angels during the death state? Our answer can only be legitimately drawn from the unerring Scriptures of truth. For this purpose we quote a few of many in point.

"If ye then be risen with Christ, seek those things that are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Col. iii. 1-4.

Here Christ, the Lord from heaven, and the second Adam, is set forth as being the *very life* of the redeemed—the only and true source of an endless future life to death-doomed man. And this Christ-life is declared to be *hidden* till His second appearing. Life cannot be *hidden*, and at the same time be *manifested* in a disembodied form. Hence it logically and Scripturally follows that the saints' future spiritual life is not manifested during the intermediate state of the dead, and that it is not till His advent, and, consequently, till after their resurrection from the dead, that the saints will appear with Christ in glory.

It is for this manifestation of the Sons of God that a groaning creation is waiting and longing with earnest expectation. It is for this adoption, the redemption of the body, that all that have the first fruits of the Spirit, groan and ardently sigh. Death is not the gate to endless joy, nor is it for his skeleton hand to open the pearly gates of the New Jerusalem. The keys of death and Hades—the grave—are in our Redeemer's hands, and He will unlock the dismal abodes when He comes, and His church will go free—the gates of Hades shall not prevail against it. O, day of glory, day of God, day of emancipation, day of resurrection, and day of restitution and re-gensis! Would that we could see thy dawn—thy sunrise! We wait for thy rosy-colored morn, and for thy meridian splendors that no night shall ever darken. Blessed Jesus, remember us when Thou comest into Thy kingdom. Sleeping or waking, may we be accepted of Thee in that day.

S. A. CHAPLIN.

### Loving the Lord Jesus Christ.

SECTION 1.—In the sixteenth chapter of First Corinthians stand these words: "If any man love not the Lord Jesus Christ, let him be"—or, he shall be—"Anathema Maranatha," that is, accursed at his coming. To be accursed means, not to undergo endless suffering, but to be destroyed, put out of conscious existence, and that for ever. The expression is quite parallel to the same writer's language in another epistle—"their end is destruction." In other words, they shall not see life—the life sublime and eternal, which the Lord Jesus will bestow upon his regenerated friends, those who have loved him sincerely and supremely, when he returns to earth as Judge of the quick and the dead.

SEC. 2.—It is a dreadful, an unalterable doom, because no resurrection will ever follow the second death. Daring and cruel violators of human laws sometimes elude the officers of justice, and the penalties due to their crimes; but no sinners will find a refuge from the tribunal whereon the Lord Christ sits as judge. Darkness is as light to his eyes; the hills and forests will refuse to screen them from punishment. On that occasion the momentous inquiry as to each one on trial will be, Have you loved Jesus? Not did you profess to love Him?

not were you trying to love Him? not did you hope that you loved Him? not did you think that you loved Him? not do you wish now, standing before the judgment seat, that you had loved Him? These, or any such questions, no one will hear on that awful day; this one alone will need to be determined, "Have you loved Jesus? Did you fall asleep loving Him, and thus were faithful unto death? The Judge of all, O my brother, is infallible, and in your case, were you summoned for trial at this very hour, what decision think you would He render? This appeal is made to your own consciousness." If you are honest with yourself, you can hardly err as to whether he has won your heart or no. The question is not, have you loved Jesus with a great and self-sacrificing love, like that of Paul, or John, or the martyrs in all the ages, or like some noble Christian hearts you may have met in your journey through life? No; but have you loved Jesus? Do you love Him now? even though confessedly, the love might be more ardent and inspiring?

SEC. 3.—This appeal to your self-knowledge is fair and justifiable, inasmuch as, if you cherish love for Jesus, there will be a consciousness of its presence in your heart. It cannot dwell there without its being known, because love in every case or relationship is a positive quality, and presses itself among the thoughts, so as to create a sense or assurance of its presence and influence. A particular flower, for example, is loved by you for its beauty or perfume, and there is an inward certainty that such is the case. Consciousness testifies to the fact, and in that consciousness there is, as universal experience demonstrates, absolute confidence. Again, you have a dear friend, near or in the distance, and affection for him or her is recognized by you as a verity every waking hour. To doubt it would be as easy as to doubt your existence itself. Were any one to affirm that you do not love the person referred to, consciousness would in a moment prompt you to say, if you felt inclined to make any reply, positively I do love that individual; moreover, I have evidenced my affection, and am ready to do so again as occasion may permit or require. Thus you need nothing to assure you that you love except your own consciousness, to which even a voice from heaven would lend no strength, so far as conviction is concerned. To contend that such an one as the case supposes may have affection for an individual and not be aware of it, is parallel to the affirmation that a man with sound eyes may in daylight purposely look at a tree and not see it; or that he may see it, and not know that he is seeing it.

SEC. 4.—The man who is not conscious of loving Jesus, and firmly believes the prediction of Paul, quoted in the first Section, can have no solid comfort in view of Christ's reappearing. Devoid of certainty that he loves the Saviour, he cannot but fear that the curse, resembling the one that fell on the fig tree, will descend on his head at last. Indeed, what else has he warrant to expect? Not those escape the Anathema, who in life merely hoped that they loved Jesus, or wished to love Him, or tried to love Him, or merely thought they loved Him; but those who actually and clearly did love Him with true hearts, and on till the close of their earthly career. In all candor, and unfeigned sympathy, this is presented as the exact account of the matter. Comfort of some kind they may have in view of the final assize, but it cannot be such as is warranted by Scripture faithfully interpreted. Love for Jesus is the only shield that protects from the threatened curse. To those who have heard the Gospel, any other shield will be like one made of woven straw, which the wrath, when let loose, would devour with quenchless vigor.

SEC. 5.—In all faithfulness towards one driven to fear that the prospect in view is really as alarming as this line of reasoning shows it to be, we affirm that such is the very conviction we designed to awaken in the read-

er's mind, supposing him to lack affection for the Redeemer, and the safety it guarantees. Such an one's position is dangerous in the extreme, and so much the better for him to comprehend the situation in its stern reality. Let him understand the verse simply and honestly, and he will discover forthwith the peril he is exposed to, and the only means of escape. The danger is final wrath; the sure way of escape is loving Jesus. To one earnestly desiring to reach the blessed hope of eternal life, which is only another mode of expressing deliverance from the predicted Anathema, or curse, about which we have spoken, the road is smooth and clear, so that the humblest and most sin-laden traveler may easily find it, and walk along it in perfect assurance of eternal safety, under the guidance of God and the Lamb. Let the bewildered and terror-stricken mind begin anew, resolved to reach the high attainment of loving Jesus, which, need it be said? can be achieved without agony or toil, or delay.

SEC. 6.—Well may the troubled soul cry out, "Oh, that I loved Jesus!" Perhaps were we in confidential intercourse with one so distracted, he might unbosom himself in some such manner as this: "I have been trying to love Jesus, have done my best to awaken love for Him in my wayward heart, now by one method and then by another, but my labor was utterly in vain—the fire would not kindle, and all the assurance given me amounted to this only, that I really did wish to love Him, in order that I might escape the fiery doom—the threatened curse." But all this trying and doing one's best, is a misguided use of mental power, a toiling with inappropriate instrumentalities. No person ever reached love for a human being, male or female, by trying to produce affection for its contemplated object. If love is to begin, and to assert its supremacy, it must originate in a sweet and easy manner. It is a silent and delightful growth in the soul, not a toil, or evolution by the constraint of will or desire. Let us, therefore, follow nature, and the determined course of the mind as it engenders emotion; in this case love supreme for the Highest and the most Lovable, and blessed results may be expected to follow.

SEC. 7.—Speaking of the everlasting God, John says: "We love (Him,) because He first loved us (1 Epistle, iv. 19). The operating cause is God's love for those who loved Him not: then follows the result of its action, "we love Him." Human love for the Infinite One did not kindle love in the heart of God towards them; no, it was the exhibition of Divine pity for them as sinful and wrath-deserving that wrought in their hearts this exalted emotion, love of God, which imparted an unknown elevation to their characters. In their case, therefore, love for God was not self-originating. They were but receivers of a love-awakening impulse, which impulse was embodied in the disclosure of infinite love for them while they had not the smallest claim to deliverance from the penalty and bondage of sin.

Now the same form of speech on the part of His friends is equally appropriate, when He who expired on Calvary is the subject of contemplation: "We love Him because He first loved us." Christ's love for them is the love-creating force acting on their moral natures. They did not constrain themselves to love Him; He drew them into the hallowed circle of His followers by love—great love, love passing all human estimate, manifested for each and all of them in order that he might rescue them from the consequences of guilt. They did not by their affection for Him, moving them to do His sovereign will and to confess their sinfulness, incline His heart to pity them and to place them in the family of the redeemed, sheltered for ever from perdition and despair. No; the love commenced on His side, and therefore Paul has this acknowledgement, when his faith looked

up to the Son of God seated afar from mortal vision on the eternal throne: "Who loved me and gave himself for me!" Not whom he loved, but who loved him—him when he was a rebel, a blind zealot, a relentless persecutor and an heir of wrath. This amazing love for one so daring and unworthy, kindled the fire of love for Jesus in his breast; and meditating day by day and night by night on its unbounded and incomprehensible munificence kept the emotion ablaze while life endured.

SEC. 8.—"Ah," one may interpose, "surely Paul had special and secret intimation of Christ's love for him, which so affected his mind that he could have no doubt as to the Saviour's interest in his future weal. Did not Jesus actually appear to him on the highroad to Damascus? Was he not afforded visions and revelations even up in Paradise itself? Was he not endowed with extraordinary wonder-working gifts by the Holy Spirit? Did not all this complexity of kindness tend to impress him with the idea that he was one of Heaven's favorites, and so lead him to conclude that the Son of God had loved him and suffered in his room?"

Not on these circumstances, remarkable though they were, was his creed, so to speak, based. The manifestation of the glorified Christ to him when on his persecuting mission simply *reversed* his mode of thinking about that wonderful personage. He was well acquainted with the gospel testimony as delivered in Jerusalem by Peter for instance, and as accepted by the converts against whom he was madly enraged. The heralds of mercy affirmed that he who had been so barbarously treated at Jerusalem was the long-expected Messiah and Saviour of the world, who had borne the sins of men in His own body on the tree; that He had been raised from the dead soon after His entombment, and exalted to the heaven of heavens as the highest testimony to the perfection of His character, which had been so maligned, and also to the completeness of His mediatorial function for the world's behoof. When Jesus miraculously drew near to him while on his fell journey, all his misguided thoughts as to the victim who expired on Calvary were absolutely and for ever displaced by imperious convictions as to the grandeur of His name, and the immense philanthropy that had carried Him to the cross and the tomb. Saul of Tarsus recognized on that moment of revelation the world's Redeemer; threw himself upon His mercy, and, till his own tragic end, spent his years in untiring evangelistic services, absorbed in the contemplation of the celestial visitor's yearning pity for all, and especially for himself, the most helpless, and in his own esteem, the guiltiest of the human race. It was then with him the song began: "Who loved me, and gave himself for me;" it continued to ascend heavenward, as incense from the altar of his heart, while breathing continued, and will be resumed when the resurrection morning breaks in yon orient skies.

SEC. 9.—Thank God, there is not one reader of these pages, not one sinner in the world, who may not employ Paul's words exactly in the Apostle's fulness and certainty of import—Jesus Christ "loved me and gave Himself for me." Any doubt as to that liberty would be continuous despair, dark as moonless, starless midnight. Hear a few passages from the truthful word; and they contain in varying form the very assurance whence the great convert so often mentioned already found hope and rest when his furious prejudice against the Christ was overthrown, and he trembled with the consciousness of aggravated guilt. "The Father sent the Son to be the Saviour of the world;" "God - - will have all men to be saved, for there is one mediator between God and man, the man Christ Jesus, who gave Himself a ransom for all;" "He (Jesus Christ) is the propitiation (propitiatory sacrifice) for our sins, and not for ours only, but also for the sins of the whole world;" "God so loved the world



that he gave (resigned to death) His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life;" "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." These, to which many kindred statements might be added, embody at least two glorious truths. (1) It was God's love for man that moved Him to send Jesus into the world as our Saviour, and (2), it was the personal love of Jesus for each and all of us that constrained Him to lay down His life as a ransom for the great family to which we belong.

SEC. 10.—Thus from the gates of heaven, and from the heart and the cross of Jesus, issue transcendent radiations of undeserved, unexpected commiseration. It might have been far otherwise. We might have been left to wander on in our ignorance and sin; all hope of mercy, all hope of future being, cut off for ever. Displays of anger might have attended us through life, darkened our every trembling step, and not one word to comfort us when the golden bowl was breaking, never to be repaired. But in love for us the Lord Jesus brought life and immortality to light. By dying He conquered death, and now He proclaims mercy to sinners of the deepest dye; mercy that we have only to accept as a gift from His hand; mercy that has already melted a countless throng of stony hearts; mercy that will make interminable ages resonant with hymns of adoring gratitude to God and the Lamb. Estimating as best he could the love of Jesus for himself, though he felt the measurement beyond his art, the great ambassador prayed that the Ephesians "might apprehend with all the saints what is the breadth, and length, and height, and depth, and to know the love of Christ which passeth knowledge, that they might be filled with all the fulness of God" (the fulness of blessing God imparts). When that delectable theme occupied his faculties, he felt himself lost in the depths of rapturous amazement. "It was higher than heaven, what could he do? it was deeper than Sheol (the Unseen), what could he know?" The vision of the All Beautiful One, overwhelmed in woe filled his heart with thoughts tender and sad beyond expression. His entire being was enthralled by the sublime devotion of his benignant Lord to the redeeming work he had undertaken, and the willingness, so vast was his love, wherewith he endured the cross and despised the shame.

SEC. 11.—Having remarked in Sec. 9 that every son of man is warranted to make Paul's language his own, and given ample reason for that counsel, we are constrained now to present this earnest advice—let something more than generalities engage the thought. It is all very well and very Scriptural to say Jesus loved our race and gave himself for our race, but unless each member of the great human family hears himself addressed as if he were the only sinner on the globe, the power of the Gospel is apt to be lost, and, it is to be feared, has often been lost. Then let each mentally separate himself from the mighty multitude composing the race, or the world, and, looking heavenward where He sits in glory, repeat the words, putting great stress on the "me"—"who loved *me*, and gave himself for *me*!" Nothing else should be allowed to occupy the mind till the golden truth is realized. Let Christ's love alone be the theme of calm meditation; dwell on His condescension, His tender pity, His final agonies for you, and the glowing beams of His love shall stream in upon your heart, and thou shalt know the joy that is unspeakable and full of glory, as millions of transgressors, poor and death-deserving as thyself, have experienced in centuries gone. Let us, and why should we not at this stage? join in saying of Him who is enthroned within the veil: "Thou art worthy, for Thou wast slain and hast redeemed us unto God by Thy blood." Alleluiah!

SEC. 12.—The writer of these paragraphs has conversed with some whom the idea troubled sorely, that it would actually be *presumption* on their part to adopt the words of Paul frequently quoted in this article. It was a scheme of the enemy to keep them from Christ; and all the more deceptive because it bore the aspect of virtuous humility, becoming self-abasement. Fully expressed, their thoughts ran more or less in this style: "Being so sinful, how could I venture to suppose that God's Son would think of me in pity—deign to concern himself in my salvation? Oh, I dare not be so bold as to conclude that I shared His love; that for me He rendered up life itself amid agonies untold." But the truth is, let men dream as they please, presumption—wild, sinful presumption, is manifested in this very mode of thinking and utterance. It springs from unbelief, and only aggravates one's guilt. Paul reasoned, and therein reasoned well, if Christ loved sinners, then he, however guilty, was among the loved; if Christ gave himself for sinners, then for him the ransoming blood was outpoured. Away then, with all delusive, ensnaring humility. Take the good the great God sends. Let Christ be welcomed now as the last hope—the only refuge for the weary, the erring and the lost. O, unsaved brother! the door of the heavenly ark is still wide open for thy reception; but think, the storm-clouds are gathering—there are ominous mutterings as if danger were approaching; enter now, enter humbly, thankfully, and in haste; for in a brief time the door may be shut, and the voice of entreaty will be heard no more.

SEC. 13.—When Christ's self-sacrificing love is apprehended, it becomes a power, a mighty spiritual power, in any human being, old or young, male or female. It restrains from sin, and sweetly impels in the direction of holy obedience. At first this is peculiarly manifested. The heart has become tender and sensitive. Its instinctive cry is, "Lord, what wilt thou have me to do?" The blessed transformation is described in the sacred page as a new creation, a new birth, a renewing in the spirit of the mind, a partaking of the Divine nature. By meditating on Christ's character and amazing deeds of philanthropy, and the sympathy He displayed for perishing men, and the agonies He bore, the change may be carried on with steady progress till, as one has written, "the essential nature of the Master becomes the essential nature of the servant;" of which there is a perfect illustration in the life of Paul, thus described by his own pen: "I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." It may be carried on, but alas! the failures can escape neither consciousness nor observation; so often is the first love dimmed or even lost, and the shining in devotion and charity and heavenly-mindedness not enlarged unto perfect day. But why failure in any case? Has God ceased to put forth His sanctifying and upholding influence? Verily, no. The transforming influence still flows down from the throne of mercy; an influence that constrains but never compels; that is ready to assist but never forces any to persevere in the heavenward journey. In that progress the will of man must at all times co-operate with the Will Supreme. Everything is intelligible in the Christian life, and there is neither magic nor mystery about abiding in Christ and growing in grace. Anxiety for growth in love and humility and gospel service, inevitably prospers, and the willing soul advances from strength to strength, like a tree planted by the rivers of water. They grow with enviable continuance who prayerfully meditate most on the love of Jesus, for by the power of that mighty element in His character the new life arose in the barren heart, and by the same blissful energy it continues to enlarge in vigor, in beauty and in fragrance.

W. G. MONCRIEFF.

## A Real Fellowship.

The man who has set himself right with his Creator, finds, as the years go, growing evidence of the actual presence and companionship of the risen Messiah. The fact grows upon his consciousness until one might as well try to argue him out of belief of his own existence as of his walking with his Lord.

And in this conscious companionship the soul finds its realization of the promises and privileges so wondrously recorded on the pages of Inspiration.

The keeping power of the Strong Arm is well nigh as conscious as that of the mother girt about her child. The guidance of the Comforter is as real as that of a human hand fast in one's own. The inflowing of the promised "life more abundant" is one of the blessed facts with one who walks in conscious fellowship with his Lord.

To know the Christ, not only on Golgotha, not only as King, but as a Person—thinking, willing, loving, as other friends think and will and love—is to live in heavenly places. None of us can afford to stop in our experience short of this veritable fellowship with Jesus.

It is apparent that when the old man John sat down to write his epistles a half-century after he had seen his Lord go up in the clouds of heaven, he had as joyful and conscious companionship with him as when they walked the fields of Galilee and Judea, arm in arm.

"Truly," wrote the fingers of age, "our fellowship is with the Father and with his Son, Jesus Christ." One fails to find the faintest suggestion of a desire for the old days around the Sea of Galilee, face to face with Mary's Son. He had something better—companionship with him as real as then, but with no break or separation in it now.

And into this place every renewed heart is invited by the gracious King himself. No matter how lowly the outward station, or humdrum the daily toil and care, King Jesus knocks at the lowly door to enter in and abide forevermore.

To welcome him is to find the key of wondrous privilege, and power, and delight; to find the soul's rest, the heart's ease, the abundant grace, the indescribable satisfaction.

SOME men reject Christianity because they say that the light of nature is sufficient. Have the fire-worshippers of India, cutting themselves with lancets until the blood spurts at every pore, found the light of nature sufficient? Has the Bornean cannibal, gnawing the roasted flesh from human bones, found the light of nature sufficient? Has the Chinese woman, with her foot cramped and deformed into a cow's hoof, found the light of nature sufficient? Could the ancients see heaven from the heights of Ida or Olympus? No, I call upon the pagodas of superstition, the Brahminic tortures, the infanticide of the Ganges, the bloody wheels of the Juggernaut, to prove that the light of nature is not sufficient.—*Talmage*.

"For God's sake, my brethren; let us not, for the future, study to put the worst constructions we can on one another's words or actions; but let us rather endeavor to make the best we can of them. Let us not try to magnify and aggravate the Differences between us, but rather to make as little of them, and to consider them with as much tenderness as possible. Let us not dispute which has already most or least Charity; but let us strive to see who shall hereafter really and in fact, most abound in the practice of that Heavenly Virtue, both towards each other and towards all men."—*Dr. Samuel Johnson*.

## The Word of Man vs. the Word of God.

*Word of Man.* "Man has a body and a soul. The body dies the soul never dies. The souls of the good will be happy in heaven. The souls of the wicked will be miserable in hell." Scripture Lessons, Am. Tract Society.

*The Word of God.* "Behold all souls are mine as the soul of the father so also the soul of the son is mine the soul that sinneth it shall die!" Ez. xviii. 4.

*The Word of Man.* "God has revealed it to be his will to punish some of mankind forever. You know not but you are one of them. Whether you will be saved or damned depends entirely (?) on his will. And supposing he sees it most for his glory and the general good that you should be damned, it is certainly his will that you should be damned. On this supposition, then, you ought to be willing to be damned, for not to be willing to be damned in this case is opposing God's will."—Works of Hopkins, D. D., Vol. 3, page 145.

*The Word of God.* "The Lord is not slack concerning his promise as some men count slackness; but is longsuffering to us-ward not willing that any should perish but that all should come to repentance."

"For I have no pleasure in the death of him that dieth saith the Lord God: Wherefore turn yourselves and live ye." See 2 Peter iii. 9; Ez. xviii. 23-32.

*The Word of Man.* "The bodies of the damned will be salted with fire so tempered and prepared as to burn the more fiercely, and yet never consume."—John Whitaker.

*The Word of God.* "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away!" Ps. xxxvii. 20.

*The Word of Man.* "Sinners shall suffer the most grievous torments both in soul and body, and without intercession for evermore. These torments are beyond expression, and our most fearful thoughts cannot equal the horror of them."—*Body of Divinity*, Boston.

*The Word of God.* "And fear not them which kill the body but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

"For I will not contend forever, neither will I be always wroth: for the spirit should fail before me and the souls which I have made."

"For yet a little while and the wicked shall not be ye thou shalt diligently consider his place and it shall not be." Matt. x. 28; Is. lvii. 16; Ps. xxxvii. 10.

*The Word of Man.* "It is the presence and agency of God which gives everything virtue and efficacy, without which there can be no life, no sensibility, no power. God is therefore himself present in hell to see the punishment of these rebels against his government. \* \* \* While his powerful presence and operation maintain their being and render their powers most acutely sensible. \* \* \* He will exert all his divine attributes to make them as wretched as the capacities of their mind will admit."—*Benson on Endless Misery*.

*The Word of God.* "Who shall be punished with everlasting destruction for the presence of the Lord and the glory of his power." 2 Thess. i. 8-9.

"The Lord preserveth all them that love him, but all the wicked he will destroy." Ps. cxlv. 20.

"He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him." John iii. 36.

"For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." John iii. 16.

*The Word of Man.* "The world will probably be converted into a great lake, or liquid globe of fire, a vast ocean of fire in which the wicked will be overwhelmed



\* \* \* and also they shall be full of the most quick and lively sense to feel the torments; not for one minute, nor for one day, nor for one age, nor for two ages, nor for a hundred years, nor for ten thousand millions of ages, one after another, but forever and ever, without any end at all and never, never to be delivered." Sermons, Vol. VII. p. 166. Jonathan Edwards.

*The Word of God.* "But as truly as I live all the earth shall be filled with the glory of the Lord." Rom. xiv. 21. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Rev. xxi. 4.

We ask the reader to seriously consider the foregoing contrast between the Word of God and the word of man. God is revealed to us as a loving Father not willing to prolong the sufferings of men but to offer to them eternal life in his kingdom. He has no pleasure in the death of the wicked. How could he then take pleasure in the endless suffering of finite man?

The Gospel offers life and immortality to all who will come to our blessed Lord. Those who reject the offered boon are exposed to death, for it is written, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. vi. 23. "He who converts a sinner from the error of his way shall save a soul from death." "When sin is finished it bringeth forth death," beyond which there shall be no more pain. The second death closes the scene of earth's sufferings and beyond we behold the earth filled with the glory of God. No eternal hell. "For death and hell were cast into the lake of fire which is the second death."

Then, says the word of God: "Every creature which is in Heaven, and on the earth and under the earth, and such, as are in the sea and all that are in them, heard I saying, Blessing and honor and glory and power be unto him that sitteth upon the throne and unto the Lamb forever and ever."

In conclusion we may say in the language of the apostle: "For this cause also thank we God without ceasing, because when ye received the Word of God \* \* \* ye received not as the word of men, but as it is in truth, the word of God which effectually worketh also in you that believe." 1 Thes. ii. 13. H. V. REED.

### The Will of God.

[AN address delivered at Northfield Conference by Professor Drummond, in answer to the question, "How to find out God's will?" Professor Drummond read the following from the fly-leaf of his Testament: ]

"First, pray; second, think; third, talk to wise people, but don't regard their judgment as final; fourth, beware of the objection of your own will, but don't be too much afraid of it. God never unnecessarily thwarts a man's nature and likings; it is a mistake to think that His will is always in the line of the disagreeable; fifth, meanwhile, do the next thing—for doing God's will in small things is the best preparation for doing it in great things; sixth, when decision and action are necessary, go ahead; seventh, you will probably not find out till afterwards, perhaps long afterwards, that you have been led at all."

The professor then went on to say:

"I am reminded by the addresses of to-night, and by this, the second last night of the Conference, that in a very few hours we shall all be off the mountain-top and down again into the valley, and I remember that the mountain-tops were never made by God to be inhabited. They are places to go up to and have a look around, and rest a little, and take a good view, and get nearer heaven, and then come down again. The use of a

mountain in nature is to send streams down into the valleys, where are villages and towns and cities, and that is the use of a conference like this. What we are to take with us is some running stream of this mountain, that it may refresh and satisfy the body of the world that God has given us to influence. But for the most part we shall have to go and live commonplace lives. Most of us will not go home to pulpits, but to household duties and business and professional cares. I shall have to lay down my Bible, and take my geological hammer and open my closet and take out my fossils and skeletons. Is it a down-come, or all the same to God? The answer is contained in the words which I have read to you.

"I wish that we could all get into our minds one other little principle, What is the end of life? The end of life is not to do good, although many of us think so. It is not to win souls, although I once thought so. The end of life is to do the will of God. That may be in the line of doing good or winning souls, or it may not. For the individual the answer to the question, What is the end of life? is: 'To do the will of God, whatever that may be.' Spurgeon replied to an invitation to speak to an exceptionally large audience: 'I have no ambition to preach to ten thousand people, but to do the will of God,' and he declined. If we could have no ambition past the will of God, our lives would be successful. If we could say, 'I have no ambition to go to the heathen; I have no ambition to win souls; my ambition is to do the will of God, whatever that may be,' that makes all lives equally great or equally small; because the only great thing in a life is what of God's will there is in it. The maximum achievement of any man's life, after it is all over, is to have done the will of God. No man or woman can have done any more with a life; no Luther, no Spurgeon, no Wesley, no Melancthon, can have done any more with their lives, and a dairy-maid or a scavenger can do as much. Therefore the supreme principle upon which we have to run our lives, is to adhere, through good report and ill, through temptation and prosperity and adversity to the will of God, wherever that may lead us. It may take you away to China, or you who are going to Africa may have to stay where you are; you who are going to be an evangelist may have to go into business; and you who are going into business may have to become an evangelist. But there is no happiness or success in any life till that principle is taken possession of.

"How can you build up a life on that principle? Let me give you an outline of a little Bible reading: The definition of an ideal life: 'A man after my own heart, who will fulfill all my law.'

"The object of life: 'I come to do Thy will, O God.'

"The first thing you need after life is food: 'My meat is to do the will of Him that sent me.'

"The next thing you need after food is society: 'He that doeth the will of my Father in Heaven, the same is my brother and sister and mother.'

"You want education: 'Teach me to do Thy will, O God.'

"You want pleasure: 'I delight to do Thy will, O God.'

"A whole life can be built up on that one vertical column, and then, when all is over, 'He that doeth the will of God abideth forever.'"

As long as men are puffed up with self-conceit it is hard for God to do much for them. ✓

Every Christian ought to be a window through which somebody could look into heaven. ✓

In the devil's service trials are misfortunes, but in God's service they are blessings.

## Home, Health and Little Folks.

CONDUCTED BY MRS. S. WILSON,

"GLORIFY GOD IN YOUR BODY." "CHILDREN ARE AN HERITAGE OF THE LORD."

A gentle word is never lost :  
 Oh, never then refuse one !  
 It cheers the heart when tempest-tossed,  
 And lulls the cares that bruise one ;  
 It scatters sunshine o'er our way,  
 And turns our thorns to roses ;  
 It changes weary night to day  
 And hope and love discloses.  
 A gentle word is never lost—  
 Thy fallen brother needs it,  
 How easy said ! how small the cost !  
 With peace and comfort speeds it !  
 Then drive the shadow from thy cheek—  
 A smile can well replace it ;  
 Our voice is music when we speak  
 With gentle words to grace it.

### Health and Religion.

Have at least one book in your library in which all the good children did not die. My early impression from Sunday-school books was that religion was very unhealthy. It seemed a terrible distemper that killed every boy and girl that it touched. If I found myself some day better than common I corrected the mistake for fear I should die ; although it was the general opinion that I was not in much danger from oversanctity. But I do believe that children may have religion, and yet live through it. A strong mustard-plaster and a teaspoonful of ipecac will do marvels. Timothy lived to grow up, and we are credibly informed that little Samuel woke. Indeed, the best boys I ever saw occasionally upset things and got boisterous, and had the fidgets. The goody-goody kind of children make namby-pamby men. I should not be surprised to find that a colt which does not frisk becomes a horse that will not draw. It is not religion that makes that boy sit by the stove while his brothers are out snow-balling; but the dumps. The boy who has no fire in his nature may, after he has grown up, have animation enough to grease a wagon-wheel, but he will not own the wagon nor have money enough to buy the grease. The best boy I ever knew, ~~before he went to heaven,~~ could strike a ball till it soared out of sight, and, in the race, as far as you could see, you would find his red tippet coming out ahead. Look out for the boy who never has the fingers of a good laugh tickle him under the diaphragm. The most solemn-looking mule on our place kicked to pieces five dash-boards.—*Talmage, in New York Observer.*

### Individuality Among Children.

Split open a pod of peas and the contents will be found practically alike and may be treated in the same way ; but take a home full of children and no two are alike. Each has an individuality, temperament, and make-up of its own, differing by impossible gulfs from all the rest.

Any method of family training that fails to recognize this individuality and adapt its treatment to each child will prove largely a disappointment. And we doubt not many parents are wondering why their conscientious, strict care and discipline, their desire for the children's pleasure and profit, have not worked out better results, when the trouble has been in this failure to study the personality of each child, and treat them after plans suited to the differences among them.

The very tones of voice will affect different young natures with varying results ; one will be crushed,

another incensed, another discouraged, another made wilful and obstinate by the same sharp intonations in the mother's reproof or command.

One child has a mind that craves to know the reason and grounds for counsels and rules, while another is wholly satisfied simply because father or mother lays them down.

If parents and teachers will bear these things in mind, and make a study of each young life under their care, they will not only find unusual pleasure in the study, but will find their work as artists in shaping minds and characters increasingly successful.

### Rules for Good Health.

The *Herald of Health* contains the following excellent rules for preserving good health :—

1. Be regular with your habits.
2. If possible go to bed at the same hour every night.
3. Begin your morning meal with fruit.
4. Don't go to work immediately after eating.
5. A sponge bath of cold or tepid water should be followed by friction with towel or hand.
6. Be moderate in the use of liquids at all seasons.
7. It is safer to filter and boil drinking water.
8. Exercise in open air whenever the weather permits.
9. In malarious districts do your walking in the middle of the day.
10. Wear woolen clothing the year round.
11. See that your sleeping rooms and living rooms are well ventilated, and that sewer gas does not enter them.
12. Brush your teeth at least twice a day, night and morning.
13. Don't worry, it interferes with the healthful action of the stomach.
14. You must have interesting occupation in vigorous old age. Continue to keep the brain active.

### Care of the Eyes.

If your eyes are sound, and in good health, that is, having their function unimpaired, you may greatly promote their lasting usefulness, by observing a few simple rules.

1. *Negatively.*—Abstain from any unreasonable tax on their capabilities, such as reading by a poor light, reading excessively fine print, or doing any work that causes pain in the lining membrane, or in the ball itself. Never wipe the eyes on a dirty towel which has been used by people unknown to you, and may therefore have some contaminating quality, whether in the way of virus, or merely a compound of uncleannesses.

2. *Positively.*—Wash them thoroughly in cold water every morning, giving them at least a comfortable bath. Rub the face and forehead briskly, so as to excite a glow in the region immediately adjacent to, and surrounding the eyes.

Occasionally, in a gentle careful way, detach any hairs in the eyelashes that may need to be removed. This may be done by a little traction with the thumb and forefinger, enclosing the lashes lightly, but not in any way to cause irritation.

3. Thank God often for your good eyes and eyesight. If the eyes are sensitive, from slight inflammation of the conjunctival membrane, they may be bathed in water as warm as can conveniently be borne, and the effect may be aided, if to it is added a little infusion of tea.

Those who are early in life troubled with nearsightedness, may have this for their consolation, that as they



increase in years, they will be less likely than others to require spectacles for growing dimness of vision.

Good sense and experience unite in this testimony, that it is best to cultivate the general health, both for its own sake, as well as for the welfare of every or any part of the organism that may have its function impaired.

C. COLEGROVE, M. D.

### Only a Dog, But a Hero.

"Yes, boys, Romeo deserves to live in history, as he certainly will in the hearts of at least one family in Johnstown."

"Why? Who is Romeo? Oh, tell us about it. Don't whet a fellow's curiosity so sharp," cried Fred, who, being his uncle's namesake, had special privileges.

Uncle Fred had just returned from the Conemaugh valley, "bringing stories enough to tell for a year," Frank said.

"Only they all make me cry," wailed Mamie.

"That's because you're a girl," exclaimed little Bert, the smallest, and in his own opinion the bravest of the family.

"Now Uncle Fred begin," whispered Mamie, laying her head over on her uncle's roomy shoulder.

"Well, one night about six o'clock, I was walking down Main Street looking for a supper, and a supper wasn't easy to find, even when you had money to pay for it. I noticed a crowd of men and women in the next block, and when I reached them, I saw the attraction was a beautiful water spaniel. 'Come here, Romeo, my noble old dog!' said one woman."

"If it ain't a dog story!" exclaimed Fred in parenthesis.

"Yes, Romeo, is a dog," replied Uncle Fred, "but he bore his honors in a way to shame some men, who, more by accident than he have become famous. Another woman said with a sigh, 'Ah, Romeo, it's a pity Johnstown hadn't more such as you; there wouldn't be so many people dead here now.'"

"I soon learned what was meant. When the South Fork reservoir gave way, and the flood came upon the town, Mrs. Kress, Romeo's mistress, fled to her sister's house taking Romeo with her. Still the waters came sweeping down, rushing right through the parlors, and driving them all upstairs; then rising to the ceiling and upper floors, so they soon had to go out upon the roof.

"Suddenly a big wave rushed over them, carrying Mrs. Kress swiftly away down the stream. She was quickly drawn under by the current, and, as she disappeared, Romeo plunged in. When her dress came to the surface he grasped it in his teeth, and pushed her towards a small frame house, which still resisted the waters. His noble effort proved successful, and his mistress, dragged on the light frame, felt quite secure; but it was only for a moment. Another wave of the widening, deepening current struck the weak building, its walls yielded with a crash, and woman and dog were again upon the flood.

"The noble brute swam by his mistress' side, keeping her head above water while she was borne upon the current. For over half an hour this battle with the waves went on. Finally the dog succeeded in bringing his precious charge to Alma Hall, where she was taken out of the water, and carried to the roof for safety. There her strength failed and she fainted. Then for the first time Romeo 'lost his head,' as Bert here would say. He thought his mistress dead. He howled frantically, and nothing comforted him until she opened her eyes and put out her hand to him. Then he lay down by her side and went to sleep."

"He must have been a tired doggie," said May wiping her eyes.

"That's so!" said Frank. "Swimming is hard work." Frank was just taking his first lessons in swimming.

"Uncle Fred, what did you mean by saying Romeo would put some folks to shame?"

"Mamie never gets the whole of a story till she gets the moral." And Fred's interest was evident.

"You boys need to get the moral," answered Uncle Fred. "I mean, Mamie, that Romeo did not get proud by being praised. He looked very happy, and it's all right to enjoy being appreciated, but he didn't swagger, and try to boss the other dogs." Frank nudged Bert, who changed the drift of the story by wondering "if Romeo got any of the things sent to the Johnstown sufferers." And all agreed that he deserved lasting fame, for loyalty, faithfulness, presence of mind and modesty, though he was "only a dog."—B. C. in *Union Signal*.

### The Royalty of Character.

Bishop Fowler, in one of his recent sermons, said: "After all, there is nothing in this world but character."

This great truth he illustrated by a graphic picture of the days of the war, when Lee and his generals met on one of the streets of Chambersburg, Pa., and after consultation decided to march to Gettysburg, instead of Harrisburg. A plain farmer's boy heard the conversation from a second story window overlooking the scene below, and then following the column to see that they took the road to Gettysburg, he hastened to a telegraph office and telegraphed to Governor Curtin, saying that Lee had gone to Gettysburg. Curtin sent for the boy, who was taken to him by a special engine, at the rate of ninety-five miles an hour. As they stood around him, the Governor said:

"I would give my right hand to know that this lad tells the truth."

A corporal at headquarters knew the boy, and said:

"Governor Curtin, I know that boy. I lived in the same neighborhood, and I know it is absolutely impossible for him to lie! There is not a drop of false blood in his veins!"

In five minutes the news went to headquarters, and fifteen minutes from that time the troops were pushing toward Gettysburg. Character, said the Bishop, is the core on which the world turns. It is the pivot of destiny. Let us not worry about reputation, but let us see to it that our characters are right. Reputation is the dust at which swine become frightened in the street. Character is the jewel that blazes on the brow of royalty. Reputation is the breath of the heated mob. Character is the verdict of the eternal Judge.—*Union Signal*.

THE wife may be in the quiet home, while husband is knocking about in the crowding affairs of the world; but the sceptre will be largely in her hands. Her piety, sweetness, tact and wisdom will shape his purpose and plan and ambition, as certainly as sunbeam paints lip of lily and cheek of rose. It is for her to keep about her the very atmosphere of heaven, and not the frivolities and follies of a social life that exists only for show and pleasure.

LET us remember that sympathy means more than pity or commiseration. It is a fellow-feeling with others in their varied experiences, whether of sorrow or joy. If your friend has been successful in business, or if a special blessing has come to him, enter into his joy and tell him so, and you will get nearer to his heart than if you waited for months or years until his trial of affliction gave you opportunity to say, I am sorry for you. "Rejoice with them that do rejoice and weep with them that weep."—*United Presbyterian*.



# Words of Truth.

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Pascal said: "Jesus Christ speaks the greatest things so simply, that it seems as if he had never thought upon them." That spontaneous unpremeditated speech was his glory, proof that his words reflected a consciousness which knew no struggle, that his being and truth were so transparent to himself that his claims were but as fruits of nature, his words like fragrances flung into the air by his spirit as it blushed into perfect flower.—A. M. Fairbairn.

It is hard to understand how some people can profess so much and do so little.

There isn't a promise in the Bible for anybody who is not in earnest.



# Words of Truth

"I SPEAK FORTH THE WORDS OF TRUTH."

Vol. VIII.]

BROOKLYN, N. Y., MARCH, 1892.

[No. 3.

SAMUEL WILSON, - - - EDITOR.  
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For Terms see page 16.

### Editorial.

#### Another Leader Fallen.

It is our painful duty to record the death of another of the galaxy of noble workers who have by voice and pen championed the cause of the truth of conditional immortality, and opened vistas through the forests of superstition and tradition. The Rev. Henry Constable, M. A., passed away at his home in London, England, on December 6th, 1891.

The deceased was born at Clonmell, County Tipperary, Ireland, October 11th, 1816, was graduated from Dublin University in 1838, and immediately entered the ministry of the Church of England, and filled various appointments, the most prominent being that of Canon of Cork. This position he relinquished in 1873, and removed to London, where he acquired the post of Chaplain to the City of London Hospital.

The readers of this journal are principally interested in the life of Mr. Constable on account of his very able contributions to the discussion upon the subjects of the nature of man, and future punishment. His two works, "The Duration and Nature of future punishment," and "Hades, or the Intermediate State of Man," have become standard works for use in the propagandism of the doctrine of Eternal Life through Christ alone. They are classics that will hardly be improved upon, so clear are they in



REV. HENRY CONSTABLE, M. A.

statement, and logical and forceful in argument.

We take pleasure in presenting in this issue of our paper the features of this able workman, and brave expounder of truth. He now rests from his labors, but his works do follow him, and will long continue to bear witness in his name for the truth. S. W.

In the last issue of the *Bible Lesson Quarterly* the publisher had a notice to the effect that negotiations were under way for the continuance of that much-prized periodical by this Association. The matter has received consideration by the Business Agent and Editor of this paper, with the result that they do not feel justified in recommending to the Board that they assume this additional responsibility, much as we would like to see the *Quarterly* continued. The support for the paper was far below the expense of publication, and notwithstanding the fact that a liberal offer of financial aid was made, this would have barely made up the deficit in the cost of printing and left nothing to cover the editorial labor and expense. We make this explanation in response to inquiries of our friends who miss the *Quarterlies* in their Sunday-school and home lessons.

Those who, with the editors of this paper, wish to contribute to the relief of the starving Russians, may safely do so by sending money to Isabel F. Hapgood, 9 East 22d St., N. Y., who will gladly forward all sums to Count Tolstoi, the noble hearted and distinguished Russian who devotes himself body and soul to the work of relief. [Since above was in print word is received that Count Tolstoi has been ordered to go home; so that the hand of charity is stayed by the hand of the tyrant.]

SINCE the above editorial regarding the *Bible Lesson Quarterly* was put in type, too late for other change, a proposition has been received which may result in the *Lesson Paper* being issued by this Association. Definite information will be given in our next issue. In the meantime we would be glad to receive suggestions upon the subject.

## Saints' Sympathy and Company With Christ.

There are some who mourn and grieve because they seem to be of so little use in the world. They *do* so little in the service of their Lord. They are so little in *demand*. There is such a want of opportunity to do good, *Providentially*—that is to say, in the sphere to which they are adapted. Avenues are closed, and even *hearts*, too. Confidence is withheld, because of suspected heresy, because of want of conformity to standards. What, then, is to be done? How is life to be endured? How can the uselessness be patiently borne? How can the flight of years be watched with equanimity, with so little done commensurate with the greatness of interests that we would be so glad to promote?

Well, let us look at it. Here is something to get a glimpse of, and to remember. God knows the whole situation. And He knows the yearning, the sorrow, and the prayer of the solitary one. Prayer! What language can utter the earnestness, the persistence, the intensity of the pleading? And is it all for naught? Nay, nay. A work is going on. You who so unceasingly pray are watched and regarded. But you say you do not *feel* any great work in process of being wrought within you. No, you do not *feel* it. You have no fiery glow, no consciousness of a present and tremendous operation of God in your heart. But yet, let me say, *believe God*. Believe a work is being wrought. Know certainly that God *does* fulfil His promise. He *does* do His will and His work, and especially if you believe He does is the work of the Spirit the more quick and powerful. A mournful and anxious state of mind is so far impeding.

What work is this God *is* doing? A work elaborate and mighty, even if almost unfelt, and almost or quite invisible. How is the pearl of priceless value formed within the shell of the oyster? Slowly, slowly, but yet with the utmost thoroughness, delicacy and elaboration. How are certain rare and almost priceless sculptures chiseled? Only with great skill and extreme attention to detail, only by such thoughtful execution with a hand the deftest, as shall realize the workman's *ideal*. So God works. And for what? That He may regard it with joy and complacency when finished? Yes, and more. He will, no doubt, *use* His completed work as an instrument of good to others—perhaps in this age, perhaps in the next, maybe in both.

But there is something else to remember. It seems to me I have heard this and learned it—and that is, Jesus, our Lord, wants the company, the sympathy, the moral support and co-operation of those He chooses for such a place and station. As if He should say to you: "I want you to be with Me and stand by Me. I want you to be ever at hand, with your confidence, your watchfulness, your society. I want you to wait patiently with Me, and keep Me company. Give Me your heart's interest, the communion of your mind and of your prayers. Through your prayers I can do much, and much for you to help you, since they are lines that, reaching toward Me, receive and convey the Spirit sent to you in return."

Ah, then, let us be company for Christ, as He is for us. How precious His confidence in us and His company for us! He is more than all the world. His Holy Spirit is unspeakably blessed for us, and with us, and in us. So, then, in our isolation and loneliness we are the more with God and the more certainly *for* Him. If our fellow creatures ignore us we may the more surely come to God and find a welcome with Him. God is *all*; and it is sweet to know that the "Lord has *set apart* him that is godly for Himself." What a joy! What an honor! What a glory! Let us, then, be fully on the alert to

realize and understand and improve our privilege and fulfil our exalted destiny. C.

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### Edigrams.

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WE absolutely must believe the love of God. We do, we will, we must. We must believe that *God is love*. What avails any idea or belief of God from which love is absent? Love is life, and without it what remains! With what favor or pleasure shall we imagine that God regards all consultations or controversies, theories, teaching, preaching, or contention concerning His being and greatness, when we refuse to teach or contend that God is intensely and essentially love? Here is the great secret of darkness and failure in so many ways, that we so faintly believe and so feebly take hold of the central truth of love dynamic and mighty in the King Infinite, Immortal. Let every doubt die, every denial be dumb, every question have an end. As God is love, O let Him be love forever in us! Let His love rule and burn in us. Let each soul be Moses' bush burning unconsumed with holy flame! Then shall we be wholly new and white, holy, happy and Godlike.

At what a cost are we armed with weapons of defence against the cold of winter! The heaps of anthracite are mined from the secret places of darkness with much toil and with scant wages; but this is a very little thing compared with the frightful sacrifice of life involved in delving for the lustrous carbon. The widows left desolate, and the children fatherless, by the thunder and flame of the deadly fire-damp that a spark has unchained, give us a vivid sense of the sacrifice and cost by which we are kept in comfort. Ah, we grieve for groaning creation. We sigh for the infirmity and imperfection of things, when mangled bodies and broken hearts are such common and harrowing incidents of life. We grieve for the heart-aching wives and mothers left to the burden and pain of loneliness and grinding poverty. Surely the Lord, whose heart is pity itself, will make His love and compassion glorious in another day and another age. If we are astonished at the bitterness of the lot of so many thousands of the poor in this age of catastrophe, may there not be astonishment in times yet coming, when love shall have its long and bright day of glory; its illustration and vindication after the night of darkness and weeping?

"THERE is not a cloud on the political sky as big as my thumb nail," says the preacher Talmage. "I cannot, from the Bible," he adds, "adopt the belief of Christ's second coming, while many of my friends have adopted it." To which we beg to suggest, that the European political sky is mottled with a cloudiness that in three days' time could easily take shape in massive and angry thunder-heads, alight and alive with electric terrors. And as to the near and pre-millennial *coming*, when both the Scriptures and the times utter their voice, we may well wait and see. Meanwhile it is well that every man should take his stand, that the world may know what the orators and teachers positively hold and declare. We have the voucher of angels that Christ shall *so come in like manner as He went up*, and Heaven the place of entrance and exit, in each instance respectively. And there is a host of testimonies that Christ's coming alone begins the millennium, and that clouds, and earth jars, and rending and trembling and troubles will pioneer the earthward trend of Messiah.

In these days of much sickness and manifold dissolutions, there is more or less summoning of apparent ne-



cessity to look upon death. Yet we know the Gospel does not teach us to fasten and hold our gaze thus downward and gloom-ward. There is no light or life in the grave. There is no might or inspiration there. But all is dimness and weakness and disability and distraction even, in death and the intense contemplation of it. We are bidden to look up—to look to Christ, our Life, our everlasting Might and Hope. We are bidden to look for His coming, and to think upon it, and to rest and rejoice in the expectation. Why should our minds be shadowed with the grim image, and graven with the perpetual superscription of Death? We have a call to better things. We have right and reason for hopeful head-lifting and expectant upward-looking. Yes, we have the right. The call is audible and resonant. Even if death *should* overtake us, let it find us looking for Jesus, as *He bade* us look. There is no mistake or wrong in doing what He counselled and commanded. No, indeed. His counsel is sound, and His wisdom unerring.

Was the ambition for fame, or gain, or power, ever more vaulting in other centuries than in this? Some man said to be chosen by the voice of the people in a country nominally democratic, turns tyrant, or robs the public for his own enrichment. Many countries south of the latitude of Florida and Texas furnish illustrations. And in our great republic, what struggles after wealth and power! One man may, by sharp manouevering and sheer audacity, wield the partisan machinery of a State. He may advance from this to a larger conquest, in order to climb to official pre-eminence in the nation. Some huge machine, unscrupulous and compact in membership, obeys his beck and serves his convenience. Is not this a godless age in politics? If where much is given, much is required, what will the self-seeking sharks of party and of society, answer in a day of judgment? How will the men, supremely eager for present and worldly good, and sharp in the arts of management and manipulation, show forth in a day of visitation? The sin of this age is against great light. Even our own national and individual liberty may be often a fertile soil for the growth of selfishness. It may be a minister to the lordship of self will, and a hundred caprices of self-indulgence, and the vain and fond conceit of God-ignoring self-ownership. It is an age to scrutinize for its presumptions, and to beware of for its follies.

### Prophetic Hints and Helps.

Let us look at some short and sharp paragraphs in prophecy. Take Daniel, at the twenty-first verse of chapter seven. This is a delineation of the work of the little horn, as a bitterly aggressive power. This horn makes war with the saints and prevails against them until the coming of the Ancient of Days. Persecution of the saints by the Romish Church power practically ceased a hundred years ago. Then one of two alternatives is inevitable. Either the Ancient of Days came in the latter part of the 18th century, or the pope is not the little horn. But when that august "coming" occurs, "judgment is given to the saints of the Most High," and the saints possess the kingdom. Has this occurred? Did the saints take the kingdom a hundred years ago? Have they had functions of judgment assigned to them? Has the Majesty of Heaven come to lift them up from earthliness and weakness? All will answer, No, indeed. But as the little horn is to make war on them and prevail against them until the parousia of Divine Majesty, and their investment with judicial dignity, is it not evident that a future persecution by some power having intelligence and pretension is to be expected?

(For the "eyes" and "look of stoutness" denote *scrutiny* and *arrogance*.) A papal little horn *in type* is not denied, but in true verity and essence he is future in antitype, or else how shall we understand the prophecy? Let the wise narrowly consider this. It is true a judgment on the papal harlot began, as we have shown, nearly a hundred years ago, but a further, greater and final judgment comes on the papacy first, and then on the wild beast antichrist anti-type, and then the saints take the kingdom.

Let us notice the seals of Rev. vi. In shadow and adumbration, call them *praeterite*, i.e. allow mainly a past fulfillment. But in true and intense intent, in the day for day aspect, are they not future? We think so certainly, for John, in spirit in "the Lord or Dominical day," scans and locates them as truly in the end of the age as in spirit he sees the harlot's judgment in the end of the age. Notice the third seal, whose unfolding discloses a frightful time of famine, at least on the Roman earth. And look at Russia *bordering* the Roman earth at least, and what may not her famine be within a year and a half hence? And if a like calamity scourges papal Europe within two years, conformably to the signal of the third seal, then *prior* to that comes the second seal with its war-drum alarum and thunder of cannon; and blood-red breadth of trampled fields, and all the waste and woe of war. But how about the first seal, with its rider, bow-and-sword equipped equestrian, with snow-white horse, riding forth to victory? Interpreters tell us this is Messiah, the Holy One. Is that so? I venture to say, *No!* Is it not the spirit of world conquest, incarnate? Does it not denote ambition, aggression, self-confidence? Is it not the beginning of woes? Do not the seals represent calamities among men, and is the first an exception? Are gospel conquests coming first? Let us not delude ourselves with ideas that may have no solid basis. If the seals afflict, or afflictively affect the Roman earth, then why should we think the first is a grand benediction, when the rest prelude or portray scourges? If "that which hindereth" in 2 Thess. ii. is something lent or given from heaven, thus far to restrain the evolution of the "lawless one," then when that benign influence is taken away, will an unparalleled revival of religion follow the withdrawal? We may rather fear that darkness will cover the earth, and gross darkness the people. We give hints and suggestions,—let the thoughtful follow them out carefully and thoroughly.

*Quotation.*—"Hardly any two interpreters are agreed on what events constitute the fulfillment of each seal. The opening of the first four seals is filled by judgments preparatory to His coming. Popery seems to be a fulfillment of the prophecy (Dan. vii. 8.) in many particulars, the pope claiming to be god on earth, and above all earthly dominions, but the spirit of antichrist prefigured by popery will probably culminate in one individual to be destroyed by Christ's coming. He will be the product of the political world powers, whereas popery, which prepares his way, is a church become worldly. The human eyes of antichrist, the pseudo son of man, represent intellectual culture; while heart and mouth blaspheme God. The fourth monarchy, though christianized for 1,500 years past, is not distinguished from the previous heathen monarchs, or from his own heathen portion. Nay, it is represented as the most God-opposed of all, and culminating at last in the blasphemous antichrist. The history of the Gentile world powers is one of continual degeneracy, culminating in the last of the kings, antichrist. The church has endured a pagan and a papal persecution. There remains for her an infidel persecution. Three attributes of antichrist are specified. 1. The highest worldly wisdom and philosophy. 2. The unity of the old civilized world under his dominion. 3. Theism, anti-theism

and auto-theism, in its fullest development. The present external christianity is to give place to an almost universal apostacy. That literally three and a half years are to be the term of antichrist's persecution is favored by chapter iv. 16-23, where the year day theory would be impossible. If the church had been informed that 1260 years must elapse before the second advent, the attitude of expectancy which is inculcated (Lu. xii. 38, 1 Cor. i. 7, 1 Thess. i. 9, 10), on the ground of the uncertainty of the time, would be out of place. In the prophetic part of Num. xiv. 34, the years are literal. If the year day system was applied to them, they would be 14,400 years! In Ezek. iv. 4, 6, if day meant year, Ezekiel would have lain on his left side 40 years! For the first four centuries the days were interpreted literally,—a mystical meaning of the 1260 days then began. Walter Brute first suggested the year day theory in the end of the fourteenth century. It is possible that the year day and day day theories are both true. The 1260 years of papal misrule in the name of Christ, may be represented by three and a half years of open anti-christianity and persecution before the millennium."

The above quotation from Jamieson and Fausset's commentary, is apt and instructive. The two-fold year day and literal day interpretations fill up the breadth and measure of prophecy, while the latter in its intensity and magnitude appeals to us now, as watchers for the sublime evolutions that ancient days with their record prefigured.

In Rev. xiv. 5, the 144,000 (a blessed company!) are declared to be "without blemish" and "in their mouth was found no lie." To those who observe scrupulously, there is here a notable meaning. In the common version we had *guile*, instead of *lie*, and the change has a meaning. All can easily see that *no* Christian could cherish *guile* in his heart. The weakest, poorest saint should fly deceit. But some well meaning ones might entertain grievously wrong opinions and promulgate them. They certainly might champion errors. They might hold in their doctrinal category some untruth, which in its sharpest definition should be stamped a lie. Unwittingly, and not wilfully, they do this. But mark this blessed 144,000;—there is no falsehood in their mouth. This is high encomium, and rare attainment that they teach no erring doctrine. That error is "in the *mouth*," signifies that it is *taught*. By the gracious help of the Spirit, by the agency of unceasing vigilance and never remitted prayers, by a God-given or God-assisted clearness of discrimination, they do not believe amiss, or at least they do not *teach* amiss and so lead the household of faith astray. Shall we have this blessing who now stand waiting for redemption? Are we thus exemplary and "without blemish?" Do we plead with our Father for wisdom unadulterated? Do we take our hearts to Him continually for rectification and sanctification? Do we abhor the spirit of error, and seek to be clear of it? Do we desire the standard that Christ enjoins upon us? Do we come up to the measure of *His* Divine will and pleasure? Do we beg to be free from dullness and dimness of vision, and seek the clearness that comes from holy eye-anointing? No matter to what *rank* of the sanctified we belong, let us have truth, purity, nearness to God, the charm and glory of the true blood-washing, and sympathy with God, and dwelling in Him, and living and loving and hoping and growing in Him, now and forever. C.

PATIENCE strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; it bridles the tongue, restrains the hand and tramples upon temptations.—*Chicago Standard*.

## Correspondence.

Short, pithy articles relating to Christian Life and Doctrine are solicited. A reasonable latitude will be permitted in Bible investigation, but space is too valuable to be wasted with unprofitable controverted subjects, hobbies, crotchets, etc. We wish our columns to contain spiritual food for inquirers, babes in Christ, and those of greater growth. Articles concerning personalities, or not written in the spirit of love, will be rejected. The editor also wishes it understood that he is not responsible for the opinions or conclusions of correspondents. Address SAMUEL WILSON, Rahway, N. J.

### He Careth.

BY S. A. CHAPLIN.

Can He who hears the endless hymn  
Sung by the heavenly Seraphim—  
O can he list to my sad plaint,  
When head is sick and heart is faint?  
Can He who fills immensity,  
Whose time is vast eternity,  
When pained by night and pained by day,  
O can He hear me when I pray?

When fevered cheeks are moist with tears  
And round me throng dark-spectre fears;  
When sun and stars refuse their light  
And o'er me mantles deepest night;  
When I am in my loneliness  
And none but God above can bless;  
Will He then pity? Say, O say,  
O will He hear me when I pray?

When I look back on gone-by years  
And life a failure sad appears;  
When I see through the course I've run,  
That I so little good have done;  
That golden hours have slipped away  
Till age is here and locks are gray;  
Can I of grace a trophy be?  
Lord Jesus canst Thou pity me?

O yes, the God of boundless love,  
Who fills the heaven of heavens above;  
Who gave His Son to die for me  
Upon the crucifixion tree;  
Now smiles on me with love-beamed face  
And tells me I'm an heir of grace;  
That sin-stained robes are washed to white  
And I am guiltless in His sight.

O let me tell that God above  
Enfolds each child in arms of love;  
As mother clasps to loving breast  
The babe she loves and sings to rest.  
Sing, angels sing, through endless years,  
Sing sweeter music than the spheres;  
Sing, ye redeemed, in blissful lay  
Of Him who soothes all griefs away.

### Given Law Honored.

He will magnify the law and make it honorable. ISAIAH XIII. 21.

God's Word never returns unto Him empty nor void, but always accomplishes the purpose for which he sends it. To Adam, as head and representative of the human race, God gave law, but he failed to keep it, and he was sentenced to go back to dust. Was law in this case to turn out to be a futility? By no means. God had determined that law should be kept by a representative of humanity, and His purpose must stand. This representative head in due time appeared in human form as the "seed of the woman" and Son of God. He kept God's law perfectly, even in obedience unto death, and became the Redeemer of the race, and in its new creation the glorified head of a glorified body of saved and perfected ones. To elaborate this topic fully would require much space, and we, in these brief notes, have chosen to be suggestive rather than exhaustive. Law had its triumphs in the obedience of God's dear Son, who was made a partaker of flesh and blood.

S. A. CHAPLIN.



### A Reminiscence of Palestine.

In Mark xi. 13, 14 we read an account of Jesus cursing the barren fig tree. Mark says, "For the time of figs was not yet." Skeptics and infidels seize upon this as an occasion of sarcasm and ridicule of our Saviour in going to a fig tree to find figs when it was not the time of year for figs. But while I was in Palestine this subject was opened up very satisfactorily to my mind. I was at the house of a friend at Irtas, a small village about a mile southeast from Bethlehem, about the first of July. At the supper table I noticed a dish of something on the table, which I supposed was figs, not thinking that it was not the time of year for figs. My host passed me the dish and requested me to take some fruit. I asked him what it was. Said he, "It is fig blossoms." I told him that it looked more like fruit than blossoms. So he cut one open crosswise and showed me the blossom in the centre of it. The fruit (as it appeared to be) was about the size of figs, and I found it quite palatable, nearly as much so as apples. It occurred to me that this was what the Saviour sought when He went to the fig tree, but did not find even these blossoms, for "He found nothing but leaves." And Jesus said, "No man eat fruit of thee forever." Or, as the Diaglott renders it, "Let no one eat fruit of thee to the age," or, literally, "in the age."

I notice that the Greek of this account does not say that Jesus sought fruit thereon, but "He went if perhaps He will find anything on her." "No man eat fruit of thee to the age," (Diag.) The account of the fig tree, and the cursing of it, I understand to be a scenic parable, the fig tree representing the Jewish nation. "Christ came to His own, but His own received Him not." They did not render Him even fig blossoms. Now, for the sequel of this parable, turn to Matt. xxiv. 32: "But from the fig tree learn you *the* parable." (Literal Greek.) The definite article here evidently refers to some previous expression, *i. e.*, the cursing of the barren fig tree. The Jews, in their long cherished desire to return to the land of their fathers, are beginning to put forth tender branches and leaves, and we know from this (if from nothing more) that the day of Israel's redemption is nigh at hand, or, as Matthew expresses it, that it (he, margin.) is near; or, according to Luke, "Know ye that the kingdom of God is nigh."

Dear brethren, let us watch and be prepared, for the day of our deliverance is near at hand.

D. HOWARD.

DOVER, Del.

### The Number Seven.

SEVERAL writers in WORDS OF TRUTH have called attention to the prominent position that the number seven occupies in different fields. I will add that it occupies a no less prominent position in Geometry. A circle divided into six equal parts has seven points equidistant from each other. One is central, the other six surround it. Who can say who or what the great central point of the universe is? The number seven is a prominent factor everywhere, and may well be called the holy number.

The revolutions of the starry hosts around their central suns, the daily and yearly revolutions of the earth, storms and cyclones and the movements of the waves upon the mighty deep—all have more or less to do with the sacred number seven.

J. Z. SCHUMAN.

SPIRITUAL things are as much more important than temporal things as eternity is more important than seventy years of time.—*United Presbyterian.*

## Walks and Talks With Uncle Daniel.

[By the Author of Uncle Daniel's Bible Class.\*]

### CHAPTER IV.

One Sunday morning, shortly after the events noted in the preceding chapter, Mr. Ellsworth was seated in an arbor in his yard, busily engaged in writing. On a rustic shelf at his side was a Bible, a Concordance and a few pamphlets, to some of which he occasionally referred. It was evident that he was preparing an article for a religious journal to which he was a frequent contributor. The place was an ideal summer study, and was the result of his own handiwork. It stood at the rear of the yard, upon a cliff overlooking the brook which rippled and purred beneath. A wild grapevine formed a thick thatch over the skeleton structure, and reaching up had wound its way almost to the top of a stately chestnut tree, now verdant with new foliage. Honeysuckle and climbing rose clung to the lattice sides; and the path to the house was canopied with choice grapevines. Here the student found absolute quiet, with exception of the sounds of nature—the rippling water, twitter of nesting birds and hum of insects. While Uncle Daniel was thus enjoying and making use of this Sabbath quiet, his dog, which had been lying in the sun at the door, hearing the click of the gate suddenly started up with a rude bark, then, recognizing friends, bounded up the path to greet the intruders, who were our friends, Gordon, Passmore and Sinclair.

Seeing their approach, Uncle Daniel laid aside his papers and, rising to meet them, cried, "Good morning, gentlemen, and welcome to my hermitage," at the same time offering them rustic easy chairs. "It is rather unusual to see you so early on Sunday."

"Yes," replied David Gordon, "formerly at this time we would have been doing our pious duty in trying to keep awake, in spite of the lullaby influences of Dr. Ecclesiasticus' solemn tones; but now, as sheep without a shepherd, we can wander into new and I trust greener pastures."

"Ordinarily," remarked Uncle Daniel, "sheep left without a shepherd are in a dangerous predicament; but when they know more than their shepherd does, I do not blame them for foraging for themselves. Certainly, you gentlemen have been fed for a long while upon very dry theological hay, and I do not wonder at your seeking for green pastures. I believe the change will be beneficial. There are times when we are even called upon to follow the advice of Gotama Buddha, and 'walk alone like the rhinoceros.' Nevertheless, it is well to maintain church relationship, wherever possible to do so conscientiously, as there are very few who have the stamina to maintain spiritual life without the help of association, and what are termed 'means of grace.'" "That is just what we have been talking about," said Robert Passmore, "and we very naturally turned in this direction for advice. There is quite a group of us who are without a church home, and it has been suggested that, with yourself and Aunt Sarah, we would be able to form a society of our own that would certainly exceed in numbers the approved 'two or three.'"

"That is a very serious suggestion," replied Uncle Daniel; "although I see nothing that would prevent carrying it into effect, provided that all are agreed, and willing to walk together according to the Scriptural requirements. I have in mind an ideal congregation that is very different from anything that I have ever seen of the real, and probably ever will see."

"For one I would like to hear an explanation of your views of an ideal church," remarked Mr. Sinclair, "and

\*See advertising pages for Uncle Daniel's Bible Class, to which this is a sequel.

know of no more appropriate time than the present. What say you, gentlemen?"

"That is just what we came here for," replied David Gordon, in which remark Mr. Passmore coincided, whereupon Uncle Daniel continued—

"In the first place the term church, as applied to the various sects and denominations, is in my view a misnomer. There is in reality but one church, and that is the glorious assembly and church of the first-born whose names are written in Heaven. Of this body the Lord Jesus Christ is the head. Its membership consists of individuals, and these individuals may be gathered together in various local organizations for their mutual edification and upbuilding. The church, however, as a huge ecclesiastical machine, as now manifested in some denominations, finds no Scriptural justification. The Greek term for church is *ekklisia*, signifying 'That which is called out.' That which is called out is sanctified or set apart, the same Greek term *quadesh* being translated dedicate, hallow, holy or consecrate, and is closely allied to the meaning of the title Christ, which is anointed.' That which is anointed is set apart or consecrated. So Jesus is God's Anointed One, set apart, consecrated and holy for His work; and the church is Christ's called out ones, set apart, consecrated and Holy as His bride and companion throughout the ages. This divinely ordained body has a divine Head, and divine laws for its government. Any system of man-made laws, creeds, confessions and other church standards that interfere with, or in any way obscure, the direct relationship between the Head and members of the body are worse than useless.

"You certainly believe in church organization, do you not, Uncle Daniel?" interrupted Arthur Sinclair. "What I am interested in is to know your views as to what constitutes a proper form of organization and the authority therefor. In the early church we read of officers of the church having titles of apostles, bishops, elders, pastors, evangelists, deacons, etc. These, of course, were appointed for certain duties, and appointed by some authority. Now where is the authority for such appointment to-day?"

"You are opening up the controverted subject of Apostolic Succession," replied Uncle Daniel. "No doubt the early church was organized principally by the One Man power—the apostles, which was proper, as they were the teachers, and those who were taught were in no way able to guide themselves. Later, in writing regarding church leaders the Apostle Paul evidently leaves the selection to the congregations; urging them to choose those who are apt to teach, and describing the qualities which constitute fitness for office. The Apostles have gone, and I do not believe that their transferred powers have come down to us through the channel of an apostate church. We have a guide, however, in the Scriptures given by inspiration of God, which are declared to be sufficient to 'thoroughly furnish unto every good work.' To my mind it is clear that the individual Christians have full authority to assemble, choose their own leaders, and worship God as the Bible, their consciences, and their own judgments may dictate. I can find no authority for an ecclesiastical system of prelates, creeds and human regulations; neither do I find any power since the Apostles except the congregations, that has the right to appoint leaders and teachers. 'The simplicity that is in Christ' has been departed from, and succeeded by the complexity that is the delight of man."

"Here we are, a dozen or more people," broke in David Gordon, "who wish to be doing some work for our Master, and have been compelled to leave our old field of labor. How shall we begin?"

"I would say, let us organize at once as a congregation and go to work," remarked Mr. Passmore.

"But we have no preacher, and where can we go to get one?" said Arthur Sinclair.

"The early church raised its own preachers," said Uncle Daniel. "They had no seminaries from which to draw a supply of creed-bound conscience-chained teachers. According to Justin Martyr they got along very nicely with a President of the Brethren, and deacons to attend to the temporal affairs. As I remarked at the beginning of our conversation, I have long had in mind an ideal church. Possibly the opportunity is before us now to realize that ideal."

"Describe your ideal, will you, Uncle Daniel," said Mr. Passmore.

"That is rather difficult to do 'off-hand,'" replied Mr. Ellsworth, "but, as nearly as I can explain, it would be about as follows:"

It will take the Bible, and that alone, as its source of knowledge of divine truth and basis of doctrine.

Its members will be not only earnest believers but also well taught in the Word, and able to give an intelligent answer to him that asketh a reason for the hope that is in him. They will not be, as is too often the case, mere parasites, feeding upon the spiritual life and food prepared by another, but will each be able to stand alone, and do his or her share in the labor of faith or love.

The chief work of the society will not be to sustain preaching, important as this is; for the reason that there is liability to too much lip service. The followers of Christ should be especially active in good works, and their main energies should be exerted in that channel rather than devoted to so much talk. There will be perfect equality in this ideal household of faith, no distinction being recognized between rich or poor, master or servant, male or female, for they are all one in Christ Jesus.

The organization of the society would be as simple as possible, consistent with good order and discipline:—A brief covenant and by-laws; a president, elder or pastor to have general oversight of the society; two deacons to look after its temporal affairs, and a secretary to keep the records and do the correspondence.

The members should be encouraged to liberality, and the treasury kept well supplied for purposes of charity and good works.

A high standard of morality should be cultivated and insisted upon, selfishness discouraged, and everything possible done to promote purity and the spirit of fellowship, good will and love among the members.

Lastly, in my ideal church every member, before admission, will have followed his Master, by being buried in baptism."

"Are we to understand by your last remark that you refer to immersion?" inquired Mr. Passmore.

"Certainly," replied Uncle Daniel. "I can see no other proper method of administering the ordinance."

"That hits us hard," remarked David Gordon, "but I must admit that I have had some doubts rapping at the door of my conscience upon that subject."

"If we are to start a society let us begin right," remarked Arthur Sinclair. "I would like to investigate the subject of Baptism further, and would suggest that we take it up at our Bible class this afternoon."

The suggestion met with general approval, and the friends separated, with the understanding that they would meet in the afternoon in Uncle Daniel's Bible Class.

(To be continued.)

THE man who goes around digging pits for other people to fall into is working for the devil, no matter what kind of a spade he uses to do the work—*Ram's Horn*.



THE following lines, written more than a year ago, may have some aptness to the phase of present or pending Russian affairs:

### To the Russian Czar.

King of the North, forbear! how long with iron hand,  
Shalt thou afflict the millions of thy mighty land?  
Foreseest not the day of judgment coming, when  
Thy realm shall frown with rising ranks of angry men?  
Beware the day, when to thy woe, and shame, and wonder,  
The storm shall roll upon thy throne its surge of thunder.  
Wilt thou pursue and scourge and grind thy poor, forever,  
And when men cry "have mercy!" answer grimly, "never!"  
Let woman die beneath thy dolts' un pitying stroke,  
Or plod heart-broken, locked in shameful convict-yoke?  
What hapless thousands throng thy noisome prison halls,  
Where cold with nakedness, and filth with famine dwells!  
Know'st not the anguish in these black encircling walls,  
O'er land and far-echoed, half the world appals?  
Wilt thou, though warned, O Scythian Cæsar, still be blind,  
And with new chains, thy shivering frenzied wretches bind?  
Deep in the labyrinths of palace grandeur hide,  
Or on brief journeys, walled with haughty escort ride?  
From all the weal or woe of hapless souls aloof,  
Sway heartless scepter o'er thy realm, proud Romanoff?  
How fares beneath thy rod, O Czar, the Israelite,  
By hostile ukase sternly doomed to death or flight?  
Yet Heaven reserves, blest finis to his signal woes,  
An age of coming grand dominion and repose,  
When he, the plaything of adversity so long,  
The butt of heartless jibe, and prey of royal wrong,  
Shall rise to rule the world, and render all abroad,  
The matchless gifts, and magnify the might of God.  
Scourge then his remnant ranks, and seize his garnered store,  
And on his naked head the tide of scorning pour.  
Pursue him fugitive from thy unsheltering land,  
His native Canaan shall receive each outcast band.\*  
Know this, thy sons his vassal multitude shall be,  
And at his rising glory bend obsequious knee.†  
Scorn counsel of discretion then, proud potentate!  
Thou canst not far prolong thy sorely perilled state.  
Heaven speed the day that shall despoil thee of thy crown,  
And bring the fabric of thy might in ruin down.

Westfield, Mass., Sept. 1, 1890.

C. Colegrove.

\* A convention of the delegates representing the largest Jewish colonies in thirty-six different cities of Russia, after a long discussion gave a unanimous vote for Palestine as their future home.

The change that such an emigration would produce on the Holy Land cannot be overestimated. One million new workers would turn the barren hills of Judea into terraced vineyards. The olive trees of the past would again spring forth, and the whole land would blossom like the red poppies that cover the plains of Sharon. It would mean the adding of 150 per cent. to the population of the land occupied by ancient Palestine, and it would make Jerusalem a city of more than 100,000 people.

The Holy City has been growing with almost American rapidity within the past few years, and an exodus of the Jews from all parts of the world is slowly but surely going on.—FRANK G. CARPENTER, in *National Tribune*.

† See Isaiah, ch. 60, v. 14. Read the whole magnificent chapter.

### Ezekiel XXXVI.

More than seventeen centuries ago Palestine lost its *prestige* as the Holy Land, the home of the Israelites—the "land that flowed with milk and honey"—"the glory of all lands." The curse which the Jews called down upon themselves and their children (Matt. xxvi. 25), when they crucified the Saviour, was first visited upon them, as a people, at the destruction of Jerusalem, in the first century, and from and after that time they were scattered far and wide, among all nations, retaining nothing of their former greatness, but losing none of the peculiarities of their tribal or national identity. It is in this condition that we see

and know them to-day—a people accursed of God, yet loved by him as only a Son convicted of a capital crime could be loved by a kind and indulgent parent.

The curse that fell upon the people also blighted the land of their inheritance. The Arab and the Turk became its possessors. The early and latter rain were suspended. It lost its fruitfulness and became a desert. Its hills and plains no longer resounded with the music of prosperity. It became the home of the heathen—a habitation for savage and unclean birds and beasts. As a home for mankind it lost many of its charms. Superstition and error took the place of Christianity; Mohamedans erected a mosque at Jerusalem, and the bitter malediction of God rested upon the whole land, from Dan to Beersheba.

Five hundred and eighty-seven years before Christ, the prophetic vision of Ezekiel looked out over the broad expanse of the future and saw this condition of affairs in Palestine, and, further on down the stream of time, beheld a more glorious destiny awaiting both God's land and people.

It is in the chapter under consideration that this magnificent display of God's grace and glory is manifested. That this prophecy describes events yet in the future, and not in the past, may be judged from the exactness with which the present condition of Israel is represented, and, in conjunction with other prophecies recorded in the Old Testament, the restoration of the land to its original fertility and beauty.

Ezekiel wrote much of the events that should mark the later days towards or after the close of the Christian dispensation, known to Bible students as the "restoration" or "restitution" age; and this chapter is believed to embody much that relates to this interesting period.

That portion of the chapter in verses 16-36 recounts how God rejected the house of Israel for its sinfulness, and His promise that the land of Palestine shall be prepared for the future prosperous restoration of the Jews; and they shall be gathered there. But none of this prosperity shall be for their sakes, but because of His Holy Name's sake; that is, in fulfillment of the oath which He swore by His Holy Name and the promises made to Abraham and his seed forever. Read verses 22-24.

Further than this (in verses 25-28), He promises to convert them from their sins and cleanse them from their iniquities, taking away their stony (or rebellious) hearts, and giving them hearts of flesh illuminated by His Holy Spirit, and brought into obedience to His laws.

In verses 29-38 are recorded the physical mutations that shall come upon the land of Palestine for its restoration to fertility and beauty, for the benefit of His regenerated Israel.

No further exposition of these passages is needed. The language is plain, comprehensive and conclusive on the points here enumerated. They may be allegorized into the glory and prosperity of the spiritual kingdom of Christ; but the Bible is none the less true or pious, if literally rendered, especially in such passages as these. There was a literal Eden, lost to us through disobedience. Is there any reason to doubt that it will be restored through Him whom God hath appointed to rule forever?  
HENRY M. HUGUNIN.

CHICAGO.

### Christ Died for You.

"The love that gave its best, and gave it to the unlovely—that is the love of God."

"Jesus Christ came into the world to *save sinners*."  
"While we were yet *sinner*s Christ died for us."

Look at the words! Say them over and over, and

over again, O wicked, rebellious man, for therein is the love of God manifested to you— to you, wicked and rebellious as you are.

Unlovely, full of corruption, and ready to perish though you be, yet God has set his heart upon you, and would fain see you turn away from sin, that you may live. Cannot you see that the end of the broad road is *Destruction*? That there is no truth, no goodness, no promises, no Savior to be found in that way? No land of glorious inheritance, no endless life beyond?

The love of God points you to another way; it makes known to you the path of life; it gives you conditions whereby you may live; it proffers you a Savior, an exemplar of the character you are to form to become fitted for the highest enjoyment and usefulness in the world to come.

You are blinded now. You do not want religion. You can see nothing desirable in it. You do not want to put on the garment of righteousness nor to give up your will to another.

But let your eyes be but touched by the crucified hand and the veil that the god of this world has drawn over them will fall; you will see men, who have counted the cost, going out to build, with intent to finish, and you will go out, you will build, and you will finish. You will see men consulting whether they be able, with ten thousand, to meet him that hath twenty thousand, and sending out ambassages, *desiring conditions of peace*, and you, too, will do the same, "making your peace, calling and election sure."

You will forsake all that you have to be a disciple of Jesus. Religion will take a new aspect. It will be beautiful. You will see it *all purity*, for such is the religion of Jesus. It will be seen denying itself and filling the baskets of the poor; denying itself that the story of the love of God for men like you may be told. *You will deny yourself*. You will take hold of the work and give the best that you have to the unlovely, that you may exemplify the love of God.

You will go out telling others, "*While we were yet sinners Christ died for us!*"

Having found out that God is, and believing it with all your heart, you will use the Bible as the voice of God to dying men, showing them all the while by your manner of life that you "live, move and have your being in Him," and what a glorious thing it is to be saved. You will talk like one who *knows* whereof he affirms. You will make people believe, because you believe. There will be something akin to the voice of the prophets in your very tones, for God will be with you, and that to bless.

Be passive, O sinful man, till "the clay" is put upon your eyes, and you will be able to see.

Open your ears and listen. Turn aside from the broad way and seek the road that leads unto life.

Christ is coming. The judgment is coming.

"Time is now fleeting, the moments are passing,  
Passing from you and from me;

\* \* \* \* \*

Though we have sinned He has mercy and pardon.  
Come home! Come home!"

S. R. WINCE.

## The Throne of Grace.

A SERMON BY H. V. REED.

Reported by Samuel M. Morgan.

"Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need," *HEB. iv. 16.*

This language is a conclusion deduced from a previous statement in regard to the prestige of Christ, as a great High Priest. The world of nations in times past has been much interested in the question of thrones representing the power and dominion of the nations. The history of the past is a record of war and bloodshed, regarding the question of the perpetuity, or the destruction of thrones. The great empires that flourished on the Euphrates and through the valleys of the East were constantly at war as to the perpetuity of their cities, of their crowns, and of their thrones.

The Scriptures reveal to us much concerning the question of thrones. Christ makes the declaration, "Swear not by Heaven, for it is God's throne, neither by the earth, for it is His foot-stool, neither by Jerusalem, for it is the city of the Great King," and this description of the holy city will come true some day, for Jerusalem will yet be the centre of a great system of commerce, and the seat of government of the reigning power of the world. Heaven, then, is the throne of God.

### DAVID'S THRONE.

The first intimation that we have connected with the subject of thrones in the Scriptures, bearing upon human governments, is a throne that is promised to David, as the founder of a kingdom, with the twelve tribes of Israel. This is given to us in the 7th chapter of Second Samuel, in these words: "I took thee from the sheep cote, from following the sheep to be ruler over my people, over Israel. And I have been with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. \* \* \* Also the Lord telleth thee that he will make thee an house, and when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom, and I will establish the throne of his kingdom forever."

Here, then, was a promise, or a covenant, made to David as to the perpetuity of his throne; and in the 89th Psalm, we find the following words: "Once have I sworn by my holiness, I will not lie unto David; his seed shall endure forever, and his throne as the days of heaven." This idea with reference to the Davidian throne being the centre and seat of government of the twelve tribes, is continued all through the Old Testament, and though there are intervening periods of desolation, of war, and the scattering of Israel, that grand consummation is never lost sight of, when the throne of David shall be made glorious, and Christ, as the royal heir of David, is placed upon his throne, to reign forever and ever. In proof of this, turn to the promise to Mary recorded in the 1st of Luke, regarding the "Holy Child that should be born to her. The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob, forever, and of his kingdom there shall be no end." This is a plain, straightforward statement and on the day of Pentecost, the Apostle Peter says, "Therefore, being a prophet, and knowing that God had sworn with an oath unto him that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." It is, therefore, an established truth, that the Davidian covenant involves the throne of David, and Christ, as the rightful heir, is to possess it forever and ever.

SPARE moments are the gold dust of time; and Young was writing a true as well as a striking line, when he taught that "Sands make the mountain, and moments make the year." Of all the portions of our life, spare moments are the most fruitful in good or evil. They are the gaps through which temptations find the easiest access to the garden of the soul.



## THE THRONE OF GLORY.

Another phase of the throne is introduced in the 25th chapter of Matthew, in these words: "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered the nations." In these words the centralization of all power, the kingship of the world, and the dominating power over all nations, is involved in the enthronement of Christ, and it is called the throne of glory. Nations shall honor him; kings shall bring their crowns to him; empires shall yield obedience, and the earth shall be filled with his glory, for it will be a throne of glory, in magnificence, in splendor; and all the ends of the earth shall see the salvation that comes flowing out from the throne of glory.

In the 19th of Matthew, another phase of the throne is brought out, "In the regeneration when the Son of Man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." What a consummation is this: of the work of reformation by those humble fishermen inaugurated under such discouraging circumstances—a crucified Christ, a nation opposing every proclamation that they made; opposed by the whole system of the Jewish people. Amid all these discouragements this promise looms up, and pictures of those humble fishermen, chosen from the lowest walks of earthly life, elevated to thrones of dominion, and of glory, and reigning and ruling, with the blessed Christ, until the kingdoms of this world shall have become the kingdoms of our Lord and of His Christ.

## THE RAINBOW THRONE.

This question of the throne is presented again in another form in the 4th chapter of the Book of Revelation. There comes to us the rainbow throne. John sees the throne set in the Heaven, and above the throne there was a rainbow, and out of the throne there came lightnings, and thunderings, and voices, and a multitude of angels are represented, ten thousand times ten thousand, and thousands of thousands, making the least number one hundred and four millions of angels that gather before Him, in the grand picture of His victory. But this rainbow denotes a parting cloud of storm; it denotes receding revolutions; it denotes that earth's rulers are coming hand in hand; it denotes a passing away of the dreadful storms that have swept over Europe, Asia and America; it denotes the ending of war periods, and the introduction of the age of peace; and the rainbow arches the blessed throne, denoting the passing away of the storm and the coming forth of the star of peace in refulgent beauty from behind the dark cloud, and the earth filled with glory, and carried forward in its wonderful mission, until it is belted with the light and the glory and the love of God.

## THE GREAT WHITE THRONE.

But here comes still another throne, the last that is pictured in the apocalyptic vision. "I saw a great white throne, from whose face the earth and the heaven fled away, and I saw the dead, small and great, standing before God, and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things which are written in the books, according to their deeds."

Here, then, is the last picture of the wonderful throne, that is given to us in the apocalyptic vision. The first throne introduced in the Bible, is the throne of God in heaven; the second is the throne covenanted and given to David. Its desolations are pictured to us, down through the historic march of ages, until we reach that sublime era, when the kingdoms of the world become the kingdoms of our Lord, and Christ is placed upon

the throne of David, and reigns triumphant over Israel, and through Israel reigns over the world. Then comes the throne of glory, and from the throne of glory, we reach the climax of this wonderful picture, of the rainbow throne, and then, at last, as the crowning of all our climax, we reach the great white throne, before which the present order of things recedes; the temporal gives way to the eternal. The sorrows and anxieties of humanity give way to the blessed realities of His immortal kingdom, and the great white throne rises before us, leaning against the blue skies of the new earth, and of the new Heaven, coming to us as the last, the closing picture of a grand view, white and pure. Jesus is victorious, and everywhere are gathered in his presence the resurrected hosts from the death state and from Hades, and these all pass in review. Then pictured in a beautiful vision, is a new heaven and a new earth, wherein dwelleth righteousness; the earth redeemed; our sorrows gone, our tears dried, our pains relieved, and earth all filled with the glory of God. What a picture is this! Graphic beyond description; yet amidst all this, there is none that concerns the Christian so much as the one we have named to-day, "Let us therefore come boldly unto the throne of grace."

## THE THRONE OF GRACE.

Ah, what good would be the others, were it not for this? All these other thrones are magnificent and resplendent, occupied by the infinite Father in heaven, occupied by David and his coadjutors, occupied by the blessed Christ, and his twelve apostles; the rainbow arch in its glory; the white throne in its power and sublimity, all these remain, but here comes a throne that touches every instinct of humanity, that comes to us with all simplicity, with all sympathy; that comes to us as the ending of our strife. "Let us, therefore, come boldly unto a throne of grace." Ah, here is a throne of favor. The ancient kings sat back upon their thrones of power in an elevated position. Cyrus the Great, Darius the Great, had thrones built so high and carved with the images of every nation that had been conquered, and the characteristics of their personality. Above all they sat in state, and their subjects were only permitted to come and touch the scepter, and bow before the throne as cringing vassals. Kings from other countries and ministers of state could only come and bow before them upon their faces. It was so with the throne of the Cæsars. It was so with the thrones that have been existing all the way down the ages. Men had to come as cringing vassals in order to get access to the thrones of earth. But here comes a picture so beautiful and touching that we can hardly realize it; "Let us, therefore, come to a throne of grace." Why this throne of grace? Who has been exalted to the throne that we may thus approach it? Who is the person that softened the atmosphere around this throne, so that the humble child of earth may boldly approach the throne without fear or restraint, without having to go through the forms and ceremonies of an English court, or of some stately power? The preceding words tell us the reason why we may come to this throne of grace. "Seeing then"—listen to its declaration—"that we have a great High Priest that has passed into the Heavens, Jesus, the son of God, let us hold fast our profession, for we have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin." Lifted up, then, above the turbulent waves of war, beyond the atmosphere of bickering parties, above all the scenes of earth's strivings, high above it all, in the serene and calm abode of the throne, sits Christ, as the great High Priest, upon the throne of grace, and we can approach him boldly, with our needs. What a wonderful modification! You

*Our Question Box.*

need have no fear in approaching him. The humble child of God closes the door of the closet, and in humble supplication can feel there is a throne of grace. Upon that throne is the blessed Christ, He that can be touched with the feeling of our infirmities, who was in all points tempted like as we are, yet without sin. And we cry from the depths of our hearts "Oh blessed Christ, thou who knowest our weaknesses, thou who knowest our faults; thou who knowest that we are falling, we come to thy throne! Open wide the door into thy temple: come thou into our hearts, abide with us, and we will offer thee our libations of praise, in pleading thy pardon, asking for thy love; and bear us on thy throne of righteousness to the great Father, whose throne is heaven, and where rejoicing comes!"

What is the object attained by coming to the throne of grace? "Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy." That is what we need, and there is the only place where mercy can be found. The world has no mercy. Earth's kings have never spared. Rivers have been reddened with blood; cities have been burned; nations have been destroyed; thrones have been tarnished, and reddened with blood; and all are gone, and desolation has been driven over the world. But here comes to us at last in the beauty and power of the blessed revelation, a great High Priest, that can be touched with the feeling of our infirmities, and He has softened the atmosphere around the throne, has changed it all into one of mercy, of grace, of favor, of love, of goodness, of compassion, of pardon, and redemption. It is the consummation. That we may obtain mercy, and find grace to help in time of need. Are you needy to-day? Are there days when it seems that everything is gone from you?

Are there times when desolation and sorrow and heart aches and pains gather around you? Remember, O, child of earth, that beyond it all, out from beyond the mists, beyond the clouds, beyond the gloom, and beyond the heart aches, there is one blessed place, which is the throne of His mercy; it is the throne of grace, and to-day, if you have never received intelligence from the ambassadors of the throne, only think of its glory. The kings of the earth have sent their warriors, brave, proud generals, into foreign courts, who say, "I represent the throne of this or that monarch; I am in power." Who is it that comes from the throne of the blessed Christ? He sends forth his blessed spirit, and sends forth the angels from the presence of the throne of the Father, and they come as ministering spirits, sent forth to minister to all them that shall be heirs of salvation. And bye-and-bye He himself will come to the throne of His glory. He will bring in all grace and glory, and purity to the throne of David. Then earth shall be united with heaven, and all thrones shall be made one, and the kings of earth shall join in the loud acclaim; Heaven shall resound with his blessed name, and the whole earth shall be made glorious by the presence of the King, as the High Priest, upon his throne, and those that have been heirs with him shall join in the blessed reign and the earth shall be belted with the glory of God.

Then, in conclusion, let me say: Let us to-day draw near to the great High Priest, upon his throne of Grace, that we may obtain mercy, and find grace to help in time of need.

THE most beautiful thing that God ever made is a little girl of about five summers—fifty springs in each heel, a hundred day-dawns in each cheek, a whole flock of morning larks and nightingales in her throat, so that every time her mouth opens one of them flies out.—*Tal-mage in N. Y. Observer.*

I WOULD like to have explained the subject of the two Jerusalems as set forth in Gal. iv. 25, 26.

A. MEEKINS, Franklin, N. H.

The two Jerusalems, I think, represent the two systems of law and gospel. The system from Sinai, typified by Hagar, stands for legality, and that typified by Sarah stands for spiritual light and freedom. One involves the bondage of subjection to the letter of a code, the other an obedience of the heart by the spirit of love and faith. The one was rather local and national, the other universal and eternal. The old Jerusalem, literal and then present on earth in the time of Paul, represented and embodied Mosaism. The Jerusalem invisible and to come, represented the life of God in the heart by faith; the system of Gospel promise and perfection, which in due time should be manifest in the company and glory of elect and perfected immortals, the new Jerusalem coming down from God out of Heaven. The Jew was in olden times under a system of legality, the Christian is under a system of life and liberty through the Spirit. The old Jerusalem was transient and marred by creature short-comings and the rejection of Messiah. The New Jerusalem shall have the light of the glory of God, and be glorious with loyalty and perfection. The two Jerusalems stand for *systems*, while they also represent and signify people grouped together and ordered as *cities*. The same is seen in the case of the Papacy, which is first a *system*, and yet is also a *city* with its head-centre of habitation and dominion at Rome. C.

*Selections.***Crucifixion Day.**

It is a common belief that Jesus was crucified on Friday. In the Scriptures we shall find He was crucified on Wednesday. God's Word is exact and we believe in verbal inspiration. Turn to Matt. xii. 40. "As Jonas was three days in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth."

It is impossible to put three days between Friday at three o'clock when they tell us Jesus died, and Sunday morning a little before sunrise when he is supposed to have arisen. A common answer is the custom of the Jews to count part of the day as the whole, so because He was in the grave part of Friday, all of Saturday, and part of Sunday, we have the three days required. But by no possibility will the current theory give us the least fragment of a third night. Moreover it gives us no fragment of a third day for He was already risen before the sunrise of Sunday morning.

"The first day of the week cometh Mary Magdalene, early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre." Jno. xx. 1.

Again, if Jesus was crucified on Friday, Mark flatly contradicts Luke. "And when the Sabbath was past Mary Magdalene and Mary the mother of James, and Salome, bought spices, that they might come and anoint Him." Mark xvi. 1. R. V.

The Sabbath was past when they bought the spices. But Luke xxiii. 56. says: "And they returned and prepared spices and ointments, and rested on the Sabbath according to the commandment, in Ex. xx. 10. Hence the spices were not only bought, but also prepared before the Sabbath. There were two Sabbaths between the crucifixion and the resurrection, and a "preparation day,"—Friday—between the two Sabbaths. Lev. xxiii.



gives *seven Sabbaths* in connection with Israel's yearly feasts, all distinct from the weekly Sabbath. The word Sabbath means to rest, to cease from work. Every Passover Sabbath had its *preparation* day.

The lamb must be killed, the unleavened bread prepared, and the bitter herbs made ready on the fourteenth—the preparation day. Jesus was crucified on Wednesday, the fourteenth day of the month. The first day of the feast, viz., the fifteenth day of the month, was a Sabbath. The seventh and the last day also was a Sabbath. Lev. xxiii. 7-8. Turn to John xix. 14.

"And it was the preparation of the Passover, and about the sixth hour."

This is plain. Jesus was crucified on a preparation day for the *Passover* Sabbath, not on a preparation day for the *weekly* Sabbath. Look at John xix. 31.

"The Jews therefore, because it was the preparation, that the body should not remain upon the cross upon the Sabbath day (for that Sabbath was a high day), besought Pilate that their legs might be broken, and that they might be taken away."

That Sabbath was a *great day* with Israel.

A memorial of the death angel passing over them in Egypt. Certainly a greater day than the weekly Sabbath. Jesus rode into Jerusalem on the ass' colt on Saturday, (the Jew's Sabbath) John xii. 1-15, to offer himself as their king. The Pharisees rejected their king, and straightway chose him, the true paschal lamb for death, on that tenth day. Ex. xii. 3-6.

He was then kept four days, like the lamb in Egypt, till Wednesday, the fourteenth—the preparation day for Thursday the fifteenth, which was a Sabbath according to Lev. xxiii. 7. He was nailed to the cross at nine o'clock on Wednesday, that being the third hour. The darkness came at twelve, and he gave up his spirit at 3.00. Between 3.00 and 6.00 Nicodemus and Joseph prepared spices and linen, secured of Pilate the body, and put it into Joseph's new tomb at just sunset—at just the dividing line between two days, between Wednesday, which ended at sunset, and Thursday, which began at the same sunset.

He was in the tomb seventy-two hours. All the dark and light of Thursday,—twenty-four hours. All the dark and light of Friday—twenty-four hours. All the dark and light of Saturday—twenty-four hours. He rose at just sunset Saturday night—at just the dividing line between the two days—between the end of Saturday, the Jewish weekly Sabbath, and the beginning of Sunday, the first day of the week. He certainly arose on the first day of the week, on the very first moment of it. But that was not at or near sunrise on Sunday morning. Turn to Matt. xxiii. 1.

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre."

Yes, she came "late on the Sabbath." (R. v.), but Saturday did not (as we now divide the day) run till midnight. Their weekly Sabbath, our Saturday, ended at sunset.

"As it began to dawn toward the first day of the week." *Dawn* is misleading, we apply it always to the breaking in of the sun-light, and that only. The Greek word is *Epi-phosko*, the shining out of the sun or moon. It was at the time of the full moon, which would be rising in the east just as the sun was setting in the west.

Mary Magdalene came as the sun was setting and the full moon rising—just as the full moon-light was introducing the first day of the week the twelve hour dark part of it. See Luke xxiii. 54.

"And that day was a preparation and a Sabbath drew on." (See Greek, article is wanting).

"*Drew on*" is translated from the same Greek *Epi-phosko*. Here it was the Passover Sabbath that was

about to break in, at sunset Wednesday night. But some one says, look at Mark xvi. 2.

"And very early in the morning the first day of the week they came unto the sepulchre at the rising of the sun."

This was another *coming*. The Magdalene had gone, and the four others who had returned with her at the rising of the sun. They found the sepulchre empty. It had been empty all *night* since the sunset. The Gentile Mary of Magdalene fitly shadows forth the (Gentile) church of this gospel *night* (not day) of grace. *She* found out at the beginning of the night that Jesus was risen. The *Jewish* Marys, among whom was the mother of Jesus, found out *later* at the sun rising, that He was risen. The above harmonizes all scriptures upon this subject. Matt. xvi. 21; xvii. 23; xx. 19; Mark ix. 31; x. 34; Luke ix. 22; xviii. 33; xxiv. 7; I Cor. xv. 4; Acts x. 40.

JOHN S. MARIE, in *The Truth*.

### Condition of Affairs in Russia.

The Department of State has received from Minister Smith at St. Petersburg an interesting report of the actual conditions of the stricken districts of Russia prepared from evidence of eye-witnesses and most trustworthy sources. The territory afflicted by the famine, the report says, comprises these 13 provinces of European Russia: Kazan, Nijni, Novgorod, Orenburg, Onfa, Penza, Riazan, Samara, Saratof, Simbirsk, Tamboff, Viatka and Vorenge. In these five other provinces the famine prevails in part: Kursk, Olonetz, Orel, Perm and Tauride. One or two others, like Kharkov, have suffered to some extent, but are not included in official reports. The first 13 provinces in area are one-third greater than all Germany, and the population is about 27,000,000. The destitution is not universal, however, as there are those whose accumulations have saved them from want, and there are some spots preserved from blight by irrigation, where a good harvest was reaped, but at the best estimate the proportion of suffering is enormous. An official estimate of the number of those without food or means of support, who require aid, is given as 14,000,000 persons, and this is probably below the true number.

The report says that time is a most important factor in the work of relief. One hundred and eight million pounds of food are necessary. Fifty carloads should arrive every day in these stricken provinces, but only 11 carloads a day were received Christmas week. The emergency pending has not been realized, unfortunately, but the specter of the famine has overshadowed everything, and every energy must be strained to mitigate the calamity. The imperial government has up to the present time appropriated 85,000,000 rubles (\$42,500,000) from the public treasury for the work of relief. But the work must still go on, and the expenditure must amount to a much higher sum. The Russian emperor has personally given enormously, and all classes are giving according to their means. A conservative estimate of the loss to Russia in view of all consequences is placed at not less than \$500,000,000. Up to the present there have been no contributions from abroad, but the government and the people of Russia are deeply sensible of the spontaneous offers that have been made in various parts of the United States, and the emperor's ministers, as well as others, have manifested such to Minister Smith in their expressions of approbation.

THE oft-reported railroad from Jaffa to Jerusalem is apparently about to become a materialistic fact. A French company has actually begun the construction, and the road is to be completed next spring. The com-

pany anticipates making large profits after paying the shareholders a guaranteed interest of five per cent. It is stated that over 40,000 persons land at Jaffa every year in order to make a pilgrimage to Jerusalem and other spots celebrated in sacred history. The number of steamers and other vessels putting into the port of Jaffa is now upward of 800 a year, the destination of most of the passengers and merchandise they convey, being the capital of Palestine. In evidence of the recent rapid growth of the traffic, it may be mentioned that Jaffa has trebled its population within the past thirty years. Tourists will be able to take a return ticket from the port in question and Jerusalem for twenty francs, and, what is more, they will be able to do the journey in a far shorter time, with infinitely greater safety than hitherto. The rush of tourists from all parts of the civilized world to Jerusalem will, if the expectations of the promoters are fulfilled, be something tremendous in the immediate future.

REV. MADISON C. PETERS, of the Bloomingdale Church, in New York City, visited some "high class" liquor stores recently, and bought samples of the best Holland gin, Kentucky whisky, port wine and lager beer. Sunday evening he told his congregation what a chemist found in the samples. The "pure Holland gin" contained rotten corn, juniper berries, turpentine, vitriol and neutral spirits. The white of an egg and an oyster, being dropped into the gin, soon shriveled into hard, stringy masses, showing how nicely gin aids digestion. In the "fine old Kentucky whisky" was found glycerine, neutral spirits, sulphate of zinc, chromic acid, creosote, unslacked lime and fusel oil. The "rich, fruity port wine," indulged in by solid respectability, contained neutral acid, glycerine, licorice, zinc, mercury, antimony, salts of tartar and ether, muriatic acid and alum. "It is a fact," said Rev. Mr. Peters, "that in America alone last year there were consumed 20,000 barrels of 'Madeira wine' in excess of the total wine product of Madeira."

The lager beer sample proved to be simply appalling. It contained pepper, ginger, vinegar, capsicum, cream of tartar, acetic, nitric, citric, tartaric, sulphuric and prussic acids: nitric, sulphuric and acetic ether; spirits of nitre, the oils of vitriol, turpentine and cassia; caraway seed, cloves, japonic extract, bitter almonds, orris root, grains of paradise, Spanish juice, black ants, dried cherries, orange peel, coriander seed, white oak bark, tannic acid, fennel seed, cardamon seed, wormwood, copperas, alum, sulphates of iron and copper, licorice, opium, gentian root, quassia, cocculus indicus, tobacco, saltpeter, logwood, marble dust, egg shells, hartshorn, nutgalls, potash and soda. Think of it, ye guzzlers of beer!

A HIGH RUSSIAN OFFICIAL, said to be one of the most remarkable men in the empire, is quoted as saying:

"We are living in terrible times. Our society is sunk in materialism and cares for nothing but self-enjoyment, and the peasant has ceased to be the thoughtless czar-worshipper of the past. Besides, there appears to be a party at the head of affairs which is composed of Nihilists in disguise. They are Nihilists, only they have altered their methods, and they are leading the country to ruin and disaster in the most loyal fashion in the world. I regard this famine as a blessing in disguise. It may rouse us and show us the pitfalls toward which we are going."

The mischief is that the famine does not show signs of arousing the Russian official class to a sense of its peril and its obligation. The Czar himself is either ignorant of the distress of his people or he wilfully chooses to ignore it. Meanwhile religious persecution and outrage continue; desperation grows apace; the firebrand is

kindling to a glow, and the horrors of a terrible revolution are incubating. And when the blow comes who will pity those upon whom it falls with crushing effect?

THE FOLLOWING, taken from a paper whose editor is a professing Christian, seems to bear on the suggestion of "Guayaquil" that a heartless, evil man may "destroy both soul and body" by inveigling his victim in a fatal snare:

"The mystery of Tena Davis' death is not wholly solved. The officials claim to have a strong case of murder. If so, it is to be hoped that the guilty will not escape punishment. It was not only murder of body, but murder of soul, and the latter is true, even though the case prove to be one of suicide. The betrayer, whoever he may be, is guilty of moral murder, and will have to answer for two lives before that higher court of justice from which there is no appeal. The lesson is one that young men and young women should take to heart."

### Views from the Watch-Tower.

"GO, SET A WATCHMAN, LET HIM DECLARE WHAT HE SEETH."

### Coming and Current Events.

Air, water and fire, conflicting motions and forces in nature, antagonisms of prejudice and passion, madness of desire for gain, hate and resentment of poverty toward plutocracy; in short, unrest in nature, side by side with socialistic or revolutionary ferment in nations and races, mark by disorder or excess, the beginning of the new year. The hush-a-by-baby paragraphs of the falsely prophesying optimists, are painting good times for those who love to have all things continue as they are. Such a thing as the intervention of Heaven in the person of the *Prince*, descending in light to raise up His elect into a body of administration and control, has no place in the thousand tongued babble of the wise men of this world. But hark! What ominous sounds do we hear of the coming *Revision* of things, preluded and preceded by disruption and destruction. Babylon must in due time, and no doubt right early, go down. After Babylon comes the dynasty of the *beast*, brief but terrible. But meantime shall not glory come to the watchful and ready, who would rather have an hour of the restitution state and age, than a generation of these weak and fever-haunted years? Does our Lord tell us of famine and pestilence? Luke xxi. 11. What have we now? The details of the Russian food-dearth are almost too terrible to read. Three million square miles, and thirty million dwellers on that vast area, are comprehended in this gloom or rage of starvation. And what of that universal sweep of Influenza? Who shall count its ten thousands of the dying, and its ten times ten thousands of the sick? A near friend writes me thus: (He had been strongly incredulous of an impending world crisis.) "I think your predictions of serious trouble to the human race have come to pass? Did you see the late article in the *N. Y. World* on the affliction of every nation on this globe, and the thousands upon thousands falling before the scourge? R. writes that out of a population of 15,000 in a southern town, where he is, 7000 are sick, and funerals are incessant. It invades the hovels of the poor and the mansions of the rich alike. I am astonished at the record of great men who have died from it. I recoil with horror from its attack. May God spare me from it." (He had suffered terribly from an attack awhile ago.) The objector may say that the prediction in Luke fairly antedates, in its fulfilment, the fall of Jerusalem. But we must never forget that the prophecy of our Lord is in *large measure*



*duplicate, being true both in type and antitype*, and that as certified tokens denote Jerusalem's downfall, and the end of the Jewish age, so they do the fall of Babylon and the end of the Gentile age. And if we will observe the added sign of "earthquakes," we have an illustration in the late disaster in Japan. And what yet more fatal "quake" of the rocky rind of the disordered planet may not be fairly imminent! We have truly reason and occasion on many grounds, for expectation of most significant and critical changes. It is no time for slumber, but for prayer, for vigilance, for dwelling in the light of revelation, unto which "we do well that we take heed, as unto a lamp shining in a dark place. Oil of truth and light of knowledge, how precious! C.

### Overlook of the World for February.

There has been a scene of uproar in the French Chamber of Deputies, with personal rencontres, and challenges to combat.—Another conflict imminent among the natives of Samoa.—Seventy-three bodies have been recovered from the River Kura, all victims of the disaster at Tiflis during the blessing of the water.—"The scene of turbulence in the Chamber of Deputies a few weeks ago has scarcely been paralleled since the days of the empire. It was nothing, however, to the scene that was witnessed in the same body yesterday."—*N. Y. Times*.—In North Louisiana all the smaller streams and lakes have been frozen, and steamboats all along the Mississippi have great difficulty in handling freight because of sleet and ice. Country roads are almost impassable.—The Southern or splenic fever is reported among the cattle of the South.—Grade crossing accident in St. Louis causes the death and maiming of 20 people. Collision of petroleum trains in Russia causes ten to be fatally burned.—It is said to have been the intention of anarchist conspirators to cause a series of explosions next May day in the principal capitals of Europe.—According to the London *Lancet*, ten per cent. of the bread eaten by the starving peasants of Russia is woody fibre, the rest being mingled with husks, leaf matter and seeds.—Should death cut so wide and rapid a swath in Russia that its victims can not be properly buried, it is the opinion of eminent European sanitarians, that a pestilence may follow in its wake next summer far more destructive of human life than the grip has been.—*Boston Globe*.—A church roof fell upon the worshippers at Globodskoi, and 50 were killed and injured.—Twenty dead and thirty injured by the burning of the National Surgical Institute at Indianapolis, Ind.—The threatened imbroglio between this country and Chili is at last peacefully terminated, and an extraordinary season of personal and newspaper volubilities of chatter and speculation run its course.—Medical adviser Smee said at a meeting of life insurance directors in London that the epidemic of influenza had cost the company two and a half times as much as did the cholera epidemic of 1842, adding that he saw no reason why the disease at any time should not throw off its comparatively benign character, and appear in its true malignity which would create terror throughout the world.—Cavalry and infantry at Chaco, Argentine, have revolted, and are marching on Corrientes. Radicals at Rosario, also, are fomenting revolution.—It is reported that troops in San Salvador are being massed on the Guatemalan frontier, under Ezeta.—According to Mrs. Dodd, Santiago, the capital of Chili, contains about 200,000 inhabitants, and it one of the wickedest cities on the globe. Statistics show that it has more gambling dens than any city in the world.—Let everything that hath

breath, praise the Lord. John A. Morris, head of the Louisiana Lottery Company, publicly announces that he (with his six associates), abandons the effort to prolong the operations of the company beyond the term of the present charter in 1894. This is due to a decision of the U. S. Supreme Court sustaining the constitutionality of the exclusion of lottery matter from the mails. Meantime, like the serpent that crawls sluggishly on its belly, the pest will wriggle along its thorny path as best it can.—"Spain is the storm centre of Europe."—*Boston Globe*.—Great damage to shipping off the coast of Long Island in the recent storm.—Strikes and riots in Spain and Hungary.—The Bulgarian Government considers the time opportune for bringing the differences between Bulgaria and Servia to a climax. So it has opened again by notifying Servia that it will no longer permit the gathering of Bulgarian refugees in the frontier forts at Piro, Nisch and Velika Plana.—"No Indians have come into intimate or dependent relations with the whites without being deteriorated."—*Dudley Warner*.—The burning of the Hotel Royal in New York is very painfully destructive of life. It seems a pity and a shame that some way is not devised by which these horrors could be mitigated or avoided.—There is fighting between the French and the natives of Senegal, with several hundred killed and wounded.—"The nationalist and anti-dynastic movement, just now only in its earliest stages, is almost certain to result in the overthrow of the Mautchu monarchy, and in the establishment of a native Chinese emperor upon the dragon's throne."—*N. Y. World*. Cold and storms in Idaho destroy many cattle.—There is serious anarchist agitation and excitement in Spain.—An enormous cluster of spots is now visible on the sun, and can be seen through smoked glass—when the sun shines. The area of the disturbance is estimated at 5,000,000,000 square miles, or 100,000 miles in length by 50,000 in breadth. The scientists and astronomers are busily studying the phenomena, and auroras and electric storms on the earth may be the result of the great outburst on the sun. According to one authority the disturbed area is not less than 140,000,000,000 miles in extent!—*Ex*.—Another revolution imminent in Brazil.—There is great suffering from destitution in Vienna, there being 70,000 unemployed people there.—A wide-spread anarchist plot in Berlin; the recent fire in the Konigsberg royal palace being attributed to anarchist incendiaries.—Tremendous sensation in Lisbon by the explosion of a dynamite bomb before the Spanish consulate.—Great suffering among the starving peasants in Penza, Russia, with the thermometer 58 degrees below zero, and birds dropping dead from the trees. Diphtheria, small pox and typhus decimate the people. Thousands have died, and millions of draft animals been killed for food.—We notice civil war in Khartoum; famine in Montenegro; the burning of the Protestant church near Athens.—Jacques St. Cere in the *N. Y. Herald*, referring to socialistic troubles in Europe, says that the outlook is gloomy in Spain and Italy. In Rome, especially, great apprehension is felt. The riots will require strong measures for their suppression.—"The magnetic storm of Saturday night probably extended over the entire globe."—*N. Y. Herald*.—Ocean storms are still tremendous and disastrous, with lamentable loss of life.—A French cabinet crisis has occurred with resignation of all the ministers. It involves the question of the relation of church and state.—The German colony in Orenberg, Russia, has utterly collapsed from famine and typhus, the colonists huddling together in a half savage manner.—Hundreds of families are starving in Durango, Mexico.—The opinion is general that a state of political uncertainty has arrived, in view of the apparent inability of any party to form a working ministry in France..

## Home, Health and Little Folks.

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GLORIFY GOD IN YOUR BODY. "CHILDREN ARE AN HERITAGE OF THE LORD."

### Errands for God.

This bit of a story from the *Child's World* has lessons wrapped up in it well worth remembering.

Hester loved to do errands for her mother, and have her call her a faithful servant when she did them well. One day she had been talking with her mother about God, when she quickly raised her head with a bright thought in her eyes, and said :

"Why, mother, then God is sending us on errands all the time! I am his little errand-girl, too."

"Yes, dear; he has given us errands to do, and plenty of time to do them, and a book written full to show us how. Every day we can tell him how we try to do them, and ask him to help us, so when he calls us we will run to meet him, and give him our account."

"I like that," the child said, nestling back to her comfortable seat. "I like to be God's little errand-girl."

"One of my errands is to take care of you," said her mother.

"And one of mine is to honor and obey you," said Hester, quickly. "I think he gives us very pleasant errands to do."

### Taking the Children.

"PILGRIM'S PROGRESS" leaves its influence on old and young, in uncounted ways. The *Freeman* tells this novel incident :

A little boy had been deeply interested in reading Bunyan's "Pilgrim's Progress," the characters in that wonderful book being all living men and women to him. One day, while his grandma was busy with her needlework, he took his slate and pencil, and seated himself by her side, and thinking of what he had been reading, he said :

"Grandma, which of all the people in 'Pilgrim's Progress' do you like best?"

"I like Christian," was the reply, giving her reasons. "Which do you like best?"

Slowly but thoughtfully the little fellow replied, "I like Christiana."

"And why, my boy?" inquired the old lady.

"Because she took the children with her, grandma."

A CORRESPONDENT of *Our Dumb Animals* tells this horse story: A team of handsome horses was standing in front of my door. The near horse was munching some grass contentedly, which the off horse could not reach. Suddenly, to my astonishment, the near horse raised his head with his mouth full of grass and held it near his companion's mouth. The off horse accepted the apparent invitation to eat, and took the grass from the other one's mouth. After turning and eating a while on his own account, he repeated this manoeuvre, and I then called in the other members of my family to watch them. There could be no mistake about it; the horse which could reach the grass fed his companion at short intervals as long as they stood before the door.

### Christian Individuality.

God deals not so much with men as masses as individuals. He seeks to save men as units, and then to use them as such in the extension of his kingdom. Christians sometimes overlook the fact that God designs to carry forward his work in the world, not only through varied agencies, but through individuals possessing diverse mental characteristics. All the differences of natural temperament in his chosen instruments should

be gladly welcomed; only so that they are sanctified by the Spirit, and all are enlisted in seeking the one great end. If we study the lives of the evangelists we will be impressed with the peculiar personal traits that constantly become apparent in their intercourse with our Lord and with each other, and we cannot fail to be struck with the manner in which these traits were employed by their Master in furthering his kingdom. All this was clearly exhibited by the apostles in the early periods of the church. Indeed, the record furnished by the four evangelists, and that of the Acts and the epistles, will give a truthful picture of church life around us at the present. God's servants must possess a Christian individuality—each one fitted to act for himself—in order to reach the best development of scriptural doctrine, and to give direction in practical effort to the philanthropic and Christian movements of the age.

### An Enlightened Conscience.

One of the best signs of a truly enlightened conscience is to be found in our carefully guarding the reputation of others. Growth in grace is shown by saying little of their supposed faults, and by mentioning as far as is consistent with truth, their commendable qualities. The good to be derived from a proper cultivation of charity toward all men is three-fold—it benefits the erring person, giving him to see that there are those who have his welfare in view; is also a benediction upon those who observe our charitable spirit, prompting them alike to words and works of charity; and it always blesses the individual himself, leading him to practise self-control and self-renunciation in behalf of others.

Christian forbearance is a wonderful educator. The epistles are full of earnest teaching upon this subject. There is a divine reaction upon the soul that habitually cherishes this spirit. The only wonder is that it is not more generally practised for its own sake. The sacred writings however, do not urge this upon us as a mere sentiment. Rather, we are taught that charity is the genuine fruit of ripened Christian experience, and that it is always consistent with justice and truth.

### Life's Purpose.

Life ought to be, for every healthy nature, one quenchless thirst for achievement, experience and expansion. No limits are set to the human soul, although time keeps a strong registry against the human form. In this century some of the greatest things have been done by old men—men who have declined to stop and step out of the ranks, and who have gone on adding strength to strength, and service to service, until old age has become the fruitful harvest of October, and not the bleak barrenness of December. Physical infirmities are not to be warded off by an effort of will, but no man need decline because his body diminishes in force. Growth takes on many forms, and it can still persist when the senses have begun to fail. It is a great gain to banish from our thoughts the ideal of life which fixes its best period at the beginning. It is a great thing to look forward to ever-increasing gain, to think always of leading and advancing never of retiring and retreating. The charming old woman who began to study painting after she was sixty years old is a capital illustration of the spirit in which we ought all to take hold of life. There are few who, like the great Doge of Venice, can climb the wall of a besieged city at the head of an attacking force beyond the age of ninety, but there is no one who need settle down to decline and decay because youth is past. Life has no limits for those who know how to live, and the joy of it lies in moving with the tide and keeping at the front until the time comes when there is a greater and a higher opportunity elsewhere.—*Christian Union.*



PEOPLE who are always in a hurry never seem to catch up with things. It is the busy hand, but quiet spirit, that finds time enough for all its duties, and delights in performing them. There is a fulness of joy in the simple doing of one's work, if one will but keep his soul at rest. The large or little round of daily work, wrought by such a worker, adds its unseen mite to the soul-growth, and fits one, unconsciously though it may be, for larger place and responsibility.

### — The Child

I PASS on and find one more vacant chair. It is a high chair. It is the child's chair. If that chair be occupied I think it is the most potent chair in all the household. All the chairs wait on it; all the chairs are turned toward it. It means more than David's chair at Saul's banquet. At any rate it makes more racket. That is a strange house that can be dull with a child in it. How that child breaks up the hard worldliness of the place and keeps you young to sixty, seventy and eighty years of age. If you have no child of your own adopt one; it will open heaven to your soul. It will pay its way. Its crowing in the morning will give the day a cheerful starting, and its glee at night will give the day a cheerful close.

A pioneer in California says that for the first year or two after his residence in Sierra Nevada County there was not a single child in all the reach of a hundred miles. But the Fourth of July came, and the miners were gathered together and they were celebrating the Fourth with oration and poem and a boisterous brass band, and while the band was playing an infant's voice was heard crying, and all the miners were startled, and the swarthy men began to think of their homes on the eastern coast, and of their wives and children far away, and their hearts were thrilled with homesickness as they heard the babe cry. But the music went on, and the child cried louder and louder, and the brass band played louder and louder, trying to drown out the infantile interruption, when a swarthy miner, the tears rolling down his face, got up and shook his fist and said, "Stop that noisy band, and give the baby a chance." Oh, there was pathos in it, as well as good cheer in it. There is nothing to arouse and melt and subdue the soul like a child's voice. But when it goes away from you the high chair becomes a higher chair and there is desolation all about you.—TALMAGE.

### Church and Personal Intelligence.

"THEY THAT FEARED THE LORD SPAKE OFTEN TO ONE ANOTHER."

#### A Criticism.

EDITOR WORDS OF TRUTH.

MY DEAR BROTHER:—In your Nov. number I notice some remarks that seem to call for a few words from me. True my name was not mentioned, but as I wrote the first article alluded to, which perhaps was the cause of the others, I may as well own up, and say if it was wrong I am to blame. I have hesitated about writing to you on the matter, but as others say I ought to set the matter right, I now do so, and first I am sorry the Iowa brethren should have written to you, as you had printed nothing criticising the movement. What I wrote in another journal was a note of inquiry as to the Scriptural authority for what a good old brother called a "Preacher Factory," &c. But instead of giving such authority, they write to you about it, and you not knowing what was written nor who wrote it, make answer quite beside the mark; and yet what you say is the best defence, I think, that can be made, to which I want to make a short reply.

It seems the words "Preacher Factory" are the most offensive. I see no reason for being offended, for though the expression may not be "elegant," it is very expressive and if it accomplished its purpose, true. Is not that the very object of the school, institu-

tion, or plan, to educate, make, prepare or manufacture if you please, ministers or preachers? True, it is said the object is not to teach a "system of Theology," but is not that the very thing that a preacher ought to be well posted in? True Theology is what he should preach, and yet he is not to be taught it!

You think it "strange that anyone should be in favor of ignorance and darkness." I should think so too, but not a word has been written in favor of such things that I am aware. I certainly am in favor of just as good education as we can well get, and that too for all! Not only for young men for the ministry, but for all. I am opposed to this special class education by the church, and ask for the authority for it. It is not the education I object to, but to the thing "itself"—the ministry or clergy. Where does the Bible teach that we should have such a class? I am not aware that Jesus, Paul, James or Peter advocated anything like it. In fact I do not find the words ministry or clergy or anything like it even once used in their writings in the sense the words are used to-day. If I am wrong in this, just call my attention to the passages. I believe the Church of God itself is the school in which to educate young men and young women, and old as well as young, for the service (ministry) of the Lord—a Theological training at that, with a creed, the Holy Scriptures, and this under the oversight of the elders, pastors, bishops or overseers (all applied to the same person). I find no such class as ministry or clergy above the overseer. Let the overseers oversee and see to it that every member does its part for the education or building up of the body of Christ. I say let this be done, and we will have plenty able to hold forth the word of life to those without, and if the church be able let it send them forth to other cities or places, and sustain them there and so on *ad infinitum*. But this minister, or this one man to "preach" (?) to the church and do its praying, &c., I shall and do oppose with all my might. I think now, my brother, you must see it is not education I oppose, or ignorance I plead for, but I believe the scriptures are sufficient without any such innovation.

You say, "one has well said that God has no need of our learning—much less has he for our ignorance." From what I have said above you see, my brother, that I take exception to that. I think God needs all our learning and talents and ability, therefore it was not "well said." Besides if God had no "need" of the one I don't see how he could have "much less" for the other!

As to your remarks concerning Pettingell, Ives, Moncrieff, Constable, etc., having a collegiate education, &c., certainly let every one get it who can. But say, did the church or churches get up the fund to send them there? Or did their parents, or did they work for the money and send themselves? Many of our best scholars are self-made. A good education can be obtained in this country free and Iowa is not behind in this. But this plan of the Iowa brethren pre-supposes that young men generally are illiterate, unless they hunt up such on purpose to educate them. I suggest they take some already educated—especially as funds are scarce. Still if they have a good young brother in every way fitted for the work of our Evangelist, except that he has been unfortunate in this, that he lacked in education, then try and help him to obtain what is necessary, and if they lack means ask help from other brethren, that would be all right, but this trying to get up a national institution for the whole country, and saying unless something like this is done the cause will sink into oblivion &c., I demur and ask *quo warranto*.

Your remarks that God did not choose untutored fishermen to send to Greece and Rome, but a graduate of the highest Hebrew University, &c., are good, but these untutored fishermen were more than a match for even the President of said University. He could only advise to "let them alone," Acts. v. 38. And Paul himself does not seem to use his great learning in Hebrew, his mother tongue. If there is any argument in the fact that Paul, a Hebrew, was a Hebrew scholar, it is that an Englishman should be an English scholar, and Paul to the Greeks too, seems to have more faith in God and what he preached than in the manner of his preaching. He preached "not in the wisdom of words lest the cross of Christ should be made void." 1 Cor. i, though this was "foolishness" to many then as well as it is now. I wish I could dwell upon the first three chaps. of 1 Cor., but space forbids it. Will you and my readers read them? And Paul did not say God chose him on account of his learning, but gives quite another reason therefor, 1 Tim. i. 12, 16. And even in Athens before the greatest scholars in the world, the greatest point the Apostle made, or greatest impression on the people was—Jesus and the Resurrection. See Acts xvii. It seems to have been God's plan to choose the poor of this world. And Jesus thanks the Father that He had hid the things He preached from the learned and the sages, and revealed them to babes—even the untutored fishermen.

I do not question the sincerity or purity of motive of our dear brethren in Iowa, but I think they have made a mistake. I presume the worst of the errors in any of the churches to-day were introduced by learned, sincere and good men. Let us be consistent—the Bible, the whole Bible and nothing but the Bible, a "thus saith the Lord" for everything.

G. W. ELTON.



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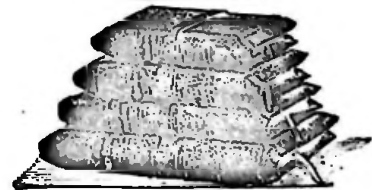
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# Words of Truth

"I SPEAK FORTH THE WORDS OF TRUTH."

VOL. VIII.]

BROOKLYN, N. Y., MAY, 1892.

[No. 5.]

SAMUEL WILSON, - - - EDITOR AND BUSINESS AGENT.  
CLINTON COLEGROVE, - - - ASSOCIATE EDITOR.

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H. V. REED,	ELIZABETH A. REED,
BENJAMIN WILSON,	J. L. WINCE,
A. J. EYCHANER,	S. ROXANA WINCE.

For Terms see page 16.

### Editorial.

#### Important Changes.

It is with most sincere regret that we have to make the unwelcome announcement of the resignation of the honored secretary of the Association for the Promotion of Christian Knowledge, Mr. John Donaldson, who has so ably and faithfully attended to the duties of that position from the first inception of the Association in the year 1883.

During the same period the editor has also been identified with the same work, and of necessity the relations of the two positions have been of the most intimate character. We have, therefore, had an unusual opportunity to know and appreciate the strength of character, zeal, and unselfish earnestness of our co-worker, and can testify that during that entire period our mutual labors have been conducted without the slightest jar or friction. Our brother has done a vast work for the love of Truth, and with no other compensation than that which comes from the consciousness of a duty faithfully done, and that which may be received at the resurrection of the just. We shall miss him in council and in labor, but he has well earned his retirement, and carries with him the good will and best wishes of all his associates in the Board.

The resignation of our secretary has necessarily somewhat disturbed the even tenor of our work temporarily, and has caused some little delay in issuing the paper and answering correspondence, until positive arrangements for the succession could be made. The officers of this Association are all very active business men, and at first it appeared to be unavoidable to make some very radical change. There was some discussion of the probability of turning the work over to other hands, but the bridge has been crossed by the appointment of the editor as secretary of the Association and business agent.

This is adding another weight to already over-burdened shoulders, but the urgent solicitation of friends, and the love for a work with which he has been so intimately associated from the moment of its birth, constrains him to accept the call to other duty, trusting in the sustaining power of God, which has ever been our right arm, to see that he does not fail. Please, therefore, address all communications of every character to the address given in our advertising columns, and they will receive prompt attention.

"Children are an heritage of the Lord." The editor has such an heritage in the shape of two bright boys, Clarence, aged sixteen, and Harold, aged twelve; and it is his purpose to use their willing labors in doing the major portion of the added business labors in connection with this paper. They are well advanced in the art of stenography, fairly expert with the typewriter, and entirely capable, with parental oversight, to keep our records and prepare the wrappers for mailing. Thus we will all lend a hand to the good work, and it is a true proverb that "Many hands make light work."

With the present year will close the first, and necessarily the crucial year of our paper in its new form. We can say with satisfaction that it has been a success, and with the introduction of new features and business methods from time to time, and strictly following our rule to publish a paper that anybody may feel safe to hand to a friend, we feel assured of greater success in the year to come. There will be one advantage under the new arrangement—the editor will be in more intimate touch with the subscribers. Under the former regime he never saw the correspondence, and sometimes felt rather lonely, speaking each month to so large a number of friends and hearing nothing in reply. Now your words of criticism or of approval will be noted by both the Secretary and the Editor. Let us hear from you, brethren, often. Feel free to use our columns to talk with each other.

Of course quite a good many subscriptions expire with this issue. Please do not forget this, and in sending on your renewals try to get some additional subscribers, or do a little missionary work by sending the paper to friends or neighbors. Remember that there is a heavy reduction for clubs of five names, as the rate is then only fifty cents instead of seventy-five cents per annum.

## Idolatry in America.

The New York daily papers of May 5th and 6th contain long accounts of a most wonderful relic that has been placed on exhibition in the Church of St. Jean Baptiste temporarily during its transit from Rome to its final resting place in the Church of Sainte Anne de Beaupre, near Quebec. The relic comes authenticated by the Pope, and accompanied by the papal blessing to the faithful in America. Thousands are flocking to the little French church where it is on exhibition, that they may adore it, and the daily papers contain pictures of the faithful kneeling before this idol. This wonderful object before which Americans bow in adoration, is a small piece of bone or mummified flesh and bone, and in all seriousness is certified by Romish ecclesiastics to be a "fragment from the arm of St. Ann, parent of the mother of God." Mgr. Marquis, who has this precious fragment in his possession, waxes eloquent regarding his treasure in these words, "There before you lies the bone of the forearm of her who clasped to her maternal bosom the Virgin Mary. Can we doubt that that arm held also the infant Jesus? I am proud to have such a relic to show to my people."

There is little need of sending missionaries to India and China to find idolaters. The disciples of Confucius and followers of Buddha are, if anything, of a higher grade than are these worshippers of crossed sticks, pictures, images and bones. They are none the less idolaters because they assume the name Christian. There are enough bones of saints in Romish shrines to stock a necropolis, and enough fragments of the true cross to build a frigate, yet all are authenticated by the prelates of the church to be genuine. The business of selling genuine relics is probably as profitable as the old fashion of selling indulgences, and not so dangerous to the morals of the people. The secret that the Romish church possesses of converting these fragments of wood and bone into genuine relics, is probably the same by which her priests convert the wafer into the genuine flesh and blood of Christ. Barnum was right when he said that people love to be humbugged.

A SPECIAL meeting of the members of the Association for the Promotion of Christian Knowledge, is called by the President, for Wednesday, May 25th, at 8 P. M., at 1279 Washington Avenue, Brooklyn. It is desirable that as many members attend as possible.

OUR friends will please bear in mind that all future communications relating to this paper are to be addressed to Samuel Wilson, Rahway, N. J. The office of publication will be in New York City.

THIS NUMBER is sent to all subscribers of the *Independent*, formerly published by G. M. Myers, at Belle Plaine, Iowa. Such of these subscribers as have paid in advance will receive WORDS OF TRUTH for the balance of time due. Others will receive this copy with request that they remit if they desire to continue their subscriptions.

CORRECTION.—The statement in the last number that a lecturer denied *all* future fulfilment of prophecy, should be corrected. We were misinformed.

## Edigrams.

WHAT a picture and compendium of the spirit and trend of the age many a newspaper furnishes! Look at the advertisements, often full of exaggeration and lying, and falsely promising some benefit that weakly credited and duly unrealized, stamps the programme as a sham and a fraud. The liars swarm like locusts. The madness and craft and rage of gain is full of expedients that riot in the liberty they abuse, and mock the victims they ensnare. What a purging out these sinners will find allotted for their behoof in the soon coming apportionment of dues!

THE labor that Prof. Totten is performing is enormous. For in addition to his professional work as military instructor, he has within something over a year published *seven* fair-sized volumes, averaging 300 pages each or more. And much of the matter has the stamp of learning and research in a remarkable degree. And there is a spirit of earnestness in this work, which betokens strong conviction, and a sense of the vast magnitude of interests at stake. He acts like a man who feels that no time is to be wasted in inaction.

BUT how terribly urgent is the need of interposition! Look at the dastardly work of the men who shame their age and their name, and damn their fellowmen by works of wickedness, such as for gain, and without remorse, flood the world with rum! Does not this villany cry to heaven? Should not judgment awake from its long sleep? Should it not seize these transgressors with trembling, and shake their fabrics of injustice, and level them with the dust? Is not the time at hand for power to put down the wreckers of the hope and welfare of humankind?

THERE is the buzz of criticism in the air also. There are and will be thousands of people who are heart and soul absorbed in things of this world and this age, who have no relish for interruption, or any teaching that threatens it. They do not want to be interfered with. They would have the present status continue. No supernatural or Divine order for them. No cataclysm or iconoclasm for them. No breaking up of the great deep of their enlisted interests and thriving ventures full of promise. Their order vastly prefers not to be superseded. Prof. Totten's construction of the necessity and intention of Providence is irksome to them. His chronology is far too threatening and urgent. They would like his mouth stopped. To them the turmoil of the stock exchange has a sweeter savor than any shadow of a coming crisis. They love Babylon with its uproar. Why should they love a voice proclaiming revolution?

THE papers are seriously disaffected with Prof. Totten. They rate his "prophecies" as "absurdities," and would gladly see his professional connection with Yale University sundered. They speak of the "sadness" his proclamations produce throughout the grand didactic ranks at New Haven, and are hardly content that he shall remain unforbidden till the end of his triennial term in June. Yet they know and own that his professional teaching, art and fidelity are phenomenal in acceptableness and success. But why is this outcry of unwelcome to Totten? Is it not plainly because he heralds a coming Messiah—a change of dispensations, an utter subversion of the present order, and therefore a check to the eagerness and ambition of the men of this age, as well as an interruption to their pastimes and enjoyments? "Absurdity," indeed! Aye, and who was thought more unseasonable and obtruding than our reverend and holy Lord in Jerusalem? And how *He* would rebuke the madness and falsehood of this age, if He were here!



IN a moment of imagined universal tranquility, or when the rumors of tumult, or the murmur of threatened conflict and convulsion seems to be stilled, and the wise (as so reputed) may be saying, "Now we shall have rest," and "Where is the signal of world uproar?" and "Where is the sign of a Lord coming out of his secret place to re-order the Kosmos?" in such a moment of the disdain of prophecy or premonition, and of the deceitful joy of self-congratulation, and of the imagined refutation of prediction, the day of God will suddenly be ushered in. In that outward lull so welcome to a mind filled with loves and hopes fondly fixed on the things of the fleeting hour, in that hush so illusive and ensnaring, the day ordained of heaven will come. It may come when some rumors of war have died for a moment out of hearing, and the zeal of enterprise freshens itself for a campaign of conquest, it may be, in the thousand fields, and by a thousand schemes of self-seeking and aggrandizement. Yes, it will come when the love and hope of this world's good, is active, and inventive, and aggressive and irrepressible.

"MEN of science like Prof. Crookes, say that in a single cubic foot of the ether in which the earth is submerged, ten thousand foot tons of energy—that is force enough to lift ten thousand tons one foot—lie imprisoned, only awaiting the magic touch of science to be loosed for the service of man." Such then are the amazing invisible potencies that surround and envelop us! Such is the proof of the universal power and presence of God! No longer let vain agnostic man ignore the all-seeing and all-knowing intelligence. Nor need a child of light shout at his loudest to find audience with Jehovah, as if God needed to be awakened out of sleep, or were in some far distant place of hiding. With such tremendous power swathing all things like a sea, well may every man walk thoughtfully, and ponder the reality and majesty of creation. Well may he ever seek carefully to be moved and filled with that omnipotent Spirit that searches and measures all depth and height, and knows the most secret human thought. Ah, if that Spirit be our Helper and Guide; if He inspire and renovate and befriend us, then what harm need we fear, or what real evil can we suffer?

### Correspondence.

Short, pithy articles relating to Christian Life and Doctrine are solicited. A reasonable latitude will be permitted in Bible investigation, but space is too valuable to be wasted with unprofitable controverted subjects, hobbies, oracles, etc. We wish our columns to contain spiritual food for inquirers, babes in Christ, and those of greater growth. Articles concerning personalities, or not written in the spirit of love, will be rejected. The editor also wishes it understood that he is not responsible for the opinions or conclusions of correspondents. Address SAMUEL WILSON, Rahway, N. J.

### "The Coming of the Son of Man."

What does it mean? It means to some "the end of the world," the burning of all this planet and complete extermination of the race of man. Some that are called Adventists are proud of an idea such as this and seem to glory over the anticipation of the general wreck. Even when the truth begins to dawn somewhat clearer on the mind by reason of the light of God's word, it still seems hard to get rid of the ingrained idea of terror and threat that has been the tone of religious (?) tuition through all these weary, blood-stained centuries. Some of these well-meaning folks have recently been making calculations and have announced that the "time of probation" would close on such and such a date. For my part I am sorry to see the only hope of mankind made common, brought into contempt and made a by-word in the mouths of fools by the vain hazards of half-informed

men. Oh! I care not for their figures. Arithmetic and mathematics may be first-rate things in their way, but their are many things in regard to the "coming of the Son of Man" that even cyphers can't settle.

One of these things is the character of the MAN, himself: When he walked this earth before, he was anything but an exterminator. He was often angry, and even on one occasion let loose his rage; but even then it was under complete control and not indiscriminating in its action. And then we read of Him how he looked round on the multitude who had tramped themselves tired and hungry behind him, not knowing exactly why they followed Him, and "had compassion on them." Has anybody figured out that since "He hath ascended on high and led captivity captive" that He has lost His "compassion on the multitude." I for my part refuse to believe their figures—for figures do lie sometimes.

Who can look round on the multitude to-day and see the state of interminable spiritual mixation into which they have been and are led and driven, and not say in the spirit of the gracious Master "neither do I condemn thee." Probation to cease at His Coming! I expect it to begin about then, "When they shall look upon Him whom they have pierced," "When they shall kiss the Son lest He be angry," when set upon the holy Hill. As to the cleaning out of the temple, as to the burning up of the brush, though necessary, that is the least important part; the pure temple, the seeding and harvest that follow are the hope of groaning humanity.

They who preach terrorism and threat for the gospel of peace, misrepresent if they do not deny the truth.

Yea, verily, it is written, "The poor of the people will put their trust in Him."

He comes to break oppression,  
To set the prisoner free,  
To take away transgression  
And rule in equity.

J. F. GELLETLY.

### The End of the World.

Perhaps no one phrase in the Scriptures is more generally misunderstood than the phrase, "The End of the World." The popular impression is, when the phrase, the "end of the world" is used, that it means the destruction of the material world, and all things connected therewith, styled by one poet, "the wreck of matter and the crash of worlds;" and some religious poet has said that the saints would shout "Glory Hallelujah" while the world is on fire. The idea of a universal conflagration in connection with the end of the world is nowhere recognized in the Scriptures of the Prophets, or of the Apostles.

There are three words in the original Greek, translated into the English language by the one word "world." One of these words means age, or dispensation; another, an arrangement, order or embellishment; the other the habitable globe. Wherever the phrase "end of the world" occurs it means the end of an age or dispensation, as in Hebrews ix. 26: "For then must He often have suffered since the foundation of the world; but now once in the end of the world, He has appeared to put away sin by the sacrifice of Himself."

It will be seen at once that the phrase, the "end of the world" must refer to the end of the Jewish dispensation, and not to the destruction of the material globe. In the 13th Chapter of Matthew, in the parable of the tares of the field, Jesus states that "the harvest is the end of the world."

This is the same phrase that is used by the Apostle in the above text. Indeed, there is no expression where

this phrase occurs which indicates the destruction of the earth. The earth itself, as represented to us, is indestructible, and that it shall stand forever. In Ecclesiastes i. 4, we have the strong statement, "One generation passeth away, and another cometh; but the earth abideth forever." And in Psalms civ. 5, David says: "Who laid the foundations of the earth that it shall not be removed for ever."

In Matthew v. 5, Jesus says: "Blessed are the meek for they shall inherit the earth."

Among the things set forth in the model prayer is the idea of God's will being done on earth as it is now done in Heaven; and when this comes to pass, it certainly would appear inconsistent to destroy that which has become as pure and good as Heaven.

An objection, however, is urged against the eternal perpetuity of the earth, because Jesus says: "Heaven and earth shall pass away, but my word shall not pass away"; but those who contend for the passing away of the earth forget the first part of the statement that Heaven shall also pass away, and they immediately modify their position by saying that the word Heaven is used in connection with certain great and important changes that must occur in connection with the introduction of a new order of things.

That the earth is to be the final and eternal home of the redeemed is plainly stated in Isaiah lx. 21: "Thy people also, shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified."

In Revelation xxi. 5, it is stated, "And he that sat upon the throne said, Behold I make all things new." Not that he makes all new things, but the things which have now grown old are to be renewed, or, as stated by the Psalmist, "Thou renewest the face of the earth."

In Hebrews, i. 10, we read: "And Thou Lord, in the beginning hast laid the foundation of the earth, and the Heavens are the works of Thy hands; they shall perish, but Thou remainest, and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed; but Thou art the same, and thy years shall not fail."

It will be seen from these quotations that great and important changes are to take place in connection with the heavens and the earth, and that a new order of things will be introduced in connection with those changes, after which it is said, "There will be no more cursing, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away."

The end of the world, therefore, does not involve the destruction of the material system, but only marks the close of a dispensation. There have been many ends of the world already, but in no case can we understand that the phrase refers to the destruction of material things.

The new heavens and the new earth, as referred to by Peter, is a quotation from the 65th Chapter of the prophecy of Isaiah, which refers to the reconstruction of our terrestrial system under the reign of Messiah, at which time Jerusalem shall become a praise in the world, and sorrow and sighing shall flee away, and all things shall be renewed in connection with the fulfillment of God's promises as revealed to us in promise and in prophecy.

H. V. REED.

## The Thousand Years,

OR MILLENNIUM OF REV., 20TH CHAPTER.

This period is mentioned six times. In vs. 2 and 3 it measures the duration of Satan's imprisonment in the abyss, and consequently, the time of human freedom from deception. In vs. 4 and 6 it measures the time of the joint reign of the Lord and his resurrected saints in subjugating all enemies preparatory to delivering up the kingdom to God the Father. 1 Cor. 15: 24. V. 5, teaches what no fore-written scripture reveals; the length of time between the first and second resurrections—other passages had previously taught the fact of an eclectic resurrection.

Is the thousand years of this remarkable chapter, in the future? Most emphatically, yes, unless it can be shown that a thousand years in the past centuries and this side of the date of John's visions, exactly fits in every particular, the prophetic description, as here given. No such period can be identified by the events which John saw transpiring in vision. Where was there in the past, a resurrection, to mark the beginning and a resurrection to mark the ending of such a period? And from this standpoint, how absolutely unanswerable the questions: When was Satan bound, and the nations freed from his deceptions? When was he loosed, as marking the termination of the time in dispute, and suffered again to resume his ancient business and to actually, but for the last time, deceive the nations "dwelling in the four quarters of the earth?" When did a host of deceived ones, numerous as the sands of the sea, compass the camp of the saints about, and the beloved city? And when did such an army, under the leadership of Satan, risk a battle against a city of saints or sanctified ones, to meet a doom involving the death of every soldier, fire from heaven being the agency of their destruction? Going back to the first part of the chapter: When did resurrected martyrs, and others loyal to the truth, amidst general corruption and apostasy, "live and reign with Christ a thousand years?" Nothing but the echo, "when?" comes back in answer to these interrogatories; and yet, some theorists have been foolish enough to undertake the task of locating this thousand years in the past, making the words, "laid hold of" "bound," "shut up," and "sealed" or "set a seal," denote four successive acts, one hundred years apart, from 320 to 720 as marking their beginning. This theory makes the thousand years include the centuries when the dominant religion was the Roman Catholic and the Papal hierarchy "reigned over the kings of the earth," (Rev. xvii. 18) shed the blood of millions of martyrs, interdicted the use of the Bible by the common people and filled the world with ignorance and superstition. These dark centuries were pre-eminently times of deception; for frauds and lies were artfully planned and systematically and persistently incorporated into the faith of the apostate church, and carried out in practice. Catholics may glory in such a Millennium as this, but Bible Christians are looking to the future for a Millennium, during which martyrs will live and reign, instead of being hunted, tortured and slaughtered like beasts of prey.

How, and by what agencies and instrumentalities, will this blessed era be introduced? By those already employed for the advancement of the Christian cause, and for the enlightenment of men, answers the popular voice. Two great mistakes underlie this answer. The first is, touching the design of gospel proclamation in this dispensation, and the second, is touching the

IT USED to be said, "better live well than long;" but the latest and truest notion for living includes the "well" and "long." And except in case of inherited weaknesses, there is coming along such a knowledge of the laws and conditions of health, as will attach personal blame for unsoundness of body as well as of spirit.



moral and religious condition of the world at the epoch of our Lord's second coming. The design of God in making proclamation of the gospel, through his chosen agents, the apostles, and others who have since succeeded them in the work, is clearly stated in two passages to which the reader's attention is called. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; then shall the end come," Matt xxiv. 13. "Simeon (Simon) hath declared how God at the first did visit the Gentiles to take out of them a people for his name. And to this agree the words of the prophets," Acts xv. 14, 15. "To take out a people for his name." To subdue all opposing power, to carry forward the conquest of the world till all enemies are conquered; and subsequently to bless all nations, will not be the work of the Christ, single-handed or unaided, but a work in which others will share; hence, the design of the gospel is to select a special body, royal and priestly in official prerogatives, to be associated with him at his second coming, to carry forward Jehovah's purposes in reference to the world at large. On the ground of their high calling and character, they are styled, as a body, "A chosen generation, a royal priesthood, a holy nation, a peculiar people," 1 Pet. ii. 9. They are also said to be "heirs of God and joint heirs with Christ." Rom. viii. 17. This is a preparatory age to the one to come, vastly better, in all its conditions, in which Jesus, as Lord of lords and King of kings, will be personally present to rule in righteousness; and the resurrected and glorified saints with the changed living remnant of the church will share with him in all his kingly and priestly work. So teaches God's word in promise and in prophecy. It is a joint reign, the saints reigning with Christ, as plainly declared in this 20th chapt.; and harmonizing with this, is the song of the redeemed ones, sung just beyond the epoch of their redemption and at the beginning of their reign, Rev. v. 10.

How will Jesus, the great King, find human society, morally and religiously, at his second coming? The world converted and basking in peace, harmony, and good will beneath the banner of righteousness? Far from it. The parallel of its condition is found in the history of the days of Noah and of Lot. Eating and drinking, marrying and giving in marriage, will be the order of the day, and this will be done with utter disregard, and in contempt of the message sounding in the ears of the godless and pleasure-loving world. The warning is being given—is sounding in trumpet tones from the tongues of a host of preachers like Noah; and the press is teeming with the product of busy hands and brains, on the grand and glorious theme of the Lord's coming, and millennial reign on the earth. Page after page is flung from the press and borne like the leaves of autumn, into every nook of the civilized world, and to the islands of the sea and to the darkened lands, where the gloom of heathenism still shrouds the minds of millions bearing human form and feature. The gospel of the kingdom is being preached as a witness or testimony to the nations, prior to the introduction of the next dispensation, which will be one characterized by national judgments, as well as judgments of individuals. Christ will have to deal with states and kingdoms. The millennium is near, and the church will not have to wait for the world to be converted. In that blessed period, "God's judgments will be manifest, then people will learn righteousness," and "all nations shall come and worship before him." Rev. xv. 4. "All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall come and worship before thee." "For the kingdom is the Lord's and he is the governor among the nations." Ps. xxii. 27, 28.

JOHN L. WINCE.

## Search the Scriptures.

"And searched the Scriptures daily, whether those things were so." ACTS xvii. 11.

That great and significant changes in the relation of man to the Church have taken place within the past century is apparent to all. That some of those changes are for good, none can doubt. That some of them portend other and more marked changes, is equally evident. Earnest men in all branches of the Universal Church feel that a crisis is impending, which can scarcely result in the restoration of things as they have been. The attitude of men to the Word of God; the disregard of Spiritual things, and the proud independence of individual inquiry, as well as the more or less active antagonism of the scientific spirit of our times, are sufficient causes of anxiety. There never was greater need of clear-eyed watchmen than there is now. Nineteen hundred years ago the Jewish Church or Priesthood were looking for the Messiah to establish His kingdom in their midst, according to their understanding of the Sacred Prophecies, but the Lord in His wisdom did not come in the manner the learned Rabbis expected; and when he came to His own—His own recognized Him not; for this kingdom did not accord with the wisdom and preconceived ideas of the leaders of the Jews. Consequently, instead of receiving Him joyfully, they reviled, persecuted and crucified Him.

In the Gospels and Book of Revelation, as you are aware, our blessed Master predicts a Second Coming; and in language somewhat similar to that used in the old prophecies in regard to the first coming: "When the Son of Man cometh shall He find faith on the earth?" may, at least, allow a doubt as to the reception which He expected the Universal Church would extend to Him at His second coming. Is it not true that in like manner as the Jews were looking for a Messiah after *their imagination*, so very many *professed Christians* are to-day looking for a spiritual coming in the clouds of heaven, instead of His literal coming in natural clouds of earth?

As we look around us at the wonderful changes which are taking place in every department of human knowledge, in the views of men, do we behold no signs that we are living in a transitional age; no intimation that old things (also old creeds) are passing away, and others are being made new; no indications that we are living in the dawning light of a new dispensation from God to man, by the reappearance of our Lord Jesus Christ? Ye watchmen who stand upon the walls of Zion, what of the hour? What are the signs of the times? Are all the improvements and changes which are taking place, only the result of human wisdom and progress, or, are they not also indications or manifestations of a new dispensation of divine truth—perchance of the coming of the Son of Man to this, our mother earth? What say ye? Is there no new light gently breaking in upon the minds of men, and with the most astonishing rapidity, and if there is, from whence does it come? Is it not true that prophecies are not generally fully understood until they are fulfilled, and even then only by those who are willing and obedient, who love the Lord and their neighbors? Is it not possible that Christian teachers may be looking amiss for the coming of our Lord Jesus Christ; or practically heedless of this promise *resting thoughtlessly in traditional interpretations*, and thus blind to the actual revelation in power and glory of Him whose "name" is the "Word of God." "Beware lest ANY MAN spoil you through philosophy and vain deceit, after the *tradition of men* after the *rudiments of the World*, and not after Christ, Col. ii. 8. The Jewish Church misinterpreted the prophecies of the first ad-

vent, and may not the Church of our day be deceived with an equally false traditional interpretation of the prophecy of His second advent?

May we not well meditate on that Scripture: "Despise not the *Prophecies*. Quench not the spirit." In accordance with these prophecies and with our Lord's Words, we are not looking for the destruction of the world (*Kosmos*) but for *restoration*, and He shall send Jesus Christ, whom the heaven must receive until the times of restoration of *all things* which God hath spoken by the mouths of all the holy prophets since the world began." It will be the *consummation* of the age (Aion); the end of the age, and not of the world. It will be the closing or winding up of this dispensation.

The true hope of mankind at this day is not in looking back to Judaism, Roman Catholicism, Protestantism, or any of the forms of the past—but forward and upward to the new Jerusalem, which is now in heaven, descending from God out of heaven. C. DE BEST.

Chicago.

### Is the Little Horn of Daniel vii. the Papacy?

Many persons think that this little horn is the Papacy because it is said that it shall wear out the saints and prevail against them. In proof of this opinion they say this iniquitous system has dominated the church and been a cruel, persecuting power for at least twelve hundred and sixty years. This is a truth no one can deny who is at all acquainted with the facts of history. But this does not prove that the "Little Horn" is that system, because:—

1. I think that it is the same power which is reproduced in Rev. xvii., by another symbol, as "a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns." Upon this beast sits a woman—an harlot, and the name written on her forehead is sufficient to identify her as the apostate church—the Papacy. "Mystery, Babylon the great, the mother of harlots and abominations of the earth." This woman claims royalty, sits as a queen, being arrayed in purple and scarlet—rich in gold and precious stones—bold and brazen, her name inscribed upon her forehead, and having in her hand a golden cup full of abominations and filthiness of her fornication. The apostle John has the mystery of both woman and beast explained to him. This beast appears to be the resuscitated Roman empire in its last form, and is called the eighth, but yet is of the seven heads or forms of government which had already existed previous to this last head which ascends out of the abyss, or pit, to which it had been consigned. When this last form of government appears it causes wonder, because it had been wounded to death, but now its deadly wound is healed, Rev. xiii. 3. It stands forth in all the strength, majesty and authority of the old dragonic Roman empire. The ten horns are ten kings, and these form a confederacy for one hour, or a short time, "to give their kingdom unto the beast, until the words of God shall be fulfilled." The woman who sat upon the beast and who was "drunken with the blood of the saints, and with the blood of the martyrs of Jesus," becomes the object of their hatred; they make her desolate, eat her flesh, and burn her with fire; for strong is the Lord God who judgeth her." This is the judgment upon the harlot-woman—the apostate church. The beast and the ten horns are the agents in God's hands to inflict His vengeance upon that system of iniquity.

2. The "little horn" cannot represent the Papacy, because it is evidently a political power which only supports it. This we have already seen in Rev. xvii. The little horn of Dan. vii. is a persecuting power, and

speaks great words against the Most High, but that by no means proves it to be identical with the woman, who is described as drunken with the blood of saints and martyrs of Jesus. This horn arises amongst the ten horns of Daniel's fourth beast, and it was different from the others—it was more stout, and subdued three of its fellows: and it had eyes, or intelligence, and a mouth which spake very great things. Expositors in general say that the ten horns on the head of the fourth beast represent the subdivided Roman empire, when it was divided into ten kingdoms. They give lists and names of the ten, but scarcely two writers agree as to what they were; for there were more than ten. We have seen in Rev. xvii. that ten horns are on the head of the scarlet-colored beast, and they are ten kings which "give their kingdoms to the beast until the words of God shall be fulfilled." They are to exist at the very last end of the last phase of the Roman empire, for they, with the beast, in one confederacy make war with the Lamb. After these kings have fulfilled God's will in the destruction of mystical Babylon, then they meet their own dreadful overthrow at the coming of the Lord, Rev. xix. 19. The little horn undoubtedly is a persecuting power, for it will wear out the saints of the Most High, for "a time and times, and the dividing of time." "But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end," Dan. vii. 26. The Roman empire, before it was divided was a persecutor, and it will be again during its last phase, Rev. xiii. 7, 15-17.

3. The symbols given in Dan. ii. and vii. are of the kingdoms of men. The image of gold, silver, brass, iron, and clay, as seen by the king of Babylon, represented the various kingdoms of men, according to their nature and value, from Nebuchadnezzar's day down to the setting up of the kingdom of God. Daniel saw the same in a vision of wild beasts, giving some details about them, not found in the other. Beginning with the Babylonian lion, followed by the Medo-Persian bear, then the Grecian leopard, and the Roman ten-horned terrible beast, reaching down to the time of the establishment of the kingdom of the Son of Man. The "little horn" which arises among the ten horns of the last (Roman) beast, is a form of the fourth empire, which will be removed by judgment, and be taken possession of by the saints (the Jews) under the reign of their Messiah. There is every reason to think that this little horn-power will be politico-religious, and will use its power to control the consciences of men. In this respect it resembles the apostate church, and by many is understood to be the same. It is true that the Papacy arose and attained huge proportions during the divided state of the Roman empire, and uniting the temporal and spiritual, assumed control over states and kingdoms, and became a violent persecutor of those who dissented from its doctrines. Instead of being the true Catholic church, as she claims to be, she is anything but a chaste virgin, and has prepared herself by her lewd and unholy practices, as a fit companion for "the man of sin"—"the antichrist"—when he shall be developed. In Dan. viii. the prophet has another vision in which he sees another "little horn" come up out of one of the four notable horns which arose from the broken horn of the Grecian he-goat. The interpretation given by the angel to Daniel is, that in the *latter-time* of the kingdom represented by these horns—"in the last end of the indignation"—a king shall arise possessing very wonderful characteristics; described as of fierce aspect, dark or mysterious, intelligent, mighty, cunning, proud, peaceable and prosperous; yet very destructive, especially of "the mighty and holy people," the Jews; but when he shall presume to stand up against the Prince of princes, shall be broken without human help, verses 21-26. Both



of these "little horns" are persecutors of the saints—the Jews, and come to their end at the same time; this one, by standing up against the Prince of princes. This king is shown to be of Grecian origin, and to arise in "the time of the end," when the fulfilment of the vision would take place; and, therefore, cannot refer to the Papacy, which has been in existence ever since the days of Constantine—more than fifteen centuries.

4. Reference has already been made to Rev. xvii, where a scarlet-colored beast and its rider are described. But the subject of the chapter is mainly the woman who rides the beast. All admit that the woman is the apostate church, and that she has been an harlot, committing fornication with the kings of the earth for a long period of time. This beast throws its rider, and in union with the ten horns on its head—"the eighth, but of the seven"—destroys her; therefore this beast is not the Papacy. But is not this beast the same as the one described by John in chap. xiii. 1, as coming up out of the sea? Both have seven heads and ten horns, full of names of blasphemy. One ascends out of the sea, the other from the bottomless pit or abyss, the deep place; both sea and abyss are of the same import. But notice the description of the beast: Appears like the Grecian leopard, has the feet of the Persian bear, and a mouth like the Babylonian lion, all uniting in one beast, and constituting the Roman wild beast in its last terrible form. "The dragon gave him his power, and his seat, and great authority." He will be the last representative of the old imperial Roman dragonic power. One of the heads or forms of government—the imperial—was "wounded to death," but it was healed; it recovered or was resuscitated. Thus it became the eighth head, but was of the seven. This is the same symbolic beast as that of chap. xvii., which carries the woman. It is a great, warlike, blasphemous, persecuting power, and like the little horn of Dan. vii. and viii., it makes war with the saints, and overcomes them for forty and two months. Under another symbol, that of a two-horned lamb, he appears as a religious ruler, but speaks as a dragon. He performs great wonders, and deceives the people; issuing decrees against the life, liberty, and happiness of those under his authority. The first beast is the secular or political power; the second, the religious. It is difficult to say whether they represent two separate powers, or one in two phases. I incline to the latter idea. When the King of kings and His army obtained the victory over the beast and the kings of the earth and their armies, it is said the beast was taken, and the false prophet, and both were cast alive into a lake of fire. As both the first and second beasts are only symbols of kingdoms or governments, and as we have seen of the last phase of the fourth or Roman empire, the victory of the King of kings over the assembled armies of the beast and his ten kings, means the destruction of the kingdom of the little horn. Daniel saw the beast slain, and his body destroyed, and given to the burning flame, Dan. vii. 11 John saw the same thing, or the casting of the beast and false prophet into the burning lake of fire.

Thus will come to an end the kingdoms of men. The stone will smite Nebuchadnezzar's image on the feet, and it will fall and be broken to pieces; and the stone will become a great mountain, (kingdom) and fill the whole earth. It smites the iron-clay feet—"in the days of these kings (the ten kings) shall the God of Heaven set up a kingdom," Dan. ii. 34, 44. "The kingdoms of this world shall become the kingdom of our Lord and his Christ," at the sounding of the last or seventh trumpet, Rev. xi. 15. Then we know that there will be no wild-beast power to hurt or destroy in God's holy mountain, for the knowledge of the Lord shall fill the whole earth. May God's kingdom soon come, and His will be done on earth, as it is in heaven. Amen.

B. WILSON.

## "This" Generation vs. "That Generation."

The frequent strained and unnatural interpretation given to the verses occurring in Matt. xxiv. 34; Mark xiii. 30 and Luke xxi. 32, has constrained me to the following brief exposition:

Probably no other simple clause in the New Testament has been so much quoted, or subject to so much manipulation in an endeavor to fit it to circumstances. Infidelity and the new philosophy have used it to show Christ to have been thoroughly human and fallible, while upholders of the integrity of the Scriptures and the divinity of Christ have wrestled manfully with this unfortunate text to bring it into concord and in so doing have displayed not a little ingenuity, but their labors have been far in excess of the demands, for the solution is both simple and natural.

We will first go back to the beginning and see what gave rise to the statement under consideration. We find some of the disciples had been expatiating upon the magnificence of the temple and its surroundings, its massive grandeur and apparent indestructibility, and hence were surprised to hear Christ declare that it, with all its beauty and solidity, should be utterly destroyed—not one stone left upon another. This, to them, was a revelation and an astonishment, and set them to meditating as to what it might portend. It certainly augured matters most momentous. They would know more about it, so after they had retired to the privacy of the Mount of Olives they approached Jesus and asked for further information: they desired to know when this calamity should come upon them, for surely the destruction of their glorious temple was nothing short of a national calamity, and in their minds could only be associated with the ending of the age, the winding up of the kosmos and the establishment of God's kingdom. The question was: "Tell us when these things be? and what the sign of thy presence and end of the age?" While here are really two widely-separated questions, in the minds of the questioners these several events were concurrent, and they expected the one answer would answer all. Jesus answers both questions, but without enlightenment as to the interval that should elapse between them, for it was not essential to their generation that they should know; indeed it was important that they should not.

The text under consideration (Matt. xxiv. 34) pertains to and is part of the answer to the latter portion of their question, *i. e.*, that portion referring to Christ's epiphany and the end of the world or Gentile age, in which they then were living, for the Jewish world had already passed away, their final destruction and scattering having lapped upon the Gentile world. When those things enumerated begin to be manifest, even as the leafing out of the fig tree proclaims the approach of summer, so might heads and hearts of *that* generation be lifted up as knowing it (his coming and kingdom) was nigh, even at the doors, for when these things *begin* to come to pass, they will all be accomplished *during that generation*, for "Indeed I say to you, no, nor shall pass away the generation thereof till all these things be done." Or, "Verily I say to you, that generation shall not pass away until all these things be accomplished."

The Greek word *aute* or *haute* may be and is properly translated *thereof* and *that*, and with this simple correction all difficulty and inharmony vanishes. In the accounts of this conversation as given by Mark and Luke the distinction between the two parts of the answer is more marked and easily separated, and it is clearly seen that Christ in those closing remarks refers to *that* generation upon whom the end of the age should

come, and not to the one then extant, and would teach that only one generation of time was required in which to accomplish all that had been foretold as bearing on that event, for which signs we now anxiously seek and with expectancy await.

C. W. VREDENBURG.

Rochester, N. Y., April 12, 1892.

### Led By the Spirit.

"For as many as are led by the Spirit of God, they are the sons of God."

The first thing to prove in endeavoring to make this subject clear to the understanding of others, is, that the Bible is given by the Spirit of God. This we can easily do. We turn to 2 Samuel, xxiii. 2, and find the sweet Psalmist of Israel saying, "The Spirit of the Lord spake by me, and His word was in my tongue" and to 2 Peter i. 21, and find these words, "Holy men of old spake as they were moved by the Holy Ghost," while in another place it is affirmed that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

John, the Revelator, gives this solemn charge to all who should thereafter read the Book, "He that hath an ear, let him hear what the Spirit saith unto the churches."

Prophets and Apostles, are uniform in affirming that "the Spirit of the Lord came upon them," and dictated the words that have come down unto us.

Their "speech and their preaching was not with enticing words of man's wisdom but in demonstration of the Spirit and of power," that our "faith should not stand in the wisdom of men but in the power of God."

"Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things that God hath prepared for them that love Him. But *God hath revealed them unto us by His spirit.*" The Holy Spirit teaches about these things, it "makes us to know the things that are freely given us of God," and having made them known, and the conditions whereby they can be obtained, it says "come." "Now, is the accepted time, now is the day of salvation." "If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised Him from the dead thou shalt be saved." "For with the heart, man believeth unto righteousness; and with the mouth confession is made unto salvation." "God gave his only begotten Son that whosoever believeth on Him should not perish, but have everlasting life." "The gift of God is eternal life and this life is in His Son."

The inheritance was given to Abraham by promise; the promise of life and of inheritance, by faith of Christ Jesus is given to them that believe that the future life is in the Son of God; to get the life we must be *in* Christ, to get into Christ we must repent and be baptized for the remission of our sins. This is the teaching of the Spirit. Whoever hears the Gospel and believes it, and is obedient thereunto is led of the Spirit; for our text affirms that "they who are led by the Spirit of God are the Sons of God." The apostle in Galatians says that we are all "the children of God, by faith in Christ Jesus." This faith must be obedient faith, for "as many of you as have been baptized into Christ have put on Christ." God has redeemed us from the law that we might receive the adoption of sons.

He has given us the privilege of becoming members of the divine family, of having Jesus—the dear Savior and Himself for our Father. The sacred family name is put upon us in baptism, it becomes *our* name for we are "*baptized into that name*"—it is there that we "receive the adoption of sons." We "*obey the truth,*" and "the Spirit itself beareth witness with our spirit that we are the children of God." It says, through the Word, if you

have done so-and-so you are the children of God, and in that way bears witness with our spirit. We cannot know that we are His children, until we have obeyed Him, then we do know, with a certainty that nothing can shake; we have a foundation to stand upon that is like a rock.

David says, "The entrance of Thy Word giveth *light,*" and in another place, "Thy Word is a *lamp* to my feet and a *light* to my path." "The light of the world is Jesus."

This is because the Bible gives us saving knowledge. Ignorance is called darkness and knowledge, light. The Bible shows us how to become Christians, and it also shows us how to walk in good acts after we have become Christians: so it is, indeed, very much like a lamp. It says: "If ye live after the flesh ye shall die, but if ye, through the spirit, do mortify the deeds of the body, ye shall live." If we hate other people, if we get angry at them, if we envy them; if we are drunkards, or thieves, or murderers; if we are covetous, or disobedient to our parents; we are not "led of the Spirit," we are "living after the flesh," "walking after the flesh," and we shall die, but if, instead of hating, we become "tenderly affectionate toward one another," loving our enemies, and doing good to them that spitefully use us and persecute us, we are "mortifying the deeds of our body," are "walking after the Spirit" and "shall live."

No idolater, nor adulterer, nor thief, nor covetous person, nor drunkard, nor extortioner, can inherit the kingdom of God. God wants us "to be conformed to the image of His Son," He wants us to have the same submissive spirit; to be stamped with the same moral character.

The Bible is the looking-glass: we behold there the glory of the Lord; the beauty of perfection of character, as shining in the face of Jesus; and the Spirit of the Lord changes us into the same image, from glory to glory; we have the new mind, that puts away all bitterness and wrath and evil speaking, and leads us to forgive one another, as God, for Christ's sake, has forgiven us.

The leading of the Spirit is infallible, there is not a step, but what it has worked out, not a condition but what it reaches. Its shining lamp saves us, and sets us in turn to saving others. We become like lighted candles, teaching other lost ones, "The Gospel is the power of God unto salvation unto every one that believeth."

Keep the lamps burning, and thus be as those that do wait the return of the Lord.

And remember, you who are out of Christ, that whoever resists the Bible, resists the Spirit of God, because the Spirit speaks to you through the Bible, and when you refuse to obey the word as there given, you refuse to be led of the Spirit, and bring upon yourselves the condemnation of God.

S. ROXANA WINCE.

### Romans, Fifth Chapter.

A COMMENTARY, BY JAS. I. CALKINS.

*1st Verse.*—"Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ." Considered righteous; treated as if we were innocent; the penalty for sin remitted; made free from sin, we are at peace with God, and with ourselves, and with one another. And it is in consequence of what Christ has done for us—dying for us, and rising again from the dead. If we trust in Him, in His blood, in the ransom He paid for us; have faith in Him, and in Him that raised him from the dead.



*2d Verse.*—Into this grace, unmerited favor; that is, justified. Forgiven, at peace. This is by faith in Him; and there we stand, rejoicing in hope of the glory of God—the promised glory. For this, we are indebted to Christ. Not justified merely, but the promise of eternal glory in Him; not only bought us from death, but glorified us with His glory. In this we greatly rejoice. Justified by his blood, glorified by his favor.

*3d Verse.*—We must be perfected by suffering like Our Master, and so we boast of that which works perfection in us.

*4th Verse.*—Patience works fortitude, stability of character—and this inspires hope, the anchor of life—and we rest in God, in His promise, His love.

*5th Verse.*—And hope is not put to shame, for we love the promises of God, His faithfulness, His truth, His purity. This love is shed abroad in our hearts by the spirit of the truth, the truth of the gospel; the good news we have heard, because we believe it, and obey it. Receive the truth and walk in it, and this is the spirit of His holiness—the holy spirit He hath given unto us.

*6th Verse.*—We were helpless, hopeless, condemned to die in our sin—the law against us. Then Christ died in our behalf, in our stead. He died for us, and His death was our death. Legally, we died in Him; our end would have been death had He not tasted death for us.

*7th Verse.*—Righteousness is not lovely, is not attractive. It is vigorous, inexorable. The righteous man has few friends—none that would die for him. Goodness has the advantage of righteousness. Goodness is attractive, gathers friends. Goodness is yielding, compromising. We love the good man. He has hold of our hearts, our emotions, our sympathies. We would die for him.

*8th Verse.*—'Tis greater love than human love to die for our enemies. But God is compassionate. He has no wrongs to redress, to avenge. Sinners cannot injure the Almighty. They can injure, they can ruin themselves. But God interposes to save them; gives His Son to die for them. The love of the Son is God's love. The case was hopeless, the necessity was complete. The provision was equal to the emergency, equal to any case. He was able to save forevermore, all, any-one, that put their trust in Him.

*9th Verse.*—The wrath of God is death. Christ did not die to save us from pain, nor the possibility of dying, nor to prevent us from being, for a time, under the dominion of death; but to save us from endless, remediless death. To provide for us a resurrection from death; to confer upon us an endless, incorruptible life.

*10th Verse.*—The reconciliation is but one factor in the scheme. His death is the reconciliation, but his resurrection is the salvation. It gives life. He is our peace, and He is our life also. Because He lives we shall live also. He was raised for our justification—to remit the penalty of our sin; to save us from death.

*11th Verse.*—We boast in Him who is the Author of the reconciliation. It is a scheme of no human devising. It is God's plan. Man would have failed in any event. Man would have said, a God must die. Infinite suffering can only merit so much. The sacrifice must be infinitely costly. But God saves through a man. It was His flesh that Christ gave for the life of the world. "The bread is my flesh that I will give for the life of the world," "He that eateth this bread shall live forever," shall live into the age.

*12th Verse.*—Death came into the world by sin. All, every one, in the world has sinned. One man—the first man, Adam—sinned; and, therefore, was debarred access to the tree of life. This disability covered all his posterity. And so he was condemned to death, and death,

or the condemnation to death passed upon all men, for all have sinned.

*13th Verse.*—Sin and death are older than Moses, or the law of Moses—the Ten Commandments. But sin is not imputed, charged, where there is no law; yet it was in the world, sin was, before and until the law (the Ten Commandments) was given. And death reigned from Adam to Moses, even over those whose sin was unlike Adam's sin.

*14th Verse.*—Adam was the progenitor of a race. So, he was a type of another man, a coming one, who was also to be the progenitor of a race, coming to repair by one righteous act the ruin introduced by one act of disobedience. The one wrought death by sin; the other wrought life by righteousness—life, first, in his own person, and, secondly, in the race by a gracious gift.

*15th Verse.*—The offence was unlike the gift, for the offence brought death, but the grace of God and the gift by grace brought both life and abundance, and that by one man, Jesus Christ.

*16th Verse.*—The sentence of death upon Adam was for the one sin, but the free gift condones for many offences.

*17th Verse.*—Death reigned over all, as an indirect result of one man's offence. The gift of life was a direct result to all those who receive the abundance of grace. The life conferred by the abundance of the favor and the righteousness, is a better life than the one lost by the offence. The offence deprived of natural life, life in the flesh, the abundant favor, conferred eternal life. The offence brought death to the race, the willing and the unwilling; but the gift of righteousness brought life temporal to the willing and the unwilling first, and life eternal to the willing afterward.

*18th Verse.*—The judgment of death came upon all men to condemnation. All were condemned in the first man. Being debarred access to the tree of life himself, he must of necessity die. His posterity, standing upon the same plane, meet with the same fate. But immediate death was averted. It, death, was put off, both for him and his posterity, by the obedience of one man; by one righteousness, the obedience unto death of Jesus Christ, the promised seed.

*19th Verse.*—The race had a reprieve through the offering of the body of Christ. The many, all, Adam's posterity were made or constituted sinners, because of his offence; that is to say, they were left in a condition of natural disability—the weakness of the flesh—to prolong their lives forevermore. The race was offered a probation through the righteousness of Christ. Death was averted. Life was granted for a season and a time—a space for reformation. The creature brought under frailty, not willingly, was allowed a lifetime, to gain a life that Adam did not possess, and could not confer. By the obedience of one, the many, all of Christ's, were justified for a lifetime, in the flesh of Adam. All in Christ are also in Adam by birth, but the all in Adam are not thereby in Christ.

*20th Verse.*—But the law of the Ten Commandments, supervened, came upon the scene, introduced as a test, a consideration in the case, by which to try those, all, who were justified unto life, that as the first man failed on trial, the race should not escape trial also, that the offence might abound, should be manifest. Yet the abounding sin in the many was covered by the superabounding grace in many, not all, except as to their lifetime, their day of probation, but to those that choose God's righteousness by faith.

*21st Verse.*—This was the purpose of God, even eternal life. True, sin reigned in the death, and death reigned by the sin; yet eternal life might reign through righteousness—not man's righteousness, but God's righteousness, through Jesus Christ's superabounding grace.

As life eternal is above life temporal, life in the flesh, sin incurred the loss of the life to come. The grace of God confers the life that is to come upon the willing and the obedient. This life is what we receive from Adam. The life to come is the life of God, is that eternal life which was with the Father and was manifested unto us.

—

**"Keep Thy Tongue."**

What mean the words that David sung,  
 "Keep thy tongue?"  
 Ne'er a boy would let it go,  
 Nor a little girl, I trow!  
 Though 'tis counsel wise indeed,  
 Who will this strange riddle read?

Bend but lower, little head,  
 Till you solve what David said:  
 Let not ever evil word  
 Coming from your tongue be heard;  
 "Keep thy lips" from speaking guile,  
 God is watching all the while!

And that this in truth may be,  
 "Keep thy heart" from evil free,  
 All made pure and clean within,  
 There will be no acts of sin:  
 Think no thought would lead to wrong,  
 So thou'lt safely "Keep thy tongue!"  
 S. ROXANA WINCE.

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## Walks and Talks With Uncle Daniel.

[By the Author of Uncle Daniel's Bible Class.\*]

### CHAPTER VI.

Amityville was again submerged beneath a tidal wave of excitement. Amanda Parsons, who was always on the alert for the latest news, learned early on Monday morning of the Sunday's discussion at Uncle Daniel's Bible Class, and eager for gossip and excitement made an early visit to Deacon Ambrose's store to buy a paper of pins. She forthwith introduced the subject that was burdening her mind, remarking, "Deacon, did you hear about the baptizin?"

"What baptizing?" replied the Deacon.

"Why, in the crick up to Dan'l Ellsworth's next Sunday," said Amanda.

"No, I hadn't heard of it," replied the Deacon. "Who is it that wants to take a bath?"

"Why, there's a heap of them," said Amanda. "There's Mr. Gordon, Mr. Sinclair, Mr. Passmore, Mr. Wilson, Mary, Alice, and a lot more of the men and wimmin; and I hear they be goin to start a new church. The wimmin folks is goin to make the robes, and Uncle Daniel is to be the minister."

An impatient look came over Deacon Ambrose's face, as he remarked, "That man Ellsworth is always up to some mischief with his heresies."

Conversations of similar character were being held in all parts of the town; and among our friends of the Bible Class there was much discussion, with the result that fifteen persons determined to take the new and important step.

It was an impressive scene that bright Sunday afternoon. It seemed as though nearly the entire population of the village and surrounding country had gathered at the stream in the rear of Uncle Daniel's home. Hundreds were seated upon the rocks overlooking the stream, and standing in the meadow upon the opposite side. Doubtless curiosity was the impelling motive with most of them, but they were a respectful crowd. Right at this point the creek turns a sharp angle and falls for

several feet over the rocks, and below there was a clear, deep pool with the overhanging rocks and trees and bright green foliage mirrored in its cool depths. On the other side was a shelving beach of white sand, and here our friends assembled as they came down the sloping lawn from the house. Standing at the water's edge, Uncle Daniel delivered a brief address showing the importance and significance of the ordinance they were about to witness. He dwelt especially upon the thought that it was complying with the first command of Christ, "Follow Me;" and argued that, inasmuch as our Saviour considered it to be a step in the fulfilment of righteousness to be buried in baptism, so all Christians who wished to be His footstep followers should begin as He began, by so publicly confessing Him before men, and being buried with Christ in baptism.

He showed the beautiful typical significance, first, of cleansing from sin represented by the washing of water—not a partial cleansing, but a complete submerging that represents the making every whit whole and clean; and, secondly, the forcible representation of death and resurrection. The death to sin, the burial, and the rising again; even as Christ died, was buried and rose again to the life of immortal glory, so also we, being buried with Christ in baptism, rise again to walk in newness of life. No other form of so-called baptism could in any sense represent these beautiful and forceful features of Christian life and doctrine.

At the close of his address, which was listened to with marked attention and respect, the group upon the shore sang a hymn, and Uncle Daniel entered the water holding Mary Douglas by the hand, and quietly received her confession, and buried her in the name of Him to whom the bride is espoused, and of whom it is said, "There is no other name under heaven, given among men, whereby we must be saved." In like manner each was baptized, and as they retired to the house the multitude dispersed.

It was a happy group that gathered an hour later in Uncle Daniel's library, consisting of fifteen bright, earnest and intelligent men and women. Instead of the usual Bible Class, an hour was spent in singing, prayer, exhortation and congratulation.

Before separating it was arranged that a committee consisting of Robert Passmore, David Gordon and Uncle Daniel should prepare a Covenant and basis for organization of the new society.

After the labors and excitement of the day were over, Uncle Daniel and Aunt Sarah were seated in their little parlor talking over the sudden change that had entered into their lives, when Aunt Sarah remarked, "Do you feel prepared and resigned, Daniel, to the added cares and responsibilities that are before you?"

"If it be the Lord's will, I can but say, Thy will be done," was the reply. "When I entered the Lord's service I became His servant, and it is not for me to say where I shall labor. The work of the vineyard of the Lord must be done, and the laborers cannot all work in the same field, otherwise some places would go untilled. It is a much pleasanter occupation to pick grapes than it is to break and prepare the unwilling ground. Our time has not yet come for gathering the fruit."

"True," said Aunt Sarah, "and I don't think you would enjoy having nothing to do any more than I do; and I can positively say that I take far greater pleasure in working than I do in idleness. The greatest joy of my life is in doing something that I feel will make somebody better or happier for my effort."

"In that you have found the Christian's secret of a happy life," replied her husband, "and it is simply following the example of our blessed Lord, whose life was one of constant activity, ministering to the necessities and comfort of others. His Word teaches that 'It is more blessed to give than to receive,' and His example

\*See advertising pages for Uncle Daniel's Bible Class, to which this is a sequel.



was a continual beatitude. From Jerusalem to Galilee and return, wherever He journeyed the people were better and happier because Jesus of Nazareth had passed by. While we have not the strong miraculous power that our Lord possessed, nevertheless we have a power and influence that we are in duty bound to use in His service."

"If I mistake not you will have abundant opportunity for work now," replied Aunt Sarah. "This people will never be content to sit still in their pews and listen to preaching, and have no other special work to do. They appear to be alive with zeal for active labor."

"May the Lord bless and use their zeal for His glory," was the reply. "I would rather have a corporal's guard of people earnest for truth and the good of their fellow-men, than a whole cathedral full of pew-fillers, who are nothing more than parasites, who, doing nothing themselves to quicken their spiritual pulses, come regularly to church to be fed. I cannot but feel that the greater part of the efforts and means expended in what is termed religious work is misdirected and wasted. A study of the religious bodies about us evidences this. It is required that they shall support a pastor whose whole time may be devoted to the interests of his congregation. An organ and a paid choir are the next consideration. Now, watch the motions of such a church. In what channel are the efforts of the people directed? Boards of Trustees, ladies' committees and all are eagerly struggling in the same general scramble for money raising to pay the salaries of the minister and choir, and to meet other current expenses. Fairs and festivals, concerts and picnics keep the activities of the congregation engaged, while the prayer meeting, which is the pulse of the spiritual condition, is very low and fluttering. Grand edifices are pleasant to look upon, and it is very agreeable to listen to eloquent preaching and sweet, harmonious music, but it was not for this that Christ came into the world, suffered and died. The mission of Christ and of His people is to the masses. I would like to see the Church follow His example by reaching down to the common people who heard Him so gladly, and draw them to the Gospel by good works as well as by good words."

"Do you think that our little flock can be led to direct their efforts in that channel," remarked his wife.

"We can but work and pray, and trust God for the results," was the reply. "They are an earnest company, and apparently at the present time quite unselfish."

*(To be Continued.)*

### Testimony.

"And they overcame him by the blood of the Lamb, and by the word of their testimony." Rev. xii. 11.

I had been absent from home ten days. On my return something occurred that greatly depressed me. In the morning I cried unto the Lord, and said, "O Lord, take away this distress!" Instantly these words came, "Therefore, I take pleasure in \* \* \* distress for Christ's sake."

Instantly the distress was turned into "pleasure" and praise filled my whole being. E. S. WILLARD.  
Haddonfield, N. J.

### Selections.

#### Morals and Politics.

Rev. Dr. Meredith, of Brooklyn, in his talk to his large Sunday-school class the other evening, found in the political and moral corruption of the last days of the Kingdom of Judah, a fit text for prophetic utterance upon current political events, and Tammany's threats

against Rev. Dr. Parkhurst, did not deter him from speaking his mind. Dr. Meredith said:

There is villainy going on in this State which makes my cheeks burn with anger. There is not any question, and the courts have said it, that the senate of the State of New York was stolen; and the man who engineered that theft is the most prominent candidate of one party for the presidential nomination. I am not talking politics, I am simply talking morals. If this man is accepted as the choice of a great party to sit at the head of the nation in its capitol with such a record as that, this pulpit will ring against him until the campaign closes. It is not politics, it is a question of God or Satan. \* \* \* The man who had stolen letters for a political machine was sitting on the bench of the court of appeals to-day as the reward for his crime. Was that right? It merely represented the moral blunting which the people had received in these matters that they did not rise up in their might and destroy the destroyer.

It is high time for the Jeremiahs and Ezekiels of the pulpit to lift up their voices and make their influence felt. The corruption which has ruined nations in all ages of the world is nowise different from that which shows its hydra head so viciously in this country. Education, culture and enlightenment will not save us from the degrading and destroying results of evil ambition. Righteousness is the only safeguard and nowhere is that more than in politics.—*Ex.*

#### "The Vatican Siren."

That the Papal Encyclical will fall flat nobody doubts. The following is what a member of the House of Commons thinks of this latest attempt of the Pope to make capital for his church out of the labor movement:

"The army of thinking men now awakening into political activity will not for one moment pause in their onward march to listen to the song of the Vatican siren. The Church does to-day what it has always done—that is, indorse those things which it is powerless to control, and warn a world that begins to disregard its cry of 'wolf' to be certain not to do it again. On the other hand, there are very many of the solid and conservative labor leaders who hail the Encyclical with delight. They see in it the abandonment by the Church of its thick and thin support of divine right, so far as that right was supposed to be incarnated in the monarchic principle. These men consider that the church of Rome has at one gigantic bound rushed forward from a remote past, straight into the very heart of the living present, where it has placed itself side by side with the masses as against the classes."

A CHURCH which makes a poor man feel uncomfortable because of his poverty has forfeited its name, and should either repent and turn over a new leaf, or be honest, and call itself a club house. The "Man of Nazareth" in his homespun, and perhaps his kit of tools in hand, at the end of a day's work, would not feel himself welcome to such a church; and though now the risen King of glory, would feel as keenly the slight put upon one of his children to-day, because of lowly condition.

THE mill-wheels of the stomach are an important factor in successful work of any sort. If they grind the grists we pour in to them at the call of the palate, they send vigor through every fibre of the system. So that to be at our best for service in any line we shall need to know the food best suited to the work of the stomach, and as well when and how to eat it. These laws are now so simplified as to be within reach of young and old, and if we fail to observe them the universe will call us to account.

## Romanism Ashamed of Its Own Record.

The following from the London Correspondent of the N. Y. *Herald*, shows what a big job the Roman priests have got on their hands in trying to cover up the disgraceful record of their former practices, but "murder will out," and that which was done in secret shall be proclaimed upon the house-tops, while priestly denials in such cases, are looked upon as a matter of course:

Art and religious circles are engaged in an excited debate over Calderon's Academy picture. "St. Elizabeth of Hungary." The lady is depicted taking the vows renouncing the world, while kneeling nude at the altar. The press comments arouse a protest from Catholic priests declaring the painting historically untrue. Calderon replied by quoting a Latin record in which the saint is described at the altar, *Exiit et nudavit*. Catholic authorities responded that the words were used figuratively. Professor Huxley intervened in support of Calderon, and quoted a record proving that the same saintly Queen, with her maids, as a penance were stripped to the shift and well whipped. Crowds flock to see the painting, which the authorities of the Academy have bought for £1,200.

I CANNOT separate myself from my fellow men. I cannot content myself with sitting down in a well-regulated parish and ciphering at a doctrine of sinfulness of man and reasonableness of eternal punishment. When I think of the condition of men after death, I think of Africa for thousands of years, of Asia, and of every island of the sea for myriads of years; I think of the vast sweep of creation, created in conditions that imply almost of necessity imperfection and transgression, and then say, What has God done with them all? Are they wailing in unmitigable torment? If that be so, let me never mention the name of God again. Let me never violate my own nature by calling him Father. It derides, treads under foot, the very foundation ideas of fatherhood. But if you take that all away, and then, having a clear foundation, say, Suppose men go out of existence, and that is the end of it; suppose men attain to eternal life through faith in Christ so far as they have unfolded away from animal conditions, and are susceptible of a further development in the life to come, plant them again, and if, planted and having every nourishment, they still have not developed enough morality to be worth a seed form or trial—what happens when a burning taper goes out? The earth doesn't shake, the sun doesn't stop, nobody knows it—it simply goes out. And when a man has spent the force of his life here and has not reached those conditions which have made another stage possible to him, he simply goes out! What inhumanity is there? What shock? He that would live again must live well now, and if he does not live again at the highest point conceivable, he may live high enough up to take a new root, a new start, under better and favorable circumstances. But as for the rest that, beginning high, go down, steadily lower and lower, until they lose the susceptibility, the possibility of moral evolution, moral development, let them keep on, and in the great abyss of nothingness there is no groan, no sorrow, no pain, and no memory.—*H. W. Beecher*.

IF THE half-truth is not the meaner falsehood, it is certainly more dangerous than the one made out of whole cloth. Because the bit of truth gives the lie such a pious dress, one takes it home only to be bitten by it at last. And of all half-truths the most pernicious are those that start with a Scripture truth, misapply it, mix it with false reasoning, and make it teach errors that destroy the soul hereafter, and despoil and distort the life here.

## Home, Health and Little Folks.

CONDUCTED BY MRS. S. WILSON,

GLORIFY GOD IN YOUR BODY." "CHILDREN ARE AN HERITAGE OF THE LORD."

### Help Me to Trust and Love.

Father, whate'er of earthly bliss Thou givest me,  
Broken and mixed with pain tho' it may be,  
Help me to trust and give to Thee  
The praise.

If, in the brightness of my future untried years,  
Thou hold'st for me bitter, heart-wrung tears,  
Help me to trust to Thee my fears  
In love.

Set it aright, my wandering, careless heart;  
When into stranger ways it would depart;  
Help me to trust Thee as Thou art,  
Dear Lord.

Thus in the upward climbing of life's rugged hill,  
When Heaven's sweet breath my soul shall thrill,  
Help me to trust and love thee still  
Till death.

—Louise D. Mitchell, in *Christian at Work*.

### A Restful Yoke.

Mark Guy Pearse tells us of an incident which occurred in connection with a sermon of his on Christ's invitation to the weary and heavy-laden:

"I had finished my sermon, when a good man came to me and said: 'I wish I had known what you were going to preach about. I could have told you something.'

"'Well, my friend,' I said, 'it is very good of you. May I not have it still?'

"'Do you know why His yoke is light, sir? If not, I think I can tell you.'

"'Well, because the good Lord helps us to carry it, I suppose.'

"'No, sir,' he exclaimed, shaking his head. 'I think I know better than that. You see, when I was a boy at home, I used to drive the oxen in my father's yoke. And the yoke was never made to balance, sir, as you said.' (I had referred to the Greek word. But how much better it was to know the real thing.)

"He went on triumphantly: 'Father's yokes were always made heavier on one side than on the other. Then, you see, we would put a weak bullock in alongside of a strong bullock, and the light end would come on the weak bullock, because the stronger one had the heavy part of it on his shoulders.'

"Then his face lit up as he said: 'That is why the yoke is easy and the burden is light—because the Lord's yoke is made after the same pattern, and the heavy end is upon his shoulder.'

"So shall ye find rest to your souls."—*Illustrated Missionary News*.

### The Coming Woman.

They have been talking for a long time about the coming man, and now they begin to talk of the coming woman. The STAR is rather timid on this subject, but would state that the ideal woman of the future must be a woman of grand and stronger physique. Bulwer says "the match of beauty is a man, not a money-chest." Equally true it is that the match for the ideal man, the coming 20th century man, is a woman, not a bundle of aches and pains. And woman will not have gone far in her search for health before she will have discovered that her dress is a fetter self-imposed, which she herself must summon strength to break. She must cast off her slavery to the fashion-plate and go back to the freedom and



grace of the old Greek ideals, and find in the deep-bodied Junos, and the stately, well-poised Venuses of antiquity, with their loose girdles and flowing lines of drapery, her models in dress. She must be strong and many-sided mentally. All art, all culture, all those mighty principles of physical law—of which an ancient Greek has said that “the divinity is mighty within them and groweth not old”—must minister to her intellectual wants, or how shall she give life who knows not the principles of life? Last, and best of all, she must be grand in that freedom and purity of soul which shall make her love a royal boon, a guerdon worthy of all knightly and chivalrous homage to the man who shall call her—wife.

#### How He Used the Pieces.

Many years ago there lived and worked in Italy a great artist in mosaics. His skill was wonderful. With bits of glass and stone he could produce the most striking works of art; works that were valued at thousands of pounds.

In his workshop was a poor little boy whose business it was to clean up the floor and tidy up the room after the day's work was done. He was a quiet little fellow, and always did his work well. That was all the artist knew about him.

One day he came to his master and asked, timidly: “Please, master, may I have for my own the bits of glass you throw upon the floor?”

“Why, yes, boy,” said the artist. “The bits are good for nothing. Do as you please with them.”

Day after day, then, the child might have been seen studying the broken pieces found on the floor, laying some on one side, and throwing others away.

He was a faithful little servant, and so year after year went by and saw him still in the workshop.

One day his master entered a storeroom little used and in looking around came upon a piece of work carefully hidden behind the rubbish. He brought it to the light, and to his surprise found it a noble work of art, nearly finished. He gazed at it in speechless amazement.

“What great artist can have hidden his work in my studio?” he cried.

At that moment the young servant entered the door. He stopped short on seeing his master, and when he saw the work in his hands a deep flush dyed his face.

“What is this?” cried the artist. “Tell me what great artist has hidden his masterpiece here?”

“Oh, master!” faltered the astonished boy, “it is only my poor work. You know you said I might have the broken bits you threw away.”

The child with an artist-soul had gathered up the fragments, and patiently, lovingly wrought them into a wonderful work of art.

Do you catch the hint, little people! Gather up the bits of time and opportunity lying all about, and patiently work out your life mosaic—a masterpiece by the grace of God.—*Young Reaper.*

God bless the cheerful person—man, woman or child, old or young, illiterate or educated, handsome or homely. Over and above every social trait stands cheerfulness. What the sun is to nature, what God is to the stricken heart, which knows how to lean upon him, are cheerful persons, in their silent mission brightening up society around them with the happiness beaming from their faces.

LIFE is chary of its best gifts to people who live only to be happy. But for the soul forgetful of its own pleasure in loving sacrifice for others, the cup of happiness goes brimming through the swift years.

WORRY is not only forbidden on religious grounds but also on hygienic, interfering, as it does, with physical digestion as unfortunately as with mental. Good cheer allies itself with every law of our being, mixing well with the food, hushing the over-burdened brain to sleep, and sending us out into a weary world to make a path of sunshine into which the heavy-hearted may turn and lift up their heads with hope.

NOTHING is more admirable than true modesty, and nothing more contemptible than that which is false—the one guards virtue, the other betrays it. True modesty is ashamed to do anything, that is repugnant to right reason; false modesty is ashamed to do anything that is opposite to the humor of those with whom the party converses. True modesty avoids anything that is criminal; false modesty anything that is unfashionable; the latter is only a general, undetermined instinct; the former is that instinct limited and circumscribed by the rules of prudence.

“ARE your windows open toward Jerusalem?”

Has in it more than the jingle of the poet's verse. The secret of the power of the great leaders of religious progress is suggested by it. They kept heart and mind steadily open toward heaven, getting their inspiration and key-note not from earth but heaven. They built for themselves and for their generation, not on the changing sands of popular taste and notion, or of mere science and criticism, but on the unchangeable, eternal truth, as it is Christ the Lord, and revealed to the soul open and quiet to hear its voice and follow where it leads.

#### Views from the Watch-Tower.

“GO, SET A WATCHMAN. LET HIM DECLARE WHAT HE SEETH.”

#### Overlook of the World for April.

“However the German crisis may be past, it is but the precursor of other crises that will continue as long as the Kaiser attempts to enforce his belief that he is wiser than all Germany.”—*N. Y. Times.*—The present administration in Venezuela is not friendly with the United States. President Palacio has maliciously or with extraordinary shortsightedness, thwarted every measure which tended to draw the republics together. *Wash. Special.*—Quillimane in Mozambique is besieged by a force of 6000 natives.—The Prussians along the Polish frontier are said to see balloons, out spying the land! And they are said to sail at will, unharmed of lead and iron pellets aimed at them from beneath. And now the editors see and confess the deadly and terrible possibilities of dynamite bombs coming down from cloud-land. The nation best equipped with this armor, will be as the sharp beak of an iron clad that splits its antagonist asunder. Our refuge is the King of Kings, amid the earliest rumblings of the storm of war and revolution.—The imperial troops in China are reported successful. 8000 rebels have been killed with the sword, and 500 burned alive. Chinese imperial wrath may, perhaps, find itself assuaged with its potion of fire dealt out to the 500 writhing wretches it has immolated.—April 2—The wind wreaks its fury in eight states, from Texas on the south, to Iowa and Illinois on the north-east. Kansas and Nebraska are central in the storm's maelstrom. Scores if not hundreds are killed, besides the torn and maimed.—Venezuela is vexed with a storm also, not of wind but of revolution.—“In France the approach of May day is more than usually menacing by reason of the anarchist demonstrations that have recently taken place and that seem to be a part of a

suddenly concerted movement.—*N. Y. Times*.—One of Boston's most prominent news-dealers says that nine-tenths of the books which he sells for summer reading, are of such a character that he would never allow them in his house. A wave of impure literature is sweeping over the country, and the outlook warrants the statement that this season's light literature will be more objectionable than any seen for years.—*Boston Post*.—May this wickedness be *short*, and the broom of judgment early sweep the world's floor clean of all such infamy.—Mandelay, the capitol of Burmah is practically destroyed by fire.—The revolt of the Sushai tribe in Burmah is likely to entail expensive military operations on the part of the British.—April 6.—“The question, what is to be done, (in Italy) must be met again. With every year the answer becomes more difficult. The national debt increases, and the national credit weakens, while the national burdens grow heavier. Internal taxation is now as grievous as can well be borne.”—*Ex*.—The famine in the north of Hungary is spreading. 2,000 persons have been without food for a month in a commune near Munkacs. Many deaths from starvation are reported. In fifty communes the suffering is extreme.—It is reported here that a steamer bound from the Persian coast for Baku, in the Black sea, with 200 passengers and a cargo of cotton has been lost with all on board. It is said the disaster was due to the fact that the steamer was greatly overloaded.—It is reported that a revolution has broken out in Ecuador and that the revolutionists have seized the government steamer.—April 14.—The raging of the rivers in the country south of Memphis is phenomenal. Not that an invisible Saturnian ring has poured its watery tide on the land, but yet water is king in a way wonderful to behold, when cattle, mules, fences, houses, crops and all destructible things are swept down to the Gulf, and a hundred or more drowned negroes with the rest.—Austria has more at stake in the event of a crisis, than any other power. It is under peculiarly difficult conditions that she holds together the naturally discordant elements of her empire and provides herself with the sinews of defence, and she, more than any other power, realizes the necessity of guarding against danger.—*Quar. Reg. of Cur. History*.—“The era of statesmanship seems to have passed away. We are living in the era of the reign of partisan politics. It seems to be the professional politician who holds the reins in these days. The last move in this direction might be termed politics gone mad.”—*Boston Clergyman*.—From Hungary and Japan come news of havoc and conflagration. Many thousand houses are burned, with corn and cattle, and half a hundred people.—April 17.—One account aggregates the lost by drowning in the southern floods at 250, and of houses swept gulf-ward as many as 500. Thus prodigal and fetterless are the rains that sweep away the earthly lives and puny works of the people born black, but were they not as worthy to breathe the vital air as millions of us who have not faces tinted inkily by birth?—Sir Michael Hicks Beach in an address to the Bristol Chamber of Commerce hints at the gloomy trade outlook for the coming year.—European tranquillity is not enhanced by sundry thunders of bursting bombs here and there, like the pelting of pellets of hail that precede the bulk of the storm.—“The financial crisis in Italy has led to the resignation of the ministry, and is likely to have more serious consequences. There is little reason to expect that the new cabinet which the Marquis de Rudini will form will succeed any better in this undertaking than the old one.”—*Spring. Rep.*—Never in the course of the history of trade and industry in the north of England, has there been so grave a crisis, in consequence of the strike of the Durham coal miners.—A note to the powers with specific demands

upon Turkey, is supposed to be the precursor of a proclamation of Bulgaria's independence from Turkey, and such a proclamation would inevitably result in an European war.—*Ex*.—Advices from St. Petersburg indicate, from measures adopted by the council of the empire, that preparations are being made for war.—There is no doubt of the intensity or the extent of the distress among the working-classes of Spain and Portugal. At each extremity of the continent, the population finds itself in an extreme discontent to which it gives vent by anarchistic movements. All these things combine to make the coming May day a day to be looked forward to with dread by the statesmen of all Europe. All Spain is alarmed over the actual doings, and still more the revealed intentions of the anarchists.—*N. Y. Times*.—“The uneasiness of respectable society over the outlook is really distressing and it is not possible to deny that there is grave cause for uneasiness. Hardly a single European capitol is free from this uneasiness. The worst of the situation is, that this rank and pestilential growth of anarchism is not a feeble exotic, but is indigenous to the crowded communities into which it has spread its alarm.”—*N. Y. World*.—A terrific storm rages in the Tyrol.—April 23.—A great Chinese bank robbery and several others to keep it company.—France is the fire-centre of pot-boiling Europe, and Paris the hot-spring of France, doubtless. Half the vineyards in southwest France are scorched if not killed with cold weather. Alas for the baffled peasants. But it is the day of commencing world troubles.—April 30.—There is an epidemic of anarchism in Europe; Paris, Rome, Constantinople, Berlin, Vienna, Rotterdam, Liege, Rutschuk, Leghorn, Bordeaux, Brussels, Langcaic, Faenza in Italy, Madrid and Corleone in Sicily are haunted by the fire-kindling or bomb-bearing destructionists.—“To state that the explosion last night has excited a feeling of consternation in this city (Paris), is to put it very mildly. The truth is that the people of Paris are panic-stricken at the audacity of the anarchists. The feeling of fear is heightened by the apparent impotence of the police.”—*Foreign Corresp.*—“Notwithstanding the noisy demonstrations of the French anarchists they by no means constitute the most serious problem that confronts the republic. The paramount issue is the political attitude of the clergy. It is through these that the undesired and dangerous possibility of a definite collision between the state and the church is liable to be precipitated at any time.”—*Boston Journal*.—“The verdict against Ravachol was really a victory for the terrorists. The judge who presided at the trial seems to have been as badly scared as the jury,—all this, of course, but encouraging the anarchists in other parts of Europe to repeat the Paris programme.”—*Spring. Rep.*—As many as 3,000 innocent villagers in China have been mown down by the repeating rifles of the imperial troops in the recent warfare with rebels. May 4.—The month begins with a vast old-world series of demonstrations of workmen, and interspersed bombs and burnings, checked by extraordinary police vigilance. Let us for once put in capital letters at the close of this year of testimony of WORDS OF TRUTH: MARK THE HOUR AT HAND FOR THE CLOCK TO STRIKE THE ENDING AGE! LIFT THY HEAD HEAVENWARD IN HOPE OF REDEMPTION, O WATCHING, WAITING SAINT!

If you haven't got enough religion to make somebody else happy, it is not surprising that you are not happy yourself.—*Ram's Horn*.

HE who receives a good turn should never forget it; he who does one should never remember it.—*Churron*.



*Church and Personal Intelligence.*

"THEY THAT FEARED THE LORD SPAKE OFTEN TO ONE ANOTHER."

**Died.**

At his residence in Plymouth, Marshall Co., Ind., March 23, 1892, Steadman Atherton Chaplin, aged eighty-two years, nine months and twenty-one days. For over three years he had suffered from that most dreadful disease, cancer, which made its appearance first in the hollow of his right foot. Various remedies and the best medical skill were employed to eradicate the disease but all in vain. During the greater part of the time of his sickness his sufferings were most excruciating and toward the last were terrible beyond description. Under all this he bore up with marvelous fortitude and patience. The subject of this sketch was born in Baltimore, Windsor Co., Vt. Soon after his first marriage, which took place in Tennessee, he came to Whitley Co., Ind., and a year or two after removed to Kosciusko Co., where he lived until after the death of his first wife. Immediately after the event of his second marriage he located in Plymouth, Marshall Co., where for thirteen years he was editor of our denominational paper, the *Restitution*. He shared with the pioneers of Kosciusko County the privations and labors incident to founding homes amid the dense forest of his adopted State. He was also a pioneer in the cause of the neglected and unpopular doctrine of the Lord's pre-millennial advent, the establishment of His kingdom on earth, and the natural mortality of man and other kindred doctrines. He labored indefatigably with voice and pen for nearly fifty years to win adherents to the message which inspired and thrilled his own heart; with little more of present reward than the blessed consciousness of duty performed, and the rejoicing which comes through sharing faith and hope with others, he labored on until disease unfitted him for further work. Of him it can be truly said, "Blessed are the dead which die in the Lord, from henceforth yea, saith the spirit, that they may rest from their labors; and their works do follow them." His labors and sufferings are ended and a crown of rejoicing awaits him. He died lamented by his wide circle of friends who had learned to love and venerate his name. He will be missed by all who had formed his acquaintance; and sadly missed by those who knew him best and accorded to him the first place in scholarship, in ministerial work and godly example; missed so sadly by his dear companion who cared for and nursed him so tenderly and lovingly through the months and years of his terrible suffering, and missed by his two daughters, his only surviving children, who from infancy had loved and revered him, and who had, during his affliction, gone so often to his bedside to comfort and care for him as best they could. One brother and two sisters of father Chaplin's still live to tell of the past and connect the present with pioneer times.

Who will fill the place made vacant by death? To labor as earnestly and devotedly as he had labored and wield a Christian influence that shall be felt as widely as was his? We may be so near the end that little time remains for the employment of such rare talents. There is still opportunity to utilize the humble gifts in the church's possession, and the ever-present question to be practically answered, "What shall I do to be saved?" Get ready! Behold he cometh.

Funeral services Monday, 28th, at Plymouth, conducted by brethren J. F. Wagoner and L. C. Chase; at Pierceton by brethren L. C. Conner, B. W. Woodward and N. H. Geiselman. Large attendance at both places.

J. L. WINCE.

**Iowa State Conference and Camp Meeting.**

The Iowa State Conference will be held at Webster City, Hamilton county, at the intersection of the Ill. Central and the Toledo branch of the C. & N. W. Ry., beginning Thursday, June 9th and closing June 20th; business will be called at 2 o'clock on Friday, June 10.

Let all who read this notice try to be present at the beginning of the meeting. Matters of importance to us all, relating to our evangelist work, tent work, educational work and other things, demand our united counsel and effort, and we should not fail to be at the meeting. If we are God's children we are the keepers of His precious Truth, and we should let the light shine through good works. Come then, brothers, sisters, come to the annual meeting. *Three times* in a year all Israel were commanded to assemble in the place chosen of God: then cannot we assemble *once* a year? Arrange now, plan now, work now toward that end. Consult one another, save up the money for the fare; arrange the work at home so that you may be ready to come.

If ten or more persons purchase tickets at the same station, at the same time, they may be had at reduced rates. Set your time for starting, secure ten or more persons to go, and come to the meeting. If the older people cannot come, send the young people, they will hear the truth, become interested and obey the Gospel. Our young people are taking hold of the work. Encourage them by letting them come with you to the meeting. If you cannot all come, let as many come as can. The money spent in coming to the meeting is put out at good interest.

There will be plenty of tents for the use of all who come. Bring what bedding and dishes you may need for your own use. Provisions can be purchased at restaurants. The meetings will be held in the large tent. There will be preaching each day and evening; also prayer and social meetings, and Bible investigations.

Come.

By order of Committee,

MRS. J. W. APPEYARD, Sec.

**Our Omaha Meeting.**

Arrangements are being made for a general Northwestern meeting to be held at Omaha, beginning Saturday, May 14, and to hold till June 5th, covering four Sundays. Our Iowa tent will be pitched somewhere in the north part of the city, possibly on 24th street, with small tents to accommodate all who may be in attendance. A number of speakers are expected to be present—A. Adams, A. J. Eychaner, A. F. Dugger, W. J. Orein, Lott Clover, John Foore, H. V. Reed, Arthur Regal, and others. A general invitation is extended to all brethren to attend this meeting, at least a part of the time.

If you can secure ten persons to collect at any one point at any time to start for the meeting, you can at any time get reduced rates. This will be your best way: consult, get your number, set your time and apply for rates, and you can get round trip tickets for one and one-third fare, if within 100 miles. This is railroad rule on all roads. If your point is over 100 miles away write to us in ample time and we will secure you special rates.

A. J. EYCHANER,  
A. ADAMS.

NOTICE.—I would beg to say that, believing earnestly in impending and most important prophetic fulfillments connected with our Lord's second advent, I will willingly discourse on these topics wherever the way is provisionally open for me so to do.

C. COLEGROVE.  
Westfield, Mass., May 4, 1892.



# Words of Truth.

A MONTHLY JOURNAL.

PUBLISHED BY THE

Association for the Promotion of Christian Knowledge.

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(Incorporated under the Laws of the State of New York.)

This is an un-denominational Christian Society, organized for the dissemination of the truths of Christianity in their purity, relieved of traditions and commandments of men that have been engrafted on the system, prominence being given to the doctrines of **CONDITIONAL IMMORTALITY** AND THE **PRE-MILLENNIAL ADVENT** AND **PERSONAL REIGN OF CHRIST**.

The Association is sustained by subscriptions and donations. Any person subscribing twenty-five cents quarterly, or one dollar (or more) annually, is constituted a member. Members may draw the full amount of their subscriptions in the publications of the Association.

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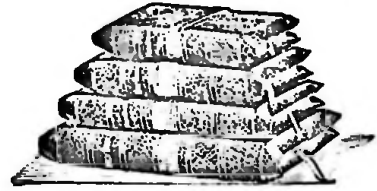
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- Bridgeton, N. J.**—Meetings every Sunday at Horner's Hall, N. E. corner of Pearl and Commerce Streets. Conrad Linder, Clerk, 76 Pine Street.
- Chicago, Ill.**—Meetings every Sunday at 10.30 A. M. in Lincoln Hall, Adams Street, near State. H. V. Reed, Minister.
- Clarksville, Ia.**—A. Seitz, Elder. Preaching by Geo. Moyer. Prayer and Praise meetings every Thursday evening.
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- Woodland, Mich.**—Meetings every fourth Sunday. B. W. and Mary A. Woodward, Ministers.



# Words of Truth

"I SPEAK FORTH THE WORDS OF TRUTH."

VOL. VIII.]

RAHWAY, N. J., JUNE, 1892.

[No. 6.

SAMUEL WILSON, - - - EDITOR AND BUSINESS AGENT

## SPECIAL CONTRIBUTORS:

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J. L. WINCE,	ELIZABETH A. REED,
S. ROXANA WINCE.	

For Terms see page 16.

## Editorial.

### A Special Offer.

We are desirous of extending our circulation among new subscribers, believing, as is suggested by one correspondent, that if they once become acquainted with the paper they will not part with it. To that end we offer to send WORDS OF TRUTH to new subscribers for six months for only twenty-five cents. There are very many believers in the glorious truths taught by this journal who do not take a religious journal. Will you, dear brother or sister, make a special effort to bring this offer to their notice, and obtain their subscription for six months. A little effort put forth in this manner by our many friends would have a wonderful effect in the aggregate.

In accordance with announcement, a special meeting of the Association for the Promotion of Christian Knowledge was held on May 25th, at which various matters regarding the welfare of the Association were discussed and acted upon. The action of particular interest to the membership who were unable to attend, was certain official changes, which leaves the new executive board as follows: President, George W. Finn, of Scranton, Pa.; Vice-President, J. O. Barnaby, of Brooklyn; Treasurer, William G. Rothe, of Brooklyn; Secretary, Samuel Wilson, of Rahway, N. J.; and Assistant Secretary, Lottie E. Young, of Brooklyn, daughter of our esteemed brother and president of the Association for six years, George W. Young, now of Seattle, Wash.

The retiring president, M. S. Driggs, wished to be relieved owing to very engrossing business cares, and not very vigorous health, but gives assurance of continued and earnest interest in the work, and a willingness to help with counsel and money. The incoming President is an active business man of the city of Scranton, who is very earnest for the propagation of the truths that

The new Board is earnest for vigorous work, and determined that, so far as their efforts will avail, the A. P. C. K. shall accomplish even more in the future than it has in the past.

CO-OPERATION is believed by many students of social and political economy to be the true panacea for many of the evils that vex society. In the work of the Association for the Promotion of Christian Knowledge we have a practical illustration of co-operation for the propagation of Bible truth. For the information of some who may not be familiar with its methods, we would explain: A brother in California, one in Texas, another in Canada, and several hundreds in other parts of the country are interested to teach truths that are especially dear to them. Individually they are able to do but little. By means of this Association they are enabled to apply the social law that "in union there is strength," and by co-operation to each make his or her influence felt.

How is this done? An amount, not less than one dollar annually, is sent to the Secretary (some sending much larger amounts), and the aggregate of these contributions is used to print and circulate choice literature such as will meet the approval of all. Care is taken that whatever is printed shall be faithful to truth, unexceptional in tone, and first-class in appearance—in short, such matter as you would be willing to send to a dear friend whom you wished to interest in the doctrines taught.

How is this work conducted? The money received is under control of an Executive Board consisting of active and successful business men. To illustrate: The President of the last Board was president of a prominent fire insurance company; the Vice-president and editor holds an important official position with the great Pullman Palace Car Company; the Secretary conducted business as an engraver; the Treasurer holds a position of trust in a large chemical works; and the Assistant Secretary and present Vice-president is proprietor of one of the most prominent pharmacies in the city of Brooklyn, in connection with which he also keeps our Repository. These gentlemen have all donated their time and abilities for the sake of the cause, in order to ensure proper and faithful handling of the trust moneys sent by others.

As a result of this plan, which has been in successful operation for nearly nine years, hundreds of thousands of books, tracts and papers have been circulated, and not one of the officers of the Association has received a



cent for his labors. Probably no society in existence has had its affairs administered for so long a time so economically. Nineteen different tracts have so far been issued, and the society owns electrotype plates of the same aggregating 230 pages.

How is the distribution made? Every subscriber is entitled to draw out the full amount of his subscription in publications of the Association, either the regular periodical, WORDS OF TRUTH, or tracts, or both, and large quantities of papers and tracts have been sent gratuitously to conferences and evangelists for distribution where it was believed they would be effective.

The managers especially desire every member to feel that he or she has a joint interest in this work, and would like to receive hints, suggestions and criticisms freely. Many of the original members have not been heard from for some time. The new Secretary would esteem it a favor if every person holding a membership card would make a special effort to write to him regarding their membership, so that he may become personally acquainted with them, as brother Donaldson has by correspondence in the past. The effort to write a short letter or card will be slight, and will give great encouragement to those who are acting as your trustees. New members are always welcome because of the wider sphere of usefulness thus opened.

The policy of the new management will be active and aggressive. It is the purpose to keep always in the front the great truths of conditional immortality, and the coming and Kingdom of Christ, and most of the tracts to be issued will be upon those themes. In the WORDS OF TRUTH there will be a wider field of discussion, along the lines of Christian life and doctrine: ever bearing in view the fact that the object of the Gospel call is to redeem a fallen world, and perfect a debased humanity to bear the likeness of the Son of man. Believing that we are in the very last of the last days our trumpet will give no uncertain sound. Who will join hands in the work?

CHANGES never come singly, and the editor feels as though he had lost his right arm in the loss of the very efficient help of the associate editor, brother Clinton Colegrove. The pressure of unavoidable circumstances has compelled this change; but to our readers it will be but a transfer from the title of Associate Editor to that of Special Contributor. We trust that we will have a contribution from his versatile and eloquent pen for each issue of our paper. From our experience with our dear brother we have learned to love him very dearly for his personal worth and piety, and none is better fitted to fill the position of teacher to enquirers in the way of righteousness.

Quite a number of subscriptions expire with this number. A subscription blank will be enclosed with all such, as a reminder of that fact, and a gentle hint that a prompt renewal will be appreciated. When renewing, would it not be doing a good work to send some additional names, if not for the year, as six months trial subscribers?

## Letting Down the Bars.

In the discussion of all public questions a conservative, well-meaning element in the community will always come to the front with the cry for compromise. The radical, who hates evil for truth's sake, and believes in war to the knife and the knife to the hilt, has learned to detest this compromise cry as cowardice upon the part of those who dread to antagonize an evil because of its magnitude. The conservative says, "You cannot overcome this evil, so let us regulate it and thus reduce its sphere of influence." This was the old conflict in ante-bellum days, which developed the opposing forces of pro-slavery advocates and abolitionists, with the compromisers and restrictionists between them.

There has been active discussion in the public press recently regarding Archbishop Ireland's compromise scheme between parochial and public schools, as introduced by him at Faribault and Stillwater, Minn, and which has received the approval of the Pope. The Roman hierarchy is bitterly opposed to what it terms our "godless schools," and accordingly has established parochial schools wherever they could possibly be sustained. Loving the almighty dollar as it does, it has grudged this expense and has worked systematically for years to obtain a diversion of a portion of the public school moneys to sustain sectarian schools. Archbishop Ireland tried the effect of compromise at the places above mentioned. He arranged with the school authorities to turn over to them the parochial school buildings, with the agreement that the Roman Catholics should be permitted to use them for one hour daily for religious instruction. The practical working of this scheme was that the "brothers" and "sisters" who had taught the parochial schools were engaged as instructors for the secular teaching, and the picture was presented of free public schools in America taught by Romish ecclesiastics, gowned, and decked with rosaries and dangling crosses. This entering wedge of Roman control of American free schools receives the commendation of such prominent religious journals as the *Christian Union*, *Independent* and *Churchman*.

We have no patience with such conservatism. The leopard has not changed his spots. She may appear to be docile now, but Rome is as intolerant of Protestantism to-day as she was when she had the power and burned and mangled heretics at will. Permit the Jesuit wolf to get his head through the door of conservative compromise, and he will soon have complete control, and conscientious Protestants will be the ones who will have to send their children to private schools. All who love liberty should denounce this encroachment of denominationalism upon that which is the common weal.

DR. W. S. RAINSFORD, rector of St. George's P. E. Church, New York City, has gained considerable notoriety, and provoked hot criticism, by advocating a compromise with the giant evil of the nineteenth century—the Liquor Traffic. He declares that the saloon has come to stay, and is a necessity, and, therefore, it is the duty of the church to adopt it, and go



into the saloon business. That is, start pious saloons, and only sell enough toddy to make a man feel good-natured, and draw the line at a certain number of drinks. We quote from the sermon of this "blind leader of the blind," delivered Sunday, May 29th, as follows:—

"My friends, the saloon has come to stay. You cannot abolish it. Men will drink, nor is it a sin to drink, nor is it a sin to keep a saloon. If in the vast body of civilized men the use of alcohol in some form or other is universal, you may be sure that the Creator of all things meant the vast body of civilized men to use alcohol in some form."

Unmindful of the fact that in this country alone seventeen human beings every hour step into a drunkard's grave; heedless of the fact that alcohol furnishes nine-tenths of the murderers, nearly the same proportion of all criminals, and peoples all our alms-houses; ignoring what is patent to all, that the march of morality and righteousness finds its greatest foe in the legalized drink traffic—this doctor of divinity boldly advocates that alcohol is a necessary of life, that it is a good creature of God, and that the saloon in which it is dispensed is proper to receive the benediction of the Church, and have its robe of sanctity thrown around it. Every argument that he uses to support this blasphemous proposition would apply with full logical force to the church maintaining brothels and gambling houses.

We confess to an admiration for the sturdy Puritan spirit of Dr. Parkhurst, who has boldly faced the union of state and crime in New York City, but for this lowering of the high standard of religion, and dragging it in the mire, we feel a righteous indignation. Would the liquids dealt out over the sanctified bar be any less potent for evil than those guzzled in a dive? Would the bottle placed to the lips of a youth by a bartender with high cut coat and white choker be less likely to create the fatal appetite than if bought of a diamond studded plug-ugly in a high license, unsanctified hotel?

Truth is truth no matter in what garb it is clad, and those who love truth care not for its surroundings, for

"Truth is truth, though private men declare it;  
And error's error, though a council swear it."

So evil should be hated because it is evil, and the true soldier of the cross would no more think of compromising with it because of its magnitude and power, than a true patriot would betray his native land to an invading tyrant. We have no place for compromises with evil, either ecclesiastical or moral. Let the axe be laid at the root of the tree.

One of our most popular tracts, viz.: Bible Doctrine, part one, Life, Death and Immortality, is just now out of print. We have the electrotype plates however, and just as soon as circumstances and finances will permit will reprint them, and announce the fact through the paper.

## Tumultuous Politics.

As we write the fires of political excitement in this country are burning with intense heat. A thousand delegates have gathered at Minneapolis, and an immense contingent and lobby of interested politicians have accompanied them from all parts of this great nation, attending the quadrennial national convention of the Republican party? For four days the tumult has been seething, this turbulent mass of free Americans has paraded, shouted, argued and sworn, drank liquor enough to float a frigate, sown the seeds of hatred, emulation and strife; a vast assembly has howled for half an hour, and acted more foolishly than Bedlamites, at the mention of the name of some popular idol. Hundreds of office holders and their associates have met hundreds of would-be office holders, or disappointed office seekers, and exhausted every possible means of influence to win support for their leader in the struggle for nomination to the exalted office of President of the United States of America.

Within a few days this scene will be re-enacted in all its details at Chicago, in the struggle for the nomination of the candidates of the Democratic party. A week later, a large assembly, but very different in its methods and the personnel of its delegates will meet at Cincinnati to name the candidates of the Prohibition party. This will be a company without immediate political ambitions, but desiring to rid the nation of its greatest curse by legal power.

One turns wearily from the public prints with page after page of description, interview, abuse and innuendo, and cannot but feel a disappointment, and the thought will obtrude itself, Is this the best that a great government of the people, by the people and for the people can produce? This is but the beginning of strife. The candidates named, for four months almost the sole topic of discussion between individuals, and in the press, will be the merits and demerits of candidates, and the policies of the respective parties. Tumultuous assemblies everywhere, appeal, warning invective. Then the climax of rejoicing and disappointment; and government flows on apparently the same as ever, no matter which party is in power.

From such scenes of struggle for human supremacy, he who loves the coming and kingdom of the Lord Jesus Christ turns with weary longing for the advent of the Prince of Peace, who shall calm the troubled oceans of human discontent, and strife, and usher in the strong, yet benignant government of our God. Human government is a failure. We long for the day when a king shall reign in righteousness, and princes shall rule in judgment, even though it be heresy in a citizen of this great republic. Let those who are waiting for this grand consummation have a care not to be swallowed up in the vortex of the political maelstrom.

Please remember change in address, and save unnecessary delay by sending no more communications to



### *Edigrams.*

When men sow seeds in their gardens they are very particular to get the best, knowing that the quality of the harvest depends upon the character of the seeds that are sown. Why are not they equally choice in sowing seeds of thought? Crude speculations, notions without basis of fact, unproved theories, and dogmatic assertions are mingled with a few scriptural quotations and offered to a dying world as the incorruptible seed that liveth and abideth forever. The good seed is the word of the kingdom, with which the granaries of God are full, and which can be had for the asking. Why will not men get the good seed, genuine and sure to germinate instead of sowing the worthless human wisdom which carries with it no hope or assurance of an hereafter? God will not hold him guiltless who thus trifles with His Word.

While all mankind would ask the boon, there could be no greater curse to the human race than for God to grant to all, unconditionally, everlasting life. Such a gift would be to immortalize misery, degradation and vice in their most hideous forms, and ere long, these elements being freed from the decimating and restraining influences of death and a fear of the hereafter would overpower and degenerate that which is purer and better.

In this we see the wisdom of the gospel promise, "He shall save His people from their sins." Sin is the greatest of evils, and whoever is saved from his sins, is saved from the cause of the curse, and from the penalty as a natural consequence, for sin when it is finished bringeth forth death. By cleansing from sin the fountain of life is purified, and the stream that flows therefrom must be pure. Whosoever is saved from his sins is therefore saved from death. Our wise Heavenly Father when he would give to the human race the greatest possible blessing therefore gave them sin cleansing by opening a fountain for sin and for uncleanness. Those who accept this blessing become worthy of immortality, and for association with the good and the pure of all ages.

Opened with prayer. What? The great political convention at Minneapolis, and in like manner will be the conventoin at Chicago next week. The turbulence ceases for a few minutes, men stop intriguing, blaspheming, lying, and bribing until some ecclesiastic makes an address presumably addressed to the Creator, asking His blessing upon the proceedings. This is not prayer. This is mockery in an empty form. Our God will not grant His blessing where men are gathered together to promote their selfish ends, and where the works of the flesh hold sway—"hatred, variance, emulations, strife, wrath, heresies, seditions, envyings, drunkenness, revelings." What a perfect picture is this of a modern political convention. Such persons may inherit the kingdom of men, and they do inherit it; but, "They which do such things shall not inherit the kingdom of God."

WHAT a strange paradox is the popular conception in orthodox theology regarding the last judgment. The spirits of the dead are said to be at death immediately transferred to heaven or hell according to their regenerate or unregenerate conditions. After enjoying the bliss or suffering the torment, some for ages, they are summoned to earth for judgment to ascertain whether or not they shall receive the bliss of heaven or the torment of hell as their everlasting portion. Query: If they go immediately at death to these abodes has not judgment passed already, and why does divine wisdom require this mockery of a judgment? Who acts as Judge in deciding the intermediate state abode of the dead? If the Lord Jesus, why has he to repeat his work? The repetition of the judgment implies possibility of an error having been made originally. Can perfection err? Can infinite wisdom make a mistake? If it be at all necessary to hold this second judgment, we are forced to this conclusion; and what awful possibilities it entails of saints being shut up in the dark regions of the under-world for ages, and unregenerate sinners slipping past the watchful porter at the pearly gate. The absurdity of the position is so manifest as scarcely to bear serious reasoning. Yet this is the accepted belief of millions. When will Bible-reading people cease to read their traditions into their Bibles, instead of reading the truths of God as therein revealed. Nowhere in the Bible is there a promise that the spirits shall be transferred to heaven or hell at death, and nowhere is there a promise that heaven shall be the final abode of the righteous. "The righteous shall be recompensed in the earth; much more the wicked and the sinner."

### *Correspondence.*

Short, pithy articles relating to Christian Life and Doctrine are solicited. A reasonable latitude will be permitted in Bible investigation, but space is too valuable to be wasted with unprofitable controverted subjects, hobbies, crotchets, etc. We wish our columns to contain spiritual food for inquirers, babes in Christ, and those of greater growth. Articles concerning personalities, or not written in the spirit of love, will be rejected. The editor also wishes it understood that he is not responsible for the opinions or conclusions of correspondents. Address SAMUEL WILSON, Rahway, N. J.

### *Surely, I Come Quickly.*

"He which testifieth these things saith, surely I come quickly, Amen. Even so come Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen."—REV. xxii. 20.

The above language contains a promise, a prayer and a blessing, and closes with God's revelation to men under Apostolic benedictions. It is a remarkable coincidence that the Old Testament closes with a promise of God coming to judgment, and to smite the earth with a curse, but the opening statement of the Sermon on the Mount introduces a series of blessings which are to come upon the world through the life and ministry of Christ.

And it is also remarkable that His closing promise pertains to His coming, and that John, as the representative of the Christian church, prayed for the return of Him who made the promise.

As to the nature of His coming the Scriptures are most explicit. They clearly state that, "He who went away shall so come in like manner." Acts i. 11.

He himself declares, "If I go away I will come again." The Apostle Paul declares that, "the Lord Himself shall descend from heaven with a shout,



with the voice of the archangel and the trump of God," and Jesus says that the nations of the earth "shall see the Son of man coming in the clouds of heaven with power and great glory."

These Scriptures are sufficient to sustain the idea of Christ coming personally to our world.

#### THE OBJECT OF HIS COMING.

There are many reasons why the true believer in the Christian Scriptures should look for the return of Christ as the absent Bridegroom. The crown of glory which is ever presented in connection with the victory of the saints over the world, is associated with the coming of the Son of man. Peter says, "And when the chief Shepherd shall appear he shall receive a crown of glory which fadeth not away." The appearing of the chief Shepherd and the receiving of the crown of glory are synchronous.

Again the Scriptures present the future judgment of the dead. This judgment is represented as taking place in connection with the return of Jesus Christ from the heavens, even as declared by the Apostle. "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and kingdom." The judgments, the appearing of Christ in His kingdom are thus associated together.

The resurrection of the holy dead is also connected with the personal coming of Jesus Christ, as stated by the Apostle: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first, then we, which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord, wherefore comfort one another with these words." I. Thess. iv. 16-18.

The throne of glory promised to Christ is to be given to Him at the time of His return from heaven, as stated by Him in His own language. Matt. xxv. 31. "When the Son of man shall come in His glory, and all His holy angels with Him, then shall He sit upon the throne of His glory."

This throne of glory is the throne of David, restored under the greater than Solomon, for Christ is the original heir to the throne and kingdom of Israel. In proof of this position we refer to Luke i. 32-33. "He shall be great and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of His father David, and he shall reign over the house of Jacob forever, and of His kingdom there shall be no end."

The times of restitution, everywhere foreshadowed in promise and in prophecy, hinge upon the return of our Lord from heaven. This will appear plain from Peter's language as recorded in Acts iii. 19-21. "Repent ye therefore, and be converted that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you, whom the heaven must receive until the times of the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."

Eternal life, which is the boon of the Christian in a deathless world, will be given to all the heirs of promise at the time of the appearing of Jesus Christ. Gala. iii. 3-4. "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall He also appear with Him in glory."

The Christian hope, by which we are to be saved, embodies the return of the absent Bridegroom. This was the view presented by John: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is, and we shall be like Him."

every man that has this hope in him purifieth himself even as He is pure." 1 John iii. 1-4.

We might go on and examine the Scriptures at any length finding additional and cogent reasons for the personal and future coming of Christ our Lord. This coming of Christ was not the approach of the Roman armies to destroy Jerusalem. It is not the coming of death to bear our dead into the silent city; it is not the conversion of man from sin to righteousness, but the personal, tangible and visible manifestation of Him who once suffered that we might live, and that appeared in His own person among them. As the Scriptures of the prophets could not have been fulfilled without the personal advent of Jesus among men, neither can we look for a literal fulfilment of the many promises that refer to His coming without His personal advent.

The crown of life; the resurrection of the dead; the kingdom of God; the judgment age; the glory and the reward; the restitution of all things; the re-establishment of the throne of David; the exaltation and gathering together of the Church of Christ; and the consequent blessings to flow to the Nations of the world—all hinge upon the return of Him who makes the final promise, "Surely I come quickly," and again, "Behold I come quickly, and my reward is with me to give every man according as his work shall be."

#### CONCLUSION.

Therefore, if the Scriptures are to be received as a revelation from God, and can be relied upon as an expression of God's purpose toward man and earth, we must believe that the coming of Our Lord so often referred to and prayed for by the disciples of Christ in Apostolic times, will be the crowning of their joys, and the inauguration of the glory and triumph of the Christian hope. If He comes not, every promise sacred to the Christian heart will fail, but if his coming stands among the unerring promises of God, we must believe that He who went away will return in power and great glory to consummate the Christian hope, and carry forward the purposes of the infinite Father, who has declared that his reward is with Him, and His work is before Him.

CHICAGO, ILL.

H. V. REED.

### The World and Age to Come.

"For unto the angels hath he not put in subjection the world to come, whereof we speak. HEB. ii. 5.

In order to obtain a correct and scriptural idea of "the world to come," it will be necessary for us to refer to a few kindred texts in which the same or similar words are used, and also to the Greek, from which the word *world* is translated in our common English version. In the above passage the apostle wrote the Greek word *oikoumenes*, which means *habitable*, or *inhabited earth*. From this definition we are to understand that when the apostles preached or spoke of the gospel, they referred to an *inhabited earth* to come, or as this world will be in the future. The reader will perceive that this is quite another phase of the subject from that which is very generally entertained. The world to come is commonly thought to be a world of spirits, into which the spirit or soul enters at death. The Bible, however, teaches a more rational doctrine. It tells us that "the wages of sin is death," and that an entrance into life eternal will be only through our Lord Jesus Christ. He is "the resurrection and the life," and has promised to give life to those who believe in and follow Him by a resurrection at the last day. The apostle Paul, when he was preaching the gospel to the Athenians, on Mars' hill, used the same Greek word to express his idea to those learned Greeks. He said to them that God "has appointed a day,



in the which He will judge the *world* (*habitable*), in righteousness, by that man whom he hath ordained; whereof he has given assurance unto all men, in that He hath raised him from the dead." Acts xvii. 31. The day which he spoke of was a future day, and it has not come yet. The world has not yet been judged or ruled in righteousness. That day, however, will come. It will be "the day of Christ;" the day which Abraham saw by faith, and was glad (John viii. 56); and it will be a day of a thousand years. 2 Pet. iii. 8; Rev. xx. 4-6. During that day Christ will reign over this *inhabited earth* in righteousness—"the King of kings and Lord of lords;" "all nations shall serve Him," and "all nations shall call him blessed."

There are some other texts which read of a world to come, in which a different word is used in the Greek, but wrongly translated world. The word is *aión*, which means *age*. I will refer the reader to passages without quoting them. In every reference here given, which reads *world* in the common version, it is *aión* or *age*, in the Greek, and ought so to be read. In Matt. xii. 32 and Mark iii. 28, we are informed that the blasphemy against the Holy Spirit will not be forgiven, neither in this world (*age*), nor in that which is coming. In Mark x. 30 and Luke xviii. 30, we read that the disciple of Jesus who forsakes all to follow Him, will receive an hundred fold more in this life and in the world (*age*) to come eternal life. Jesus, when answering the Sadducees about the resurrection, said, "The children of this world (*age*) marry, and are given in marriage; but they which shall be accounted worthy to obtain *that world* (the future *age*), and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more," etc. Luke xx. 34-36. "The powers of the world (*age*) to come" are mentioned in Heb. vi. 5—alluding to miraculous gifts of the Holy Spirit, possessed by the apostles and others in the church, upon whom they laid their hands. These then had "the first fruits of the Spirit"—the earnest or pledge of what the glorified and immortalized church will be filled with in the future age. And Paul tells us that the Christ is even now exalted far above "every name that is named, not only in this world (*age*) but also in *that which is to come*." Eph. i. 21. These quotations of Scripture will give us some correct ideas with reference to "the world to come."

Some Christian people, who ought to be better posted, have very crude and confused ideas with regard to the future, both as to themselves, and the world at large. Some believe that at the end of this world Christ is coming to judge all mankind; to reward the righteous, and punish the wicked. That He will raise all the dead bodies of all those who went to heaven or hell, and put their souls into them again, and judge them according to what they did during their mortal lives, as to which place shall be their eternal home. The good they think will go with Jesus to heaven, and the bad be consigned to everlasting fire. Then the earth is set on fire, with the heavens around it, and utterly consumed. This seems to be the programme of the judgment with many. Others can see no use for a resurrection or a judgment, and will not believe the Scripture teaching on the subject. They are led to repudiate what the Bible does teach, because of the absurdities of popular theology, as taught by the teachers and preachers of our modern Christianity.

Now let us examine the text and context a little more closely, and endeavor to find out what is implied in the phrase, "the world to come." We know nothing of the future life, or of the future age, only so far as revealed in the Bible. Our text says that there is a world or inhabited earth to come, and that it is *not* the subject of the text. This language implies that God had promised to restore the preserved of Israel; I will

subjection to angels a prior world. That was the Mosaic world, age, or dispensation. The law was given through the disposition of angels, or ordained by them in the hand of a mediator (Moses), and the word spoken by them was steadfast. See Acts vii. 38-53; Gal. iii. 19; Heb. ii. 2. Angelic ministration was manifest throughout the dispensation, directing and controlling its affairs, comforting the faithful and obedient, and punishing the disobedient. "The world to come" will not be governed by angels. The apostle tells us then concerning the first Adam having dominion given him over all the works of God's hands—the beasts of the field, the fowls of the air, and the fish of the seas. Ps. viii. 4-8; Gen. i. 26-28. But on account of sin, his dominion was taken away. Another man—the seed of the woman, the second Adam—was put under trial; he foiled the tempter, and became obedient even unto death; therefore God has highly exalted him; has put all things under his feet, and he is "far above all principality and power and might and dominion, and every name that is named, not only in this world, but also in *that which is to come*." Eph. i. 21; Phil. ii. 8-11. Yes, "the world to come" will be placed under the power and dominion of Jesus, the Son of man and the Son of God. The Psalmist prays for Israel, called by him Jehovah's vineyard, and says, "Let thy hand be upon the man of thy right hand, upon the son of man whom thou hast made strong for thyself." Ps. lxxx. 17. This prayer will be answered, for "the Redeemer will come to Zion, and unto them that turn from transgression in Jacob." Isa. lix. 20. We know that Jesus was the one spoken of in Psa. cxi. "The Jehovah said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool." He is the man of God's right hand—the Redeemer who shall come to Zion. The Father has given all things into his hand, and power over all flesh; and he is coming again, as he said, with power and great glory. Peter told the Jews that God would send Jesus Christ which before was preached unto them, at the time of restitution. Acts iii. 20-21. He will come to those who rejected Him; "He will save the tents of Judah first (Zech. xii. 7); hence the prophet again says, "Rejoice greatly, O, daughter of Zion; shout, O, daughter of Jerusalem; behold *thy King* cometh unto thee; He is just, and having salvation; lowly, and riding upon an ass, even upon a colt, the foal of an ass." Zech. ix. 9. Read the fulfilment of this in Matt. xxi. 1-16. By this act Jesus offered himself to the nation as their King; but within a few days they rejected him by saying, "We have no king but Cæsar," and then crucified him as a traitor. Nevertheless he was the king of the Jews, and he was heir to the throne and kingdom of his father, David; but seeing the nation would not have him to reign over them, the kingdom could not then be restored or set up. His rejection, however, could not annul his title as to the heirship. The prophecy of Isa. ix. 6-7, and the promise of the angel Gabriel to Mary, the mother of Jesus, recorded in Luke i. 30-31, will surely be accomplished. "The zeal of the Lord of hosts will perform this." When the Crucified One comes again he will come as "the King of kings, and Lord of lords." Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold his reward is with him, and his work before him." Isa. xl: 10. He begins his great work, by first redeeming Israel, and bringing Jacob back from his long captivity, placing him in his own land, to be removed no more forever.

Messiah will truly have a mighty undertaking to perform. Not only the redemption of Israel, but the deliverance of all nations from the bondage of sin. Jehovah is represented as saying to Messiah, "It is a light thing that thou shouldest be my servant to raise up the tribes and to restore the preserved of Israel; I will



also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." Isa. xlix. 6. The dominion which the Son of man has obtained for his obedience is not merely over the animal creation, as was Adam's, but it is over all mankind. The design is to bless the race. Man is sinful, and therefore unfit to govern his fellow-man. Human government has had a fair trial. Adam failed to govern himself at the very first, and dominion was taken from him; and his posterity were destroyed by a flood. Then Jehovah made a covenant with Noah and his sons, giving them rulership over all, as he had done to Adam. But sin was in the ascendant. Even Noah, who had preached righteousness to others, was found guilty of drunkenness, and his posterity soon became idolaters, and oppressors of one another. In order that the knowledge of the true God might not be entirely obliterated, one of Shem's posterity, Abraham, was chosen and Jehovah made an everlasting covenant with him, and his son Isaac, and grandson, Jacob, to be their God. Abraham believed God, and his faith was counted to him for righteousness; and after his faith was tested by obedience, the promise was made, "In thy seed shall all the nations of the earth be blessed." Gen. xxii. 18. The fleshly posterity of the fathers proved to be a rebellious race, and became idolaters like the nations around them. And when they wanted a king to go in and out before them, they were permitted to choose Saul, a man of their own; but he disobeyed Jehovah's commands, and was rejected from being king. David then was chosen by the Lord to supply his place; and then towards the close of his reign of forty years, after he had been proved to be a man who would do God's will, a covenant was made with him that the kingly authority should be attached to his family forever. Yet this was conditional; for "He that ruleth over men must be just, ruling in the fear of God." Many of David's descendants did not walk with God—they were unjust, and oppressors of the people. Then they were punished with "the stripes of men." 2 Sam. vii. 14; xxiii. 3, 5. Again, we read that on account of the wickedness of the rulers of the people the kingdom was overturned, the throne cast down, and the crown profaned. Ezek. xxi. 25-27. In prophetic language David complained that Jehovah had made void his covenant with him. Apparently it has been so now for a long time. After the crown, throne, and kingdom were taken from Zedekiah, when Judah were taken captive to Babylon, there was to be no restoration until the righteous seed and heir should come. Jesus, the son of David, was the promised heir to the throne and kingdom. Luke i. 30, 31. The nation of Israel was not ready to receive the king of God's choice, so the kingdom of David is still in ruins, and his throne unoccupied. But the time is near for the building up of "the tabernacle of David that is fallen." Amos ix. 11; Acts xv. 16, 17. The Heir to the throne will soon appear, clothed with supreme authority, and supporting His claim to universal dominion by almighty power. Then having received "the nations for His inheritance, and the uttermost parts of the earth for His possession" (Psa. xi. 8), let the kings and judges receive admonition, and make a treaty of peace with the Son, lest He be angry, and they perish when His wrath is kindled but a little.

The history of nations gives sufficient proof that man is unfit to govern the world. Surely the experience of six thousand years is sufficient to demonstrate the fact. Witness the woe, and the misery, and the premature death which have been inflicted upon the race by the misrule of kings, who have used their subjects only to advance their own unholy purposes. Their thrones are founded upon injustice and blood. Even now the people everywhere are groaning under their oppres-

sions, and seeking relief from their burdens. It is now with the Gentiles as it was with the Jews—"The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord and say, "Is not the Lord among us? none evil can come upon us," Micah iii. 11. The kings of the nations say that they rule by the grace of God; and if war should break out tomorrow in order to avenge some imagined insult, or to gain some advantage, each opposing force would go forth praying the God of battles for success, though that might be through fields of carnage and seas of blood. The cry of the widow and the orphan has been heard, and the day of the Lord's vengeance is at hand, when He will vindicate the cause of the poor and the needy and destroy those who corrupt the earth.

"The world to come" having been delivered into the hands of the Son of man, He will begin His reign by rebuilding the tabernacle of David, raising up its ruins, establishing the throne and kingdom of David, repairing the waste and desolate places, filling them with the returned of Jacob, and making the promised inheritance the glory of all lands. He will "gather out of His kingdom all things that offend, and them that do iniquity;" "His people shall all be righteous; they shall inherit the land forever." The king will be "the Lord our righteousness;" "to the Son He saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, Thy God has anointed Thee with the oil of gladness above Thy associates." Heb. i. 8, 9; Psa. xlv. 6, 7. Here we have a righteous King, a throne and kingdom established in righteousness, a kingdom or territory cleansed from all impurity, and inhabited only by righteous people. The kingdom of heaven will grow like the grain of mustard seed (Matt. xiii. 31), or like the stone of Dan. ii. 34, 35, which smote the image upon the feet, and became a great mountain, and filled the whole earth. "A little one shall become a thousand, and a small one a strong nation. The Lord will hasten it in His time." Isa. lx. 22. As the promise to Abraham was that all nations should be blessed in his seed, and that the kingdom of the Son of man should be over all, even to the ends of the earth, then the world will have at last a good and righteous government. In prospect of this glorious and happy state of things, the Psalmist exclaims, "Let all the people praise Thee, O God, let all the people praise Thee; O let the nations be glad and sing for joy—for Thou shalt judge the people righteously, and govern the nations upon earth." Psa. lxxvii. 3, 4. The ends of the earth shall see the salvation of God—all shall participate in the blessings of a righteous reign. Messiah will speak peace to the nations; He will make wars to cease to the ends of the earth. God will then be known in Judah, and His name be great in Israel; for His dwelling place will be in Sion. There He will break the arrows of the bow, the shield, and the sword, and the battle. Psa. lxxvi. 1-3, 9. He will arise to judgment, to save all the meek of the earth. "He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor." Psa. lxxii. 4. Strong nations will be rebuked; they will not be allowed to lift a sword against one another, nor shall they learn war any more. Micah iv. 3. Peace, prosperity, and the fear and knowledge of the Lord shall universally prevail. Sin will be restrained; righteousness and the worship of the Lord inculcated; all idolatry and superstition banished; and obedience to all laws issuing forth from Jerusalem, which will then be "the city of the great King," and "the throne of the Lord," will be required and enforced. "For the kingdom and nation that will not serve Thee shall perish; yea, those nations shall be utterly wasted." Isa. lx. 12.



This is only a brief outline of what is meant by "the world to come." It will not be, as some imagine, a world of immortal beings, but the earth as it is now inhabited, but placed under Divine instead of human government, with sin restrained, and good in the ascendant. "Let Thy kingdom come," O God.

Sacramento, Cal.

B. WILSON.

## Walks and Talks With Uncle Daniel.

[By the Author of Uncle Daniel's Bible Class.\*]

### CHAPTER VII.

"What shall we name our child?" remarked Uncle Daniel, addressing David Gordon and Robert Passmore, who were his companions, meeting in Uncle Daniel's library in the capacity of a committee to arrange details for the organization of the new congregation.

"Must we be labeled?" said David Gordon. "That looks very much to me like adding another to the many names and denominations of the Church."

"We are not organizing the Church of God, but only one of its branches or congregations," remarked Uncle Daniel; "and to avoid friction and unnecessary difficulties with our environment we ought to have some designating title. This title, however, is only congregational, applying to our individual society as a designating mark for purposes of advertising and identification."

"Of course, if we ever expect to hold property, and become a chartered body, we will have to bear a name," said Mr. Passmore. "I have been thinking some upon the subject, and have jotted down a few names by way of suggestion, which I will read:

- |                                |                            |
|--------------------------------|----------------------------|
| 1. Church of God,              | 7. Millenarians,           |
| 2. Household of Faith,         | 8. Chiliasts,              |
| 3. Bible Christians,           | 9. Independent Christians, |
| 4. Christians,                 | 10. Free Christians,       |
| 5. Nazarenes,                  | 11. Disciples,             |
| 6. Church of the Blessed Hope, | 12. Brethren."             |

"Names enough for a dozen denominations, and any one of them better than most of the titles with which we are familiar," said David.

"Out of this list you doubtless have selected one that is your preference," remarked Uncle Daniel.

"Yes, I have a choice," replied Robert, "but before expressing it I would like to hear from others."

"Why not the first one?" inquired Uncle Daniel.

"'Church of God,' that is the title of the Church itself; would it not seem rather presumptuous for our little congregation to assume that title?" replied David. "Besides I should always be reminded of our German friends across the hill, who bear this name; and I hardly think we care to be confounded with them, inasmuch as we do not follow their peculiar ordinances."

The second and third titles were looked upon favorably; the fourth, all agreed was the term for designating all true believers; but, unless qualified in some way, it would identify the new congregation in name with a number of denominations that had assumed it as a denominational name. Nazarenes, all were agreed was uncommon, and suggestive for followers of Jesus the Nazarene. Numbers 6, 7 and 8 were objected to as each referring only to one branch of the Christian's faith and hope, whereas there were many others of almost equal importance with the doctrines of the second advent and thousand years' reign."

"If we name our society after some one important doctrine, why not select the title Resurrectionists?" re-

marked David facetiously. "The faith is based upon the resurrection of the dead."

"We might be suspected of furnishing cadavers for the medical colleges if we assumed so suggestive a name," replied Uncle Daniel. "I would like to hear what is brother Robert's choice."

"My preference, all things considered, is for the title, 'Free Christians,'" replied Robert. "My reasons for this selection are several: First, because all followers of the Lord Jesus Christ are Christians, and if we could be restored to the purity of doctrine and practice of apostolic times, I would accept the name without any qualifying term. But with the multitude of sects, including the apostate church herself, all claiming to be Christians, it seems absolutely necessary for those who would come out from the yoke of sectarian bondage to have some designating mark of separation from Babylon. I know of no qualifying term so expressive in our individual case as the word 'Free.' We have just promulgated our declaration of independence from the tyranny of creeds and traditions; we are free from the law, free from ecclesiasticism; free to study a free Bible. We acknowledge no Master in matters of conscience except Christ. We are freed from sin; free from the law of sin and death; and we have the assurance that the truth shall make us free. Under these circumstances what can better express our determination never to be entangled again with any of these numerous yokes of bondage than to advertise to the world that, although we be servants of Christ, we are nevertheless 'Free Christians.'"

"That little speech has stirred my blood," remarked David Gordon, "and I shall have to confess myself as an earnest convert to Robert's view of the matter."

"I fully agree with you, brethren, that the term is in every way appropriate, and probably the very best that we could select," said Uncle Daniel.

It was accordingly agreed to recommend the title "Free Christian Congregation" to the society; and then the committee proceeded to consider other matters connected with the organization.

"Let us agree upon some very simple basis of union, remarked Robert. For one, I have rebelled against creeds and so much formality, and I don't wish to be forging that class of fetters for others."

"My suggestion," said Uncle Daniel, "is that we adopt a simple business order, that everything may be done decently and in order; designate what officers we shall have; how and when selected; terms of office, etc.; arrange for meeting and other work of our congregation, and then adopt a short and expressive covenant."

"The scriptures indicate what officers are appropriate," said David. "I read in Ephesians iv. that 'He gave some, apostles; and some, prophets; and some, evangelists, and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.' Now, apparently, he has not given to us any prophet or apostle in the sense of inspiration; but we certainly have an evangelist, a pastor or a teacher given to us. Again, in Timothy and Titus we read of bishops, elders and deacons. I have an idea what were their respective duties, but am not quite positive."

"The word Bishop, in its original sense, is overseer," replied Uncle Daniel, "as Joseph was in Potiphar's house, or the 3600 men were in the temple of Solomon, or as Uzzi was of the Levites. In the Christian Church it applies to officers of the Church, as we see in Phil. i. 1; 1 Tim. iii. 2, and Titus i. 7. Elder in the original sense is simply an aged person; and in Israel they were associated with the rulers in some manner as a consulting body. Such expressions as 'The elders of the people' frequently in the Old Testament Scriptures,

\*See advertising pages for Uncle Daniel's Bible Class, to which this is a sequel.



and in the New Testament we read of the 'chief priests and elders of the people,' the 'scribes and elders of the people.' These were probably a selected class, as indicated by Numbers xi. 16, 17, 24, 25. In the Christian Church the term appears to have been applied to the overseers, and in my judgment is identical with the title of bishop. In Acts xx. 17, we read how Paul called together the elders of the church at Ephesus, and in verse 28 he states that they had been appointed as 'overseers to feed the church of God.' This term, 'overseers' is in the original Greek, '*episkipos*,' the same word which in other places already quoted is translated, 'bishop,' and it would have been appropriate to have rendered this passage, 'The Holy Ghost hath made you bishops, to feed the church of God.'

Continuing Uncle Daniel remarked, "Deacons were undoubtedly those selected to care for the temporal affairs of the congregation. The original Greek term is '*diakonos*,' meaning servant or minister. This term is rendered 'ministers' in numerous places, as for instance, 2 Cor. iii. 6; 2 Cor. xi. 23; Col. i. 7, 23, 25; 1 Tim. iv. 5. In the church as organized by the apostles there were therefore bishops, who were elders or overseers; and deacons, who were servants or ministers. These were the duties, and I see no objection to any society designating the different classes of duties assigned to each by some appropriate title, as for instance, certain of the bishops or elders could be, according to their talents, termed evangelists, pastors or teachers; and of the ministers or deacons, secretaries or treasurers, in accordance with modern custom or usage.

There were also in the apostolic church regularly appointed deaconesses, probably appointed for special ministration to those of their own sex, owing to the want of freedom of intercourse and friendship between the sexes that was the governing practice in the East; females being obliged to live in seclusion. Phebe is mentioned in Rom. xvi. 1, as servant (*diakonos*, deacon) of the church at Cenchrea.

### Excerpts from Tracts,

BY J. O. BARNABY.

#### Number One.

Christ proclaims Himself the Giver of Eternal Life, and proclaims Satan a liar from the beginning, the father of liars. Satan—serpent, dragon, devil; synonymous terms, see Rev. xx. 2—to perpetuate his original lie, "Ye shall not surely die," presents it to man in a new form, "Ye have Eternal Life already as your own, since every one of you has an immortal soul. God cannot kill the soul, as being immortal it is part of himself."

Jesus says: God is able to DESTROY both body and soul.

But man readily—as of old—accepts the bait Satan offers, and truth is sacrificed. The doctrine of man's inherent immortality is the foundation-stone of the doctrine of eternal torment; this veil or black pall thrown over the truth of God has made history a record of superstition, lust, cruelty, and eventually schism, universalism, and agnosticism.

The belief in man's inherent immortality and in eternal suffering, is a stumbling-block in the way of the belief of the truth, because it gives a false view of the Atonement and robs the work of Christ of its chief glory.

The several creeds or confessions of faith admit of the resurrection of the body—while the Scripture declares the resurrection of the *dead*.

The prevalence of the "Immortal Soul" doctrine, and its present position in the church, takes the heart out of

the preacher or teacher, and is, in fact, a stumbling stone to him. Any unprejudiced person will admit that God having given us *this* life is under no obligation to confer another; and if he does, it is a pure act of Divine grace—or favor—and no injustice is inflicted upon any one on whom the gift is not bestowed.

Salisbury, Eng.

ALFRED WATSON.

#### Number Two.

I was not actually crucified with Christ, nor dead with Him, but I have become so by the kindly tendered offer of "reckoning myself" to be so. Also in this way of reckoning, I am to believe that I shall live with Him, and that I am *now* alive unto GOD in CHRIST JESUS; not that I have this life now, the Reality; nor is it the "baseless fabric of a dream," but because He lives I shall live also. In a word, "the just shall live by his faith," which does enable him to reckon himself dead unto sin though still retaining his natural life. In the same way this faith enables him to reckon himself "alive unto God," though his "LIFE" is "hid with Christ in God;" not an actual possession yet, but only so by reckoning to have become dead, consequently "when CHRIST, who is our Life, shall be manifested, then shall ye also, with Him, be manifested. The Eternal life then is an assured possession of the future, a Living Hope and incorruptible, at present reserved in Heaven, but ready to be revealed in the last time—end of this age—at the revelation of Jesus Christ

Jesus is a bringer back of men to realities.

The whole man in his concrete personality, the entire self, acquires through the Great Brother of MAN the specific gift of Immortality as a consecutive sequence to the resurrection from among the dead. That is, the personal identity, the individual that hath the promise of Eternal Life, that self-same person shall receive it at the resurrection.

The conclusion is stamped with this singular significance, that the reality of Eternal Life is in abeyance until the Coming of the Lord to raise the dead; therefore we are called upon to walk by faith and not by sight (Heb. x. 37-39).

Durham, Eng.

DR. EDWARD WOOD FOSTER.

#### Number Three.

Had it not been for the speculations of human wisdom, the present labor of writing an "Apology" concerning "Conditional Immortality" would have been altogether unnecessary. Had the living word of truth been received instead of "lying traditions," of men, there would have been no need of the present reformation. The "traditions"—which are not in accord with the "Word"—rob Christ of the brightest diadem in His Crown. By believing and teaching that immortality of being comes by natural birth, they, in effect, give credence and support to that God-dishonoring and fiendish doctrine of everlasting life in misery and torment and woe; and of that blasphemous and horrible deduction from such teaching, viz., that CHRIST, in order to meet the demand of God's justice, is now and will forever be tormented in hell-fire. How can it be otherwise, if the justice of God demands from sinful men their continued torture, why should He relax His decrees in the case of Him upon whom was laid the sins of the whole world—He who took the sinners' place that they through Him might go free? "Upon Him was laid the iniquity of us all." He became a curse for us, as it is written, "Cursed is every one that hangeth on a tree."

May the God of tender compassion, and the Father of Eternal Love, take from the hearts of all who name the name of Christ, such a dishonoring and false belief.

EDWARD J. CHARLES.



**Awake—Isa. xxvi. 19-21**

Awake thee ! awake thee from Death's dreary slumber !  
The Saviour has called thee from his dread domain ;  
The trumpet has sounded the last warning number,  
And you he has called with the blessed to reign.

Awake thee ! awake thee, ye dust sleepers wake thee !  
The Saviour is coming in beauty to reign,  
He calleth thee now in his glory to take thee—  
Awake, oh ye sleepers in earth or in main !

Awake thee ! ye saints of the blessed awake thee !  
The earth can no longer thy ashes retain,  
The Saviour is come his redeemed ones to make thee,  
No more shall earth cover the blood of her slain.

Awake thee ! awake thee, oh loved ones awake thee !  
And put on thy garments immortal and white,  
For Death I have vanquished, my faithful ones wake thee,  
And reign with me now in my kingdom of light.

CHICAGO.

—W. L. GRANT.

**Our Question Box.**

Are the laws of the Bible any more essential to obey than the laws of Nature, or the laws of life?

What is the penalty of breaking these natural laws?

What is the difference between the physical and spiritual laws?  
TRUTH SEEKER.

We will make one general reply to these several questions. The laws of Nature refer to our temporal condition, the laws of Revelation apply to the spiritual condition, to the eternal state. Any violation of the physical laws meets with a physical punishment, in this temporal condition ; whereas a violation of the moral and spiritual laws as revealed in the Bible affects our characters, and injures us for eternity. To illustrate—A man by overwork may tax his nervous system to such an extent that it cannot bear the pressure. He pays the penalty in this life by shattered health or insanity. Another by exposure weakens some vital organ, and pays the penalty perhaps in pneumonia or consumption. Another by indulgence in unhealthful food or drink, or by gluttonous habits clogs his system or poisons it with improper substances. He pays the penalty in a variety of ways : dyspepsia, disordered liver or kidneys, eruptions, &c. The law cannot be evaded, for, "As a man soweth so shall he also reap."

One may be faithful to the laws of health, and be a reprobate towards his God, as we know that there are many wicked ones who flourish as the green bay tree ; and one may be careless of Nature's laws and still be faithful in keeping the will of God. The one receives, as did the rich man in the parable, his good things in this life, and there they end. The other receives tribulation in this life, but in the age to come life everlasting.

Nevertheless, it is the duty of every child of God, to glorify God in his body as well as his spirit. I believe that indulgence in sins against the body has made many a shipwreck of faith, by injuring the health, weakening the will power, reducing the powers of resistance to evil, rendering natures irritable and morose, stimulating the passions, and causing the mind to dwell almost constantly upon the affairs of to-day, and thus detracting from the things of God and eternity. A sound mind in a sound body is the most perfect condition of the natural man, and a clean spirit added thereto renders one fit for the companionship of angels.

Please give me the original meaning of the word, regeneration, in Matthew xix. 28. Does it refer to resurrection?

The original Greek word here translated regeneration is *paliggenesia*, meaning a re-creation, or re-generation. To generate again, or give life again is the thought. The reader will observe that the Greek termination *genesis* is the same root as the English generate. It does not strictly mean resurrection, as the Greek term for that is *anastasis*, but there can be no complete regeneration or living again without resurrection or rising up. In the passage in question the Saviour undoubtedly referred to the times of restoration or resurrection, as he couples it with the sitting on the throne of glory. This will be at his coming, when the resurrection will be, and the judgment shall be administered. Compare Matt. xxv. 31.

I will answer Z. A.'s question, "What became of the sceptre at and after the Babylonish captivity?"

The sceptre means the *right to rule*, and that right, which was contained in the Abrahamic promises, was not taken away until won by the Lion of the tribe of Judah, who, by fulfilling the conditions of the Law covenant, secured to himself the sceptre of right to rule and bless "all the families of the earth."

Carthage, New Mexico.

ED. R. BALLS.

Who was Melchizedek? J. Johnson.

The only record that we have of this ancient worthy is that given in Gen. xiv. 18-20, and the reference to him in Heb. vii. 1-3. This is the only history that there is regarding Melchizedek, although there is much speculation. An ancient legend identifies him with Shem. Some early sects, and "Fathers" taught various notions upon the subject. The Hieracitæ held him to be the Holy Spirit. One ancient opinion was that he was the Logos, the Son of God. Origen taught that he was an angel. Others taught that he was a man formed before the creation out of spiritual, and not of earthly matter ; while others held that he was Enoch and Job.

Of course these are merely wild speculations, and all that we know is that he was Melchizedek, king of Salem, believed to be the same city that afterwards was Jerusalem. He was a man greatly revered inasmuch as Abraham felt constrained to offer to him tithes. He thus united the priestly with the kingly office and was a fit type of the priesthood of Christ. The peculiar reference to him in Heb. vii. 3, probably means that he has no genealogy, as was customary with the Hebrews, so that they could not trace who was his father or mother, when he was born or when he died, and therefore, so far as their records went, he was without father or mother, beginning or ending of days.

**The Foundation of Christianity.**

It is difficult in a short article to show what belief constitutes a true Christian in the full sense of the word ; but the foundation upon which a Christian's faith must be builded is the promise contained in the curse upon the serpent, viz : "I will put enmity between thee and the woman, and between thy seed and her seed ; it shall bruise thy head and thou shalt bruise his heel." This promise stood as a bright star above the dismal horizon of the human race in its primitive condition.

About two thousand years later the Lord appeared to Abraham and renewed His promise, saying, "As for me, behold my covenant is with thee and thou shalt be a father of many nations, . . . and I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee, and I will give unto thee, and thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession ; and I will be their God."



"The seed of the woman (Eve), and the seed of Abraham are identical, and Paul, in Gal., iii. chapter gives us the solution as to who this seed is, "Now to Abraham and his seed were the promises made. He saith not and to seeds as of many; but as of one, and to thy seed which is Christ;" and "as many of you as have been baptized into Christ have put on Christ;" and "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

Paul further declares in Heb., vi. chapter, "wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, which hope we have for an anchor of the soul, both sure and steadfast."

This is the foundation upon which true Christianity must rest. Let us examine the foundation upon which we have built our hopes, and look forward for its grand consummation in the soon-coming kingdom of God.

"My hope is built on nothing less  
Than Jesus' blood and righteousness;  
I dare not trust the sweetest frame  
But wholly lean on Jesus' name

"When darkness seems to veil His face,  
I rest on His unchanging grace;  
In every high and stormy gale  
My anchor holds within the vail.

"His oath, His covenant and blood,  
Support me in the 'whelming flood;  
When all around my soul gives way,  
He then is all my hope and stay."

J. Z. Schuman.

### Selections.

#### Sunday and Liberty.

Dr. John Hall concludes an article in the *Christian Weekly* as follows:

"We can see no liberty or equity in the principle that one class of the community is to enjoy, while to enable them to do so another class on railways, in hotels, public houses, parks, or bands of music must work. We deplore the corruption of any man's conscience by tempting him with bread for his family on condition of his forfeiting the Lord's Day.

"And finally, we deprecate the unfounded and altogether mistaken ideas that in advocacy of 'Sunday recreations' have been put forward regarding the nature of worship as if the enjoyment of a green field or a glass palace were worship. Mere joyous feeling is not worship. Mere solemn feeling is not worship. To be awed and hushed by the sight of a sacred pile is not worship. To worship is to have the mind in an active state. These only require to be passive. In worship there needs a definite religious act which feeling accompanies, but the want of which feeling cannot supply. To worship is to express before God penitence and hope and praise through Jesus Christ and in the manner He enjoins.

"To want this, though our delight rises high and our feelings be intense, is to serve Him, not as intelligent, dependent, and blood-bought creatures, but in somewhat of the sense in which the beasts of the field honor Him. They are mere recipients of His bounty, happy in the measure of their enjoyments; we are actively and joyously to show forth the praise of Him who calleth us out of the darkness into His marvelous light; and to feel that one day in His courts is better than a thousand elsewhere. Let the working-classes seek by right means

a Saturday half-holiday, and rightly to enjoy it, that they may be the better fitted for coming into the courts of God's house on His own day, and employers and employed will have reason to rejoice together."

THE President of the British Chronological Association, and Premier Chronologist of Great Britain, Mr. J. B. Dimpleby, asks: "What then is the lesson that the Scripture and the Science of Time reveals? We may expect that all civil governments and 'isms' will be overturned *in less than seven years hence* (reckoning from Sept., 1891), and that Divine authority will follow. We must also expect that most of the righteous persons now living will *never see death*. Christians have not long to labor and warn the disobedient. Soon we shall hear the shout of archangels and booming trumpets, which will herald the presence of the Son of the living God. Events will rapidly transpire one after the other, and they are so near that even men far advanced in years may expect to see the beginning of the grand climax of the plan of redemption. These are my convictions, not hastily made, nor made without following every year *five* lines of astronomical time, and if any man thinks I am in error I ask him to *work out his calculations on paper*, and identify all his years by producing the eclipses of each year. This is necessary, otherwise he will not be able to show that his years have had any other existence than in his own mind."

OTTO VON GUERICKE, who lived in ancient Magdeburg, astonished his neighbors and the whole empire by his experiments on air. He first invented the air-pump, which pumped air out of the interior of a vessel, as if it were water. He then fitted closely together two hollow hemispheres of copper, and by means of his air-pump and stop-cock, extracted the air from the interior thus formed. The air being removed, the atmosphere exerted an enormous pressure upon the globe, and to show this he harnessed eight horses to each hemisphere, in the presence of the Emperor Ferdinand III. and all of the German princes assembled at Ratisbon in 1654. The sixteen horses were unable to pull the hemispheres apart when thus emptied of air; though when air was admitted, the emperor separated them with great ease. The original copper hemispheres, with the old harness attached, are still carefully preserved in Germany. They were lent to me in 1876 for a lecture on air.—*Sir Lyon Playfair*.

"BARRACK-RIDDEN EUROPE," as the *London News* styles the Continent, is a needy field not only for the peace congresses, but, above all, for the reign of the Prince of Peace. It may be the armed camp that now stretches over its boundaries, is only to be broken up by the frightful arbitrament of the impending conflict out of which are to come swift prophetic fulfillments, and the dawn of a new era. There is a hand behind all this so strong as to hold the sceptre of the universe, and a plan whose end shall be the morning of a better day.

#### A Million on the March.

A generation on the march from the cradle to the grave is an instructive spectacle, and we have it carefully presented to us in a report of Dr. Farr. Let us trace the physical fortune which any million of us may reasonably expect. The number to begin with is made up of 511,745 boys and 488,255 girls, a disproportion which, by and by, will be redressed by the undue mortality of the boys, and will be reversed before the close of this strange eventful history. More than a quarter of



these children will die before they are 5 years old—in exact numbers, 141,387 boys and 121,795 girls. The two sexes are now nearly on a level. The next five years will be much less fatal. In the succeeding five years—from 10 to 15—the mortality will be still further reduced. Indeed, for both sexes this is the most healthy period of life; the death rate, however, is lower for boys than girls. There will be some advance in the deaths in the next five years, and still more in the five that follow; but 634,045 will certainly enter on their 26th year. Before the next ten years are at an end two-thirds of the women will have married. The deaths during that period will be 62,052, and of these no fewer than 27,134 will be caused by consumption. Between 35 and 45 a still larger “death toll” will be paid, and little more than half the original band—in exact numbers 502,915 will enter on their 46th year. Each succeeding decade, up to 75, will now become more fatal and the numbers will shrink terribly. At 75 only 161,124 will remain to be struck down, and of these 122,559 will have perished by the 85th year of the march. The 32,565 that remain will soon lay down their burdens; but 2153 of them will struggle on to 95, and 223 to be 100 years old. Finally, in the 108th year, the last life will flicker out. Such is the average lot of 1,000,000 men and women.

THE Christian church will have to change its tack, or it will run on the rocks of demolition. The world's population increases annually fifteen millions. No one pretends that half that number of people are converted to God. Meanwhile many of the churches are only religious club houses, where a few people go on Sunday morning, averaging one person to a pew, or one to half a dozen pews, and leaving the minister at night to sweat through a sermon, with here and there a lone traveler, unless by a Sunday evening sacred concert he can get out an audience of respectable size.—*Talmage*.

### Home, Health and Little Folks.

CONDUCTED BY MRS. S. WILSON,

GLORIFY GOD IN YOUR BODY." "CHILDREN ARE AN HERITAGE OF THE LORD."

### Minna's "Whatsoever."

The prize was to be a lovely little red Testament with gilt clasps. Miss Lucy had promised to give it to the one of the infant class who should learn the Sermon on the Mount the best.

"I think I can get it," said Minna to herself; "I know Charlie is quicker about learning, but then he is a very careless little boy; he'll forget to study the verses, and I won't remind him."

So the days went by. Both children learned the first two chapters, and said them over to mamma; then Charlie, who was, as Minna had said, a careless little boy, got interested in his rabbit traps and forgot about the Sermon on the Mount, and the little red Testament, while Minna kept on studying. She had gotten as far as the twelfth verse: "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them." There she stopped.

"If you had forgotten about the prize," whispered conscience, "you would like Charlie to remind you."

Minna hesitated a while and then said, with a sigh, "Yes, I 'spect that's my 'whatsoever.'" And a little later you might have seen her hearing Charlie say his chapter.

When the infant class met at Miss Lucy's to try for the prize, Charlie won it; he had by far the best memory of them all.

"But, please, Miss Lucy, he said, as he saw the teacher take up her pen, "write Charlie and Minna Brent in it, 'cause if my sister hadn't reminded me, I would never have got that last chapter learned in time."

"Ah!" said Miss Lucy, "I see some of my little people have got this beautiful sermon by heart as well as by memory.—*Young Reaper*."

### Begin at Home.

A slovenly carpenter was once heard at a weekly prayer-meeting to pray with great fervency for the spread of Christ's cause—a cause which he disgraced and hindered in his sphere every time he stood at his work bench. When he ended his prayer a hearty "Amen!" came from a servant who put her mistress out of temper a hundred times a day by her carelessness.

A clerk also was there, who, although he taught a class in the mission school on Sunday, was always late at his employer's store on week-days. He whispered "Amen!" too, and meant it, so far as he knew himself.

A lady hearer, as she listened, resolved to join the Church Missionary Society, and then went home and found unreasonable fault with her cook. The mechanic who is powerful in class-meeting, and weak at his trade, is no credit to the profession he makes. The servant who drops tears feelingly at religious services, and drops dishes unfeelingly in the kitchen, has her tenderness altogether too much on one side. And it is a poor kind of religion which seeks opportunities to set others straight, but overlooks its own crookedness.

### How to Attain Long Life.

The primal qualifications for reaching old age is an inherited tendency to longevity. This is a different thing from good health, and does not even fully correspond to what is known as a sound constitution.

Another essential to longevity consists in regular and temperate habits of living. In studying the habits of persons who have reached advanced age, it is found that in the large majority of cases great moderation in eating and drinking has been the rule throughout life. Gluttony is an enemy to both health and longevity, while as to alcoholism we have the testimony of the president of one of our oldest life insurance companies that "among persons selected with care for physical soundness and sobriety, the death rate is more profoundly affected by the use of intoxicating drinks than from any other cause apart from heredity." Another rule, which is found to be almost universal among very aged people, is that they have all their lives been in the habit of going to bed and getting up early. They have also avoided dissipation and fast living in every form.

A third requisite for reaching old age is healthful employment. Idleness is a greater foe to length of days than overwork. That occupation is to be preferred which gives exercise to both body and mind, under the influence of pure air and healthful surroundings, without being extremely severe or involving too many hours of work.

The final necessity for him who would grow old gracefully is a cheerful disposition and the habit of looking on the bright side. Passion strains the heart to the utmost; melancholy freezes the blood; and worry wears out the best years of a man's life. No one who habitually indulges these or kindred emotions has half a chance of reaching advanced life. It was the advice of a man of ninety not to worry. "Don't worry about what you can't help," he said, "for it will do no good. Don't worry about what you can help, but go to work and help it." Sound advice this for all who aspire to become centenarians.—*The Young Man, New York, May*.



## May's Problem.

"I never thought of that," mused May aloud as she closed the book.

"What, dear?" asked her mother.

"Why, mamma," was the reply; "it is this I have been reading; listen:

"The law of happiness is to make some one of God's creatures more comfortable, contented or happy. In doing this we receive by reflex action the happiness we create, because all things return to their source."

"Yes, dear May," responded the mother, "that logic is true; we must plant the seed in another, and reap the fruit by reflex action. This is the first and most important part of the law of happiness."

"Then, mamma," said May, "true happiness consists in doing good more than our own amusements?"

"You are correct, my May," was the reply, "and does it not display the power of an All-seeing God? Who else could so comprehend the consequence of our actions upon ourselves? It seems a hard thing to keep the law to love our enemies, but immediately with the keeping of it comes the reward also; for, as we sow the seed of happiness in the breast of an enemy, we reap the full harvest, not only against the will and wish of the enemy, but also against his knowledge. The law of God is obeyed whether we are willing or not."

"Why, that is a strange assertion, mamma; please explain it," said May.

To this the mother replied: "Because it operates by a reflex principle, as you have read in the book just now, and it sent an important scientific fact to your mind. 'As ye sow so shall ye reap,' and as you sow seeds of kindness the same spirit of love reflects on your own heart, and produces love and happiness, and the reverse produces its like results according to the law, for, when we sow the seeds of anger and malevolence they return a harvest of hatred and strife. Truly we reap the whirlwind of sorrow and disgrace. We are continually fulfilling law—either the law of happiness, or the law of misery; and whichever law we obey has an influence in shaping our dispositions and characters. We grow upon what we feed—either more like our blessed Master, or more unlike Him."

"That is a grand idea, mamma," said May. "I know that if I do a kindness for another I experience a sense of happiness, but I never thought of calling it a law."

"And yet, my child," replied her mother, "it is the law of God, who says, 'Love your enemies, and pray for them that despitefully use you, and also that we may reap what we sow.'"

"Yes, mamma," replied the daughter, "I have often heard those passages, yet never until my attention has been called to this fact of reflex action, have I understood the philosophy of them. The more I reflect upon it, the sounder the logic appears; and as I think back on my experience of doing good for evil, I know the good rebounded to myself; and when I have felt angry at any one, I suffered the bitterness of my enemy."

"You are right, my child," said the mother, "and you will also notice that by the same law we are drawn to our Saviour, for, as the good seed of the kingdom is implanted and takes root in us, just so our Redeemer is reflected in us; he sees his image engraved on our hearts, and he loves us more as we love and obey him. By this same law, we cry 'Abba, Father.' His spirit witnesses with our spirit that we are His children. And as He is the source of life, so we, by the law of reflection, return to Him, the author of our being and the finisher of our faith."

HUDSON, P.A., Mar. 23d, '92.

## Views from the Watch-Tower.

"GO, SET A WATCHMAN. LET HIM DECLARE WHAT HE SEETH."

### Items of Interest Regarding the Hebrew People.

#### EMIGRATION OF HEBREWS.

The Hirsch committee has agreed with the Russian government to provide each destitute Hebrew emigrating from Russia under its direction with 500 rubles in cash and to deposit a similar sum in the Imperial Bank as a guarantee against any costs which may devolve on the government through the return of such emigrant or otherwise. It has been arranged that each contingent of one hundred emigrants must be in charge of a special agent, who assumes the responsibility of seeing that none of his charges quits the contingent during the journey to their appointed destination. It is required that notice of all departures be given to the police.

If any one suppose that the Jews are not a power in Europe even outside the money market, he is mistaken. In England, though they number only one in eight hundred of the population, Jews recently occupied eight seats in the House of Commons. Though only two per cent. of the population of Germany, they hold in the universities seventy professors' chairs. And of the twenty-three Liberal and Progressive journals in Berlin, all but three are directly or indirectly under Jewish control. There are only 40,000 Jews in Italy, but eight of them are members of the Chamber of Deputies. In France, out of a population of 37,000,000, only 60,000 are Jews; yet, says the London *Spectator*, "The Jews sit in the Senate, three in the Chamber, four in the Council of State, and two in the Supreme Council of Public Education. One Cabinet minister, M. David Raynold, is a Jew, and so are no less than ten chiefs of ministerial departments, who are probably more powerful than ministers. Three Prefects are Jews, seven Sub-Prefects, and four Inspectors General of Education. The same community furnishes two Generals of Division, three Generals of Brigade, four Colonels, one Judge of the Court of Cassation (the President), and ten Provincial Judges."—*Presbyterian Banner*.

### The Truth about the Russian Jew.

It behooves those who write about Russia to take care that what they write is true. Russia is magnanimous. She contradicts nothing. She subsidizes no reptile Press, and, if she is defended at all, it is by agents who can be disavowed. Silent under such attacks as those of Mr. Kennan, and the writer who uses the name Lanin, Russia appeals from the present to the future to justify her in the policy she adopts. Confident of vindication by posterity, Russia magnanimously ignores those who regard her conduct to the Jewish race as a cruel revival of Middle Age barbarities, in harmony with her simple Constitution and her lagging calendar. If taxed with the assassination of the spirit of a whole race, she is conscious of being animated by the holiest of motives, and believes herself justified by the logic of facts. But she is silent. It is not an attack on Jews as such by which the May laws were justified, but on materialism itself. A race notoriously sober and naturally spiritual-minded as the Russians are, need to be preserved in the integrity of their faith, and in the purity of their high calling. To shrink from necessary measures of restriction, would be, they argue, sheer desertion of principle and a display of base opportunism worthy only of the Golden Calf.



The main object pursued by the governing classes in repressing the Jew in Russia is sheer self-defense. Russians hold that the bright Jewish intellect, if allowed free play, would contaminate the whole Empire within a short space of time. It has been calculated that if the repressive laws of Russia were repealed, and the Jews allowed access to any and every post in the Empire, eight years would not pass before every post worth having, outside the army and navy, would be filled by an official of the Hebrew faith. The stupid and self-indulgent, easily passed in the race of life by clever men, naturally join the ranks of anti-Semites. But there is another class of Jew-haters who cannot be so easily dismissed. Men like Mr. Pobiedonostzeff, who hold that it is better to lose a limb or an eye, than to enter whole into hellfire, cannot be justly accused of personal motives. To such men as the Procureur of the Holy Synod, the evils of these latter days are inseparable from the growing worship of material comfort. M. Pobiedonostzeff is a rock against which the waves of materialism beat in vain. The faith of Russia shall suffer no preventable danger from the cult of the Golden Calf. Russia is honest in this matter, and is under no illusions. She considers the Jew's faith an insult to her Church, his presence a menace to her unity, and his scheme of life an outrage to her national pride.

[The writer here tabulates an array of official figures, which go to show that there is more material progress, less arrears of land-tax, fewer deaths from drunkenness, fewer houses of ill-fame, fewer incendiary fires, etc., within the Jewish pale, than in any other provinces of equal population, the figures being, in some cases, enormously in favor of the Jewish Provinces. The criminal statistics, too, make a similarly favorable showing for the Jews. Under the head of commerce, too, it is shown that within the pale, the Jews hold 47.1 per cent. of the capital engaged in trade, run 67 per cent. of the retail stores, 89 per cent. of the brandy stores, 37.7 per cent. of the retail brandy stores, 55 per cent. of the brandy distilleries, and 55 per cent. of the mercantile establishments. From these figures the writer easily passes on to the conclusion that the withdrawal of the Jews *en masse* would result in complete industrial disorganization.]

The Jews pay the State a direct annual revenue of 100,000,000 rubles, of which 40,000,000 is brandy tax, 5,000,000 tobacco tax, and 5,000,000 sugar tax; and, on a moderate estimate, it is not too much to say that the money loss to Russia, direct and indirect of a general exodus of Jews, would be not less than 2,000,000,000 rubles, and it is difficult to understand how she could, in that event, continue to rank among the solvent States of the world.

The number of Jews in Russia, according to the best authorities is 5,250,000. The grand total of the population is estimated at 114,873,008. Regarded from the point of view of population, as well as from economic and moral considerations, it is difficult for an Englishman to comprehend wherein lies the danger of allowing one Jew to dwell among eight hundred of the Christian population, or in what way the empire is strengthened by driving out innocent men, women and children during the snows of January.—*Arnold White, Contemporary Review, London, May*

STEADY well-doing, day by day, year after year, is the beaten highway over which successful men and women have in every age traveled. And never were faithful workers more in demand than now. Every department of labor is suffering from superficial, selfish, poorly-trained help; ambitious only of the easiest places, the shortest cuts to the most money, they are quickly put aside for men and women whose higher aim is to do the best work possible, because of love for their work and a resolute purpose to be faithful.

## Overlook of the World Since Our Last Issue.

The Pope has instructed the French Cardinals not to deviate from his Republican policy in regard to France; and the Archbishop of Paris had written to the Pope joyfully accepting the Papal policy thus ending all dissension.

The transcontinental express on the Atchison, Topeka & Sante Fe R. R., plunged through a bridge weakened by rain; seven persons were killed and many injured.

Lord Salisbury, Premier of Great Britain, in a speech at Hastings recommended a modification of the British Free Trade policy, in order to enable Great Britain to enforce retaliatory legislation against the United States and other countries whose high tariffs prevent a market for British products.

There have been serious floods along the Mississippi valley; the levees have broken in many places causing great loss of life, flooding hundreds of thousands of acres of farm land, and destroying property valued at many millions of dollars. At Sioux City, Ia., about twenty people lost their lives and near eight thousand were driven from their homes by the flood.

A great strike and lock-out has been in operation all through the month between the employers and workmen in the granite quarries of New England. Twenty thousand are thus rendered idle, besides many paviors and sympathizing workmen in eastern cities.

Great crowds have visited the church of St. Jean Baptiste in New York City to venerate the relic of what is claimed to be a portion of the arm of St. Ann, mother of the Virgin Mary. Many cures are alleged to have been made through the instrumentality of this relic.

Up to April 22 nineteen anarchists had been arrested in Paris as a result of the explosions on the Boulevard Saint Germain, in the Rue Clichy and in the Lobau barracks. Of these nineteen, seven, including Ravachol, have been condemned and twelve have been released. Since April 22 fifty-two persons have been arrested in Paris, and of these eight are detained in prison and forty-four have been released. In the provinces 167 persons have been arrested, and of these forty-nine are detained in prison and 118 have been released.

The Caspian Sea steamer, Alexander Wolcow, foundered in a hurricane and was lost with 250 passengers.

There was an earthquake shock in England May 18th, but no serious damage has been reported. The same date a slight earthquake was felt at Singapore, India, and severe shocks on the island of Sumatra.

A hurricane in Mauritius caused the loss of 1,200 lives, and did great damage to property.

On May 20th there was quite a heavy fall of snow all through New England, in many towns four inches covered the freshly opened leaves and flowers. The same date snow fell in various parts of New York State, Minnesota and Iowa.

A new comet has been discovered at the Warner Observatory which has given the astronomers many surprises. A photograph of the comet taken at Lick Observatory shows at least a dozen distinct branches and complication of tails never before observed in any comet.

Spain has cancelled the prohibition of the importation of American pork, and reciprocity treaties have been effected by the United States government with Austria and Guatemala.

Sixteen negroes were drowned by the floods in Arkansas.



The King and Queen of Denmark have celebrated their golden wedding. Great festivities were held at Copenhagen, including a parade in which one hundred thousand people participated. The Czar of Russia, Prince of Wales and many representatives of royalty were present.

The Methodist General Conference has been in session at Omaha, Neb., and has declared in favor of equal lay and ministerial representation. It is believed that this will result in the admission of women as delegates at the next General Conference.

The Presbyterian General Assembly is in session at Portland, Oregon. They have decided that the case against Prof. Chas. A. Briggs, of Union Seminary, N. Y., for heresy, which was dismissed by the N. Y. Synod, will have to be tried.

Ten thousand people have been made homeless by the floods in Arkansas.

Four hundred men have lost their lives in a mine disaster in Bohemia.

There are encouraging crop reports from Russia owing to plentiful rainfall during May.

A mail train in Austria has been wrecked by a tornado. A terrific gust of wind lifted the engine weighing seventy tons, and five carriages, and threw them over an embankment into a cutting.

There has been a violent cyclone in Kansas which has destroyed much property.

The German government is reported to have ordered 180 Maxim guns of the American makers. The Maxim is the most quick firing and murderous of all machine guns.

M. Jules Simon, the distinguished French statesman, in a recent interview with a representative of the *New York Herald*, stated that the German Emperor, William II, had stated to him personally that, in case of another war between France and Germany, neither country could be certain of victory, and that for the country beaten it would mean complete, irretrievable ruin.

A great flood in the oil regions of Northern Pennsylvania has done immense damage. The bursting of a dam in the Oil Creek caused a torrent to sweep down the valley and through the towns of Titusville and Oil City, causing great loss of life and destruction of property. Oil tanks have been swept away and the oil taking fire added this additional horror to the flood.

On June 5th a great snow storm was reported raging in South Dakota, and at Deadwood was lying on the ground to the depth of ten inches.

The Emperor William received the Czar of Russia at Kiel with elaborate ceremonies. To offset any political effect of this meeting, the Grand Duke Nicholas of Russia called upon President Carnot of France while attending the festivities at Nancy; thus expressing the continued cordial relations between France and Russia.

The Republican Convention at Minneapolis, has renominated President Harrison as candidate for re-election; and has nominated Whitelaw Reid, Editor of the *N. Y. Tribune*, for the office of Vice-President.

### Obituary.

Dear Sir:—

I beg to advise you that my father, J. R. Erringer, died February 29th, in his 80th year, at my home in Philadelphia. We buried him beside his wife, Eliza E. Erringer, at Paris, Ky., on Friday, March 4th. I believe he was a subscriber to your paper, WORDS OF TRUTH. Before his death he requested me to advise you when he had passed away. Yours truly,

J. R. ERRINGER, Jr. Marsh Memorial in the Alhambra

2026 North 13th Street, Philadelphia, Pa. McDonough, GA; <https://coggc.org/>

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"THEY THAT FEARED THE LORD SPAKE OFTEN TO ONE ANOTHER."

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A. J. EYCHANER,  
Belle Plaine, Iowa. ANNA EYCHANER.

I am greatly pleased to hear the WORDS OF TRUTH are to continue with us, for after a year's acquaintance I have no desire to part company. I would suggest that it would be a good plan to offer six months' trial subscription for 25 cents. Few will care to let it go after having it that long. I shall do what I can to increase its circulation, for I admire its tone and spirit. \* \* \* In these times the truth of Jehovah cannot be too loudly proclaimed, for a strong current has set in against them.

Rochester, N. Y. C. W. VREDENBERG.

Put me down for five copies of WORDS OF TRUTH. I will send them to friends likely to read and profit by them. I am sorry Bro. D. has had to give up his portion of the work, and shall miss him. We appreciate his labors very much, and must prize yours still more since his are added thereto. I am glad you have mentioned your helpers Clarence and Harold, so that we may be aware of their share in the work, and mentally thank them, and include them in our prayers for those who aid in making WORDS OF TRUTH so valuable.

Decorah, Iowa. W. T. BAKER.

The Bible came all right. Please accept my thanks for your care in sending it under the circumstances. I would say, I think lots of my Bible, and will like it better when I get more familiar with it. I need all the help I can get. I have only one little feeble talent, but with grace and strength from on high I will try to improve it. I rejoice to see so many able and willing workers in the field.

Stockham, Neb. CHARLES PELEN.

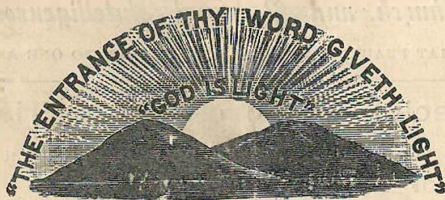
I read your paper with quite a good deal of interest. The *Overlook of the World* presents a very dark picture of the present condition of the world, and shows how much we need deliverance from such a condition. It seems that we are nearing the time when there is to be upon the earth distress of nations with perplexity, men's hearts failing them for fear and for looking after those things that are coming upon the earth.

Buena Park, Ill. JOEL A. SIMONDS.

My heart has been saddened at the thought of the possible failure of our most precious paper, WORDS OF TRUTH. I had just been thinking, Could we not have it semi-monthly? I prize it more than my daily food; yes, I would gladly give my best meal every day if that would save it. *God's will be done*, not mine. In the thought of losing the consolation the paper gives, I feel more than ever the importance of trusting alone in the Almighty God in which is all our help.

H. E. W.





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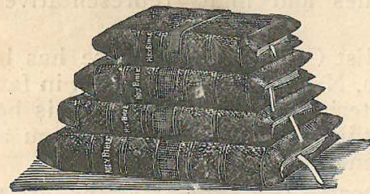
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- Philadelphia, Pa.**—Meetings every Sunday morning and evening, and Tuesday and Friday evenings in Blessed Hope Chapel, Twelfth and Dickinson Streets. C. C. Ramsay, Pastor.
- Plymouth, Ind.**—Meetings every Sunday at 10.30 A. M. in Hall, N. E. corner Michigan and La Porte Streets; also Thursday evenings. S. A. Chaplin and W. D. Thompson, Elders.
- Salem, O.**—Meeting every Sunday at 10 A. M. in Chapel.
- Seattle, Wash.**—Meeting every Sunday at 11.00 A. M. in West Seattle in Schoolhouse on top of hill.
- Scranton, Pa.**—Meeting every Sunday in Christian Chapel, Penn Ave., Green Ridge. Sunday School at 10.30 A. M. Preaching by Samuel Wilson, last Sunday of each month, morning and evening.
- San Diego, Cal.**—Meetings every Sunday at 2.00 P. M., 445 Olive Avenue.
- Watson, (Allegan Co.) Mich.**—Meetings every Sunday. Preaching on first and Third Sundays. B. W. and Mary A. Woodward, Ministers.
- Woodland, Mich. Co.**—Meetings every fourth Sunday. B. W. and Mary A. Woodward, Ministers.



# Words of Truth<sup>97</sup>

"I SPEAK FORTH THE WORDS OF TRUTH."

Vol. VIII.]

RAHWAY, N. J., JULY, 1892.

[No. 7.]

SAMUEL WILSON, - - - EDITOR AND BUSINESS AGENT.

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For Terms see page 16.

## Editorial.

PERSONS receiving this paper who have not subscribed for it need not expect to receive a bill therefor, as the subscription has doubtless been paid by some friend.

THE most beautiful feature of the Christian religion is its unselfishness. It teaches its disciples to practice humility, and in honor prefer one another; also for each to esteem the other better than himself. There is no other system of religion or ethics that does this. Self interest is the natural impulse of humanity. Deny self and serve your neighbor, says Christ. If the world would follow this maxim all hatreds, variances, contentions, and the host of evils which arise from the friction of avarice and self-seeking would vanish.

If the popular teachings of theology regarding heaven and hell be true, heaven must be peopled with infants, as fully one-fourth of every generation die at less than five years of age. Of those who reach years of discretion only an infinitesimal portion may be classed as regenerate and worthy to enter the abode of the blessed. Satan's kingdom, therefore, must be far greater, and his subjects a mighty multitude compared with the dominion and subjects of the kingdom of God. As each shall reign eternally within his kingdom (if theology be true), then is not Satan greater than God? Would it not be well to remodel such inconsistent doctrines to conform to the plain Word of God?

MANY well-meaning Christians are practically dead so far as influence is concerned, because they have so low an estimate of their own abilities. There is no child of God so humble but he or she can do something to advance His cause and spread the truths of the Gospel. A word to a neighbor, an invitation to attend a meeting; a tract enclosed in a letter; a subscription to a periodical in the name of some person

whom you would like to interest; a prayer; a word of encouragement to a worker who, perhaps, is about ready to lay aside his arms—all these cost but little, and yet are often as potent seed-sowing as are words of burning eloquence from a brilliant preacher. Where much is given much will be required; and where little is given equal proportion of fruits will be demanded.

WE learn from foreign exchanges of the death of Professor Jules de Launay, of Paris. This earnest missionary was also a very earnest believer in the truths of Conditional Immortality. He was educated by the Roman Catholic hierarchy at the College of Cardinals in Rome, but repeated visits to the Catacombs beneath that city, and study of the testimony of the inscriptions upon the tombs of the early martyrs, convinced him of the falsity of the claims and doctrines of the Romish Church. He confessed this to two of his professors while in the Catacombs. They promised to keep his confession secret, but advised him to not repeat his words to others. He thereupon left Rome for America, where he was well received at the various institutions of learning, and lectured for many years. Subsequently he was sent to Paris as a missionary, where he did a good work.

IN electrical communication there must be a complete circuit, either metallic or by "grounding" the wire. Without such a circuit there can be no manifestation of light, power, or word by means of the electrical current. As in the natural, so in the spiritual realm, the same general laws govern. If we would receive the light of divine life, the influence of divine power, or the guidance of divine love, there must be a channel of communication, a complete circuit between earth and heaven. Shall we term that wire that reaches from earth to heaven Faith, for this is our evidence of things not seen, without which it is impossible to please God. Then we may term the return line from heaven to earth Love, for love is of God, and he that loveth is born of God, and knoweth God. By faith we render our offerings of prayer, praise and service, and in love the Father sends His Son, sends pardon, teaching, providence, and salvation. Thus we are in position for communion with the higher world; and thus it is that those who have not this circuit of communication, no matter how intelligent they may be, cannot comprehend the things of the Spirit, for they must be spiritually discerned.

In an edigram in the last issue of this journal we referred to the impropriety of making a pretense of asking the divine blessing upon those massings of greed and selfishness, political conventions. The remarks made at that time in connection with the Minneapolis convention apply with four-fold force to the Chicago convention. At this remarkable gathering, according to the daily press, the attempts at formal prayer were received with marked irreverence and indifference. Conversation continued as if nothing had occurred. Ribald jests were flung from one corner of the hall to the other, nobody thought it worth while to rise, delegates sat with stumps of cigars in their mouths. A quotation by the officiating minister of the epigram, "Public office is a public trust," was greeted with applause, with counter-demonstrations of hisses and groans from the opponents of the author of the sentiment. The conclusion of the pious address was signalized by a great chorus of Amens, mingled with jeers and cat-calls. In the name of decency, to say nothing of Christianity, why do not the managers of these affairs omit such blasphemous performances? They know that they do not desire the divine interference in their affairs; and why do they encourage this mockery? The wonder is that judgment from Almighty God does not suddenly rebuke this taking of His name in vain.

### Loving His Appearing.

The crown of righteousness is to be the reward of those who "love His appearing." Who are they?

Those who love the Lord. For if we do not love Him, it would be a matter of indifference to us whether He comes or not, unless, perhaps, the opposite sentiment of fear might compel attention. The crowd at a steam-boat landing, awaiting the arrival of one of our ocean greyhounds, is a good illustration of this lesson. Here we will see the idle looker-on, whose only interest is one of curiosity to satisfy a morbid taste for novelty. Back of these is the great city with its multitudes to whom the arrival of the ship is a matter of indifference, and who would read the announcement of the foundering of the noble vessel with all on board with only the passing interest of a news item. Pacing nervously up and down the wharf is a man to whom the arrival of the ship evidently means much. He inquires anxiously at the office for tidings of the vessel passing quarantine, and frequently looks at his watch, and scans the harbor with his glass. His dearest treasures, his wife and children, are on board that ship, and certainly he loves its appearing. Another group consists of a mother and children, and the flush of excitement upon the face of that mother betrays the intense interest that she has in the expected arrival of the husband and father. As the majestic vessel steams up the harbor, and finally as it draws near, and the children recognize the father waving his handkerchief to them from the deck, how they shout and dance with joy, and what impatience there is for the landing which shall bring the loved ones together once more.

Our dear Lord is absent, and has sent a message to His waiting bride that He is coming again. The signs that He has given by which she shall know that the time is near are rapidly being fulfilled. Where is the bride, and how is she preparing for the reception of her Lord? A great multitude, who profess to love Him, apparently love Him a great way off, and the mention of His coming is sure to be received with indifference or distrust. Others claim to love His appearing, and argue for it most strenuously, but their words only are the evidence of their love.

Let us love not in word only, but in deed and in truth. Readiness for His coming is the proof of our love for that event. Readiness implies that we are not engrossed in the affairs of the world so deeply as to overshadow the main object of our affections. It implies a moral and spiritual preparation that we shall not be ashamed before Him at His coming. Then will the cheek flush with joyous anticipation, and the heart beat more rapidly as we receive the tidings that the day of the Lord is at hand; and we will joyously greet Him whom we love.

"Be ye also ready, for in such an hour as ye think not the Son of man cometh."

### Seven Leaves from the Editor's Diary.

FRIDAY, JUNE 24.

Commencement exercises of our public schools this evening at the opera house; our son Clarence graduating from the Grammar School, and our niece Edith from the High School. There were the usual commencement exercise surroundings; music, flowers, white gowns, sweet girl graduates in the foreground and boys in the rear, and very wise essays read by very inexperienced young people who are about to learn to their astonishment how much there is that they don't know. Edith took part in a debate advocating the enfranchisement of women. She spoke with much vigor and clearness, and was greeted with much applause. We felt proud of her and only regretted the absence of her dear father, brother Thomas, in his new and distant Louisiana home.

SATURDAY, JUNE 25.

Went to New York as usual, and spent a very busy morning at the office. Left the office at noon, called at the printer's for proofs to read on the train while en route to Scranton, Pa., to my regular monthly appointment. The day was delightful, and I very much enjoyed the five hour's ride. Made myself comfortable in the parlor car, enjoyed a comfortable lunch from the buffet, after which proofs were examined and corrected, and the lessons for the morrow meditated upon. I have gone over this road a great many times, yet I never become weary of the ever changing panorama of scenery. The season has been propitious, and the fields give promise of a rich harvest. Northern New Jersey is very beautiful with its picturesque hills and dales. We cross the Delaware river at the renowned Delaware Water-gap, where the river cleaves the Blue mountains in twain, and pass beneath the overhanging cliffs as we bowl along. A second engine is attached, and we climb Mount Pocono, then rush with force of gravity down the other side. We reach Scranton on time, and find brother George W. Finn waiting to drive me to his hospitable home, where a quiet and pleasant evening was followed with a long and refreshing sleep.



SUNDAY, JUNE 26.

A beautiful day, for which praise the Lord! I dislike of all things a wet Sunday. Gathered ozone and inspiration by a brisk walk across lots along the hill-side to the Free Christian chapel at Green Ridge. Scranton is a beautiful city. It is built upon two slopes, or mountain sides, the Lackawanna river running through the valley and draining the city. This is in the centre of the anthracite coal region of Pennsylvania, and the city is entirely undermined, and in all directions the tall black coal breakers can be seen, with immense heaps of "culm" or screenings beside them. As in all cities, here we see the contrasts of life. Beautiful homes and some palaces upon the hill sides, and shanties in the valley. A day will come when these inequalities will be harmonized, and may God hasten the day. I arrived at the chapel before the Sunday School that Bro. Finn conducts had dismissed. The greater part of the pupils remained to the after meeting. Preached from Job xix. 25-27. Spent the afternoon resting at Sister Finn's and preached again in the evening from 1 Cor. xiii. 12. Went home with Brother Edginton who lives near the station, and rested fitfully until 1.30 A.M., then went to the station and took the train for New York, and finished the night in a sleeping car, awaking in the morning as we approached destination at Hoboken.

MONDAY, JUNE 27.

Very busy at the office all day. Returned to my Rahway home at night and found the family all well. Gave attention to correspondence, and obtained a good night's rest.

TUESDAY, JUNE 28.

The usual trip to New York and back. After supper, with a party of friends took a stage and drove to the new neighboring town of Cartaret to answer a Macedonian cry, "come over and help us," on the temperance question. Believing as I do that the use and sale of intoxicating liquors are the greatest sources of sin and misery in the land I feel it to be a Christian duty to use every God-given power to do something to abate the evil. Presided and spoke at the meeting, and believe that a good impression was made. Received an earnest invitation to come again.

WEDNESDAY, JUNE 29.

Very busy at the office arranging for moving the tens of thousands of members of the Christian Endeavor Societies who are coming to New York to attend their annual convention. They have already chartered several hundred sleeping cars, and the cry is still for more. If this mighty society of young people would only throw the weight of their influence and their youthful vigor into some great moral reform, what a revolution they could accomplish. I would not speak a word of discouragement of their "endeavor" efforts, but cannot suppress the conviction that I could point them to a more excellent way than as is now largely the case, becoming feeders of "Churchianity" rather than promoters of unshackled truth. Spent the evening preparing editorial matter for July WORDS OF TRUTH.

THURSDAY, JUNE 30.

Usual New York experience, from which I am always glad to escape to my pleasant home and family. The printer has given me more proofs and calls for copy, so have spent the evening ministering to his wants, as I have been hurrying him up in order to make up for lost time. Among other matter I thought it might be of interest to our readers, with whom the editor wishes to feel personally acquainted, to take them into our confidence, and permit them to share our company for a week; and remembering that this week is a fair sample of the 52 that make up the year, possibly they will have some charity for shortcomings in our labor of love.

*Our Question Box.*

Were there two promises to Abraham, or will Abraham be ruler or subject in the Kingdom? Bear in mind, I am not asking about Abraham's seed, as I am aware that the seed are to be rulers. Please answer through WORDS OF TRUTH.

Bartley, Neb.

J. W. GAMBLE.

Abraham will certainly be among the rulers in the Kingdom of God. This inheritance is to the children of Abraham by faith, and it would certainly be strange to have him, who is said to be the "father of us all" (Rom. iv. 16) receive a less inheritance than his own children. He will receive this position through faith which is the only door into the inheritance of the Kingdom. "Abraham believed God, and it was accounted unto him for righteousness," Gal. iii. 6. And in like manner, "They which be of faith are blessed with faithful Abraham." Verse 9. Our Saviour in referring to the calling of the Gentiles says, that "Many shall come from the east and west, and shall sit down with Abraham, Isaac and Jacob in the Kingdom of God."—Matt. viii. 11. The call to the Gentiles is for a people for His name (Acts xv. 14), and this is for joint-heirship with Jesus in the honors and glories of the Kingdom (Rom. viii. 17), and if those who receive this high calling are to sit down with Abraham, it argues for their equality in station as rulers. As further evidence of the position of Abraham in the Kingdom, Jesus says to the unfaithful and evil-doers that they "shall see Abraham, Isaac and Jacob, and all the prophets in the Kingdom of God, and you yourselves thrust out."—Luke xiii. 28 Romans, iv; Gal. iii, and Hebrews xi, give most full and positive evidence upon this subject.

In answer to the first portion of the question I would state that I believe that there were two distinct promises to Abraham, which are very frequently confounded by expositors, viz: a promise to be fulfilled through the natural seed, and another through the spiritual seed. The promise of the inheritance of the land of Canaan is to receive its fulfillment through the natural seed, or children according to the flesh, referred to in the allegory in Gal. iv, as the children of the bondwoman. In Gen. xv. 18, the boundaries of the land are specified, and in the same chapter the seed who are to inherit it are mentioned, as the ones who were to be in bondage in Egypt, the plural seed, the fleshly descendants, the circumcised children of Israel, who have never yet possessed all that land, but who have been preserved by the miraculous power of God, and are yet to be gathered out of every land, and be restored to their own land. See Ezekiel xlvi for the final distribution of this land among the ten tribes. This is not the promise referred to in Gal. iii. 16 & 29, to which the children of God by faith in Christ Jesus become heirs. The child of the bondwoman says Paul, "shall not be heir with the child of the free." There are two distinct and separate seeds, and two distinct and separate inheritances. The promise to the faithful, to the unit seed, is the one that was confirmed by an oath, and was given because of an act of faith. See Gen. xxii. 16-18. This promise is more far reaching than the boundaries of the promised land. It contains the gospel (Gal. iii. 8). It includes in the "possession of the gates of his enemies" the grand victories of Christ over Satan and all evil and opposing forces; and in the blessing of the families of the earth embraces every beatitude that the gospel of Christ brings. In this power, and in these blessings all the saints shall share.

There are therefore two promises to Abraham; but Abraham himself, as one who is justified by faith, becomes heir to the promise that God confirmed to him by an oath. There are two seeds, the earthly likened to the sands that are upon the sea-shore, and the spiritual,

likened to the stars of heaven. There are two inheritances for these two seeds, the one confined to the land of promise, the other sweeping within its grasp the "all things" of revelation, a joint-heirship with the Son of God in his kingdom and glory.

### Reply to J. G. W.

In WORDS OF TRUTH for December, 1891, J. G. W. inquires whether "the reference of 2 Peter iii. signifies the literal burning of the heavens and the earth, and if not, why?"

To our understanding Peter's statement is not to be taken in a literal sense.

1. Because the earth abideth forever. Eccl. i. 4; Pslm. civ. 5, cxix. 90.

2. Peter, in comparing this destruction by fire with that of Noah's flood, says, "The world that then was perished" (2 Peter iii. 6); and we all know that the literal heavens and earth did not pass away at that time, but *the order or state of things then existing perished*; hence we infer the fire to be symbolic, and the new heavens and earth to be a change of dispensation, *a new state of society and ruling powers, both in the heavenly and earthly phases*, "the world to come, wherein dwelleth righteousness."

The typical temple at Jerusalem was once composed of literal stones, but its antitype—the real temple of God—is the consecrated church (1 Cor. iii. 16, 17), which is "a spiritual house" built up of "lively stones." 1 Peter ii. 5.

3. The prophet Zephaniah, in referring to this same destruction of the earth terms it the fire of God's ZEAL and *wrath or jealousy* (Zeph. i. 18; iii. 8); and that the fire does not destroy the literal earth and the inhabitants thereof is self-evident, for AFTER this destruction the people are THEN turned—*i. e.*, converted—(Zeph. iii. 9); and this cannot possibly have reference to the saints, seeing they have been turned previously.

The Apostle Paul in 1 Cor. iii. 13, 15 mentions the same "fire," and surely *the fire that tries every man's work, and destroys error, must of necessity be symbolic in its nature.*

ED. R. BALLS,  
Carthage,  
New Mexico.

### Correspondence.

Short, pithy articles relating to Christian Life and Doctrine are solicited. A reasonable latitude will be permitted in Bible investigation, but space is too valuable to be wasted with unprofitable controverted subjects, hobbies, crotchets, etc. We wish our columns to contain spiritual food for inquirers, babes in Christ, and those of greater growth. Articles containing personalities, or not written in the spirit of love, will be rejected. The editor also wishes it understood that he is not responsible for the opinions or conclusions of correspondents. Address SAMUEL WILSON, Rahway, N. J.

### The Mission of Christ.

A SERMON BY H. V. REED.

Preached in Washington Hall, Chicago, Sunday morning,  
June 5th, 1892.

(REPORTED BY L. A. A.)

"For God sent not His Son into the world to condemn the world, but that the world through him might be saved." JOHN iii. 17.

In the light of all the experiences of mankind, of all the disappointments and heartaches and doubtings and defeats; amidst the various systems of doctrines, of political, scientific and religious notions, what a strange statement coming to the human heart from one grand individual character; rising up in the midst of the world's agitations and announcing to us in the sublimity and purity of his mission that it was above all conflicting elements of men, rising in its brightness and in its wide

sweeping vision, "For God sent not his Son into the world to condemn the world, but that the world through him might be saved."

What a mission is here! How grand and far-reaching in its sweep of vision! How extensive in its mighty developing power! What a wonderful grasp of the grand march of the ages, reaching in its consummation the redemption that it brought to us! If we consider the question of God's purpose, we have it all in a nutshell here. The Fatherhood of God, his character, his purpose, his love, his goodness, his kindness are all wrapped up in the expression of the gift, the bestowment of the favor, the announcement of a purpose, healing in its character and redemptive in its action toward us, and exalting and purifying in its operation.

You never can come near to any human being only as you manifest an intention to help those you are approaching. The whole mission of the past ages of the theological agitation has been to convey to the world an understanding of the character and love of God. The attitude of man toward God has been full of fear and doubt. They have feared him as king, a being to be dreaded, and man has approached as his cringing vassal. In sin and in weakness he has grovelled in the dust before his Maker.

We must change that idea, and believe in our hearts that God has fixed a value upon man, that he appreciates him as the result of his own workmanship. God made man. God the Father created us. Man is the highest type of creation as is well expressed in the words, "Let us make man in our own image." Man is limited; he is circumscribed, but the image though often faint is still there. Among all the vast multitudes of men in all the vocations of life, the habits and associations of the world, in men of all kinds and classes that image has been drawn.

There is a distance between God and man. Clouds intervene between them. Bright skies shine above and declare His glory and attest His power, but on earth there is darkness and gloom and woe. Rugged steeps and thick clouds are between us and the sun. These are to be removed. Some day the glory of God shall be revealed and all flesh shall see it together. That will be some day, but we have here a glimpse of his compassionate purpose, a vision of the glorious mission of Christ, who was sent "not to condemn the world, but that the world through him might be saved."

What an expression of love is here! Did it ever occur to you that the whole genius and make-up of the divine system is expressed to man in his weakness and sinfulness and ungodliness? That thought is embodied in Rom. v. 8. "For God commendeth his love toward us in that while we were yet sinners Christ died for us." God's love to man reaches out to him in the necessity of his poverty, in the lowliness of his condition, in the absolutely dejected condition in which he is placed. The night of sorrow is arched over. Into the valley of death light gleams. Over there the lambent star of immortal hope blazes and in its flickering light the dawn is revealed. It rises higher and higher. until its beams are quenched in the glory of the full-orbed sun that bathes the world in the light of victory, truth and love.

Think of a Being coming from heaven into this world of trial and gloom and death! The very idea that some being in heaven has thought of us, that God has remembered us in our poverty, that the great mind of God was so loving and tender and sympathetic toward the world in its need, in the depth of its shame and wretchedness and sin, that God so loved the world in its condition of alienation, and sadness and tears; this idea is indeed the source of our consolation.

Then see the perfect Christ standing up and opening



his lips for the first time, speaking of the love of God and the power of redemption. See him in the synagogue at Nazareth, in a little city temple where his old neighbors and friends were gathered on a Sabbath morning; see this young man standing up and reading from an old book that was delivered to him by a boy, and when he had opened it he found the place where it is written, "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, the opening of the prison to them that are bound, to preach the acceptable year of the Lord," and he closed the book and sat down, and the eyes of all that were in the synagogue were fastened upon him. Then he began to say, "This day is this Scripture fulfilled in your ears." I have come with the world's blessed tidings of redemption, the fruits of immortality, the healing leaves of the tree of life, the water that shall quench thirst! What a thought that the royal heir of heaven in his nobility should pronounce these wonderful words of inspiration!

Look at the extent of the statement. The Jews had tied up every proposition of the divine system. They had said, "Salvation belongs to us; salvation is within the limits of our association; salvation belongs to this race of people;" but the wide, far-reaching sentence is grander than their conceptions. The Son of God declares, "God so loved the *World*"—reaching out beyond the boundaries of place, reaching back to the ages of the past, reaching forward to the years to be. "For God sent not his Son into the world to condemn the world, but that the *world* through him might be saved."

What a word is here! what power! what inspiration! what glory! what redemptive, healing force! That is just what the world needs—*salvation*. That is just what the world has been needing through the ages gone. The fact is clear from this text that the world needs saving. Here is a man who is sick, and Christ says, "They that are whole need not a physician, but they that are sick." Then think of the beautiful mission expressed in the words, "I came not to call the righteous; I did not appear for the purpose of commending the conduct of those who needed no redemption." Then, O thou Christ, why didst thou appear? "I came to call sinners to the reformation of life. I came to redeem men who were needing redemption. I did not come to a world that could save itself, but I came to man in his feebleness, in his sorrow, in his tears. Therefore we hear him saying in all the plenteousness of his power, in the inspiration of his love to earth's children who were dying, "I came not to call the righteous, but sinners to repentance." "God so loved the world that he gave his only begotten Son that whosoever believeth in him might not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved."

This salvation is through a certain channel which is Christ. Is there a temple, its columns rising in glory? He is the chief corner stone. Is there a roadway that leads out of the depths of sin and sorrow? "I am the way." Is there a truth to be proclaimed to the world? "I am the truth." Is man hungry? "I am the bread of life." Are you thirsty? "Drink of the water that I shall give you." Then with all these expressions of truth Christ becomes to us the royalty of heaven, the expression of divine sympathy and love and goodness. The character of the Father is expressed in the gift of the Son. God so loved the world that he gave his Son. He sent his Son into the world, not to condemn it. All that came before were thieves and robbers. They came to kill and destroy and to take man's life, but "I am come that ye might have life."

The trouble has been in the proclamation of the com-

ing of the Lord that we have been taught that he was coming to destroy the world, whereas the coming of Christ was to save man from a condition of despair. He came to the world as a gift, as a blessing, as a light, as the way, as redemption, as the life. He was the vine, bearing branches and fruitage. Many look for him to return as a warrior, as a king, as a judge to pronounce vengeance and doom, to destroy men, but we hear the sweet voice of inspiration saying, "Repent and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord and he shall send Jesus who before was preached unto you, whom the heavens must receive until the times of restitution of all things, spoken by the mouth of all the holy prophets since the world began." The first advent was the time of planting, the second advent is the time of reaping. The first advent was the beginning of the dawn. It was the sprinkling down of the showers of glory and of blessing that are coming to water the parched and thirsty earth. Then when he comes again he has the same blessed, sweet spirit. His reward is with him and his work before him, and salvation dawns upon the earth in all its glory.

Thus we see Christ has two manifestations. He is the Lamb of God that taketh away the sin of the world, and he is the Lion of the tribe of Judah going forth as a Conqueror. We see him as a Mediator, dying with the words upon his lips, "Father forgive them for they know not what they do." We see him coming again as King of kings and Lord of lords, the royal heir of David's throne. We see him stopping the funeral procession and saying to the dead boy, "Young man, arise." We hear him saying to the mourners, "Thy brother shall live again," and then waking the sleeping Lazarus from the tomb.

These two advents of Christ stand as the two great epochs of the ages. One is the beginning, the planting, and the other is the ingathering of the harvest. Between these we are told to occupy till he comes. Between the two great periods is the occupancy of the church, her struggles, her tears, her battles, her crosses, her heart-aches.

There are many premonitions of morning. There are streaks of light painting the east with the glory of the rising sun; and it will arise in its magnificent noon, and the dear Christ will come. He comes with resurrection power. He speaks and the sleeping dead awake. They shall hear his voice and come forth. The first advent was the beginning of things, and the second advent is the consummation.

The world is to be saved through him. The door into the eternal temple is through Christ. The foundation on which that temple stands is Christ. The gleaming star that blazes above the mountain tops is Christ. The sun which bathes the world in its glorious light that brings a morning without clouds, a morning of joy, is Christ. He is the bright and morning star, and he is the Sun of righteousness.

Let us respond to the mission of Christ. He came not to condemn but to bring deliverance. When earth's empires are rocked in bloody waves of revolution and storms that shall sweep its shores, may it be ours to rise above its dark gloom with the sweet spirit of him who came not to bring death, but life; not to starve the world, but to feed it with the bread of life. The times of refreshing will come and the age with its dawning glories will be fully ushered in, all tears shall be dried, and the voice of humanity shall be completely blended in harmonious pæans of rejoicings, and victory shall crown the results of his mission to save from death and sin, and bring in the glory of the summer-land of love.

May this be yours and mine through the love and excellency and power of Christ.

## The Blessed -Condemnation.

This may seem like a strange caption, but to me it is precious—for the condemnation is one in which I glory—and still more will you and I, and all who have light, rejoice in its accomplishment. For it is the *condemnation of sin*. And this is not merely or mainly disapprobation and denunciation. If it were that only, it might give us some trouble and anxiety, because sin is so everywhere present, and *naturally* so present in us. Of course we know the holiness of God is inherently opposed to sin. We do not need to be told that. We have heard it a thousand times. And, in fact, we ourselves no doubt have a hearty aversion to it and hate it with every power of mind and soul. We so long to be free from the burden and impurity of sin. We so deprecate its disorder. We hate and dread the confusion and degradation it induces and imposes. We have a horror of it as an enemy and a pest, and we long to be wholly and forever free from all fact and possibility of its influence and presence.

Now we come to the caption, the Blessed Condemnation, and find it in Rom. viii. 3: "For God, sending His own son in the likeness of sinful flesh and for sin, *condemned sin in the flesh*." The blessedness of this condemnation, it seems to me, is the assurance that it intends and decides the destiny of sin to be destroyed. It is, in fact, so condemned to be utterly and forever done away. Here is joy and hope. Here is exultation and satisfaction. We are glad the interest and attention of the good God is thus given to the most serious evil of sin, sin in the world, and sin in human nature. The edict is uttered that sin is condemned to death. It is permitted for a purpose, but it shall not long continue. It shall be a thing of nought, and it shall be utterly as if it had not been. Good shall be wrought out for those who have had bitter experience of sin, for by its unloveliness something will have been learned. Its darkness will reveal the blessedness of the light. Its odiousness will make holiness forever beloved, and ten times more than if it had never been known. And so Christ, the merciful and good, comes to make an end of sin. He is the propitiation for our sins and those of all the world too. This is sweet and noble tidings. It is welcome and delightful. What could be more joy-giving and timely? Sin has no tenacity of endless life. It has no immortality of power and dominion. It shall be utterly brought to nought. It shall be rooted out of the world. It may be ever among us and around us now, it may have a certain vigor and virulence that is fearful and appalling, but it is not beyond the power of good in God, to overcome. Far from it. It is utterly subject to God's disposing wisdom and might, for He, sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. Our Lord suffered as one of us, but He was without sin. He suffered sorely, and was put to death, and our human nature in Him was crucified. And so now we are glad to have a secret influence from God, a spirit force so at work in us as to destroy the bitter principle of error in us, to destroy it at its root and beginning; to paralyze it, to make it null and void. And even though there be something of an evil working of error still felt in us, or a kind of pertinacity of fragmentary life—if I may so call it—still left, still we know it is a *residual* force merely, that sin is struck as with sword point of Spirit at its heart, and must die. It is doomed. The life principle is rooted in us and must triumph, for the *moral life* in us is immortal, because good is eternal.

We cannot speak to error in us and command it to die or depart, with any force, except as *God is in our word*—but we may and we must submit ourselves to God to be treated as the sick are treated by a physician—we

are to yield our hearts (and we may do it joyfully,) to Him, that He may administer the due and needful remedy, that he may impart the virtue that shall overcome and nullify the evil. I say we may yield to God joyfully. Our joy will be our reward even now.

It is expressly said in the verse we have quoted from, that the *law* could not destroy sin. It could, in a certain way indeed, *condemn* it, and most pointedly and powerfully condemn it. But this kind of condemnation of the law, if continued for a season, or for ever and ever, can do nothing in the way of salvation, but rather the opposite. It will only make matters continually worse. It can give plenty of uneasiness and pain—and lead on rapidly to despair. It has no healing power, not a particle. The law may condemn sin as something hateful and evil, but it can never so condemn it to death as to let the sinner live, and help him to live. But Christ can do both, and does do it. He so condemns sin, as that while it withers away and goes to naught, the creature himself may live and stand upon his feet. The law will only forever intensify distress. Many people suffer from a spirit of legalism into which they have been moulded partly by wrong teaching, or into which they have grown by a kind of perverse bias. Under the power of this spirit, and in its clutch, they groan and ache and are sorely troubled. This legalism begets misery and weakness. Nay, by a strange perversity sometimes, the sin, though it may have been death-struck by the secret power of God, will yet manifest egregious activity under what I may call a spirit of legalism. It is not a *voluntary* choice of the mind to do wrong. By no means. It is an involuntary and utterly hated perverseness. It is the dead body of sin galvanized into a mockery of life by the shadow of law. It is no *reality*, except that it serves to plague and distress the sufferer by it. There may be readers of my words who will recognize the truthfulness of this representation. And what comes like a balm and breath of spring, is the word of the apostle that God in Christ condemns sin, and condemns it to die. And why? Clearly to set the sinners free. This is good news indeed. The law is weak, weak as water. It has no power to heal, no power to save. It can deal many a hard blow, and produce plenty of misery. But Christ comes to save. He comes to kill the sin, that the creature may live. And there is more yet to remember. And that is, that when a man is forgiven, he is clear of the law. When he is cleansed through faith in the blood of Christ, faith in His saving power, he is as clear of condemnation as if he had never sinned. Nay, it has seemed to me that he may look upon himself as never having sinned. This may seem an extravagant statement. I simply mean, however, that having the new life of faith, and taking God at His word as One who forgives freely, and accepts wholly, and loves unspeakably, he may not remember himself or think of himself as having been a sinner *in such a way as to give him pain and to bring him into bondage*. For bondage is bitter, and painful memories are ever prone to come and work havoc with our joy.

And more yet. Having this root of the love of the truth, and the love of God, it may be not so much a sentiment as a principle; having this Divine seed-sowing in us, this mark of God on us, we may not fruitlessly ponder on past mistakes, and mourn over the little good we have accomplished—and take painfully to heart the shortness of life. We need not dread our inevitable and steady progress onward into the years of later life, as if it were a calamity or a misfortune. No. For we are only nearer the time of resurrection and immortality. We are only nearer the point of beginning to live. All the glories of the better and endless life are brought more directly present to our view, and why should we not be gladdened at the inspiring prospect? Should our lot



not be to live until the Lord's appearing? Nevertheless it matters not so much, for the death sleep has in it no sense of duration whatever, and the resurrection comes in that sense straightway after death. We are, therefore, in advancing life drawing daily nearer to our eternal youth, to our eternal and unspotted perfection, to our freedom and joy of release and salvation from all sin. We may look up, therefore, into the white cloud islands afloat in the sunshine, and into the vast blue sea of air, where they are reposing and rest in hope of the glory that is to be brought at the revelation of Christ.

C. COLEGROVE.

### A Criticism.

In the June, 1891, number of WORDS OF TRUTH occurs an article from the pen of Professor Totten, wherein he states that "*the year 1899¼ (March) is the end of the age and the beginning of the millennium, i. e., of the seventh or Sabbatic thousand years.*" He also makes some other calculations, which, according to our understanding, have no foundation whatever from God's "Word and Testimony."

The Professor affirms that around "the number an hundred fifty and three *the chronology of the Scripture clusters.*" Now, so far as our investigation goes this number occurs just *once* in the entire Bible, viz: John xxi. 11, and has exclusive reference to a large draught of fishes.

We are then told that "*Paul converted the royal family of Britain and that he and the British Heir-Apparent carried the Gospel to the Islands of the West.*" Now, if the Professor will kindly inform us who this "royal family" was, and the name of the mysterious "heir-apparent," together with the source from whence this astounding information has been derived, we believe he will confer a lasting favor upon many of the incredulous ones who have perused his article.

The great trouble with many of God's children is, that instead of being PROPHETIC STUDENTS at the fountain of truth, they develop into prophets; and what will the Professor and others say if we should prove mainly from God's Word itself that he is mistaken in his conclusions; and that the *6000 years from Adam are already completed, and we are many years advanced in the seventh thousand years of earth's history.*

With the kind permission of the editor we (D. V.) will prove and make clear this statement in our next article.

EDMUND R. BALL,  
Carthage, Socorro Co.,  
New Mexico.

### Excerpts from Tracts.

BY J. O. BARNABY.

#### Number Four.

Truth will ever be found, later, if not sooner, by those who go in honest search of her.

"God is able to *destroy* both body and soul—man—in the Gehenna-fire—the only hell-fire—of the Bible; and this admits of no mental reservation, as if somewhat of man might survive that destruction for restitution, as some hold, but that body and soul destroyed, as here expressed, involves man's entire being. Further, that the emblem of '*Chaff burnt up in unquenchable fire*' means the extinction of being in that fire, and hence *Shall in their destroying surely be destroyed.*' (See 2 Pet. ii. 12. R. V.) Surely this is, or ought to be, an end of all argument for inherent immortality to the unsaved. We turn with disgust from the mediæval hell of

monkish creation, where demons have been represented as finding delight in torturing with physical fire the intangible souls of the lost, while we must not be tempted to think or speak lightly of the Gehenna-fire. He that hath the Son hath Life, which is to be Eternal; he that hath not the Son hath Life only, which is perishable in the Gehenna-fire."

Malvern Link, Eng.

NATHANIEL STARKEY.

#### Number Five.

"And the Lord God formed man of the dust of the ground—component chemical elements of earth—and breathed into his nostrils the breath of life." GEN. II. 7.

#### Soliloquy.

"All, in whose nostrils was the breath of life, died." GEN VII. 22.

#### Refrain.

"And the Serpent said to the woman, Ye shall not surely die."

Traditional theology, whilst accepting the lie, has not dared to quote the authority, questioning, perhaps, the veracity of its source.

The influence of traditions built upon this lie have had sufficient trial; even in the Gospel age, sixteen or more centuries of its teaching fail to justify it as a holy saving force; on the contrary, natural or inherent immortality summed up in the tradition of the "Immortality of the soul," has produced the Pagan, Papal, Mohammedan and, shall we say it, Protestant, Hell theory, with all its dread and lying horrors. It has begotten spiritualism, that "doctrine of devils," which is sapping the foundation of our common creed. It has degraded the glorious doctrine of the Resurrection, and made it merely the raising of a Body—instead of a Man—body, soul and spirit. It has robbed Christ of His highest and most peculiar Glory, that of *Life-giving*, and reduced His blessing to a mere question of *state* or *condition* of existence flowing from redemption, instead of Life and Being.

It has produced the hideous libel of Eternal Torment as an attribute of Deity.

Such are the results of this lie of priestcraft growing from the seed sown by the enemy, which stand or fall with the tradition of the "Immortality of the soul."

We do not attempt to pronounce on the deserts of those who from a variety of notions have afflicted humanity with this withering and incredible falsehood; to our common master they stand or fall—but we indignantly repudiate their dogma, and refer them to the "Word"—Ezekiel xiii. 22—"With lies have ye made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life."

#### SATAN'S SOLILOQUY.

Scene:—Mythological Heaven and Hell in full view of each other, only a gulf between.

Modern theology puts this language in Satan's mouth:

I reign supreme; God's boast in Eden was but a myth, intended to deceive. My "*head*" has not been crushed. Infinite power working in the Nazarene travailed in birth for souls, and lo! infinite travail has brought forth an abortion!—that sorry few, by the living waters yonder; whilst my skill and power has been rewarded by this mighty wailing multitude. Hell conquered where Heaven failed! My Eden subtlety and fraud won more than Calvary's sacrifice and anguish! My fall has proved more fruitful than His ascension.

I am a mightier monarch here in Hell than He, my hated adversary, who is enthroned in Heaven, for

I have cut and garnered earth's great harvest of humanity in my infernal regions; whilst He, earth's boasted King, has but gleaned a scanty sheaf.

I reign supreme, Hell's Monarch; and that eternally! My life, my skill, my power, all came from Jehovah's creative hands, but that which once He gave He cannot withdraw. What care I for His anger? what reck I for His power! I am Hell's King! Immortal! and that eternally! What, ho! my demons! Music! that which I love so well, the wailings of the tortured damned! Pile up the fires! Whip up the victims! Let loose the worms! In Dante's "dream" the half was never told.

It is to be wondered at that the wisdom of the world mocks at the Church when she supports such teachings and conveys such ideas; which are not only not found in the Sacred Word, but that the very opposite are the essence of the letter and of the Spirit; and a volume would fail to contain the quotations of proof; we subjoin but few, which to our mind are conclusive.

"For this purpose was the Son of God manifested, that He might destroy the works of the Devil \* \* \* and that through death." "He might destroy him that hath the power of death, that is, the Devil. \* \* \* And the Devil was cast into the lake of fire and brimstone \* \* \* this is the second death." 1 John iii. 8; Heb. ii. 14; Rev. xx. 10-14.

#### THE IMMORTAL SOUL.

Since the Soul?—supposedly immortal—cannot suffer death—of any sort—with the body, it must be relegated to some place and condition where it may continue in undiminished vigor its life of guilt on the one hand, or righteousness on the other.

Since the Bible gives no such place or condition, theology has invented such, calling the one "Hell" and the other "Heaven;" or the one torment and the other "happiness." And there is no part of popular Christian teaching concerning which more is said—and said dogmatically—than of this twofold immaterial kingdom of hell and heaven for disembodied souls—keenly alive to the joys of the one, and the miseries of the other.

And what is the disembodied soul which is relegated to these extremes? An absurdity, without form, figure, color, or substance! Doomed to sing or curse without lips or vocal organs! Thoughts without brains; recognition without thought to recognize.

What a strange medley, in these—supposed—immaterial kingdoms! Immaterial or incorporeal souls without parts, form, substance, nerve, muscle, or organs, yet keenly alive to material experiences in the form of fire, chains, torment, and worms on the one hand, and flowers, harps, palms, music and crowns on the other hand! Truly a farrago of nonsense as repugnant to reason as to revelation!

#### RETROSPECT!

There is no difference in Scripture as to the place of the saint or sinner in death. "They all go to one place."

The Sheol in Hebrew, the Hades in Greek, the Grave in English, are synonymous terms, the common resting place of all the dead, pending the trump of Resurrection

If a man die shall he live again? is answered by the promise of a resurrection, through Him who is "The Resurrection and the Life." The risen and glorified Christ, our pledge and proof.

Malvern, Eng.

CYRUS E. BROOKS.

#### Is God Unjust?

I was talking with a friend the other day about the rain. She said she was tired of it; she could be patient for a while, but when it kept on for weeks, so that no crops could be got in and people must starve, she didn't think it was right.

I replied that God was going to re-model the earth and make it more glorious and beautiful, and it was not for us to murmur if, in making the change, there should be fierce storms and terrible catastrophes. He had warned us that such things were coming, and had made a way whereby we might escape them.

It might seem inconvenient to go away and leave everything, but it was far better than to remain and perish. It was very kind and good in the dear Father to tell us all about it, and if she would read His Book she would understand it to be so.

"No," she said, "I wouldn't. I can't understand it. There is no justice in it, to place us here without our knowledge or consent, and then inflict upon us so much of suffering." With that she went away.

But, is it unjust? Has He not the right to do with His handiwork as He shall please? He is the owner and proprietor of the earth and man only a tenant upon it, at His will. Yet He has blessed us; He has given us "the abundance of the seas," and "the fat of the earth;" we have been clothed; our avenues of enjoyment have been greatly multiplied; our homes are palaces when compared with the rude cabins of our ancestors.

But, who now returns to give Him thanks? Who of all the great mass of people is satisfied with His gifts? Who turns from his evil ways to serve the Lord, bewailing his transgressions and asking pardon for his sins? The more beneficent the gifts of the Lord, the less there seems to be of gratitude. Man, poor, helpless worm of the dust that he is, wants the thing all on one side; the Landlord must find everything and the tenant give nothing in return—no loving praise, no restful confidence, no fruits of service. Though God "commands the clouds from above and opens the doors of heaven," to give them the precious corn, they keep not his covenant and refuse to walk in his law.

The injustice is not on the side of God. Men turn back from God and limit the power of the Holy One of Israel, remember not his hand, nor the day when he delivered them from the enemy; yet, though grieved, he destroys them not, but waits with long patience that they may repent and be saved. The very storms at which we murmur are messengers of good, the warning voices that are sent to call us into the paths of righteousness, that we may be prepared "to escape the things that are coming upon the earth and to stand before the Son of Man." That God is not unjust when he brings seeming catastrophe upon the earth in order to fit it for the future abode of the redeemed, let me illustrate: A good father says to his children, "My dears, I am going to tear off the roof and siding of this house in about a year from the present time; I shall make it higher and add several rooms; it will be re-painted and re-furnished. I want to make home a pleasant place for you, so that you can have and enjoy the society of wise and good companions. But it will not be safe for you to stay here while the work is being done. I must take you away to the palace-home of my brother in the beautiful city of C—, and as the people are refined and intelligent there I will give you a book from which you may learn their manners and customs. Your tutor will also instruct you. Be diligent, for I cannot take the child who is unprepared when the appointed time comes around." Who would be unjust in this case, the children or the father, should the children fret at the piles of lumber, and shingles and beams and paint pails brought into the yard?



The dust, the commotion, the covering up of favorite playgrounds, the destruction of beloved plants, and, mayhap, of flourishing gardens, would grieve the children and fill their little hearts with fear, had they no faith in their father. But they know what it all means, because father has told them. It is for their good and they are satisfied; so they endure the discomfort patiently, because of the promised joy. They go away at the appointed time, to come back to a mansion, far more elegant and commodious than their wildest dreams had pictured. But, if they had not listened to their father when he said he was going to build over the house, they would not have understood what it was all for when the shingles and lumber were taken thrown into the yard. And they might have talked just as my friend did about the rain when told that these things must needs be if a better and brighter home was to be theirs in the coming years.

We can imagine the scene. We can hear them saying, "We were all born here; we didn't want to be born, and we don't like you because you have let the boards break down our lilies, and because the bricks and stone have spoiled the garden; we shall have nothing now to eat. There is no justice in it. You are a bad, bad father to put us in a house that must be changed; you might have built it right in the first place. We are not going away; it is too much trouble to get ready, and, besides, we do not believe you are going to re-model the house anyhow."

Can you see now, dear murmuring ones, how the thing looks? Can you not understand that it is not God, but yourselves that is unjust? That you are the children, and He, the good Father, preparing for you a city?

O, my friends, it grieves me to the quick when you thus lay charges against the God of the universe. Blue skies over arch your heads, roses and meadow-greenness is along your paths. It may rain, but He cares for you. The wheat will grow, become golden, and be harvested. The corn will spring up and ripen into round and perfect ears. "The earth abideth forever," and while it abides seed-time and harvest are not to fail.

This is the promise of the living God. Let your heart sing, though the corn may fail:

"There is a heart, there is a hand,  
We feel but can not see;  
We've always been provided for,  
And we shall always be."

S. ROXANA WINCE.

### Antichrist.

WHO IS HE? WHERE DOES HE COME FROM, AND WHEN DOES HE APPEAR? IS HE THE TWO-HORNED BEAST?

1st. Turn to Revelation, 13th chapter. Apply the first ten verses to the old Roman power, and the rest of that chapter apply to the final ending of that beast, at the closing of the Christian age. The first was a religious and political power, but the last represents an individual man, who rules everything by his own will. This man will control Judaism, Mahomedanism, Roman Catholicism and half the present membership of the Christian church. He will also control all the oath-bound secret societies of the world, with all the spiritualists, and all modern Infidels, the Fenians; also all the labor unions, and all other combines of men. And as you will readily see, he will almost have the universal sway of the world.

And what power can withstand him?

The Roman Catholics will give way to him in order to get more power to persecute the Christians that were not ready to go when Jesus came in the bright light and took away the watchers; supposed to be about 1896, and these scenes will come off afterwards, between 1896 and 1900.

The great image which we American people have set up, not in the plains of Dura, but in the harbor of New York, called the *Goddess of Liberty*, represents not liberty, but license and lust. The daggers on her head do not represent a crown, but daggers pointing to the God they would stab and destroy if they could, but failing in that they will yet turn down upon the few Christians left on earth, who had not on the wedding garment of *entire consecration*.

The torch she bears, purporting to light the world, she will yet use to fire all the great cities of the world, in the hands of anarchists. This goddess was shown in the great French revolution by a harlot carried through the streets of Paris by the French communes in the bloody revolution by these same communists who have contributed to build her for us and presented her to America; and America has accepted this goddess, and set up, and worshipped this heathen goddess; and now they must take the consequences.

The rule and ruin power of the Roman church has already the handling of all our great cities, and they will begin the squeezing process as soon as it is possible. Brooklyn and New York both feel it keenly to-day, and more is coming.

All these evils of religions, labor unions, secret societies, trusts, etc., will yet be combined in one grand trust of evil. This trust will find its head in Turkey and Palestine.

Turn to Daniel, 8th chapter, and read of Alexander's kingdom, then the four that follow. Then, in the 23d verse, see that these four kingdoms will be restored *in the latter time*, when this rough Jew and leader of secret societies shall stand up. Read also the 24th and 25th verses. Now turn to the 11th of Daniel and read the 18th verse. This probably refers to the former Turkish emperor prior to the present one, who was killed in the night and taken away, and no one could account for his sudden exit, and whether his remains were ever found I am not informed. Then read the 20th verse, which says his successor is to be a raiser of taxes, and this is fearfully true of the present emperor of Turkey.

The 21st verse now comes to the bad man we are after, who will be the *Antichrist of 1260 literal days, the tail of the great rattle snake—the Roman Catholic church—who will do more rattling than all his predecessors*; he will be the last pope.

The 22d verse shows that all Europe who placed him over Turkey and Palestine "will be overflowed from before him"—destroyed by dynamite, fire and daggers, guns and pistols.

23d shows his agreement with the Jews to be their king.

24th. His control of European great landed estates; shows him a Jew, and his fight with the rich, whose property he will grab and sell in small sections.

28th shows he will break his covenant with the Jews and destroy them.

The 30th verse repeats this thought.

31st shows he has improvised a temple and sacrifices but will break up the sacrifices himself in the middle of the week of seven years.

32d shows he will take the wicked into his confidence.

33d shows there will be those who will fight him.

36th shows him to be very arbitrary as well as selfish.

37th shows him a Jew, and that he has broken up all marriage relations, and will not restore them on the petitions of great multitudes of women.

38th. However the God of Power, "might makes right," that will ruin the poor.

45th shows his throne and rule to be in Palestine, where no other religion except Judaism ever centered. And he is to be destroyed by Christ, and by Christ, all his helpers, and all their evil ways will be blotted out

forever; this may be about 1900 to 1915, when the Gentile age ends and Christ's reign begins.

At and before this time comes the resurrection of the good, then the rising of all the world except those who have sinned away the day of grace. See Daniel, 12th chapter, which answers the question, when shall these things be? It is when railroads are built and printing presses are used.

It will be when the consecrated saints are tried, and that has just *begun now*; the trial of *the waiting saints is now on*. It is when the *wicked will do wickedly*, and that, *too*, is now beginning in earnest.

The 9th of Revelation also shows the time and way of the Antichrist; it will be when *guns and gunpowder* will be used, and *cannon* appear to the prophet, drawn by long *trains of horses* or mules, which he describes, as he sees them in the distance, as serpents, with heads on their tails, or cannon.

The three frogs of which he is the leader, see Rev. xvi. 13—*Communism* in France; *Socialism* in Germany, and *Nihilism* in Russia and Turkey—all are here now, and in sight. This Antichrist brings on the great battle of Armageddon; then the 15th verse says of Christ, *He comes!* After which the great battle will be fought with 200,000,000 of men against Christ, but he will destroy them all. See Revelation, 9th chapter, 15th and 16th verses.

As my space permits no more, I must close by saying all these things are due now and in the next few years. May God spare and save his own, as trouble will be plenty now to everybody; greater than Egyptian plagues are coming.

God will try the waiting ones first in His Great World Court; if they stand the trial they will be received and sealed for the first appearing in the clouds. The next trial to be called on will be the Jews, who rejected Christ, the tares who had no good wheat in them, and the foolish virgins who had no oil in their lamps.

The great tribulation under this great Antichrist will sift them more fearfully than we of this age are judged. We suffer with poverty, and burlesque as cranks, etc., while they will be tested with fire and sword, and all in the first test, who stand, will go to the wedding and be superior rulers, while all who go through the second test, losing their lives and property for Christ's sake, will be sub-rulers and come in immediately after the tribulation; then all who receive the mark of the Beast will be placed with the heathen to be ruled over, and prepared by future trials. Those that fall through then will be destroyed for their wilful denial of Christ. "What think ye of Christ? Whose Son is He?" Here seems to be the test question to-day. And the line is being drawn now between the sealed and the non-sealed, by their entire consecration, by their throwing away of the world and all its follies. By their refusing to serve churches instead of Christ; Christ is first with them, always, everywhere.

Then the missionary spirit is the line, the waiting ones are working hard for the salvation, and the enlightenment of others; they obey the order, go out. The others say, here is our church, come in, but they do not come and are doing nothing. The first go out and compel them to come in, as directed. All these things are going on now before our eyes day by day. The judgment is already set and the books are opened, and the first trial is progressing.

Daniel says they will be purified, made white, and tried; the first two have gone over; the last is drawing to a close, and the time is short.

"Even so, come Lord Jesus, come quickly," in love.

Yours, waiting for Him,

228 Dean St., Brooklyn, N. Y. T. S. SCOVILLE.

## Does Jesus Love the Jews?

Jer. xxxi. 3.

Selected by LUCY M. CHAFFEE.

Does Jesus love the Jews?  
We love the land which gave us birth;  
And Canaan was the sacred spot  
Where Jesus dwelt on earth.  
O'er Judah's circling hills He trod,  
In childhood's sunny hours.  
He drank of Jordan's shining wave,  
And gathered Sharon's flowers.

Does Jesus love the Jews?  
We love our own dear native tongue,  
The accent of our first learned prayer,  
The hymns which first we sung,  
And every word which Jesus spoke,  
Holy and pure and true,  
Was in the language "Horeb" heard,  
The language of the Jew.

Does Jesus love the Jews?  
We love, more than each other friend,  
The sick one o'er whose couch we watch,  
The little child we tend.  
'Twas Israel's dead whom Jesus raised,  
'Twas Israel's babes He blessed,  
'Twas Israel's weary, burdened sons,  
Who came to Him for rest.

Does Jesus love the Jews?  
He wept o'er Salem's coming woe,  
Such tears as sorrows of His own  
Had never caused to flow.  
He died. Love hath no greater proof  
Which even God could give,  
Than that the Lord of all should die,  
That dying men might live.

He rose. And Jewish eyes beheld  
His triumph over death;  
And first on Jewish hearts He breathed  
His Spirit-giving breath.  
And yet another proof of love  
To Israel's sons was given—  
'Twas in the act of blessing Jews  
That Jesus went to Heaven.

Does Jesus love the Jews?  
O then in every Christian's heart,  
And prayers, and thoughts, and glorious hopes,  
Israel hath surely part.  
Eternal life we owe to Him  
Who once was born a Jew.  
Can they who love the Saviour fail  
To love His brethren too?

—(Wesleyan Juvenile Offering).

## Some Modern Temperance Statistics.

Though a student of temperance statistics, some figures I recently compiled, largely from the last census and all outside of direct temperance authorities, at first sight staggered me. Perhaps they may help to make our leaguers more pronounced than ever against the saloon.

Between 1863 and 1890 the population of the United States doubled, but the use of malt liquors increased five times, and of distilled liquors fourteen times. This means for each man, woman and child among us a yearly consumption of one-half barrel beer, 1.04 gallons spirits, and one-half gallon wine. Illinois, a little worse than the average, uses about half as much again per citizen. During the past six years Illinois has doubled her beer consumption and increased her population only fifteen per cent. During the same period, with a like increase of population, Iowa has cut down her beer bill forty per cent. Dakota cut down her beer bill seventy-five per cent. in a single year. Each two Illinois



citizens consume a barrel of beer per year; nineteen Iowans get along on the same amount. In short, prohibition beats high license nine and one-half times. High-license Chicago made away with 2,000,000 barrels of beer in 1891. It is estimated that the revenue of her 6,250 saloons is about \$68,000,000 yearly.

Add together the national and state debts, you have an amount little larger than our yearly drink bill. All our silver and gold are only one-fifth greater. All the silver mined since 1848 would not pay our liquor bill for a year. All our money, in actual circulation, including paper, would pay our saloon bill for a year and a half only. The city of Rockford, Ill., under \$500 license had one saloon to each 730 inhabitants, and has, under \$1,000 license, one to each 689, and now talks of \$1,500 license. What folly! The same city had under low license one arrest to each fifty-three citizens, under high license one to forty, under no license one to 207. Beloit, under no license added to her savings' banks deposits a net gain of \$38,000 in a single year. No wonder the citizens voted this spring to continue this wise policy.

In our Epworth leagues and junior leagues, and kindred societies in other churches, is being trained the coming army that shall down the American saloon. Fifty years from now the strangest thing to our grandchildren will be Christian toleration of such a nuisance, simply for the money that is in it. Fifty years from now our grandchildren will turn away from fairy stories to listen to the more wonderful tale of the one-time licensed American saloon.—*Epworth Herald*.

### The Alphabet of Church Sociables.

The church sociables that are devised to raise money for various ends—pastor's salary, parsonage, building and furnishing church, building and repairing, furnish mission funds, etc.—have, as *The Faithful Witness* remarks, exhausted the alphabet. We have art socials and authors' socials, blackberry and broom brigade, and busy bee, cream, cake, calico and charade. Dorcas and donkey, evergreen and Easter, farewell and fan, garden and gift, harvest home and Halloween, ice cream and instrumental, jug-breaking and jelly-making, knitting and keepsake, lawn and literary, May queen, Martha Washington and mission, necktie and New Year, old folks and fashion, pink and pound, quarterly, reading and raspberry, spelling-bee and strawberry, tea drinking, tableaux and Thanksgiving, union and variety, white, yuletide, young folks' and zenana socials. It is suggested that the alphabet be completed by a few extra centric socials, if it is possible for any progressive church to arrange it.—*Dr. Pierson in Homiletical Review*.

### A Significant Word.

Life is a small word, a word of only one syllable and four letters, but it is a full word, a word rich in meaning. It is the only one word that expresses fully the significance of Christ's resurrection. With birth we naturally associate the ideas of life, this lower, corporeal life that we live here. Strange, however, as it may sound, the truer, higher, better life, the life that lasts, the life that is truly immortal, eternal, is born of death; is only obtained by dying. Our Saviour's figure is pertinent: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." The believer, therefore, contemplates the grave as the soil, and the body the seed sown by the

107  
Master's hand to develop the latent life. "It is sown a natural body, it is raised a spiritual body." The commencing of Christ's mortal life, the life He lived as a man on earth, we associate with His birth in Bethlehem. The life of the world was not in His birth. That was life temporal to Him. In His death and resurrection we have life eternal. It was by His resurrection that Christ "brought life and immortality to light," and interpreted His words to Martha and Mary, "I am the resurrection and the life." So the truest and highest form of life, the surest and most glorious immortality, are identified with death and spring forth from the grave.—*Christian Intelligencer*.

### High Explosive Shells.

The experiments with Dr. Justin's high explosive shell give promise of the success of the invention.

It is a serious matter that thirty odd pounds of explosive gelatine should be successfully fired from a gun using powder as the propelling force. The fact that the shell went through three inches of steel without exploding until the delayed action fuse set it off, may lead to results more important still; but thicker armor must be pierced successfully first.

The French have fixed upon four inches as the thickness of armor needed to keep out high explosive shells. They have plated the Dupuy de Lome, their crack armored cruiser, with 4-inch armor all over.

If Dr. Justin can fire his shells from high power guns and explode them on the further side of four-inch armor, he will cause a stir in the French Admiralty and probably in many other naval strongholds.—*N. Y. Herald*.

"A LITTLE WHILE" (John xvi. 17). Have you learned the blessed doctrine taught by these words? There is a deeper meaning than may at first appear. Everything of earth is brief. It lasts but a "little while." The labor of life, earnest or otherwise, for Christ or Satan, will soon be over. Foes may hate, friends may forsake—'tis but for a "little while." Trials, though they seem severe, will not always endure. Tears will not fall forever. Life is rapidly passing. We are here only for a "little while." Do we get discouraged? Do we keenly feel the shafts hurled at us? Do we grieve over the coldness of professed friends? It is only for a "little while." The Master tarries, but soon He will come. We wait with hope, and daily cry, "Come, Lord Jesus, come." "A little while" and our prayers will be answered, and He will come.—*Messiah's Herald*.

THERE are three Bibles—those of nature, intuition, and revelation—which mother hearts must study. Through these the full powers of man and woman shall be summed at last. A new heaven shall arch over our heads, a new earth shall smile under our feet, and a little child, who is indeed the child of God, shall lead humanity along the beckoning way. All this is meant in every postal-card you write, every letter you send out, every affectionate message, every weary step, and if one can but grasp its sacred significance, weariness will be overwhelmed by gratitude.—*Frances E. Willard*.

IT is a poor relief from sorrow to fly to the distractions of the world. As well might a lost and wearied bird, suspended over the abyss of the tempestuous ocean, seek a resting place on its topmost waves, as a child of sorrow seeks a place of repose amid the bustling cares and intoxicating pleasures of earth and time.—*Dr. Spring*.

## Home, Health and Little Folks.

CONDUCTED BY MRS. S. WILSON,

"GLORIFY GOD IN YOUR BODY." "CHILDREN ARE AN HERITAGE OF THE LORD."

### Sonnet.

[The late Theodore Dwight Woolsey, D.D., LL.D., in *The Independent*.]

When I behold the strifes and jealousies,  
 Within the fold of Christ on every side,  
 Which brethren, who in love once walked, divide  
 For reasons light as air in just men's eyes,  
 I think how high-souled worldings must despise  
 Such questions vain, so vainly magnified,  
 And rather trust to virtues built on pride  
 Than drink at fountains where such fumes arise.  
 Woe to the factious ones, who cause the offence;  
 And woe to those who blindly misapply  
 Their measuring line; and, if they faults espy,  
 Straightway religion brand as sheer pretense,  
 Rather than upward turn to Christ the eye  
 And draw the portrait of a Christian thence.

### Yes, It Pays.

It pays to avoid the appearance of evil.  
 It pays to let the first glass alone.  
 It pays to keep the commandments of God.  
 It pays to guard the heart and the tongue.  
 It pays to follow the golden rule.  
 It pays to bruise Satan under your feet.—*The Ram's Horn*.

### Heroism.

The quality of the true hero manifests itself in little things. In meeting with unruffled patience the minor ills of life, in preserving a tranquil determination that no false logic can shake, in refusing to be upset by trifles, and in going on "without haste and without rest" to the accomplishment of the purpose in hand, just as though every breeze was favorable, and final success assured. This dauntless resolution, this invincible patience, this courage never to submit or yield, is capable of cultivation, and is found not only in the lives of world-famous heroes, but many lives that pass in obscurity, and have never a biographer.

When we are called on to do battle against some giant wrong or to conquer a mighty foe there is something in the magnitude of the matter that lifts us into enthusiasm. But where all the victories we win are over lilliputian enemies it is hard to keep one's courage glowing and resolute. To make a hot fire with green wood, to churn cream that won't "come," to make one's old Sunday suit over as good as new, these things make cowards of a great many, and yet upon overcoming obstacles like these in every-day life must we show our heroism if we show it at all. The conquest of these little things involves first and last the conquest of ourselves, and makes us delight to remember that "he that ruleth his own spirit is greater than he that taketh a city."

### "Ruined—by Whiskey."

The incident related here can be duplicated in many of its essential features in many of our larger cities. The drink curse—what desolations it has made in the earth!

One of the best Greek scholars in New York is a guard on the Sixth avenue elevated road. Not long ago a famous professor in one of our leading universities published a volume on certain features of the ancient Grecian dialects, of interest only to scholars. The "L" guard referred to above wrote to a New York newspaper,

pointing out several errors made by the professor in his book. He signed himself "Sixth Avenue Elevated Guard, No. —."

For a month, writes the *Pittsburg Dispatch's* New York correspondent, I watched the badges of the guards on that road as I made my daily trips back and forth. One morning I was rewarded by finding the learned man I sought.

"How does it happen," I asked, showing him my card, "that you, a Greek scholar of first rank, should be doing such work as this?"

He looked at me sadly, and his red face grew more flushed than usual. "I was the best Hellenist of my year at Dublin," he said. "My Greek is still what it used to be, but my career has been ruined by—whiskey."  
 —*Epworth Herald*.

### Rothschild's Maxims.

The elder Baron Rothschild had the walls of his bank placarded with the following maxims:

Shun liquors.  
 Dare to go forward.  
 Never be discouraged.  
 Never tell business lies.  
 Be polite to everybody.  
 Employ your time well.  
 Be prompt in everything.  
 Pay your debts promptly.  
 Bear all troubles patiently.  
 Do not reckon upon chance.  
 Make no useless acquaintances.  
 Be brave in the struggle of life.  
 Maintain your integrity as a sacred thing.  
 Never appear something more than you are.  
 Take time to consider, and then decide positively.  
 Carefully examine into every detail of your business.  
 Then work hard and you will be certain to succeed in life.

### The Golden Rule.

"It doesn't work both ways," said Janet Rust, in despair. "I try to do to others as I would have them do to me, but they don't do at all to me as I would have them. The rule works all right one way, but it doesn't work at all the other way. I have proceeded on the plan that one's treatment from others is a reflection of his treatment of them, but the proposition does not hold."

You see Janet was young, and hadn't learned the ways of the world, and a great many things she met hurt her. She supposed that if she shared her studies and her music with the lady with whom she boarded, whose life was pitifully narrow, that some reciprocity would be manifested, but the lady though extremely glad to be read to and played to, kept on reducing the quality of the food she furnished without reducing the price, till poor Janet had to find another home in sheer self-defense and to keep from starving.

Undoubtedly no being ever lived in this world who kept the Golden Rule so fully and perfectly as did He who gave it to us; but what treatment did He receive from even those who really loved Him, and finally were witnesses for Him even to death? The servant is not greater than his Lord.

If we keep the Golden Rule for the profit there is in it in a worldly way, we may be filled with disappointment; but if we keep it because that is the right way of living, we receive the reward in our own hearts in the consciousness of following the Master, and in an elevation and purity of motive that can be attained by no other course. So we are to love our enemies, to do good to those that persecute us, to give, not hoping to receive.



### Cassy's "Maybe."

It was a dainty cradle they had made for Baby Rob, with its covering of delicate muslin and the pretty blue tint showing through. It was a dainty-looking baby too, who lay kicking and crowing inside. A source of delight he was also to the other children, with his funny baby ways.

Rob had just waked from his morning nap, fresh and rosy; as happy a baby as one often sees.

As usual, Cassy was by his side in a minute. She looked very sober for her. She was evidently considering some serious subject. It came out directly.

"Mamma, don't you think baby's cradle is lots nicer than Moses' ark of bulrushes? And, mamma, do you think you could make an ark out of Rob's cradle, so it wouldn't leak?"

"I really don't know," said mamma. "Why?"

"Cause, if you have to put him in the river, as Moses' mamma did him, I guess I want to go and watch him just as Miriam did."

"Well," said mamma, "I shall never have to put him in the river, for there are no Pharaohs now to destroy the babies. But you can watch him now, if you want to, while I go and do some cooking."

A shade came over Cassy's face.

"But, mamma, I was just going out to play. I guess I'll watch him another time. Maybe you'll have to put him in the river, after all, and then I'll watch him a long while."

And with this announcement, the clouds cleared from her face, and she ran out to play.

"Ah," thought the mamma, "she is just like the rest of us older children, wanting to do something great or different by-and-by, instead of faithfully and lovingly doing the little duty of the hour."—*R. M. Wilbur in Young Reaper.*

### Mrs. Jones' Look Up.

In a modest frame on the humble walls, where every caller could read them, hung the poet's verse—

"To look up, and not down,  
To look out, and not in,  
To look forward, and not back.  
And to lend a hand."

It was refreshing to see how like flashing sunbeams they lighted up many a troubled face, preaching, with silent voice, their sermon of trust.

Neighbor Jones had fallen from the roof he had been re-shingling a month before, and his wife, though a real Christian, had worried herself almost to a fever, thinking they would surely be without food and fuel before the bread-winner was able to be at work again.

The children had for days felt the sombre atmosphere that seemed to hang about mother, and had, by a very easy process, grown sour and quarrelsome. Having a letter that required special advice, she called at neighbor Newton's while the household were at breakfast, and was ushered into the back parlor. Waiting there, her eyes fell on the lines already quoted.

"To look up and not down," she repeated to herself. "Well, I have been foolish, keeping my eyes right down on John, and not once really looking up. Of course God cares, and it will not be like Him to let us want. I will trust Him; up there are sunshine, and gladness, and heaven, and from His hand come all our daily good things."

"To look out, and not in"—dear me, I have forgotten the children, and haven't been in to see dear, suffering Aunt Lucy since John was hurt. I will put baby in the sled, and with Carrie and Willie run over and see her

this very day, and she shall have some of her favorite broth, which I have been making for John."

"To look forward and not back"—why, yes, only yesterday Dr. Martin said John's leg was doing remarkably well. We shall get along. Fortunate, wasn't it, he had laid in the winter coal. It will only be a couple of months before spring-time, and then comes mother's long, precious visit, and our return home with her for the hot months. Why, it is just beautiful how many bright things are coming."

"And to lend a hand!"—

"Dear Mrs. Jones," rang out at this point a musical voice. "I am so glad to see you. What can we do for you in your great trouble? Are you crushed?"

"I have been very sinful in my grief," said Mrs. Jones. "But God has used those lines over the sofa to show me myself, and lead me back into the sunny way. I only want to ask you about this letter from Hattie Sweet, who is in trouble. And then I must hurry home and get through my work for a call on Aunt Lucy, and also try to get into the ladies' prayer-meeting for just a few minutes."

"I guess your eyes, dear Mrs. Jones, have been a bit 'holden,' as were the disciples with their sorrow, and as my own were for a long time, when dear Hetty was taken from us."—*Jacob Galen.*

### Views from the Watch-Tower.

"GO, SET A WATCHMAN, LET HIM DECLARE WHAT HE SEETH."

THE change in the position of the Jew within the last half century is one of most remarkable character. Fifty years ago the Jew was inert and imbecile; now he exercises a greater power than in the days of David and Solomon. The Jews to-day influence more people, control more bullion, and exercise more legislative power than they did when they had their temple, their land, and their sceptre. They have been stationary for eighteen centuries, and hunted into obscurity; to-day they attract wider attention than ever before in their history. Out of twelve hundred students of law in Berlin, six hundred were Jews. The Berlin and other Councils are ruled by a Jewish majority, and all offices are in the gifts of Jews. The German tradesman sinks to a secondary position alongside his Jew competitor, the best squares are filled with Jew shops, the best estates have passed into their hands. In Germany they have ousted the best families from their patrimonial possessions. This is true of Holland also. The Jew is the world's chief banker to-day. Almost the whole of the liberal press of Germany is in their hands. The two leading papers of Rome were, and possibly still are, edited by Jews. The power of the Jewish press of the continent of Europe is very great in matters political, scientific, and theological. . . . As the Jew has entered the civilization of the age and become a part of it, Rabbinical Judaism has necessarily undergone considerable modification. Amongst multitudes of them in Germany, the hope of a Messiah has totally disappeared. A spirit of skepticism has laid hold of the younger generation, so that conviction has disappeared. . . . All idealism is gone, and nothing is considered to be useful and worthy of effort but that which promises material advantage—wealth, honor, power and enjoyment. Of two thousand shops kept by Jews in the city of Paris, not over a hundred are closed on Saturday. Of the seventy thousand Jews in New York City not over twenty-five hundred are attached to the synagogue.—*Missionary Herald.*

WHAT a shock to sentiment it is to read that a railway is to be constructed across Palestine and the country beyond Jordan! After vain attempts for half a century to gain a concession from the Porte, the privilege has been at last granted to Mr. J. R. Pilling, of Effingham House, Arundel Street, Strand. Engineers are even now making the survey, and the work of construction will soon commence. The line will commence with two termini—Acre and Haifa on the opposite sides of the bay. It will skirt Mount Carmel on the east, cross the plain of Esdraelon, passing close to Nazareth and Nain. Then it will cross the Jordan south of the Sea of Galilee, and strike north-eastward across the Hauran plateau, or plains of Bashan, and thence traverse the plain of Damascus, along the southern base of Mount Hermon to the southern gate of the city. The country to be served has a population of about a million, and is rich in corn, oil, bitumen, petroleum, and stone, which now have to be transported on camels. In 1889 the total value of the foreign commerce of Syria was £5,612,000, of which three-fifths was British commerce. The line will cost about £2,000,000.—*The Christian World*.

## Overlook of the World Since Our Last Issue.

There is a very serious revolt in Afghanistan.

Much damage has been done by electrical storms in New England.

A number of cases of cholera are reported in the outskirts of Paris.

The King and Queen of Italy paid a visit to Emperor William of Germany.

Heavy damage was done June 9th by cloud-bursts and land-slides in N. Y. State.

The New Oriental Bank in London failed with liabilities of over \$36,000,000.

The Inman Line Steamship City of Chicago went ashore on the Irish coast in a fog.

There is an epidemic of cholera in Central Asia, which threatens to spread rapidly.

Ravachol, the French anarchist, has been found guilty of murder, and sentenced to death.

Twelve persons were killed in a railroad wreck of the Pennsylvania Railroad at Harrisburg.

There are disastrous floods in northern Illinois occasioned by the long-continued and heavy rainstorms.

June 17th forty or fifty persons were killed, and much damage to property done, by a tornado in Minnesota.

Very extensive damage was done in Ohio, Michigan, Iowa and Mississippi, June 8th, by wind and rain storms.

A building was wrecked and four men badly injured in Brooklyn, N. Y., by the explosion of a barrel of whiskey.

Ten thousand delegates were present June 17th at the Ulster convention in opposition to Home Rule for Ireland, held in Belfast.

A despatch to the London *Times* from St. Petersburg says that the harvest prospects in ten of the Russian provinces are almost hopeless.

Nearly two hundred clergymen of all denominations in Brooklyn have combined in a movement to enforce the provisions of the Excise Law.

June 15th more than two score workmen were killed by the giving way of the false-work of a new bridge over the Licking River, Kentucky.

Mr. Gladstone told a deputation from the London Trades Council, who urged the eight-hour question upon his consideration, that the rest of his life would be devoted to the cause of Home Rule.

The British Parliament has been prorogued, and a very exciting canvass is being held for the election of new members of Parliament. Party spirit runs very high, and many public meetings have been broken up by the rowdy element.

A manifesto in reply to the Pope's recent encyclical has been issued by the Royalist members of the French Chamber of Deputies. It declares that, while respecting the decision of the Pope in spiritual matters, Frenchmen have the right of preserving their political preferences.

The Democratic Party has nominated ex-President Cleveland as candidate for re-election, with Adlai Stevenson as candidate for Vice-President. The Prohibitionists have nominated Gen. John Bidwell, of California, for President, and J. B. Cranfill for Vice-President.

The visit of Prince Bismarck to Vienna upon the occasion of the marriage of his son, was made the occasion for unbounded popular enthusiasm. He was, however, refused an audience by the Emperor of Austria, out of respect to the wishes of the Emperor William of Germany. The people of Dresden and Munich also accorded Prince Bismarck a very hearty welcome while passing through those cities. The public criticisms of the German government made by Bismarck are so distasteful to the Emperor that it is rumored that the Prince will be publicly called to account for the same.

## Church and Personal Intelligence.

"THEY THAT FEARED THE LORD SPAKE OFTEN TO ONE ANOTHER."

### Obituary.

Bro. John R. Erringer, Sr., fell gently and peacefully to sleep on Feb. 29, 1892, at the age of his son, J. R. Erringer, Jr., in poor health for some time, but a few days. His life. Those who have known him for years will remember always his unassuming and unassuming manner. He was a whole childhood, and he admonition much the same. He had long and closely studied the Scriptures and among my earliest recollections of him. He was a true-hearted, faithful and unobtrusive—loving truth rather than gain. He was born in Philadelphia, Aug. 2, 1812; died Feb. 29, 1892, in the same city. His remains were taken to Paris, Ky., and placed by those of his wife, who died several years ago in California.

They are resting after a long and tired journey, free from its cares and perplexities. The sleep to them will be short and dreamless, but may it awaken a still greater hope for a future life in the minds of their children. As the world grows poor to us by the loss of so many we have loved, may it be the means of making us better, both for the duties of this life, and that we may with them merit an eternal record. Our heart goes out at this time especially to the daughter, sister Hattie Russell of California. It is sad for her being so far away from her friends. May her hope and faith in Him, which we know is strong, sustain and help in every time of need.

Chicago.

EMMA C. A. COX.



### Conference Report.

The Annual Conference of the Churches of God in Jesus Christ in the State of Iowa, met at Webster City, June 10th, and continued until Sunday night, June 19th. A goodly number from different parts of the State were in attendance, and the time was profitably and happily spent in social meetings, singing, Bible study, and preaching the word, and in the transaction of business of vital importance to the cause of truth in the State and elsewhere.

The work of the year was fairly reported by our evangelist and the different committees.

The large audience tent has proved to be of great importance to the work during the summer months, and with the dwelling tents bought, and now owned by the conference, renders our general meetings far more enjoyable by keeping the people together on the ground; and at the same time it relieves the brethren and friends living in the place, from the burden of entertaining so many.

The interest and attendance increased until the close of the meeting. One more was added to the body of Christ by baptism, while others were aroused to consider these things; and a number of lonely, discouraged ones were found, and encouraged to press on.

Many important Bible subjects were thoroughly examined by general discussion, and by bringing of scripture evidence; among which were "The time and manner of observing the Lord's Supper or Passover, its nature and significance," also the continuance of spiritual gifts in the church; faith, etc.

There were six preaching brethren in attendance: G. M. Myres, A. J. Eychaner, R. J. Hill, Geo. Crabtree, Frank Herrick, the young man sent to school to Dixon, Ill., last fall, who is preparing himself for the ministry, also Bro. John Foore, of Kansas.

The State Evangelist gave a good account of his labor since the close of the tent season. Much of his winter work had been done on his own account and not under pay of conference. As a result six were baptized, and the brethren built up and strengthened. Thirteen were baptized at the September meeting, making a total of forty-two baptized by the evangelist during the year—truly a record for eternity.

The Treasurer of Evangelist Committee reported a balance in treasury of \$67.47 and the amount paid in at the meeting makes it \$181.97 cash, and \$27.00 subscribed; and as the money will continue to come in during the year there is a fine showing for the progress of our work.

The report of the Educational Board shows a total amount of subscriptions for the year of \$325.95 and the amount paid \$245.97; unpaid subscriptions \$80.00; amount paid out by order of the board \$170.50; cash on hand \$75.47; received at this meeting in money and subscriptions \$45.58; therefore, the conference decided to send the young men, F. Herrick and J. Prime, to school another year, thus placing them in a position to help themselves to what further education may be necessary for their work in the ministry. Bro. Herrick gave a satisfactory report of his receipts and expenditures of money while at school, also of his course of study. Bro. John Foore was appointed associate member of the Educational Board from Kansas, to cooperate with us until the convening of the conference in that state.

The report of the state or contingent fund shows sufficient to meet all expenses of the conference work, printing, etc., during the year; and we trust all will feel it a privilege as well as duty to keep up this important part of the work, by sending to the state treasurer, A. J. Eychaner, yearly, the sum of one dollar from every brother, and fifty cents from every sister.

After much deliberation, it was deemed best, as a

matter of expediency and to save time and labor, to consolidate the work, and have but one committee of officers to have charge of the three lines of work, viz.: State Conference Work; Evangelistic and Educational; therefore, by unanimous vote the following committee were chosen: G. M. Myres, Chairman; Libbie Palmer, Sec.; A. J. Eychaner, Treas. Bro. Forbes was appointed chairman of Educational Board as fourth member.

Bro. Myers then offered and urged his resignation of all positions or places of trust in the conference, giving as his reason for so doing the feeling in the minds of many of the brotherhood against him for his positions upon certain subjects, especially the Sonship, feeling that his occupying such places would injure our cause with the brethren abroad; but pledging himself to still contribute his influence and means as heretofore to the support of the work. And here let me say that he has done more through obtaining and contributing scholarships, and with books, tracts, etc., than almost anyone could do for the cause. His resignation was unanimously rejected, considering that his private views upon some subjects, not directly connected with the Gospel of the kingdom, are his to answer for, and as he never preaches them publicly, or trusts them upon anyone, they will in no way interfere with his work in the conference, or lessen him in the loving esteem of all; and while he is in harmony with many of the brethren in the East in believing that there is no resurrection for the wicked, while nearly all of us in the West believe that Christ must finally triumph over Satan, by releasing every captive whom he has bound by death, through the temptation and sin, still we recognize the fact that all cannot yet see alike upon all these subjects; and as there is no difference of opinion upon the things concerning the kingdom of God, and the name of Jesus Christ, we will work together in harmony, and as often as possible come together to study the Bible and meet all these issues squarely with the Word, and so in love grow together in faith and practice. We feel that people do not understand Bro. Myers's position upon these things, knowing as we do that he takes nothing from the work, mission, or position of Jesus the Christ, only differing as to the means used by the Father in introducing Him to the world; and so, while to us the testimony of Scripture seems to be set aside to support such a theory, yet we will not cast our brother over, because he seems to see what we cannot; trusting that time and investigation will bring us all to see alike, and feeling sure that every one may have to suffer the loss of some pet theory, when we come to see eye to eye. God will reward his zeal and good work in the Gospel.

It was decided to hold a general meeting at Ames, in Story Co., the first of August. The following resolutions were adopted by the conference:

1st. *Resolved*, That we, members of the Church of God, assembled in conference at Webster City, Iowa, June 18, 1892, do condemn the narrow-minded course pursued by the *Restitution*, published in Plymouth, Indiana, in the selection of its general matter, and carelessness of its business management, and unless its management is made more satisfactory this conference cannot encourage subscription to it, and will feel justified in taking such action as will give to its members some other weekly paper.

2d. That a copy of this resolution be forwarded to the conferences held in the different states, with a request that they bring it up for consideration in their conferences.

Conference adjourned to meet at Clarksville, Butler Co., Iowa, in June of 1893.

By order of Conference,  
LIBBIE PALMER, Secretary.

112



**Words of Truth.**

A MONTHLY JOURNAL.

PUBLISHED BY THE

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# Words of Truth<sup>49</sup>

"I SPEAK FORTH THE WORDS OF TRUTH."

Vol. VIII.]

RAHWAY, N. J., AUGUST, 1892.

[No. 8.

SAMUEL WILSON, - - - EDITOR AND BUSINESS AGENT.

**SPECIAL CONTRIBUTORS:**

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BENJAMIN WILSON,	A. J. EYCHANER,
J. L. WINCE,	ELIZABETH A. REED,
S. ROXANA WINCE.	

For Terms see page 18.

## Editorial.

### A Good Suggestion.

A brother writes making the following suggestion, which we heartily approve as a valuable means of evangelization, as well as of increasing the distribution of our paper.

"I have just made arrangements with a brother here to pay for 100 six months' subscribers, subject, of course, to your approval. It is as follows: (1) I am to find one hundred persons who will agree to take and read WORDS OF TRUTH, six months. (2) The names to be sent to you as fast as I obtain them. (3) You to have your pay as soon as the list is completed. (4) The price of subscription to be 25 cts. for each six months' subscriber."

This plan is similar to one recently employed by the publishers of the stirring Prohibition organ, the *New York Voice* for sending that paper to 100,000 farmers. The object was to inculcate prohibition sentiments, as well as to extend the circulation of the paper. We will gladly start a special fund for this purpose. Some can supply funds who cannot obtain the names, and others can readily obtain names who cannot control the money. Will our friends please send in names of persons who will agree to read the paper for six months, and we will engage to find somebody to pay for it. The rate for such subscribers will be twenty-five cents each.

Some have misinterpreted the remarks in our July issue to effect that persons receiving the paper who have not paid for it need not expect to receive a bill. This was intended to apply only to new subscribers, or persons who have never subscribed at all. The dues of persons whose subscriptions have expired, and who have forgotten to renew have not been paid. If you are a subscriber, or member of the A. P. C. K. and have not paid your dues, you are still a debtor. All such persons who do not wish to pay for the paper should at once send word to that effect.

Persons who are in poor circumstances, and so unable to pay, but would like to read the paper, are welcome to it as a gift.

We have received a very fine portrait of our esteemed contributor Mrs. H. V. Reed, which we hope to be able to reproduce in our next issue as a gift to Mrs. Reed's many friends.

Our sister has been unable to contribute of late for our columns as freely as we or she would have liked, as she has been very closely engaged in preparation of a book upon the literature of ancient Persia: after the general style of her former work upon Hindoo literature which has been a very successful publication.

We also expect very soon to present our readers with the portrait and sketch of our well-known contributor, and esteemed uncle, Benjamin Wilson of California.

### Thoughts Suggested by the Homestead Troubles.

During the past month there have been grave troubles growing out of the failure of the Carnegie Steel and Iron works to agree with the Amalgamated Association of Steel and Iron Workers as to the scale of prices for their next year's work. The result was a strike and lock-out of nearly four thousand workmen at Homestead, Pa., a suburb of Pittsburg. The workmen organized, and refused to permit the owners to send non-union workmen to take their places. A large force of watchmen furnished by the Pinkerton detective agency, armed with rifles, were sent to take possession and guard the works. Upon arrival of the two barges containing this armed force they were met at the landing by a great crowd of workmen who refused to permit them to land, and the result was a bloody fight between the two forces, and the killing of a large number on both sides, the capture of the detectives by the strikers, and calling out of the militia who have been stationed at Homestead ever since.

There have been scenes connected with this horrible affair that remind us of actions of savages, rather than of civilized men. The efforts to dislodge the frightened herd of detectives huddled together in the barges were ferocious. Blood-thirsty men with rifles stationed themselves at every point of vantage. An oil-car was set on fire and run down the track to set fire to the barges. Dynamite cartridges were thrown, and after the sur-

render of the detectives they were most brutally beaten and maltreated when unable to protect themselves.

The spirit of brutality did not rest with the strikers alone. Gen. Snowden and Col. Streator of the Pennsylvania militia, in disciplining a private, used means that remind us of the horrors of the Spanish Inquisition, or the torture of Indian captives. One of the privates foolishly expressed his approval of the action of the assassin who attempted to kill the capitalist Frick. This was reported to his Colonel, who ordered his arrest, and he was then hung by the thumbs until nearly exhausted, and his pulse registered 120 beats per minute. Then, by order of the General, one side of his head was shaved, and he was dishonorably discharged and drummed out of camp. Such punishment, meted out to refractory criminals in a penitentiary would meet with indignant protest from the public, and the torturing of a citizen soldier, who serves from purely patriotic motives, simply for expressing his opinion in a matter not connected with his soldierly duty, without court-martial, has stirred up expressions of violent indignation.

These scenes indicate the unrest that everywhere pervades the social and political world, and which will continue to grow worse until "all men's hearts shall fail them with fear in looking for those things which are coming upon the earth." Injustice is the basis of all such scenes. It is not just that one man shall have the power to say that four thousand shall not labor. It is not just that a few men who could live in luxury to the end of their days shall have the power to keep the bare necessities of life from the inhabitants of an entire city. Yet this is law, and this is the best that the social science of the day has yet been able to develop and place in operation. Greed, avarice, self-interest are the ruling principles in the commercial world, and all legal right is vested in the owners of property. The brain and brawn of the men of Homestead have done more to build up and develop the great iron and steel industries at that point than the capital of the Carnegies and Fricks; yet Mr. Frick has the absolute power to dictate to the men upon what terms they shall labor, and upon their refusal, to close the mills, and refuse to give the work which is the only capital of the men. These men have moved their families to that town, and there purchased their homes, and by all rules of equity should have some representation for their labor in the control of the industry; yet legally they have no more voice or right upon the property that they have made than have the mules that draw the carts in the mill yard. The capitalist has the legal right to say to the State, "These men are intruders; eject them!" and the State is compelled to call out her troops and eject the intruders from the mills where they labor, and compel them to leave their homes and become wanderers in search of employment.

This conflict between capital and labor will never be settled right until it gives to both capital and labor a mutual share in the ownership, control and profits of the enterprise.

James pictures these scenes of latter day injustice, and then points to the day of relief from all such scenes, closing with the cheering words, "The coming of the Lord draweth nigh."

In what sense will the coming of the Lord alter these conditions? It will usher in a new dispensation when selfishness shall no longer rule in the political and commercial world. He who shall have absolute control of the whole world well knows the burdens of the poor, for he was himself so poor that he had not where to lay his head. He knows what it is to toil for daily bread, for he was himself a mechanic. He knows what it is to suffer from the arrogance of inflated power, for he was denied justice before the earthly tribunal, was tortured and spat upon, and finally condemned to an ignominious death, because he was a friend of the lowly, and dared to denounce as tyrants and hypocrites those who ruled by the law of might. His law is: "Do unto others as you would that others should do unto you." This rule applied to the commercial world would work a wonderful transformation, and bring in unmeasurable prosperity and contentment; and applied to the political world would usher in the millennium of peace upon earth and good will unto men. "He shall judge the people with righteousness, and the poor with judgment. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor." There will in that day be no greedy capitalists grinding down the laboring men's wages to the lowest possible figure; and there will be no organized labor unions, which are too often organized tyrannies. Come then Lord Jesus, for your benignant reign is needed.

### The Compass in the Watch.

A few days ago I was standing by a gentleman, when I expressed a wish to know which point was the north. He at once pulled out his watch, looked at it, and pointed to the north. I asked whether he had a compass attached to his watch. "All watches," he replied, "are compasses." Then he explained to me how this was. Point the hour hand to the sun, and the south is exactly half way between the hour and figure XII on the watch. For instance, suppose that it is four o'clock. Point the hand indicating four to the sun, and II on the watch is exactly south. Suppose that it is eight o'clock, point the hand indicating eight to the sun, and the figure X on the watch is due south. My friend was quite surprised that I did not know this. Thinking that very possibly I was ignorant of a thing which every one else knew, and happening to meet Mr. Stanley, I asked that eminent traveler whether he was aware of this simple mode of discovering the points of the compass. He said that he had never heard of it. I presume, therefore, that the world is in the same state of ignorance. Amalfi is proud of having been the home of the inventor of the compass. I do not know what town boasts of my friend as a citizen.

A fire at Christiansand, Germany, July 9th, destroyed property valued at \$3,000,000.

The planet Mars was in opposition to the earth on August 3d, and valuable observations were taken by astronomers, particularly at the Lick observatory in California.



**Our Question Box.**

Will you give me an explanation or harmonize 2 Kings ii. 11 concerning Elijah going up into Heaven, with John iii. 13, that "no man hath ascended up to Heaven, but the Son of Man which is in Heaven."

J. W. SISKI.E.

The word Heaven as used in Scriptures refers to anything that is above the earth. The Hebrew word, *shamayim*, translated Heaven meaning "heaved up things," and the Greek equivalent, *ouranos*, meaning heaven, sky, air, and being translated by all of these terms.

In determining the exact meaning of the term we must therefore be governed by the context. The English word is itself expressive, the root being the Saxon word, *heave*, meaning to throw up or elevate, just as the contrasting word, *hell*, or *heel*, means to bury or cover.

Heaven is used to refer to the atmosphere, as for instance, "fowls of heaven" (Gen. vii. 23; Job xxxv. 1; Dan. iv. 12); "rain from heaven" (Gen. viii. 2); "fowls of the air" (*ouranos*), occurring in many places; "dew of heaven" (Gen. xxvii. 39). The same term is applied as now to describe the firmament, and the starry hosts above us, as for instance, "the stars of heaven," "the constellations of heaven" (Isa. xiii. 10). The more general usage of the term is in connection with the thought of the dwelling place of God, or of the angelic hosts; the locality from whence we receive all spiritual light, life and hope. Even this usage of the term indicates variety, as for instance (Deut. x. 14): "The heaven, and the heaven of heavens are the Lord's." "God's throne is in heaven" (Psa. xi. 4).

In the mighty heaven above us there are multitudes of worlds, but to inhabitants of earth they are all heaven, and were we living upon the planet Jupiter, the earth would be to us one of the stars of heaven, and in reality part of heaven.

As the term heaven is so general in its application there is nothing unreasonable therefore in the two texts, one stating that Elijah was carried up into heaven, and the other that nobody but the Son of man had entered heaven. Within the temple there were the various courts, and holy places, but there was also the holy of holies. Heaven is vast as the universe of God, but there is the "heaven of heavens," the "holy of holies," "within the veil," "whither the forerunner hath for us entered." Jesus has been exalted to a position close to the Father. Stephen said, "I see the heaven opened, and the Son of man standing on the right hand of God." The throne of God is of course the heaven of heavens, and Jesus is said to be seated upon that throne.

Elijah was carried into some portion of the world above, for some good purpose in the divine economy, but into the spiritual realm, the locality from which movements of the stars in their courses are directed, and whence comes to us the word of life, none but the perfect Son of God has entered. The popular teaching regarding human beings emigrating to heaven at death is a delusion born wholly of imagination, and is a relic of the pagan doctrine of Elysium. There is not one word of inspiration to countenance the notion, but abundance to the contrary.

There is difficulty in understanding the words in John iii. 13, as being spoken by Jesus, stating that the Son of man is in heaven at a time when he was standing upon earth. Many authorities omit the closing words, "which is in heaven," and some commentators hold that the whole verse should be a parenthetical expression, showing that it was a comment of the writer John, and not the words of Jesus.

**Correspondence.**

Short, pithy articles relating to Christian Life and Doctrine are solicited. A reasonable latitude will be permitted in Bible investigation, but space is too valuable to be wasted with unprofitable controverted subjects, hobbies, eruditions, etc. We wish our columns to contain spiritual food for inquirers, babes in Christ, and those of greater growth. Articles containing personalities, or not written in the spirit of love, will be rejected. The editor also wishes it understood that he is not responsible for the opinions or conclusions of correspondents. Address SAMUEL WILSON, Rahway, N. J.

**Midsummer Notes.**

To what extent is the fourth of July a day to be blessed and to be desired in the ordered evolution of the year? Look at the accidents due to the carelessness or presumption! What follies are always perpetrated! There is the audacity of the aeronauts who hazard their lives by needless ventures. And the sick are tortured by the clangor of guns, horns, and all the diverse eruptions of gunpowder. And the beastly degradations of lust for drink, how intensely hateful they are in the faces and motions of the reeling creatures that seem to be hatched out of liquor dens on this anniversary of independence! And drink is the mother of profanity. Out of one villany comes a multitude, and out of rum come curses and the loathsome pestilence of blasphemy.

A late number of the *Chicago Tribune* has a long account of the imposture of Schweinfurth, the pretended Christ, who holds his seat in Rockford, Illinois. In a better age than ours, such a vile pretender would not be endured by society, not to say civil authority. Yet in our age and in our land, the imposter lives in a kind of princely state, and credulous people there are to worship the fool who manages shrewdly enough to entice and entangle his victims, and not be inconvenienced by interference. In reading the account of this incarnation of sacrilege and audacity, one who is wise and thoughtful must feel himself all the more drawn to the true and only Christ of all ages.

Now that we are speaking of some evils of our day, it seems wrong to pass in silence an alarming expedient of "convenience" so current in these days of "invention."

Do the ministers of God denounce it? It must be confessed, very rarely at most. And yet was this evil known and practised in the days of Sodom? Yet, alas, how widely prevalent it is in our day, I need not more than indicate by intimation.\* How many communities are threatened with depopulation, in the world of Anglo-Saxon pride and lineage, and this in the midst of schools, churches, newspapers, periodicals, and in spite of them! If a few men of might and holiness should break the silence that covers the land, would not the same Anglo-Saxon world be shaken as by an earthquake? Would there not be a call to humiliation fully as great as in Jonah's day? It is pleasant to turn from these to other subjects. It is pleasant, nay it is a joy, to find a medicine and a remedy for the sorrows that sometimes threaten to overwhelm our minds. If we feel great depression and discouragement, if we are perplexed by the mystery and burdened by the anxieties of life, there is comfort in one thing, that God is our Father. Even Christ himself cannot comfort or save us apart from the being and goodness of the one only and Almighty Father. How precious is that love of God, the Author of all good, and himself ever and verily the Essence of good! The whole aim and course of redemption is to draw us to that holy and infinite God, ever and forever our unchanging Friend, our Father here and every where, holy, holy, holy, and the utmost in himself of loveliness, as He is in himself, to the utmost and uttermost, *Love*. Whatever else I can lack or spare, whatever I can forego or surrender, of whatever I may be bereaved or robbed, I must have, and I may have left to me this one peerless, priceless treasure, this one holy and ineffable possession and assurance, this confidence and knowledge that I have a

Father, that God is my Father, that He changes not, that He loves forever, that I may come to Him, and rest in Him, and have in Him a remedy for all my ails and ills of whatever kind and sort. If I am perplexed even to the verge of despair, I have this sovereign refuge. O! it is this that God is my Father, that gives me comfort. In this I can live. Here I can thrive. From the very verge of death or hell, from the dungeon of whatever darkness, or the blackness of any despair, the stricken sinking soul may come, and live by the magic of this word. And since this is so, obedience will henceforth be rather by gladness and choice, by gratitude and love, than by the mandate of law, or the rigor of necessity. Nay preference itself is the law and the necessity.

How grand and unspeakable is the holiness of God! O, it is the very life of joy. How I shouted out loud, again and again, "Holy, holy, holy is the Lord!" as I climbed the New Hampshire mountains, Lafayette and Moosilauke, three or four weeks ago! However the heart might throb with the exertion, and however the rocky majesty rose before me with new steeps to be climbed, and new heights to be surmounted, I could shout through the evergreen depths of the forest, or among the boulders of the treeless summit, "Holy is the Lord, holy, holy, holy!" Nay, I could sing as I climbed, with melodies new and original and spontaneous. The roar of the glorious mountain brooks that leap with wild hurrahs down the rocky ravine, as you go for three miles along the traveled road toward the Profile House, has in it power to call forth praise and singing, if you are a born pedestrian and a Christian. How these words came to my tongue to be uttered again and again, "The Lord into His garden comes; The spices breathe their sweet perfume." And so one can even travel to the glory of God.

CLINTON COLEGROVE,

Westfield, Mass., July 5, 1892.

\* I refer to ante-natal infanticide.

### Signs of the Times.

Oh! ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times!—Matthew xvi. 3.

It is a well established fact that those who are contemporary with our Lord were not cognizant of the many and striking signs which were occurring in their midst to prove his claim to the Messiahship. Events of great magnitude, involving issues of momentous importance were totally ignored by the multitudes who rejected the claims of the Nazarene. And yet this very class of people claimed that they were the guardians of the Word of God, and possessed the key of knowledge to Divine things. The signs of those times were significant and ominous, and yet the multitudes disbelieved the evidences which constantly occurred before their eyes. It was stated by the unbelieving multitude that if they had lived in the days of the prophets they would not have put them to death; but when the most illustrious character among men appeared, they ignored the evidences and claims establishing his mission, and crucified him upon a Roman cross. Jews and Gentiles alike became participants in the crime of his crucifixion. It is equally true that every generation of man failed to comprehend that series of events occurring in their own times, which premoned the incoming of another dispensation, and of great and impending revolutions.

There seems to be a sort of mental blindness and indifference, characterising the generation in each great period of time, in regard to that series of events which occur in their own times that clearly and distinctly proclaim future and important issues among men. May we not, in view of this fact, fully realize that the masses of men in our own times are ignoring the most stupendous events which announce beforehand the incoming of a new dispensation, and the reappearance of the Son of Man?

He Himself has said: "Nevertheless, when the Son of Man cometh, shall He find faith upon the earth?" and again He states: "As it was in the days of Noah, so also shall it be in the day when the Son of Man is revealed. They ate, they drank, and they knew not until the flood came and took them all away, so also shall the coming of the Son of Man be." Universal disbelief in the days of Noah as followed by the Flood, which swept away an evil generation, and prepared the Earth for a new and a better civilization. As revolutions thus far have never been backward, we may fully realize that the coming crisis will not result in the destruction of the race, but that in the times of the restitution under Messiah, the world of nations will become benefited by the ministry of truth, goodness and love, and He who takes His great power and reigns, will have dominion from sea to sea, and from the river unto the ends of the Earth. Before he makes his advent many scoffers will arise and enquire, "Where is the promise of His coming, for since the Fathers fell asleep, all things continue as they were from the beginning of the creation;" and says Peter of these "they are willingly ignorant, that the Heavens are of old, and the Earth standing out of water and in the water, whereby the world (of the ungodly) that then was being overflowed, perished." Again, the Apostle Paul announces to us that before our Lord's return there will be a universal and widespread apostasy from the faith of Christ. He says: "That day shall not come except there come a falling away first and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped so that he as God, sitteth in the temple of God (the Church) showing himself that he is God." This power the Lord is to consume with the spirit of his mouth, and destroy with the brightness of his coming. See 2 Thes. ii. 3, 4, 8.

Again, Paul declares that, "in the last times men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despised of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness but denying the power thereof."

This description does not refer to what is called the outside world, but to the professed Church, who claim to be in possession of divine knowledge, and to conform to its precepts, but who deny the fundamental truths of the Gospel. The Church of our times has become a worldly Church, having lost sight of the promises of the ancient Gospel, and is now seeking to conform to the world, instead of converting the world to the word of truth. The Church of to-day is the Church of wealth and opulence, and world-wide influence. It seeks ease and pleasure even upon the denial of the sacred words of Him who taught the humble lessons of obedience and truth, the nobility of manhood, the essential character of obedience to truth, and an earnest simple life in harmony with the standards of His word.

Another important sign of our times is the rejuvenation of the land of Palestine. For ages the land of Israel has been trodden down by the Gentiles. The Roman, the Saracen and the Turk, each in turn has trampled under his unholy foot the land which God covenanted to Abraham and his seed forever.

The Jewish people have been made captives and scattered among all the nations of the world. They have been a bye-word and a hissing through all the years of their tribulation and pilgrimage; but previous to, and at the time of the coming of the Son of Man, they are to hail Him as the king of Israel, and the rightful heir



to the throne and kingdom of David. To use His own words, He says: "Oh! Jerusalem, Jerusalem, thou which killest the prophets and stonest them that are sent unto thee, how oft would I have gathered thy children together, even as a hen gathered her chickens under her wings, but ye would not. Behold your house is left unto you desolate, for ye shall not see me from henceforth until ye shall say, Blessed is He that cometh in the name of the Lord."

Referring to this same time Zechariah says, speaking of the Jewish people: "They shall look upon Him whom they have pierced, and shall mourn for Him, and shall be in bitterness for Him as one is in bitterness for his first born."

It is at this time that a fountain shall be opened in the House of David, and to the inhabitants of Jerusalem for sin and uncleanness. It is a remarkable fact that all the great nations of antiquity have ceased to be recognized in their individual nationalities, and the Jewish people, although scattered and persecuted more than any other tribe or nation of the earth, are to-day more powerful than they were in the days of David.

Again, as another sign, the land of Israel, which has been a barren waste, unproductive and destitute of interest, has become fertile, and many of the products of the earth are produced in a marvellous degree under the genial rains which now fall upon that land which has remained barren and desolate so long. Jerusalem is gradually arising from the ruins of the ages, and becoming a city of influence in the East. The Divine Spirit announced by the prophet that he would remember the land, and that bright clouds and showers of rain should once more pass over it, all of which is coming true in our days.

Again, as another sign of our times, we see the great Catholic Apostasy that ruled the world with a rod of iron, and with a despotism of religious zeal, is falling to pieces.

The sceptre is being taken from the See of Rome, and the civil power that was wielded with so much force is to-day wrested from the hand of the Vatican. From the day that Phocas tendered to Bishop Boniface the Pantheon of Rome, until the year 1870, there was oppression, superstition and religious tyranny manifested by this unchristian-like power towards all kings and nations of the earth. Claiming infallibility, it ruled the hearts and consciences of men, regardless of liberty of conscience or truth; but the angel which symbolized the down-fall of this power hurled a millstone into the mighty deep, and said: "Thus with violence shall great Babylon be thrown down, and shall be built no more."

Again, if we look toward the Mohammedan power as the other Apostasy, we see the decline of the Turk and the waning of the Crescent throughout Europe and Asia. This power, which persecuted with an unrelenting hand, has lost its influence in Europe, and to-day is dependent upon the united support of the powers of western Europe. Soon the mystic river Euphrates will be exhausted, and Turkey will be dismembered as one of the nations of Europe and Asia. It was remarked by Luther 300 years ago that just in proportion as the Turk goes down, the Jew will come up. What a sign this is of our times? Another evidence of the approaching overthrow of the Gentile nations preparatory to the establishment of the Kingdom of Israel and the glory of Messiah, who shall come to Zion and shall turn away ungodliness from Jacob.

Daniel describes the Government of men under the symbol of the metallic man, whose head is of gold, his breast and arms of silver, his sides of brass, his legs of iron, his feet part iron and part clay; and beyond this

he beholds a stone cut out from the mountain that strikes the image upon its feet, then the various parts of the metallic man are broken to pieces.

By universal consent Babylon was the head of gold, Medo-Persia the breast and arms of silver, Greece was represented by the sides of brass, and Rome, Eastern and Western, by the two legs of iron, and the ten toes are now forming preparatory to the last and final phase of the kingdom of man, previous to the introduction of the Kingdom of God which smites the image as a stone upon its feet and then becomes a great mountain and fills the whole earth. (See Daniel ii.)

We might examine many other signs which refer to the change of dispensations, but the foregoing will suffice for the present, clearly showing us that we are reaching the most important and eventful epoch in the World's history. Great changes are in our immediate future, and one event after another swiftly follows, preparatory to the new order of things when he shall come who is the desire of all nations. Then he has told us when we see these things come to pass "Lift up your heads and rejoice, for the Kingdom of God draweth nigh." That we are on the eve of the new dispensation there can be no question.

Events speak louder than words that the new order of things is about to be ushered in among men. Philosophers are not satisfied with their philosophy; scientists are searching the heavens and the earth for a solution of the problem of man's origin and destiny; statesmen are testing the various systems of government, all of which have thus far proved a failure, and we are shut up to the one conclusion that the Arbitrator of Nations shall interpose and bless the race of man with a government that shall be pure, peaceful and in harmony with the highest and purest aspirations of man.

Chicago, Ill.

H. V. REED.

## Walks and Talks With Uncle Daniel.

[By the Author of Uncle Daniel's Bible Class.\*]

### CHAPTER VIII.

"Your judgment is not in accordance with the law or the evidence, Hiram."

"And why not? I would enquire. I am reasoning from results. From effects to cause; tracing back the stream to the fountain which must be of like character."

"But your reasoning is too much like your special pleadings at the bar. You are compelled to make out a case for your client, and in doing so overlook all evidence to sustain the other side of the question; and sometimes look obliquely at the facts."

This conversation was between Uncle Daniel and his nephew, a young Boston lawyer who had come to spend a few weeks at Amityville in order to recuperate from the effects of nervous exhaustion consequent upon some very taxing legal battles. Hiram Prescott had been reared in a home where the atmosphere was of the Puritan order. Thou shalt! and Thou shalt not! in their unattractive rigidity had impressed his youthful mind as the essence of religion. Sunday with its solemn meetings, its stiffness, its many restrictions and don'ts, with the picture of the terrible fate of the Sabbath breaker, illustrated by the fate of the man who picked up sticks on that day had never been attractive to him. College life, and the change to the free discussion of the city had led to a reaction, and he had become an agnostic, or thorough know-nothing religiously, and as is

\*See advertising pages for Uncle Daniel's Bible Class, to which this is a sequel.

usually the case with those who claim not to know, nevertheless in manner and conversation acted as though knowing everything worth knowing upon the subject. He was a bright, good-natured and conscientious young man, and his present mental bias was but the natural rebound from his early rigid mental training.

When this conversation occurred, uncle and nephew were seated under a great elm tree upon the banks of the creek, partaking of a lunch that Aunt Sarah had prepared for them. Fishing implements lying beside them told the story of their errand. They had traveled up the stream for a number of miles, but the trout were wary, and but few had found their way into their baskets. Discouraged with the poor fishermen's luck, Uncle Daniel mentally resolved to try another kind of angling, and do some "fishing for men." An earnest conversation was the result, in the course of which Mr. Prescott expressed the belief that there was nothing in Christianity to justify its high claims as the only true religion. He also stated that it was in his opinion only useful as a check upon the ignorant and vicious who could be thus in some degree controlled by their superstitious fears; whereas, the well meaning and enlightened could obtain a greater degree of satisfaction out of life without such appeals to their fears, and selfish hope of reward in another world.

Continuing the conversation Mr. Prescott remarked: "The Book that you so much revere states that 'by their fruits you shall know them' and certainly I do not agree with you that the facts do not sustain my criticism. Look at the terrible deeds that have been done in the name of Christianity. Wars have been waged and millions slain; kingdoms have been rent asunder on account of differences in interpretation of a few words in an old book. Every torture that human ingenuity could devise has been used to cause anguish in the name of true religion. It is disgusting to me to read history, not of the old world alone, but of this new continent, upon this subject. The priest and the cross were always on hand to divide the spoil, and reap the glory in the conquests and massacres of Cortez and Pizarro. Our own Puritan ancestors, carried their muskets with them to the meeting-house, and were quite willing to kill a red-skin between prayers, and with equal zeal would drown a Quaker, flog a Baptist, or burn a witch—all in the name of religion. We are not so directly blood-thirsty to-day, but the principle is the same. Look at Russia, in the name of the Lord Jesus Christ driving millions of men, women and children, born upon her soil, to seek homes they know not whither, and thousands of them perishing from cold and exposure. See England, and Germany, and the United States, all claiming to be Christian nations, sending an occasional missionary to the dark continent, and with each one sending thousands of gallons of vile rum and potato whiskey, until the track of the trading white men becomes a trail of death more fatal than the path of a conquering army. So we see that in countries that you Christians term pagan, the term Christian is among the natives a synonym for drunkard.

"Shall I come nearer home? We see the fearful ravages that this same destroying power is making among the youth of our land. I hear declamation against it from the pulpit, and prayers to God for the destruction of the saloon, until I get sick and disgusted. I know what I am talking about, for I have tested some of these people. I have gone to deacons, class leaders and the most pronounced and pious members of the flock in my neighborhood and asked them to join me in a petition to prevent the locating of a saloon in a neighborhood near a school-house. Of course they signed? Of course they didn't! One would say, 'I sympathize with you, Mr. Prescott, and would like very much to see you

succeed, but really you will have to excuse me, as I have made a resolution never to sign petitions.' Another would plead that it would injure his business, and all such cowardly, popcock reasons. Really, I have come to the conclusion that nine-tenths of the Christian people are hypocrites. If they mean what they say, why don't they clean out the dens of infamy, and crime breeders in the land? There are at least five millions of them who are voters. If they would unite and proclaim that their franchises would be used only in support of men and measures that are progressive and purifying, the politicians would come tumbling over one another in their haste to win their support. Now they laugh at the Christians, and coddle the liquor dealers and vicious element. They say the Christians will vote the ticket any way, and amuse them with problems about tariff and coinage."

"That was a very good speech, Hiram," replied Uncle Daniel; "but I admire your zeal, and your rhetoric more than I do your argument."

"What is the matter with the argument?" responded Mr. Prescott. "You said you wanted facts, and it seems to me I have given enough of them."

"You certainly have in true style of trial-by-jury pleading made a fearful indictment, of somebody or something. But to quote a popular but expressive saying, 'You have been barking up the wrong tree,' or trying the wrong culprit. I agree heartily with the whole of your argument as an indictment of Churchianity, but not of Christianity. We can appropriately revise and reapply the famous expression of Madame Roland, 'O Christianity, how many crimes have been committed in thy name?' Christianity is not an ecclesiastical machine; it does not depend upon the decrees of councils, or the dogmas of creeds and confessions of faith. Cathedrals and sky-piercing spires, pealing organs and stained glass windows do not represent its homes or its temples. A man who wears a surplice, or high cut coat is not necessarily a follower of the Lord Jesus Christ, even though he write his name with ecclesiastical prefix and affix titles.

"Look yonder!" continued Uncle Daniel, pointing to a meadow below them. "You remember that slough as we passed it this morning? Its surface was covered with green scum. Frogs and tadpoles are its inhabitants, and as we picked our way over the hummocks I warned you to look out for snakes. At night the atmosphere about it is charged with a poisonous, fever-breeding fog. It is a death breeder. Now look at this limpid stream at our feet, how cheerfully it leaps and splashes over the rocks, singing as it goes. We have tasted its waters and know that they are sweet and life giving. How it smiles and glistens in the sun-light. Both of these bodies of water have the same origin. The one is living water, the other is dead. The water in the slough in the meadow came from this living stream in time of freshet, but has become corrupt through idleness.

"The fountain of Christianity is pure, and the original stream is pure, but it must not be held responsible for the deeds and faults of an apostate church, or a shiftless, idle, man-serving ministry and worldly membership. The quality of an article can never be judged by the label. Time was when either of the great political parties in this land represented some great principle, but now they have degenerated into mere spoils-hunting machines. The great principles still remain inviolate. So with Christianity. The teachings and example of Jesus of Nazareth remain as the most perfect system of ethics, and the noblest and most inspiring lessons that have ever been set before a ruined and wicked humanity for their encouragement and up-building.

"You have drawn a dark picture; let me paint another. The faith of Christianity has developed multi-



tudes of the noblest heroes that the world has ever seen. It has caused men and women to forsake fortune and high position, and cast in their lots with the despised and few, and they have then devoted their lives for the good of others. The mission of Christianity is purity and good works. Charity, or love, is its watch-word. Its rule of life is 'Do unto others as you would have others do unto you.' It teaches men to be moral, humble, and God-fearing. Its faithful devotees have faced every possible danger for their love of its truths. The lash, the rack, the stake or the cross have no terrors to the followers of the Lord Jesus Christ, for they remember the sufferings of Christ, and have in view the glory that shall follow, and remember also the words, 'If you suffer, you shall also reign with him.' Who can measure the worth of the loving deeds, the kind words, the cups of cold water, the anguish soothed, the hopes inspired and revived, the joy, the blessed assurance of satisfaction in sins forgiven, the triumphant faith of dying saints, the courageous denunciations of evil, and brave attempts of earnest souls to stem the fearful tide; the prayers and exhortations and pleadings of foot-step followers of Jesus? These, and not the multitude of Sunday pew-fillers, are the representatives of Christianity. A Christian is of necessity a follower of Christ, and when one pursues a course of life that would be inconsistent for him to follow in company with his Lord, that man's religion is vain. It is a sham article."

"I see your point, Uncle Daniel," responded Hiram, "and it is well taken. You repudiate the deeds that I have denounced as unchristian, and therefore cannot be laid to the charge of true Christianity."

"Exactly so," replied Uncle Daniel. "The true test of the genuine article would be to inquire: 'Would this meet the approval of Jesus of Nazareth?' Weighing the action or doctrine against his life and teaching, the frauds can readily be determined. You must not condemn Christianity for anything that Christ would himself condemn. He would condemn most forcibly the whole string of misdeeds and sins of omission that were enumerated in your indictment."

"You appear to be somewhat of a religious free lance, Uncle Daniel," responded his nephew.

"I am trying to live consistently as a Christian, doing good wherever and whenever I can; seeking out truth and trying to let the light shine as I have opportunity. I am not harnessed to any ecclesiastical wagon, because I could not then maintain the liberty wherewith Christ has made me free."

"It is very strange to me that there should be so many different doctrines taught in the name of religion, and all claim to get them out of the Bible," remarked Mr. Prescott. "It seems to me that such a book is a very unsafe guide."

"In this I must maintain that you are again mistaken," responded Uncle Daniel. "As Christianity has to bear the reproach of the ill deeds that are done in her name, so the Bible is saddled with a lot of false notions, many of which are directly opposed to its plain teaching. Among the favorite doctrines of orthodoxy there are many that have their origin in pagan philosophy, decrees of human councils or the writings of men who were able to convince and lead the minds of others. These foreign additions to the Word of Life are venerated and accepted by the multitude as though they were a voice from heaven.

"The almost universally accepted belief in the dual nature of man, and power of separate and conscious existence for the inner man, soul or spirit as it is variously termed, is one of these doctrines not taught in the Bible. The doctrine of the natural immortality of man, or the human soul, is another notion that traced

back finds its origin in Greek philosophy, but which is positively opposed to the teachings of the Bible. A number of other notions grow out of this theory. Of course, if human souls, good or bad, are immortal they must have eternal homes, and such homes are provided in the orthodox heaven and hell to which they emigrate after death or judgment. These ideas have no countenance in Scripture. It is nowhere taught that Heaven shall be the home of the soul or the perfected humanity, but invariably the perfected earth is taught to be the final dwelling place of the blessed. This idea of Heaven is borrowed from the pagan Elysium; and Hell in like manner comes from Tartarus and Hades, as taught by some of the Greeks and other philosophers and poets. The Hell of the ancients has been altered and made more horrible by poets like Dante and his followers, and ecclesiastics like Calvin and Jonathan Edwards, until we have the present theory of eternal torment, which is the most horrible conception of justice of a divine being that could possibly be conceived.

"So I might go on enumerating teachings with which you are familiar, and which in your mind are associated with the Bible, and which your natural sense of justice rebels at, and in consequence you disapprove of the book that you believe to be their source."

*To be Continued.*

### The Promises made to Abraham.

"Now unto Abraham and his Seed were the promises made."—Gal. iii. 16.

*These promises contain the gospel.*

"The Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel to Abraham, saying. In thee shall all nations be blessed."—Gal. iii. 8.

*Is there any other gospel?*

"Though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed."—Gal. iii. 8.

*They are the hope of the gospel.*

"And now I stand and am judged for the hope of the promise made of God unto our fathers. Unto which promise our twelve tribes, instantly serving God day and night, hope to come."—Acts xxvi. 6, 7. "For the hope of Israel I am bound with this chain."—Acts xxviii. 20.

"Wherein God, willing more abundantly to show unto the heirs of promise, the immutability of his counsel, confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie; we might have a strong consolation, who have fled for refuge to lay hold of the hope set before us, which hope we have as an anchor to the soul; both sure and steadfast."—Heb. vi. 17, 19.

*Who are the Seed of Abraham?*

"They which are the children of the flesh: these are not the children of God, but the children of the promise are counted for the Seed."—Rom. ix. 8.

"For as many of you as have been baptized into Christ, have put on Christ. And if ye be Christ's, then are ye Abraham's Seed, and heirs according to the promise."—Gal. iii. 37-39. "And to thy Seed which is Christ."—Gal. iii. 16. Christ was one of the Seed. He was the head of the Seed. The head of the body, the church. The rest of the Seed are all the children of God by faith in Christ Jesus.—Gal. iii. 26. "And if children then heirs heirs of God and joint heirs with Christ."—Rom. viii. 17. Then Christ, and all who become his by faith and obedience, are the Seed of Abraham and heirs according to the promise (Gal. iii. 29).

*Then to whom were the promises made?*

To Abraham, and to Christ, and to all who become Christ's by faith and obedience.

These promises made to Abraham and his Seed, are promises of their resurrection.

Although the resurrection is not mentioned in them. The Seed was to take possession of his enemies, and subdue them, by blessing the obedient, and cursing the disobedient, and then to bless all the living nations of the earth.

But the Seed have died, and the promises cannot be fulfilled without the resurrection of the Seed from the dead.

To fulfill these promises, Christ was raised from the dead. He was the first sheaf of the harvest of the dead. The first born from the dead. The first born among the brethren. He was the sample of the resurrection promised in the gospel.

As many as have been baptised into Christ have put on Christ. They take his name, and become members of his family, and heirs to his inheritance.

They are Abraham's Seed and heirs according to the promises made to Abraham. They will be raised from the dead incorruptible, with spiritual, immortal, and heavenly bodies, fashioned like unto Christ's glorious body, and will be the children of God, being the children of the resurrection.

As Christ, the Sample was declared to be the Son of God with power, by the resurrection from the dead. As all in Adam die, even so, all in Christ shall be made alive. This harvest will be gathered at different times.

Christ, the First Fruit, the Sample Sheaf, has been raised from the dead, afterward they that are his at his coming will be made alive, and after that the rest of the dead whose names are in the book of life, at the close of the restitution, will be made alive. This completes the harvest of the dead.

He that overcometh shall sit down with me in my throne, even as I overcame and am sat down with my Father in his throne, and shall have power over the nations, to subdue them and to bless them.

In this way, the promises made to Abraham and his Seed will be fulfilled. And there shall be no more sorrow, nor crying, nor death; and there shall be no more curse. And the will of God will be done on earth as it is done in heaven. All people, nations, and languages shall serve him, and of his kingdom there will be no end.

JOEL A. SIMONDS.

A Table of Chronology.

Showing how the 6,000 years from Adam ended with the close of A. D. 1872.

FIRST PERIOD.—From the creation of Adam to the end of Noah's flood, 1,656 years; made up as follows:

Table listing ages of Adam, Seth, Enos, Canaan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, and Noah, totaling 1656 years.

SECOND PERIOD.—From the end of Flood until the covenant with Abraham, which occurred at the death of Terah; 427 years:

Table listing ages of Shem, Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor, and Terah, totaling 427 years.

THIRD PERIOD.—From the death of Terah to the giving of the Law, or the sojourning of Israel; 430 years:

Table listing the sojourning of Israel in Egypt, totaling 430 years.

Notice Moses does not state the children of Israel dwelt in Egypt four hundred and thirty years, but that they sojourned for that length of time. The sojourning referred to commenced when Abraham left Haran, which was immediately after his father's death. Acts vii. 4. For "Israel sojourned in Abraham, Isaac and Jacob."

In harmony with this we have Paul's statement that the giving of the law was four hundred and thirty years after the confirmation of the Abrahamic covenant. Gal. iii. 17.

The institution of the Passover was the beginning of the law covenant (Exod. xii. 42), and the covenant with Abraham occurred when he complied with its requisite conditions, which he did by entering Canaan immediately after Terah's death.

FOURTH PERIOD.—From the giving of the Law at the Exodus to the division of Canaan; 46 years:

The first forty years after leaving Egypt were spent in the wilderness (Deut. viii. 2, Heb. iii. 9, Acts vii. 36), and the land was divided just six years afterwards, as shown by Caleb's statement when applying for his portion. Caleb was one of the spies sent out from Kadesh-Barnea in the wilderness of Paran. This occurred a little over a year after the Exodus, as we learn by comparing Num. xxxiii. 3 with Num. x. 11, 12. (We only count the full years.)

Also read Num. xiii. 3-26; xxxii. 8-13. When applying for his inheritance Caleb stated to Joshua that he was forty years old when sent out by Moses from Kadesh-Barnea to spy out the land (Joshua xiv. 7), and that the Lord had kept him alive forty and five years since that occurrence. (Joshua xiv. 10). And he was then eighty and five years old. (Joshua xiv. 10.)

FIFTH PERIOD.—From the division of the land to Samuel the Prophet, or the Period of the Judges; 450 years:

From the accounts given in the Old Testament it is difficult to arrive at any definite conclusion regarding the length of this period, until we read Paul's statement that after the division of the land, God "gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet," (Acts. xiii. 20), and this statement we accept as conclusive and authentic.

SIXTH PERIOD.—From Samuel the Prophet to the Dissolution of the land; 513 years:

Table listing reigns of David, Solomon, Rehoboam, Abijah, Asa, Jehoshaphat, Jehoram, Ahaziah, and Athalia, totaling 513 years.



Jehosh	reigned	II Chron. xxiv. 1 . . . . .	40 years.
Amaziah	"	" xxv. 1 . . . . .	20 "
Uzziah	"	" xxvi. 3 . . . . .	52 "
Jotham	"	" xxvii. 1 . . . . .	16 "
Ahaz	"	" xxviii. 1 . . . . .	16 "
Hezekiah	"	" xxix. 1 . . . . .	20 "
Manasseh	"	" xxxiii. 1 . . . . .	55 "
Amon	"	" xxxiii. 21 . . . . .	2 "
Josiah	"	" xxxiv. 1 . . . . .	31 "
Jehoiakim	"	" xxxvi. 3 . . . . .	11 "
Zedekiah	"	" xxxvi. 11 . . . . .	11 "
Reign of the Kings . . . . .			513 years.

**SEVENTH PERIOD.—The Desolation of the land; 70 years :**

The desolation of the land commenced immediately after Zedekiah was led as a captive to Babylon, when, all the people having fled to Egypt, the land was left desolate for seventy years. 2 Chron. xxxvi. 21.

**EIGHTH PERIOD.—From the end of the seventy years desolation to A. D. 1; 536 years :**

The seventy years desolation ended in the first year of Cyrus. (II Chron. xxxvi. 22, 23), which according to Ptolemy's Canon was the year B. C. 536.

The total amount of all these years added, from the creation of Adam to the year one of the present era is 4128 years thus requiring only 1872 years of the Christian to complete the 6000 years from the day that God created Adam . . . . . 4128 yrs. B.C.  
1872 do A.D.

From Adam to the end of 1872 A.D. . . . . 6000 years.  
If this chronological record is correct, then the year 1873 A.D. was the commencement of the seventh or Sabbatic thousand years, and not the year 1899, as Professor Totten affirms.

NEW CARTHAGE, N. M. EDMUND R. BALL.

**God the Author of Sin!**

Has any man or set of men the hardihood to argue the affirmative of this proposition? Yes, the entire body of Universalists, perhaps, without a single exception, are ready and anxious to present two Scripture texts in direct proof of the affirmative. To sustain this proposition is one great step in the direction, they think, of making valid the general argument in proof of universal salvation. In all the books I have read, in which the authors on this side took a survey of the whole ground in outline of argument, I found the proposition at the head of this paper put down as proven by the two passages of Scripture to which I invite my readers' attention. "I form the light: and create darkness. I make peace and create evil. I, the Lord, do all these things Isa. xlv. 7. The "peace" and evil concerning which it is said here that God "makes" and "creates" are antithetical terms as truly as "light" and "darkness" in the preceding sentence. War stands as the opposite of peace. It was a special war, conflict or siege which God would direct and overrule, for the deliverance of His captive people from the thrall of their Babylonian conquerors. Cyrus, the great military chieftain, who was to marshal the forces of Media and Persia, and to direct the siege against the defiant and strongly fortified city of Babylon, was called by His name, was surnamed and styled the Lord's anointed more than two hundred years before He was born. All this, mentioned in this 46th chapter, was "for the sake of Jacob," or Israel, God's chosen people. v. 4. Cyrus was to let go these captives, and rebuild Jerusalem, the ruined and desolated capital of the land of Israel, v. 13. In v. 9 God pronounces a woe against him who would dare to oppose Him when He sets His hand to give freedom to His own people, saying, "Woe unto him that striveth with his Maker." Other wars He regards as but "the potsherd striving with the potsherds of earth;" but in this special conflict the Babylonians had to strive against their Maker,

the Almighty, "strong in battle," and their defeat was certain.

This was the evil which the Lord created—the punishment of the Babylonians by Cyrus as His "shepherd, who would perform all His pleasure." Chap. xlv. 28. It was evil (bad) for them, but, brought freedom to the captive nation, ending the seventy years of bondage. Israel returned to their own land, and rebuilt their ruined city and temple, and established again the worship of God according to their ancient ritual. What the Lord did was not sin, but punishment for iniquity. Speaking by Jeremiah, He says, "And it shall come to pass when the seventy years are accomplished, that I will punish the king of Babylon and that nation for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations." Jer. xxv. 12. In view of the ruin the Lord had wrought in His wrath, on the proud city, Israel was ordered to take up this taunting speech: "How hath the oppressor ceased, the golden city ceased." Isa. xiv. 4. There is no proof in Isa. xlv. 7 that God creates sin. And it is very strange that men continue to quote it in direct proof of a doctrine that shocks our moral sense, and does violence to our highest and noblest conception of the *Divine Character*. He is declared to be "a God of Truth, and without iniquity" (Deut. xxxii. 4); "that He is not man that He should lie;" and with whom "there is no unrighteousness."

"Shall a trumpet be blown in the city, and the people be not afraid? (not run together, margin). Shall there be evil in a city, and the Lord hath not done it? (margin, and shall not the Lord do somewhat?)" Amos iii. 6.

In the light of the series of questions going before the last one in the text, the marginal rendering is the true one. The answer to these questions is, No; and this means that there are adequate causes or grounds of necessity for all these things. Two walk together because they are agreed, v. 3. The lion will roar when he has prey; and the young lion cry out of his den when he has taken something; and the bird fall in the snare where the snare or gin is set; and the people run together at the blowing of a trumpet. There is evil in a city, especially in Samaria, the Metropolis of the ten tribes, and in Damascus of Syria, and "the Lord shall do somewhat." Here is sufficient cause for the Lord to speak His Word and give His warning; and, if this is unheeded, to execute His vengeance upon these rebellious tribes who have raised "a tumult," and practiced "oppression in the midst of Samaria," and "stored up violence and spoil in their palaces;" who gave wine to the Nazarites, and "commanded the prophets to keep silent;" and "sold the righteous for silver and the poor for a pair of shoes;" who forsook the law of the Lord, and worshipped idols at Bethel and Dan. They exhausted the Divine patience, with the echoes of God's warnings sounding in their ears. The Lord does nothing in the way of punishment until He has "revealed His secrets unto His servants the prophets." "The lion hath roared, who will not fear? the Lord hath spoken, who can but prophesy?" At this stage what the prophets are commanded to do is not to give warning to Israel, but to publish a message in the royal palaces of Ashdod and of Egypt, to assemble an armed host from each of these countries to become Israel's "adversary round about the land" and "upon the mountains of Samaria." The Lord uttered His word of command, and blew the trumpet of war, and the armed soldiers came to execute the punishment decreed against the "sinful kingdom." This is the "somewhat" which the Lord did to the ten tribes, based on the ground of their wickedness. God has more than one way of punishing nations for their sins—sometimes by famine and pestilence; and at other

times by employing other nations to do the work, calling them, as He did Assyria, "the rod of His anger," and Jacob or Israel His "battle-axe and weapons of war, with which He will break in pieces the nations." See Jer. li. 20; Isa. x. 5. To say, as did one of my critics, that war is sinful is but "changing the point in dispute." The question is, Is punishment inflicted for sin and crime, sinful? If it is, then stoning a man to death, under the law, for capital crime such as breaking the Sabbath, was sinful. Who will say it was? God has the right to choose His own agencies to execute His penalties.

The word "evil" is made sustain the weight of the argument by erroneously making it, or rather taking it, as synonymous with "sin." This is where the fallacy lurks. Evil is the wider and more comprehensive term, like the term "bad;" that is, it has a wider range of use than the word "sin." It is used to denote sin, or moral evil; punishment, or penalty inflicted for moral evil, and, also, to denote that which is neither punishment nor sin, as calamity and misfortune and unfruitful seasons, and many other things. As a word it has a wide range of application both in the Bible and outside of it. This it has under its general meaning of "bad." "I will punish the world for their evil"—sin. Isa. xiii. 11. Hundreds of examples of this use of the word might be given. God says to the prophet, "Speak unto them; diminish not a word, if so be they will hearken, and turn, every man, from his evil way, that I may repent me of the evil which I purpose to do unto them, because of the evil of their doings." Jer. xxvi. 23.

In the text the word is used in reference to what men did, and what God threatened to do unto them in case they did not repent; the evil of the one being sin, and the evil of the other punishment for sin. How foolish to confound sin and penalty! Let the reader substitute the word sin for the word evil in its three occurrences in the last text quoted. How will it sound? "If so be they will \* \* \* turn every man from his sinful way that I may repent me of the sin which I purpose to do unto them because of the sinfulness of their doings." There is manifestly something wrong in the second occurrence. It is claimed that God created sin, from the fact that He created the Devil, and the forbidden fruit, and man's natural faculties, and his environments; and further, that He foresaw that man would sin, and, therefore, sin was in harmony with his will; and in addition to all this, that sin is such an educator and discipliner, therefore, God must have purposed it, and gave it existence—if some of us do, like Hudson, think it has no rights.

JOHN L. WINCE.

But when among the supernals a voice cried, "Hush!" and for half an hour heaven was still, silence was honored. The full power of silence many of us have yet to learn. We are told that when Christ was arraigned, "He answered not a word." That silence was louder than any thunder that ever shook the world. Oftentimes, when we are assailed and misrepresented, the mightiest thing to say is nothing, and the mightiest thing to do is nothing. Those people who are always rushing into print to get themselves set right accomplish nothing but their own chagrin. Silence! Do right and leave the results with God. Among the grandest lessons the world has ever learned are the lessons of patience taught by those who endured uncomplainingly personal or domestic or social or political injustice.

TALMAGE.

You cannot dream yourself into a character; you must hammer and forge yourself one.—FROUDE.

[SELECTED.]

### "At Evening Time It Shall Be Light."

I asked for roses, He gave thorns and said,  
"These were the Crown I wore for thee,  
Take them, and follow Me!"

I said, "Give me a palm of triumph, Lord,"  
"Not yet, for first the cross must be  
Their lot who follow me!"

Then I complaining, wept—"O heavy Cross!"  
"I bore a heavier for thee"  
He said, "Follow thou Me!"

I looked to clouds and stormy sky, and cried,  
"Give sunshine Lord, and light to see,  
Then I can follow Thee!"

But, He said sadly: "It was darker still,  
When on the Cross I died for thee,  
And thou must follow Me."

"I do not know the road" I said "That way  
My footprints lie," then answered He,  
"There thou canst follow Me."

With bitter tears I took the Cross, the thorns,  
And flung away the flowers I prized,  
And tried to follow Christ.

I looked for all the footprints carefully,  
And thro' the day so sad and dim,  
Weeping, I followed Him.

When lo, the voice at evening: "None can tell  
The joy, the bliss, that theirs shall be  
Who steadfast follow Me!"

Not flowers, or crowns, or victory palms alone,  
But full of joy My Face to see,  
And so to follow Me!"

### What We Can Give.

What the poor and the afflicted cannot do, he who has made such sufferers his representatives will not fail to do. Jesus links the day of final judgment and award with service given on earth to earth's neediest children. We may not always with wisdom copy to-day the oriental habit of feast-giving to miscellaneous companies of the blind, maimed, and poor. But the celestial spirit of helpfulness and loving hospitality to all who are in physical or spiritual need is the one immortal duty and glory of Christly hearts. Charity to-day should mean not only alms but Christian friendship. Putting aside social schemes that would turn the masses of men into shiftless and brutalized parasites of the state, there is demanded the bringing to bear on men's lives of all remedial, educating, preventive, and regenerating influences in the spirit of the golden rule. When Lowell's Sir Launfal shared with the beggar his crust of bread and gave him to drink from the icy stream, a heavenly light suffused that feast of the Holy Grail, till suddenly the leper rose up before him, "shining and tall," in the awful splendor of the Crucified and the Crowned. He who with a brother's heart shares with the needy brother the bread and water of eternal life, sits down to a holy banquet with his Lord, and shall be welcomed to the marriage supper with the Lamb.

Some of our young readers have read of Grace Darling, or of Tom Flynn, or some other hero, and they have chafed under their humdrum life, and wished for an occasion when they might do deeds which the world would recognize. It may not come. But one thing is true, every day furnishes the opportunity for you to manifest in little things a heroic spirit. You can constantly be sacrificing yourself impelled by a high moral motive. Such deeds, if not adequately recognized on earth, will be observed and remembered in heaven.



### No Farther.

There is in every life a plain and overruling Providence, directing even in the darkest experiences. The trials that seem heaviest and most threatening, cannot go a hair's breadth beyond what the most tender love permits; and that limit is fixed at what is best for our good; in no case will the Great King allow any trouble or trial to pass that boundary line.

It is very easy and natural for the human heart under the sharp pain of its sorrow, to anticipate all sorts of direful results; but every such foreboding is contrary to the whole plan of the Divine government as well as to His most positive word. "All things work together for good to them who love God." The little word "all" is, in the hands of inspiration, large enough to sweep around the entire circuit of any human life, and gather into itself every circumstance and experience, bringing them into the plan and control of Jehovah.

We may cry to God for relief, and with most earnest petition ask for the removal of the trial, but without a shade of fear or anxiety in the matter. However Infinite Wisdom may see fit to answer, he will not permit the trial to continue a moment beyond what is best.

### Prayer.

"Prayer," says Tertullian, "nourishes the poor, controls the rich, raises the fallen, props the falling, and preserves the standing. Prayer is the bulwark of faith, our arms and weapons against the adversary, who waylays us on every side. Therefore, let us never go about unarmed."

"How many," writes Origen, "have been exposed to temptations more burning than flame, and yet came out of them unhurt, without even the smell of the hostile flame having passed upon them—and what shall I further say? How often hath it happened that those who were exposed to wild beasts, to evil spirits, and to cruel men, have muzzled them by prayers, so that they have not been able to touch with their teeth us who were the members of Christ. We know, also, that many who have been deserters from the statutes of God, and were just swallowed up by death, have been saved from destruction by repentance, and God has again wiped away the tears from their eyes. The whole life of a saint should be one great continuous prayer."

If you are impatient, says *The Golden Censer*, sit down quietly and have a talk with Job.

If you are just a little strong-headed, go to see Moses.

If you are getting weak-kneed, take a look at Elijah.

If there is no song in your heart, listen to David.

If you are a policy man, read Daniel.

If you are getting sordid, spend a while with Isaiah.

If you feel chilly, get the beloved disciple to put his arms around you.

If your faith is below par, read Paul.

If you are getting lazy, watch James.

If you are losing sight of the future, climb up to Revelations and get a glimpse at the promised land.

EVERY duty, even the least duty, involves the whole principle of obedience. And little duties make the will dutiful; that is, supple and prompt to obey. Little obediences lead into great. The daily round of duty is full of probation and discipline. It trains the will, heart, and conscience. We need not be prophets or apostles. The commonest life may be full of perfection. The duties of home are a discipline for the ministries of heaven.—*H. E. Manning.*

### Bright Thoughts.

He who chases two hares will catch neither. ✓

Self-deception is one of the most deadly of all dangers. ✓

Men are just as ready to hate you for your virtues as for your faults. ✓

The rich are only enviable in one attribute—their power to help the poor.

No man has a thorough taste of prosperity to whom adversity never happened.

Live as long as you may, the first twenty years are the longest half of your life. ✓

Children are taught more than they ever learn, and learn more than they are ever taught. ✓

An able man shows his spirit by gentle words and resolute actions. He is neither hot nor timid. ✓

The human heart becomes softened by hearing of instances of gentleness and consideration.—*Plutarch.*

Sufficient unto the day is the evil thereof; but sufficient unto a life-time is often the evil of a single day. ✓

The desire to teach is stronger than the desire to learn. We only study that we may be enabled to impart again.

It is only in looking on death that we comprehend immortality, and only utter weariness gives promise of perfect rest.

The most agreeable of all companions is a simple, frank man, without any high pretensions to an oppressive greatness.—*Lessing.* ✓

Real glory springs from the quiet conquest of ourselves; and without that the conqueror is naught but the first slave.—*Thomson.* ✓

Wisdom, like many other human attributes, is only for the time. We are wise to-day, that to-morrow we may look back and say, "How foolish we were!" ✓

No, there is no victory possible for boy or man without humility and magnanimity; and no humility or magnanimity possible without an ideal.—*Thomas Hughes.*

When we feel the narrowness of these lives of ours, each in its own small circle, we are consoled by knowing that every star must move within its limits, though space be around it.

I expect to pass through this world but once. Any good thing that I can do, or any kindness I can show to any fellow-being, let me do it *now*. Let me not defer or neglect it, for I shall not pass this way again. ✓

Love is the meal of broken food bestowed on the weary wayfarer. It has strangely mixed savors, and heaven alone knows of what it is composed; but, like the vagrant we must not question—we are either to take it or pass on, still famished.—*Anne Reeve Aldrich.*

Do right, and God's recompense to you will be the power of doing right. Give, and God's reward to you will be the spirit of giving more; a blessed spirit, for it is the spirit of God himself, whose life is the blessedness of giving. Love, and God will pay you with the capacity of more love; for love is heaven, love is God within you.—*F. W. Robertson.*

When we get on in life and look back upon the past, we are surprised and grieved at the prodigal manner in which we threw away, as of no value, our chances of happiness, and determine to make the most of all that come to us for the short time that still remains. There is, however, a much worse kind of waste, and those of us are guilty of it who have thrown away the many opportunities of usefulness that come in our way.

**Home, Health and Little Folks.**

CONDUCTED BY MRS. S. WILSON.

**"GLORIFY GOD IN YOUR BODY." "CHILDREN ARE AN HERITAGE OF THE LORD."****May's Dream.**

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isaiah lv. 8-10.

Slowly and thoughtfully May closed her Bible, her intelligent face grew very winsome as she reflected on the wonderful words. She thought of a sad scene lately; at the death of a schoolmate she had whispered in the parents' ear, "Blessed are they that mourn for they shall be comforted." Now she thought "the word of the Lord shall accomplish the work I intended." Oh, wonderful privilege to deal out the heavenly manna. "Now what can I do daily for the Master?" asked the young girl, as she passed along on her way to school.

Nothing occurred during that day, but on her way from school she heard some one call "May! May!" Turning around she saw a child hurrying along to overtake her. "Wait, May! for me!" said Minnie Smith; "I want to tell you something."

"Well, hurry along," said May; "I am impatient to get home."

Poor little Minnie in her haste fell into a puddle of water, and it was indeed a muddy little girl that caught up to May in her spotless gingham.

"Oh, what a spectacle!" exclaimed May. "Do you think I will let you walk by me? Run along home, you dirty girl; you disgust the passers-by," and an angry girl indeed was May—the same May over whom had hovered the angel of peace that same day. Poor little Minnie went home, crying as though her heart was broken, not at her appearance, but hurt by the angry words of her neighbor.

That night when May opened her Bible the first passage that caught her eye was Matthew xxv. 40. "Oh, dear! I have not had opportunity to-day to do anything to the least, even of my father's family, and I wanted to do so much," and feeling somewhat discouraged, May laid her head on her pillow.

"Quick! rouse up, May! Minnie Smith is dead, and you are wanted."

"Wanted for what?"

"Why, at the bar of God."

"Who are you?" she exclaimed in alarm as a venerable man laid hold of her arm with one hand, while with the other he grasped an enormous mill-stone. "You are wanted," echoed another voice, and she saw another man with a mill stone, while the same words were echoed behind her, and turning to see, beheld the third man and mill-stone. To her amazement they all gazed at her with threatening countenances, and in terror she cried out, "Who are you?"

"I am Matthew, and in my 18th letter to you and sixth verse I said 'It were better for you that a mill-stone were hanged about your neck to drown you than to offend one of my little ones.'"

"I am Mark," said the next, and in my ninth letter, 42d verse, I wrote, as my Master ordered, 'Whosoever shall offend one of these little ones that believe in me, it were better for him that a mill-stone were hanged about his neck and he were cast into the sea.'"

"I am Luke, and in my 17th letter and second verse I warn you that 'it were better for the one who offends one of Christ's little ones, that a mill-stone were hanged about his neck and be cast into the sea.'"

"But what are you all bringing them here for?" = May in an agony of fright.

"As friends, we come to help you escape a judgment, so come to the waterside with either of us."

"Oh, no! Oh, no!" cried poor May, and in excitement she fell out of bed and awoke. Lo! it all a dream, and dear little Minnie Smith was not after all was her first thought.

Too restless to sleep, May arose at early dawn soon after breakfast she hastened to visit Minnie if she could find out the meaning of her dream. "May," said Minnie, "I wanted to tell you yesterday, I have found Jesus. I was so happy and thought I would be glad to know that I love my Savior. It makes you cry so? Are you not glad?"

"Yes, I am truly glad, and I am sorry I was so yesterday. Forgive me and kiss me. I must go."

And May hastened home, and taking her Bible hastily found the three witnesses that had so terrified her in her dream.

Little did May think that Minnie was one of Christ's little ones and what a wonderful God is ours. While watch care is continually surrounding every believer even the littlest ones are ever under his eye. For a time she meditated and resolved with God's help no mill-stones should be hanged around her neck to sink her in the sea because she would continually weep and pray that she would not be led away by the tempter again.

A. R. CURRIE

HUDSON, PA., July 13th, 1892.

**The Word of God or the Word of Satan?**

DEAR WORDS OF TRUTH:

I am a little boy ten years old, and I love the word of truth as it is in Jesus. God tells us that if we are obedient to His word and try to do as He has told us, that if Jesus comes we will be taken to the Blessed City where he is now preparing for us, and will give us immortal life. The majority of men believe that at death the soul parts with a soul which returns to Heaven and there in immortal life, while the Bible says nothing. Just think how awful it would be for those men who think are in heaven, to look down upon the misery and suffering of this earth. As proof of my position offer the following quotation, Gen. iii.: "The word of the Lord said unto the serpent, 'We may eat of the fruit of the trees in the garden: but of the fruit of the tree which is in the midst of the garden, God hath said ye shall not eat of it neither shall ye touch it, lest ye die.' And the serpent said unto the woman, 'Ye shall not die. For God doth know that in the day ye eat thereof your eyes shall be opened and ye shall be as gods, knowing good and evil.'" Which will you believe, the word of God or what the devil said?

Most men believe that at death our eyes are opened and we are as Gods, knowing good and evil. But the Bible truth is that we die and sleep a dreamless sleep never to awake until the resurrection. God hath said that those who did not believe on Him and who were disobedient to His word, he said would at the resurrection be slain by the breath of his mouth, and their carcasses cast into everlasting fire to be consumed, therefore what hope for those who do not believe the word of Satan? Another proof is that the Bible says: "The glory of God shall be revealed in all flesh shall see it together." How could they all see it together or at one time, if man went to heaven at death; they could not because all men do not die at the same time, and of course the only time that all flesh can see it together will be when Jesus comes on judgment day to judge the earth.—HOWARD BARNES



### Grandmother's Advice.

I want to give you two or three rules. One is—always look at the person you speak to. When you are dressed, look straight at the person who speaks to you. Do not forget this.

Another is: Speak your words plainly. Do not utter nor mumble. If words are worth saying, they are worth pronouncing distinctly and clearly.

A third is: Do not say disagreeable things. If you have nothing pleasant to say, keep silent.

A fourth is—and, oh, children remember it all your lives—Think three times before you speak once!

Have you something to do that you find hard and would prefer not to do? Then listen to a wise old grandmother. Do the hard thing first, and get it over with. If you have done wrong, go and confess it. If your lesson is tough, master it. If the garden is to be weeded, weed it first and play afterward. Do the thing you don't like to do first, and then with a clear conscience, try the rest.—*Selected.*

### Happy Homes.

A woman may do her level best to make a happy home for her husband and children, but if she is treated as a slave and only given her board and clothing in payment for her services as mother, wife, cook, laundress, nurse girl, chambermaid and seamstress, is it any wonder that little or no happiness exists in that home? If a mother spoils her son by pampering and waiting on him all the years of his childhood and boyhood, and making him think that a man should always be waited on by the women of his household, is it strange that he expects a wife to do the same, and that, in all likelihood, she either wears out in a few years from such service, or else becomes bitter and disheartened? There are very many reasons why a home may not be a happy one and the happiness found therein depends fully as much on the husband as it does upon the wife. We are often old that in every true and ideal marriage both husband and wife must learn to bear and forbear. In every home where happiness exists, there must be perfect trust, confidence and love between the husband and wife. There are two kinds of sunshine in the world, and both quite necessary—the one that is caused by the sun's shining outdoors, and the other by its shining in our hearts. Happy homes abound in the heart sunshine, and whether it shines without or not, there is naught but brightness within doors. It is the loving deeds, the cheery, helpful words, and the kindly thoughtfulness, that each member of the family shows toward the others that makes an ideal, happy home—a perfect heaven on earth. How many of us do our share in making such a home that shall be a haven of rest to all who may come within its influence?

### Endurance and Moderation in Diet.

The Roman soldiers who built such wonderful roads and carried a weight of armor and luggage that would crush the average farm hand, lived on coarse brown bread and sour wine. They were temperate in diet, and regular and constant in exercise. The Spanish peasant works every day and dances half the night, and yet eats only his black bread, onions, and watermelon. The Smyrna porter eats only a little fruit and some olives, yet he walks off with his load of one hundred pounds. The coolie, fed on rice, is more active and can endure more than the Negro fed on fat meat. The heavy work of the world is not done by men who eat the greatest quantity. Moderation in diet seems to be the prerequisite of endurance.

### Home Notes.

"Who sweeps a room as for God's love, makes that and the action fine."—*Herbert.*

One general comprehensive rule for the preservation of good health is "keep clean," and cleanliness from a medical point of view means the absence of noxious germs.

No one agency is so responsible for noble manhood and womanhood, and the domestic virtue and happiness of the future, as home culture by mothers."—*Union Signal.*

Never punish a girl for being a romp, but thank Heaven who has given her health to be one. Little girls ought to be great romps; far better than paying doctor bills for them.

Happiness is much at our regulation, and the "Know Thyself" of the Greek philosopher meant no more than rightly to attune and soften our appetites and passions till they should symphonize like the harp of David.—*Daniel Webster.*

One doesn't need a great amount of money to be able to do a little good in the world, but they do need to get into their hearts a real love for the poor, oppressed, grieved, sick, discouraged, friendless and hopeless people that are only too common about us.

The children in the public schools are taught that alcohol is injurious to body, mind and soul, and that the only safe rule is touch not, taste not, handle not. Are you mothers willing to have them, with the clear logic and unbiased conscience of childhood, know that you use it in your food as flavoring, because you like it?—*M. Joy.*

"Good health is a great pre-requisite of successful or happy living. Very much of the peevishness and impatience seen in men and women, has its root in bodily illness. The very morals suffer from disease of the body. Correct living and intelligent physical training will eliminate many of the tendencies to ill health which we bring into the world with us."—*Mary A. Livermore.*

### Views from the Watch-Tower.

"GO, SET A WATCHMAN, LET HIM DECLARE WHAT HE SEETH."

### Remarkable Electrical Phenomena.

A SERPENT IN THE SKY.

One of the strangest phenomena ever witnessed at sea was described yesterday by Captain Thomson, of the Anchor liner Trinacria, which arrived from Mediterranean ports, and also by Pilot Sullivan, of the David Carl No. 10, who brought the steamship into New York. It was in brief an earthquake shock at sea on July 25, followed by the appearance in the sky of a huge fiery serpent, which stretched from the zenith to the horizon. Pilot Sullivan was on board the David Carl at the time, as the Trinacria had not been sighted. The boat was in latitude 41 deg. 28 min., longitude 65 degrees, or in the vicinity of George's Shoals, south of Cape Sable. An earthquake shock from the northwest was felt at seven o'clock in the evening. It lasted about six seconds, as nearly as the pilot could judge. The vibration caused the pilot boat to tremble, but the sea remained calm. The shock was unmistakably that of an earthquake, the pilot said.

Hardly had the shock subsided when a streak of light was seen extending from the zenith to the northwest horizon in the form of a huge serpent. The reptile gradually

tapered from the head, which appeared to be reared high in the air, to the tail near the horizon. It lasted for more than three-quarters of an hour and then gradually disappeared.

Captain Thomson, of the *Trinacria*, says he saw the fiery serpent also at the same hour, 7 P.M., of July 25. His vessel was then in latitude 40 deg. 47 min, longitude 65 deg. 9 min., or about sixty miles distant from the pilot boat's position. Captain Thomson says he saw what appeared to be a fiery cloud in the northwest. It resembled at first a forked streak of lightning. Gradually it assumed the form of an immense serpent, and, as if to further carry out the illusion, the serpent began to coil itself like an enormous spring. Then the head reared itself as if his snakeship had suddenly been disturbed and was about to strike his fiery fangs into his opponent.

There were 297 passengers on board, including thirty howling dervishes, who will illustrate the faith of Mohammed at the World's Fair. The passengers all crowded to the rail to witness the strange sight, and the dervishes, taking it for a manifestation of Allah, began to pray with their faces toward the north.

The vessel's barometer had sunk from 29.39 to 29.29 and heavy "tide rips," or short, choppy waves, slapped the vessel, though there was almost no wind. The shock was felt very slightly on board the *Trinacria*.

The serpentine form in the sky lasted about an hour and then gradually faded. Captain Thomson said he had never seen anything like it before.—*N. Y. Herald*.

#### WONDERFUL DISPLAY OF THE AURORA.

The display of the aurora borealis on Saturday night, seen at Nyack, was magnificent. From 10 o'clock until midnight, wonderful lights flashed across the heavens from east to west and from the horizon to the zenith. The most remarkable and beautiful scene was at 11.45 o'clock. Suddenly the outline of a rainbow, stretching entirely across the northern sky, appeared. In a minute every color of the solar spectrum was intensified, and stood out boldly in a pea-green sea of flame. From the inner side of the semicircle down to the horizon were bands of yellow light, and from the outside went streaks of yellow, red and green, up to the zenith. There a large crown had formed and stood out boldly in the flashes. The rainbow was visible for about three minutes, but the crown in the zenith could be seen for an hour.—*N. Y. Tribune*.

[We witnessed this same beautiful display between 9 and 9.30 p. m., Saturday, July 16th, while standing on the quay at Newport, R. I. The atmosphere was very clear, and stars shining brilliantly. A bow of light arched the heavens from horizon to horizon, slightly broken at the zenith where a spur branched from the main body of light. This spur was frayed at the detached end, and the nebulous matter drifted like vapor. An hour later this phenomenon disappeared, but from the deck of the steamer a magnificent display of the aurora borealis radiated from the waters of Long Island Sound. The predominant color was green, with shadings of blue, purple and red.—EDITOR.]

#### THE TELEGRAPH SERVICE DEMORALIZED.

Chicago, July 17.—A curious electric phenomenon was observed in this city yesterday, between the hours of 10 in the morning and 3 in the afternoon. While the sky was cloudless, and the sun was shining brightly, a tremendous current of electricity charged the air to such an extent that it was impossible for the telegraph companies to use the longer circuits on their wires while

it lasted. The current gradually increased in intensity until noon. When it was at its height, it was absolutely impossible to get the use of the wires at Pittsburgh, New York, Omaha and St. Louis, but the shorter circuits, within a radius of 200 miles, were apparently unaffected.—*N. Y. Tribune*.

#### Story of a Hebrew Exile.

Samuel Szatzkin, who last year was a prominent cloth importer in Moscow, Russia, doing a business which netted him a profit of from \$100,000 to \$150,000 annum, is now living on the top floor of the tenement No. 418 East 114th street. Though he is poor he is happy.

"It is hard for a man of my years to start anew life," he said to me, yesterday, "yet I bless the hour I stepped on the shores of this country, for here I know that my life is safe and that my wife and children are considered human beings. In Russia, where I was wealthy, they were not considered worth as much as dogs."

"To tell you what we suffered there would take years. I can only mention instances. I lived in the holy city of Moscow eighteen years. I paid my taxes and built up good business, when suddenly the Czar became convinced that the holy city was being desecrated by the Hebrews' presence. We were all ordered to leave the city within one year. As soon as the ukase had been issued the customers of all Hebrew merchants stopped paying their debts.

"It was declared by the authorities that every Hebrew found in the city after January 14, 1892, would be considered an outcast and a vagrant, and while a policeman would receive three rubles for every thief he caught he would receive five for every Hebrew he found. I paid 1,000 rubles to the government officials to prolong my time, but every policeman who saw me considered me a good cow to milk, and I had to pay them anything I asked to avoid being arrested and driven out of the city before I could raise enough money to emigrate.

"I will never forget January 14 last. The fifteen thousand families ordered to be out of the city by that evening waited to the last minute. It was the coldest ever experienced. The government had given orders to the cab-drivers to keep their horses well blanketed and not to stand them in the street longer than five minutes to prevent them from freezing to death. Now listen to what was done to human beings. For the fifteen thousand exiles, however, who had been driven to the railroad station there was no shelter, and the one train on which they were to depart was not to leave until midnight. Members of the nobility, wrapped in the costly furs, were driven past the station, and calmly looked on while women and children by the dozen were frozen to death. They heard the wailing and the crying, but did not as much as give a pitying look.

"When the train arrived there were only five cars and into them the fifteen thousand people tried to crowd. That scene beggars description. People were crushed and trampled to death. Ten per cent. of the crowd managed to get into the train. The others were forced to remain and at least five hundred froze to death that night. By paying outrageous sums to the policemen the others were allowed to stay until next day, when two trains arrived and took away three thousand. It took until the 18th for all to get out of the city. Only thirteen thousand left the city; two thousand had died.

"I could recount many other instances of the inhumanity to the Hebrews, but not now."—*N. Y. Herald*.



## Overlook of the World Since Our Last Issue.

Cholera is on the increase in the suburbs of Paris.

Sixteen anarchists have been placed on trial at Liege.

Powder works near West Berkley, Conn., exploded, killing over 100 workmen.

An avalanche in Savoy has cost the loss of 200 lives, and the destruction of much property.

Cyrus W. Field, died on July 12th. He will always be remembered as the original promoter of the Atlantic cable.

There is a serious strike in the building trades, and in New York work on new structures has practically stopped.

Both Mount Vesuvius and Mount Etna are in state of eruption, with great danger threatening the neighboring country.

Over 30,000 delegates attended the convention of the Young Peoples Society of Christian Endeavor in New York City.

Cholera is causing fearful loss of life and distress in Russia, and neighboring nations have quarantined against it.

St. Johns, N. F., was nearly destroyed by fire July 9th. Loss of property estimated at \$20,000,000, and 15,000 people rendered homeless.

H. C. Frick, a Pittsburgh millionaire, and President of the consolidated Carnegie Iron & Steel works was shot in his office by an anarchist named Alex. Berkman.

There has been serious rioting among miners in Idaho consequent upon the strike of Union miners. U. S. Troops were sent to the disorderly places to quell the riot.

August 3d was the four hundredth anniversary of the departure of Columbus for the discovery of America. Imposing ceremonies in celebration of the event were conducted at Palos in Spain.

The Inman line steamship City of Paris made the fastest trip on record across the Atlantic Ocean, making the distance from Queenstown to New York, 2785 nautical miles, in five days, fifteen hours and fifty-eight minutes.

The Liberal party has triumphed in the Parliamentary elections in Great Britain. In consequence, Gladstone will be called upon to organize a new cabinet; and it is expected that the new parliament will pass a home rule bill for Ireland.

In one town in Asiatic Russia there was very serious rioting due to the rumors that the doctors were poisoning the cholera patients. The military were called out, and a fierce fight was the result. Sixty of the rioters and as many soldiers were killed, and hundreds wounded.

In consequence of failure to agree upon the new scale of wages, there is a great strike and lock-out at the Carnegie Iron & Steel works at Homestead Pa. Nearly 4,000 men were thrown out of employment. Rioting followed, and the militia have been called out and stationed at Homestead for several days.

The U. S. Senate passed a bill appropriating \$5,000,000 for the World's Fair at Chicago with provisos that it should not be open on Sundays, and that no intoxicating liquors should be sold on the grounds. The following day the intoxicating liquor clause was rescinded in obedience to the tremendous influence of the liquor lobby. The House of Representatives failed to concur, and filibustered for many days with a prospect of a compromise appropriating half the amount.

## Church and Personal Intelligence.

"THEY THAT FEARED THE LORD SPAKE OFTEN TO ONE ANOTHER."

DEAR BROTHER WILSON:

Permit me to extend thanks for your kindness in sending WORDS OF TRUTH to my dead husband while he lived. As long as he was able it was with pleasure that he read its pages, often saying, "This is a good paper;" or when expecting its arrival, "It is about time for WORDS OF TRUTH." While preparing his last manuscript for the paper he looked up at me and said: "I want to write and send Brother Wilson enough so that he will have one piece of mine for each number while I live; I want one in the last number before I die; I want to do all the good I can." This wish was granted; There was one in the number just before his death. Please excuse me for trespassing on your valuable time, I wanted to thank you for him. Your sister waiting for the long-looked-for King. MRS. S. A. CHAPLIN.

## Nebraska State Conference.

The Seventh Annual Conference of the Church of God in Nebraska will be held, the Lord willing, at Indianola, county seat of Red Willow Co., on the B. & M. R. R., commencing Sept. 2d, 1892, and continue over two Sundays.

Our new Gospel tent will be pitched in the beautiful grove one-fourth of a mile west of the town. It is our aim to make this the best meeting we have ever had; and to do so it is necessary to have the co-operation of every brother and sister in the State who can possibly attend. The Lord has blessed our labors by giving us an abundant harvest, and we ought surely to devote at least one week during the year to his service. Commence now to arrange your work so you can come.

Eld. A. Adams, Eld. J. T. Prime and Bro. Jas. Prime will be with us to preach the Blessed Word. To any preaching brethren in the East who may wish to make a visit to the West, and enjoy our healthy climate we give a hearty welcome.

Business meeting will be held on Monday, Sept. 5th and each day during the week until finished.

Those having tents or who can borrow one, bring it with you. Visiting brethren from a distance will be provided with tent room and accommodations. Come, and let us enjoy one more pleasant season together before the Lord comes. J. J. CADY, Sec.

Sac City, Ia., July 25, 1892.

DEAR BROTHER WILSON:

A few words from the cause in Iowa are due the readers of the WORDS OF TRUTH. We pitched the Gospel tent at Lake View on Thursday, July 7, and left that place July 18, preaching while there fifteen discourses, and baptized two persons into Christ.

From Lake View we came to Sac City, where we are now holding out the truth to the people. Our meetings are well attended by an intelligent class of citizens and much interest shown by them.

These meetings are educational in their nature and we are endeavoring to so present the things of the kingdom and the name of Jesus as to convince the understanding and at the same time to touch the heart, and make men better in their lives. Let all the lovers of the truth everywhere remember us in their prayers.

A. J. EYCHANER.



# Words of Truth.

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Rahway, N. J.

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- Bridgeton, N. J.**—Meetings every Sunday at Horner's Hall, N. E. corner of Pearl and Commerce Streets. Conrad Linder, Clerk, 76 Pine Street.
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- Woodland, Mich.**—Meetings every fourth Sunday. B. W. and Mary A. Woodward, Ministers.



# Words of Truth

"I SPEAK FORTH THE WORDS OF TRUTH."

Vol. VIII.]

RAHWAY, N. J., NOVEMBER, 1892.

[No. 11.]

SAMUEL WILSON, - - - EDITOR AND BUSINESS AGENT.

SPECIAL CONTRIBUTORS:

CLINTON COLEGROVE,	H. V. REED,
BENJAMIN WILSON,	A. J. EYCHANER,
J. L. WINCE,	ELIZABETH A. REED,
	S. ROXANA WINCE.

For Terms see page 16.

## Editorial.

MRS. WILSON has been absent for several weeks as delegate to the National Convention of the Woman's Christian Temperance Union at Denver, Col., and visiting relatives in the West. This will explain the absence of the department of "Home, Health and Little Folks."

PARTICULAR attention is called to the communications from Brothers Eychaner and Finn in this number. Their suggestions and appeals should be carefully and prayerfully considered. They come from men who mean what they say, and who prove their faith by their works. The cause of Truth is languishing from lack of more such earnest spirits.

A FEW subscribers have not renewed since being notified of expiration of subscription. If any such who receive this paper wish it discontinued, will they please drop a card to that effect. If they wish the paper continued, but cannot conveniently remit now, we would appreciate a card giving that information. We will send willingly to any who are unable to pay the price of subscription.

WE continue the special offer of premium for new subscribers, viz.: A copy of J. H. Pettingell's great work, the "Unspeakable Gift," to be sent to every *new* subscriber at 75 cent rate; or for clubs of five or more *new* subscribers at 50 cent rate a copy of "Uncle Daniel's Bible Class" to each member of the club, and the "Unspeakable Gift" to the one raising the club. This is the 50 cent edition in stiff covers, so that the paper only costs 25 cents for the year. The only way in which we can afford to do this is with expectation that these new subscribers will become permanent. The book is the leading and most conclusive work extant in support of the doctrine of conditional immortality. It would be well to speak quick before the supply is exhausted.

THE four hundredth anniversary of the discovery of America has been celebrated with much enthusiasm and pageantry in various parts of the country, but especially in the great eastern and western metropolises, New York

and Chicago. The cities have been decked in holiday attire of flags and bunting, and there have been parades of every conceivable character. In New York we had a grand naval parade of war vessels, steamships, yachts, and tugs; and on land school children, military, civic and Roman Catholic societies have paraded Broadway and Fifth Avenue from the Battery to Central Park, while millions of people lined the thoroughfares. In addition there have been the usual accompaniments of music, fireworks and banquets, with speeches glorifying Columbus and his work.

THE Presidential election is over, and has resulted in the overwhelming defeat of the great Republican party. The canvass has been one of the quietest and most good-natured that has ever been held in this country, and almost free from bitter and vindictive assaults upon candidates such as have too often disgraced popular elections. The result is so sweeping as to amount to a revolution of sentiment in all parts of the country, and tends to demonstrate the wonderful elasticity of a popular government. There are always many people who are not slaves of party, and the weight of whose influence is liable to be felt when the measures or candidates of a party do not meet with their approval. This declaration of lack of confidence in the Republican party has brought forth many explanations. Personally we have not for some years been identified with, or sympathized with either of the dominant parties. From the stand point of an observer we believe that the cause of this defeat is owing to the fact that the party which at one time represented the progressive, moral elements has departed from its high standard, permitting unscrupulous men to control its councils; giving good cause to believe that it was the representative of the powerful moneyed oligarchy that is being developed in this country; and playing fast and loose with the multitude who are alarmed at the terrible devastation that the liquor traffic is causing among the homes of America. Chastisement is hard to bear, but often beneficial, and it would be well for the defeated and chagrined political leaders to look within, rather than without for the cause of their submergence beneath this tidal wave of popular disapproval.

THE Romish Church is making all the capital possible out of the fact that Christopher Columbus was a Roman Catholic zealot. There is so little associated with human progress that the Papacy can claim that they may be pardoned for endeavoring to take a little credit along that line, and we will not object even if they can-

onize Saint Christopher, for at this remote date it will certainly do him no harm.

It is true that Columbus was a Catholic, and in those days one had no choice between being a Catholic, a Jew or a corpse; and the "gentle and virtuous Isabella" who pawned her jewels to fit out the expedition for Columbus was also a Catholic, and so zealous was she that she drove 800,000 Jewish men, women and children from their homes, sending them to sea in open boats to perish beneath the waters of the Mediterranean, or miserably among the barbarians of Africa. We hear much of the gentility and virtue of this daughter of the church in these days.

The motive of Columbus' expedition was avarice. The desire to reach "India's coral strand" by a short cut, where gold and jewels could be picked up along the shore, thus permitting Isabella to fit out another expedition to gain possession of the holy sepulchre. Incidentally the priests hoped to be able to convert a few heathens to the true faith, which was a comparatively easy matter with the aid of firearms and the various articles that the Spanish zealots of the cross always carried with them as arguments.

The motive of the Romish church in America is well exemplified by the brutal, blood-thirsty conquests and massacres of Cortez in Mexico and Pizarro in Peru. They had to deal with a gentle, trustful people, who were massacred like cattle in the shambles, and subjected to slavery. These bloody butchers were always accompanied with priests, and conducted their brigandage beneath the cross and with the benediction of the church. The condition of Spanish and Catholic America illustrates the class of civilization that follows Romish dominance.

AMERICA owes its greatness to Protestantism. The seeds of liberty were planted in the harsh New England soil by the little band of pilgrim Puritans who sought a place where they could worship God according to the dictates of their consciences. They came with open Bibles, and love of liberty, and from these seeds has sprung a mighty harvest.

Again a band of Huguenots settled upon American soil, bringing their Bibles, their love of liberty, and hatred of popish tyranny with them, and from them has gone out an influence that has tended to shape the Declaration of Independence and the American Constitution. The Quakers at Philadelphia, and the Dutch Reformers who settled in New Jersey, have each done their share in planting that which grew into the mighty state which guarantees to all life, liberty and the pursuit of happiness, with full freedom to worship God without hindrance. The Romish tyrant had no part in the development of the greatness of America, but is now quite willing to exhibit its power, and pose as the original cause of America's greatness. Rome is to-day as bigoted, as unscrupulous, and if she had the power as cruel as in the days of the Spanish Inquisition and the massacre of St. Bartholomew. Lovers of liberty should beware.

## A Great and Sweet Truth.

A gentleman to whom a friend had sent this journal, in writing to have it discontinued, uses this expression: "I have no use for a journal that denies one of the greatest and sweetest truths in all the Scriptures—the immortality of the soul."

This expression of our friend has set us to thinking. Had he spoken of the immortality of the soul as one of the greatest and sweetest doctrines in the creeds of the churches, the dogmas of Mohammed, and the traditions of paganism, we would have accepted the remark without question; but when it is characterized as a *truth* taught in the *Scriptures* we are puzzled. We have read the Scriptures since childhood, and studied them carefully and critically, and have never yet seen the expression "immortal soul" therein. Neither have we ever found any equivalent, such as "never-dying soul," "deathless spirit," or "immortal spirit." Under these circumstances we must be pardoned for believing, and consequently teaching, that the doctrine is not in the Scriptures. This we honestly believe, and if anybody can find the doctrine there, and point it out to us in plain "thus saith the Lord," we will agree at once to change the teaching of our journal, and begin to propagate this "great and sweet truth." This is certainly a fair proposition.

In our readings of Scripture we have frequently found instances of souls "dying," being "destroyed," being "cut off," "dead souls," etc., but never an immortal one. In fact we only find the term immortal occurring once in the Bible, and then it is applied to God. Immortality is a word that we have only been able to find in four passages of Scripture, which tell us that it is an attribute of God only, that it is to be "sought after," has been "brought to light through the gospel," and is a blessing for the righteous to be received through Christ at the resurrection of the dead.

It therefore looks as though our friend is himself deceived in so earnestly believing that the doctrine of the immortality of the soul is a Bible truth. Others before us have canvassed this question, and many of them in orthodox churches have declared that the Scriptural doctrine is that immortality is a gift of God through the Lord Jesus Christ. As we write we have before us the great commentary of Jamieson, Faussett and Brown, acknowledged to be of the very highest authority for scholarship, its editors being Rev. Robert Jamieson, D. D., St. Paul's, Glasgow, Scotland; Rev. A. R. Faussett, A. M., St. Cuthbert's, York, England; and Rev. David Brown, D. D., Professor of Theology, Aberdeen, Scotland. Turning to the comments under I Cor. xv. 53, regarding the word immortality we read: "Nowhere is the immortality of the soul, distinct from the body, taught; a notion which many erroneously have derived from heathen philosophy. Scripture does not contemplate the anomalous state brought about by death, as the consummation to be earnestly looked for, but the resurrection." So good an authority as Martin



Luther denounced the immortality of the soul as a "monstrous opinion to be found in the Roman dunghill of decretals," this in reply to a canon of Pope Leo X. declaring the doctrine to be true. We have plenty more of good company in the belief that this doctrine is not a truth, and that it is not to be found in the Scriptures.

For these reasons we would suggest to our friend that he has possibly himself been deceived, and is taking to his heart as a great and sweet truth what in reality is a terrible error that had its birth in heathen tradition, and was borrowed therefrom and incorporated in the fabric of Christian doctrine long years after the days of the Apostles, and finally declared by the most profligate of the Popes to be an inalienable truth. This doctrine instead of being a great and sweet truth was born of falsehood, being first uttered by the father of lies in Eden when he declared, "Thou shalt not surely die." It has survived in the traditions of paganism, and is the basis of many monstrous practices in heathen lands. It gave birth to the absurd belief in metempsychosis which in Egypt caused the deification of cats, oxen, crocodiles and all manner of beasts and birds. It made possible the many gods of the Pantheon and has given to Christianity the horrible nightmare of eternal torment. It is the parent of the modern witchcraft or ghostology known as Spiritualism, and wherever the power that is opposed to God and that loveth and maketh a lie is found, this old falsehood appears.

Life, eternal life through our Lord Jesus Christ, who has abolished death and brought life and immortality to light through the Gospel; this is the greatest and sweetest truth in the Bible.

THE COMING CRISIS, published by the *Ethical Publishing Company, Rochester, N. Y.*, is a pamphlet of 192 pages. The author's name is not given, but it is evidently from the facile pen of C. W. Vredenburg, an occasional contributor to this journal. The work is a survey of the political, social and religious world, in a series of essays, with a general thought permeating them all, *i. e.*, human institutions and attempts at government are a failure, and the crisis is at hand which shall usher in the divine governing hand. The work is written in a clear, forcible and logical style, and the arguments are sustained by well-chosen illustrations. The spirit of the author is admirable and quite free from rant and hair-splitting condemnation of all who disagree that too often disfigure publications in a similar line of teaching. This little book is worthy a wide circulation. Price, in paper, 25 cents; cloth, 50 cents. Sent postpaid by the publishers on receipt of price.

NOTHING that is in the realm of God's ordering need cause us anxiety. For what God sends to us, God will enable us to profit by, or to endure. Therefore it is that we are reminded to "fear nothing but sin." Sin is not in the realm of God's ordering, and we ought not to feel that sin will bring us benefit in any way. We have a right and duty to be afraid of sin.—*S. S. Times.*

## Correspondence.

### Walks and Talks With Uncle Daniel.

[By the Author of Uncle Daniel's Bible Class.\*]

#### CHAPTER IX.

The conversation while on the trouting expedition had profoundly impressed Mr. Prescott. Uncle Daniel followed up the advantage gained by endeavoring to still further impress him with divine matters, so as to draw his mind away from the agnostic channel in which it had been working. Sitting upon the veranda in the cool of the evening in the clear starlight, Uncle Daniel questioned his guest regarding the latest discoveries in the field of astronomical research, knowing that Mr. Prescott was an enthusiastic amateur astronomer. The evening passed very enjoyably listening to the theories and explanations of observations regarding the planets, and the soundings into the mysteries of the milky-way with its myriads of suns. Mr. Prescott became quite enthusiastic in his expressions of admiration of the accuracy of the motions of the heavenly bodies, and the impossibility of comprehending the vastness of the universe when each new and more powerful telescope only reveals worlds beyond worlds, and the unit of measurement becomes millions of miles.

Upon entering the house, in following his usual practice of a Bible reading before retiring, Uncle Daniel chose a lesson in conformity with the conversation, reading the nineteenth Psalm, beginning: "The heavens declare the glory of God, and the firmament showeth his handiwork," and in conjunction therewith the fortieth of Isaiah, beginning with the twelfth verse, closing with Psalms viii. 3-4: "When I consider thy heavens the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him, or the son of man that thou visitest him?" This he followed with a few remarks showing that the wonderful power displayed in creation and management of the heavenly bodies illustrated the omnipotence of God; the infinity of His universe proved that God is infinite; and the perfection of the laws that govern the motions of the heavenly bodies could only result from one who has all power and all wisdom. He especially claimed that the perfection in design and execution of the mighty system of the universe with its complicated yet harmonious movement could only be accounted for upon the theory that it is the handiwork of an almighty Designer and Creator. Chance never yet made an harmonious effect; and it would be as reasonable to believe that chance created the finely balanced chronometer that registers the flight of time so accurately; or built the Limited Express train that rolls into its station after a thousand miles journey exactly upon schedule time; as to say that chance causes the moon in its revolutions to arrive exactly upon time to the second, after its journey of millions of miles before passing across our line of vision to the sun, causing an eclipse.

On the following morning Uncle Daniel was working in his garden hoeing among his vegetables, when Mr. Prescott joined him with a request that he be furnished another hoe so that he could take some exercise, and at the same time do something useful.

"I remember a Scriptural saying that, 'If a man will not work neither shall he eat,' so that I wish to earn my breakfast, said Mr. Prescott, for I am certainly developing a remarkable appetite in this invigorating air."

"There is another Scripture that might be quoted in

\*See advertising pages for Uncle Daniel's Bible Class, to which this is a sequel.

116.

this same connection, 'Thorns also and thistles shall it bring forth to thee, \* \* \* In the sweat of thy face shalt thou eat bread,' replied Uncle Daniel. "While we are hacking at this purslane, and pig-weed, we may therefore consider that we are paying part of the debt left to us by our most remote ancestor."

"There you are touching upon a topic that has always bewildered me," said Hiram. "I remember they used to sing in the old meeting house at home, 'In Adam's fall we sinned all.' Now, as a lawyer, and a possible judge in the remote future, I must say that I am unable to see any justice in such vicarious punishment. This is visiting the sins of the parents upon the children to the nine hundred and ninety-ninth generation. If hoeing up weeds is a punishment for Adam's transgression, why do we have to do it?"

"There would be reason in your position were it not that we are all following the example of Adam, and eating of the forbidden fruit, and thus personally becoming amenable to the same law," replied Uncle Daniel.

"What do you mean by the forbidden fruit?" said Mr. Prescott.

"I mean that we all are sinners, sin being the transgression of law. To put it in other language, we all do as Adam did, we act contrary to, or out of harmony with the will of God, and consequently must suffer the natural effects that follow from friction with the superior force. All unrighteousness is sin. Whatever in our lives could not commend the divine blessing is sin. Now I like to consider such matters according to general laws, not to look upon God as a petty law-maker whose rules of conduct are variable, and who punishes from spite or vindictiveness. There is harmony in all of God's universe. In fact, harmony is heaven's first law. This you beautifully illustrated in our talk last night. The law of gravitation, you call it, holds the heavenly bodies each in its orbit. There is no violation of law, consequently no collisions and no friction. Suppose Jupiter should take a notion to go on an exploring expedition in the universe, and breaking the law that binds it, would go wandering through space; what would be the result?"

"It might smash our earth and a few other planets, and then probably be swallowed up in the sun," was the reply.

"This would, according to the theory of gravitation, disarrange the whole planetary system, and possibly extend into more distant fields of the universe with its disturbing force. According to the law that governs the planets this would be a great sin on the part of Jupiter. To apply the same rule to terrestrial matters, and especially to the human family, it was ordained in the beginning that there should be harmony between God and man. We are the highest of created beings upon earth. Man is endowed with reason and moral sentiments, and the laws to govern his conduct are therefore of a different character from those that govern in the inorganic world. The one great universal law holds good, however, and that is that the will of the Supreme Being must govern. This is right. In operating a railroad, there may be a hundred trains all moving at the same time, each with its separate driver upon the locomotive, who has power to guide the machine at his will. It would never do, however, for each of these individuals to be left to use his own discretion, as it would lead to chaos, and destruction of life and property. There is a system of laws, and of signals for the government of all, and one man, the dispatcher, sits in the central office with a chart before him, indicating the location of each train as it moves over his division, and his hand on the telegraphic key

and the movements are made as he directs. Passing a warning signal, or refusing to heed the instructions from headquarters would lead to inevitable disaster. Now, according to the lesson from which we started this discussion, Adam failed to heed the commandment from headquarters. He set up his own little will in opposition to the greater will of the Creator, and the result is disastrous. Where there is harmony there is no friction, no conflict. In music the harmonious sound waves blend, and where those that are not harmonious come together there is discord. There is discord between the will of God and the will of man. The picture that we see of turmoil and strife, the strong overpowering the weak, the collisions of human interests, the pride, selfishness, hatred, emulations, strifes, with the consequent misery only illustrate this lesson of lack of harmony. Where there is harmony there is unity of action, and consequently lack of friction, or peace.

"Now," continued Uncle Daniel, "the penalty of sin against which we revolt is as you see not a vindictive punishment, but the natural friction, or wear and tear, that will follow when two objects meet that are going in different directions. If a railway train strikes a cow on the track it is disastrous for the cow. This mosquito that I have just killed dared to set his puny will in opposition to my will. The weaker will always suffer in such an encounter. The suffering and the final death are therefore but the natural wages of sin; or the natural results of conflict with a greater force. The law of harmony must be maintained even though those who defy it suffer from the conflict.

"Right here comes in the gospel, which is 'the power of God unto salvation.' In Christ we find one who lived harmoniously with the will of God. There was no conflict, and consequently no friction. The prayer of Christ was, 'Not my will, but thine, O Lord, be done.' The first requirement of the gospel is obedient subjection of the human to the divine will. We call it, 'repentance toward God, and faith in our Lord Jesus Christ.' 'Lord, what wilt thou have me to do?' should be the first prayer of one who is weary of the conflict of life with its consequent sorrows, and final death. 'Teach me thy way, O Lord,' was the Psalmist's prayer. 'If you would enter into life keep the commandments,' is but an expression of the philosophy of eternal existence. 'If we confess our sins He is ready and just to forgive us our sins, and to purge us from all unrighteousness,' simply expresses the idea of a human being ceasing to fight against the Almighty Power, and falling into line behind the banner of the cross."

Continuing, Uncle Daniel said, "Now, my dear Hiram, if you will look into the gospel promises you will find this same law holds good in them all. The gist of them all is summed up by the Psalmist in these words, 'Cease to do evil (that is, cease to fight against the will of God), learn to do well, and dwell forevermore.' The blessings that the gospel brings of love, joy, peace etc., are the natural results of ceasing to act out of harmony with the divine will, and in conformity with the spirit of God. The harmonizing influences of the gospel will eventually bring harmony out of this chaos, and when that is done the effects of sin will disappear, for we read that 'there shall be no more death, neither sorrow nor crying, neither shall there be any more pain.'"

"I certainly enjoy your way of teaching, Uncle Daniel," replied his nephew, as they walked toward the house. "You don't require one to believe your *ipse dixit*, but give reasons from the book of nature that certainly do harmonize beautifully with your Bible quotations, and I will promise to look into the matter further, as I certainly will with more interest since talking with you."



## Excerpts.

*Eternal Life.*

From Adam Clarke's preface to his Commentary on Matthew: "I will be your God; ye shall be my people"—the spirit of which was never changed. The people were to take Jehovah as the sole object of their worship, put their whole trust and confidence in Him: serve him in His own way, according to the prescribed forms which He should lay before them.

This was *their part*.

On His side God was to accept them as His people, give them His Spirit to guide them, His Mercy to pardon them, His Providence to support them, and His Grace to preserve them unto Eternal Life.

*Evolution.*

[Condensed from the *Cornhill Magazine*.]

The earliest representatives of the several different schools of thought in that "Ism," Kant and Laplace, worked out the development of suns and earths from white-hot star-clouds.

Lyell worked out the earth's surface to its present (?) geographical condition.

Lamarck—the descent of plants and animals from a common ancestor by a slow modification.

Herbert Spencer—The mind from its simplest beginning to its highest outcome in human thought.

Lucretius—Philosophy was a mere speculative idea.

The true founders of modern evolution were E. Kant, Laplace, Lamarck, and Erasmus Darwin. Chas. Darwin and Herbert Spencer were the Joshuas of the idea.

Count Buffon first hinted it, but dared no more, for fear of the Bastille. Buffon's hints were worked out in England by E. Darwin.

*Syllogism.*

In the beginning was a haze of fluid light of almost inconceivable material thinness, a sort of world-gruel, slowly setting around common centres in anticipation of Mr. Newton's gravitating theory. If Life began in Erasmus Darwin's very minute forms, what becomes of the mind while contemplating the missing link between it and the primal haze of fluid light, composed of gas, in the astronomical evolutions of Kant and Laplace?

The why-can-nots of E. Darwin are the defective links in the God, "Nature."

"One and the same kind of living filament is and has been the cause of organic life."—*E. Darwin*.

In the chain of organic life descending from a few forms the original thinkers were in the order given: Count Buffon, Erasmus Darwin, Lamarck, Chas. Darwin; although in the interim we have many others, names of eminence, who have entertained and written upon the subject. A few of them are Goethe, O'Ren, Bates, Wallace, Lecog, Von Baer, Robert Chambers, Matthew and Herbert Spencer. A thousand predecessors worked up to Chas. Darwin. No one man yet ever discovered anything. Chas. Darwin added to the primitive evolutionary idea the special notion of natural selection.

The *Cornhill Magazine* says: "From the standpoint of conclusions arrived at by studying the several propositions of the evolutionists—"That plants and animals have all a natural origin from a single primitive live creature, which was itself the product of light and heat acting on the special chemical constituents of an ancient ocean," the origin of which is unknown.

This is what man gives to man in place of God.

J. O. BARNABY.

## The Traditions of Men vs. the Word of God.

## No. III.

"In vain do they worship me, teaching for doctrines the commandments of men."—MATT. XV. 9.

The popular error of the inherent immortality of man forms the groundwork of another universal tradition, viz. a *spirit-world*, to which immortal entities go at death. This is generally divided into parts, called *heaven* and *hell*—heaven for the good, and hell for the bad. In our last we endeavored to show that this doctrine is unscriptural. "God in the beginning created the heaven and the earth"—"the heavens are the Lord's, but the earth has He given to the sons of men." Man is confined to the earth. He cannot scale the heavens. As for *hell*, God did not make it. Tradition says it is a bad place; all of God's works were pronounced to be very good. If there is such a place? Were is it?

Some people think that the Bible teaches that people do go to either heaven or hell at death, and cite texts to prove the same. We have examined the cases of Enoch and Elijah, and our Saviour; also, the parable of the rich man and Lazarus. The tradition receives no support from these cases. We will now consider a case which is very often introduced as a positive proof that the righteous go straight to heaven when they die, viz., *Jesus—the dying thief—and paradise*. Luke xxiii. 43, contains the promise made to the thief which is so often referred to and quoted to prove the doctrine of going to heaven at death. It reads as follows: "And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with Me in paradise." Before entering upon the examination of this account, I will state that there is a shade of doubt resting upon verse 43, as to whether Jesus spoke these words or not. "It was wanting in the copies of Marcion and other reputed heretics; and in some of the older copies in the time of Origen? nor is it cited either by Justin, Ireneus, or Tertullian; though the two former have quoted almost every text in Luke which relates to the crucifixion; and Tertullian wrote concerning the intermediate state." See Evanson's Diss, page 28. But receiving this account as authentic, how are we to reconcile the words of Jesus to the Jews and His disciples in John vii. 34; viii. 21; xiii. 33—"Whither I go, ye cannot come," with this promise to the thief? It is contended that the thief went to heaven with Jesus on that very day. If so, did Jesus leave the thief there to enjoy the society of His Father and holy angels, while He came back to earth to be raised up from the dead on the third day? Yet on that day, after He had arisen, He said to Mary, "I am *not* yet ascended to my Father;" and was seen by His disciples, and conversed with them, for forty days after that, before He was taken up to heaven. He went up bodily in the presence of His disciples, and "shall so come in like manner." Did the thief have a resurrection in order to go to heaven with Christ? No! no! Christ went alone, and entered within the veil for us. When He went to heaven He did not go to paradise. *Heaven* and *paradise* are not synonyms. There is no paradise in existence now.

It once existed, but then it was on earth. God placed Adam and Eve in it, but on account of sin they were driven out of it, and it was lost to man. The first paradise was on the *earth*, and is called a *garden*; when restored it will be on the earth again. Paul had a vision of it when he was caught away to the third heaven—the new heaven and earth of the future age. See II. Cor. xii. 1-4. Then and there paradise will be

restored, and the overcomer will have the privilege to eat of the tree of life which will be found therein.—Rev. ii. 7.

This narrative concerning the thief is often referred to in favor of *death-bed and jail repentance*. The poet wrote, and millions sing—

"The dying thief rejoiced to see,  
That fountain in his day;  
And there may I, though vile as he,  
Wash all my sins away."

And another of the same belief also wrote—

"And while the lamp holds out to burn,  
The vilest sinner may return."

All this may be good hymnology, and according to modern theology, but that is all. The thief knew nothing of a fountain being opened for sin in the blood of Jesus. The apostles themselves did not *then* know it. They did not know that "Christ died for our sins, nor rose again for our justification," until it was revealed to them by the Spirit. How could the thief rejoice to see that of which he was ignorant? He was a sinner—a thief—and probably a murderer; he and his companion joined with the priests, scribes and elders in mocking Jesus, saying, "He saved others; Himself He cannot save. If he be the king of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God; let Him deliver him now, if He will have him: for He said, I am the Son of God."—Matt. xxvii. 4-44; Mark xv. 31, 32. The Jews believed that the Messiah would not die, and His disciples shared this belief.—John xii. 34. See Matt. xvi. 21-23. Both Matthew and Mark record the fact that *both* of the thieves mocked him. Does Luke really record an instance of a genuine conversion? Within the space of a few minutes the thief seemingly repents, detests his former life, and believes the crucified Jesus at his side to be the king of Israel. What can have produced such a change? Some say the darkness that enveloped the land for three hours; but read the accounts carefully as given by three evangelists, and it will be seen that the darkness came afterward, from the sixth to the ninth hour, or from 12 o'clock to 3 P.M. of our time. My opinion is, that this was no conversion; no repentance; no exercise of wondrous faith—but an exhibition rather of the most solemn mockery and reviling. Hear his prayer—"Lord, remember me when Thou comest into Thy kingdom." No confession of sin—no supplication for pardon; but a prayer for recognition, for reward in the kingdom. He had nothing to recommend him as worthy of reward, only a life of sin and crimes worthy of death, for which he acknowledged he was justly condemned. Why should Jesus remember him, except to condemn? No murderer hath eternal life; nor those who manifest the works of the flesh, or are unrighteous, or *thieves*, or *revilers*, etc., shall inherit the kingdom of God. See I. Cor. vi. 9-10; Gal. v. 19-21; Eph. v. 5. It is only the faithful, active, persevering servants who are rewarded. They only enter into the joy of their Lord, and obtain the kingdom. To give this glorious reward to a reviling thief, and place him by the side of an overcomer saint on the throne of Jesus, is contrary to the word of God, and the principles of the kingdom. Therefore, taking a cool and deliberate view of the whole matter, I understand that as both Matthew and Mark say that the two thieves reviled Jesus, that Luke does not contradict them, but rather confirms their statement, by giving the mocking request of one of them—"Lord, remember me when Thou comest into Thy kingdom." The chief priests, scribes, and elders had been mocking Him, and deriding His claims to be their Messiah, and the thieves also; one of them apparently reproves the

other for his irreverence, and then insults the sufferer by his side by asking to be remembered. He did not believe Jesus was the Christ, for he with the rest had been mocking His claims, and this request was the climax of insult.

The answer of Jesus, as given in verse 43, is very doubtful. My opinion is that the text has been tampered with. The answer is contrary to the whole analogy of Scripture, and especially the teachings of Jesus and His apostles. If the reader differs with me as to the correctness of the text, and claims the answer to be correct, then I say that Jesus and the thief did not go to heaven that day, as I have already shown. A plain literal view of the matter would be, if Jesus replied to the thief at all, as the word *paradise* means *garden*, He calmy told the thief that he would be with Him in the *garden*, or the place of burial. And thus the prediction of Isaiah would be fulfilled—"He made his grave with the wicked."

In John xix. 41-42, we read that in the place where Jesus was crucified there was a garden. Calvary or Golgotha means the place of a skull; or, as some interpret it, "a place of sepulture, a public cemetery." Joseph of Aramathea had a new tomb in this cemetery, and there Jesus was laid. When the women came on the third day to see the body of Jesus, they went into this cemetery, and the angels asked them, "Why seek ye the living among the dead ones (*nakroon*, plural?) This question implies that it was a place of burial. And we know that many cemeteries of the present day are beautiful places, and worthy of the name of *paradise*; and that in such gardens rich men build their tombs and monuments, to be seen and admired by those who frequently visit such places. B. WILSON.

## Worship Due to the Creator Alone.

A LECTURE BY THE LATE ELDER S. A. CHAPLIN.

It is in accordance with enlightened reason to acknowledge that the Creator of all things, the upholder of all things, the author of all existence, the bestower of all blessings, the Rock of Ages on whom our hopes of eternal life and well-being depend, should be the object of supreme adoration.

Yet such are the shameful, debasing tendencies of corrupted fallen human nature, that nothing appears more prominent in the history of man of all generations, in all ages, than the infringement of the first and fundamental principle of moral law.

Indeed, it was a want of the the spirit of this principle that expelled our first parents from Eden, as due reverence to the great Creator was obviously lacking, when His express command was violated.

At a former period, idolatry, open and undisguised, overspread the earth, excepting Abraham's posterity, and even they were not uncontaminated with the widespread contagion.

It is said upon the support of reliable authority that the idolatrous system of Greece and Rome comprised 30,000 fictitious divinities.

Heaven and hell, earth and sea, mountain and plain, cities, fields, temples, families, gates, births, nuptials, deaths, sepulchers, trees, fountains, rivers, gardens, war, day and night, etc., etc., all had specific duties. A multitude of dead heroes were deified and worshipped with imposing rites; Jupiter, Mars, Mercury, Apollo, Bacchus, Juno, Minerva, Saturn, Ceres, Diana, Neptune, Cybele, Proserpine, and Pluto, were names given to the leading objects of superstitious adoration by Greece and Rome, although every conceivable thing, even to the human passions, was deified.



The Egyptians worshipped the meanest and most contemptible objects—sheep, cats, dogs, storks, apes, vultures, etc., were divinely revered. Thus the more learned nations of antiquity changed the glory of the incorruptible God into the similitude of an "ox that eateth grass," and into "images made like unto corruptible man, and to birds and to four-footed beasts, and creeping things."

The more barbarous surrounding nations, Phœnicians, Canaanites, Chaldeans, Arabians, and others, were, if possible, more deeply sunken in debasement. And at the present time a vast majority of the human family is degraded by the most stupid idolatry. The Hindoos, Birmans, Chinese, the Polynesians, Africans, and American Indians, are alike groveling idolators. Some anciently worshipped, and an Asiatic sect still worships, *the Devil*.

The powers of language can hardly portray the dismal effects resulting from a departure from the first principle in the Divine government. Obscene rites were instituted and finally human sacrifices were offered to propitiate the favor of imaginary gods. In promulgating the constitutional part of Divine law to Israel, *two commands were first engraved to make known the superlative claims of the only true God*, to all religious veneration.—Ex. xx. 1-6.

Indeed *veneration*, growing from ardent love toward God, and *benevolence*, rooted in the same affection toward our fellowman, are the two summary principles of God's holy law.

1. *But why should we worship God?* Why is worship due to Him alone? He is the Creator of all things; our feeble faculties can hardly conceive the immensity and variety of Creation. It has been estimated that 100,000,000 of stars can be perceived by the most perfect instruments, were all the regions of the sky thoroughly explored. Yet beyond this ample survey, more perfect instruments would descry countless numbers more, and still more perfect untold numbers yet, and so *ad infinitum*.

Where are the suburbs of creation? Taking any one direction from the point in space we occupy, and traveling onward on imagination's wings beyond the range of thought, and pausing plant the far-reaching telescope again, and star-spangled canopies are spread out in surpassing grandeur and sublimity.

Yet these stars are all suns, and perhaps all attended with retinues of planets invisible to sons of earth. Not only all the systems of the universe, but all its inhabitants, are the handiwork of God. Thrones, dominions, principalities, powers, Seraphim, Cherubim, angels, archangels, man and all animated existence, to the smallest microscopic animalculæ derive existence from the living God. Here as before in the amplitude of created systems, our powers of survey are exceedingly limited. What countless hosts of intelligence must inhabit such numberless spheres! Is man in creation's chain midway from the lowest to the highest order of animation? Below, what gradations to the microscopic atom; above, what to the mighty ones next in glory to God's dear Son? Glancing only at the wondrous sum of creation, one must exclaim "Great and marvelous are Thy works, Lord God Almighty!" The heavens are the work of His fingers. He laid the foundations of the earth, and placed its corner-stone. Assuming the direct address of Scripture, we may say: "*Thou, even Thou, art Lord alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein; the sea, and all that is therein; and thou preservest them all; and the host of heaven worshipeth Thee.*"—Neh. ix. 6; Ps. xxxiii. 6; xix. 1; lxxxix. 2, 5, 11; xcv. 3-6. ciii. 19-22; cv. 15, 16;

cxlv. 9-18; cxlviii. 1-4; Isa. xl. 12; xlv. 18; Jer. xxxii. 17; Rev. iv. 11.

2. His providential care extends over all His works. He supports and governs all the movements of the material universe, and sustains and provides for all the sensitive and rational beings with which it is peopled. Evidently His preserving care is extended to the very limits of creation, upholding systems of worlds, and sustaining the infinite variety of intelligent and animate being, governing and superintending all. All are but the workings of Divine Providence.

But our lessons must be mainly drawn from His dispensations of judgment and mercy toward the inhabitants of earth.

For ruined man He provided redemption. To communicate its blessings He chose Abraham and his posterity as a channel. The Old Testament informs us particularly of all God's providential dealings with that people in their wonderful preservation through all the vicissitudes of their singularly varying history. In the bondage of Egypt, in the desert, in the conquest of the Promised Land, in dreaded captivity, He preserved them until Shiloh came. Again dispersed they are wonderfully preserved like the burning bush, for a yet to be developed destiny.

The church through the Gospel Age, illustrates Divine Providence. Exposed to martyrdom from the Pagan power firstly, and from the Satanic Apostacy of Rome secondly, it seemed that it must be extinguished. But imprisoned, burned, dispersed, God has ever been a present help. But these rank as special providences perhaps in the estimation of some. We add that every national revolution, every discovery calculated to enlighten, indeed, every operation of nature, the seasons, the harvests, etc., all come under the guidance of Providence. The lower orders of existence are all cared for by the same power that poises systems of worlds.

3. But we must contemplate the remedial scheme, if we would render the strong, heart-convincing reason for reverential awe. This great love is seen and felt in the glorious Gospel.

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him, might not perish, but have everlasting life."

Sin had entered into the world and death by sin, and death had passed upon all. The Father pities an undone world, and in amazing mercy sends His own Son to die, that man might live. Sets him forth to be a propitiation through faith in His blood. Jesus humbles Himself to the form of man—to the form of a servant, and becomes obedient unto death, even the death of the cross. He is raised from the dead. He ascends into heaven to make intercession, and God can be just and the justifier of the believer.

For what a world He suffered! A world lying in the wicked one! Affections all steeped in sin! Deceitful hearts, desperately wicked, entirely estranged from God! All exposed to irrecoverable death! Who can estimate the guilt of this lost world, as it appeared to the all-seeing eye? Who estimate the ruin caused by sin. Yet in infinite love He determined to remove the curse of sin from earth and renew it to that state of glory, that it should become a blessed paradise. And from the sin-polluted tribes of flesh and blood, *to redeem a colony of heirs, worthy to possess the world in its incorruptible, undefiled state of glory*. To accomplish all this, the sword awakes again, against Him, who being found in the form of God, yet did not meditate a usurpation to be like God (Diaglott rendering).

Yet he becomes a babe at Bethlehem! A man of sorrows and acquainted with grief! An agonizing sufferer on

the cross. A corpse in Joseph's tomb! O Father of mercies, what love! The heir of all things prostrate in death!

He was raised again! Death hath no more dominion over him. Loving mercy gives the gospel—glad tidings of God; Kingdom to the world, and time is evolving the grand design to its final accomplishment.

But lastly as individuals, we may consider ourselves personally affected by all these considerations. We are indebted to God for our being. David ascribes praise to God for his wonderfully constructed frame. But in Providence and redemption, every child of God has the greatest reason to venerate the divine Father of mercies for all His benefits.

The favors of God to each began with his being. Commemorate then with thankful heart that the eyes that "saw your substance being yet imperfect," beheld you with friendly care "when you were made in secret," and have watched over you ever since; and that the hand, which drew the plan of your numbers, "When as yet there was none of them," not only fashioned them, but has been concerned in keeping you alive unto this day. Look back upon the pathway of life, from the earliest moment of existence, and see all the way set thick with the memorials of Divine goodness. How many friends have been raised up to solace the heart! How many kind hands have smoothed for the fainting head the bed of sickness! How many loving voices have given exhortation, counsel and prayers! And how often, when there was but a step between us and death, has God's kind arm been interposed to raise us up again.

### "So Many Things I Can't Understand."

#### FOR THE YOUNG PEOPLE.

"I read the Bible, but there are so many things I do not understand and I am ashamed to ask, for fear my friends might think I ought to have known that long ago," was the guileless confession a dear young girl made to me a few days ago.

I assured her that her experience was the experience of all who set about the study of the Bible, that there was no better proof of its having come from God, than the fact that there was found in its pages something for the humblest, as well as for the wisest of men. "It was written," I said, "for all classes and conditions of the human race, and to become wise in the knowledge it reveals. We must begin like a little child at the A. B. C's and study daily, that we may grow in grace."

"I used to cry," I confessed, "because I could not understand and feared to ask for explanations." But we need not fear. There is no Christian who will not rejoice to see an eager desire to learn evinced by the young, and who will not readily and gladly give any explanation in his power. We want to know the doubts and perplexities that trouble you.

We cannot answer them nor help you unless you do make them known. And all fears must be put away, when questions of such momentous nature are to be decided. Life and death are the issues. Oh, that the icy walls could be broken down, that we might talk as freely and as confidently about these things as about the common every-day affairs of life! Why should there be reserve? Why shrink from reaching after the blessed knowledge that will save? Why be ashamed to make known that we are seeking for imperishable treasures?—that we want the things that can never decay; the friends who will never be false; the riches that will never take unto themselves wings; a home where there will be no dread of storms; a life in whose path the specter death cannot stand?

I am not ashamed to have it known that I am seeking a better country, a more enduring substance. I am not ashamed that the great God of the Universe has condescended to own me as His child. It is something to shout over, and to tell with beaming eyes and gladsome heart wherever I go. "I love to tell the story." It is the sweetest thing in all the world to me. I want to make it known, dear young friends, to you, that you, too, may become obedient children of the great God of Heaven, and have a part in the beautiful country that He has promised to the good.

Ask all the questions you can think of and I shall be happy to help you, and in this way we may be able to help others, so that they, too, may come with us to share in the glory of our future home. S. ROXANA WINCE.

### Great Excitement.

#### THE GRANDEST EXCURSION ON EARTH.

In the near future, probably not far from the year 1896, as we have not yet learned the precise dates, there is to be a world-wide grand excursion; grander than the world ever dreamed of; the World's Fair will be totally eclipsed by it, and all the world's kingdoms with it. Everybody is invited, and the children have a special invitation.

It will be a great dress parade, all garments will be furnished free, of the finest possible materials, and trimmed with the most expensive and elegant fittings of beauty and glory.

Round trip tickets can be had now free of charge by applying at the proper office. No man has money enough to buy one; they will never be sold. Nor can any man ever buy a pass into the grandest banquet hall ever heard of; but he can have that free, too. After he has secured a trip ticket, and his parade dress, which when on will give such a lovely trim that friends will scarcely know each other, and mothers have to look twice to find their own children, they are so beautiful. Such a happy lot this world never saw before, and such lovely babies, any of them would make the loveliest of cupids ever drawn by mortal pencil. Washed, brushed, dressed, and fairly glittering like little diamonds set in burnished gold.

Such a happy and brilliant company never met before and never will again on any cruise this world ever offered, or will offer. All are fully insured; there will be no accidents. We are warranted against all sickness, suffering or sorrow; there will be no tears to shed, no fault to find. Peace, joy and love will rule every brain, eye, hand and body.

Reader, if I could parade before you this, now mental vision, of coming real, literal events, yet to be materialized, you would be so glad you could hardly stay in these bodies for joy. There never will be but the one train of golden palace cars like this fully studded with diamonds, and it will come suddenly, in a twinkling, and you must be ready at the instant. No time for getting ready or any good-bye's then.

This is called the bridal train, as there is to be a wonderful wedding and feast somewhere, such as mortal man never witnessed or tasted before; yes, such a supper as we are powerless to describe. Only one course of the many I am yet informed of, that will be all fruit, twelve kinds of fruit, such as mortal tongue never tasted before.

The first taste of any of them will send a thrill through one, like an electric current. There will be exquisite happiness and life-giving, that shall give us immortality in a twinkling, and Old Death will have his



scythe taken from him, and his power will be gone forever.

Such ravishing music everywhere, in the air and on the earth, such flowers growing spontaneously everywhere, such sparkling bright eyes looking love at you on all sides, such loving and lovely faces, and such real love that comes to us from every excursionist; kindness, trust, truth and love, cover the main points, while jealousy, selfishness and evil thought cannot be found in that entire grand excursion.

The King of the Country owns everything, and has ordered us to make ready. He owns us, too, because we have consecrated ourselves entirely to Him of our own choice and free will, and we are constantly watching for this sudden in-coming train, that will take all non-watchers by a fearful and awful surprise, and make the watchers ecstatically happy. Those who watch honestly and earnestly will be the happy ones, and have their tickets in hand, their lamps full of oil, and their hearts full of love, but they must first accept the plan, and come to Christ for their tickets, and they will then obey the order, "go out into the highways and hedges" and help others in to get tickets, too.

The very next order after this will be, *Come! Come!! Come!!!* for the supper is ready, the golden train of palace cars will be at the door, not one minute to wait, jump for your life, and take a seat, and God bless you for the sweetest, finest, and most comfortable ride ever enjoyed by mortal man, bound for the kingdom and for glory! glory!! You can find the directions for getting ready, and securing tickets, in God's Holy *Word*, the time-table is there; but only those who want it *very, very much*, will find it and be ready; those who care little for it will get left. They will have golden crowns given them at the feast, and on their return will be rulers over the whole world. Come, reader, hurry! This old world is rotten with time, and reeking with sin and crime. The winds, the waves, the streams, the electricity, and a hundred other things are on the war-path for destruction to man now, and these things are but the beginnings of sorrows, and man himself is seeking destruction for himself and his fellows. Rascals rule the world. Rum, rowdyism, Romanism, riot, rottenness and ruin rule all the world now, and it will soon be a good place to move from, and here this outing is offered for nothing.

Building lots and mansions will be given away. Everybody will breathe the pure air of the celestial world and drink of the water of life. "Whosoever will, let him come." "He that hath no money, come; he that is hungry for light and truth, come." "He that is athirst come, and whosoever will let him come." Everybody come.

Glory be to God! this is cheap enough! and good enough! Yes, better than we will ever get again if we neglect it. "Amen, even so; come, Lord Jesus, come quickly," this is our prayer constantly. Is it yours, reader? It must be yours now, or by and by you will pray the other one, "Lord, Lord, open unto us," but that prayer will make you howl with despair and suffering. Don't wait. Get tickets quick! If you could only see all this now you would hurry for tickets. You would pack your satchel with love; trim your lamp with oil from God's word, and see to it that you poured the water (world) out of your lamps, and poured the oil of God's Bible truth into them quick. God help us all to be waiting, watching and ready.

Agents are wanted everywhere to advertise this excursion and to furnish money for printing the directions and with time for distributing them gratuitously after they are printed. The people will never hear of this

train and excursion unless you tell them, and put in money to help send out the notices. Work quickly, put up money any time, for there is no time to lose. God's train will never wait for us to believe it or not believe it, it will come on time to the minute. Hurry! Hurry!! May God help us all to see clearly the danger of delay and get ready. What say you, will you go?

T. S. SCOVILLE.

Brooklyn N. Y.

### Our Question Box.

EDITOR WORDS OF TRUTH:

Mr. Barnaby asks: "Was the Christ, the Son of God the rock upon which He built his Church, or did He build upon Peter?"—*W. of T., October, p. 5.*

As I understand it, our Lord referred to Peter as *petros*—a broken stone—not very suitable for a foundation—and to Himself as *Petra*, a rock, the firmest basis for the heavenly structure.

I am not one of the "clergy" to whom Mr. Barnaby addressed his question, but I believe in the Bible and in our glorious Redeemer, Priest and King, to whom be glory and praise through endless ages.

HENRY M. HUGUNIN.

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### Another Answer.

J. G. W. in WORDS OF TRUTH, Dec. 1891, inquires: "Does 2 Peter iii. signify the literal burning of the heavens and the earth; if not, why?" I answer, yes, because the Scriptures are so full of the same thing that my faith in Peter's word is very strong.

1. Jesus says "The heaven and earth shall pass away," Matt. xxiv. 35. "Yet once more I shake not the earth but heaven also, and this word once more signifies the removing of the things that are shaken." Heb. xii. 26-27, see also Ps. cii. 25-26; Isa. xxiv. 20; li. 6; Rev. xx. 11; xxi. 1.

2. This passing away of Heaven and earth will be by fire. "The earth is burned at his presence," Nahum. i. 5; see also Deut. xxxii. 22; Micah i. 3, 4; Mal. iv. 1, 2; Thess. i. 7-9; Heb. x. 27; Dan. vii. 11; Matt. xiii. 40-42; Deut. xxxii. 22; Isa. xxxiv. 1-4, 9, 10. These words of Isaiah are not a figurative description of the judgment upon Idumea, but a statement of the judgment coming upon "all nations," see Isa. xxxiv. 1, 2. God's judgment upon Idumea and Sodam and Gomorrah are examples to all that should afterward live ungodly. Isa. xxxiv. 5-7; Jude, 7 ver.

3. It is just like God. "A fire goeth before Him and burneth up His enemies round about. Psa. xcvi. 3. "There went out a fire from the Lord and devoured them." Lev. x. 2, see also Num. xi. 1; xvi. 35; Heb. xi. 29.

4. If the words are not meant to be literal, neither can the flood have been literal. Yet Peter says "The world that then was overflowed with water, perished." This agrees with what God told Noah. "I will destroy man with the earth," Gen. vi. 14. "Neither shall there be any more a flood to destroy the earth," Gen. ix. 11. The ante-diluvian heaven perished as well as the earth. There was a great change in the cosmic relations of the earth and the firmament, where the "windows of heaven were opened and the fountains of the great deep were broken up," in order to produce the flood. After the flood, the natural rain of the heaven and the earth that are now; formed the "bow in the cloud." This did not occur before the flood. It did not rain before the flood,

Gen. ii. 5. Thus the bow in the cloud was a new phenomenon. Therefore they might look upon the bow in the cloud and remember the "everlasting covenant between God and every living creature of all flesh that is upon the earth," a token of the covenant between God and the "earth," Gen. ix. 13-16.

From the foregoing, we may all very well know that the literal heavens and earth did pass away; or in the language of Peter, "The world that then was perished." Peter's language is particularly exact. "The world," or cosmos, embracing the "heavens and earth," in their then existing arrangement, perished. Peter accounts for the flood by saying: "There were heavens from of old, and an earth, compacted out of water, and amidst water by the word of God;" adding, "The heavens that now are, and the earth, are by the same word, stored up for fire, reserved against the day of judgment and destruction of ungodly men," 2 Peter iii. 5-7; Rev. Ver. If some think Peter's words may be wrested, they might read with profit 2 Peter iii. 14-16.

5. "For the Lord your God is God of gods and Lord of lords, a great God, and mighty and terrible, which regardeth not persons, nor taketh reward," Deut. x. 17. Caro, Mich. JAS. I. CALKINS.

### Melchizedek.

I saw an inquiry in the June number of the WORDS OF TRUTH respecting Melchizedek, who he was and where he came from. It is a question that has often been argued by the brethren in years past. Some have contended he was Shem, others that he was Enoch; some, also, that he was a king in Salem (later called Jerusalem)—a mortal man. I think that the account we have on record does not warrant the above suppositions. The first account we have of him is in Gen. xiv. 18; it is very short, and alone we could not make much of it; it simply states that he was king in Salem and priest of the most High God, and that Abraham paid tithes to him of all.

It is left for the writer of the Hebrews to explain the matter, which he does most effectually, if we only look into it thoroughly. In the 7th chapter of Hebrews, 1st verse, we read: For this Melchizedek, king of Salem, priest of the most High God, who met Abraham returning from the slaughter of the kings, and blessed him. To whom also Abraham gave a tenth part of all—(here comes the interpretation of the name Melchizedek: 1st, King of righteousness; 2d, King of Salem, which is king of peace—titles which emphatically belong to Christ; 3d, Without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God, abideth a priest continually). A question arises here in my mind: If this Melchizedek was made like unto the Son of God and abideth a priest continually (and it is witnessed in the 8th verse that he ever liveth), and Christ is made a priest forever after the order of Melchizedek, are there two Melchizedek priests at the present time? I know that it has been contended that the one who met Abraham was only a man of flesh; if so, then the witness that he *ever liveth* is not true. It seems strange to me that if Christ had to become immortal by a resurrection from the dead in order to be made a High Priest, after the order of Melchizedek, that the *original* Melchizedek should only be of the children of men. There is one thing certain: the stream can rise no higher than its source, but will rise just as high. It is said of Christ that when He was on earth (or rather in the flesh) He could *not* be a priest. It also says, in 9th verse, that Levi paid tithes to Melchizedek—being in the loins of Abraham when Melchizedek met him.

We might say that all the seed of Abraham also did, but this *man Christ* NEVER did, for he was never in the loins of any of Abraham's *male* descendants. Again, 15th verse:—And it is far more evident, for that after the similitude (or likeness) of Melchizedek there ariseth another priest (16th verse), who is made, not after the law of a *carnal* commandment, but after the power of an endless life. "What would be the likeness or similarity between the parties, one with endless life, the other with mortal life." In the 3d chapter (1) He speaks of our Apostle and High Priest, Christ Jesus, (2) who was faithful to Him that appointed Him, as also Moses in all his house. (3) For this man was counted worthy of more glory than Moses, inasmuch as he who builded the house hath more honor than the house. The question is forced upon us, "Who builded the house?" (4) For every house is builded by some one, but He that built *all things*, God. Paul says, 1 Cor. iii. 9: For we are laborers together with God. Ye are God's husbandry, God's building. Heb. iii. 5. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after. (6) But Christ as a SON over His own house, whose house are we if we hold fast the confidence and the rejoicing unto the end. Paul writes in Collossians ii. 9, For in Him (that is in Christ) dwelleth all the fulness of the Godhead bodily. (10) And ye are complete in Him, which is the head of all principality and power.

We find that Melchizedek had the title of king of righteousness. When Christ was baptized by John he said it was to fulfil ALL righteousness; he must be at the head. For no man has ever done it. Melchizedek had also the title, king of peace. At Christ's birth the angels announced, Peace on earth, good will towards men. Eph. ii. 14. Paul says, He is our peace who hath made both one and broken down the middle wall of partition (17). And came and preached peace to you who were far off and to them that were nigh. Again, in Coll. i. 20: And having made peace through the blood of His cross, by Him to reconcile all things unto Himself by Him, I say, whether things on earth or things in heaven. He took on himself the seed of Abraham that He might destroy the power of death, and He through the eternal Spirit offered *Himself* to God and became a High Priest after the order of Melchizedek. Through all this He has acquired all the titles given Melchizedek. Melchizedek was made like the Son of God; Christ was the Son of God. He was king of righteousness and king of peace; so was Christ. Melchizedek blessed Abraham. Christ died to redeem His people, Israel. "What shall we say, then?" Are there *two* Melchizedeks, high priests co-existent, having the same powers, or was the one that met Abraham a representation to Abraham of what his promised one seed should be in the future, one of the manifestations of Jehovah, through whom are all things and by whom are all things and *for* whom are all things?

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W. P. BEERS.

THE test of a blessing is not what it secures to us, but it is in what it secures to others through us. God does not give us any treasure to hoard for ourselves, but He gives to us in order that we may give to others, Whether it is the blessing of a new joy or the blessing of a new sorrow, it ought to make us newly sympathetic with those who mourn or those who rejoice, and newly tender toward all. Unless we are made more Christ-like to our fellows through that which we count a blessing from God, we have reason to question whether that which has been sent to us has yet proved a blessing.—S. S. Times.



*Views from the Watch-Tower.*

"GO, SET A WATCHMAN, LET HIM DECLARE WHAT HE SEETH."

**The Jews and Their Land.**

THERE is to be a special "Jewish Exhibit" at the Chicago Fair under the auspices of the Alliance Israelite Universelle, and its director will be Rabbi Emil G. Hirsch. The *Hebrew Journal* is desirous that the Jews of the United States shall make a good show on this occasion. There will also be Jewish delegates at the World's Congress of Religions, which is to be a feature of the Chicago Fair.

It is not known how the *Jewish Progress* got the statistics which it gives to its readers in these words: "The annual wholesale trade done in New York City by Hebrews is about \$250,000,000, divided in this way: Clothing, \$55,000,000; jewelry, \$30,000,000; meats, \$35,000,000; wines, spirits, and beer, \$25,000,000; tobacco and cigars, \$30,000,000; diamonds, \$12,000,000. The same amount in hides and leather.

THE Anglo-Jewish millionaire, Lord Rothschild, appeared in a Jewish synagogue on the day of Atonement, and there read the Haptharah, from the fifty-seventh and fifty-eighth chapters of Isaiah, to a congregation of impoverished Russian Jews. His lordship put the proper emphasis upon those passages which contain the command to provide bread for the hungry, covering for the naked, and a home for the friendless.

IN the British House of Commons there are seven Jewish members, all of whom sat in the last House, and all of whom were re-elected this year. A London correspondent says that "they all belong to one financial set and to one family," and are all related to the Rothschilds. Baron Henry DeWorms, Sir Julian Goldsmid, Mr. Stern and Mr. Cohen are cousins: Mr. Montagu is a brother-in-law of Mr. Cohen, and Mr. Leon's wife is a cousin of the others.

"JERUSALEM. Jerusalem. All change here." Such is the English equivalent of the cry of the ubiquitous railway porter which is now being raised in "the Holy City," seeing that the railway from Joppa to Jerusalem is now an accomplished fact. It well-nigh takes one's breath away to think that the oldest city in the world (with the single exception of its neighbor Damascus, which is also shortly to have a similar experience); a city with a record of adventure with which none other can compare; a city which has been for eighteen centuries under a curse for the sin of its people, is now linked with the Western world by the symbol of commerce and communication. Of her too it is now fully true "many shall run to and fro, and knowledge shall be increased." Truly we live in stirring and suggestive times.—*The Faith*.

THE Jews, it is true, have no country. "The world is theirs," where persecution, born of prejudice, jealousy, and opposition to progress does not block the way. They want no country any more than does the Catholic, the Methodist, the Episcopalian, the Agnostic, or the Theist. They are Englishmen, Germans, Frenchmen, Americans; they are citizens, and good ones as a rule, of any country where they may live, and it is less possible that they should ever be gathered in any one country than that a State be formed as the home forever and a day for all Presbyterians.

The Jewish nation is a thing of the past; the Jerusalem to which the Jew looks forward is no more in the Holy Land than on Manhattan Island—it is everywhere, and it will have been reached when man has grown to recognize that in peace and harmony with his fellow-men lies all earthly bliss, when by the higher education

of body and mind the more perfect man shall have been evolved, when selfishness and greed have made way for self-sacrifice and charity, when man lives for his fellow-man, and when petty differences as to creed will have vanished, and with them the barriers to human brotherhood. That is the Jerusalem to which the Jew looks forward; it is the country which no discoverer will find; it is simply a condition which must be made.—A. J. B. in *Jewish Tidings*.

WE can console ourselves with the thought that on the whole, and in a general view, the pen of the world is on the side of the Jew. Enemies the Jewish people have among the wielders of the pen, but they are few, and are chiefly to be found among the rancorous sputterers who rail at everything; but the modern man of letters, whether as journalist or novelist, or even as a dramatist outside the melodramatic theatre, is doing all he can to free the Jew from the misconceptions under which he has labored so long. The Jew is now a great figure in literature, both as creator and subject of it. No base tyranny can be perpetrated on the Jews in any nation with the old impunity. Let the excrement of nations turn the Jews out of their country, and the pen in effect turns that nation out of Europe and out of the world of civilized man. This is something. We may rest our hopes on it. The pen is the sword of modern warfare, and it is the friend and champion of the Jew.—*Caine* (Jewish).

ACCORDING to the Vienna correspondent of the *Standard*, a well-known Russian Jewish banker, M. Poliakov, who holds the rank of Councillor of State, with the title Excellency, and who only recently received from the Czar the distinction of the Stanislas Order, First Class, had a conversation on the Jewish question recently with M. Pobiedonosteff, the influential Procurator of the Holy Synod. To that official he put the question whether it was true that the recent orders for the expulsion of the Jews from Russia were due to his initiative. M. Pobiedonosteff replied, "That is so. I addressed a memorandum to the Czar, and that was the origin of the orders you refer to. In that memorandum it was pointed out how useful it would be to Russia if a considerable number, at least some thousands, of Jewish families could be converted to the orthodox faith, and thereby assimilated to or absorbed in the Russian race. The best way to this end, it was urged, would be to enforce the old decrees against the Jews, because the classes most wanted, like landed proprietors, manufacturers, first-class merchants, doctors, lawyers, and so forth, would rather be converted than be driven out of their homes, and forced to reside within the Jewish pale." The procurator continued, "We Russians want new blood in our race, and none better could be found than that of the Jews, whose thrift, industry, soberness, domestic tastes, thirst for learning and self-culture; whose instinct for trade, money-making and money-saving are just the qualities which we require, and which would come into our race by the infusion of Jewish blood. We cannot amalgamate with the lower classes of Jews, not wanting their bad qualities to be added to our own—for instance, their want of cleanliness, etc. But I cannot observe any of these bad qualities in the better class of Jews, like you, M. Poliakov, and we hope to retain them by conversion, if we only leave them expulsion as an alternative. All this was in my memorandum, and in an audience I had of the Czar, his Majesty directly expressed the hope that tens of thousands of the better class of Jews would embrace the orthodox faith, and thereby become Russians. I now ask you, M. Poliakov, 'Will you set the example and become a convert.'"—*Jewish Era*.

### Israel Returning to the Holy Land.

There are now over 100,000 Jews in the Holy Land. The Jewish population there at present is larger than it has been at any other time since the end of the first century of the Christian era. Nearly four-fifths of them all have gone thither from other countries within the last few years, and they have been going thither this year more steadily than ever before. In former times only a small number of Jews were permitted to live in the country; but the restrictions upon their settlement in it and upon their ownership of land have been removed, and they are now at liberty to repeople it and take possession of it. The number of Jews who have returned to Palestine during the dozen years in which they have been free to enter has been greater than the number who returned after the Babylonian captivity, twenty-four centuries ago.

In the City of Jerusalem itself, according to a report of the British Consul there, the Jewish population is now fully 40,000; and a large part of the real estate in and around the city is in Jewish hands. The number of synagogues, schools of learning, hospitals, and other public institutions is constantly increasing; the water supply has been improved; new streets have been opened beyond the walls; telegraphs and electric lights have been introduced; several factories have been set up, and the new railway to Jaffa has already stimulated the activity of the population in various ways. "Palestine will soon be ready for the Jewish race," says the Rev. Dr. Kelt, of the Episcopal Church of Jerusalem, in a letter to the London *Times*.

The reports from the northern parts of Palestine are favorable. There is activity at Acre and along the route to Damascus. The wheat raisers there are rejoicing in the prospect of finding markets for their crops; so are the raisers of olives and other fruits. The soil in that region is well adapted to the growth of cotton.

A number of important public works have been undertaken in various parts of the country between the River Jordan and the Mediterranean; and we hear of yet other projects in which the Hebrew capitalists of England and France are prepared to invest all the money that may be needed.

It will undoubtedly take a long time to regenerate Palestine; but we infer from the news received from Jerusalem that the work of regeneration has been begun. It must take a good many years to give the predominance to the Jewish element in Palestine; but if the number of Jews there should increase for the next ten years at the rate at which it has increased during the last ten years, the Jewish population in the Holy Land will run over a million very soon after the opening of the twentieth century.

The shutting out from this country of the Jewish as well as other European immigrants, has already had an influence upon the Palestinian movement.—*New York Sun*.

### Overlook of the World Since Our Last Issue.

Violent shocks of earthquake occur in the Balkans. Cardinal Satolli called on Secretary of State Foster in Washington.

The trial of Mercier, ex-premier of Quebec, resulted in his acquittal.

The funeral of Lord Alfred Tennyson was held in Westminster Abbey.

Total receipts of the World's Fair Commission to date are \$10,634,866.

A long strike of miners at Carmaux, France, was ended on November 3d.

A great fire in Milwaukee, Oct. 28th. Property destroyed to value of \$6,000,000.

The Mexican village of Timocnec has been destroyed by the government for rebellion.

Five villages in Trans-Caucasia were destroyed by an earthquake. Many lives were lost.

World's Fair buildings at Chicago were dedicated October 21st with imposing ceremonies.

The total cotton crop of the United States for the year ending September 1st was 9,035,379 bales.

The Norwegian steamer *Normand*, and the steamer *Bokhara* were lost in a typhoon in the China Sea.

Seven persons were killed and many injured in a collision on the Reading Railroad, near Philadelphia.

A meeting of unemployed workmen in London resulted in an attack on the office of the *St. James Gazette*.

Mrs. Caroline Scott Harrison, wife of the President of the United States, died at the White House October 25th.

Great damage was done by floods in Sardinia, many buildings being undermined and destroyed, and several hundred lives lost.

Great havoc was caused in shipping on the Great Lakes by a severe gale, boats valued at over a million dollars being destroyed.

The Anchor Line steamer *Roumania* destroyed off the Portuguese coast, 113 lives lost; the steamer *Louvre*, also destroyed, with 17 lives.

It is officially announced that Hamburg is free from cholera. The official figures show that there have been 17,962 cases and 7,598 deaths.

In a village in Southern Italy, as a result of the storm, it is estimated that 200 villagers were drowned. Many of them were asleep at the time.

The steamship *City of Paris* made the voyage from Queenstown to New York in 5 days, 14 hours and 24 minutes, the quickest time on record.

In Germany the memory of Luther is honored by the rededication of the restored *Schlosskirche* at Wittenburg. The German Emperor and Empress were present.

Official details of the new German army bill are made public. It fixes the strength of the army upon a peace footing at 492,068 men, and the war strength at 4,400,000.

The Postmaster General of the United States has decided to issue a new series of postage stamps with designs appropriate to the commemoration of the discovery of America.

Great damage was done by the overflow of the river Saldo, in Mexico; fully forty people lost their lives; hundreds of people were made homeless, and much damage was done to crops.

Nineteen men were dropped in a cage to the bottom of the shaft in the Colby mine at Bessemer, Mich. The brakeman threw the lever the wrong way, and then fled. All of the miners were injured and several will die.

The breaking of the banks of the Yellow River, in China, caused an appalling disaster. It is estimated that the flooded district is 150 miles long by 30 wide, and that over 50,000 people have been drowned, and that fully one million will starve to death unless the Chinese government furnishes them food from now till next Spring.

The presidential election resulted in a large majority in the electoral college for Mr. Cleveland. At the same time the Democratic Party will secure a working majority in both the House of Representatives and the Senate. The new People's Party, by fusion with Democrats carried several of the western States. The Prohibition Party shows a large increase in vote.



## Selections.

### An Arab Saying.

Remember, three things come not back :  
The arrow sent upon its track—  
It will not swerve, it will not stay  
Its speed ; it flies to wound or slay.

The spoken word, so soon forgot  
By thee ; but it has perished not :  
In other hearts 'tis living still,  
And doing work for good or ill.

And the lost opportunity,  
That cometh back no more to thee.  
In vain thou weapest, in vain dost yearn ;  
Those three will nevermore return.

### Justin Martyr's Translation of Isaiah lxv. 17-25.

For Isaiah spake thus concerning this space of a thousand years : For there shall be a new heaven and the new earth, and the former shall not be remembered, or come into their heart ; but they shall find joy and gladness in it, which things I create. For, behold, I make Jerusalem a rejoicing, and my people a joy ; and I shall rejoice over Jerusalem, and be glad over my people. And the voice of weeping shall be no more heard in her, nor the voice of crying, and there shall be no more then a person of immature years, or an old man who shall not fulfill his days. For the young man shall be an hundred years old ; but the sinner who dies an hundred years old, he shall be accursed.

And they shall build houses and shall inhabit them ; and they shall plant vines, and shall themselves eat the product of them and drink the wine.

They shall not build, and others inhabit ; they shall not plant and others eat.

For according to the days of the tree of life shall be the days of my people ; the works of their toil shall abound ; mine elect shall not toil fruitlessly, or beget children to be cursed ; for they shall be a seed righteous and blessed by the Lord, and their offspring with them, and it shall come to pass, that before they call I will hear ; while they are still speaking, I shall say, What is it ?

Then shall the wolves and the lambs feed together, and the lion shall eat straw like the ox ; but the serpent (shall eat) earth as bread ; they shall not hurt or maltreat each other on the holy mountain, saith the Lord.

Now we have understood that the expression used among these words, 'according to the days of the tree (of life) shall be the days of my people ; the words of their toil shall abound,' obscurely predicts a thousand years. For as Adam was told that in the day he ate of the tree he would die, we know that he did not complete a thousand years. We have perceived, moreover, that the expression, 'The day of the Lord is as a thousand years, is connected with this subject ; and further, there was a certain man with us, whose name was John, one of the apostles of Christ, who prophesied by a revelation that was made to him, that those who believed in our Christ would dwell a thousand years in Jerusalem ; and that thereafter the general, and, in short, the eternal resurrection and judgment of all men would likewise take place. Just as our Lord also said, They shall neither marry nor be given in marriage, but shall be equal to the angels, the children of the God of the resurrection.—From the writings of Justin Martyr and Athenagoras.—Pages 200-202.

### Apostrophe to Rum.

O issue of Satan ! red with the fiery wrath and curse of Jehovah, stand back and answer the indictment I bring against you. It is found on the inquest of every pure heart under the whole heaven, and is signed a true bill by God as foreman of the grand inquest. Serpent and adder, fiend and fury, enemy of God and man, move thyself aright in the cup and blush crimson with shame. But answer me : What innocence and purity have you bitten with your serpent fang ? What hearts of love and devotion have you stung to death with your foul touch ! What hopes have you crushed under the loathsome pressure of your hideous and relentless coil ?

Listen to the cry of the orphan whose father you have murdered by your slow, deadly poison. Listen to the heart-broken lamentation. Visit the happy homes which your loathsome and polluting presence has changed into desolation, drunkenness and despair, and hear the cry that rolls up through the sulphurous flames of hell. From every gallows tree and dungeon of darkness, from every roof-tree and hearthstone, blackened and blistered by your infernal power, accusing voices come to brand you as the worst enemy of the human race.

Oh ! listen to the clanking chains in the maniac's cell, the shriek of violated innocence, the dying moan of the victim of the drunken assassin to-night, and tell me, oh ! tell me, in the ears of all, what reason or apology have you an hour, or a minute, or a second longer for corrupting the world with your poisonous breath or polluting presence ?

Blessings wait upon all other creatures under the shining sun but you, while only curses follow you in this world and the next. Good there is in all things else but you, even in the meanest insect that crawls upon the earth, or in the smallest island builder of the sea, or the tiniest speck that floats in the illimitable and all-embracing azure fields of space, all the countless worlds between ; but for you, in you, from you, by you, through you, there is and there never was any good. Evil, and only evil, born of the devil, coming from the devil, leading to the devil, condemned of God, condemned of man, an evil and a curse forevermore ! I curse you ! I curse you, murderer and assassin, liar and villain, thief and robber, slanderer and blasphemer, seducer and vagabond, flee from the earth and resume your station in your native hell. Without you, oh, how happy this world might be ! and how it would blossom again with the peace and beauty of the Eden of God.—Anonymous.

Whatever men say in their blindness,  
And spite of the fancies of youth,  
There is nothing so kingly as kindness,  
And nothing so royal as truth.—Alice Carey.

The years write their records on human hearts as they do on trees, inner circles of growth which no eye can see.—Saxe Holm.

No matter how much the wicked get, they only get it to lose, but whatever a good man gets he is going to keep. The devil can not pick the lock that guards the treasures of the righteous.—Rum's Horn.

THERE are people who want religion, but they don't want enough to spoil them for anything else.

BEFORE you try to destroy the Bible, sit down and ask yourself the sober question : "Has it ever made anybody better.—Rum's Horn.

## Church and Personal Intelligence.

"THEY THAT FEARED THE LORD SPAKE OFTEN TO ONE ANOTHER."

### A Plea.

To those of our churches in the one faith at large, and especially to the ones closely connected with the Sunday-school work, I wish to make the following appeal: Oh, these Sunday-schools, these nurseries of the Church, why should they be forced to work without those helps which so greatly aid both old and young in the study of the Sunday-school lessons? In plain words, I have reference to a Bible Sunday-school quarterly for home and Sunday-school work.

That these are needed no one can gainsay, and my experience is that they are great helpers in developing the interest of the younger classes. Why is this? Because they outline the lesson; they throw out thoughts that the young cannot get hold of in any other way. They are thus taught to think, and when they come into the Sunday-school class they have many times a question which will quite stagger the most apt teacher. Such results cannot usually be gotten out of a lesson or certain chapters of the Bible alone. Why? says one. The reason is quite plain. Most of the scholars of the younger classes do not have the reference Bible so as to get the comparative passages, nor do they have the lesson outlined or laid out as in the quarterly. No topics to work on, no outlined thoughts to develop the questioning powers—that these are facts no one who has had the experience will deny. But, says one of the older heads, the Bible is good enough for me; I have studied it from my youth up, and I guess it will do for the children and young people now. This we admit. We do not wish to discard the Bible, but use it in conjunction with the quarterly.

The efforts to interest are not one-half so arduous with the Bible classes composed of older persons who are rooted and grounded in the faith, as with the junior classes who have not yet arrived at the years of discretion. To maintain interest is one of the greatest points in the growth of a healthy Sunday-school. If the interest lags the pupils lag also. Must we lose our scholars from lack of these helps? If we cannot interest them they will go where they can have them. If you go to purchase an article that you want don't you go from store to store until you find it, and don't you always select the best, the cleanest and most attractive stores to deal in? Just so it is to-day in the Sunday-school work—the attractive schools, though laden with error, have the largest attendance, and seemingly are the most prosperous. The story of the shepherd with the hundred sheep, related by our Saviour, beautifully illustrates a point I wish to make. One had strayed on the mountain wild; why was this? Was it not led by the attractiveness of the pasture where maybe the grass was a little greener and the clover a bit more succulent, until it became so engrossed in the enjoyment that it had strayed out of sight of the flock? Can we afford to lose our children and scholars in this way? Will we not be guilty of negligence if we allow them to pass out one by one into other pastures which appear for the time to be greener and brighter? I say most emphatically, no; let us guard and closely watch our young, and by all means keep them within the fold, with the little flock, under the care of the Shepherd. This effect can only be brought about by proper causes.

This is an age of progress. The day of stage-coaches and pedestrianism has passed and we have all the latest and fastest devices for travel that can be produced. So it is in the Sunday-school; they will have the quarterly

So, brothers and sisters, let us have one with the pure word of truth in plenty of Bible quotations and testimonies, and thus carry out the command of Paul, "Preach (or teach) the Word." I consider them as good as a tract to hand to a friend or a stray Sunday-school scholar, and could be used as the means of bringing them back to the fold. These are facts which stand undisputed. Let us act, then, in this matter. We must be alive to the issues of the day. All take hold, and with united action we can have a first-class quarterly.

I know that we had larger numbers and far greater interest when we had the *Bible School Quarterly*, which was so ably edited by our dear brother Eychaner, and which was a help we most feelingly had to part with. I am in earnest in regard to this matter. I want our Sunday-school to be a success. I want it to be as interesting as possible, and anything that we can add to the helps that we have already at hand whereby we will not overstep the teaching, "In the world yet not of the world," I believe should be freely given to the work of the Master; for the Scripture says that "He that converteth a sinner from the error of his ways shall save a soul from death and hide a multitude of sins," and if you can do it by a Scripture testimony in a Bible school quarterly I say do it by all means. It is the Word of God whether quoted from the Bible or quarterly. What shall we do then? Come to the front! Brethren, line up! show your colors.

In support of such a paper, edited and published by capable and responsible persons, I am willing to aid financially and otherwise.

Scranton, Pa.

GEO. W. FINN.

### Evangelist's Report.

To the Churches of God and the faithful in the Anointed One, greeting. Grace be unto you from God our Father, and from the Lord Jesus Christ.

The tenting season is past, and another summer's work is done. The Iowa Gospel tent is folded and boxed for the winter. It has done good service for the cause of truth, and it is a matter of much regret to all the lovers of truth and Gospel workers that there cannot be more tents in use during the summer months.

Our meetings generally have been well attended—  
from 200 to 500 have listened to the Gospel message evening after evening. The Word of the kingdom thus sown fell upon much good ground, and some have been made to rejoice in hope of the glory of God.

During the tenting season there have been 145 meetings held in our tent, besides those held in it at Omaha, (probably about 25 meetings), making in all 170 meetings; of which 135 were sermons on the gospel and kindred themes. Last year about 130 meetings were held in all, making in the two years about 300 meetings in all. The tent is good for three years more of continuous use for summer work, if properly taken care of. It has been a good investment for Iowa for the good it has already done.

I left home July 6 and returned home September 26, having preached 89 sermons in 80 days. This was after the close of the Omaha and Webster City meetings. Truly, God has been good to me. He gave strength and wisdom and health for the work.

As I look over the names of those whom I have baptized into Christ, I thank the Father that there are a few who have confessed the name, and that the labor was not in vain. None have been over-persuaded, neither have special efforts been made through friends, but those who have obeyed have obeyed from a sense of duty, having believed the promises of God, and as obedient



# Words of Truth <sup>65-</sup>

"I SPEAK FORTH THE WORDS OF TRUTH."

Vol. VIII.]

RAHWAY, N. J., DECEMBER, 1892.

[No. 12.]

SAMUEL WILSON, - - - EDITOR AND BUSINESS AGENT.

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For Terms see page 16.

## Editorial.

A NEW edition of the popular tracts "Bible Doctrine," parts 1 and 2, is in the press. We will be able to fill orders at terms given in advertising page. Attention is also called to the tract "A Letter to a Friend," by Mrs. Woodruff, and to the list of tracts from the British Association, as shown on our advertising page.

THROUGH the courtesy of "*The Faith*," we are enabled to present to our readers the portrait and sketch of the life of Rev. Edward White, the distinguished author of the work "Life in Christ." Mr. White, more than any one man, has been influential in introducing the truths of Conditional Immortality to men of learning, and has converted to the doctrine such able advocates as J. H. Pettingell, E. Petavel and Pastor Byse. Honor to whom honor is due.

IN this season of greeting and gifts we extend to you our dear reader, our most earnest wishes for your continued prosperity and happiness in the year that is about to dawn. May the kind Heavenly Father pour out his richest blessings of faith, hope and love upon all his dear children, and may all those who love and are waiting for the appearing of our dear Lord and Saviour Jesus Christ be united in spirit, and zealous of good works, for the Lord is at hand.

THE anti-Jewish sentiment in Europe is by no means confined to Russia. In Germany the feeling is becoming very pronounced, and Rector Ahlwardt, the most

rabid Jew baiter in the Empire, has just been elected to the Reichstag on account of his views upon this question. He recently caused great excitement on account of charges that the rifles furnished by Lowe, the Jewish small-arms manufacturer, were defective.

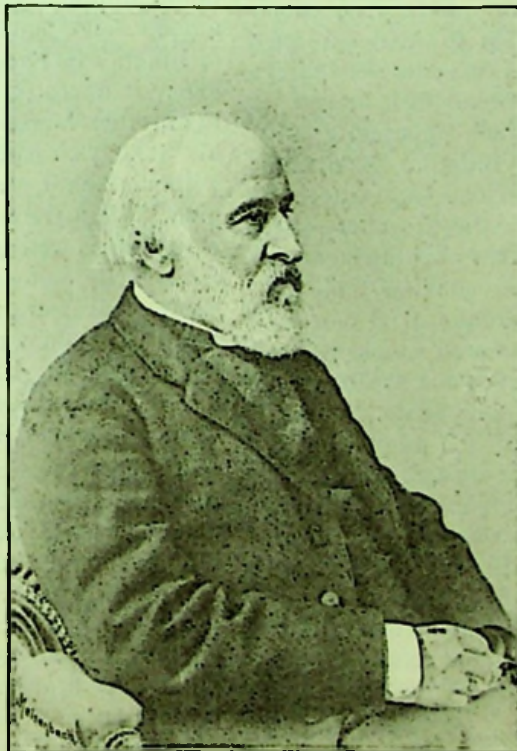
This internal pressure we believe will grow until many of the Jews will find it safer and more comfortable to leave Europe. Thus will the prophecies be fulfilled, and ere long we may expect to see very many of the people who have been "gathered out of the nations, their silver and their gold with them," "living in unwalled villages" in the land promised to their fathers for an everlasting inheritance.

MUCH as we regret it, we will be forced to part company after this issue with some of our subscribers whose time has expired for several months, and who have not expressed a desire to have their paper continued, or stated their financial inability to pay the price. We would be glad to continue to send to all who appear to enjoy reading the paper, but of course this is not practicable, so, if you do not receive the next issue, it will be because your name has been stricken from the list. To all such we now say, "Good-by! and God bless you!" and may you find other companionship in the line of Truth-seeking who will prove as earnest and as faithful in rightly dividing the word of truth as have the noble contributors for our journal.

At the close of another volume we wish to especially thank our contributors for their able and faithful ministry of the

word. We would also thank them because they have, in wielding the sword of the Spirit, never forgotten that it is also the spirit of love.

THE Salvation Army, which has been recruiting very rapidly in this country of late, recently held its national gathering in New York City, when they had a grand parade in which several thousands participated..



REV. EDWARD WHITE.

66

This army, with its bright uniforms, banners, bands of music, enthusiasm and motto, "Blood and Fire," is one of the most interesting of modern religious movements. One thing is certain—they are doing a vast amount of good in reforming drunkards, and the dissolute inhabitants of the slums; and so long as effects are so apparent, we need not be over critical as to methods.

We are inclined to smile at their peculiar methods, but as between the Salvation Army with its noise and flummery, and the spiritless, icy, I-am-richer-than-thou-and-therefore-holier attitude of the fashionable churches, there can be no question which comes nearer following the Master's example. With all their noise and mock militarism, their mission is to the lost, fallen and down-trodden, to lift them up, and give them hopes and ambitions to seek a better and a purer life.

JAY GOULD is dead. He is known to fame as a "financier," which in the parlance of Wall street means one who has been a successful manipulator of financial securities, and in the manipulations succeeded in having many of them stick to his fingers.

Shakespeare makes Marc Antony say, "The evil which men do lives after them." This is true; although the usual practice is to save up or invent the pleasant things to repeat as funeral panegyrics, when they can give no pleasure or benefit to their subject. We see no reason why a man who is called a scoundrel when alive should be eulogized when dead.

Outside of his domestic life, which apparently was above reproach, we never saw anything to admire in the departed multi-millionaire. In one short lifetime he accumulated a fortune of nearly, if not quite, \$100,000,000. The history of these piled-up dollars would be a story of unparalleled cunning and unscrupulous selfishness; small railroads wrecked, recapitalized, and combined with watered stocks; false alarms and expectations to influence the Wall street "lambs," only to be fleeced again and again. This is financial thrift, which, if called by its proper name, would be termed robbery, and if justice were also equity would lead to many more people wearing stripes and earning their bread by the sweat of their brow. He brought nothing into the world, and it is certain he carried nothing out. At the end of life gold is only earth; and a hundred millions will not buy an entrance into the Kingdom of God, although this priceless boon is a free gift to all who will humbly seek for it.

### The Lord Will Provide.

"There is good news for you, papa, some very good news," was the greeting of our son as he opened the door upon our return home last night. We had received that day the printer's monthly statement showing a balance of something over \$200 due; and meditation on "ways and means" had occupied our thoughts on the way from the city. "There is a letter on the mantel with a good big check enclosed; how much do you think it is?" was the next remark. My

thoughts immediately turned to one or more wealthy brethren whose liberality had at opportune times tide over financial straits. As the letter was handed us we recognized the well-known chirography of a dear brother and earnest friend of truth, and upon opening it found a check for \$100 as a "thank-offering" from himself and wife, together with words of burning zeal and earnestness, such as are able to rekindle the smouldering fire of enthusiasm that had been dampened by the wet blankets of indifference and chilled by neglect and ingratitude.

Our first thought was "Praise the Lord!" and our next, "Wherefore didst thou doubt, oh, thou of little faith!" Doubts and despondency will at times assert themselves amid the ceaseless grind of unrewarded labor, and none but those in like position can appreciate the value of an encouraging word or a lifting hand in bearing a financial burden. They are, indeed, like "cold water to a thirsty soul," so eagerly and gratefully are they received, and so refreshing in their influence.

Our readers will naturally surmise that this donation was a drop from the bucketful of financial plenty. Not so! It was a *sacrifice*, a real "thank-offering" from the hard earnings of a mechanic; an amount which if retained would have added materially to the comforts of a home. We have written upon our hearts the names of others who have thus shared with us in our labor of love. A liberal gift from another brother and sister, the brother himself devoting months each year, and all his Sundays, to proclaiming the Gospel, and laboring with his hands for mechanic's wages when not so occupied. Another brother and sister (we like this marriage in giving as well as in labor) have repeatedly supplied liberal help, not from their abundance, but from the scant returns drawn from the reluctant soil of a small farm. The animating spirit was well illustrated by this last-mentioned sister, who said, "We have never yet had a store carpet on our floor; but feel it our duty to send this amount (\$25) to help the Lord's cause."

We make these allusions not from personal gratitude for personally we have never yet received a cent of the amount, but to express our appreciation of the efforts of our fellow-workmen in lifting their share of the load. In the Lord's work, as in every-day manual labor, it is not unusual to find there those who are more ready to give orders, shout, and "grunt," than to lend a willing hand and lift earnestly at the right time. If all who profess to love the truth would prove their faith by their works, myriads of tracts, and tens of thousands of papers, and scores of evangelists would be sending forth the warning cry, "Repent, for the Kingdom of Heaven is at hand."

In it all we recognize the Divine Providence, and are strengthened in our oft-repeated conviction that in every cause which is prosecuted unselfishly and with an eye single to His glory, "The Lord will provide;" and our desire and prayer is that He will awaken still more of His servants to share in our work of preaching a pure Gospel.



## Correspondence.

Short, pithy articles relating to Christian Life and Doctrine are solicited. A reasonable latitude will be permitted in Bible instigation, but space is too valuable to be wasted with unprofitable controverted subjects, hobbies, crochets, etc. We wish our columns to contain spiritual food for inquirers, babes in Christ, and those of greater growth. Articles containing personalities, or not written in the spirit of love, will be rejected. The editor also wishes it understood that he is not responsible for the opinions or conclusions of correspondents. Address SAMUEL WILSON, Rahway, N. J.

## Walks and Talks with Uncle Daniel.

[By the author of Uncle Daniel's Bible Class.\*]

### CHAPTER X.

This Chapter, with the one to follow, are records of actual experiences of the author.

During the visit of Mr. Prescott, one of Uncle Daniel's neighbors, Mr. Rayburn called at the house in company with his son-in-law, Mr. Stevenson, a lawyer from New York, and the result of the acquaintance was a number of very interesting conversations. Mr. Stevenson was a very ardent believer in Spiritualism, and naturally, with Mr. Prescott's agnosticism, and Uncle Daniel's views of the unit nature of man, there was plenty of room for difference of opinion; but as all were gentlemen, they did not permit their discussions to develop any acrimonious spirit, but each respected the convictions of his neighbor, although, at the same time, earnestly endeavoring to maintain his own position. Mr. Prescott had very little to say, and, indeed, there was very little opportunity while Mr. Stevenson was about, as he was a great talker, and exceedingly zealous in advocating his opinions. He and Uncle Daniel were of course natural antagonists, because, while the one based his whole theory upon the conscious and intelligent existence of the dead, the other just as stoutly maintained that death is a condition of absolute unconsciousness.

It was arranged as a result of these conversations to hold a series of conversational meetings to be attended by a number of thinking and studious men and women, under the title of the "Seek and Find Society." Mr. Stevenson, Mr. Rayburn, Mr. Linsey, Uncle Daniel, Rev. Mr. Dollinson, a Baptist minister of wide information, Robert Passmore, David Gordon, and several of the lady friends, constituted the company which met weekly at Uncle Daniel's house for a number of weeks.

At the first of these meetings Mr. Stevenson read a paper in which he earnestly advocated the claims of Spiritualism, from the basis of one who accepted the Scriptures. He referred to the case of the witch of Endor as that of a genuine materializing seance, and alleged that the prophets and Jesus were all mediums. Passing to his own experience, he stated that the question was brought to his attention while a young man at college, and he then fought against it until convinced that there was a mysterious unseen power working that he could not explain. In later years, while visiting at the house of a friend, a lady present, who he learned was a medium, gave him a message purporting to be from his deceased wife, informing him that she was looking after him, and if he would seek the opportunity she could help him in many ways. He immediately proceeded to investigate, going from medium to medium, until he had visited nearly all in New York City. He did not feel satisfied unless he could actually see and converse with his departed wife. Finally, to his great joy, at one seance he did see his wife as in a picture, and conversed with her, and on numerous occasions afterward she had been materialized before him, he had

conversed with her, and she had taken his arm and walked through a suite of rooms in the full blaze of the gaslight. He was as sure of these experiences as of anything else in his life.

After the reading of Mr. Stevenson's paper opportunity was given for questions and criticisms.

"Can you explain, Mr. Stevenson, why it was that you had to seek so long and so earnestly before your wife could appear to you, when, as you say, both you and she desired it?" remarked Mr. Dollinson.

"The conditions were unfavorable," replied Mr. Stevenson. "While the spirits of the departed are about us in what may be termed their astral bodies, they are invisible to the natural eye, and it is only through the agency of certain persons whose temperaments and training fit their bodies to become receptive to spirit influences, that there can be any communication between the spiritual and the material."

"As I observed your narrative," remarked Uncle Daniel, "from the time when the medium first informed you of the message from your wife you gave several years to the quest for light."

"That is true," replied Mr. Stevenson.

"Naturally your determination and desire for materialization of the spirit of your wife must have been well-known to the New York mediums," remarked Uncle Daniel again. Pardon me, if as a skeptical investigator, I appear to be rude in suggesting that possibly some avaricious medium, knowing that you were liberal in expenditures of money, and determined to have your desires gratified, may have arranged to deceive you. We know that such things have been done before with very intelligent people."

"No, sir! that could not be possible. As before stated I recognized my wife, and was just as sure of her personality as when in the flesh."

"But could it not be possible that you were deceived. You admit that you had been in quest of this one object for years, spending much money and time. Your mind was in a receptive condition, and from the standpoint of an observer it strikes me that you were a first-class subject for deception. Of course I do not say that such was the case, but as seekers for truth we have to examine all the possibilities," said Uncle Daniel.

"You spoke about the expressed desire of your wife to help you. Have you ever received any real help in your personal or business affairs through the spirit visitation?" remarked Mr. Passmore.

"I cannot say that I have in any special manner," replied Mr. Stevenson, "but it is a satisfaction to feel and know that those whom we loved in this life are hovering about us, and ready to communicate with us whenever possible to do so."

"From your extended observation have you discovered that spirits know any more than people in the flesh?" inquired Mr. Dollinson.

"As they are not restricted by the narrow bounds that hold us they certainly must have wider range for observation and in that degree be wiser than we are," was the reply.

"I was reading in the *Banner of Light* not long ago some communications from Horace Greeley, Charles Sumner, John Milton, and others. These people had a reputation for having some genius when in their fleshly bodies; but judging from the stuff they talked while in their astral bodies, they must be in sad need of the brains that they left behind them," was David Gordon's characteristic speech.

"That is easily explained," replied Mr. Stevenson. "You see there is great difficulty in getting any communication whatever from the spirit world, and any com-

\*See advertising pages for Uncle Daniel's Bible Class, to which this is sequel.

munication is liable to be affected by the medium through whom it is received. It can hardly be expected that the genius of Shakespeare or a Milton would have been faithfully interpreted if delivered through the interpretation of ordinary people, even when in the flesh with no barrier between them, except the ordinary mental ones; from this we may judge of the difficulty experienced in obtaining intelligent converse with the spirit world. The medium may not receive clearly, and then as she or he has to interpret that which is received through the ordinary senses there is little opportunity for scintillations of genius reaching us from the spirit world."

"Is it safe to trust the revelations, or be governed by the advice received from the spirits?" inquired Uncle Daniel.

"Most certainly it is not," was the reply. "The fact that a person has shuffled off this mortal coil does not improve his morals, and there is therefore a multitude of lying spirits ready to interfere and send their messages, just as liars are common in the flesh. Again, a true message from a good spirit may be spoiled while filtering through the agency of a bad medium."

"Then you can never be sure that you are receiving a message from the person who claims to send it, or even if it is genuine, that it is a true message?" rejoined Uncle Daniel.

"I regret to have to admit the truth of what you say," was the reply.

"Would it not be better, then," remarked David Gordon, "to seek the advice and companionship of our friends while in the flesh rather than run the risk of having them fool us with bad advice after they are dead? I prefer to meet a person face to face rather than trust the peepings and mutterings that come in the name of spirit manifestations, which, as you admit, are as likely to be lies as the truth. Pray what is the use of getting stirred up over such matters which are admitted to be of no practical benefit?"

"As our friend began his paper with Scriptural allusions permit me to refer to one that appears to be appropriate," remarked Mr. Dollinson. "It will be found in Isa. viii., 19, 20: 'And when they say unto you, seek unto them that have familiar spirits, and unto wizards that peep and mutter; should not a people seek unto their God? For the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.'"

"If Spiritualism be true, and I do not question that many of the manifestations are genuine, although attributable to other causes, it seems very strange to me that it has to veil itself behind so much mystery," remarked Uncle Daniel. "There must always be a mysterious cabinet, which to me is always suggestive of the conjurer's tricks. Then the room must be darkened, before the spirits are willing to present themselves, but with the light they flee away. This is suggestive of another Scripture. 'They love darkness rather than light, because their deeds are evil; honesty and truth court the light, but falsehood and deceit seek the darkness. Why cannot an honest spirit let itself be seen and heard in the daylight as well as in the dark. So long as Spiritualism surrounds itself with these conditions it will be open to suspicion.'"

"I observe that you are an incredulous company, but seeing is believing, and I am so desirous of proving what I say to be true, that I will arrange a seance in the city with first-class surroundings, and a successful materialization medium, to which you are all invited," was Mr. Stevenson's closing remark.

A good man is kinder to his enemy than bad men are to their friends.—*Bishop Hall.*

## The Traditions of Men vs. the Word of God.

### No. IV.

"In vain do they worship me, teaching for doctrines the commandments of men."—MATT. XV. 9.

The next objection I will consider is: *Paul's desire to depart, and be with Christ.*

The text referred to is Phil. i. 23, and in common version reads: "For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better." The word *depart* is generally understood in the sense of *to die*. But Paul does not so use it here. Paul was a prisoner at Rome when he wrote this letter. He did not know what the result would be. One thing, however, he was determined should be, "Christ shall be magnified in my body, whether it be by life, or by death." "For to me to live is Christ, and to die is gain." Though to die would be a rest from labor, and trial, and persecution, and therefore in this respect a gain to the apostle, yet he knew his brethren needed his living presence. It was a matter of indifference to him—whether *life* or *death*—personally; he had no choice between the two things. But there was something he did desire, nay, earnestly desired, viz., "to depart, and be with Christ; which is far better." The word *depart* then does not mean *to die* in this place. Paul was not earnestly desiring to die; that would have been inconsistent. The Greek word here translated *depart* is *to analuo, the returning*; and is so rendered in common version, Luke xii. 36. "And ye yourselves like unto men that wait for their Lord, when He will (*analuo*) return from the wedding, etc." Paul was looking for the return of his Lord from the heavens; "for," says he, "our conversation (citizenship) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto His glorious body," etc. Phil. iii. 20-21. He did not expect to depart from his body at death, as many do, in order to be with Christ; but he believed as he taught the Thessalonians, that "the Lord Himself shall descend from heaven"—that "the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." I Thess. iv. 14-17. That is the time of *the returning*, and to be with Christ, which Paul thought was far better than either life or death. He knew that "when Christ, who is our life, shall appear, then shall we also appear with Him in glory."—Cor. iii. 4.

This implies conformity to His image, likeness, or nature. Just as the apostle says, "We know that, when He shall appear, we shall be like Him; for we shall see Him as He is."—I. John iii. 2. In order to be with Christ we must be like Him; that is, possess the Divine nature which is spiritual, incorruptible, immortal, powerful and glorious. This glorious change from the mortal to the immortal nature will not take place till the return of the Lord Jesus. Then both the dead and living saints will be born of the Spirit. But now we know, that while we are at home in the (mortal) body, we are absent from the Lord. Therefore, Paul could say, "we are confident and willing rather to be absent from the (mortal) body, and be present to with the Lord," in the immortal one. In order to be with Christ, he must be clothed upon with his house from heaven, that mortality may be swallowed up of life. This is "the hope of life"—the Christian hope for this "we wait for God's Son from heaven." We cannot go to Him, He will come to us. That will be *the returning* which Paul so earnestly desired.

B. WILSON.



## The Father and the Son.

If there is one thing more important than another to the student of the Holy Scriptures it is to get rid as soon as possible of the complex, polysyllabic theological phraseology that an interested and mercenary priesthood encumbered their religion with—such as it was—during the middle ages.

The Word of God to man was written not by men of great erudition, as a general thing, but by plain, matter-of-fact men, in common every-day language, illustrated by simple and commonplace figures of speech—the lily of the field; the tempest; the rock; the seed; the growing grain; the harvest; the tree; the house; the rubbish heap; the candle; the broom, and so forth. Even when we study the language of the Apostle Paul, who may be said to be one of the great exceptions to the general rule so far as regards the scholastic learning of the inspired authors, yet in him we find that he lays aside all pretentious vagueness so common to linguistic and ponderogical professors, and speaks in the simplest words possible, so that the simplest mind can travel along with him in his argument, if only—and here is the vital point—if only that mind starts from his starting point, and views *from his point of view*.

This thought is applicable to all subjects in the Bible, and to none more than to that greatest of all subjects for human contemplation, GOD. Vast and infinitely incomprehensible to human capacity of thought must ever be the consideration of the Creator—the infinitude, the complexity, the subtlety, the minuteness of His skill, the vastness of His resources, the energy of His power, the majesty of His being—will the ages of eternity suffice to give more than a partial grasp to finite beings of that "All and in all?"

Yet no language can be simpler than Bible language concerning our "Father who art in heaven," so clear, yet so grand, simply majestic and majestically simple, so that the child of God may breathe his our Father, and the "fool may be confounded in the depths of his own research."

Trinity they speak of—a holy trinity. Is there such a thing mentioned in the Bible at all? Well, yes; if it is a trinity in unity and a unity in trinity you speak of, you will find it mentioned in John xvii. 20-23, but that is the triune unity of Christ with the church and the Son with the Father, and not a unity of "persons in one godhead." There is but one God. He is the first; He is the last. His praise He does not give to another, not even to this Christ, for it is written: "Christ is God's" (I Cor. iii. 23). "The head of Christ is God" (I Cor. xi. 3). "But when He saith," says the Apostle Paul again (I Cor. xv. 27, 28), as if anticipating that the grand sweep of his language may be taken in a fuller sense than he intended it should be concerning the mission of the Messiah, "when He saith, 'All things are put under Him,' it is evident that He is excepted which did put all things under Him," and as if to sweep away the last vestige of misunderstanding on the subject, he explains further, "And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto HIM that put all things under Him, that God may be all in all." God is the unity of all, the source, the end, the centre, the circumference. Could any language be clearer than that of Paul's; with its infinite sublimity it is comprehensively as a fact, as a manifest truth that comes within the range of human perception. It is in strict accordance with our observation and with the best conclusions of true science.

"Thou shalt know," says Carlyle, "that this universe is what it professes to be—an infinite one." (Carlyle's French Revolution.)

But such a conception leaves no room for the mysterious. There is a great difference between sublimity and mystery, between incomprehensible vastness and subtle quackery, between the sublime and the ridiculous. The only resemblance between them is that they both, to the finite mind, verge into the unknowable, and the thoughtless are apt to mix them on that account. But what would theology do without its mystery?

"But ah!" say they, do you deny the *divinity* of Christ? What do you mean by that, sirs? This same word *divinity* is a common one. John the apostle is called "the divine." Shakespeare, the poet, is spoken of as the "*divine* Shakespeare," and he speaks of the "*divinity* that shapes *our* ends." We have all heard, too, of the "*human form divine*." Is that *your* meaning? Oh, no; you have a double, esoterical trinitarian meaning that takes a great deal of hard thinking and a voluminous consultation of endless tomes in theological libraries.

Now, sirs, suppose you take the apostolic definition, the evangelical definition of the relation of the Lord Jesus the Christ to the Creator: "Jesus is the Christ, the Son of living God." What objection is there to Bible terms? This definition has indeed the advantage or the disadvantage, as the case may be, that it will not stretch to mean everything, but it means a vast deal. It means that Jesus of Nazareth was a direct and special product of the Divine Being, and this definition is, furthermore, in exact accordance with the facts as stated by the evangelist concerning His birth. It is in accordance with the subsequent teachings of the apostles, that He inherited the characteristics of His Father and was his "*bodily*" as well as His official representative. And, moreover, we can *understand* this definition; it pins the subject down to the understanding so that the heart can lay hold.

Ah! you may wrench it on one side and tear it on the other, but the corner-stone of the Christian faith lies in the fact that "Jesus is the Christ, the Son of the Living God," and he that denies it denies the faith, and he that adds to it vain, subtle, subversive nomenclature adds confusion to his own and his neighbor's understanding and peril to his own soul.

J. F. GELLETLY.

## The Two Cities.

Any one familiar with the Apocalypse, and who has made that book a special study, must have noticed with interest the striking contrasts which are presented between mystic Babylon on the one side and the new Jerusalem on the other.

These two cities are presented among the closing pictures of the last times. The world power, under its religious apostasies, culminates in a widespread and almost universal corporation known as Babylon; while beyond this city we behold rising in the future the new Jerusalem, as the eternal city and final home of the redeemed.

First—These two cities are specifically named: the one is called Babylon, which means confusion; the other the new Jerusalem, which means the city of peace. Second—As every symbol must have a literal basis upon which to found a symbolism, so there was a literal Babylon and a literal Jerusalem.

Third—The literal Babylon was located upon a literal river, the Euphrates. Mystic Babylon is represented as being situated on the banks of the mystic river, the Euphrates. Jerusalem is represented as a city located between the two seas, in the glorious mountain of God.

Fourth—Babylon is represented as being married to the kings of the earth, and as being mother of a multitude of abominations. Jerusalem is declared to be free, which is the mother of us all; hence the Mother Church is not Rome, it is not Babylon, but Jerusalem.

Fifth—The city of Babylon holds commerce with the kings of the earth. Her merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet \* \* \* wine and oil, fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and the bodies and souls of men are the articles of her commerce. The new Jerusalem, on the other hand, is represented as having the nations of them which are saved to walk in her light, and the kings of the earth are to bring their glory and their honor into it, and the gates of it shall not be shut at all by day, for there shall be no night there \* \* \* and these shall in nowise enter into it that defileth, neither whatsoever worketh abomination or maketh a lie, but they which are written in the Lamb's Book of Life.

Sixth—Babylon is represented as married to the kings of the earth, while the new Jerusalem is represented as the bride, the Lamb's wife. Let us rejoice and give honor to Him for the marriage of the Lamb is come, and His wife hath made herself ready, and to her it was granted that she should be arrayed in "fine linen, clean and white; for the fine linen is the righteousness of saints." And He sayeth unto me, "Write, Blessed are they which are called unto the marriage supper of the Lamb."

Mystic Babylon calls her guests to a feast of wines, and the various abominations that are in the cup of her fornication; while those who are made guests at the table of our Lord are to become participants of the Waters of Life flowing from underneath the Throne, and from the fruits gathered in the twelve harvests from the Tree of Life. It is said, "They shall hunger no more, neither shall the sun light on them nor any heat, for the Lamb which is in the midst of the Throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."

Mystic Babylon's downfall is set forth in the most graphic and dramatic form amid the closing scenes of the times of the Gentiles. Three angels with three distinct messages announce her overthrow and final destruction. The judgments of God are to follow rapidly upon this great city, which has controlled the affairs and destinies of nations through her intrigues and abominations, but the day of her destruction is foretold, and her doom is now impending. The angel is represented as coming from heaven, and crying with a strong voice, saying: "Babylon the great has fallen, has fallen, and has become the habitation of devils, and the hold of every foul spirit and the cage of every unclean and hateful bird, for all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies;" but after these things John hears the great voices of many people in heaven saying: "Hallelujah, salvation and glory and honor and power unto the Lord our God; for true and righteous are His judgments; for He hath judged the great whore who did corrupt the earth with her fornication, and has avenged the blood of His servants at her hand;" and again they said "Hallelujah!" and a smoke arose up forever and ever.

This graphic picture represents the righteousness of the great multitude of the redeemed who rise as a part of that glorious city, the new Jerusalem, which shall stand upon the plains of the earth made new, and over the gateway leading into the streets of that eternal city it is written: "There shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. He that overcometh shall inherit all things, and I will be his God.

and he shall be My son." As ancient Babylon was the place where ancient Israel went into captivity, and as the people were called out from Babylon back to the land of promise, so the voice from heaven now rings with no uncertain notes: "Come out of her, my people, that ye be not partakers of her sins, and that ye suffer not of her plagues, for her sins have reached unto heaven, and God hath remembered her iniquities."

Beyond the fall of this great corporation, whose head-center is in Rome, upon the seven hills, we behold the new Jerusalem rising resplendent and glorious in millennial times. "The tabernacle of God shall be with man, and He will dwell with them, and God Himself shall be with them and be their God." No cloud shall darken the skies of that fair age; no flag shall hang at half-mast over the portals of the eternal city; no hearse shall be drawn along the streets of the city of gold; no new-made grave shall mark the resting place of dear ones gone; no war cry shall come from the mountains to disturb the peaceful denizens of the city of our God; the earth shall be full of the glory of God as the waters cover the sea, and pain and sorrow shall be no more.

May it be ours to stand upon the banks of the beautiful river, and with the palm-bearing multitude rejoice that the marriage of the Lamb is come, and his wife hath made herself ready. Rejoice all ye, his people, and let us be glad, for the purposes of Jehovah are now consummated, and earth is redeemed from the bondage of oppression into the glorious liberty of the children of God.

H. V. REED.

#### False Christs.

An article in the *World's Crisis*, of Boston, of the 7th September, on false Christs, reminds me of a singular experience of my own in New York City, where a woman called on me three times to talk over before she dare declare her claims to be the Christ. The third meeting was at my store in upper New York. She ventured to declare herself the Christ at the second appearing. There was no appearance of efforts to deceive. She was very smart, and a good talker, and well educated; but at last she declared herself the Christ, and asked me to follow, and believe in her statements. And for the glory of God and the good of all readers I will give the reply God gave me at the instant, that others may use the same Scriptures under similar circumstances. My reply was, "That is a difficult matter to do without thought;" but I said, "I think I can accept you as the coming Christ if you can fulfil the conditions plainly stated in God's Word." She asked to be informed what they were. The reply was, "Turn to Acts xxiv. 13: 'As Paul saw Him at midday above the brightness of the sun.' And Matthew xxiv. 27: 'For as the lightning cometh out of the East, and shineth even unto the West, so shall the coming of the Son of Man be.'"

I said, "There is the explicit method of Christ's second appearing; and if you can get up in the clouds and shine, I am your man." She saw at once that I had her fast by those two simple texts of Scripture. She must have looked upon me as an uncertain convert, and so bade me good-by, and I never heard more of her.

A man also came to me afterward and for the same purpose, when he began to open, until I saw his intentions (after talking a whole day with him at a mountain resort), and so to head him off I told him the above story. On closing I discovered his face was longer, and his hope was gone. He never dared go farther. The Word of God killed him, and he left, no more to return.

Asking any man claiming to be the coming Christ to fulfill those conditions will finish him, and kill all such pretensions to superiority.

Brooklyn, N. Y.

T. S. SCOVILLE.



## My Diary For September Fourth.

Yesterday was a notable day of prayer. Out on the hillside, in the heart of a clump of bushes, and screened from the sunshine, I could speak to God with as much affectionate and begging importunity as ever before in my life, perhaps a little more. A lot of lounging and unholy young fellows were out on the bank making merry, but I was quite secluded, and could commit them wholly into the mighty hand of my God. I am given to wakefulness at night a good deal, but it is not without manifest compensating profit. Sometimes I strike a light and read in my Greek Testament, but more commonly I spend the time in prayer, either absolutely mute and mental, or in whispered words. If I do not utter a sound, I know that God knows perfectly what I think, and marks and hears it, because "the Spirit searcheth all things." And if I put my cry into whispered articulation I know He marks that, too.

Last night I awoke after midnight, and prayed comfortably, and I think effectually, for I had something new given to me, and it seems wonderfully good. The first thing to do was to cease entirely for the time from praying for myself. I suspect one may pray too exclusively, and therefore unwisely, for one's self, so I laid that all aside. And what a new field opened to me like magic almost. I did not even choose my own subjects of prayer as specially selected personalities. No, I said, I would let God choose for himself, and I found it sweet and blessed. I said, "Now, Father, select such a one as thou wilt. If there is one person in all the world whom thou wilt now create anew in Jesus Christ, oh, do that, for a new creation belongs to Thee. Select and save that one." And I felt strongly comforted and assured that because I did not seem to choose myself, but let Him choose, He would hear me. Sometimes our choice almost verges on dictation, and that is a damage and a drawback.

And then I said, "O God and Father, if there is one whom Thou wilt revive, one in all the world (and surely there must be) whom Thou wilt restore from fall or declension, oh, do that!" And I believe that God would hear me and did hear me. How easy it was to believe. I was greatly comforted and encouraged, and I could now pray with new and increasing zeal. So I said, "If there is a group of poor grieved and suffering ones, suffering either in mind or body, in all the world, whom Thou wilt pity and console, whom Thou wilt relieve and help (and surely there must be), oh my God and Father, in whom Jesus dwells, hear me for them. Heal their wounded hearts and aching frames." And I felt comforted and confident that my prayer was effectual.

"And now, O my God, if there are any whom Thou wilt quicken upon the matter and fact of Thy coming kingdom, to whom Thou wilt show light, to whom Thou wilt give some beam, some ray of new illumination, give it to them. And now then, if there are some whom Thou wilt perfectly sanctify with Thy holy and precious love and might, and make pure and free by grace, Thy ineffable and infinite grace, oh do that this very hour and moment. Make Thine own choice, for this is Thy right and prerogative, and I am glad it is. And I fully and utterly concede and assign to Thee the blessed selection. And oh, how sweet is the illumination, and how precious is the sanctification!" And I heartily and truly offered thanks, because I felt that my prayer was not in vain. For was I not joyful to let God make His own choice out of all the millions of breathing human creatures? I was like one who had struck a quarry, or discovered a mine, and it was paved with jewels.

"And now, Father, dear and divine, if there are some in all the world to whom Thou wilt give new light, and

knowledge of Thine own Word, new perception of truth in prophecy and revelation, oh, do that. Let them see in Thy light, and this shall be to Thy praise. And all this that I have asked Thee to do and to give shall be to Thy praise, and to the praise of Thine only Son Jesus. Be exalted in the giving, be exalted in the thanks and praise that those whom Thou dost help will render to Thy name." And then I said, "Now I will present to Thee the hearts of all the rich, and those who are increased in goods, that they may not be bound in folly and selfishness. Let me not select or mention them, but do Thou select. Choose whom Thou wilt for illumination, that they may see the harm and wrong of keeping treasures to rust and rot in their hands, especially such as are Christians. Let them see the foolishness and danger. I will not choose, but do Thou choose, that they may give and minister their abundance wherever and however they ought, as Thou wilt, and all for Thy glory."

And then at last, I did mention a certain company of waiting saints, on whom I besought God that He would bestow some precious good, some sweet enlargement. And having done and said all, I was almost astonished at the refreshment and assurance I felt. Such a vastness of the field, and such liberty and option as I wanted to give to the God and Father of our Lord Jesus. And I will say this, that I am not sure that I asked one single thing for myself in all that waking space of two hours just past midnight. The locomotive whistles sounded afar in the darkness, and the trains rolled and roared with their restless, hurrying wheels, but I cared not. I had business and matter of other sort, truly earnest and godly dealings with the King. And I almost wanted to label my record of the precious moments with their new experiences as a great discovery.

For certainly I was adept in all the expedients of prayer, that is, if I am not mistaken. I knew all, and was familiar with all the holy arts and appliances that might be counted as arguments with which to address the celestial and holy throne. But this new way, not wholly new, but new for the occasion and new in its practical aspect and working, came suddenly, came like a cloud of light, came like a glory and a benediction. And take it altogether yesterday was a memorable day, and this early morning after midnight was memorable, and I have begun a new era. I am somewhat as a new man, and it is well, for I have come to it after long striving. God is my witness how earnestly and faithfully, though with many infirmities, I have sought Him these many years. It is time for this great reward.

C. COLEGROVE.

## The Lord's Coming.

Question of all questions! How much it ought to challenge our attention and inspire our hearts with joy and rejoicing. Jesus is coming has been the solace of the waiting church down through the centuries of sin and suffering. It has called forth the sweetest songs and inspired the most fervent prayers of the prophets of the old and new dispensation. And well it might, when we contemplate the glory which is to be revealed at that time. Angels will re-echo the birth-anthem which greeted the ears of Judean shepherds more than eighteen hundred years ago, but this time in a loftier strain, for the fact of the Redeemer's birth, which woke heaven's minstrelsy, was but a promise and prophecy of a distant future event when the redemption of the church would be the wonderful fact in the great plan, and the crowning act in the drama of salvation. Old-fashioned people in Bible times rejoiced at the birth of a man-child in view of what he might become—a king

a priest, a prophet, a counselor or a soldier. What the new-born king of the Jews might become was no shrewd guess of human wisdom. The prophets of God had drawn a portrait of Him so plain in all its parts, so exact in every line and shading that the devoted, humble and teachable among the Jews saw in the Nazarene, in his birth, life, death and resurrection the real substance of the one foreshadowed on the pages of inspiration. These gave promise of a future glorious mission in which the loftiest strains of prophetic song and the most enrapturing scenes in heaven-inspired vision would find their accomplishment. In view of this future action of the Messiah the apostolic church prayed earnestly: "Thy Kingdom come, and Thy will be done on earth as it is done in heaven." The words of wisdom, the miracles which attested His mission rekindling the national hope of Israel, His resurrection from the dead reviving the sinking faith of His own disciples, were the preliminary steps looking toward carrying out the grandest purpose and scheme of heaven's high council. Redemption or salvation stood associated in the minds of the apostles with the second coming of their Lord. This redemption conveyed to their minds something vastly more important than the modern notion, the redemption of the body as a mere tenement. Personal identity and living existence have their second beginning at the resurrection or birth from the dead, as these had their first beginning at birth of the flesh. If Paul held the popular view how could he attach so much importance to the coming of Christ and the raising of the dead as he has done in 15th chap. of 1 Cor.? How say as in the 18th v., "Then they also which have fallen asleep in Christ have perished?" In fact, how could he consistently say all that he has said in this wonderful chapter, and in many other chapters of his letters to the churches? How could he write as in 1 Thess. iv. 18: "Wherefore comfort one another with these words?" setting forth in "these words" the doctrine of the Lord's coming and the resurrection of the dead as the ground of hope and source of comfort to the bereaved Thessalonians. Why did he teach meeting and reunion of them that death had severed and the meeting of Christ by both classes, the dead and the living, if the sleeping ones were already with Him in heaven and would come with Him? And why did he stretch the hope of the living over to the Lord's coming, if it was a fact that they would meet their dead friends at death? Yes, why? If Paul believed in the conscious state of the dead he wrote strangely and absurdly. I said salvation is connected with the Lord's second coming. A text in proof: "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin (sin offering) unto salvation." Heb. ix. 28. I might quote many other Scriptures. I know of no text that places salvation at death. The prayers of many good people are closed by this expression, "In death save us;" but God's Word does not so teach.

I do not wish to undervalue the importance of Christ's first mission to a fallen world. Each step in the plan, each link in the golden chain, is so related to the whole that all stands or falls together. Paul's argument on the resurrection shows this. If the dead rise not then is not Christ raised; your faith is vain; ye are yet in your sins—those asleep in Christ had perished. All the preaching of apostles was vain, their testimony false, and their sufferings of no advantage. As much may be said of His coming. If He comes not then no resurrection, no future life, no kingdom, no crown; all go together. All must be according to the Scriptures. Whatever was fulfilled in His first advent gives assurance

of the fulfillment of all that the prophets have spoken concerning His second advent. The question now is, how much has the believer realized in his own person? Does the experiences of this life exhaust the divine promises? "No! no!" every professed Christian will say. It is true his understanding has been enlightened, he has been redeemed from his vain conversation; he is no longer a slave to many foolish and hurtful lusts; he is not haunted by superstitious fears, and he has been "taught to turn from idols to serve the living and true God, and—to wait for His Son from heaven." He now rejoices in belief of the truth, but it is view of things to come. Hide these from his vision and Paul would say, "If in this life only we have hope in Christ we are of all men most miserable." 1 Cor. xv. 19. Seeing then that so small a part of the sum total of the divine favor is realized in the mortal life of the believer, and this little mingled with suffering, it must be that the burden of God's "exceeding precious promises," the "riches of His grace," is rolled forward to a future time, the beginning of which is not death but life from the dead—resurrection at the last day (Jno. xi. 24), at the coming of the Lord. 1 Cor. xv. 22, 23.

In the light of God's Word I boldly affirm the hope of the church to be the revelation of God's Son from heaven for the purpose of conferring upon the waiting bride that great remainder of God's blessing, the eternal weight of glory (2 Cor. iv. 17) and the glory revealed in Rom. viii. 18 at the manifestation of the sons of God, at the redemption of our body, v. 23. JOHN L. WINCE.

Excerpts from an Article by Bishop  
(Cyrus D. Foss, M. E.;  
(In the *North American Review*.)

Facts can be gathered and marshalled \* \* \* to show that the millennial glory is just about to burst over all the earth \* \* \* and the historian of to-morrow will probably have to record the "Decline and Fall of Christianity." For it must be sadly confessed, there are other facts just as solid which may well blanch the cheeks of the bravest that are now here.

Terrified forces of evil menace Christianity and even society itself. The festering mass of vice and crime in our large cities, growing incessantly; the enormous increase of wealth, for the most part totally indifferent to the cries of poverty; shameless political corruption in the shadows of hundreds of church steeples; the steady and rapid growth of socialism, tinged with anarchism and hurling dynamite; the seeming failure of the long-continued efforts of the multitudes of good men and women to make head against the awful evil of the rum curse; and the forward march of the saloon power, corrupting legislators, buying courts, and debauching politics; these and other allied forces of evil show the need of reforming Christianity so that it shall face the foe. The evils are largely augmented by the perpetual inflow of immigration, which brings to our shores the very scum and poisonous off-scourings of the seething civilizations of the old world—paupers, criminals, agnostics, nihilists and anarchists, and these are speedily introduced into our politics. How can it be expected that loafers, swindlers, whiskey-guzzlers and public thieves should make or execute just laws? The Christians of America must be on the watch. Where law ends tyranny begins; there is no tyranny like a riotous multitude. The misshapen broods of atheism and nihilism hate Christianity with a deadlier hate than that of the English Fathers for popery. Execrable was the inquisition, but the inquisition was holy compared



to that raging hatred of God and man, that deification of lust and blood which, adopting the enginery of devils, preaches the hell-born theory of petroleum and dynamite. The day has come when the nations must look this devil in the face.

J. O. BARNABY.

### Christian Duty.

We find through the whole Scriptures that there is supposed to be a great difference between the followers of Christ and those who are of the world. To what extent can we as Christians associate with those who are of the world, and to what extent can we join in the pleasures of the world without injury to ourselves and to the great cause in which we are working? It seems that this question is of great importance, particularly so to those who are just starting on the journey of life for themselves, and to whom the pleasures of the world would naturally offer many attractions.

Paul says (1 Cor. ii., 32) that "when we are judged we are chastened of the Lord, that we should not be condemned with the world." And in Revelation (iii, 10) we read, "Because thou has kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell on the earth."

From these passages we learn that temptation will come upon all the world, and that the world will be condemned; also that there is a class of people that are not considered to be of the world, and because they have kept His word He will keep them from the hour of temptation.

From the teachings of Christ we learn more of this class of people (John xvii. 14). He says, "I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." Do we wish to be among this number? If so, it will be well to follow the teaching of James iv., 4, "Know all ye not that the *friendship* of the world is the *enmity* of God? Whosoever, therefore, will be a *friend* of the world is the *enemy* of God." If we wish to be a friend of God we must ever remember that "pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction and to keep himself unspotted from the world." James i, 27.

Having followed this instruction we will have the satisfaction of knowing that while the whole world lieth in wickedness we are of God. See 1 John v, 9; also iii. 1.

We ought to have no regret if the world knoweth us not because it knew Him not.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John ii. 15.

Could language well express a greater difference between the two classes? It seems that the followers of Christ were expected to meet with many trials and temptations. "The world hath hated them." "The world knoweth us not because it knew Him not."

We often hear the expression that the world is converting the Christian. The true Christian is not often led astray, but if we speak of professed Christians the saying is oftentimes all too true.

True to such an extent that it often seems that some who profess to be Christians live to their profession only so far as it does not interfere with any pleasure or any action that they wish to perform. Perhaps they start with the best intention, but it seems as soon as they find that a Christian *must* be an overcomer, *must* sacrifice much so-called pleasure, and that it takes a great effort to do this, their interest gradually dimin-

ishes. They begin to associate with the world more freely, join in its pleasures more and more, until they are not interested in Christ and His Kingdom any more. At least we hear no word—we see no works. Their interest is seemingly elsewhere. We even find them in the party and the dance. Can the Christian follow this path and "keep himself unspotted from the world?" "Know ye not that the friendship of the world is enmity with God." James iv. 4.

It is well to not even *seem* to be a friend of the world, for in so doing we seem to be an enemy of God.

If any man love the world the love of the Father is not in him. I do not understand that we must refrain from association with all but Christian people. We have a certain responsibility, and should have an influence for good over those with whom we associate in our business transactions or in the daily affairs of life. We should "put on charity," "love our neighbor as ourself," "Do unto others as we would that they should do unto us." As we have therefore opportunity let us do good unto all men, especially unto them that are of the household of faith."

It becomes the Christian to be very careful in his association with any class of people. He should not take the first step from the paths of right for the sake of pleasing the world or gratifying his own desires, but should carry himself in such a manner that his influence for right may be felt wherever he may be.

In associating with the world our motto should be *to influence and not be influenced*, to lead in the ways of right or refrain from associating.

The Christian has a great deal to overcome. The Christian must sacrifice much. His path may seem sometimes hard to travel, but he must remember that Christ in His prayer just before His betrayal prayed for them which the Father hath given Him. He prayed not that they should be taken out of the world, but that the Father should keep them from evil.

We can ever look forward with rejoicing to the promise that "this same Jesus will come again in like manner as ye have seen Him go up into Heaven"—that "the hour is coming in the which all that are in their graves shall hear His voice and come forth, that they have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." That "God Himself shall be with them and be their God, and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things have passed away."

Paul says, "In the last days perilous times shall come. Men shall be lovers of pleasure more than lovers of God." We *must* be overcomers and keep ourselves unspotted from the world.

Ed Scholls Ferry, Ore.

EDWIN E. GROAT.

We fall in love with a man who manifests honest enthusiasm in his work. We fall victims, too, to the contagion of his enthusiasm, and find ourselves entering into hearty sympathy with him. Christian people will win the world for Christ when they show an enthusiasm worthy of their glorious position and noble calling. We cannot think of an angel lacking enthusiasm. Is it any wonder, then, that the world hesitates to accept the testimony of one who, though "an heir of God, and joint heir with Christ," seems to hunger after riches rather than righteousness!—*United Presbyterian*.

WICKEDNESS may prosper for a while; but in the long run he who sets all knaves at work will pay them.

74

## Selections.

### Reveille.

Arouse, arouse, ye careless ones,  
Nor slumber at your posts;  
With mighty strides your Leader comes,  
He is the Lord of Hosts!

Is this a time to sit at ease,  
And fold your listless hands,  
When Omega will soon be here,  
To make his just demands?

See where his blood-stained flag of truce  
Waves o'er the souls of men;  
Rush in, rush in, bring out the dead,  
They all shall live again!

What! do ye say the night is dark,  
Too dark to see a face!  
Shame on ye, shame! where are your lamps,  
And where the oil of grace?

Behold the lovely Orient,  
Aglow with golden light;  
And soon the Sun of Righteousness  
Shall chase away the night.

Arouse, arouse, the morning breaks,  
The dawn is ushered in:  
You slumber long—the day's at hand—  
For Jesus fight and win!

—The London Christian.

## Biographical Sketch.

REV. EDWARD WHITE.

"Two men I honor, and no third," says Thomas Carlyle. "First the toil-worn craftsman that with earth-made implements laboriously conquers the earth, and makes it man's." \* \* \* "A second man I honor, and still more highly: him who is seen toiling for the spiritually indispensable—not daily bread, but the Bread of Life. Is not he too in his duty; endeavoring towards inward harmony; revealing this, by act or by word, through all his outward endeavors, be they high or low?"—*Sartor Resartus*.

Through the seer's metaphors here we clearly discern that the object of his salutation is the persistent toiling of the true prophet. Such has been the mission of Edward White; and hardly need we add that it has brought with it the usual, nay, the inevitable, penalty of suspicion and hostility, from quarters where he had a right to expect sympathetic candor. Yet we never heard him quoting the prophetic lamentation, "Woe is me, my mother, that thou hast borne me a man of strife." On the contrary, each new position victoriously secured in his onward march, has resulted rather in the revelation of an ever-widening horizon of breezy hope. Such is the privilege granted to the graduates in the New Covenant.

But not without a Titanic struggle was the first lodgment made in the arena of old entrenched error. When the light reflected by the earliest page of Revelation first broke upon his vision, and was discovered moreover to send its electric energy through the entire chain of Divine utterances, it may well be conceived that the revolution of systematic theological thought thus adumbrated, seemed, to one then young in life, far too stupendous to be rashly embraced or hastily heralded. A wise caution has ever marked Mr. White's action, and preserved him from the perils of exaggeration. While, therefore, the glad surprise was never quenched in doubt, seven years were devoted to an exhaustive investigation of the question in debate, coupled with a stern resolve to accept the issue, in what direction soever it might

seem to point. The usual result of honest search has been his reward. Certainty in matters of religion is the thesis of one of his earliest *Merchants' Lectures*; and the testimony of unnumbered on-lookers, of various shades of thought, has at last decreed that his position is unassailable. Edward White is no sciolist; and his standard work, in its French form, has won unequivocal acceptance among the severe thinkers of the Continent. It was natural, under the circumstances, that he should likewise make his appeals to the practical sense of laboring men in periodical meetings specially organized in that behalf. Such was the course pursued during the thirty-six years that he was stationed in the St. Pancras division of North London, and, we believe, with permanently happy results.

Edward White was born at Nine Elms, London, 11th May, 1819, educated at Mill-Hill and Glasgow, and received private tuition from Rev. Charles Nice Davis, of Norwood, and from Dr. Redford, of Worcester; but passed through no theological college. To the consecutive study of Holy Scripture, to which he was stimulated by Mr. Davis, he loves to attribute that discipline which has given the character of thoroughness to all his subsequent investigations of Divine Truth. His first pastorate was at Cardiff for one year, 1840-1; then at Hereford, in 1842, for ten years; then at Hawley Road Chapel, in Kentish Town, for thirty-six years; and then, in 1888, he accepted the like position in Allen Street Chapel, Kensington, for eighteen months. On the occasion of his quitting Kentish Town, his friends, who had gathered from many quarters, presented him with a testimonial, whose money value was a thousand pounds, but whose moral aspect was a striking confirmation of the homage paid to unshrinking independency of thought. It was in some respects a meeting of giants. Including the President of the Royal Society, the speakers were representatives from Scotland, Ireland and America, from Oxford and Cambridge, to say nothing of London.

It was in 1845, while resident in Hereford, that Mr. White brought out his first edition of *Life in Christ*. The more modern work, bearing the same title, was written thirty years later, and is almost entirely a new publication. By the assistance of an eminent friend and statesman, it has been widely distributed among English-speaking ministers and missionaries; and ten thousand copies are already in circulation in different parts of the world. What its success in America has been, we have no means of stating, but in its French form as translated by M. Charles Byse, aided by M. Emmanuel Petavel-Olliff, it has produced a profound impression on the continent of Europe, among both Protestants and Romanists. It has been well and truly remarked by Mr. White himself, in respect of this foreign version, that "few English books have ever enjoyed the fortune of falling into the hands of more accomplished translators."

Among his miscellaneous productions may further be mentioned: *The Mystery of Growth*; *The Minor Moralities of Life*; *The Sorrows and Glories of the Jewish People*; *Number in Nature, an Evidence of Creative Intelligence*; *The Laws and Limits of Responsibility*; *Genesis iii., History not Fable*; *The Tone and Teaching of the New Testament on Certainty in Religion*; *The Endless Life, Two Discourses delivered in 1882 on the History of English opinion on human destiny, during the last thirty years, with a special view to the doctrine of Immortality through the Divine Incarnation*; and one of the most charming of his minor publications is the *Life of the Youthful Martyr, St. Pancras*, eminently suited for the young. From 1859 to 1864 Mr. White was editor of the *Christian Spectator*. Nor must we omit to add that during the year 1885-6 he executed the office



of Chairman of the London Congregational Union. In the following year, namely, for 1887, he was President of the Congregational Union of Great Britain. Further, he has for some time served as one of the Merchant Lecturers in the City of London, interchangeably with five other ministers—a foundation two hundred and eighteen years old. And, finally, he has been appointed to the professorship of Homiletics at New College.

It need hardly be said that the Biblical aspect which has enthralled his affections and which gives directness to his pulpit appeals, is the overwhelming sense of veracity which is sure to accompany the honest presentation of the terms of the inspired originals. No one feels while listening to him that there is anything kept in the background as too incredible, inconsistent, or cruel, for the public gaze. On the contrary, what are understood as the articles of our faith, with all the attendant promises, invitations, or threatenings, acquire from his realistic standpoint a logical symmetry and a cumulative energy, such as never can be exhibited by those who throw the Bible out of gear by the fundamentally false maxim of the universal immortality of souls.—*The Faith.*

## Overlook of the World Since Our Last Issue.

An earthquake shock is felt at Tunis.

Destructive tornadoes occur in several states.

A Norwegian bark was wrecked in the Mersey.

Cholera continues to increase in violence in St. Petersburg.

The Continental Congress of the Salvation Army is held in New York City.

Francois, the Anarchist, is remanded in London for extradition to France.

A tornado at Red Bud Ill., kills two persons, injures many others and wrecks 35 buildings.

The British steamer Greystoke sinks in the Elbe. Her crew of 25 are believed to be lost.

Details are made public in Pittsburg of an alleged conspiracy to poison non-union workmen.

Twenty-three persons concerned in the cholera riots in Saratof, Russia, are sentenced to death.

The "Breakers," the magnificent summer home of Cornelius Vanderbilt at Newport, is destroyed by fire.

Forty-thousand non-union mill hands are out of work and destitute owing to the English cotton-mill strike.

News is received of the destruction by an earthquake of the town La Union Salvador. Many persons were killed.

Two robbers force the cashier of the bank at Allentown, N. J., to give them \$2700. They are afterward captured.

Persons attempting to address an Anarchist meeting in Trafalgar Square are silenced by the police and the meeting abandoned.

In New York City the Catholic Archbishops of the United States meet in conference and afterward hold a reception at the Catholic Club.

Jay Gould died at his home on 5th Ave., N. Y. His immense fortune is entirely left to his family. Not one cent is devoted to charity or philanthropy.

Phil Armour, the wealthy Chicago packer, has made a gift of a large building with an endowment of a million and a half dollars for a free Mechanics' Institute.

The Homestead strike is officially declared off. About 800 of the 3800 strikers have returned to work. There is much distress among the unemployed workmen.

The trial of Dr. Briggs for heresy is being held in New York City. It is being very hotly contested, and

many of the most prominent clergy of the Presbyterian Church are in attendance.

The French Chamber votes for a Parliamentary inquiry into the affairs of the Panama Canal Co. There is much excitement in consequence, as many prominent officials are believed to be involved in the scandal.

The Russian Imperial Government is appealed to by the Governor of Voronezh for 5,000,000 rubles to purchase food for famine stricken peasants. The prospect is that another great famine will be experienced in Russia this winter.

At the frontier station of Myslowitz, in Prussian Silesia, 350 Russian Jewish emigrants, who have for weeks past been living in sheds near the frontier in a state of starvation, unable either to proceed or return, were permitted to enter Germany, and were sent on direct to Hamberg, every precaution being taken to avert the danger of infection. The frontier has now been irrevocably closed.—*Reuter*, Berlin.

"THE Jerusalem station" will be on the Bethlehem Road. Modern enterprise has awakened the Oriental to nineteenth century methods, trade is reviving, and a "boom" in land and houses is heard of. In consequence the quarrymen following the style of the *fin de siecle* workman, have struck work. Their labor has risen 50 per cent in value, and skilled labor will rise to even a higher percentage than this.—*Jewish World*.

WHEN the daily papers in Chicago begin to call attention to Napoleon's forecast that Jerusalem would one day be the capital of the world, and publish information with the usual sensational head lines, though the news may be somewhat stale to the readers of *The Jewish Era*, and the spiritual sensibilities of many readers shocked by the announcement of "A Boom in Jerusalem," it is at least evident that a change is taking place which is worthy of serious consideration.—*Jewish Era*.

IN the neighborhood of Jaffa, on the road to Jerusalem, there is a Jewish Agricultural School, founded by Mr. Netter, for boys and girls. It possesses 250 hektars of ground, in very good cultivation. The oranges are of a specially good quality. The biblical prescription for giving to the priest offerings and tithes of the field (Teriema and Maaser) are punctually carried out. But as there are no priests now among the Jews (i. e., no official priests), these offerings, consisting of about 1 per cent of all the products of the ground, are every year buried in a pit that is dug for the purpose.—*The Jewish Intelligence*.

THE JEW AND PROPHECY.—The assaults upon the truth of the Scriptures made by learned unbelievers, demand for their refutation an amount of scholarship beyond the attainment of the ordinary Christian. But there is one field of evidence which may be traversed by almost any intelligent Christian as well as by the scholar—the field of fulfilled prophecy.

Read what the prophets have written concerning the chosen people, and then read their own history. The proof to be thus gathered is overwhelming—their dispersions among the nations, the duration of these calamities, their diminutions in numbers, their becoming a byword and a scorn, the failure of attempted deliverances, the desolation of their land, the destruction of their city—all these are vividly portrayed in the prophecies as clearly as a history in advance.

But there are predictions concerning this race as yet unfulfilled. Light upon the interpretation of these may be gathered by comparing past prophecy with the manner of past fulfillment. The student will thus learn that the Jews are to form a large factor in God's future dealings with the nations and the Christian church.—*Gospel of the Circumcision*.

### Roman Catholicism as It Is.

On the last Sunday in May of this year a circular was distributed in the Roman Catholic Church of Geneva, N. Y., entitled "Final Perseverance and Promises of CHRIST." This circular sets forth:

The priest often comes too late to the bedside of the dying. The man is delirious or is dead. The priest would give all he possesses could he recall that man's soul to consciousness, but—in vain. The relatives and friends would be willing to sacrifice everything if they were assured he had died prepared, but—in vain. And the man who died before the arrival of the priest, would give worlds to come back and make his confession—in vain. His lot is sealed for eternity.

The circular then assures the people that CHRIST promises that

they who receive communion on the first Friday of every month, for nine consecutive months, shall not die without the sacraments. The promise on which this is based is found twice in the life of the blessed MARGARET MARY, written by her contemporaries, and transcribed by them from her own autograph letters.

The circular adds that "the following Sunday will not suffice" for the first Friday, and if by any reason it be interrupted in the course of the nine months it must be begun again.

The Roman Catholic Church in all important particulars is as far removed from the spirit of the Gospel as ever, and within the last thirty years has enacted two of the most baseless of her superstitions—one of which embodies the most arrogant and semi-blasphemous of her claims—the dogma of the immaculate conception, and the infallibility of the Pope.—*Christian Advocate.*

### "Stand Fast In The Faith."

"Servant of Christ, stand fast amid the scorn  
Of men who little know or love the Lord;  
Turn not aside from toil; cease not to warn,  
Comfort and teach. Trust Him for thy reward;  
A few more moments' suffering and then  
Cometh sweet rest from all thy heart's deep pain."

Charles, the twelfth king of Sweden, when besieged in Stralsund, was one day dictating a letter to his secretary, when a bombshell from the enemy's camp came crashing through the house, and burst close to the room where they sat, tearing it in pieces. The report was so loud that it seemed as if the whole house was destroyed, and the frightened secretary let the pen fall from his hand. "What's the matter?" said the king, with a perfectly composed countenance; "why do you not continue writing?" "Most gracious sire," replied the secretary, "the bombshell!" "Well," said the king, "what has the bombshell to do with the letter? Go on with the writing." And what has the world to do with our work for Christ? What right have its gayeties and wealth to stop your sowing and your reaping in the vineyard? And, oh, the work! how grand it is; for we are working for a King, and he pays royally as we labor. How pressing it is! for on every side are hearts to be comforted, burdens to be lifted, souls to be saved. How joyous it is, leaning on the Beloved as we drop the seed, eating grapes of Eschol as we toil on in the wilderness. And how short the service—only an hour, and then evening comes, and then the rest by the river of life, the hallelujahs of the redeemed, the crown heavy with stars, and the rapturous vision of His face which was marred for our salvation, but whose radiance of love illumines all the city of our God. In that city, before that glorified face, crowned by the pierced hand, in the vast choir of ecstatic joy, may you and I meet to hear the Master say, "Thou hast been faithful."—*A. E. Kirtledge, D. D.*

THE beautiful hidden virtues are the most lovely.—*Pascal.*

### Good Advice.

The Rev. Augustus M. Toplady, a minister of the church of England, who died in 1778, and the author of that popular hymn,

"Rock of ages, cleft for me,  
Let me hide myself in thee,"

says: "I am one of those old-fashioned people who believe the doctrine of the millennium, and that there will be two distinct resurrections of the dead: first, of the just; and secondly, of the unjust; which last resurrection of the reprobate will not commence till a thousand years after the resurrection of the elect." He places this first resurrection "when Shiloh comes the second time, to renew the face of the earth;" and adds by way of advice "to those who have not considered that subject," that "it would be prudent in them to suspend their judgment about it, and not be too quick in determining against it, merely because it seems to lie out of the common road. As doctrines of this kind should not be admitted hastily, so they should not be rejected prematurely."—*Light Bearer.*

### Kindness is Catching.

A newsboy took the Sixth avenue elevated railroad car at Park Place, New York, at noon on Thanksgiving day, and sliding into one of the cross seats fell asleep. At Grand street two young women got on, and took seats opposite to the lad. His feet were bare and his hat had fallen off. Presently the young girl leaned over and placed her muff under the little fellow's dirty cheek. An old gentleman in the next seat smiled at the act, and, without saying anything, held out a quarter with a nod toward the boy. The girl hesitated a moment, and then reached for it.

The next man just as silently offered a dime, a woman across the aisle held out some pennies, and, before she knew it, the girl with flaming cheeks had taken money from every passenger in that end of the car. She quietly slid the amount into the sleeping lad's pocket, removed her muff gently from under his head without rousing him, and got off at Twenty-third street, including all the passengers in a pretty little inclination of the head that seemed full of thanks and a common secret. This rebukes Ingersoll's sneer that if he had been God he would have made good things catching. They are catching, and God made them so.—*Parish News.*

### Importance of a Right Faith.

The popular adage is, "Oh, it makes no difference what a man believes, so he is sincere!"

Let us see. A family was poisoned in Montgomery county last year by eating toad-stools, which they sincerely believed to be mushrooms. Three of them died.

Did it make no difference?

A man endorsed a note for a friend whom he sincerely believed to be an honest man. He was a scoundrel and left him to pay the note.

Did it make no difference?

A traveler takes the train going North, sincerely believing it is the Southern train. Will it make no difference? Will he bring up at the South all the same?

If a man sincerely believes a certain thing, while the truth about it is entirely different, will his sincere belief make all right?

The truth is, the popular adage is a lie—and a very transparent one at that! If a man is sincere, *he will take pains to know the truth.* For, where facts are concerned, all the thinking in the world will not change them. A toad-stool *remains* a toad-stool, whatever we may think about it.—*The Covenant.*



## Pithy Paragraphs.

THERE are no promises of help in the Bible for lazy men.—*Ram's Horn*.

IF you want to turn your back on your troubles, turn your face toward Jesus Christ.—*Young Men's Era*.

Three highwaymen shot the cashier of a bank in Roslyn, Wash., secured \$10,000 booty and escaped.

Returns from the elections in Italy show a government majority in the Chamber of Deputies of 230 members.

THE more God emptied your hands for other work, the more you may know He has special work to give them.—*Garrett*.

Miracles to us are no miracles to God. It was as easy for him to save the three Hebrews in the fire, as to save Lot from the fire.

FOLDED hands are not necessarily resigned ones. The patience who really smiles in grief usually stands or walks, or even runs.—*Ruskin*.

IT is another's fault if he be ungrateful, but it is mine if I do not give. To find one thankful man, I will oblige a great many that are not so.—*Seneca*.

THE golden beams of truth and the silken cord of love, twisted together, will draw men on with a sweet violence whether they will or not.—*Cudworth*.

THE way of truth is like a great road. It is not difficult to know it. The evil is only that men will not seek it. Do you go home and search for it?—*Mencius*.

WHAT the sun is to nature, what God is to the stricken heart which knows how to lean upon Him, are cheerful persons in the house and by the way-side.—*A. A. Willets*.

ALL the work of the Samaritan was the result of his first having compassion on the needy man. When the church learns to love the masses as Christ does, it will not have any trouble in finding a way to reach them.—*Ram's Horn*.

WELSH newspapers declare that Mr. Gladstone has invited an eminent Welsh ecclesiastic to draft a bill to disestablish the Church of Wales. They add that the bill will be prepared in a manner that will be acceptable to the Welsh clergy.

A CELEBRATED French juggler, when asked about training, said: "Don't drink, and smoke as little as possible." Only recently have the force-giving qualities of oatmeal water over all stimulants been discovered when unusual exertion is needed.

THE various forms of leave-taking have a more special significance than is generally awarded to them. "Adieu" signifies "To God I commend you," "Good-Bye" is a contraction of "God be with you," while "Farewell" means "Be happy," or, more literally, "May you journey well."

WHILE a certain Englishman was in Egypt on business he was invited by the governor of the place to dine, with the explanation that the governor's religion would not allow him to offer wine. When he heard that his guest was an abstainer, he exclaimed with surprise, "And he is a Christian!"

GENERAL BOOTH, of the Salvation Army, has established a colony on a farm near London, for the reformation of drunkards and of the idle and vicious. The farm embraces 1,500 acres of excellent land, and there are now about 400 residents, many of whom are physi-

cally, if not morally, regenerated by their new surroundings and employment. The experiment so far gives promise of success.

A GOOD start in life! Often do we hear it said of a young man that he ought, as a matter of course, to turn out well because of his worthy parentage, his pleasant surroundings in youth, his educational opportunities. But is it not as true that many a one turns out well largely because he had no goodly inheritance, but rather cold, defiant surroundings, and a hard-earned acquaintance with books? Only he turns out well who *improves* his circumstances and environment to aid him upward—be they pleasant or unpleasant, smooth or rough, full or scant.—*S. S. Times*.

## Home, Health and Little Folks.

CONDUCTED BY MRS. S. WILSON,

"GLORIFY GOD IN YOUR BODY." "CHILDREN ARE AN HERITAGE OF THE LORD."

### What Boys Should Do.

Horace Mann gives this advice to boys: "You are made to be kind, boys—generous, magnanimous. If there is a boy in school who has a club-foot, don't let him know you ever saw it. If there is a boy with ragged clothes, don't talk about ragged clothes in his hearing. If there is a lame boy, assign him some part of the game that doesn't require running. If there is a hungry one, give him part of your dinner. If there is a dull one, help him to get his lessons. If there is a bright one, be not envious of him; for if one boy is proud of his talents, and another is envious of them, there are two great wrongs, and no more talent than before. If a larger or stronger boy has injured you, and is sorry for it, forgive him. All the school will show by their countenance how much better it is than to have made a great fuss. And remember who said, 'Love your enemies,' and 'bless them which curse you.'"

### Hassan and the Three Young Men.

The wise old Hassan sat in his door, when three young men passed eagerly by.

"Are ye following after any one, my sons?" he said.

"I follow after Pleasure," said the eldest.

"And I after Riches," said the second. "Pleasure is only to be found with Riches."

"And you, my little one?" he asked of the third.

"I follow after Duty," he modestly said.

And each went his way.

The aged Hassan in his journey came upon three men.

"My son," he said to the eldest, "methinks thou wert the youth who was following after Pleasure. Didst thou overtake her?"

"No, father," answered the man. "Pleasure is but a phantom that flies as one approaches."

"Thou didst not follow the right way, my son."

"How didst thou fare?" he asked of the second.

"Pleasure is not with Riches," he answered.

"And thou?" continued Hassan, addressing the youngest.

"As I walked with Duty," he replied, "Pleasure walked ever by my side."

"It is always thus," said the old man. "Pleasure pursued is not overtaken. Only her shadow is caught by him who pursues. She herself goes hand in hand with Duty, and they who make Duty their companion have also the companionship of Pleasure."

78  
That's Enough For 'Me.

A child who had a mother asked from one who had none:

"What do you do without a mother to tell all your troubles to?"

"Mother told me to whom to go before she died," answered the little orphan. "I go to the Lord Jesus; He was my mother's friend, and He is mine."

"Jesus Christ is in the sky. He is a long way off, and He has a great many things to attend to in heaven. It is not likely that He can stop to attend to you."

"I don't know anything about that," replied the orphan. "All I know is He says He will, and that's enough for me."

What a beautiful answer that was! And what was enough for the little one is enough for us all.—*Exchange.*

Almost a Fairy Tale.

A pathetic story is published in the London *Daily Telegraph*. A hospital for sick children in the East End of London was "a tumble-down old wharf warehouse." But it had to do for the sick children simply because there was no money to build a better place. One day, up the rickety stairs, holding on by the rope that served for banisters, came a shabby, gruff old man, asking, in a tone that seemed to threaten an action for damages, if this were a children's hospital, and if they did not want a proper "hospital." The secretary, with faint hopes of a guinea, answered the question and received—a cheque for £1,000! They went over the place, and when this unexpected angel of blessing had seen the children he came back, asked again for pen and ink and wrote—a second thousand! Then, with his coat buttoned, he was about to go, but one story after another of healing and child heroism flowed from the secretary's lips, until with a gruff "Ha!" the coat was thrown back once more, the magic book produced, and a third thousand laid beside the others. "I found my way up and I can find my way down. Good day!" The man of shabby coat and gruff voice was gone, but the secretary had the new building in his hands.

The Children of Drinkers.

The *Herald of Health* deals with the drunkard's posterity: Demme studied ten families of drinkers and ten families of temperate persons. The direct posterity of the ten families of drinkers included fifty-seven children. Of these twenty-five died in the first weeks and months of their life, six were idiots, in five children a striking backwardness of their longitudinal growth was observed, five were affected with epilepsy, five with inborn diseases. One boy was taken with chorea and became idiotic. Thus of the fifty-seven children of drinkers only ten, or 17.5 per cent., showed a normal constitution and development. The ten sober families had sixty-one children, five only dying in the first weeks; four were affected with curable diseases of the nervous system; two only presented inborn defects. The remaining fifty—81.9 per cent., were normal in their constitution and development. From this series of investigations we derive the sad truth that among the children of drinkers the prevailing mortality is fearful, that the survivors represent a pitiful crowd, afflicted with unsoundness of mind, idiocy, epilepsy, and other disturbances of their nervous system, and that only a very small proportion of their descendants grow up as useful members of society.

Spike That Gun.

The great struggle for victory on the heights of Inkerman was decided by a young officer bravely carrying out an order to spike a gun that was sweeping down the troops with its shot and shell. The battery had to be approached with great care, or the attacking party would be swept away before ever the gun could be reached. The officer in command led his men under cover of some rising ground, and then waited his opportunity to face the battery. At first a brother officer who accompanied the party said it was perfect madness to attempt an attack, and the men began to feel that it was charging into the arms of death; but the officer who had received the order to spike the gun was determined to carry it out or die in the attempt, and addressing his small party, said: "If no man will stand by me, I shall go alone. Who'll volunteer?" and immediately he went out from the shelter of the rising ground where he halted his men and faced the battery. No sooner did the men see his brave determination to carry out his instructions than they rushed to the front, and with a victorious shout took the battery and spiked the gun. That brave deed turned the battle scales to victory in favor of the British. The Russians lost all heart when the battery, which had done such deadly mischief to the troops all that fearful day, was silenced and the gun spiked.

The great conflict between good and evil is still raging. Year after year rolls on, and the deadly strife continues. The ranks have been thinned, gaps made, homes desolated, families broken up, and thousands have passed away. One of the great, if not the greatest, difficulties in the progress of every good work is drink. It is one of the most prolific sources of evil that the civilized world has ever seen. It baffles our legislators. It startles the church. It blights the progress of Christianity. It hinders the advance of missions. It degrades our army, and is found to be the chief agent in supplying pauperdom with starving beggars, madhouses with the insane, and orphanages with the fatherless. Crime is fed by it; jails, reformatories and penitentiaries are crowded with its victims. Men have lost their honesty and women their virtue through the effects of drink. Good has been weakened, evil has been strengthened by the baneful interests of drink. Whether we speak of high or low, the educated or ignorant, the wealthy or poor, from each drink has claimed its victims and scattered seeds of misery in all ranks, which have produced a sad harvest of wretchedness, woe and death, sufficient for us to point out the danger in which every good work is placed, so long as that infernal weapon of evil is belching forth its deadly missiles against those enterprises which are making war upon sin, and the enormous disadvantages at which they war, so long as drink is allowed to decimate their ranks and destroy their hopes of success. For the sake of all that is true and good on earth, we raise the cry, "Spike that Gun!"

THE colonists of Mishmareth Jordon (Wait at Jordan) have been at length able to build stone houses. Till now they were compelled, through want of means, to construct only clay huts, after the fashion of the Fellahs, and these were being constantly destroyed by rain. The colonists have planted twenty-five hektars with vines. Both this and a neighboring colony, Miaver, Jordon (Over Jordan) will be greatly benefited by the railway which is being built from Acca to Damascus.



PLYMOUTH Congregational Church, of Brooklyn, noted as "Beecher's church," now under pastorate of Lyman Abbott, recently refused to contribute further for support of the American Board of Foreign Missions. The reason for this action is significant of change in sentiment that is permeating orthodoxy. It is alleged that the Mission Board rejects all candidates for missionary duty who are unwilling to teach the heathen pure and unadulterated brimstone doctrine. They are, of course, expected to influence the African, Indian and Chinese worshippers of dumb idols to serve the living God, by picturing to them a new deity who is satisfying his sense of justice by inflicting most horrible tortures upon their deceased grandfathers and grandmothers because they lived and died in ignorance of his existence and terrible wrath. We do not wonder at this action from a society that has been taught by Henry Ward Beecher, who had strong leanings toward the doctrine of conditional immortality, and who repudiated orthodox eternal torment, and Lyman Abbott who, when assuming his pastorate, publicly announced his belief in the doctrine.

ALMOST without exception, the press throughout Europe is in Jewish hands, and is largely produced from Jewish brains. International finance is captive to Jewish energy and skill. In England, the fate of the Barings has left the lonely supremacy of the house of Rothschild, not wholly to its advantage, unchallenged and unassailable. In other walks of life, wherever material comfort and personal safety can be attained by nimble brain, deft fingers, or quick imagination, the Jew is found to take the highest place. Medicine, law, surgery, politics, journalism, music and art are being more and more captured by men of the Jewish race.—*Arnold White.*

### Church and Personal Intelligence.

"THEY THAT FEARED THE LORD SPAKE OFTEN TO ONE ANOTHER."

#### Notes by the Way.

October 1st found me aboard the early train en route for Council Bluffs, Ia., where it had been arranged with Bro. Jesse Smith to hold a few meetings. We arrived in the evening at eight o'clock and found that arrangements had been made to commence meeting the following day (Sunday). Although Bro. Smith did all in his power to get out a congregation, our audience was small during the ten discourses delivered, all owing to the prejudice that existed, which was the greatest I have met for some time. However, those that did come gave the best of attention, and some went so far as to say they believed we were right. We next crossed the river to Omaha, where the brethren had arranged for me to speak in the People's Church at 18th and California Sts. The pastor of this church, C. W. Savidge, at one time preached for the Methodist Episcopal Church, but left them and founded what is known as the People's Church, and by the way has a little truth. At the close of our remarks he said they were with us on the near coming of Christ. What impression the discourse made upon the audience I never learned. We then spoke twice in the little church at 33d and Ames Ave. Bro. Jacob Elton fitted up this building for a permanent place of meeting, and he and family may be found there every Sunday. Bro. Elton is a very humble and unassuming man, and his daily walk could be imitated with profit by all.

On October 14 we bade the brethren good-bye, and took the one o'clock train for Blair, twenty miles north of Omaha, where two months before we held a very successful tent meeting. We found the congregation here in excellent condition, meeting every Sunday for Bible reading and exhortation, and both young and old taking a deep interest in the work. We spoke here thirteen times, and oh, how encouraging to see every brother and sister early in their seats, with their faces all aglow with spirituality, and ready to break the monotony of the waiting hour by song after song of praise; and when the hour has arrived for the speaker to take up his part of the work, with how much more courage can he rise to face a frowning world and the upturned noses of prejudiced church members, when the brethren and sisters with accord have done all they could to lift the burden from his heart, and make it glad with their presence and mingling of their voices in song. When we gave the invitation at the close of the meeting, to all who could obey from the heart

that form of doctrine delivered them, eight came forward and expressed themselves as being desirous of becoming children of God. We met at the water October 24, and buried them with Christ and raised them up to walk a life typical of that which is to come. In the evening we delivered our farewell discourse for the present meeting. After which came the sad experience of hand-shaking and saying good-bye to those whom we had learned to love for their work's sake; and were reminded that we were still in the land of tears.

The next morning, October 25th, we took the train for Gordon, our next stopping point, arriving at one that night, and found Bro. Lee Watkins waiting to convey us to the place of meeting, eighteen miles northwest of Gordon, where we arrived at daylight. We commenced our meeting in the evening, and continued at that point for over a week, the preaching being especially adapted to the brethren. We then moved seven miles east to a country church. Here we found a congregation assuming the name Church of God, and as we claim that title and our faith directly opposite, it was a serious question with a good many as to who had the legitimate right to the name. It was decided, however, by a good many before we were through, that, according to the Bible, we had the proper right. Their state evangelist having an appointment for Friday evening, we moved seven miles north, where we spoke eleven times to a very attentive audience. A part of the brethren, and some that had become interested in the truth, followed us to these different points, and at the close of the meetings, five obeyed by putting on Christ by baptism. In the afternoon, it being the day before Thanksgiving, we met at Bro. Sager's, where we together enjoyed the temporal, as we had and still were, the spiritual blessings of God. The time had now arrived for us to take our leave of the brethren, in order to be present at the quarterly conference. In the evening, November 23, we delivered our farewell sermon, taking for our text, Eph. iii. 19. After which came once more the task of saying good-bye to the dear ones of like precious faith.

One thing we feel inclined to mention here in behalf of the brethren in this state—they don't wait to have it explained to them that we have no pass on the railroad, but realize that it takes money to travel, and hand in their liberal donations without being asked, which is a great relief to the minister who is not especially built for a beggar, neither do they allow their minister who labors night and day in the cause he loves, to wait in a cold depot till they can find a convenient time to come after him, nor, on his departure, to wait alone for hours till a belated train arrives. No, God bless them! We have no such charges to make.

Dear brethren, where we have been laboring for the Master, may God bless you and keep you perfect and preserve you unto His heavenly kingdom. We arrived in Arapahoe Saturday, November 26, having been gone 57 days and spoke 57 times, and baptized 13. May God keep us all in that perfect way. Your brother waiting for the kingdom.

ALMUS ADAMS.

#### Extracts from Correspondence.

"As for me, I am for war. While we have war we have activity, and motion, and circulation of thought and blood; but what is to be feared for the cause of humanity is the sterility of sluggishness, the spiritual laziness that hands its responsibility over to the keeping of a hireling ministry worked by a machine.

I see that some of the brethren are still harping on the arming of the nations and their wars as a sign of the near approach of the Anti-Christ, and hence the Son of Man. Listen to me; I look for worse than war. I am waiting for the calm spiritual supremacy of universal Catholicity, an armed peace in which humanity would rot but for the helping hand of the God-sent Redeemer. But be that as it may, our duty is to contend in the meantime."

Williston, Md.

J. F. GELLETTY.

By the kindness of Elder A. J. Eychaner I have been permitted for over a year to enjoy your excellent journal, WORDS OF TRUTH, and I assure you that while I honestly differ from the views therein set forth in a very few things, I have learned to prize it very highly. I think it the ablest exponent of the Bible truths regarding man's nature and destiny of the many I have read. I have especially enjoyed the Walks and Talks with Uncle Daniel; but have sometimes wanted to ask him why one so well versed in the Scriptures, and so independent of the creeds, preferring to be guided by the Word of God, should still prefer the commandments of men in regard to Sabbath observance.

Elk Point, S. D.

G. W. POND.

WE are not quite sure what our correspondent refers to, but we infer that he is one who is somewhat entangled with the yoke of bondage to the law. We will refer the matter to Uncle Daniel, who will probably some time give a little talk on the subject.—(ED.)

ALLOW me to apologise to the readers of "WORDS OF TRUTH" for not writing as regularly as heretofore. This is largely due to pre-occupation in moving to Western New York, but especially to active labors in treating the sick by the new and marvelous method of "electro-liberation," which is so far superior to all methods of medication by drugs.

Chaffee, N. Y., November 25, 1892.

C. COLEGROVE, M. D.



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# Words of Truth

"I SPEAK FORTH THE WORDS OF TRUTH."

Vol. IX.]

RAHWAY, N. J., JANUARY, 1893.

[No. 1.]

SAMUEL WILSON, - - - EDITOR AND BUSINESS AGENT.

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S. ROXANA WINCE.

For Terms see page 16.

## Editorial.

WE have in type a very clear and strong article from the pen of our esteemed contributor, B. Wilson, which will appear in our next issue.

THE delayed portrait and sketch of Mrs. Reed, promised some time ago, will positively appear in our February issue.

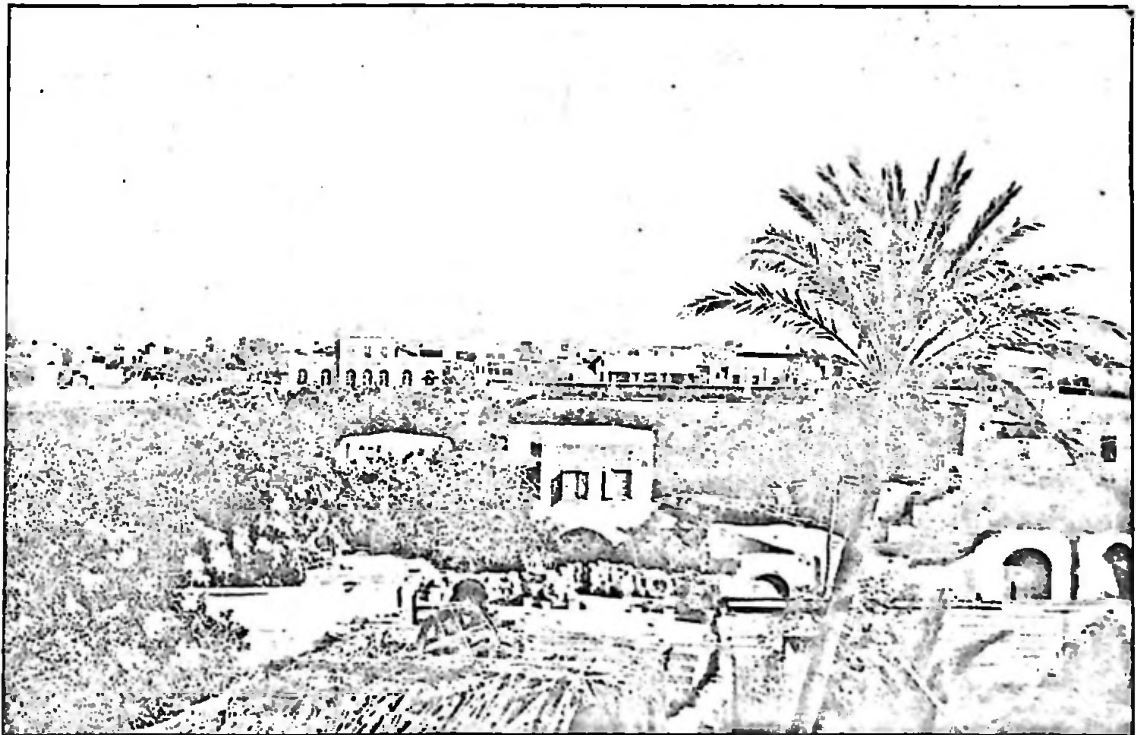
THE trial of Dr. Briggs by the New York Presbytery upon the charge of heresy has resulted in his acquittal upon every count of the indictment. The prosecution was urged with great vigor, and ably defended. The feeling is intense, and undoubtedly if pressed to an appeal to the General Assembly will lead to a split in the Presbyterian denomination. There can be no doubt but that Dr. Briggs is not a faithful adherent of the Westminster Confession, but the spirit of revolt against that bulwark of Calvinism is so strong that the majority of his associates are not willing to adjudge themselves heretics by deciding Dr. Briggs to be such. We fail to see any elasticity in the rigid, iron-clad Confession, and honesty would appear to dictate that instead of trying to patch it, stretch its provisions to cover their present convictions, these liberals would vote to get rid of it entirely, for

"Nought so fiercely burns  
As a dry creed that nothing ever learns."

THE Roman hierarchy in America is in a ferment. Very much to the disgust of Archbishop Corrigan and his clique, the papal nuncio has restored to priestly functions "Father" Edward McGlynn, whom the "infallible" Pope had excommunicated.

The fight between Archbishops Corrigan and Ireland upon the school question is partaking of the nature of a political squabble and will probably result in both of them losing the red hat which they hoped to receive from the Pope.

The German and Irish factions are also betraying their jealousies, as illustrated in the squabble between Bishop Wigger and the priest Corrigan.



JAFFA AND JERUSALEM RAILWAY-VIEW IN JAFFA.

From our point of view we can only say to these contending factions, "Go it, bull; go it, bear!" with a wish that they may reduce themselves to the mutual condition of the two Kilkenny cats after the fight, as told in the Irishman's story—nothing left but their tails.

SUBSCRIPTIONS, good wishes and compliments have been coming in quite freely, for which we say to our many friends: "Thanks."

1892-3.

Three hundred and sixty-five days ago we wrote of the birth of the new year 1892; and now, as we write, there remain but a few hours ere it will also have become a memory, and 1893 will enter to mark the record of our lives.

Looking backward, what do we see? History will record this as a year unmarked by any great wars between nations. The temple of Janus is closed. But though "the war-drum beats no longer, and the battle-flag is furled," the dove of peace has not taken up its abode where the war-eagle is wont to scream.

The year past is marked by ominous social and political convulsions which tell of universal unrest that may at any moment break forth into revolution. In America the year is marked by the Homestead riots, the Buffalo switchmen's strike, and the Tennessee and Idaho miners' rebellions, to suppress which required the interference of the strong military arm of the government. The social unrest culminated in an unprecedented political upheaval, emphasizing the popular discontent. In Canada the same political discontent is manifest, growing out of official corruption, and industrial and commercial depression.

In Europe the conditions are the same—strikes and lock-outs and political upheaval in England; Russian tyranny driving out tens of thousands of Hebrews to become "wandering Jews" indeed; famine destroying its thousands, and cholera its tens of thousands; and Nihilism, feeding upon discontent and misery, becoming stronger and bolder every day.

In Germany we mark the same popular discontent, and Socialism and opposition to Imperial militarism more aggressive and pronounced; Anti-Semitism is permeating the masses, as they recognize the increasing power and wealth of the Jews. France, always turbulent, is represented in its parliament by factions of every conceivable shade of political belief, from Imperialists and Royalists to rabid, blood-thirsty Anarchists, and as we write, the factions of opposition are organizing, and crying for revolution.

Permeating the whole political and social fabric we observe the machinations of the Vatican, either through the direct deals with governments or Jesuitical intrigues; and there is evidence of like influence in American politics.

\* \* \*

Looking forward, what does our horoscope reveal? To the enquirer in the valley who calls to the watchman, "What of the night?" the observer of the signs of the times can truthfully reply in the words of the watchman from Mt. Seir, "The morning cometh, *and also the night.*" The night of spiritual bondage to ecclesiasticism in which the fungus of tradition and superstition, which dreads the light, fastens upon the dead faith and seared consciences of men; the night in which the forces of Anti-Christ, unbelief, vice, cupidity, God-haters, and all that love darkness rather than light because their deeds are evil, can take counsel together

against the Lord and His anointed; The night when "there shall be upon the earth distress of nations, men's hearts failing them for fear and looking for those things that are coming upon the earth when the powers of the heavens shall be shaken."

But amid this midnight darkness we see the shining pathways of the just ones; and the glimmering lanterns of those who are guided by the word of God; and "the morning cometh!" We can see through the dense darkness the first rays illuminating the eastern horizon which mark the rising of the Sun of Righteousness—Israel, the key of prophecy, are setting their faces toward the land of promise; and the way is being prepared for them—the year 1893 will undoubtedly see a part of the dispersed of Judah established in that land, as the prophets have foretold should be before the public revelation of the Son of God. The unrest of the nations, the decline of faith, the ascendancy of formality without the spirit of godliness, the development of atheism and non-belief, all give evidence that the day is at hand, just as it is darkest before dawn. The development of the wicked one tells us of the coming One who shall destroy him with the brightness of His coming.

\* \* \*

What lessons does the New Year bring to you, O waiting one? As you thus pitch your tent a day's march nearer home does it find you that much better prepared? Has the year past been one of growth in grace and in the knowledge of our Lord and Saviour Jesus Christ? Has it been signalized by a development of the Christian character—adding to your faith fortitude, temperance, patience, godliness, brotherly-kindness, love? Is the world better, because you have lived in it? Has some lost one learned the way of life through your directing finger which has pointed him to the Lamb of God? If yes be your answer, blessed indeed are you, for you have been neither barren nor unfruitful in the work of the Lord.

But, on the other hand, if you have forgotten your high calling; have rested upon your oars and drifted with the tide; if you have not borne your portion of the burden, and have dallied with Pleasure rather than walked with Virtue, what shall we say? If Truth has been left to languish for need of your voice or your dollars; if men and women have been left to perish for lack of the bread of life which is given to you to break; if you dread to hear of your Lord's coming because your talent is hidden away unimproved—what shall we say? We will not reproach you, but would exhort all indolent servants to earnestly and prayerfully resolve to do manifold service for Christ in the New Year. This means to serve Him this present moment—for if we but care for the moments, they make the hours that form the days and years of our life. Let us be faithful in the little things and the great affairs will care for themselves.—

*Maranatha.*

The light of friendship is like the light of phosphorus—seen plainest when all around is dark.



### The Jaffa and Jerusalem Railway.

Through special arrangement with the *Railway Review* we are enabled to present to our readers three very interesting reproductions of some photographs taken at the time of the opening of the railway from Jaffa to Jerusalem, which occurred on September 26th.

The large illustration represents the railway station at Jerusalem at the time of the opening ceremonies. Our readers will observe the name "Jerusalem" painted upon the side of the building in English and Arabic characters. The train will be observed at the left, the engine being almost hidden from view beneath its decorations of Turkish flags and palm branches. The group of Arabs about the train, dressed in their oriental costumes, and the Turks upon the station platform are by no means the least interesting feature of the picture.

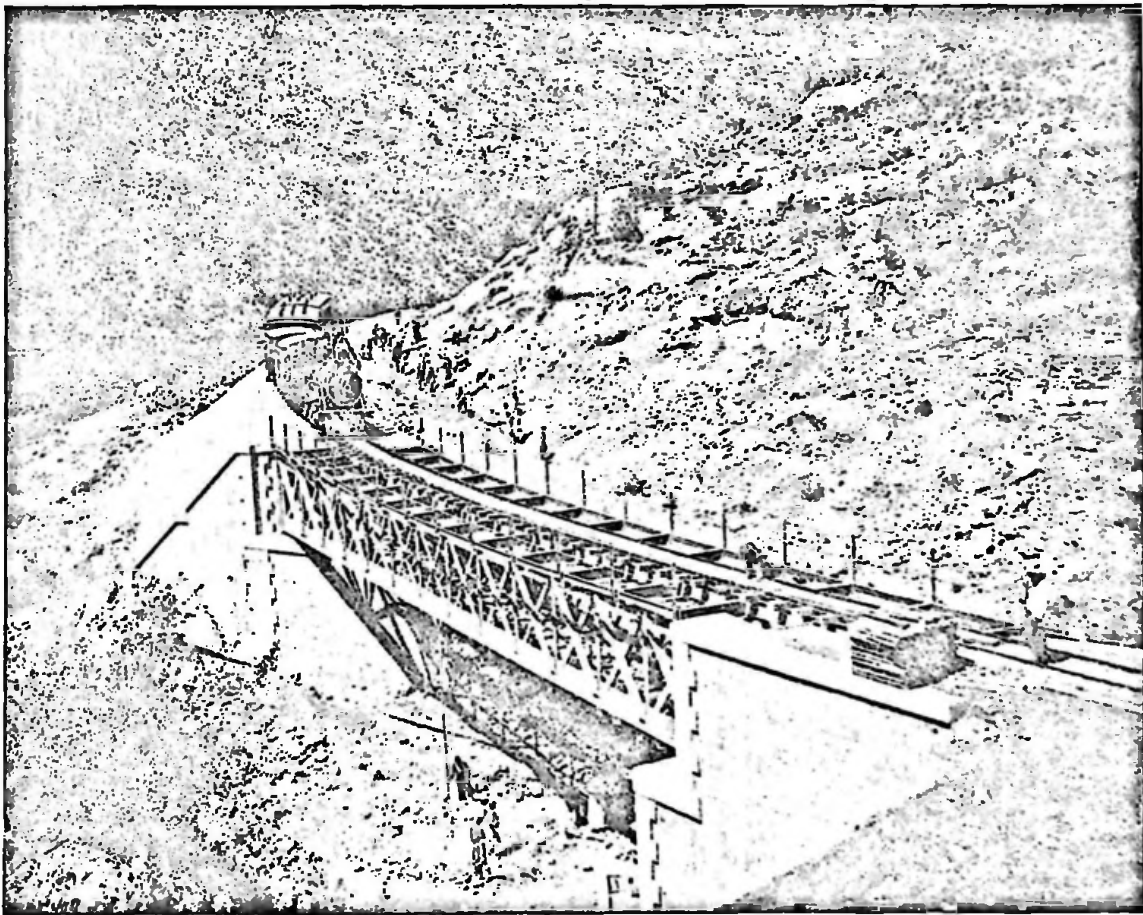
A second illustration shows a curved iron bridge in the mountains of Judea; and, if we may judge from this specimen of engineering, the railway has been constructed in a very substantial manner.

The third illustration is a view of the city of Jaffa, the western terminus of the railway, and is certainly a very picturesque scene. In the foreground will be observed a garden with a palm tree loaded with dates, and water-wheels used for irrigating purposes. The two-story building in the centre is the passenger station, and near it the train of cars will be observed in readiness for the trip to Jerusalem. The Mediterranean is seen in the distance.

The distance from Jaffa to Jerusalem is fifty-four miles, and at present three hours is occupied in making the journey, but as soon as the road-bed becomes thoroughly settled it is expected to make the trip in two hours. Two trains are run daily between Jaffa and Jerusalem.

This line is but the forerunner of others that will ere long completely gridiron the Holy Land. The same company has secured concessions for several additional lines and work has commenced on two branches. Both will leave the main line at Ramleh. One will pursue a northerly direction, its destination being Damascus; the other branch will run southerly to Gaza, about forty-seven miles, from which point it is intended to extend it to the Egyptian frontier.

Mingling among the crowd about the station at Jerusalem may be noticed a few representatives of the seed of Abraham. These are but forerunners of what we believe will be a very extensive immigration of Jews to their promised land. Independent of the natural feeling of reverence that they have for this land, the development of its material resources that will surely follow the building of railways will surely entice very many of the Jews of Europe to this country. They are being crowded out of Russia, and the spirit of persecution against them is becoming more intense throughout Germany and France, and America will in all probability next year close her doors against all immigration. In all of these events we clearly see the guidance of Divine Providence; and as these "tribes of the weary-foot" are again compelled to take up their wanderings a door of hope is opened, and a highway prepared to enable them to "resettle the land promised to their fath-



JAFFA AND JERUSALEM RAILWAY-BRIDGE IN MOUNTAINS.

ers. Ere long we may expect to see them, as described by the prophet Ezekiel, a people who have been "gathered out of the nations," "their silver and their gold with them," living peacefully in "unwalled villages" along the lines of the railways of Palestine.

There is but one thing you have to fear on earth or in heaven—being untrue to yourself, and therefore untrue to God. If you will not do the thing you know to be true, then, indeed, you are weak. You desert God, and therefore cannot expect him to stand by you.—*Kingsley.*

## Correspondence.

Short, pithy articles relating to Christian Life and Doctrine are solicited. A reasonable latitude will be permitted in Bible investigation, but space is too valuable to be wasted with unprofitable controverted subjects, hobbies, crotchets, etc. We wish our columns to contain spiritual food for inquirers, babes in Christ, and those of greater growth. Articles containing personalities, or not written in the spirit of love, will be rejected. The editor also wishes it understood that he is not responsible for the opinions or conclusions of correspondents. Address

SAMUEL WILSON, Railway, N. J.

## Walks and Talks with Uncle Daniel.

[By the author of Uncle Daniel's Bible Class.\*]

### CHAPTER XI.

This Chapter is a record of actual experiences of the author.

Shortly after the events related in our last chapter, Mr. Stevenson arranged with some of his Spiritualist friends in New York City for a seance, and engaged a medium who had a reputation for great success in materializations. An invitation was given to the members of the Seek and Find Society, and upon the appointed evening a group consisting of Uncle Daniel, Mr. Linsley, Mr. Rayburn, and David Gordon went to the city. The Rev. Mr. Dollinson expressed his disappointment at being unable to accompany them, but his services were required to officiate at a wedding. The group repaired to a house near Union Square, and were ushered into the front parlor by a fussy little woman, who garrulously explained as she fussed that she had just moved into the house, and was busy in preparing a curtain to serve as a "cabinet."

Presently other guests arrived, and were introduced to our friends by Mr. Stevenson. There were two strong-bodied, and apparently strong-minded women; a dark-visaged, heavy-set man, who apparently had magnetism enough to run a small dynamo; an old lady with frizzled grey hair; two ladies who were apparently investigators, one of whom, Mrs. Rodgers, Uncle Daniel knew to be an estimable lady, and a member of the Methodist denomination. One gentleman Mr. Stevenson introduced, apparently with much satisfaction, as Professor Marvel, formerly Superintendent of Public Instruction in New York, who had written a marvelous book upon Spiritualism. Uncle Daniel had an interesting chat with the Professor, who related many wonderful stories about experiences and experiments in the field of investigation of the spirit world. He told among other things of the experiments made in France by some Baron where the spirits had dipped their heads in vessels of prepared paraffine, and then dematerialized, leaving the paraffine in perfect form and feature, and these moulds of spirit faces had been used successfully in making casts so that the exact features of these inhabitants of the unseen world could now be looked upon.

Finally the company were invited into the back parlor where the seance was to be held. The room was an ordinary back parlor of a city house, separated from the front parlor by sliding doors. These doors were closed, and a piano placed against them. In the corner next the piano a curtain had been hung, thus partitioning off a small space sufficiently large for a person to sit in. This was the "cabinet" whence it was expected to summon spirits of departed friends and relatives, who were to assume their earthly forms and show themselves to the natural eye of the observer. Chairs and a sofa were arranged in a semi-circle, one end of the horse-shoe beginning at the "cabinet," and the other terminating at the door. The company were introduced to

\*See advertising pages for Uncle Daniel's Bible Class, to which this is a sequel.

Mrs. Trance, the medium, a slender, nervous, impressive looking woman of about thirty-five years of age. The medium immediately proceeded to arrange the "circle." She placed the Professor next to the "cabinet," then scrutinizing each person closely, seated them according to her judgment of the most approved method to gather magnetism, alternating males and females, light and dark. Next to the Professor she placed the thick-necked, dark-visaged man who looked like a butcher, then the frizzled haired old lady, then one of the large women on the sofa and at the other end her companion, thus seating all except Mr. Linsley, who was a stolid, large bodied and not very impressive Scotchman, and our friend Uncle Daniel. Looking at them very critically, she placed Mr. Linsley at the far end of the "circle" and directed Uncle Daniel to a seat upon the sofa between the two large women, remarking that as he was small of stature there was room for him.

After these preliminaries the gas was turned low, there being but a slight glimmer from one burner, and this was shaded with gauze. The medium retired to her corner behind the curtain, and Mr. Stevenson stationed himself at the end of the piano to act as interpreter.

"Good evening, friends," said a voice in the cabinet. "Why good evening, Viola, we are glad to have you with us again," responded Mr. Stevenson; at the same time explaining in an aside to the company that this was the usual attending spirit of the medium.

"Let us have some music," next remarked Viola, the the spirit; "will somebody play?"

"Mrs. Rodgers, will you kindly favor us with some music from the piano?" asked Mr. Stevenson.

"I don't know anything appropriate, I would rather not," replied the lady.

"Did the lady say she did not know anything appropriate?" said the voice. "Does she think that nothing but what the world calls sacred music is suitable? Any music is appropriate," following with an eulogy upon the soothing and beneficial effects of music in attracting the inhabitants of the spirit world as well as of the inhabitants of the flesh.

Mrs. Rodgers then seated herself at the piano and played "Nearer my God to Thee," the company joining in singing. Uncle Daniel afterwards remarked, that it seemed to him to be a case of nearer the devil to thee. Other hymn tunes were played and sung, and finally the lady, as if impelled by the spirit of mischief, or some other evil spirit, struck up the minstrel song, "Oh, where, oh, where, is my little dog gone," and as she played some of the party sang the words. This was probably as appropriate as any music of the evening.

"Hello, everybody, how are you? Ha! Ha! Ha!" shouted a gruff voice from behind the curtain.

"How are you, Captain? We are glad to have you with us again," remarked Mr. Stevenson, explaining to the company that this was a sea captain spirit who had made the acquaintance of the medium in Boston and followed her to New York.

The captain indulged in a few more gruff remarks after the manner of the stereotyped old sea dog of the variety theatre, liberally interspersed with Ha, Ha, Ha's and Ho, Ho, Ho's. After this part of the entertainment a squeaking voice cried "Good evening people," following with a succession of He, He, He's and giggles. Mr. Stevenson explained that this was a childish spirit that sometimes took possession of the medium.

Viola now appeared again with apologies and explanations that the people must not be disappointed (and incidentally, we suppose, not demand their dollars returned) because the medium had been sick, and was



not feeling well. She delivered quite a lecture from behind the curtain upon the helps and hindrances of spirit manifestation, saying among other things, "these people have just moved into these rooms, and necessarily there is a conflict among the spirits in consequence. These walls are filled with spirits who have made their homes here, and others have come in attending these people, and if the spirits who have lived here do not behave they will have to be driven out. For this reason it is well to give a house a thorough cleaning when you move into it." In commenting upon this afterwards, Uncle Daniel remarked that he never knew before that soap and water were a specific against evil spirits as well as against dirt and grease.

Presently Viola remarked that she would have to come out and gather magnetism. Accordingly the medium left her cabinet and was supposed to be under control of Viola. She stopped before the Professor and remarked: "Professor, as I was in the cabinet, your dear daughter stood beside me, and she wished so much to speak with you. She is very beautiful, and so proud of your work, and also that you have borne your persecutions so nobly." She passed her hands over the Professor's head and turned to the old lady, remarking: "This lady is covered with flowers, emblematical flowers; they are twined about her head and around her body."

"Very appropriate, very appropriate in her case," remarked Mr. Stevenson.

The burly, dark-visaged man next claimed her attention. As she passed her hand over his head she remarked: "You are a perfect battery, but you can do me no good. You are dark and I am dark." Passing one of the women with some commonplace remarks she stopped before Uncle Daniel with the remark: "Precious goods are done up in small packages, poison also, sometimes." Then asking permission, passed her hands several times lightly over his chestnut locks, saying as she did so, "Oh I can steal so much from you, I can steal so much from you." In this manner she passed around the circle, pretending to describe some specialty or idiosyncrasy of each, until she reached our friend Mr. Linsley. As soon as she passed her hand over his close-cropped grey hair she fell to the floor with a groan. Uncle Daniel started up to her relief, but was restrained by one of the women seated beside him, who remarked: "It is only another control." Mr. Stevenson dragged her to a corner behind the curtain where she continued to moan. Presently Mr. Linsley was called, and interrogated to know if he had ever lost a child, and of what disease it had died, and was given to understand that the spirit of this child, still suffering from diphtheria, was trying to communicate with him through the medium. Mr. Linsley was skeptical, and would not recognize any of his family under the circumstances, and thought it strange that his little daughter, if she were in the spirit world, should be still suffering from a bodily disease. His creed had taught him that the spirits of the righteous do at death immediately pass into glory, and while this belief had been somewhat shaken of late, he was not prepared to believe that the spirit of his little child was suffering for years the trial of a painful disease.

With this the seance broke up.

At the next meeting of the Seek and Find Society, when reference was made to the seance, Mr. Stevenson deprecated it as a failure, and not to be considered or discussed. Uncle Daniel, however, insisted that he had accepted what purported to be manifestations as genuine, and also insisted on pressing him to know if he believed the seance to be a fraud or genuine. He

of course believed it to be genuine so far as it went, but claimed that the conditions were unfavorable. To others the whole affair appeared to be very transparent chicanery, and poorly executed ventriloquism.

### The Old Year and the New.

One of the most eventful years of an eventful century has passed into history. Not that it has been marked by any of those stupendous events that stand forth in the annals of time as everlasting mountains among the hills, events that appall the world or mark a radical change in the regular course of events, a marked divergence in the streams of human affairs, but rather those lesser but significant events which indicate and lead up to portentous change. The multiform events of the past year have come on us so thick and fast that we scarce realize their weight or true import until, with retrospective view we calmly survey them, and the longer we survey and mentally weigh the more we are impressed with their significance and portentousness.

One secular writer thus graphically reviews the year just closed: "The year 1892 will pass into history as one of the most remarkable in the annals of the world. There have been wars and rumors of wars, famines, cholera, yellow fever and labor disturbances; election contests of a remarkable character in both England and the United States, each resulting in the downfall of the hitherto dominant party; a comet has blazed across the heavens, there have been star showers; the President's wife has died and to the President-elect has come the celebration of his daughter's one-year birthday."

He closes thus: "Despite all drawbacks, 1892 was a twelve month in which it was well to live, to observe, to learn, to suffer and to enjoy."

But what shall we say of the year whose threshold we have just crossed? The Rev. Dr. Talmage in his Christmas day discourse thus speaks of it: "Compare the first half of this century with the last half. The surges of this ocean of time are rolling higher and higher. The forces of right and wrong are rapidly multiplying and their struggles must be intensified. It is a chronological fact that we are all the time coming nearer to the world's edenization first and then to its incineration, to its redemption and its demolition. [We here find the doctor has the cart before the horse, so to speak, as it would scarcely be consistent to destroy the world after its redemption. The incineration of the works of unrighteousness is a feature of the redemption process or edenization scheme.] And so I expect that 1893 will be a greater year than 1892. Its wedding bells will be merrier. Its obsequies will be sadder. Its scientific discoveries more brilliant. Its prosperities more significant. Its opening more grand. Its termination more stupendous. Look out for 1893! Let printers have in their cases of type plenty of exclamation points to set up a sudden paragraph. Let the conservatories have profusion of flowers that can be twisted into garlands. Let churches have plenty of room for increased assemblages. Let men and women have more religion to meet the vacillations and the exigencies and the demands and the raptures and the woes of this coming 1893. In what mood shall we open the door of the new year? With faith, strong faith, buoyant faith, triumphant faith. God will see you through. His grace will be sufficient if you trust Him. You can go to Him at any time and find sympathy."

The world's pace is constantly quickening and the obstructions in its path are daily becoming more numerous and formidable. What shall the end be? Great God, hasten and shorten the deepening gloom of

the early morning hours and speed the "rising of the Sun of righteousness with healing in his wings."

We may flatter ourselves with optimistical views of worldly prosperity and wisdom, but the fact remains that the serpent's insidious and deadly toils are rapidly contracting upon a world which has tenderly cherished its deceptive allurements and courted its slimy folds through many generations, until now its oppressive weight and suffocating embrace arouses to a sense of danger, but its coils are so well fixed that they may not be broken without a mighty struggle. This struggle we might well pray to avert, but since it must come, and victory for righteousness is assured, God speed the day.

C. W. VREDENBURG.

Transcript from Chas. W. Field's Article in the November Century Magazine, on the Bible.

BY J. O. BARNABY.

The Bible shows that its physical teaching is implicated with its spiritual teaching in the closest logical and practical connections, with no possible discrimination between the one as erroneous and the other as true. The full import, only, of these connections can be discerned by profound study. Ordinarily we lose sight of them. We are so prone to detach Scripture from Scripture that we often neglect or slight large portions which do not at once strike our fancy or interest. We ask, what is the use of "Genesis," with its dry genealogies; "Leviticus," with its obsolete ritual; or the Prophets, with their mystical visions. Why read the Old Testament at all, when we have its fulfilment in the New? The Words of Christ contain the essential truths, and these are so few and simple that they may be read running. All the rest we are ready to discard as mere surplusage. So might some masterpiece of dramatic art seem full of irrelevant scenes and dialogues until its plot has been analyzed and its details tested upon the stage.

The devout student of Bible, intent upon searching its full content; will soon find that the seeming medley is in reality a living organism, with its nearest spiritual truths in logical dependence upon its remotest physical facts, and the one in practical relation to the other. He will see its astronomical revelation of a Creator of the heavens and earth, not only distinguishing the true Jehovah from the mere local and national deities of antiquity, but identifying him with the maker of suns and systems in our own time, and thus disclosing the foundations of truth revealed in all natural religion, together with the revealed commandments against heathenism, idolatry, and profaneness. He will see the geological revelation of the six days' works, not merely upholding the narrow Sabbath of the old economy, as commanded from age to age, but projecting the larger Sabbath of the new economy as yet to be realized in the millennial age of peace, and so connecting the whole history of the earth with the history of man. He will see the anthropological revelation of God's lost image as at once demanding and sustaining the atonement and the incarnation, together with the whole human half of the decalogue, and the predicted regeneration of both earth and man in the resurrection. Throughout the realm of the sciences he will see the author of Scripture revealing himself as the author of nature, and building the one upon the other. The whole psychical superstructure of religious doctrines and ethical precepts will appear to him reposing upon its physical foundations in the pre-existing constitution of nature and humanity. Remove but one of those foundation-stones, and that superstructure will totter. They stand or fall together.

Criticism of the Bible seems destined to become popular in its course, in academical as in ecclesiastical circles. The daily press already reflects a growing interest in questions of biblical criticism which hitherto have been kept within the province of scholars and divines. Parties are forming, as if some great battle for the truth of Holy Writ was at hand. Its defences, is to be feared, are as yet but poorly equipped and marshaled. Their opponents boast of the highest culture of the time; have the exultant sympathy of the whole unbelieving class; and even claim, however unwarrantably, some orthodox allies. In the first onset, doubtless, they will win a brilliant victory. Then may come a great uprising of the Christian masses, as moved by that Holy Spirit who first inspired his Holy Scripture. Whoever shall stand apart from them in such a crisis will not be shunning a religious question alone. In his place he will be deserting some other related interest of humanity. The thinker will be deserting that which for ages has set the problems of philosophy. The scholar will be deserting that which has built up the universities of Christendom. The artist will be deserting that which has yielded the purest ideals of genius. The man of letters will be deserting that which has molded our English speech and literature. The man of the world will be deserting that which has lent to society refinement, purity and grace. The merchant, the lawyer, the doctor will be deserting that which is the ethical basis of their callings. The patriot and the statesman will be deserting that which has given us our freedom and our laws. And the philanthropist will be deserting that which is the very keystone of civilization, The Word of God—The Bible.

### The Fellowship of His Sufferings.

"And we found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. That I may know Him, and the power of his resurrection, and the fellowship of His sufferings, being made conformable unto His death. If by any means I might attain unto the resurrection of the dead." Phil. iii. 9-11.

The Apostle in the above text draws a striking contrast between that system of righteousness obtained by the law, and that through faith in Christ. The one is styled by Paul, "Our righteousness," the other is the righteousness of Christ, which is of God. By turning to Romans, the 10th chapter, commencing with the first verse, we read: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness "to every one that believeth."

This quotation clearly brings the system of righteousness developed by the law, which does not entitle the doer to that life of faith set before us in the teachings of Christ and His Apostles. The argument of the Apostle is again brought out more strongly in the 2d chapter of Galatians, commencing at the 16th verse: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." In the 6th verse of the 3d chapter, the Apostle says: "Even as Abraham believed God, and it was accounted to Him for righteousness."



#### THE RIGHTEOUSNESS OF WORKS AND OF FAITH.

From this testimony it must be apparent to every believer in the Scriptures, that the righteousness of faith is the basis of our justification, rather than obedience to the law.

In the one case it is the righteousness of works; in the other the righteousness of faith, which is elsewhere styled by the Apostle the law of faith in these words: In Romans, 3d chapter, 27th and 28th verses, it is said: "Where is boasting then? It is excluded. By what law? Of works? Nay! but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law."

Now the second point. It would therefore appear that any person who has become justified by faith in Christ, is brought into the relationship whereby he may know him.

To know Christ means to be acquainted with the doctrines and principles set forth in His teachings and in His life.

It means to have a knowledge of those things which when formulated present to us a complete and perfect character, such as Christ illustrated in His mission to men.

#### THE POWER OF CHRIST.

The next point presented by the Apostle is our knowledge of that power by which He was raised from the dead. This point is set before us very clearly in Romans 1st chapter, 3d and 4th verses: "Concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh: and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead."

Christ, in his conversation with the Sadducees, as recorded in Luke 20th chapter, 35th and 36th verses, illustrates this question of Divine power and the resurrection of all who are to become the sons of God: "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor give in marriage; neither can they die any more, for they are equal unto the angels; and are the children of God, being the children of the resurrection."

This power of God was manifested in the resurrection of Jesus Christ to life and immortality, hence it is declared in Revelations, 1st chapter: "I am He that liveth, and was dead; and, behold, I am alive for evermore, amen; and have the keys of hell and of death."

The power of God, as illustrated in the resurrection of Christ, has been taught by His Son, who has promised to raise all who shall be found worthy of the resurrection, out from among the dead ones. This power is to be conferred upon those who are clothed with the righteousness of Christ, and have become acquainted with Him through obedience to the law of righteousness.

#### THE FELLOWSHIP OF HIS SUFFERINGS.

This is the most important thought suggested in the text.

The word "fellowship" more particularly means, in the Greek, a joint participation of the sufferings of Christ, rather than a mere fellowship. The sufferings of Christ are clearly stated in the 46th verse of the 24th chapter of Luke, in his own words: "And said unto them, thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached among all nations, beginning at Jerusalem."

In Romans, 8th Chapter and 17th and 18th verses, the Apostle brings out this joint suffering on the part of those who are believers in Christ: "And if children,

then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

In Phillipians, 1st Chapter, 29th verse, the Apostle brings out this point of suffering with Christ jointly in these words: "For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake."

Again, in writing to Timothy, he says: "It is a faithful saying, for if we be dead with Him, we shall also live with Him; if we suffer we shall also reign with Him, if we deny Him, he also will deny us."

From these testimonies, it must be evident to any one, that by the phrase "fellowship of his sufferings," the Apostle means that all those who have become bearers of His name are to endure hardships incident to the faith in His teachings, and to act in conformity with the word of His truth. The Apostle states that he bears about in his body the dying of the Lord Jesus, therefore all those who are believers in Christ are represented as having crucified the flesh in order to become obtained of the word of His grace, and in so doing are joint partakers with Christ in His sufferings. He suffered and is to reign; we must suffer, and shall also reign.

Having become obtained of the Cross, He has been exalted to the glory of the Crown; having obeyed and learned through obedience the way to the glory He has promised to him by the Father, a kingdom and glory forever; and has assured the Apostles "Ye are they which have continued with me in my temptation, and I appoint unto you a kingdom, as my Father has unto me, that ye may eat and drink at my table, and sit on thrones judging the twelve tribes of Israel."

All those who have been redeemed, and have come out of the tribulation or from the jaw of suffering as joint participants in the humiliation of Christ, are to be rulers and sharers with Him in the glory of His kingdom, for He has stated in the 3d chapter of Revelations, 21st verse: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am sat down with my Father on His throne."

This reigning with Christ upon His throne means the kingly and priestly office in the Kingdom promised to Christ.

This will appear plain by reading the 9th and 10th verses of the 5th chapter of Revelations: "And they sung a new song, saying, Thou art worthy to take the Book, and open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation; and hast made us unto our God Kings and Priests, and we shall reign upon the earth."

The sufferings with Christ, therefore, will end at the time the Cross is laid aside, and the Crown is taken; when the humiliation shall cease and the exaltation shall come; when the night of weeping shall give way to the morning of joy; when mortality shall be swallowed up of life; when the Kingdom of this world shall become the Kingdoms of our Lord, and of his Christ. Fellowship of His sufferings, therefore, reach far beyond the age of humiliation, and will find the victory, the glory and the crown in the everlasting kingdom when the earth shall be full of the knowledge of God as the waters cover the sea.

#### RESURRECTION FROM THE DEAD.

The last and crowning thought of the Apostle in the text, bears upon the resurrection out from among the dead, "If by any means I may attain unto the resurrection of the dead." This brings the consummation of

the Christian hope, and is the doorway unto all the glory promised the patriarchs, the prophets and the faithful of the ages.

The resurrection of the holy dead is the doorway into the future and eternal kingdom. Without it there is no hope nor crown. The Apostle states that if in this life only we have hope in Christ, we are of all men most miserable, but now has Christ risen from the dead and become the first fruits of them that slept, for since by man came death, by man came also the resurrection of the dead.

And, again, says the Apostle, "if the dead arise not, then they that have fallen asleep in Christ have perished." From this must be evident that when the Apostle speaks of attaining to the resurrection out from among the dead, he looks forward to that sublimity for he who holds the keys of death, and the grave will become the redeemer of man.

The resurrection is presented as the time of the reunion of the dead. It is also stated that this is the period of time when the dead are to be judged. It is at the time of the resurrection that Christ is to appear in His kingdom.

At the time of the resurrection those who are His are to awake in His likeness; indeed, everything that is sacred in the Christian hope hinges upon the resurrection of the dead, and this resurrection out from among the dead takes place one thousand years before the general resurrection announced in the 20th chapter of Revelations, where it is stated: "Blessed and holy is he that hath appeared on the first resurrection; on such the second death hath no power, and they shall be priests of God and Christ, and shall reign with him a thousand years." This is styled by Paul the better resurrection, and becomes the basis of Christian consolation and the age of the crown and victory.

H. V. REED.

#### Plain Talking.

The two worst evils of our times, inside the domain of Christendom, are, probably, *luxurious living* among many Church members, and *loose thinking* among religious teachers. And when the two go together we have a religious club instead of a Church; a club in which, of course, it would be uncourteous to suppose there are any sinners; a club that has forgotten that all men are brethren, and the business of the Church is to stand between the living and the dead. When we have a number of such Churches connected by close social ties, and perhaps giving directions to great central currents in the religious life of a city, the time then has come to waken all the powers of the pulpit and press and platform against the choking of God's most holy truth by purse-strings and ribbons, and by dashes of the lavender waters of liberalism. I am speaking very frankly, but the truth is that the case needs stern surgery. Our population is a fifth in large cities; and under the voluntary system in the United States, it is likely to be our prevailing trouble that, when Judas carries the bag and betrays his Lord, he will not have the grace to go and hang himself, and you will not hang him.

JOSEPH COOK.

We are told by the *Christian World* that one of Tennyson's visitors once asked him what he thought of Jesus Christ. "They were walking in the garden, and, for a minute, Tennyson said nothing; then he stopped by some beautiful flower, and said simply: 'What the sun is to that flower, Jesus Christ is to my soul.'" Such an answer was becoming the great poet; and whoever can say it truthfully is blessed indeed.

### Selections.

#### Jerusalem.

Jerusalem; dear name of joy and beauty,  
Of woe and anguish, never, never known  
Beneath the sun, to any other city,  
Since in the dust went down thy regal crown.  
Blood, blood and tears and fiery desolation,  
And every form of torture and despair,  
Thy dreadful portion, since upon Golgotha  
The cross was lifted in the shuddering air.

No other spot on earth has such a story  
As thine, Jerusalem; thy circling hills  
Have seen thee shining with unequalled splendor;  
Have seen thee trampled under matchless ills;  
Joy of God's chosen, in the wondrous ages  
When men to God's bright presence could draw near,  
And see the glory light the inner temple,  
And God's own voice of majesty could hear.

City of doom! that Holy Light forsook thee;  
That voice grew silent—then the veil was rent.  
The battle ground of nations thou becamest;  
Egypt and Rome in thee their forces spent.  
Persia and Babylon made blood like water  
To flow abundant in thy mourning ways,  
And Franks and Turks and Moors and wild Crusaders,  
Swelled the red tide that rolled through fatal days.

Centre of moral storms, whirlwinds and earthquakes,  
"Innocent blood" was long avenged in thee.  
From Abel's down to his who would have saved thee—  
Whom thou didst nail to the accursed tree.  
Football of nations, every heathen robber,  
All peoples, good or bad, have found a place  
In thee to dwell—all save the Jew were welcome  
Where thy best lover dared not show his face.

But times are changing, O devoted city!  
Jerusalem of ever sacred soil;  
The awful depths of misery are closing;  
Wanderers in exile, hope amid your toil.  
Near, near to come, the times of promised blessing,  
When Gentile feet shall tread you down no more.  
Jerusalem! name beaming sunlike ever,  
The days of wailing now are almost o'er.

Joy of the earth! beloved of all people!  
City of God, to rule in grandeur meet;  
Christ, Son of David, soon will reign in glory,  
The thronging Gentiles, bending at His feet,  
While Israel's millions offer incense sweet.

—Augusta Moore, in *Hebrew Christian*.

#### Jerusalem.

So long trodden down by the Gentiles, seems to be rapidly becoming once more a Jewish city.

Over eighteen centuries ago it was destroyed by Titus (A. D. 70), when one million Jews are said to have perished. It was rebuilt by Hadrian, about fifty years later, as a heathen city, and called Aelia Capitolina, with a temple to Jupiter and a statue of Hadrian on the very site of the Holy of Holies.

All Jews were prohibited from even entering the city, until the date of Constantine, when they were permitted to come and weep at the west foundation wall of the temple area, which custom has been continued down to the present time.

Various Christian and Mohammedan conquerors have successively held possession of the sacred city, and it is to-day owned and governed by the Turks.

Up to 1841, only three hundred Jews were permitted to live in Jerusalem. Then that restriction was removed, but they were still confined to a narrow, filthy district of the city, next to the leper quarters.

In 1867, by a "firman" or edict of the Sultan, this restriction was removed, and the Jews, in company with other foreigners, were allowed to purchase and own land in Palestine without becoming subjects of the Sultan.



From this time the number of Jewish settlers has rapidly increased. When the late anti-Semitic agitation broke out in Europe, especially in Russia, the Turkish authorities feared that the Jews would come to Palestine in such overwhelming numbers as to cause famine, etc., and issued a firman that no Jew coming to Palestine could remain more than thirty days. To this the United States consul took exceptions on the ground that his government made no distinction in the nationality of its citizens. He was soon joined by the French and English consuls, and the Turkish government modified the firman by first extending the time to three months, and finally in 1888 removing it altogether. Since then the Jews are literally flocking into the country. Nine agricultural colonies have been established and all are prospering and well protected.

Beautiful roads have been built by the Turks so that

where the vintage was trod, the wine running from one to another into an enormous cistern. Thence the line sweeps around "All The Fields" to the brook of Kidron and the gate of the corner. Near the center of this circle is the great mound of "Ashes," suppose to have been brought from the altar of burnt offerings.

At the present time, as will be seen by the buildings represented in the diagram, Jerusalem is covering this entire area. Great hospices, hotels, churches, stores, etc., have been erected, but most notable of all a multitude of dwellings for Jews. The number of Jews now residing in the inner and outer city is estimated at 30,000, fully one-half the entire population, and adding those at Tiberias, Safed and throughout the whole land of Palestine, it can hardly be less than 50,000, [now upwards of 70,000.—Ed.] and so, probably, 62,000 have returned since the year 1867. This is greater than the number that returned from the Babylonian captivity.

A railroad is actually being constructed from Joppa to Jerusalem, (now in operation see illustration Ed. W. of T.) with projected lines to Hebron, Jericho, Acre, Tiberias, and Damascus. And this is being done principally by Jews.

The Turkish hold upon the country is continually weakening, and a Jewish state is freely talked of in England.

May we not conclude that the Lord is even now setting "His hand again the second time" for the restoration of his people? (Isa. xi. 11.)

"He that scattereth Israel will gather him, and keep him as a shepherd doth his flock." (Jer. xxxi. 10.)

"And I will bring again the captivity of my people of Israel, and they shall build the waste cities and inhabit them; and I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." (Amos ix. 14 15.)

"As one whom his mother comforteth so will I comfort you, and you shall be comforted in Jerusalem." (Isa. lxvi. 13.)

Ought not Christians to be quickened in their interest in God's ancient people Israel?

God said to Abraham, the father of Israel, "I will bless them that bless thee." \* \* \* "and in thee shall all families of the earth be blessed." (Gen. xii. 3.)

Israelites received from God His holy word and gave it to us Gentiles. Both the Old and New Testaments came from Israel. The fathers, the prophets, the holy men of God, who spake as they were moved by the Holy Spirit, were all Israelites. Theirs is the adoption, and the glory, and the covenants, and the giving of the law and the service of God, and the promises, and of them, as concerning the flesh, Christ came, who is over all God blessed forever (Rom. ix. 4, 6.) A virgin Jewess was the mother of our Lord and Saviour, Jesus Christ. Jesus was a Jew, and all the light and joy of His salvation has come to us through Israel.

"FOR SALVATION IS OF THE JEWS."

Jesus sent the twelve to the lost sheep of the house of Israel (Matt. x. 6), and Paul said "the Gospel is the power of God unto the Jew first." (Rom. i. 16; ii. 9, 10.)

But the Christian church soon forgot this divine order, and instead of giving the Gospel to the Jews turned upon them the cruel and bloody hand of persecution for many long centuries. It was not until the year 1809 that the Church of England began the first mission to Israel.

The treatment of Jews at the hands of Christians for centuries previous to this time is enough to make the true disciple blush with shame. In 1020, A. D., they were banished from England. In 1096 the Crusaders



one can go in a carriage from Jaffa to Jerusalem and thence to Jericho and Hebron.

But the most important feature is the growth of Jerusalem itself. This is illustrated by the diagram. The heavy solid line represents the wall of the city, which is about 2½ miles around. For centuries no one dared live outside this wall for fear of robbers. The first houses for Jews, outside the wall, were built with doors and windows facing inward and opening into an interior court, for safety and protection. But now all this is changed. The heavy dotted line shows the "measuring line" of Jeremiah. (Jer. xxxi. 38, 40.)

The site of the "tower of Hananeel" is uncertain, but recently some heavy foundations have been discovered inside and near to the Jaffa gate, which are thought to mark the location of this tower. From this point the line naturally runs northwestward to the "hill Gareb," thence north to "Goath," and thence northeasterly, crossing a "valley," where the ground is fairly honey-combed with rock-hewn tombs to the "King's Wine Press." (See Zech. xiv. 10.) This consists of great vats

began the Holy War by trying to murder the Jews in Europe who would not submit to baptism. In 1146 the second crusade was begun in the same manner. Crusaders were released from debt to the Jews.

English kings ordered them to leave the country that they might extort money from them for the privilege of remaining. Levies were made upon the Jews to defray the expense of the Crusaders.

About this time there were laws, especially in England, that if a Jew became a Christian his property was to be confiscated, to test the sincerity of his conversion. King John resorted to cruel tortures to extort money from them. One man in Bristol was ordered to have a tooth pulled every day until he had paid a thousand marks.

In 1492, the very year in which America was discovered, the most fearful calamity came upon the Jews. It was then that Ferdinand and Isabella expelled them from Spain, and 800,000 of them left home, country, synagogues, and the graves of their kindred, rather than abandon their religion. With a lofty spirit of devotion to the one God they went out, not knowing whither. Many were lost in the sea on their way to Africa, thousands perished from starvation, and multitudes were sold into slavery, all at the hands of so-called Christian nations. Pope Alexander VI. conferred the title of Catholic on the crown of Spain for this monstrous cruelty.

The Jews were required in some places to wear a distinguishing mark and to pay a body tax, which was often extortionate, and the penalty was death for marrying a Christian or to have a Christian servant.

It is true that the worst of these persecutions were by Roman Catholic governments, but Protestant countries have also joined in the persecutions; and it was not until 1655, when Cromwell permitted some to return to England, that the persecution began to abate.

The real renaissance began in 1723, when Louis XV. gave them permission to hold real estate in France, and Britain recognized them as subjects. Since this time the condition of the Jews has constantly improved throughout all the world.

In 1776 the Constitution of the United States gave them a free chance in this country, and in 1858 they became eligible to the British parliament. A few years later Disraeli was the premier of Great Britain, while Jules Simon, Castelar, Lasker, and others have been political leaders in other European nations.

Baruch Spinoza was the founder of modern rationalism, Moses Mendelssohn was the prince of philosophers, his grandson, Felix Mendelssohn Bartholdy, was the prince of musicians, and Johann Wilhelm Neander, of church historians.

A Jew, named Abbasee, is at the head of the Mohammedan University at Cairo, with 300 professors and 10,000 students. The Rothschilds and Baron Hirsch hold the purse strings of Europe, and a Jew, lately deceased, owned over one-quarter of the railroads of Russia.

With a free chance, the Jew outstrips all competitors and rises to leadership in every nation. Lassalle, Marx and Bebel are founders and leaders, while a multitude of other Jews are foremost in the ranks of the Socialists.

Are we to believe that the mission of such a people is finished? Thus far they have literally fulfilled prophecy, and are the living evidence of the truth of God's word, But God's word definitely says that they shall be gathered back to their own land, and that Jerusalem shall become the joy of the whole earth. That they shall pass through great affliction, is told by the prophets, and find no enduring peace nor rest until they accept of their crucified Messiah.

There are now about 12,000,000 Jews in the world. The great mass of them live along on either side of the western boundary of Russia, and the rest are scattered like seed throughout all the world. The anti-Semitic feeling is very strong in Russia and Germany, and indeed in every nation the Jew finds something to keep him stirred up. (Deut. xxxii. 11.) Even in this country Jews have been excluded from prominent hotels, and other social privileges.

A large portion of the Jews, perhaps 1,000,000, call themselves Reformed, and have given up their long cherished hope of the coming of the Messiah and their restoration to Palestine. They want to settle down as citizens of the nations which have given them the greatest liberty, especially Germany, France, Great Britain and the United States.

From the 20th chapter of Ezekiel it would appear that this evidences the nearness of their restoration, for God says "that which cometh into your mind shall not be at all; in that ye say, We will be as the nations" \* \* \* "As I live, saith the Lord God, surely will I be king over you; and I will bring you out from the peoples, and will bring you out of the countries wherein ye be scattered." (R. V.)

On the other hand the Orthodox Jews are now returning to Palestine in large numbers, as stated above. Surely all these things ought to quicken our interest in this peculiar, wonderful people, for whose conversion Paul said he could wish himself separated from Christ. (Rom. ix. 38.)

There are said to be 600,000 Jews in the United States, and 60,000 in the city of Chicago.

In Great Britain, where the Jewish population is little over one-tenth that in the United States, there are nine prominent societies, with several hundred missionaries and agents working for Israel. In this country we have only the following: The Protestant Episcopal church has seven missionaries to Jews, and is also working through a portion of their clergy and some schools; the Lutherans have two missionaries; the Independent Hebrew Christian Mission in New York has one missionary, and our work in Chicago has seven missionaries. Surely this is very little Christian effort for such a people.

"O thou that tellest good tidings to Zion get thee up into the high mountain: O thou that tellest good tidings to Jerusalem, lift up thy voice with strength." (Isa. iv. 9. R. V.)

WM. E. BLACKSTONE in *Jewish Era*.

#### An Hour-Glass.

Therefore be ye  
also ready,  
for in  
such  
an  
hour  
as ye  
think not the  
Son of man cometh.

What makes yon green hill so beautiful? Not the outstanding peak or stately elm, out the bright sward which clothes its slopes, comprised of innumerable blades of slender grass. It is of small things that a great life is made up; and he who will acknowledge no life as great save that which is built up of great things, will find little in Bible characters to admire or copy.—  
*Bonar.*



## Jewish Persecutions in Russia.

The persecution of the Hebrews goes on more earnestly than ever, the leading official persecutor being the Grand Duke Sergius, brother of the Czar and husband of Queen Victoria's granddaughter Elizabeth. The Hebrew population of Moscow has already been reduced from about 80,000 when Sergius became Governor to about 30,000, and the number continues to decrease under the added rigor of the penal laws and the intolerable severity of their enforcement.

The severe treatment of the Hebrews is having a ruinous effect upon real estate and other interests, at least 30,000 lodgings being empty in Moscow. The most pitiful scenes are witnessed among the crowds of Hebrews at the railway stations, men and women over eighty years of age and half-clad little children crying and praying in the cold. Their sufferings are viewed with utter indifference by the Russian authorities, and any non-resident who displays kindness toward them risks being put under suspicion. The soldiers detailed to assist the police in guarding the Hebrews treat them with the greatest brutality and frequently prick the unfortunates with their bayonets if they attempt to leave the stations in which they are penned. The officers do not like the work of guarding Hebrews, which they look upon as beneath their dignity, and this also is a cause of some discontent among the military.—*N. Y. Tribune.*

The Moscow papers boast that since the beginning of 1891 twenty thousand Jews have been converted to orthodoxy. The unhappy converts, who have been driven to a pretended denial of their religious faith in order to escape intolerable persecution, have been deported to the district of Tcherkijova, about five miles from Moscow.

There they are rigorously governed by priests of the Russian orthodox church, who require them to attend the services of that church and to comply with its various rules, watching narrowly for any sign of evasion or repentance. These priests have entire supervision of the wretched colony, and the alleged converts from Judaism are only allowed leave to return to Moscow upon a certificate from the priests certifying that the convert holding such certificate is assured in the faith of the orthodox church.

When thus released from the ordeal at Tcherkijova their troubles are not over. The police and police spies keep a careful watch over them, and if they fail in attention to their religious obligations as members of the orthodox church they are reported as recanting to the Jewish faith. Should the charge of recantation be established the usual punishment is deportation to Siberia.

The police have been making a careful scrutiny of the birth papers of the Jews with a view to driving more of them out of the towns, none being allowed to reside in towns except those who are natives. In Moscow, where the anti-Jewish crusade received a great impulse through the zeal of the Grand Duke Sergius, brother of the Czar and Governor of Moscow, against the Jewish race and religion, persecution continues with unabated severity.

Jews who are not natives of Moscow have been given twenty-four hours to return to their native towns. A Jew who has conducted an important mercantile establishment for thirty years near the central post office has been compelled to close up his business and leave on twenty-four hours' notice. No mercy is shown to any Jew, no matter how meritorious, who can be brought within the scope of the cruel edicts.

Thousands of Jewish working people have been driven from their employment to become beggars and wanderers. Old soldiers, who wore medals for faithful and

gallant service in Russia's army, are treated with as little mercy as other Jews. No recognition whatever is given to their claims upon the country.

Merchants of the best standing are driven out like the poorest laborer, and not only deprived of their business but robbed of the money that is owing to them, for their debtors, encouraged to injustice by the unjust course of the authorities, refuse to pay their debts, well aware that their Jewish creditors are virtually without remedy. Summarily deported to their "birth districts," merchants who were recently in affluence find themselves helpless and impoverished in localities with which they may have long been unfamiliar.

They may not even have a single tie there, and may have been absent a longer period than an average human lifetime, but that makes no difference to the Russian officials. The old man of seventy or eighty, who left his native place when a child, must go back there, and be torn from the arms of his children and his children's children, unless they choose to accompany him. The scenes witnessed in consequence are most pitiful, and would move, one would think, even the heart of the Grand Duke Sergius.—*N. Y. Herald.*

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## Home, Health and Little Folks.

CONDUCTED BY MRS. S. WILSON,

"GLORIFY GOD IN YOUR BODY." "CHILDREN ARE AN HERITAGE OF THE LORD."

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### NO!

SOMEBODY asked me to take a drink,  
What did I tell him? What do you think?  
I told him—No.

Somebody asked me one day to play  
A game of cards; and what did I say?  
I told him—No.

Somebody asked me take a sail  
On the Sabbath day; 'twas of no avail;  
I told him—No.  
"If sinners entice thee, consent thou not,"  
My Bible says, and so on the spot  
I told him—No.

—Selected.

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### To Country Girls.

If your lives have fallen into some quiet, unpretentious place, do not complain that it is dull and commonplace, and that "there is nothing to live for here," as I have heard so many do. Why, dear heart, there is no place on God's earth so bleak and barren, so quiet and lonely, so wind-swept and rain-beaten, but that there is a great deal to live for right there, and when you have grown a little older you will see it with clear eyes; and you will, perhaps, look back to the country village and wish—oh, how you will wish!—that you had been happy and content in that simple life. You will know, then, that it is nobler to live well a humdrum life, than to wear out body and mind and soul in a fever of gaiety and frivolity, and to stretch out your empty hands always to something you cannot seize. Better to sing babies to sleep in the soft twilights that fold down over a cottage home, than to loll in velvet carriages and laugh at the brainless nonsense that men of the world whisper into your jeweled ears. And better—far better—to dwell forever away from the lights, and the roar, and the temptations, and the sins of the city, with a clean heart and a pure soul, than to let the city's passionate unrest creep into your pulses and set them to beating in a mad chase after—death.—*Amber in Goodform.*

### The Emperor Reads a Primer.

It is an interesting fact that the Emperor of China, the imperial ruler of the oldest, most conservative, and most populous nation in the world, is studying English out of a primer belonging to a missionary's child. When it was settled that His Majesty was to begin this study, the high officials began to look around for a book; and, knowing nothing about such things, turned in their perplexity (for they dare not wait) to the missionaries of the Methodist Mission in Peking. Little Frances Taft had received a pretty primer with A B C in it, in a Christmas box from America; and so her book was sent to the Emperor, and thus it turns out that he and the missionary's daughter study out of the same book. China moves!—*Missionary Reporter*.

### The Tongue.

There is a good deal in the Bible about the tongue, is there not? It is with the tongue that we praise God, and pray to Him. Dr. Horatius Bonar told the children in Edinburgh a little story that touched me very much. It was about a little boy whose father and mother were dead. He was put into the poorhouse, and there he learned the alphabet. Some friend who went and talked to the people there said that God heard the prayer of the poor. This little boy was out looking after some sheep, and while out there in the fields—I suppose it was the Spirit that put it into his head to pray—he went behind some bushes and knelt down. Some one passing by heard the voice of the little boy; and what do you think he was saying? 'A, B, C, D,' and so on. There he was, on his knees, with his hands clasped and looking up repeating the alphabet. 'My boy, what are you doing?' He said he was praying. 'Why, that is not praying, that is saying the alphabet.' 'Well, I don't know how to pray, so I thought I would name over the letters, and the Lord would take them and put them into shape and give me what he wanted.' Wasn't that a beautiful way to use the tongue?—*D. L. Moody*.

How few tobacco users, either chewers or smokers, realize what an abominably bad breath they all the time carry about with them. Some are really sensitive gentlemen who would keep out of people's way if they did. The *Milton Reformer* has this note: "A cigarette smoking husband would justify a woman in anything. A man sued for a divorce once upon a time on the plea of 'bad breath'; he got the divorce, whether upon that ground or some other; yet dainty, sensitive women will blandly tolerate the fiend reeking in obnoxious tobacco, until to the duller sense of smell he seems to be afflicted with a loathsome disease. Don't say that women are not to blame; they could have stopped cigarette smoking long ago had they been so minded. The precocious youths who affect the rice-paper weed are beyond a man's jurisdiction, but they are susceptible to other things besides nicotine.

The *Boston Traveller* is not a temperance paper and is not usually much given to strong language on the question, but the following from its pages is about as strong as any "temperance fanatic" indulges in. The indictment is true, however: "We are told that throughout this great nation the object of the government is to protect the lives and property of its people, and to make its welfare its principal aim. How, then, is it we see a hideous monster prowling about us in open daylight, carrying ruin and devastation wherever it exhales its noxious breath, and that justice not only refuses to punish its ravages, but absolutely sanctions its atroci-

ties? This monster—an instigator of murder, a propagator of lust, a seducer of innocence, a blighter of our homes, the rapacious, insatiable devourer of happiness, 'licensed to kill' all who have not strength enough, both bodily and mentally, to resist its attacks—is called rum."

Dr. N. S. Davis, of Chicago, who is one of the old and well-known leading medical men of the States, at a meeting of the Chicago Medical Society last month said: "All excesses and irregularities in eating or drinking are injurious, as also are excessive and exhausting mental and physical work. And still more injurious is the use of unnatural drinks, which, like those containing alcohol, directly interfere with the function of the hemoglobin of the blood and diminish the activity of both the leucocytes and tissue cells, and thereby greatly impair the resisting power of the whole system. Abundant experience has shown that an alley filled with decayed garbage does not more certainly invite cholera germs in the neighborhood than does the use of alcoholic drinks invite them to the tissues of the individuals who use such drinks."

### Condensed Thoughts.

Do not think it wasted time to submit yourself to any influence which may bring upon you any noble feeling.—*J. Ruskin*.

It is not the union of Church and state I advocate, but union of the Church to save the state.—*Hon. John G. Woolley*.

If you will do good whenever you have an opportunity you will most generally be busy.—*Ram's Horn*.

Miracles are not a breaking of the law of nature, but simply the higher spiritual power of God using nature as we lift up a stone against the laws of gravitation.

Gold in your bags may make you great; but it is the grace in your heart which makes you good. The more prosperity a man enjoys, the more humility God enjoys.—*William Secker*.

"Do not be afraid of the Bible. Its triumphs are certain. The owls may hoot at the rising sun, but the sunshine creeps on notwithstanding.

It does not require great learning to be a Christian and to be convinced of the truth of the Bible. It requires an honest heart and a willingness to obey God.—*A. Barnes*.

### Little Kindnesses.

A dozen years ago I was driving over some picturesque, but rather hard, New Hampshire hills of a range in which Blue Job is the most prominent. I walked up the long hill beside my horse and was glad to find, part way up, a roadside watering tub, placed there under the humane New Hampshire laws. It was under some trees, and a wooden pipe brought the coolest and purest water out from under the rocky hill. But there was something more. Resting upside down, upon two stakes driven into the ground, were two cups shaped like a child's silver mug, and made of the sweetest and cleanest birch bark. No house was near. I do not know who made those cups; but the stitches showed the handiwork of some girl who had made these cups for the comfort of unknown wayfarers like myself. I hope that girl has a happy home. Her thoughtfulness, in this little kindness, makes me bless her memory.

Little things can add much to human happiness. Lit-



tle things are sometimes heroic. I have often wished that our Sunday school literature could make much of historic stories like that of Sir Philip Sidney, who, being mortally wounded under the walls of Zutphen, called for water, but who, when they brought it, told them to give it untasted to a wistful private soldier suffering like himself. "Thy necessity," said the gallant Christian gentleman and true soldier, "is yet greater than mine." Our young people should be nurtured upon food like this. One such incident is worth a hundred ordinary volumes.

The doctrine of human rights is altogether overdone. One's rights are of far less consequence than one's righteousness, and one's righteousness is far less honorable than one's sacrifice. Have you not noticed that when ministers stand up for their rights they begin to lose their privileges? If a pastor cannot trust to the generous kindness of a people, it is better for him to go elsewhere. Most people know, however, that little kindnesses touch the minister's heart. But little kindnesses require thoughtfulness. It is a kind thing for a person who has horses and carriages to take a less fortunate neighbor who is in delicate health out for a drive. Go yourself, and don't send your coachman. A little thought will give happiness and comfort to somebody at little or no cost. A few buds in a sick room are Gospel. They are more than beauty; they are the expression of Christian love.

There is a deep principle in this matter of little kindnesses. They are a duty. One may say he is under no obligation to give some flowers to a sick-room, but he is mistaken. He owes the gift of those flowers, not to the sick neighbor or the crippled child, but he owes it to himself to do it. The girl who made the birch bark cups owed it to her unselfish nature. It was a duty to herself. When one says that the Lord Jesus was under no obligation to redeem men by his suffering, it is a mistake. The Lord was under no obligation to do it, not under obligation to the sinner, but under obligation to His own great soul. One has no right to limit himself by his rights. Love makes duties.—*Selected.*

#### Appreciative Words From Correspondents.

##### *A Faithful Soldier of the Cross Writes:*

"The last WORDS OF TRUTH was a gem. Oh, why cannot we have it weekly? I know, but the Lord will provide." A. J. EYCHNER.

##### *A Good Friend of Truth Says:*

"THE WORDS OF TRUTH is a welcome visitor. It is like the shadow of a great rock in a weary land. Yours in the hope of a soon coming Saviour." PHILO DRAKE.

##### *One Who Appreciates Enterprise Tells Us.*

"I like WORDS OF TRUTH very much. It shows a good spirit; speaking the truth in love, while not compromising it so far as the writers see it. One does not expect to agree with all one reads, even in such a publication. The portraits help to make it interesting, together with the biographies, as many readers are not acquainted with contributors, and those who have been in the field many years, and therefore like to become so." W. T. BADKER.

##### *A Bereaved Brother Is Consoled.*

"May the Lord bless and protect you in your work. What comfort and consolation I do have in reading the WORDS OF TRUTH. Dear brother, I feel somewhat sad and lonely. The great monster death has come and robbed me of my dear companion. She was a faithful servant of the Lord, and a kind and loving mother and companion. But thank the Lord, we do not mourn as those who have no hope, we know that when our Redeemer comes she shall arise to die no more. Death will have no more dominion over her. O blessed hope! Soon may he come and burst the bars of death, and let the captives free! Such is my prayer. Your brother in Christ." GRO. W. HAYNES.

##### *It Recommends Itself.*

"I am a new subscriber, and have not been solicited either. Your paper recommends itself. I hope to find food in it. I am longing for the Lord's coming, and the reign of righteousness. I hope to sow much precious truth in this field in public teaching. Yours in hope of immortality." E. R. BLACK.

##### *From One at Our Boyhood's Home.*

"It gives me pleasure to see you so able to preach and write for your paper. Hoping you may be spared until the coming of the Lord to recompense you and your co-laborers in the Lord." B. BOYES.

##### *We Worked Together Twenty Years Ago, And Are Still Faithful.*

"We like the paper very much and trust it may not be long before it will visit us weekly. We are all still strong in the faith, and looking for the King to soon appear. Yours in hope." MAY F. APPELYARD.

##### *Just What We Need.*

"I like the WORDS OF TRUTH much. It is just what we need in this age of error and tradition. I am hopeful that the truths contained in this grand and noble sheet may spread more rapidly, and open the eyes of the blind to see that this age is fast closing up and soon bring in the great reformation, and restoration of all things promised. Yours for the soon coming kingdom." G. F. MITCHELL.

##### *Gets Better Every Number.*

"May God bless and prosper you in the great work you are engaged in. I believe the paper gets better every number. I hope you can soon issue it weekly. Yours fraternally." R. J. HILL.

##### *Thanks Where Properly Due.*

"Dear brother. I am very thankful for the monthly journal tracts and leaflets sent me so long free. Now I have the money, for which I am truly thankful to the Giver of every good and perfect gift. Earnest for the truth." JENNIE COX.

##### *A Baptist Minister Tells How the Truth is Spreading.*

"Enclosed please find one dollar, my annual subscription to the society. The paper comes regularly and is very good, and very profitable. The truths believed by us and held forth in our paper are being accepted, but not publicly taught by hundreds. I know a Baptist minister, a D. D., who holds the truth as we do. He is pastor of a large wealthy church, and gets a large salary. He and myself often talk about these things, but he says nothing to the rest of the church. I met last Summer two dear brethren in Waynesville, N. C., who believe as we do, and were expelled from the church for their views, but were eventually restored. Yours in Christ," R. WEBB.

##### *Bereaved but Not Forsaken.*

"I have been receiving WORDS OF TRUTH for a year or so, being sent to me by some kind friend, but now see that my time has expired. As the evening has come to our home and taken a loving husband, and as our means are limited, you will please discontinue. Many thanks for your valuable paper. Your sister, hoping to be found ready when Jesus comes." OLA GATES.  
[Of course the paper will not be discontinued, as we take pleasure in sending it free under such circumstances.—ED.]

##### *Loves the Truth and Willing to Help.*

"We are isolated from all our brethren, and are not rich in this world's good, but rich in faith, so we enjoy the WORDS OF TRUTH very, very much. We hope to be able some time in the future to send more freely of the Lord's money to help the cause along we love so well." ENOS COX.

##### *Substantial Appreciation from a Methodist Friend.*

"Your beautiful WORDS OF TRUTH came to hand the other day with a farewell to those who are not contributing, etc. I never knew how much I loved your WORDS OF TRUTH until I read that tearful word good-bye. I must say of all the friends that come to my door WORDS OF TRUTH rates among the first.

"Please accept five dollars from your Methodist friend, and let me have privilege (should you ever get stranded) to assist in getting the life-boat (WORDS OF TRUTH) afloat and away in the beautiful ministry in bearing words of truth and life to souls perishing for lack of knowledge.

"Ripe is the harvest, and thy hand can well the sickle wield.

"Yours in hope,"

ISAAC MCCURRY.

##### *This Is a True Picture.*

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## Church and Personal Intelligence.

"THEY THAT FEARED THE LORD SPAKE OFTEN TO ONE ANOTHER."

### Conference Report.

The first quarterly conference of the Church of God in Nebraska, met at the new church in Frontier County, Dec. 2d to 4th, 1892. The meeting was presided over by Brother Adams, the President. Minutes of last annual conference read and approved.

Brother Adams gave in his report of work done during the quarter, which was splendid, reflecting great credit on him as Evangelist. He certainly has not been idle, starting from home September 30 and returning November 27th, being absent fifty-seven days, and during that time delivered fifty-seven discourses.

On this trip he visited Council Bluffs, Omaha, Blair and Gordon, traveling by rail 1383 and by team, 408 miles. At Blair and Gordon an unusual interest is manifested, and it is necessary to visit these places again as soon as time will permit.

His report shows sixty-six sermons delivered during the quarter, and thirteen added to the church by baptism. Amount received for labor \$163.87, expenses \$21.83. How we need now earnest, faithful workers like Bro. Adams. People are perishing to hear the "glad tidings" of the soon coming kingdom, and yet there are so few to tell the story. Bro. Adams has been working continuously in this state as Evangelist for about four years, and of the ninety counties in the State, only ten have ever been reached.

Bro. J. T. Prime has been employed as Evangelist since our last annual conference and visited three places, Wanneta, in Chase County, Fairview and Danbury. At the first named place he has worked up a splendid interest and expects to soon return and hold another meeting.

He reports having received for labor \$5.50; number of sermons delivered, thirteen; number of days absent from home, sixteen; additions to church, one.

The interest at the meeting was good throughout; the house being well filled each session. One young man came forward Saturday evening and was baptised on Monday. We hope he may be a faithful servant in the Lord's vineyard. May we all be more zealous for truth, more earnest for the cause of the master and finally reap the reward of righteousness. Yours earnestly, J. J. CADY, Sec.

According to previous appointments the Quarterly Conference of the Church of God in Southern Kansas convened at Attica, Nov. 26, 1892, and continued over the following Sunday. Preaching brethren present were Elder H. R. Kendall, of South Haven, Kan., and brother S. C. Oliver. Friday evening Bro. S. C. Oliver spoke to an intelligent and attentive audience. Saturday evening the brethren and sisters met early and had business meeting before service. Bro. Oliver presided over the meeting. Sister L. F. Kendall, the secretary, being absent, A. S. Chaplin was chosen Secretary pro tem, and read the minutes of the last conference, which were approved. Reports of labor were given by Eld. Kendall and Bro. Oliver. Eld. Kendall reports that he is preaching three times each month at South Haven. Interest and attendance good. Number of members worshipping at that place, fourteen. Bro. Oliver reports that he is preaching at Attica, the second and fourth Sundays of each month; at Oxford the first and at Bitter Creek the third Sunday; at each place Bro. Oliver delivers three discourses, Saturday night, Sunday at 11 o'clock and Sunday night. Number of members worshipping at each place is Attica, twenty-nine; Oxford, twenty; and Battle Creek, twenty-eight. Also a report from Argonia and Anthony, show that there are fifteen members at Argonia and nine at Anthony, in active works. Bro. Oliver also reports that he has baptised two into the all-saving name since the last conference, one at Oxford and one at Bitter Creek; that he had been in Evangelical work 34 days, had traveled 1128 miles, received \$53.10, had paid out for traveling expenses, \$26.60.

Our beloved Brother Jackson, from Oxford, Kan., was present and reports that the church at that place is strong in the faith and active. They have social meetings and Sunday school regular. Bro. T. E. Adams, of Ozawie, Kan., sent a letter of admonition and encouragement to the conference, which was read and highly appreciated; also a letter from Sister Rahe, of South Haven, was read. We were sorry that she could not be present, but glad she so kindly remembered us. A devotional committee was selected which arranged that Eld. Kendall speak Saturday evening, Bro. Oliver Sunday at 11 o'clock, and Eld. Kendall Sunday evening, after which the business meeting adjourned, and Eld. Kendall spoke to a large audience. The discourses delivered by both brethren during the conference were logical and instructive admonitions to the church and warnings to those out of Christ were kindly given. The social meeting Sunday at 2 p. m. was one long to be remembered. As we listened to the old soldiers of the cross speak of their faith and hope, and young members express their determination to win the "crown that fadeth not away," our heart was made glad and we rejoiced together in the hope of soon seeing Jesus, of soon wearing the crown that we have been so earnestly striving to obtain. Brethren and sisters, these good meetings give us a slight glimpse of how it will be when we meet in the kingdom of God.

There were quite a number present from a distance. Sister Hattica and Bro. J. M. Vickery, from Genda Springs, also Bro. Bucker and wife,

from South Haven, were among the number. The church at Attica are energetic workers in the cause. Harmony and union prevail. Our esteemed Bro. S. C. Oliver's home is near Attica. He has ended one of the best meetings it was ever the privilege of the writer to attend. The next conference will be held at Otto, Cowley County, Kas., beginning on Friday, before the last Sunday in March. Brethren and sisters should make an extra effort to attend the next meeting.

ARTHUR CHAPLIN, Secretary Pro Tem.

### Obituary.

Died at Norwood Park, Ill., December 3d, 1892, Mary Bemis Collins, aged 75 years.

Thus another believer in immortality alone through Christ has fallen at a ripe old age, the companion of one of the early believers in the great truth that Christ is the source of life to the world. Brother L. C. Collins was formerly a clergyman in the Methodist church and was an acceptable preacher in that denomination. He became deeply interested in the question of conditional immortality, and the future inheritance of the earth as the home of the redeemed. His distinctive denial of the doctrine of eternal misery brought upon him the execration of the denomination to which he belonged. He was expelled, and also his faithful wife, and for many years they jointly stood forth as representatives of that distinctive view that honors Christ as the way, the truth and the life.

Our sister has fallen asleep. The deep shadows have gathered over the grave, and the silent sleeper awaits the coming of the morning of light. The darkness and gloom of the grave are only temporal. The shadows will break away; the darkness will cease, and the light of resurrection will shine forth in resplendent glory when the great Life Giver returns. One by one believers have fallen and are asleep in their armor awaiting the summons of the King to come forth clad in the armor of light. Immortal crowns gleam in the coming day; scepters of victory shine forth in the promises of God, and the eternal kingdom with its joys and companionships, with its victories and its crowns, will be theirs who shall be pronounced worthy.

Job exclaimed, "O that thou wouldst hide me in the grave; that thou wouldst appoint me a set time and remember me." The grave has been the hiding place of the holy dead. Indignation has rested heavily upon the world. Sin has had its victories, but they are only for a time, and soon the beatific vision of the in-coming glory of the kingdom of love will become a blessed reality, and the age of darkness will give way to the age of light; the cross will be succeeded by the crown; The humiliation will end and the exaltation will begin! The reign of death will cease and the reign of life be ushered in amidst the splendors of the immortal kingdom and the joys of the Paradise of God. He who is the Redeemer shall stand upon the earth in the latter day and the joyous anthems of peace and the reign of life shall begin with the coming of the blessed King.

These words of hope and cheer, the blessed promise of the gospel of Christ, the prophetic visions and the glorious promises set forth to the fathers will all come true in the radiant morning when the king shall reign and abolish death and bring life and immortality to light in the glories of his kingdom.

We can say in conclusion to our brother whose companionship is only broken for a little while, that by and by the crown of life and the glorious reunion and the peaceful ingathering of the loved and lost shall be brought to the banks of the beautiful river where the tree of life shall bloom in its splendor and the sorrows of life shall pass away, and joys of peace and love shall bloom in eternal beauty.

In the language of the apostle, "we sorrow not as those without hope," for we that believe that Jesus died and rose again, believe also that those who sleep in him shall come forth in the glory and gladness of eternal life, when the "Lord himself shall descend from heaven with a shout and the voice of the archangel and the trump of God."

Let us then await the consummation of the blessed hope and look forward with joyous anticipation to the incoming day when truth and peace and love shall march forth, and the streaming banners of victory shall be seen waving above the united army of believers who have awakened to the joys and blessings of the eternal state. These are the consolations of love and hope to him who shares the pilgrimage in the valley of death that he may arise exalted in the glory of the reign of peace.

H. V. REED.

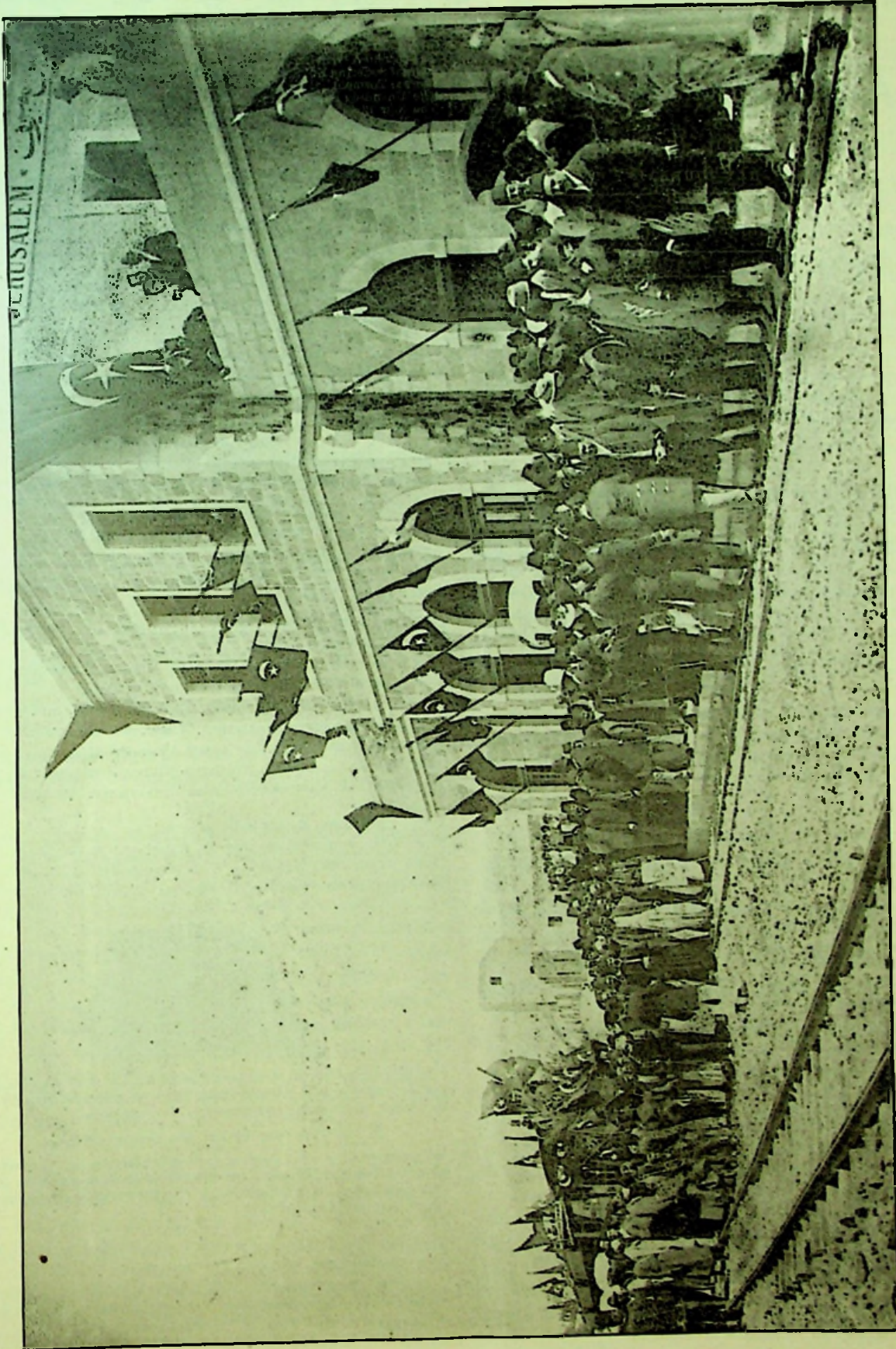
DIED—Of cancerous tumor, in the 53d year of her age, Mrs. Phoebe Haynes, of Farnhamville, Iowa. Sister Haynes was a consistent Christian woman and died in the faith of the gospel. She was baptised in 1888. Discourse from Job 14, 14, "We sorrow not without hope." Her beautiful life leaves an influence for good behind.

A. J. EYCIANER.

ALONZO ROOT.—On December 6, 1892, at his home in Irwing, Ia. Brother Root was born at Farmington, O., in 1835. He was baptised by Charles Dea about the year 1873. The writer gave such consolation as the Bible offers from Heb. ix. 27-28. He leaves a wife and five children. May we all meet in the resurrection morning.

A. J. EYCIANER.





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# Words of Truth

"I SPEAK FORTH THE WORDS OF TRUTH."

Vol. IX.]

RAHWAY, N. J., FEBRUARY, 1893.

[No. 2.

SAMUEL WILSON, - - - EDITOR AND BUSINESS AGENT.

**SPECIAL CONTRIBUTORS:**

CLINTON COLEGROVE,  
BENJAMIN WILSON,  
J. L. WINCE,

H. V. REED,  
A. J. EYCHANER,  
ELIZABETH A. REED,

S. ROXANA WINCE.

For Terms see page 16.

## Editorial.

THE article by B. Wilson in this number is long, but is such a clear and forcible exposition of the subject of Resurrection that it will well repay the time spent in reading.

THE items in our columns of news regarding the Land and the People are eloquent of fulfilled prophecy and impending changes. Watch.

WE reproduce from the Faith an article from the pen of its editor, Cyrus E. Brooks, entitled *Jesus is Coming*, which is in our judgment one of the most impressive and eloquent pleas for the Blessed Hope that we have ever read.

WE have received for review a copy of a pamphlet entitled, *The Millennium Age; the True Civilization*, by Jesse Harper, of Danville, Ill. We have not had time to examine the work as critically as we would wish before review, and will defer notice to a later date.

Two lights have gone out—*The Truth*, published at Toronto, Canada, and edited by Robert Ashcroft, and *Words of Reconciliation*, edited and published at Philadelphia, by L. G. Baker. In the December numbers of both these ably edited periodicals the editors announced that no future numbers would be issued.

In his valedictory Brother Ashcroft speaks in a rather discouraged tone, and intimates that henceforth his pen will be employed in connection with the secular press.

We shall very much regret that so eloquent a pen shall not be able to speak for truth unmixed with human traditions. We can appreciate his position, however, knowing somewhat of his struggles as a bread-winner, and from observation that there are very many who permit the workers to accumulate blessings, upon the principal that it is more blessed to give than to receive; and themselves while being ministered to in spiritual things forget the injunction to assist him that ministers in carnal things. We trust that the friends of truth will hear occasionally from Robert Ashcroft.

*Words of Reconciliation* has conducted a battle for eight years largely within Presbyterian ranks, in opposition to the Westminster confession. It was strongly opposed to the doctrine of eternal torment, and taught a doctrine verging closely upon what is known as the Larger Hope. Mr. Baker did not hold with us the doctrine of conditional immortality but had a theory peculiar to himself so far as we have been able to determine, which practically amounted to the same thing, as he taught the final extinction of being of the incorrigibly impenitent. So far as we could walk together we welcomed *Words of Reconciliation* to the sympathies of WORDS OF TRUTH, and where we separated we did not quarrel. These are days when all reformers should encourage each other wherever and whenever they can, and if one outruns the other well and good. In the search for truth some must

certainly be in advance of others, but where the search is honest, and untrammelled with ecclesiastical fetters, we bid the searcher God-speed.

A NEW periodical comes to our table in No. 1, Vol. 1, of *Glad Tidings*, edited and published by J. B. Craton, at Council Grove, Kan., to whom send for sample copies. Subscription fifty cents per year.



MRS. ELIZABETH A. REED.

## Punishment by Torture.

There has been a great outburst of indignation in the public press occasioned by the recent torture and burning at the stake of a negro in Paris, Texas. A brute in human form had horribly maltreated and murdered a little white girl, and being caught by the mob was put to death with torments that would have appealed to the sympathies of the priests of the Inquisition almost. He was branded with hot irons, and hot irons were rolled over his body, jammed into his flesh, his eyes were burned out, and finally the writhing wretch was drenched with kerosene and the match applied; and the gloating mob, raking over his ashes, carried off fragments of his bones as mementoes of the occasion.

The wretch richly deserved death, but nothing can justify the torture. The creature was a product of a social system that tends to produce such brutes as he. A slave or the son of a slave, treated not as a human being, but as an article of commerce, denied education or moral development, granted the privilege of liberty without knowledge how to use it, and naturally interpreting its restraint from control of his personal movements as license to follow his natural inclinations, treated by the social system of his state as an outcast, his natural brutal instincts inflamed and multiplied in intensity by strong drink sold to him by the superior race, and authorized to be sold by the state—such was the creature. He was by nature an animal, and became a criminal largely through the avarice and co-operation of the white race. It is not remarkable that he yielded to his natural and inflamed instincts, and the wonder is that these conditions do not develop more creatures of like characteristics. The very slight amount of moral nature in such a being cannot exert an influence over the brutal, and consequently moral responsibility is lessened. Nevertheless, for the good of the community it is wise to put such creatures out of the way, just as we would despatch a vicious dog; but a crowd of people who would torture a vicious beast that had mutilated a child would be considered both cruel and foolish. This negro was scarcely any higher in the scale of moral obligation than the dog.

With the mob it was different. They wilfully and maliciously tortured and delighted in the torment. They claim that it was righteous indignation that inspired them; but rather it was the animal in the nature gaining the ascendancy, and every person who participated in the outrage upon law and decency is lowered in his nature and brutalized thereby. These men are the product of a thousand year's of education and civilizing agencies, and just as the negro is to be excused from moral responsibility on account of lack of moral training, they are to be condemned for their exhibition of brutality that would have roused the envy of a Fiji cannibal tribe.

But why should the press, and particularly the orthodox religious press, manifest alarm at this action of the mob? From the standpoint of "sound doctrine" these tormentors were following after godliness or godlike-

ness. The orthodox god is one who torments with every conceivable invention of torture the victims of his righteous wrath. They tell us that death is no punishment, and that therefore the sinner must be tormented that he may realize the enormity of his offence. He may only have been guilty of ignorance of the teachings of their creed or the plan of salvation, but this is sufficient to condemn him to the wrath of their god. The missionary to the heathen who is unwilling to teach this doctrine is rejected by the missionary board that would pass resolutions expressing their abhorrence of the action of the Texas mob. Again, the torments inflicted by the mob soon came to an end, but the victim of the orthodox judge will suffer eternally. He must expiate in hopeless pains throughout endless ages the sins of omission or commission of this short life.

No wonder that this conception of the Divine Being is repudiated by many of our orthodox friends, and, so far as pulpit proclamation is concerned, has fallen into "innocuous desuetude;" but it is in the creeds and confessions of faith. The minister when commissioned to preach the doctrines of the several denominations has to subscribe to it, thus proclaiming his belief that the God of mercy and God of love is more inhuman than the mob that burned the trembling negro wretch. Cry aloud and spare not, we say, in regard to this horrible pagan doctrinal parasite upon Christian doctrine. Uproot it and throw it over the wall with the mass of other superstitions that have at times terrorized humanity, and let the glorious truth that *God is Love* displace it.

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### Correspondence.

Short, pithy articles relating to Christian Life and Doctrine are solicited. A reasonable latitude will be permitted in Bible instigation, but space is too valuable to be wasted with unprofitable controverted subjects, hobbies, crotchets, etc. We wish our columns to contain spiritual food for inquirers, babes in Christ, and those of greater growth. Articles containing personalities, or not written in the spirit of love, will be rejected. The editor also wishes it understood that he is not responsible for the opinions or conclusions of correspondents. Address  
SAMUEL WILSON, Railway, N. J.

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### Elizabeth A. Reed.

The subject of this sketch was born at Winthrop, Maine, May 16, 1842. Her parents, Alvin and Silvia Armstrong, were both highly educated, her mother being for many years a successful teacher both in Maine and at Dalton, Georgia. The family moved to Harvard, Illinois, in 1859, where the daughter, Elizabeth, became a teacher in the public schools. She was here identified with a congregation of believers in things concerning the Kingdom and the name of Jesus Christ, which was then in charge of her brother-in-law, Dr. John Howell. It was at this place she also became acquainted with Hiram V. Reed, to whom she was married April 29th, 1860. Their domestic life has been one of perfect harmony and happiness. They have three children, Earl H., member of the Board of Trade of Chicago; Charles B., a physician and surgeon with a successful practice in Chicago; and Myrtle, a daughter of eighteen years, who is in her fourth year at the high school, and is editor of the school magazine.

Brother Reed, who is engaged in business, has spent the most of the last seven years in preaching to a congregation of believers. The entire family are literary in their tastes and active workers in society.



Elizabeth A. Reed's first book, *The Bible Triumphant*, was printed at Harvard, Ill., and has had a large sale both in America and Europe, and has been translated into the Hindu language and the Singhalese dialect. This work has done much good in combating infidelity.

Her second book, *Earnest Words For Honest Skeptics*, was issued in 1872, both in America and Europe.

Her third publication was entitled, *Creation Versus Evolution*. This pamphlet attracted attention in the scientific world and took high rank for its able arguments bearing upon the question of evolution. It was by means of this publication that Mrs. Reed was elected a member of the Victoria Institute and Philosophical Society of Great Britain, and up to this writing she is the only lady member of that institution in the United States.

Her next book, *Hindu Literature, or the Ancient Books of India*, published by S. C. Griggs & Co., has won for her the highest place in literature, having received a unanimous verdict of literary and scientific critics to that effect. To illustrate the influence which this book is exerting upon the public mind, we will give the following extracts from standard literary critics:

Says *The Christian Union*, of New York; "Altogether we consider it the most satisfactory work upon the subject that has come to our notice."

*The Critic*, of New York, says of it: "A well prepared compendium, condensing in an agreeable form the results of much careful study. The clear and impartial description, and well chosen specimens here given of these remarkable productions—the Vedas, the Brahmanas, the Upanishads, etc., will be welcome to many scholars. The author has shown excellent judgment in her summaries and selections, and has thus been able to produce on a difficult subject a book which is both readable and instructive."

*The Chicago Times* declares: "There is no other book in the language which, within anything like the same limits, presents so complete an outline of the vast sacred literature of India. It is an example of firm grasp on a colossal theme, and extraordinary power of generalization which would do credit to any writer; written, too, with not a little of that rare gift that makes interesting a usually dry theme."

While Mrs. Reed has been busy in her literary work, she has in no way lost sight of her domestic life and has done much to improve the "hygiene of the kitchen." The results of her labors in this direction are presented in a volume entitled *The Hygiene of the Kitchen*, published by Howard & Wilson of Chicago, a volume of 300 pages.

Mrs. Reed has now just finished her companion volume to *Hindu Literature*, which will soon appear from the well known publishing house of S. C. Griggs & Company of Chicago. This work is entitled *Persian Literature, Ancient and Modern*. This volume, from what we have learned of its contents, will prove thus far her masterpiece of literary work.

Mrs. Reed's style is one of remarkable descriptive power, and at the same time lucid and simple in construction. She writes with the utmost ease and expresses herself with great simplicity and elegance. She has during the last few years read a number of papers before different literary societies. Her lecture before the American Institute of Philosophy at New York, to which we had the pleasure of listening, was among the most notable. This paper was upon the subject of Krishna, whom infidels have claimed to be identical with the Christ of the gospel. In this lecture Mrs. Reed completely exposed the absurdities of the theory. The lecture was published in the official organ of the American Institute.

Her usefulness in the field of literature is now acknowledged, and her reputation as an author of great merit is well established in both America and Europe. She has received the highest encomiums for her work in the different fields of ancient literature by such eminent scholars as F. Max Muller, Sir M. Monier-Williams,

Professor of Sanscrit in Oxford University; Dr. Rost, of the India office, London, and many other distinguished scholars.

She is an earnest believer in the sacred scriptures, and devoutly loyal to the religion of Christ as set forth therein. In all her efforts to expose the shams of infidelity and maintain the integrity of the Scriptures of truth, she has had the hearty support and co-operation of her husband, with whom many of our readers are well acquainted.

We predict for Mrs. Reed still higher honors for her labors in thus seeking to vindicate the word of inspiration, and expose the sophistries of those who would destroy the sacred name of Christ, our Lord.

### Gospel Preached to the Dead.

"Who shall give an account to him that is ready to judge the quick and the dead. For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."—1 Peter iv. 5, 6.

The above text is frequently quoted to support what is known as the doctrine of Purgatory. It is claimed that the world of the dead were made acquainted with the facts of the crucifixion and resurrection of Christ, and that he himself made the proclamation personally to the spirits of dead men while his body was in the grave.

The above texts with others of similar import have been quoted many times by different writers to establish what is known as the doctrine of probation after death. The advocates of this position claim that there could be no other object of preaching to the dead than that of reformation, and that therefore the world of the dead are to be blessed by means of a post mortem gospel.

There are but three views that can be taken of the above texts. The first is that advocated by the Catholic church, known as the doctrine of Purgatory, and teaches that lost souls can be redeemed while in the intermediate state through the intercession of the church on earth. This view really finds no support in the text, for it says nothing about the spirits of dead men, nor anything about their consciousness or unconsciousness in the state of death. Indeed, the word Purgatory does not occur anywhere in the Scriptures, either in the English translation or in the original. The *Hades* of the Greeks and the *Sheol* of the Hebrews are the only words applied to the abode of the dead either in the Old or New Testaments. These two words refer to the intermediate state, or to man between death and resurrection; and the only question that can arise regarding this condition is whether it is one of consciousness or sleep. We have a specific answer to this question in Eccles. ix, 10, which reads as follows, "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave whether thou goest." This clinches the matter and places it beyond all controversy, that there is no activity or consciousness after man passes into the death state or becomes a denizen of the world of the dead.

The second view is that generally maintained by Protestant expositors, that the gospel is preached to those dead in trespasses and sins. This view is certainly inconsistent with the language used. Nothing is said in the text about being dead in trespasses and sins, but the living and the dead are spoken of by way of contrast, and the dead are to be judged according to men in the flesh. The phrase, "in the flesh" refers to men

now alive in contrast to those who are dead, and it would not comport with the intention of the apostle to present the idea of the gospel being preached to those dead in trespasses and sins that they might be judged according to living men, or men now alive. Such an exposition is not only inconsistent with itself but dwarfs the very idea the apostle intended to convey.

We would present, therefore, the following as the more reasonable and consistent exposition of the matter, and one which can certainly have no objections urged against it. We may paraphrase the two texts as follows: "Who shall give an account to him that is ready to judge those who are living and the world of the dead." The whole mass of humanity are subjects of our Lord's divine administration. He tasted death for every man; became Lord both of the dead and the living. The title to humanity has been vested in Christ our Lord. To this end Christ both died and rose and revived that he might be Lord both of the living and the dead." "For this cause—or on account of this wonderful ownership in universal humanity, whether dead or alive—a proclamation has been made to the world of the dead which will bring them out from the realms of the death state by virtue of the resurrection power,—the life-giving power that is in Christ our Lord.

The text has a parallel in John v. 28. "The hour is coming in which all that are in their graves shall hear the voice of the Son of God and shall come forth." This proclamation to the world of the dead has already been made, and the time will soon come when they shall be made acquainted with the purpose of this gospel proclamation, for it is immediately added by the apostle Peter in the verse following our text, "But the end of all things is at hand; be ye therefore sober and watch unto prayer."

In the mind of God and in the purpose of Christ the whole world of the dead and the living are brought before us in a graphic picture of resurrection and judgment, so that it is consistent with the whole New Testament teaching that the proclamation of life and resurrection has gone forth to the whole world.

The commission to preach the gospel to every creature contemplates in its far-reaching purpose the millions yet unborn, and the redemption that is in Christ Jesus also reaches back to those who died under the first covenant.

It is therefore consistent with the apostolic teaching to say the gospel of life has been proclaimed to the world of the dead, and that they will realize its wonderful power and come forth to a state of life and conscious activity again. This view finds many passages to support it which will not be necessary to mention in this connection.

We submit the foregoing as the most consistent and rational idea of what the apostle intended to convey by saying that the gospel was preached to the dead, that they might be judged with the masses of the living when the end of all things arrives and the purpose of God toward man is consummated. H. V. REED.

Some people are greatly frightened when the second coming of the Lord is mentioned, or when it is deduced from prophecy that the great event is soon to occur. What sort of a loyal subject is he who dreads the coming of the King? What sort of a bride is she who dreads the coming of her husband? With what sublime joy and hope Job exclaims, "I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth!" A Christian should be suspicious of himself if he feels afraid of that glorious day. He should rather join with the Apostle in that last prayer of the Bible: "Even so come, Lord Jesus." DR. ROBINSON.

## The Christian Religion.

The Christian religion differs from all other religions, in that redemption through Christ, is based entirely upon the resurrection of man. By resurrection we mean that man having died and been buried or otherwise perished, whether blown to atoms or burned up, it matters not; the man that died is called forth to live again, that is resurrection according to Scripture. Jesus says "I am the Resurrection and the Life, of all that the Father hath given me I will lose none, but will raise them up at the last day."

The Christian religion differs from all others in that it brings reproach upon all those who hold to it. In the days of Paul "the Sadduces were grieved and attacked the disciples, because they taught the people, and preached through Jesus the resurrection from the dead," and it is to-day, if you preach Jesus and the "immortal soul" going to heaven at death, you are in harmony with the sectarians of an apostate church system and with the world, for they all love the dogma and its belief costs you nothing, but when you teach the Christian religion, Jesus and his coming, and the resurrection, you will bear the reproach of Christ, in the pity and scorn of the church and the world. "But think it not strange if the world hate you, it hated your *master* before you, and if it hated him how much more shall it hate them of his household." The Church professes love for the name of Christ, but let the prospect of an early return of the Lord be presented to them and they quickly show their displeasure. They profess to rejoice in the prospect of going where the Lord is, but most decidedly reject the good news of His coming where they are; this is one of the distinctive features of the difference between the religion of to-day and the Christian religion. Infidels attack the worldly religion of to-day, and think—in their ignorance of the subject—that they are attacking the Christian religion.

The Christian religion teaches the return of Christ, the restoration of the earth to its Edenic beauty, and the abolishment of sin and death, the establishment of the Kingdom of God over and on the whole earth; when He shall rule together with his immortalized, resurrected saints, and all kingdoms shall serve and obey him. While the world religion teaches that church members are in some way separated from themselves when they die, and that one part of them flies away to invade the sanctity of the holy place wherein the High priest is alone with God pleading our cause as our intercessor.

The Christian religion teaches us that we are to reign with Christ as priests—kings on earth—after being transformed to his likeness by resurrection or translation, with absolute power over the nations, during the millennial age, and also we are constantly to look for the return of the Lord, as a bride adorned looketh for the bridegroom, and when He shall appear we shall hear His voice calling unto us, and we all shall be changed in a moment, in the time of a flash of lightning, from mortal to immortal, from corruptible to incorruptible.

The Christian religion teaches us that we are now living in the last days of the gospel age, and that the first series of events that will herald the millennial age are about to begin, and that the judgments which will fall upon the world and the apostacy called the church will be appalling, but that the lovers of Christ who look and long for His presence, will be safe in the chambers of His love, caught up to meet Him in the heavenlies, and there remain with Him until the indignation be overpast.



The Christian religion is based on a "thus saith the Lord," and in believing His word we are just as sure of the reward of faith as we are that we breathe. There is no vague uncertainty of an existence in the "nowhere realm," with an intangible ghost-like form, as is gathered from the multitudinous teaching of the Churchianity of to-day, but, on the contrary, we have real hope, that is, the promise of God to man, that we shall again live, and clasp in the embrace of an everlasting love, our precious treasures which are now sleeping in the earth, and we shall look into the eyes of Him who hath made this joy possible to us by the sacrifice of His life for us.

Life while in death is not a part of the Christian religion, but life after death has been overcome by the resurrection at the word of the life given at His coming is the truth of the Christian hope, and in this present time we rejoice in hope of the early return of the Lord, and our redemption.

The Christian religion never compromises with evil even though the cross be death, for we know that the crown of life—immortality—is the reward, and that there is no other hope for man. All the makeshifts which man has made and accepted in lieu of the true, only end in death. There is but one Saviour, but one way to obtain eternal life—"no man cometh unto the Father but me, saith the Lord." Our hearts rejoice while we wait for the return of the Son of God, for we by faith, while only seeing as through a dim glass, yet we behold the glories promised by the Lord as far beyond the fondest imagining of man, and to enjoy them we shall live with Him, and that eternally.

J. O. BARNABY.

### Midwinter Notes.

This Jaffa and Jerusalem Railway, how it magnifies prophecy, and emphasizes the time we live in! What a pleasure it would be to the pedestrian, who loves the land so hallowed in history, and so majestic in destiny, to go over the line on foot! How sharply he would scrutinize every feature of the landscape! With what exultation and praise he would mark the innovation of the inventive spirit and power of modern times into the world within a world, the country renowned of old, the Judæa of the Jews, the land of sorrow and of hope, a land of God! Though the railway may be used for unworthy purposes, though it may at first help toward the death-struggle of great armed powers in the Armageddon period; yet, *later*, in the incoming of days of rest and recuperation, when the land shall be glad in the smile of Heaven, it may be railroads will help toward the renovation of the new East. At all events, it is worth while to glance anew at graphic prophecies like this: "Go through, go through the gates, prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up an ensign for the people." Is. 62, and again Is. 57.

Allowing for all the gladness and grandeur which come over one like a great sea-wave, when faith finds its beginning of bliss in fulfillment, in things even of an inferior order, and on a lower plane—we fly higher into the exultation of spirit-life. The perfection of promised *immortality* is the great hope, the great expectation. Nothing less or else than this will satisfy. To be like God to be with God, and so to be lifted up to the freedom and fulness of immortal life in Christ, this is the boon—this the aim and end, and crown of all things. How often in dreams I can fly, and how in the fitly chosen words of the poet one can utter his thought and hope of the freedom of that coming life.

163

"The bird returning fondly home,  
Ne'er stoops to earth her wing,  
But high she shoots through air and light,  
Above all low delay."

So may it be with the worn and waiting children, looking for rest. Indisputably the emancipated people will have an intense interest in things beneath or around them on the earth, but the intensity and vastness and liberty and elevation of the life in God! Who can utter or imagine it?

So, I try to teach in my Sunday evening Bible reading and preaching meetings, in this my latest home, the glory of the spirit life, when the "Heavenly House" has clothed us. I insist on godly living *now*, and godly living is living in God, hoping in Him, *believing in His love*. And as I heal the sick with the new appliance of the electric oxygen, as no other method or device on earth can do, I pray indeed that I may in *some* measure, in my humble sphere, live over again a Christ-life both by healing and teaching. A brother, in a letter, refers inquiringly to the "faith-cure" works, reported here and there, and I reply I have no word adverse to such healing—certainly not. Yet while this may be prosperous here and there, we have given us a mechanism, working marvelously through agencies of God's own creation, and I thank the Heavenly giver for these and for the art by which they are so effectively utilized. God can heal through faith, and *from Him comes both the healing and the faith*; and He can also heal by immutable beneficent laws, some faculty of the human mind having been happily favored of Heaven in a device for making the agencies effective. God is in all. And as I heal *instrumentally*, I can but think with a kind of wishfulness, not without excitement, "what a blessing, if ten thousand communities, even in our own cis-Atlantic land, had at hand this most useful agency of the 'electropoise!'" For this does not belong or pertain at all to the category of fraud or wild exaggeration. One electropoise, even to each fifty families in America, would be a ten times greater boon than all the drugs in the universe for the healing of the sick between the two oceans that flank our dwelling place.

But hold! We must still remember and long for the immortal life! And I said we must know and remember that God is truly love. We cannot know this if we live prayerless and carnal. We cannot live in unlawful and unholy self-allowances, and have right ideas of God. The practice of evil hardens the heart and blinds the mind. It tends to beget hate of good, and therefore of God, for God is good. It induces impatience of restraint. It impairs and destroys the power of moral appreciation. But when with struggling and cries for help, and the favoring aid of a faithful Providence, there comes the liberty and order of obedient and blameless living, then the mind perceiving both through intuition and reflection, can join itself to God by both faith and affinity. That prize of attainment is gradually realized that God is kindly, is friendly, is benignant, is attentive, and that He dwells in sweet light, and a ray of it shines down; a messenger of ineffable beatitude on the heart, learning patience by delay. Indeed, we *must* believe that God is love. There is no option or alternative in such a matter. Did I speak of delay? But when we have advanced from ignorance and servitude, to the better plane and place of seeing more emphatically aright, we may ask and receive *at once*. Our portion is dealt out straightway. It may be invisible and intangible to fleshly sense, but it is perceptible to spiritual sense. At any rate, its working is known by its fruit. Fully in league with God, and co-operative with Him, we should have *power*. We can speak against wicked and baneful forces with authority in the name of Jesus

of Nazareth. It may be with only a preliminary force and effect at first. But there is room for increase. Using all lawful means, and in union with the *right* and *good* in the potent Infinite, we may say to evil, stop! This is only reiterating the assurance of Christ, when He said, "If you believe, you shall overturn mountains, and uproot Titans of trees." That is, we shall do works of might, rebuke bad antagonisms, confound devils and ministers of evil, and prove that we are with God in sympathy and in action. Is not God willing to make us strong to do as He does; that is, in the line of righteousness, and in our element, our latitude, our station? Does He not welcome co-workers? Was it not for this that we were born, that we should do His will? And is not that to be blessed and a blessing wherever we go? And shall we not go as flames of fire, soul-helping, sorrow-solacing, pain-healing, death-opposing and life-giving? Aye, we shall be ministers of Christ, conveying His messages and executing His mandates. Love will dominate and permeate everything. Before love, things heinous and hateful must retire, and must evanesce. Dogmas and dogmatisms of dark places and dark ages must be shamed and routed. Oppression and cruelty must be ruled out of creation. Drunkard making must be seen and made an abomination, and all evil-doing villainous.

We are, no doubt, coming into notable days. The ship of judgments and earth-shaking needs but a hammer-stroke to set her free, and send her plunging headlong into the ocean of affairs, and the wave of her sudden launching will reach to the end of the world.

C. COLEGROVE.

Chafee, Erie Co., N. Y., January 23, 1893.

#### On Churches.

The fool once questioned by the miller, said he knew some things, and some he did not know.

"Well," said the miller, "what do you know?"

"I know," said the fool, "millers always have fat hogs."

"Well," says the miller, "what don't you know?"

Says the fool, "I don't know whose corn fat's em."

So when I see churches of the present day striving for God and heaven, and I see and know they so desire it, and when you ask me what I do not know, I say, I cannot see how they ever expect to reach God or Heaven, by building splendid churches, and running soup houses, oyster suppers, lotteries, and grab bags; or, more definitely, I do not see how they can get to heaven by climbing a pole greased by the enemy of all good.

So it was before the destruction of Jerusalem; forms and ceremonies, show and display in temple service took the place of heart service, until the Holy of Holies was no longer the place for God to manifest his presence; and this, as the prophet says, was the index finger that pointed toward the destruction of Jerusalem and the Jews. So in our day churches are more beautiful, services more imposing, and the drill of the military could not be better, and yet the heart is not waiting for the coming Lord. It is swallowed up of the world and the things of it, and as these things were the index finger in Jerusalem pointing towards desolation, and destruction, so now the same hand is writing on the wall about numbered days, want of heart and soul, and the coming end.

Christ said to the disciples of John, "the poor have the gospel preached unto them." Why did he say it? Because all this splendid service in the temple was monopolized by the rich, and is not that true to-day as then; where do we find the poor taking possession of seats in fine churches; there is not one that I know, where the poor

feel at home, with the exception of one service for the poor given every Sabbath evening in the church of the Rev. T. K. Beecher, Elmira, N. Y.; in this the poor have the splendid house all to themselves every Sabbath evening. May many follow this example.

Brooklyn, N. Y.

T. S. SCOVILLE.

### The Traditions of Men vs. the Word of God.

No. IV.

"In vain they do worship me, teaching for doctrines the commandments of men."—MATT. xv. 9.

#### The Resurrection of the Dead.

We propose now to show that the scriptural and glorious doctrine of the resurrection of the dead has been completely nullified by the dogma of the immortality of the soul. All readers of WORDS OF TRUTH will readily admit that no doctrine of the Bible, when properly understood, is contradictory or subversive of another. "All scripture, divinely inspired, is profitable for doctrine," or teaching. The Holy Spirit, whether speaking through Jesus, prophets or apostles, always agrees with itself. If the inspired apostle Paul writes that "the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord" (Rom vi. 23), we shall find nothing said by any other inspired writer to contradict, but abundant evidence to confirm the statements. Also, that *death* means death, and *life* means life, according to the common acceptation of the terms; in fact, that they mean the same as in any other book. In former articles we have proved that the popular and universally believed doctrine of the immortality of the soul has no place in the Bible. It is not from God; it comes from heathendom, through the Roman Catholic system of error; and has been received by Protestants as though it were taught on every page of the Divine record. It is one of the main pillars of error—a tradition of men which sets aside the commandments of God.

This tradition, called by some, "one of the greatest and sweetest truths," is at variance with and in direct opposition to the sublime doctrine of the resurrection, as it is taught in the Scriptures. Man is a *unit* being—not a *duality*, composed of two entities, as heathen and Christian philosophers teach. He is not dead and alive at the same time—the tangible half of him, *his body*, laid away in the grave, while the intangible half, *his spirit*, is taking in either the sublimities or the terrors of the unseen spirit world. This is tradition, but not Scripture. The Bible says, that when man's "breath goeth forth, he returneth to his earth; in that very day *his thoughts perish*." Psa. cxlvi. 4. When he dies, "the dust returns to the earth as it was; and the spirit (breath) unto God who gave it." Eccl. xii. 7; Gen. iii. 19. "The living know that they shall die; but the dead know not anything." The Scriptures, however, reveal to us a way out of death and the grave, so that no one who knows the way need perish, but may obtain eternal life. That *way* is Christ, who declared himself to be "the way, the truth and the life."

Jesus Christ was sent and came into the world to save the lost—the perishing. He said, "I am come that they might have life." He did not mean present life, for they had that already. He meant a *future* life—a life beyond the present animal existence—*eternal life*. Although God wills not the death of a sinner, but desires that he should return from his ways, and come to a knowledge of the truth, and live (Ezek. xviii. 28; 1



Tim. ii. 4), yet he has made it all conditional. "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him might not *perish*, but have *eternal life*." John iii. 16. Mark the terms or conditions. God's Son, Jesus the Christ, is God's messenger to the world. He brings a message of salvation to the perishing. If we receive the messenger, we will believe his message, and accept the terms on which life is offered. If we refuse, then we shall as certainly perish as the serpent bitten Israelites in the wilderness did who refused to look upon the serpent of brass which Moses lifted up. To *perish* is to die without the hope of living again. Grain *perishes* when it *rots* in the ground. So we read, "he that believeth not the Son, *shall not see life*, but the wrath of God abideth on him." John iii. 36. But Christ's promise to his followers is: "I give unto them eternal life, and they shall *never perish*." John x. 27, 28. And why will they not perish? Because Jesus said, "I am the resurrection, and the life;" and "because I live, ye shall live also." John xi. 25; xiv. 19. "And this is the will of Him that sent me, that every one that seeth the Son, and believeth on Him, may have everlasting life, and I will raise him up at the last day." John vi. 40.

These few quotations from the words of Jesus positively prove that future life is made conditional. *Inherent* life or immortality is not even hinted at. Man is essentially mortal; he is "of the earth, earthly." The apostle Paul said, "I know that in me (that is, my flesh), dwelleth no good things;" he could not have said this, if he thought He had an immortal soul within Him. An interest in the Son of God, "who has life in Himself," is absolutely necessary to save the sinner from *perishing*; that is, from eternal oblivion, and that salvation from death will only come through a resurrection to everlasting life. Jesus Christ, our Saviour, has opened up the way of life which sin had closed against us, through His own death and resurrection, and by that means "has abolished death, and brought life and incorruptibility to light through the gospel." 2 Tim. i. 10; and now we may escape from death, and obtain eternal life, if we will only seek for it, and lay hold upon it, by a patient continuance in well-doing. Rom. ii. 7; 1 Tim. vi. 12, 19.

Our sectarian friends, who contend for the immortality of the soul, and its conscious existence between death and the resurrection, cannot possibly reconcile their belief with the Scriptural doctrine of the resurrection of the dead. They believe that the body dies, and *that only*; hence if they contend for resurrection, it must be *of the body only*. With them there is no death of the person—it is the tabernacle in which the man lived that is taken down, or dissolved—the individual or tenant of the house only vacates it for a little while (maybe on a pleasure excursion or otherwise), until his house is remodelled, beautified and garnished, then he returns to the earth again, and takes possession once more, and forever. This is not the resurrection of the dead as taught in the Scriptures. That which never dies cannot be raised from the dead. Of course, that which is immortal cannot die, consequently cannot have a resurrection. It is contended that the soul or spirit is the immortal part, and is the man proper, and is of more value than ten thousand worlds; while the body is only a temporary abode, in which the man dwells, and is the mortal part. According to this theory only the body dies—the person lives on after the death of his body. *He* can have no resurrection. *He* does not "*sleep in Jesus*"; he cannot be of "the dead in Christ, who shall rise first;" he did not die, only *His body died*.

This tradition of *inherent* immortality has made the

resurrection, which is an important element of the gospel, of no account, by substituting the *resurrection of the body* for the Scriptural doctrine of the "resurrection of the dead." As the terms "immortal soul," "immortality of the soul," "never-dying soul," "deathless spirit," are nowhere to be found in the Bible, so also the phrase *resurrection of the body* is not to be found there. But the resurrection or re-living of dead persons is a prominent subject of the word of God. The apostle Paul makes it one of the principal facts of the gospel, and intimately connected with salvation. He bases his whole argument for the resurrection in 1 Cor. xv., upon the death and resurrection of Christ. He says, "*Christ died* for our sins according to the Scriptures; and *He* was buried; and *He* rose again the third day according to the Scriptures." If it was only the mortal *body* of Jesus that died, was buried and rose again, how was Christ made an offering for sin, and how are we redeemed? Have we only an animal sacrifice offered on our account, even as those under the law? No, "God commendeth his love toward us, in that, while we were yet sinners, *Christ died* for us." Rom. v. 8. The Son of man gave "his life a ransom for many;" or "who gave *Himself* a ransom for all." Matt. xx. 28; 1 Tim. ii. 6. Not a *part* of Himself constituted the ransom. It was a whole sacrifice—His *soul*, His *life*, *Himself*. He truly died as the lamb of God, just as certainly as the typical lamb and animals did which were offered in sacrifice. But Christ not only died for us, but He "was raised again for our justification." "God raised him from the dead." "Christ being raised from the dead dieth no more; death hath no more dominion over Him." Rom. vi. 9. And He himself says: "I am He that liveth and *was dead*; and behold, I am alive for evermore, amen; and have the keys of hades and of death." Rev. i. 18.

Apostolic Christianity rests entirely upon the fact that Christ was raised from the dead. The apostles were chosen as witnesses, in order that they might testify to the truth of that fact. "This Jesus hath God raised up, whereof we all are witnesses." Acts ii. 32; iii. 15. "And with great power gave the apostles witness of the resurrection of the Lord Jesus." Acts iv. 33. Peter, when preaching to Cornelius and those present with him, said "Him God raised up the third day, and showed Him openly; not unto all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with Him after he rose from the dead." Acts x. 40, 41. To Timothy the apostle Paul wrote, saying: "Consider what I say; and the Lord give thee understanding in all things. Remember, that Jesus Christ, of the seed of David, was raised from the dead according to my gospel." 2 Tim. ii. 7, 8. This Jesus, of the seed of David, was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Rom. i. 4. The twelve apostles, who received the baptism of the Spirit on the day of Pentecost, were not the only witnesses of the resurrection of Christ; there were a number of women, who had associated with Jesus and the apostles, who saw their risen Lord; and Paul says to the Corinthians, "He was seen of above five hundred brethren at once; of whom the greater part remain unto this present (time), but some are fallen asleep." This was written about thirty years after the resurrection, and no doubt Paul saw some of these brethren who had seen their resurrected Lord. He also says, "last of all he was seen of me also, as of one born out of due time." This occurred when He was on his way to Damascus; a great light shone around him, and he heard a voice saying, "Saul, Saul, why persecutest thou Me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom

166

thou persecutest." This violent persecutor became humble and teachable as a little child in a moment. He is sent to one of those disciples he designed to take to Jerusalem. This disciple, Ananias by name, is also directed by the same Jesus to go to Saul to restore his sight, and tell him what to do. Ananias met him, restored his sight, and said unto him, "The God of our fathers hath chosen thee, that thou shouldst know His will, and see that just one, and shouldst hear the voice of His mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts xxii. 14-16. Paul had many visions and revelations from the Lord beside this; therefore he knew whom he had believed. He knew that the crucified one was now alive. He could ask with truth, "have I not seen Jesus Christ our Lord?" He had satisfactory proof that God had raised Him from the dead; and therefore that the doctrine of the resurrection of the dead was true, and based on fact.

Sadduceism was creeping into the church at Corinth. There were some among them who said, "there is no resurrection of the dead." Probably these were some Grecian philosophers, holding similar views to the Sadducees. In order to expose the error, and set the matter at rest, Paul writes this argument in 1 Cor. xv. If it were possible to invalidate the testimony of the apostles with regard to the resurrection of Christ, then the Christian system would be without foundation, and the doctrine of the Sadducees might be correct. Paul's argument shows this: "If there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." The argument is:

1. If there is no resurrection of dead persons, then Christ could not have been raised.
2. If Christ is not raised, then our preaching is void, and your faith of no account.
3. And moreover, we apostles are false witnesses, because we said that God raised up the Christ, whom he did not raise, if dead persons are not raised.
4. And if Christ has not been raised, your faith in Him is deceptive, and ye are yet unforgiven.
5. Then, also, those having fallen asleep in Christ, who had the same faith, have perished.

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similarly branded, and every well-balanced mind regards him as a traitor in the light of all that this terrible word means. How can any one think otherwise of him, seeing that God in his Word has called both him and his conduct by hard names. Plausible and finely drawn theories cannot change the bad character of the man. Think of him going to the chief priests and for the pitiful amount of thirty pieces of silver betraying his Lord into their wicked and murderous hands. View him skulking under the cover of night, heading a mob of violent men with swords and clubs, as if Jesus had been a thief. Look at him as he imprints the deceitful kiss of an enemy as the sign for his followers to seize Him. Reflect upon all that Judas did, and you will see nothing but baseness, hypocrisy and wickedness. The Psalmist, speaking prophetically, represents the Messiah as saying: "My own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me"—Ps. xli., 9. This shows the deceit and treachery of the man. Peter, speaking to the Jews, charges them with the crime of crucifying the Lord with wicked hands.

Jesus, in suffering death at the hands of wicked men, submitted to the will of the Father, denying His own will in the prospect of torture and death. "Not as I will, but as Thou wilt; Thy will be done." But it does not follow from this that Judas and those who conspired with him for the death of Christ did the will of God. Such a conclusion is false and should not be entertained for one moment in the absence of a plain Scripture statement covering the point in dispute.

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"Judas fulfilled the predictions of the prophets." Very true! And so have other wicked men in all ages of the world, and have often done it, too, by committing crimes as dark as night, and have thus contravened the will of God instead of fulfilling His will. The fulfillment of prophecy by wicked men doing wicked things is not the doing of God's will. Prophecy expresses His foreknowledge of such things and the great moral law sets forth His will, and men *fulfill the one and oppose the other* in do-

thou persecutest." This violent persecutor became humble and teachable as a little child in a moment. He is sent to one of those disciples he designed to take to Jerusalem. This disciple, Ananias by name, is also directed by the same Jesus to go to Saul to restore his sight, and tell him what to do. Ananias met him, restored his sight, and said unto him, "The God of our fathers hath chosen thee, that thou shouldst know His will, and see that just one, and shouldst hear the voice of His mouth. For thou shalt be *his witness* unto all men of what thou hast *seen* and *heard*. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts xxii. 14-16. Paul had many visions and revelations from the Lord beside this; therefore he knew whom he had believed. He knew that the crucified one was now alive. He could ask with truth, "have I not seen Jesus Christ our Lord?" He had satisfactory proof that God had raised Him from the dead; and therefore that the doctrine of the resurrection of the dead was true, and based on fact.

Sadduceism was creeping into the church at Corinth. There were some among them who said, "there is no resurrection of the dead." Probably these were some Grecian philosophers, holding similar views to the Sadducees. In order to expose the error, and set the matter at rest, Paul writes this argument in 1 Cor. xv. If it were possible to invalidate the testimony of the apostles with regard to the resurrection of Christ, then the Christian system would be without foundation, and the doctrine of the Sadducees might be correct. Paul's argument shows this: "If there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ *are perished*." The argument is:

1. If there is no resurrection of dead persons, then Christ could not have been raised.
2. If Christ is not raised, then our preaching is void, and your faith of no account.
3. And moreover, we apostles are false witnesses, because we said that God raised up the Christ, whom he did not raise, if dead persons are not raised.
4. And if Christ has not been raised, your faith in Him is deceptive, and ye are yet unforgiven.
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ing wicked acts. God's will is not yea and nay. Things unlike should not be confounded. Righteousness and sin are opposites. When God by His prophets foretells the sinful deeds of men, whom He styles "sinners," on the ground of these same sinful deeds, He does not will that they shall do these things; He exerts no evil influence, He places no bad motives before them to entice them, as sinful men do when they wish to drag down a fellow-man to their own level of wickedness. James says, "Neither tempteth He any man, but every man is tempted when he is drawn away of his own lust and enticed"—James i., 13, 14. "When lust has conceived it bringeth forth sin, and sin when it is finished bringeth forth death."—v. 15.

In the light of this passage who will dare to say that Judas did the will of God. Sin originates in man's lusts and against all moral influences, against the deterring force of divine threatenings, and the wooing, loving power of divine promises. God's agencies and spiritual influences are abroad, wherever the light of truth has gone, operating on the side of good and against sin to draw men to Himself.

God foretells what evil men will do in following out the workings of their own base passions, sees through all the intricacies of human thoughts, feelings, words and actions, weighs every motive and considers every contingent event bearing upon the course of each and all characters, good and bad, and declares the end from the beginning. Through all the mazes of man's history before it is wrought out by the countless millions of independent and free wills, He sees a particular man and notes and names in His prophetic word certain specific deeds of this agent of Satan. In this I see the marvelous wisdom and foresight of the Almighty; the operation of attributes incomprehensible to the highest intelligence of His creatures. Now, if He willed that Judas should act the part of a traitor, then it was not necessary for Him to scan the whole range of human history in the line of every act leading up to the traitorous part which this traitor played. He had but simply to tell what would be, then wait for all the actors to appear, then influence them in some way to perform what in both prophecy and history is styled the wicked part of the drama. This would be tempting men to evil in order to fulfill the predictions on record. "How shall the Scriptures be fulfilled?" We do not have to see to this. Wicked men and nations will fulfill what is said of them on the prophetic page and follow out the promptings of their own evil passions. Prophecy does not interfere with their freedom of choice; does not direct their course of conduct. Prophecy or no prophecy concerning their wickedness would amount to the same with them. "But," says one, "suppose there had been no Judas, no plotting high priests and elders of the people, no Pilate to fear and conform to the wishes of clamoring Jews, and no Roman law empowering men to crucify one under sentence of death. What then?" You need suppose no such contingency. JOHN L. WINCE.

Following, says an exchange, are tables of diseases of crime according to the wealth of the unfortunate:

Theft	}	Rich woman, kleptomania.
		Rich man, shortage.
	}	Poor man, stealing.
		Rich man, debility or heart failure.
Drunkenness.	}	Well-to-do man, alcoholism.
		Poor man, delirium tremens.
In	}	Rich man, legitimate speculation.
Wall		Well-to-do man, dabbling in stocks.
Street.	}	Poor man, gambling.

## Selections.

### The Restitution Spoken by the Holy Prophets. Acts iii. 21.

*Air:*— *We may sleep, but not forever.*

Where the faded flowers shall freshen,  
Freshen never more to fade;  
Where the shaded sky shall brighten,  
Brighten never more to shade.

*Chorus:*

We may sleep, but not forever,  
There will be a glorious dawn;  
We will meet to part, no never,  
On the resurrection morn.

Where the sun-blaze never scorches;  
Where the star beams cease to chill;  
Where no tempest stirs the ocean,  
Of the wood, or wave, or hill.

Where the morn shall wake in gladness,  
And the noon the joy proung;  
Where the daylight dies to fragrance  
'Mid the burst of holy song.

Where no shadow shall bewilder,  
Where life's vain parade is o'er;  
Where the sleep of sin is broken,  
And the sleeper sleeps no more.

Where the band is never severed,  
Partings, clasplings, sobs and moan;  
Midnight waking, twilight weeping,  
Heavy noontide, all are done.

Where the child has found its mother,  
Where the mother finds the child;  
Where dear families are gathered  
That were scattered on the wild.

Where the hidden wound is healed.  
Where the blighted life re-blooms;  
Where the smitten heart the freshness  
Of its buoyant youth resumes.

Where the love that here we lavished,  
On the withering leaves of time,  
Shall have fadeless flowers to fix on  
In an ever spring bright clime.

Where we find the joy of loving,  
As we never loved before:  
Loving on unchilled, unhindered,  
Loving once and evermore.

Where a blasted world shall brighten  
Underneath a bluer sphere,  
And a softer, gentler sunshine  
Shed its heavenly splendor here.

Where earth's barren vales shall blossom,  
Putting on her robe of green,  
And a purer, fairer Eden.  
Be where only wastes have been.

Where a King in kingly glory.  
Such as earth has never known,  
Shall assume the righteous scepter,  
Claim and wear the holy crown.

—Bonar.

### Jesus Is Coming.

I had been musing with these words on my lips, and on my heart and brain, wondering if it were possible so to voice the inarticulate cry of suffering humanity that the need of the Lord's personal presence might be made clear to minds not hopelessly prejudiced. For I cannot think that, were the need seen, many Christian hearts and lips would remain sealed to the Apocalyptic cry, "Even so, come, Lord Jesus." Men do not see the need, and so do not appreciate the faith embodied in the cry. We live in remarkable days, when science and me-



chanics have made possible many things, which a few years since would have been considered impossible. Thus to-day, on any main line of rail, we can travel at an average rate of fifty miles per hour. Through the medium of any telephone exchange, we can talk with a friend a hundred or a thousand miles distant, with as much ease as though together in the same room. On board any of the principal liners—fitly called “the greyhounds of the deep”—we can cross the Atlantic, from the Old World to the New, in six days. In three days more we can cross the American continent, from the Atlantic to the Pacific, with as much creature comfort as though spending that time in a hotel. We can photograph the swift racehorse, the flying bird; and can throw, by the same agency, the various motions of life upon the eye of the gazer, as though he were looking, not upon a photograph, but on the actual living scene in motion. All this, and fifty times more, is among the practical facts of daily experimental life in this year of grace 1893.

Yet, notwithstanding such remarkable features, science and mechanics cannot as yet enable our dull flesh and blood to rise superior to the laws of the natural world, by which men are controlled and kept in subjection. Therefore must we be content to take our journey of enquiry in thought rather than in person. Thus we can go anywhere, see anything, unchallenged—only we must be careful to keep within the realm of prosaic fact, and not pass within that of poetic idealism. So guided, let us start.

1.—What noble institution is this? bearing on its forefront the legend—which an eloquent Frenchman has called the most eloquent sentence in the English language—“Supported by voluntary contributions.” It is a Hospital. Let us enter and pass from ward to ward. All is done that modern skill and large revenues can suggest and accomplish, yet the painful fact remains, that within these walls are several hundred sufferers, in all stages of disease and accident, and in all grades of suffering. The utmost the science and skill of the physician and surgeon can do is to relieve or cure—it cannot prevent. Only “the Great Physician” can prevent as well as restore, for of His future and personal reign on earth it is written, “and there shall be no more pain.” What has mocked medical science for 6,000 years will then be realized in a moment. Then let us unitedly cry, *Come, Lord Jesus.*

2.—“A Home for Incurables.” What a sad place this must be! Sadder even than the hospital we have just left. For there, at least, is the hope of recovery for many—here for none. An appropriate legend for this would be: “Ye who enter here, leave hope behind.” And yet we shall find all that love and skill can do is here done to alleviate the sad lot of those thus hopelessly afflicted. This, after 6,000 years of effort, is the best that man can do for many of his fellows—provide a home in which to wait for death. Whereas He, whose personal touch, of old, cured even the leprous, can restore these, were He but here to do it. And not only restore these, but dry up the fountain of sin which perpetually pours forth such bitter waters. On behalf of such hopeless suffering let us unitedly cry, *Come, Lord Jesus.*

3.—This extensive building is a “Workhouse.” The barrack home for pensioned soldiers of industry, where, under the taint of pauperism, they may herd together as worn-out or debased cattle, rather than as men and women—more, as husbands and wives. “But, surely, it is better far to have this to fall back upon than nothing?” Surely, yes. And yet, how many thousands prefer to starve on nothing rather than to vegetate in a

workhouse. “But shall we not always have the poor with us?” Only as long as the natural heart of man remains—the heart of sin—no longer. But a time is coming when we shall no longer say one to another, “Know the Lord?” for all shall know Him, from the least to the greatest. *That* time comes only when the King comes. Let us then unitedly cry, *Come, Lord Jesus.*

4.—What is this extensive block of huge plain buildings? In fact, four blocks. This is an Orphanage, where are gathered one of the, alas, too many sad sights of poor humanity—the children who are left without the fostering care of parents, without the loving breast of a mother, the protecting arm of a father. There are 4,000 such within these walls. And this is but a type of many more, and of all their inmates none can say, “Mother,” “Father.” What can put an end to this painful necessity? Nothing, while sin and death remains. There are many contributory causes, but all may be summed up in the one word, *death.* Of the new era, when The Christ comes, it is written, “and there shall be no more death.” Let us then unitedly cry, *Come, Lord Jesus.*

5.—What have we here, with its barred windows, high walls, and carefully kept doors? A prison—no, a Lunatic Asylum. Of all the mischief wrought by sin, nothing is sadder to contemplate than the loss of man’s natural gift, reason. All within, save the warders, are sufferers of that sad type. And this is an increasing evil—not simply growing up with the natural increase of population, but in far greater ratio. Some thoughtful people think madness to be, in many cases, a form of demoniac possession. Without passing any judgment on that, let us think of the giant sorrow here set forth. A sorrow mocking all efforts to prevent or reduce its sum. In olden times those afflicted with madness found a cure in the will of “the Great Physician,” personally operating on their disease. What has been will be. Christ, and Christ alone, can cast out this evil, however caused. Let us, in sorrow for suffering humanity—so terribly plagued—unitedly cry, *Come, Lord Jesus.*

6.—Here is another gloomy pile, much like the one we have left, but yet very different. This is a Prison—one of thousands of such on the fair expanse of earth. Here dwell, in enforced seclusion, those whose liberty would be dangerous to their fellow-men. These are the wild-beasts of society—though not all of that nature, nor are all of society’s wild beasts in prison; some hold positions of honor and trust, some are legislating for others less criminal than themselves, and some, alas, are found even in the sacred office of the ministry. One city alone, the chief, London, contains 20,000 *known* criminals, in and out of prison—probably as many more *unknown.* When will this blot on civilization cease? Not till He comes, who will break in pieces the wicked like a potter’s vessel, who will rule the wavering with a rod of iron, and unmask and condemn the shameful hypocrite. Let us then unitedly cry, *Come, Lord Jesus.*

7.—This is a Blind Asylum. Yon an institute for the Dumb. The proportion of those who thus suffer is no whit lessened by the growth of knowledge, though the means employed for their training and development have very greatly improved. The world still waits for one who, like Him of old, will give back sight and restore speech. That One is now in the Heavens, but He has promised, in the fulness of time, to return to earth. Let us therefore unitedly cry, *Come, Lord Jesus.*

8.—We pause at this Reformatory, and again at that Penitentiary. The former confines children and first offenders who have become criminals, the latter such of

the morally leprous among our human sisters as are endeavoring to tread anew the path of self-restraint. That such places are needed in this nineteenth century of the Christian era is a terrible impeachment of our boasted morality—to say nothing of our religion. Neither evil shows any sign of extirpation. Concerning the latter, one of themselves says that three women enter on the primrose path of sin for every single one rescued by all agencies therefrom. To whom can we look, save to Him Who blessed the young and gave a terrible warning to those who became stumbling-blocks unto them, and said of the "fallen," "He that is without sin among you, let him first cast a stone at her," adding "Neither do I condemn thee: go, and sin no more." Let us, then, unitedly cry, *Come, Lord Jesus*.

9.—Here, on the right, is the gaudy house of a Procuress, and on the left the nursery of a Baby-Farmer. Are there any worse features of our social life than those conjured up by these terms? That of the fiend in woman's shape, whose trade it is to supply the raw material of the vilest of manufactures—which transforms virtue into vice, and budding womanhood into the antechamber of Gehenna; and that which trades on the robbery of the life of the very young, by withholding needed care and nourishment. Both these awful features of our social life are busy present-day factors therein—as vile, frequent and cruel as ever in the past of human history. Whom shall uproot and destroy them? To whom can we look, but to Him who lived and died and rose again, that He might sit on the throne of David, to *rule and reign in righteousness*, a terror to evil doers. Let us, then, unitedly cry, *Come, Lord Jesus*.

10.—This is a Gambling Club, where men and, alas, women, risk their all upon a throw of the dice, a turn of the wheel, or a winning card. This is *theft*, naked and simple, the taking, without an equivalent, that which is the property of another. That, yonder, is a Music-Hall (or Hell, the terms are too often equivalent), for the provocation of the flesh. This, here, is a Gin Palace, for the slow but certain ruin of its blinded dupes—body and soul. Are these three things new features in our social life? Alas! No. Are they dwindling evils? Again we are forced to reply, No. Gambling, debauchery, and drunkenness never were so common before as to-day; never so destructive of all that is best worth preserving in the life of nations. Who will deliver us from the tyranny of this evil trinity? We know of but One that can—He Who died in shame upon the Cross that He might rule in glory on and over the earth: Who has said of His Coming and Kingdom, "Behold! I make all things new." We call on all, then, who love their kind, to unitedly cry, *Come, Lord Jesus*.

11.—We bracket, briefly, in passing, another trinity of evil—War, Famine and Pestilence. Of the first we need only say: that Europe—Christian Europe!—has above thirteen millions of men trained for war, with all its horrors. Famine in the East and in Russia is now, well-nigh, an annual occurrence—especially in the vast area of the latter country. But it is also everywhere in Europe, while America is no stranger to it, for there are never wanting white lips which lack bread. Pestilence, or plague, mocks at all our efforts to destroy it—and Influenza and Cholera are dread present-day forms thereof. Who shall deliver us from these? Who shall "beat the sword into the ploughshare?" Who give the needy their "daily bread?" Who check the plague? Who, indeed, save He who came and comes again to "bring to nought things that are." Let us unitedly, then, cry, *Come, Lord Jesus*.

12.—We must group what remains for us to see. Words have a habit of becoming "polarised," so that

they express thought when standing alone. We need, therefore, only mention, without comment, the "Liberator Bank," the fall of which has brought ruin and sorrow into thousands of English homes—the "Panama Canal," which has swallowed up in vain fifty millions sterling of hard-earned French money—the "Opium Curse," which threatens to debauch an empire of four hundred millions—the "Drink Traffic," which, through cheap and vile spirits, is wiping out, by degradation, disease and death, the native races of the heathen world—the "Social Evil," which grows with the growth of population, unchecked and horrible; perpetuating, even in innocent children, one of the vilest forms of disease—the "Slave Trade," which has depopulated whole regions of Africa, as though swept by the blast of a simoon—"Sweating," which is the civilized equivalent of slavery—the "Submerged Tenth," who are the despair of statesmen the world over—"Anti-Semitism"—Religious Intolerance, as in Russia with the "Stundists"—"Socialism" in its worst features—"Communism"—"Nihilism." But we stay our pen. Who shall deliver us from these things and others like them? No human panacea will suffice, since, for every evil man succeeds in destroying, two others, as bad or worse, spring to birth. Will men never learn their weakness and need? Many will not until too late to profit by the knowledge, but surely those who love God and man will be wise enough to see that now, as ever, "Cursed is he who maketh the flesh his trust." Our wisdom is to speed the Coming Day by unitedly crying, *Come, Lord Jesus*.

Adorable Lord and Master, may it please Thee to give Thy rich blessing to this plain speech of Thy least-worthy servant, that the eyes of some among Thy people may be opened to see the *need* of Thy *personal* presence, and their lips inspired to cry, *Come, Lord Jesus. Come quickly*.

#### Unrest Of The World.

The year closes with fresh indications of the increasing social unrest of the world. Socialism in Paris has received a strong impulse from Panama disclosures, when Royalists, Boulangists and Radicals have been powerless to take advantage of Opportunist demoralization and the disordered conditions of politics. A dynamite explosion in the French capital is the responsive echo to despairing unreason in Dublin. Russia, Italy and the Continental nations are seething with social discontent, for which emigration to the New World has offered until the cholera alarm the only measure of relief. Great Britain has emerged from a troublesome year of commercial depression and political excitement with an incongruous coalition of parties and factions held together by the genius of one man; and the distinguishing characteristic of the situation is unrest. The Irish have a Liberal ministry at their mercy, and the English Radicals, with an accumulated stock of social questions and political reforms, are showing signs of revolt when confronted with the necessity of subordinating their interests to the Home Rule question. Seldom has there been a political situation fraught with more uncertainty and confusion than the impending crisis with which the greatest Englishman of modern times is now brought face to face.

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These signs of the times would be more disquieting if the unrest of the world had not become the distinguishing mark of the nineteenth century, now rapidly waning. For the first fifty years mechanical invention was the characteristic feature of progress; then came the commercial expansion and industrial development of Europe and America; and simultaneously with the evidences of material prosperity and educational advance,



were heard and felt the rumblings and tremors of social discontent throughout the working world. If dynamite explosions, Anarchist plotting and Socialistic propaganda were the only symptoms of this unrest, even the most easy-going optimist would be unable to find compensations for what would be a malignant social disorder: but in the recent history of Europe and America such outbreaks of lawlessness, play an insignificant part. It is in the thorough and systematic organization of all forms of labor; in combinations for securing legislation and recognition for class grievances and interests, and in the increased determination of the working forces of the world to have their questions taken up and settled, that the feverish pulse of the times is now most strongly felt. Whether all this social discontent, which is throbbing in America as intensely as it is beating in Europe, will make the world better or worse is the secret of another century.—*N. Y. Tribune*,—Jan. 1 1893.

### Is It a Sign of the Times?

The railroad from Joppa to Jerusalem in Palestine, was opened on Monday, September 26. Rev. Ben Oliei writes of it as follows: "At about 8 A. M. in the presence of the Pasha, the Porte's commissioners, Mr. Nabon (the Hebrew to whom the concession was made), consuls, dignitaries, etc., the Sultan's firman was read and five sheep were sacrificed by a Mufti, in true Musselman style for such an inauguration. The military band was playing all the while, the station building, a train, engine and wagons were all dressed up gaily with Turkish flags, displaying a waning moon in conjunction with the star, and all Jerusalem was there in its holiday attire, the women, enveloped in their white sheets, being most conspicuous. It was a lively, gay, exciting scene, unique in the history of modern Jerusalem and big, very big, with its indications of future destiny and the fulfillment of prophecy. A banquet was given in the evening in a large marquee; the station was illuminated, and the band rendered its music to the evident pleasure of thousands of inhabitants."

I have argued that this railway must be "the highway and a way" of Isa. 35: 8. The prophet uses a unique expression, a double term, which implies an unusual kind of road. The root of the word "Moslol"—"an highway"—has for its primary meaning, to lift, to raise, to cast up, viz.: into a heap, mound, to level away by casting up earth, all expressive of railway operation in making an embankment. And it is so called "derech hakodesh," the very Arabic name given to the line "trek el kods." As will be seen by verse 10 (of Isa. 35), it is intended to facilitate the return of the Jews.

The same prophet also predicts another "highway" from Egypt to Assyria (Isa. 19: 23.)

A railway is now being constructed from Acre to Damascus. A connecting link, from some point in the plain of Jezreel to Jerusalem is sure to follow, and the extension of the Jaffa line to Gaza is already proposed. There it must meet the Egyptian line from Cairo, and then by the extension of the Damascus line to the Euphrates valley, the highway from Egypt to Assyria will be accomplished.

When one considers the vastness of the traffic and travel between Europe and India he can but wonder that a railroad has not already been constructed through the Euphrates valley and along the coast of Persia and Beloochistan. What other trunk line could have such patronage? Even Turkish obstructiveness cannot much longer prevent its construction. The possibility that Nineveh and Babylon should be rebuilt, as commercial centres

on such a railway system, helps to solve many enigmas in the prophecies concerning these cities.

Is the fact that engines already traverse the highway in Palestine a sign that some great climax is approaching? Let any one compare the brilliant headlight and spouting fire of an engine with the fiery torches of the chariots which shall run like the lightnings, described by the prophet Nahum (Ch. 2: 3, 4), and he will find it difficult to suggest better language to picture a rapidly moving engine than that which the prophet uses.

Note carefully that this is to be in the day of his (the Lord's) preparation. The day of his preparation to cut off the wicked one (Belial) that he shall no more pass through Judah (Ch. 1: 15). The day of his preparation to bring again the excellency of Jacob as the excellency of Israel (Ch. 2: 9). Not "to turn away" as in authorized version, but to bring again. (See new version). Hence, when we take into account the fact that Israel is even now returning to Palestine, this fulfillment of the prophesied fiery torches is of important significance, as an indication that the day of all days is at hand. (Heb. 10; 24, 25.)

W. E. B., in *Jewish Era*.

INTERESTING reading is the description in Hebrew given by our Jerusalem contemporary, the *Habazeleth*, of the inauguration of the railway between that city and Jaffa. There is one circumstance in connection with the undertaking, which makes it doubly of interest to the entire body of Jews. More than one concession for such a railway had been granted by the Sultan, but one after the other the concessionaires lost heart and abandoned the enterprise in the belief that it would not pay. The last promoter of the railway had greater faith in the project and he determined to carry it through, with the result known to all the world. We have here another example of Jewish enterprise and pluck, for the concessionaire of the new line is a Jew, Isaac Effendi Navon; who is himself a native of the Holy City, in which the shriek of the locomotive whistle may now be heard. Equally noteworthy is the fact that much of the work for the permanent way was constructed by Jews, in the Lionel de Rothschild School at Jerusalem.—*Jewish Chronicle*.

SEVERAL JEWISH papers contain the intelligence that a "Palestine Committee" has been formed at Paris, consisting of very wealthy men, anxious to promote the welfare of the Jews. At the head of the committee stands the well-known protector of the colonies in Palestine. The business is conducted by a very intelligent man who, impelled by his love for Zion, devotes his spare time to the affairs of Palestine although burdened by his very extensive private affairs. This gentleman possesses from his own observation, a thorough knowledge of Palestine and its institutions. The first task the committee sets itself, is to assist the various associations to purchase land in Palestine. Herr Scheid having succeeded in obtaining at Constantinople the permission to buy 500,000 dunam of land in Galilee and Eastern Palestine, the committee has resolved to acquire gradually the land of Golan, Bashan, and Gilead, up to the Dead Sea. In Galilee they will buy only some small tracts near Safed and Tiberias. They will make over lands to the various associations at cost price, which of course, is a low one on account of the extensive transactions. The committee attaches the greatest importance to Eastern Palestine (Golan and Bashan), because they do not wish the masses of the colonists to settle too near the Mediterranean. The committee does not for the present intend to take steps to have the regulations limiting the emigration rescinded, because they do not want to

cause an indiscriminate rush to Palestine, like the one last year, by which the restrictive regulations were called forth. They will rather try to obtain from the Turkish government the right of settlement and the necessary deeds (kushan) for all such individuals and families as shall be deemed by the committee to be suitable colonists.—*Palestina*.

#### Set Down That Glass

There is death in it. It contains ardent spirits, and it will destroy you.

"One glass will not destroy me," you say.

So said the man whom you saw drunk on the floor. So said the wretch whom you saw on the gallows, for committing murder while intoxicated. And so you will say until you become like them.

Set down that glass. I speak not to the drunkard, for he will not mind me. I speak not to the man who already loves strong drink so much as to think it necessary for his comfort or his health. I speak to the man who is yet free.

Set down the glass. There is death in it. Will you drink it? What urges you to do it?

"I am my own master," say you?

Then let not strong drink become your master. I beseech you to stop this boasting or you are undone.

Set down that glass. Taste it no more.—*American Tract Society*.

#### The Bright Face.

There is nothing that conduces more to the happiness of the home than to find a bright, sunny face looking into ours as we enter the door. The husband comes home wearied and worried with business cares; for bread-winners, the rank and file of them, find it a hard struggle in these times, when there are so many competitors. If the wife has a troubled look, or an unpleasant one on her face, it only makes its weight of cares heavier. But if the light of love shines in her face, it lightens the load and brightens up the outlook. The bright, sunny face in the home is a power for good that cannot be estimated. There is nothing like the cheerful, happy frame of mind which it helps to bring about.

So, dear ones of the household, wear happy, sunny faces, and see what wonders they will work when there are fretting, anxious cares and uncomfortable people about to deal with.—*Selected*.

#### "Am I Going Up or Down?"

Recently I was on a street car when it occurred to me that I was going in the wrong direction. Asking the conductor whether I was going up or down, he replied, "You are going down." As I wanted to go up-town instead of down-town, I left the car immediately, and took one that was going up. The question seemed to echo itself, "Am I going up or down?" There is more than one kind of traveling—there is a thought travel. Are our thoughts taking us down or up? It strikes me these days that a good many people are on the wrong car. I was in a comfortable seat, only I was going down instead of up. Spiritual travel is of the utmost importance. We first want to settle where we want to go. Surely we want to go on unto perfection. Then we ought to make sure we are on the right road. If our object is physical perfection, then take the right car; if mental improvement, we must get the right train; if spiritual perfection, there is only one way. The Master said, "*I am the way*." To know Him, to be like Him, is going up. To be patient and loving and long-suffering is going up; to be harsh and intolerant and unforgiving is

going down. Settle it, that to believe in Christ, to obey Christ, is ever going up, ever ascending to that "city that hath foundations, the city of God."—*Ladies' Home Journal*.

#### Where Is Jesus.

A Jamestown gentleman says he heard a sermon with so little of Christ in it, that if it had been small-pox virus there would have been no danger whatever of taking the disease. He often comes out of the church feeling, "They have taken away my Lord, and I know not where they have laid him." There are plenty of such sermons. So thousands of others feel, and finally leave churches entirely, because Christ is not there; sad and sorrowful they seek him in the home closets, in the word of God, and in the fields and lonely wilderness. Good people are turned away, and the gay world are invited in place. Peace and plenty are the cries of the people of God, and will be until destruction comes.

LIGHT BEARER.

#### That Blessed Hope.

A heart-felt experience of the glorious truth of the Second Advent of our Lord will result in:

Abiding in Christ, 1 John 2: 28.

Bearing persecution, 1 Pet. 4: 12, 13.

Comforting the sorrowing, 1 Thess. 4: 18.

Denying self, Col. 3: 3, 5.

Enduring temptation, 1 Pet. 1: 6, 7.

Faithfulness, 1 Tim. 6: 14.

Godliness, 2 Pet. 3: 10, 11.

Holiness, 1 Thess. 5: 22, 23.

Implicit trust in God's Word, 1 Thess. 4: 14, 15.

Joyfulness, 1 Pet. 1: 8.

Keeping in mind our heavenly citizenship, Phil. 3: 20.

Longing after the welfare of others, 1 Cor. 1: 4, 7.

Moderation, Phil. 4: 5.

Not being ashamed of Him, Mark 8: 38.

Obedience, 1 Tim. 6: 13, 14.

Purity, 1 John 3: 2, 3.

Quietness, James 5: 7, 8.

Readiness, Matt. 24: 44.

Separation, Rev. 16: 15.

Testimony, Luke 9: 26.

Unity and brotherly love, 1 Thess. 3: 12, 13.

Valuing the Word of God, 2 Pet. 1: 19.

Watchfulness, Matt. 24: 42.

Xpectation, Tit. 2: 13.

Yearning for that day, Rev. 22: 20.

Zeal, 2 Tim. 4: 1, 5.

In other words, the beginning and end—the Alpha and Omega—the A and Z will be

Abiding in  
Zeal in cause of **CHRIST.**

—*Alf. Sandham, in Faithful Witness.*

#### "Blest Be The Tie That Binds."

This hymn has been in general use for over a hundred years. It has been called "the best poetical expression of the sentiment of Christian brotherhood in the English language." It was written in 1772, by the Rev. John Fawcett, an English Baptist, of Yorkshire. At the age of sixteen he heard Mr. Whitfield preach, and under that sermon he was converted. He went into the ministry of the Baptist church, and with such zeal and far-reaching sympathy as gave him blessed results.

After serving a little Yorkshire church for seven years he was called to an important church in London. He preached his farewell sermon, packed his goods in wagons and was ready to go. His loving people gathered



about him, and "men, women and children clung around him and his family in perfect agony of soul." Greatly affected by these expressions of sorrow, Dr. Fawcett and his wife set down on one of the packing-cases and wept bitterly.

Finally, Mrs. Fawcett exclaimed: "O, John, John, I cannot bear this! I know not how to go."

"Nor I, either," said the good man; "nor will we go. Unload the wagons and put everything in place where it was before."

The decision was hailed with tears of joy, and a letter of explanation was sent to London. He then took up again his Yorkshire work, receiving a salary of less than two hundred dollars a year. He wrote the hymn as a memorial of his experience.—*Christian Witness*.

#### A Sentence for Women to Read.

When I see women stay indoors the entire forenoon because their morning dresses trail the ground, and indoors all afternoon because there comes up a shower, and the walking-dress would soak and drabble; or when I see the "working woman" standing at the counter or at the teacher's desk from day to dark, in the drenched boots and damp stockings, which her muddy skirts, flapping from side to side, have compelled her to endure; when I see her, a few weeks thereafter, going to Dr. Clark for treatment, as a consequence; when I find after the most patient experiment, that, in spite of stout rubbers, water-proof gaiters, and, dress skirt three or four inches from the ground, an "out-of-door" girl is compelled to a general change of clothing each individual time that she returns from her daily walks in the summer rain; when I see a woman climbing upstairs with her baby in one arm, and its bowl of bread and milk in the other, and see her tripping on her dress at every stair (if, indeed, baby, bowl, bread, milk and mother do not go down in universal chaos, it is only from the efforts of long skill and experience on the part of the mother in performing that acrobatic feat); when physicians tell me what fearful jars and strains these sudden jerks of the body from stumbling on the dress impose upon a woman's intricate organism, how much less injurious to her a direct fall would be than this start and rebound of nerve and muscle, and how the strongest man would suffer from such accidents; and when they further assure me of the amount of calculable injury wrought upon our sex by the weight of skirting brought upon the hips, and by thus making the seat of all the vital energies the pivot of motion and center of endurance; when I see women's skirts, the shortest of them, lying (when they sit down) inches deep along the foul floors, which man, in delicate appreciation of our concessions to his fancy in such respects, has inundated with tobacco juice, and from which she sweeps up and carries to her home the germs of stealthy pestilences; when I see a ruddy, romping school-girl in her first long dress, beginning to avoid coasting on her double-runner, or afraid of the stone walls in the blueberry fields, or standing aloof from the game of ball, or turning sadly away from the ladder which her brother is climbing to the cherry tree, or begging him to assist her over the gunwale of a boat; when I read of the sinking of steamers at sea, with nearly all the women and children on board, and the accompanying comments, "Every effort was made to assist the women up the masts and out of danger till help arrived, but they could not climb, and we were forced to leave them to their fate;" or when I hear the wail with which a million lips take up the light words of the loafer on the Portland wharf, when the survivors of the Atlantic filed past him, "Not a woman

among them all!"—when I consider these things, I feel that I have ceased to deal with blunders in dress, and have entered the category of crimes.—*Elizabeth Stuart Phelps*.

#### Witty Paragraphs.

Oh! when will the morning break? the night is so long and wearisome.—*Rev. C. A. Cooke*.

His death makes me long still more for the coming of our Lord.—*Rev. C. W. Winchester, D. D.*

A day will come when those who are not born again will wish that they had never been born at all.—*Ryle*.

"The way to do a great deal of work is to be continually doing a little."

It is dangerous to dress for another world at the looking-glass of this world. See James 1: 23-25.

If you want to turn your back on your troubles, turn your face toward Jesus Christ.—*Young Men's Era*.

Men who cover themselves with glory, sometimes find that they are, after all, very thinly clad.

Nobody ever blames a good apple for having come from a twisted tree.—*Ram's Horn*.

How dreary the outlook would be were it not for the Blessed Hope! May He hasten His coming.—*Geo. E. Shipman, M. D.*

"Make haste, my Beloved, and be thou like to a roe or to a young hart upon the mountains of spices."—*Song of Sol. 8: 14.*

The reason why we find so many dark places in the Bible is, for the most part, because there are so many dark places in our hearts.—*Tholuck*.

People are very proud of expressing their desire to be Daniels in verse; but when they see a lion's tail round the corner there is an end to the Daniel business.—*M. F. Cusack (the Nun of Kenmare)*.

An old lady was asked what she would do with all the corn if it could not be made into whiskey. She replied: "I would make it into starch to stiffen the backbone of the temperance people."

Such help as we can give each other in this world is a debt to each other, and the man who perceives a superiority or a capacity in a subordinate, and neither confesses nor assists it, is not merely the withholder of kindness, but the committer of injury.—*Ruskin*.

"Thy calf, O Samaria, hath cast thee off" (Hos. 8: 5). So it is all men's idols, which they make to themselves instead of God. First or last, they all fail a man, and leave him poor indeed. Beauty fades; wealth fails; honor is transferred to another; nothing abides, save God.—*Dr. Pusey*.

We can see through one pane of glass easily, but through ten placed together we cannot see, yet each is transparent. By living a day at a time we get along well, and all is clear; but we cannot, with our finite vision, see through all the purposes of God concerning us.

Some Christians are like decayed mile-stones, which stand, it is true, in the right road, and bear some traces of the proper impression; but so wretchedly mutilated and defaced that they who go by can hardly read or know what to make of them. May the blessed Spirit of God cause all our hearts to undergo a fresh impression; and indulge us with a new edition of our evidences for Heaven!—*Toplady*

-174



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# Words of Truth

"I SPEAK FORTH THE WORDS OF TRUTH."

Vol. IX.]

RAHWAY, N. J., MARCH AND APRIL, 1893.

[No. 3 AND 4.

SAMUEL WILSON, - - - EDITOR AND BUSINESS AGENT

**SPECIAL CONTRIBUTORS:**

CLINTON COLEGROVE, H. V. REED,  
BENJAMIN WILSON, A. J. EYCHANER,  
J. L. WINCE, ELIZABETH A. REED,  
S. ROXANA WINCE.

For Terms see page 16.

## Editorial.

OUR readers will notice that we have dated this issue as covering both March and April. In explanation we would state that at time of our removal and change of business agent, the date of publication fell behind, and we have never been able to make up the lost time. After this number the issues will come regularly, and we have advanced all paid subscriptions one month upon our list.

"THE throne of iniquity which frameth mischief with a law," appears to have its location at present in the capital of New Jersey, judging by the actions of our mischief making law-makers. If the occupants of the Trenton penitentiary had been moved to the statehouse and authorized to legislate, they could not have done much better to frame laws in the interest of the immoral and criminal classes, than has been done by these statesmen, who would very appropriately wear the stripes of convicts for their mischief making. When the baser elements of society thus fill the places of power, one is led to doubt the wisdom of civil government that will permit such scum of society to float at the top.

We have watched with considerable interest the surging of the tide of indignation on account of the legalizing of gambling; and have smiled to see some pillars of the various churches fairly tear a passion to tatters at the very thought of such legalizing of pitfalls for the young; when those same pillars are deaf, dumb and blind to infinitely worse pitfalls all about them that are legalized by their consent and suffrage. Louisiana lotteries and race tracks are agencies of the devil that call for unsheathing their swords, because forsooth they lead the young to financial, and not infrequently moral ruin; but distilleries and breweries may send forth their streams of liquid damnation and be tolerated as "industries," and saloons may be licensed at every corner, and their license fees pocketed with satisfaction for the benefit of the cause of education. "O consistency, thou art a jewel," that is not worn by the average church pillar.

The enthusiast who dares cry out against such legalizing of the breeding places of immorality, poverty, disease and crime is denounced as a crank, and an unreasonable, impractical fellow; but when the race track and the lottery show their heads, then the citizen becomes aroused for fear that the fair name of his state shall be tarnished.

"THE fine Italian hand" of the papacy showed itself also at Trenton this winter, in an effort to pass a bill transferring to the state all parochial and denominational schools. Doubtless it was a combination of Rum Romanism and Race-tracks that elected these men to do their bidding; and each of the bandits has expected to receive a share of the spoils. The rum and the race track fellows received their portions, but the priest was left out in the cold through a decision of the Attorney General that the law was unconstitutional. Of course, nobody expects the Romanist to rest here, and an effort will be made to secure a more tractable Attorney General at the first opportunity. Rome is becoming bolder every day in this country, and nothing short of a revolution will prevent her ascendancy in fact through her influence with the baser elements of society. It would be well for some Protestants, who are inclined to stroke this tiger and be deceived by its purrings into believing that it is only a harmless pussy, to beware. The same spirit is there that burned the original Protestants at the stake, and in the eye of Rome all Protestants are heretics to be hated and exterminated.

THE lot of an editor is generally a thankless one. He is expected to publish all manuscripts that are sent to him in the very next issue of his paper, without regard to their fitness, or whether or not there is sufficient room. He is expected to answer a great variety of questions, and at considerable length. He is responsible for all errors or neglects on the part of the servants of Uncle Sam. He is held responsible for all doctrines or side issues that any of his contributors treat upon in their communications. We have before us a letter complaining bitterly because five or six of the writer's manuscripts sent to another paper had never been placed in type. This correspondent writes: "I felt that I must either bury my talent and hide my light under the cover imposed upon me, or seek another channel of communication. But I do not believe that because we may not be favored with all the wisdom of a modern education, that we cannot understand God's word and impart light



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on it." With all respect to this brother, we cannot but think that he has mistaken his talent. We recognize the fact that many a gem of truth has been clothed in uncouth language, and we have saved many such from the waste-basket by re-writing. The illiterate and ungrammatical writers for whom our correspondent is pleading, have little idea of the amount of drudgery that they condemn an editor to in order to put their communications into form fit for publication. If such articles went to press in the form received, they would only bring ridicule upon their authors and the cause they represent. We do not wish to be understood as teaching that only the highly educated are fit to teach God's word, but what would be acceptable in oral teaching, even though inelegantly expressed, would look like a caricature in print. What we publish to the world should be our very ripest and best thoughts, expressed in the most forcible and elegant language possible. If a publication of this character is not satisfactory we will discontinue it.

Another word in season. The very low price paid for subscription entitles the subscriber to twelve copies of the paper, but gives him no control of the matter in the paper. The editor must be the autocrat upon that subject. He frequently has a great number of accepted manuscripts on hand that have to lie over for lack of room, in the interest of variety, because of their length, etc.

We do not wish it understood that we have much cause of complaint. As a rule, our correspondents are very considerate, and our subscribers enthusiastically complimentary. We have learned to esteem them very highly. These remarks are directed to the very few who manifest a disposition to regulate the editor.

We have received from different sources, with requests for publication, copies of what purports to be an encyclical letter of Pope Leo XIII. to the faithful Jesuits, Patriarchs, Primate, Archbishops and other Ordinaries of the Apostolic See. This letter is a sweeping denunciation of the Protestants in America, and of the government of the United States. After recounting various outrages on the true Church, such as ignoring the mass, printing heretical books, depriving the priesthood of their livings, setting the authority of the State above that of the Church, requiring naturalization oaths, depriving the clergy of vast lands, etc., the letter proceeds to excommunicate by wholesale all American heretics, and proclaims that the people of the United States have forfeited all right to rule. The Pope also absolves all Catholics from their oaths of allegiance, and also "from all duty, fidelity or obedience on or about the 5th of September, 1893," and on or about the feast of Ignatius Loyola, 1893, proclaims it to be the duty of the faithful to exterminate all heretics found within the jurisdiction of the United States.

A correspondent in sending us this wonderful document requests our opinion of the same. We believe it to be what newspaper men call a "fake." It is well put together, and is credited to the *Patriotic American*. We observe that no authority is given to show how this secret missive reached the *Patriotic American* office. We have no doubt that the spirit of the Papacy would be able to dictate such a letter; but in this day and generation they know too well on which side their bread is buttered to attempt St. Bartholomew methods. It is much easier to gain possession of the country through the solidifying of her voters into a compact mass, and political intrigues with the "Bosses." Every year this foreign potentate is making deeper inroads, his representative is now stationed at the national capital, and as they throw dust into the eyes of Protestants they will capture the citadel.

## Correspondence.

Short, pithy articles relating to Christian Life and Doctrine are solicited. A reasonable latitude will be permitted in Bible interpretation, but space is too valuable to be wasted with unprofitable controverted subjects, huzzles, crochets, etc. We wish our columns to contain spiritual food for inquirers, babes in Christ, and those of greater growth. Articles containing personalities, or not written in the spirit of love, will be rejected. The editor also wishes it understood that he is not responsible for the opinions or conclusions of correspondents. Address  
SAMUEL WILSON, Rahway, N. J.

## Facts and Fancies.

Facts are stubborn things, as well as disagreeable in many of their ten thousand shapes and presentations, but fancy, when the mind is fitted to its enjoyment, paints beauties, and even glories on the fields, the woods, the streams, the lakes, and the wild ocean waves, the clouds, and the stars; all of which never come back to look one in the face with a hard disagreeable expression as to facts, but are ever changing, ever bright, pleasant, and beautiful to any mind adapted to study them.

To such, who have fancy, the teachings of God's word combines fancies and facts together, in the highest limit, and the most enchanting combination mortal man can ever enjoy while in the body. It covers all that is enchanted in this life, and opens the coming glories of the future to the watching, waiting lovers of Jesus. All the beautiful pictures of mortal fancy, or the shades of color, and the ever changing scenes of the kaleidoscope, can never shine for one moment beside the wonderful and glorious scenes of the great future, as portrayed in God's Holy word.

The world in society, business finance, politics, and religion (so called), their value and brightness will fade away.

When we endeavor to assay all these things for the pure gold there is in them, the per cent is so small, that we feel the effort to go over them again will be lost.

There is only one pole star to which our mind is ever turning, that will cover all our ideas of fancy and facts of the past, present, and the future, and that star is *Jesus Christ*, the star of Bethlehem.

There are one hundred and eighty so called religions in these United States, and they contain more husks than corn, more dross than gold; all have more or less gold in them, but they do not pay to assay. We want to go to the mine for gold, to the fountain for water, and to the blessed master Jesus Christ for facts and fancies, both for the past, the present, and the future. To us who are waiting and watching for His glorious appearing, there is no fact that is not sure, and no fancy that mortal man can ever invent, that will not be capped a thousand times told with beauty and glory in the wonderful, wonderful future, as shown in God's Holy word, to those, and for those that love Jesus, God, the Bible, look for the grand fulfilment of all God's promises to His people, in that strange but ecstatic future. Facts and fancies are all there, fancies to fill the greatest brain, and swell the largest heart that men ever carry, and to enlarge by new views the infinitesimal specimens of mortality to a new life. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love Him." 1st Cor. ii-9.

Is the coming of Jesus to the earth again in glory a fancy or is it to be a fact? If He does come in the manner described, it will be beyond the power of man to fancy such a scene, and to describe the light and the glory of that coming, and what a procession that will be, reaching from the earth away into the Heavens, farther than mortal eye can reach? The immortal ones who have



been up to the marriage supper are coming! coming! all coming down to the earth again, following Jesus down, clad in vestments that shine like the sun. The utmost stretch of mortal man's fancy cannot reach, or comprehend such a procession, or such a glory, and yet it is to be a fact. Then fancy to yourself all the world lighted up at once all around, and all the time, on all sides, with a light seven times brighter than our midday sun. Isaiah xxx, 26. "And there shall be no night there." Then fancy to yourself how the world will be under such a light.

The prophet says: "Instead of the thorn shall come up the fir-tree, instead of the briar shall come up the myrtle-tree," and we would say from our fancy that instead of a world full of weeds, there will be a world of the choicest fruits, and the ground will be covered all over with the rarest flowers ever known to man by cultivation, and will not all this be beautiful in the extreme? Is it fancy, or will it be a fact? God has painted the fancy sketch and our minds fail to grasp it as a coming fact. Then, too, think of all the insects, the worms, all evil animals, and even wicked man, who is left in the lower state, will be destroyed by that intense light, until "there shall be nothing to molest or make afraid."

Is this fancy or is it fact? See 2 Thess. ii. 8.

Then fancy to myself all the world happy, in this seven-fold light, Eden restored. All wants supplied, all sickness banished forever from the then immortal beings *first changed*, and all sicknesses cured by eating of the leaves of the tree of life, that grow on either bank of the river in the Holy City, and Holy Land to those who may yet be unchanged in the early stages of the millenium—but who may be in a preparation for future glory offered them by the great proclamation of Jesus, on His return to earth. "The spirit and bride say Come. Let him that heareth say, Come. Let him that is athirst come. And whosoever will, let him take of the water of life freely." T. S. SCOVILLE.

Brooklyn, N. Y.

## The End of the Indignation.

"Come, my people, enter thou into thy chambers and shut thy doors about thee, and hide thyself, as it were, for a little moment, until the indignation be overpast; for behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood and shall no more cover her slain." Isa. xxv. 20, 21.

In the book of Job we have this remarkable statement:

"O that thou wouldst hide me in the grave; that thou wouldst keep me secret until thy wrath be past; that thou wouldst appoint a set time and remember me."

Evidently the patriarch looked forward to the same point of time mentioned in the quotation from Isaiah. The point we wish to bring out is that of the ending of the indignation. The phrase seems to have reference to the prevalence of certain judgments and evils that were to hold sway under the kingship of the world-power till the time of the end. The indignation is represented as an organized system which is to hold sway over Jerusalem and the host until the consummation. It is presented to us under various forms of expression, and perhaps is made as clear in Daniel ix: 26, 27, as in any other part of divine prophecy:

"And after three score and two weeks shall Messiah be cut off, but not for himself, and the people of the Prince that shall come, shall destroy the city and the sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week, and in the midst of the week, he shall cause the sacrifice and oblation to cease, and for the over-

spreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

It will be seen from the above quotation that it is not one abomination alone that is to predominate over the desolate land and the scattered host, but it is "over-spreading of *abominations*." The word is plural and implies that a series of abominations would prevail during the continuance of the indignation against the holy covenant.

In Dan. xi, 36, the continuance of this indignation is more clearly brought out:

"The king shall do according to his will, and he shall exalt himself and magnify himself above every God and shall speak marvelous things against the God of gods and shall prosper until the indignation be accomplished, for that determined shall be done."

This king who does according to his will, belongs to the domination of the fourth beast or Roman power, which is to be the last phase of the kingdom of men. There are but four great monarchies to exist upon the earth previous to the establishment of the kingdom of God, and this wilful king, who is to prosper till the indignation be overpast, belongs to the Roman system, whether under its ecclesiastical Roman phase, or under the Mohammedan phase; for these two great apostasies are but parts of a system of evil and belong to the great organized system of indignation against the Jewish people and the holy land. They have all placed their abominations upon the sacred sites in the holy city; they have trampled down Jerusalem; they have scattered the Jewish host and persecuted the worshippers in all parts of the Roman world; they have deprived the Jew of his home and of his natural privilege of worshipping his God in the city of his fathers; and, indeed, this power is to prosper until the indignation and the abominations are all overpast.

We may, therefore, safely conclude that the removal of the Mosque of Omar from the sacred heights of Mt. Moriah is a necessity. The Jewish host cannot institute their system of religion, or carry forward any form of religious worship consonant with their faith as long as the sacred mountain is desecrated by the abomination of desolation.

Christ has announced to us that the temple at Jerusalem is to remain desolate until the true worshiper should exclaim, "Blessed is he that cometh in the name of the Lord." Matt. xxiii: 37-39.

When we realize the fact that the two great apostasies that have held control over the affairs of the Roman earth from the time that Jerusalem was made desolate until the present hour, we must concede that we are approaching great and important events in connection with the new order of things. The daily worship of the apostasy in imitation of the ancient service of Israel is still carried on in the Mosque of Omar. This apostasy as an abomination in the sight of the God of Israel, and the true Christian believer must be removed, and for the accomplishment of this important step the overthrow of Turkey in the east becomes a necessity, and whenever the Turk loses his power in Palestine, and whenever the imitation of divine worship by the apostasy ceases to be carried forward daily in the Mosque of Omar, we may then with implicit faith and confidence rejoice that the day and the hour of Israel's redemption has come.

The building of the Mosque of Omar was begun in A. D. 637; the time, times and a half, or the 1260 years of its duration will run out in 1897. This will be a year of great events in the affairs on the East. Important political and religious changes will evidently occur between now and then which will so shape the affairs of nations as to inaugurate that great series of events

which will mark the complete and final downfall of the Roman apostasy and the introduction of the kingdom of God. And thus, we shall behold the end of the indignation against the holy covenant and its people. The Jewish race will be emancipated from their long persecution, and the times of restitution will immediately succeed the period of the time of the end which is the great transition period between the times of the Gentiles and the dispensation of the fullness of times.

Truly these are times of great moment to the student of prophecy, and they who are wise will understand.

H. V. REED.

### It Was More Than 645 Years.

The statement is frequently made that it was 430 years from the time God made the promise of the inheritance to Abraham to the giving of the law at Sinai.

It is the purpose of this paper to show, from the Bible, that it was more than 645 years.

1. The promise of the inheritance was made to Abraham while he yet lived in "Ur of the Chaldees" (Gen. 11: 31., Gen. 12: 1) or as Stephen says, "When he was in Mesopotamia before he dwelt in Charran," or Haran.

2. Abraham must have dwelt in Haran a long time, for we read of the "Substance that they had gathered and the souls that they had gotten in Haran." Also that his father Terah died there. How long the time of his sojourn in Haran was we do not know, but it was many years, to say the least. To acquire "Substance" or riches, and have servants born in his house required time (Gen. 12: 5, Gen. 14: 14).

Let it be remembered that the promise was made to Abraham before he came to Haran, be the time long or short.

3. After the death of Abraham's father, he started for Canaan at the age of "Seventy-five years." (Gen. 12: 4.) Here, then, is a definite starting point. Abraham is *seventy-five years* old when he *leaves Haran*, and from this point

To the birth of Isaac - 25 years.  
Proof, Gen. 21: 5.

To the birth of Jacob - 60 years.  
Proof, Gen. 25: 24-26.

To time Jacob came to Egypt, 130 years.  
Proof, Gen. 47: 1-9.

Sojourn in Egypt - - - 430 years.  
Proof, Ex. 12: 40, 41.

Three months after, or in the third month, the children of Israel came to Sinai - - - 3 mo.  
Proof, Ex. 19: 1-2.

Adding the above we have 645 years, 3 months. If we have made no mistake then; it was 645 years and 3 months—and more—and as much more as the time that Abraham dwelt in Haran, from the covenant to the law at Sinai.

The statement in Exodus 12: 40 is, "Now, the sojourning of the children of Israel, who dwelt in Egypt was *four hundred and thirty years*." Usher in his chronology makes their servitude in Egypt only to 215 years, and the whole period from the call of Abraham to the law 430 years. But that Israel sojourned in Egypt 430 years is not only stated here in Ex. 12: 40, 41, but this period of 430 years of sojourning agrees exactly with the covenant made with Abraham, Gen. 15: 13. "And He said unto Abram, know of a surety that thy seed shall be a

stranger in a land that is not theirs, and shall serve them, and they shall afflict them *four hundred years*. Here God tells Abraham of *four hundred years of affliction*, for his seed, and then adds "And *afterward* shall they come out with great substance." Let it be remembered that Israel was in Egypt 30 years before the affliction began, when that other king arose who knew not Joseph (Acts 7: 18, Ex. 1: 8). Thus we have 30 years under a mild government, and 400 under bondage and in affliction, and when the time of 400 years of affliction ended God remembered His covenant and their sojourn ended with their deliverance to the exact day of 430 years. (Ex. 12: 40, 41.)

But it is objected to this view that "Paul states it was 430 years from the covenant with Abraham to the law." But Paul states no such thing. (Gal. 3: 17.) Paul had access to these same Scriptures to which we have referred, and by which we show the time to be more than 645 years. He would never contradict these Scriptures. If we read Paul's language carefully in Gal. 3: 17, we shall see that he does not state that the covenant was 430 years before the law, but that the *confirmation* of the covenant was 430 years before the law. If the thought be about the *confirmation* then all is plain and harmonious. It is the ratification of the covenant to which Paul calls attention and not the covenant itself. The thought may possibly be expressed more clearly by the Diaglott (Wilson). "Now this I affirm that a covenant-engagement previously ratified by God, the Law, issued four hundred and thirty years afterwards does not annul, so as to invalidate the promise." The issuing of the law 430 years after the covenant had been ratified, does not invalidate the covenant. Now when and where was this confirmation? Psalms one hundred and five and verse ten says that God "confirmed the same to Jacob for a law and to Israel for an everlasting covenant." A covenant may be confirmed by an oath or by a partial fulfilment. Every clause in a covenant fulfilled, confirms faith in the remainder. When Jacob went down into Egypt that part was fulfilled where God said "Thy seed shall sojourn in a land not theirs." In what manner the covenant was confirmed at that time Paul does not say in this place, but he does say that it was 430 years to the giving of the law from the confirmation. It was, however, 645 years and more, from the time that God made the promise to Abraham, to the giving of the law at Sinai. Submitted in love.

A. J. EYCHANER.

### 1. Peter IV. 5-6.

A very simple exposition of the above text will be found by emphasizing the past and present tenses of the verb—thus:

"For this cause *was* the Gospel preached to them that *are* dead, that they might be judged by other words."

"To this end" (R. V.) *in former times* was the Gospel preached to them *who are now* dead in order that they might during their lifetime—"according to men in the flesh"—have God's judgment passed upon them, and being justified, prove worthy of life—"live to God in the spirit."

The "end" or "cause" spoken of, is spiritual purification (Ver. 1-4) "that ye no longer live the rest of your time in flesh to the lusts of men, but to the will of God." Thus the idea presented is that the Gospel *formerly*, as *now*, has been the medium of spiritual elevation, and the touchstone by which humanity has been tested for eternal life.

J. F. GELLETLY.



## The Origin of Evil.

BY THE LATE ELDER S. A. CHAPLIN,  
ROM. viii:2.

No question has given rise to more speculation than that pertaining to the origin of evil. To harmonize the sufferings that obtain in this world, with the attributes ascribed to the Eternal God in revelation, has been a moral problem exercising the acumen of the strongest minds, and stranding the powers of the more unpracticed thinkers. Without adverting to the conflicting sentiments that have been promulgated, we shall proceed at once to consider the nature of the penalty threatened to the breach of the divine law, only pausing to make some general remarks relative to the order of the universe that may serve very much to illustrate the order of design. Astronomical discoveries reveal the immensity of the universe, composed of unnumbered systems, all nicely posed in space, performing the most surprising revolutions around central suns, and at the same time whirling with amazing speed around fixed lines. A combination of two simple laws fixes the moving spheres to stated orbits, and one grand pervading principle alike enchains the earth to its central orb, and governs the descending pebble falling to its surface.

"This unseen principle, acting wherever man has been able to explore, acts so invariably everywhere, producing such constant and uniform results, that men have given it the name of law; 'the law of gravitation,' which every single atom and every rolling world alike obey."

The law, impressing a constant rotation around its own axis upon the earth, gives day and night, and that, that sends it voyaging around the sun, gives us its successive seasons; and these fixed principles are instituted to accomplish the divine purpose, that "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Gen. viii:22.

One of the most important constituents of our world is water. If we trace it through all its changes and combinations, we shall find it subject to the operation of inflexible law.

It is absorbed by the small capillary tubes of vegetation and, anon it blushes in all the queenly beauty of the rose, or whitens on the gaudy lily's stem; exhaled by the sun's potent ray, it floats in all the variety of the cloudy drapery of the atmosphere, from the black tempest—fraught masses that house the lightning's shafts—to those fleecy streaks that hang upon the forehead of the dawn; those clouds condense their vapory particles and the falling drops reflecting the prismatic colors of original light span the heavens with the covenant bow of promise; again it is confined in its iron prison and combined with heat, when its expansive force propels the giant ship, its thousand tons of freight and colony of human beings, with the celerity of the courser against the tempest's force and over the foam-crested billows of ocean's strength; or, placed upon the iron track, it speeds off with the produce and population of an entire district, with the tread of the earthquake; heat is abstracted, and it becomes solid crystal rock; in all its changes, its every particle is influenced at every instant by invariable law. The development of every flower, of every leaf, of every seed and grain, depends upon what the scientific botanist delights to call "the laws of vegetation." So every thing with which man is conversant is under the influence of all-pervading law.

Although the order and harmony of the universe are secured by the operation of fixed principles, yet a

violation of those principles results in evil or misery; to illustrate, one falls from aloft and under influence of the same principle that binds the system of creation, or precipitates the pebble, he may lie a mangled mass.

Fire is essential to our comfort; yet its unrestrained agency consumes the wealth of the populous city in quick time, and the stately ship, and its freight of human life, alike yield to its devouring rage. From these simple facts, it at once appears that our well-being depends upon our conformity to the instituted principles by which nature is controlled. In all our physical relations, *obedience is happiness*, disobedience misery. An additional idea presses itself upon our attention at this stage of our investigation; the relations subsisting between antecedents and consequents is unchangeably constant. The fire that warmed or consumed in early times does the same now; the water that floated Noah's family and the saved of animate creation, floats the navies of commerce still; and we confidently expect the blossoms of spring, the harvests of summer and the fruits of autumn to precede the severity of winter, from the undeviating exactness of which earth performs her annual tour. The present age teaches the same lesson from nature's volume that past ages have heard; that a King, eternal, immortal, invisible and unchangeable, has impressed on all the materialism of His immense empire, on all its mechanism, on all its affinities, on all its vitalities, that inflexibility of controlling energy, that once acquainted with causes and effects, His intelligent creatures may be assured that established relations are never broken. But natural or physical relations are not all that obtain in the divine administration. Beings constituted with intellectual and moral capacities, may and must sustain consequent relations; and all relations are under fixed rule or law; and any relation violated generates misery or evil; hence we conclusively argue that evil originated in violated or broken law.

We betake ourselves now to revelation and premise with stating a principle. "He who so pointedly adheres to every plan that he has established in creation, will as pointedly adhere to every proclamation he has uttered in Scripture;" with God, both in his works and word, "There is no variableness, or shadow of turning."

Our text speaks of "a law of sin and death," where sin is represented as an antecedent and death a consequent, sin a cause—death an effect—and revelation defines "sin to be a transgression of the law." 1 John 3:4. Death, then, as an evil, is a consequent of broken law. Law, so far as intellectually moral beings are concerned in its operations, rose out of the fitness of things, or positive institutions dependent upon the will of the superior. A breach of either is alike a contempt of the will of the governor, and a positive penalty, reasoning from the known character of God, will as certainly be inflicted when a positive institution is violated, as a known physical relation, when broken, harms the offender.

We now advert to man's primeval position. A world was created and appurtenanced. its animated tribes, its vegetable productions; grain, fruit, flower; its whole arrangement, in short, pronounced "very good" by its Maker, and thus finished, man was constituted its head and governor under God.

"His purpose in creating man was declared to him, which was that "he be fruitful, multiply, replenish and subdue the earth." Gen. 1:28.

Under the comprehensive grant of the dominion of earth, amid the beauties of Eden itself, God assigns as a test of obedience, a positive injunction, upon the observance of which, his inheritance of dominion and

very existence were made to depend. Of every tree, etc. Gen. 2:16-17. Nothing of right belonged to man; yet God gave him all the fruits of earth and Paradise with only one reservation. To accomplish the Creator's design of filling the earth with holy, happy, moral intelligencies, from a parentage thus constituted and governed, man proceeded, under this Eden rule, to "seek for glory, honor, and immortality;" and, unquestionably, eternal life upon the earth would have resulted to man, had he and his posterity observed the condition till earth should be fully peopled.

But in an evil hour, under the influence of temptation, the divine statute was disregarded, and the authority of the law-giver set at naught. Gen. 3:1-6. Man becomes subject to death, whatever be the import of this fearful term. That we are to interpret its dire meaning according to our perceptions of it, from experience, will appear presently from Scripture. "SIN AND DEATH" are the established relations of the terms of our text, and we now attend to the divine testimony concerning *dying* and *death*. The law-giver calls the culprits to judgment, convicts, sentences, and defines the penalty. Gen. 3:9-23.

Death is the very reverse of his formation. Revealed light on dying and death. Job 7:7-10, 21; Job 14:9-12; Job 21:23-26; Job 34:14-15; Job 40:13; Ps. 6:5; Ps. 31:17; Ps. 49:12-14; Ps. 88:10-12; Ps. 115:17; Ps. 146:4; Eccl. 9:5, 6, 10; Isa. 38:18; Acts 2:29-34; 1 Cor. 15:6, 18; 1 Thess. 4:13; 2 Pet. 3:4.

Thus speaks the sacred word of death. Man is an organized being and his existence ceases when the breath of life, the vitalizing principle, is withdrawn and his form returns again to dust. The Scriptures represent those who die as *going to* and *sleeping with* their fathers.

Abraham—Gen. 15:15; Isaac—Gen. 35:29; Jacob—Gen. 49:33; Moses—Deut. 31:16; David—1 Kings 11:21; Acts 13:36; Solomon—1 Kings 11, 43; Asa—1 Kings, 15:24; Jehosaphat—1 Kings 22:50, etc.

"Dying thou shalt die," was the sentence uttered in the hearing of our first parents; and the history of successive generations is the most striking comment on the truthfulness of the threatening—or the certainty of the execution of this law of divine jurisprudence.

The deadly fruits of that forbidden tree, whose mortal taste brought death, so poisoned the fount of life that man's dissolution, is just as essential a part of human physiology as his birth or maturity; and men philosophize on disease, and classify the maladies of the human system in all the lofty nomenclature of exact scientific description, and so certain is the approach of the fell destroyer that medical science determines its coming from certain symptoms, its infallible precursors. Every instance of ever-recurring mortality demonstrates that man is CONSTITUTED MORTAL. Revelation affirms sin to be the antecedent cause and the unfailing effect proves with what determination God upholds His moral laws, and sanctions His positive institutions.

When we contemplate its ravages on smiling infancy, on blooming youth and beauty, on firm manhood, on venerable age, prostrating the lovely and unlovely, the pious and profane, the faithful believer and unholy infidel, individuals, generations, nations and races of Adam's posterity in one common ruin, we may be assured that God's word spoken secures its purpose with all the fixidity of unchangeable law; and that death, common sense scriptural acceptance of *deprivation of life* and not a dissolving of the body in the grave and the consignment of a still living soul to hell fire eternally, is the penalty of the divine law; otherwise

redemption would be impossible from the fact that if the God of truth had made eternal misery a part of the penalty, any plan of salvation must necessarily violate His own solemn declaration of the surety of death in this sense of its certain execution. But interpreting death to be the loss of life, the penalty is literally executed, and redemption lays hold of man in death after having suffered for his sin the exact effect God has threatened. No part of man, therefore, rises from death until the resurrection.

### Speak Kindly.

"True bliss is found in a holy life; in charity to man and in love to God." "Speak forth words of truth and soberness." Paul.

We meet many people in the intercourse of our daily life that need a kind word, a gentle reminder of neglected duties and a pointing to the "Lamb of God," who taketh away the sin of the world. Therefore

"Speak kindly, O speak soothingly,  
To him whose hopes are crossed,  
Whose blessed trust in human love  
Was early, early lost;  
O, let the balm of gentle words,  
Fall on the smitten heart."

The great architect of the universe "has made of one blood all nations of men for to dwell on all the face of the earth, and has determined the times before appointed, and the bounds of their habitation." Acts xxvii, 26.

In the eyes of the divine Creator we are all one common brotherhood.

Jesus, the unspotted "Lamb of God," has offered Himself up once, for all that have ever lived in past ages and His sacrifice atones for all ages to come. God so loved the world that He gave His only Son and He willingly took upon Himself the curse with which we lay bound, and while we—all mankind—were yet sinners, He died for us that we might have life and have it more abundantly. Therefore

"Speak not bitterly of human kind,  
Oh! unsay what thou hast said of man."

"The path of the just is as a shining light that shineth more and more unto the perfect day." Prov. iv.: 18.

Here we have a still future day clearly defined. A perfect day. A day without clouds and storms "to beat upon the glittering strand." No unkind word, no evil deed will ever find a place in that bright prophetic day. Earth's golden age will be bathed in the quickening rays of the "Sun of Righteousness," who will then shine on earth as He now shines in heaven.

In that perfect day now so brightly looming up before us, will be no sorrow, no bitter tears, no pain, no sin and sickness, and no more death and sad good-bye's. All will be peace. The dark night of sin that hung like a vast funeral pall over all nations will be removed forever, and the glad sunshine of heaven will once more fill God's fair creation with endless life and more than Edenic brilliancy. God's will will then be done on earth as it is now done in heaven. Therefore

"Brother, speak no ill, a kindly word can never leave a sting behind." For

"Whom the heart of man shuts out straightway, the heart of God takes in."  
J. Z. SCHUMAN.

Many men claim to be firm in their principles, when really they are only obstinate in their prejudices.

## A Commentary on the Eighth Chapter of Romans.

A PARAPHRASE BY JAS. I. CALKINS.

Therefore, there is now no condemnation to death, to them which are in Christ Jesus. This chapter should not have been separated from the preceding one. The reasoning is so closely connected.

Christ took that condemnation on himself, on the cross. He was put to death in the flesh. God raised Him from death and gave Him life for evermore. He set me free when I was immersed into Him. He was free, and in Him I became free also; and this because I walk after the spirit, and not after the law that is in my members.

The law of life in Christ Jesus is the law of the spirit. This law of life has made me free from the law of sin and death. The commandment ordained to life was not effectual, because of the power of the law of sin, and was replaced by a new law; the law of faith in Christ Jesus our life. The law was powerless to give life, because the flesh was weak. It never did obey the law. It practically came short, and the obedience being imperfect, the offender was guilty of all, and could not escape death. Had the obedience been perfect, the end would have been the same, for the flesh was corruptible. And so to make life possible, God sent his son to live and die for sin of the world, that those who believe in Him, and walk in His footsteps, may escape death. Not escape dying, but death. Christ came in the likeness of sin's flesh, that He might live and die and rise and live again, to ransom us from the grave.

He must come in the form of condemned flesh, in order to be a ransom for it. The Adam was the sinner, and the curse rested on the race. He, Jesus, being found in fashion as a man, having taken a partnership in the race, in the conditions, the immunities, the liabilities of the flesh of sin; it pleased the Lord to bruise him—the son of His love—so condemning sin in the flesh that the righteousness of the law might be fulfilled in those who walk after the spirit.

They that mind the things of the flesh, are of the flesh, follow the law of sin in our members, obey the natural impulses and desires; for them Christ died in vain. They who have been immersed into Christ, have begun in the spirit, and if they mind the things of Christ and obey them, and grow in the knowledge of Him, and the love of the truth; they mind the things of the spirit, and are after the spirit, the law of the spirit of life in Christ Jesus.

The mind of the flesh is death, because it ends in death, there is no escape. The end is inevitable, the sentence is pronounced. The carnal mind is minding the law of sin, obeying it, and ends in death. The spiritual mind is the mind instructed in the truth, and walking in obedience to it. They who have been immersed into Christ, have been raised up with Him and live in that new life which culminates in resurrection to a spiritual body, to everlasting life. The promise is sure, and the spiritually minded shall live. They are in Him who is our life and peace.

The carnal mind is the minding of the flesh, the thinking of the flesh. It is always selfish. It centers in self. Its aspirations, its desires, its rule of action, is the law of sin in its members. It is not for God, it ignores the deity. It does not know the father of lights. Essentially wrong, it cannot be right. Despising the father, it cannot love him, for it obeys self. Evil is not good, hate is not love, nor can it be. To mind the flesh is to not mind the spirit of God. They cannot serve God and Mammon. Their service is sin's service. That

is not pleasing to God. It cannot be. They are in the flesh, serving the law that is in their members. They were not put to death in the anointed one, and so abide in death, waiting to be swallowed up in the tomb.

You died out of the flesh when you were immersed into death and you were raised up in the spirit, if you walk in the truth as it is in Jesus, and live in a new life, as taught by the spirit of God, as he has *told* us, and as it dwells in His word. You have passed out of the flesh state, into the spirit state. You were enabled to do this, because the flesh was put to death in Him, and raised up in Him, by the spirit of God; which ye have shown forth in the immersion. If ye have not the spirit of God, but are sensual, and fulfill the desires of the flesh and the thinking of the flesh, ye are none of Christ's, do not belong to Him.

If you are in Christ, were really immersed into him, the body is dead. It died on the cross, in the body of His flesh when He died. The old man was immersed into death, on account of sin. It died to sin then, but the spirit, the new man, the spiritual mind, the resurrected man, looking for that blessed hope—is life—because of righteousness. Christ's righteousness, which He gave us freely for His name sake, which He purchased for us with His blood, His life, that we might have eternal life, and which we have in Him, while we, through the spirit, wait for the hope of righteousness, unto eternal life. Because He was raised up to life, because He lives. He is our life, and we live in Him by faith, waiting for His life to be perfected in us.

The spirit of God—the truth—love, obedience, humility, faith guides you, controls you, dwells in you; God will make your mortal bodies live; will raise you up at the last day. You died in the Lord, God will give you life in the resurrection by His spirit that dwells in you now. His power will "raise up also." Now, I with my mind, serve the law of God. Then with my members also.

The flesh profits nothing. Its members are under the law of sin. There is no good thing in it, or them. There is nothing in itself that can save it from perishing. You are under no obligation to it, not required to live by its laws. Ye shall die, if ye live after the flesh. That is the end of all bad living. Christ died in vain as far as you are concerned. Practically He did not die for you. Practically He died for those who live after the spirit, who crucify the flesh, with its affections and desires. If you do this, you were crucified with Christ, and you live in Him, and because He lives you will live also.

If you are led by the spirit, the spirit of truth, the truth, the Holy spirit, obey the commands of Jesus Christ, all of them are immersed by the one spirit; then are ye the adopted sons of God, have the spirit of adoption. Your fears are dispelled. You are now free from the bondage of fear, of self-condemnation. You have received the earnest of the spirit, the spirit of sonship, and say Father, God is your father, and all ye are brethren. The spirit of God and your spirit are in harmony. They agree; they testify to the same thing, that you are walking in the spirit, in the truth. Having heard it, you love it, you obey it; and living in it, the spirit of God is well pleased for the son's sake. Our spirit is the spirit of the new life, and this is what testifies, with the spirit of God, that you are the children of God in spirit, and if children then heirs. Heirs of the Deity. Heirs of His life, is immortality, His power, His glory, His majesty, His kingdom; jointly with Jesus, the head of the body.

If you suffer with, are partakers of the affliction, for the body's sake; if you suffer shame, imprisonment,



stripes, burnings, death; you shall reign with Him, be glorified with Him; when He shall appear in His glory. Present affliction is only for a short time. It is transient, passing away. And it is only affliction, only suffering. It is not perdition. It is not destruction, perishing, and more yet. The glory that shall follow is eternal. The crown is unfading, the inheritance undefiled and shall never pass away.

The creature is suffering because of frailty, and ardently hopes for the coming of the Saviour in glory, for then the sons of God will be manifested. The suffering creature hopes to become a joint partner in the glory of the Creator; in the glory and kingdom of the Messiah, to be an immortal son of the Deity. In hope of glory, of life eternal in a heavenly kingdom. Now subject to frailty, imperfection, sin, death; in the good pleasure of the Creator, who also opens a door of hope to those who are ready to perish. This condition is of God's will and not of the consent or will of the creature. The creation in a mass, the whole creation, are suffering together. The whole human family, the human race specially, are suffering and sinning and groaning together. Not that their existence is a curse or on the whole is evil. The race is under trial and eager for something better, wishing that they were better off. Anticipating something better, yet disappointed in all quarters. It was always so and is so still. This is the condition in which the Creator placed them. It is for their good, if they will improve upon what they suffer and enjoy.

Our body was redeemed by His blood. He gave His flesh a ransom for our flesh, to redeem our flesh, our members from the bondage of sin, the bondage of fear, the bondage of corruption. That is the adoption in fact. The first fruits of redemption; the spirit of love, of peace, of faith, of hope; these are the earnest, the pledge of final victory and fulness. Yet we are ever groaning, while we wait in hope for the complete sonship; a body and a glory like our Lord's.

Hope is the anchor of the soul, of our life. If the future presented nothing to hope for, there would be nothing to save us. We should be in despair and spend our hopeless existence without an effort at reformation. We do not see our reward, nor experience it; but it being in the future, we hope for it, and our hope bears us up, makes repentance available. If we are already saved, hope is at an end.

That which is unseen, we hope for. The unseen is not in this world. It is in the world to come; therefore we hope for it, because it is unseen and eternal. Hope takes hold of that within the veil; and so we wait for the veil of the covering that is spread over all nations to be removed, which will be done when death is swallowed up in victory. We wait with patience for the revelation of the sons of God.

The law of the spirit of life in Christ Jesus, is the perfect law of liberty. Also, it enlightens us with the light of God, and helps our infirmities; instructs us in that of which the natural world does not afford us any light; so that our necessities and privileges are comprehended, and we are enabled to ask, so that we may receive. Although our prayers are but unspoken groans, they are according to the will of God. Having begun in the spirit, we increase in faith, as we increase in knowledge.

God knoweth the hearts of his children, his sons in the spirit of adoption. Their minds are instructed in the way of life in Christ; and they walk in a new life in Christ, with new hopes, and their intercessions harmonize with God's plan of life; the spirit in them making intercession according to the will of God. His ways

are perfect. There is no chance nor surprise nor evasion of His purpose. He knows the end from the beginning, and everything that is, works for the good of His saints, and everything that would work injury to them is suppressed by the will of God, is not permitted to exist.

He predestinated that they should be made like His son, to be His brethren, to share in His reign, His blessing, His glory. He did foreknow they would accept the invitation to God's kingdom and glory, and the promise made in the call He has made unchangeable, confirmed it with an oath. His son being the first born from the dead, they, His brethren, will be born from the dead also; born again from above; not into this world, but into the world to come, the children of the resurrection, whose names are written in heaven.

The all things that work together for good, are these: the foreknowledge, the predestination, the calling, the justification, the glorification; these all work for good to the heirs of promise, and to accomplish the good purpose of His will, and as to what He has purposed concerning the sons of God. The plan is perfect, and the work, when accomplished, is complete.

God is stronger than man, wiser than man. If He be for us, He is more than they that are against us. His purpose shall stand. He freely gave His son to die for us; His beloved son. He shed His precious blood for us. This was the great gift. Will He not give us the less, the all things? The Son is of more worth than they all. Who is more righteous than the Deity; more just than the Almighty. He has pardoned, justified the elect. Who will go back of his pardon.

Christ died in our behalf, He purchased us, He redeemed us with his blood. Is not the ransom complete? What more does righteousness require, justice demand? Christ is risen also, and is now at the right hand of God. This would not have been if truth asked for more, if justice demanded more. His death was sufficient, it paid it all. So God raised Him from the dead, and set Him at His own right hand, a full vindication of His son and His brethren. His presence there is a perpetual plea in our behalf, because we trust in Him. What calamity, or suffering, or disappointment can make the love of Christ of no avail? It is more than equal to every adversity. It triumphs over all. They can but kill us. But He has triumphed over death. He giveth life for evermore.

Therein is our greatest triumph, to triumph over death, to rise again from the dead. There is no victory like that. Grave! Your triumph was short. Ours is complete, unending; an incorruptible life.

In afflictions, in famines, in persecutions, in all distresses; in death itself, hope triumphs over pains. The hope of resurrection takes away the fear of death, and the resurrection itself comes to us as a complete victory, more than a triumph over all our groanings, and all this is through our Lord Jesus Christ, who saves us.

Nothing can come between us and the promises of God. No power can cope with the Almighty, or frustrate His designs. His purposes will stand. No combination of powers or forces are sufficient to frustrate the will of God, as He has purposed to accomplish our salvation, through our Lord Jesus Christ. Though some are unfaithful, God is faithful. The kingdom will not lack for rulers, nor the inheritance go begging for heirs. His house will be full, though those who were invited were not worthy.

Many people who know that they can't fool their neighbors by their hypocrisy, act as if they believe they can deceive the Almighty God.—*Ex.*

## Selections.

### The Sermon on the Mount.

[Joaquin Miller, in *The Interior*.]

HEAR ye the Sermon on the Mount,  
Heed ye its purpose, heed its plan!  
Far up, far on as you may count  
Man still ascends, despite of man.  
Hear, then, the Sermon on the Mount, and lay  
Its precepts to your heart, and silent pray.

I think the birds, in that far dawn,  
Were still. The bustling town below  
Lay listening. Its strength was drawn  
To him, as tides that inward flow.  
All Galilee lay still. Far fields of corn  
Lay still as seas, that silent, sacred morn.

Be comforted; and blessed be  
The meek, the merciful, the pure  
Of heart, for they shall hear, shall see,  
God's mercy. So shall peace endure  
With God's peace-makers. They are his, and they  
Shall be his children in the judgment day.

Be, then, not angered. Go thy way  
From God's high altar to thy foe;  
Nor think to kneel and truly pray,  
Till thou art reconciled and know  
Thou hast forgiven him; as thou must be  
Forgiven of the sins that burthen thee.

And if thine eye tempt thee to shame,  
Turn thou aside; pluck it away!  
And with thy right hand deal the same,  
Nor tempt thy soul to sin this day.  
Yea thou art very weak. Thou couldst not make  
Our hair turn white or black, for thine own sake.

And whosoever smite thy cheek,  
Turn thou that he may smite again.  
The truly brave are truly meek,  
And bravely bear both shame and pain.  
They slay, if truly brave men ever slay,  
Their foes with their forgiveness, day by day.

And if a man would take thy coat,  
Give him thy cloak, and count it meet.  
Bread cast on waters can but float  
Like sweet forgiveness to thy feet;  
So thou, by silent act like this, shall preach  
Such sermons as nor word nor sword can reach.

Lay not up treasures for yourselves  
On earth, and stint and starve the soul  
By heaping granaries and shelves  
And high store-houses; for the whole  
Of wealth is this, to grow and grow and grow  
In soul; to know and ever seek to know.

Therefore, give not too much of thought  
For thy to-morrows. Birds that call  
Sweet melodies sow not, reap not,  
And yet the Father feedeth all.  
Therefore, toil trusting, loving, watch and pray;  
And pray in secret; pray not long, but say:

Give us our daily bread this day.  
Forgive our sins, as we forgive.  
Lead us not in temptation's way.  
Deliver us, that we may live,  
For thine the kingdom is, hast ever been,  
And thine the power, the glory, aye. Amen.

That relating to our hearts and habits, cannot be torn away, like the lichen from the tree, without leaving a scar.

### Something Practical.

Some people say, when told of the imminent Second Coming of our Lord Jesus Christ, "Something practical is what we want; this matter of the Second Coming is what we know little or nothing about. It may be a thousand years before our Lord comes again, if He ever

does. He won't come again till the world is converted, anyway, and that looks a long way off. Tell us what we must do for Him to-day; that is all we care to know."

Well, our Lord is eminently practical in what He says (Luke 21:36), "Watch." Watching is a pretty practical matter. When a sentry is marched off to his post, and bidden to stand there and "watch," he does not look upon the matter as anything visionary, nor as something he can do at any other time and place; it is a serious matter. Watching implies danger. Where there is no danger there is no watching. Watching implies serious loss to the watcher, if he fails in his duty. It is death to the sentry who sleeps on his post, or forsakes it till relieved—nothing more practical.

And, in the verse above quoted, we find a "therefore" connecting this word, "Watch," with the preceding verse. "Watch," because some great danger like a snare, is coming on all the earth, and, with the watching, prayer is to be connected. Prayer is a practical matter, too, especially prayer that we "may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of Man."

These words were spoken nearly 2,000 years ago, as of something impending; is it any more remote now? Is the obligation to watch and pray any less pressing now?

Besides a warning, that we should "watch," there is also a promise to those who watch, and a promise is something practical, as well as a warning. In Matt. 24:46, we read, "Blessed is that servant whom his lord, when he cometh, shall find so doing;" and verses 42 and 43 tell us what that is, viz., watching; the blessing promised is, "He shall make him ruler over all his goods," v. 47. Just what that means, we can tell better by and by.

And such was the attitude of the Church, in its earliest days—they were all watching and waiting for His coming. Even the Thessalonians just recovered from heathendom, not only "turned to God from idols, to serve the living and the true God," but, "to wait for His Son from heaven" (1 Thess. 1:10); and those who neglect this duty, at this day, not only neglect a very solemn warning, and a very blessed promise, but a very potent means to avoid the snares and entanglements of a wicked world, to which one can not expose himself without interrupting his communion with God and running the risk of being told, at the last, "I never knew you!"—GEO. E. SHIPMAN, M. D., in *Faith's Record*.

### "Stand Fast in the Faith."

"Servant of Christ, stand fast amidst the scorn  
Of men who little know or love the Lord;  
Turn not aside from toil; cease not to warn,  
Comfort and teach. Trust Him for thy reward;  
A few more moments' suffering, and then  
Cometh sweet rest from all thy heart's deep pain."

Charles, the twelfth king of Sweden, when besieged in Stralsund, was one day dictating a letter to his secretary, when a bombshell from the enemy's camp came crashing through the house, and burst close to the room where they sat, tearing it in pieces. The report was so loud that it seemed as if the whole house was destroyed, and the frightened secretary let the pen fall from his hand. "What's the matter?" said the King with a perfectly composed countenance, "why do you not continue writing?" "Most gracious sire," replied the secretary, "the bombshell!" "Well," said the king, "what has the bombshell to do with the letter? Go on with the writing." And what has the world to do with our work for Christ? What right have its gavelies and wealth to stop your sowing and your reaping in the vineyard?

And, oh, the work! how grand it is; for we are working for a King, and he pays royally as we labor. How pressing it is! for on every side are hearts to be comforted, burdens to be lifted, souls to be saved. How joyous it is, leaning on the Beloved as we drop the seed, eating grapes of Eschol as we toil on in the wilderness. And how short the service—only an hour, and then evening comes, and then the rest by the river of life, the hallelujahs of the redeemed, the crown heavy with stars, and the rapturous vision of His face which was marred for our salvation, but whose radiance of love illumines all the city of our God. In that city, before that glorified face, crowned by the pierced hand, in the vast choir of ecstatic joy, may you and I meet to hear the Master say, "Thou hast been faithful."—*A. E. Kittredge, D. D.*

### Behold, the Bridegroom Cometh!

#### AN EARNEST APPEAL.

The following appeal "to the conveners of Christian Conferences in the United Kingdom," is signed by a number of the leading scholars, and most earnest missionary spirits of the various denominations, and proves that the advocates of the pre-millennial truths are alert and on the watch-tower. It would be well for some of the conveners of Conferences in America to be guided by their suggestions if they do not wish to be ashamed before Him at His coming.

"But at midnight there is a cry,  
BEHOLD, THE BRIDEGROOM!  
Come ye forth to meet Him."—Matt. 25: 5 (R. V.)

"Dear Brethren:—As 'partakers with you in the tribulation and kingdom and patience of Jesus Christ,' may we be permitted to suggest for your consideration the present urgent need for sounding forth an alarm to a slumbering church, and to the world that lieth in the wicked one, in view of the accumulating indications that 'the Lord is at hand?'"

"1. The stirrings among the Jewish people of a national life that has lain dormant to many, many centuries, but which is now displayed and asserted in various quarters of the world and under manifold aspects, point to the blossoming of the long barren fig tree, and to the early fulfillment of the 37th chapter of Ezekiel. Meanwhile, in the spiritual sphere, we are witnessing the conversion, not only of some notable witnesses to the Messiahship of Jesus of Nazareth, but of considerable numbers of Jews in places widely apart, to the joy of missionaries who had long labored amongst them without much visible fruit of their labors.

"2. What lover of Gospel truth can shut his eyes to the great falling away, into superstition and formalism on the one hand, and unto unbelief on the other, which has characterized the past generation, as well as the time in which we now live? Many are drawn into the practices of the Roman apostacy, many more into doubting the authority of Holy Scripture. Rome is working ceaselessly with a vast army of devoted followers, to complete her destiny, and then to meet her doom; whilst in Protestant churches and colleges Christ's foes are found in his own household. And lest we should be charged with taking an insular and narrow view of the position of the Church of Christ, we have but to turn to America and to the Continent of Europe, to convince ourselves that the pretensions of the Papacy were never more audaciously pushed forward; whilst Puritan simplicity in life and worship was never at so low an ebb in all nations which formerly were permeated with pure Scriptural teaching.

"3. If, as we believe, the 'early rain' was at Pentecost, is not the world now receiving the 'latter rain' before the harvest is all ingathered? (James 5: 7, 8.) What is the present outburst of missionary activity on behalf of the Jews, the Mohammedans, and the heathen, but a further confirmation and sign that we are rapidly approaching the consummation of the Christian era? 'The blessed hope and appearing of the glory of our great God and Saviour Jesus Christ' (Titus 1: 13, R. V.) exerts a most powerful two-fold influence upon believing hearts. It is an incentive to holiness: 'Every one that hath this hope set on Him, purifieth himself even as He is pure' (1 John 3: 3, R. V.); and it is the greatest stimulus to missionary zeal and self-sacrifice. We seem to hear a proclamation of the word in Rev. 19: 9, 'The marriage of the Lamb is come, and his wife hath made herself ready,' in every successive conference for promoting Scriptural holiness; and surely we behold obedience on an unwonted scale, to our Saviour's parting command: 'Go ye into all the world, and preach the Gospel to the whole creation (Mark 16: 15), as witness the numerous offers of service on most perilous fields of labor from men and women in every rank of society.

"We appeal to you, therefore, beloved friends, to take into your prayerful consideration the value of a united testimony to the imminence of the stupendous events which attend and follow our Lord's appearing; and, if it seem good to you, to make the Second Coming of Christ a central subject at your conference in the year 1893; if so be that God by His blessed Spirit may honor such testimony to the coming glory of His dear Son, for the arousing of a vast number of believers out of worldliness and sloth, and that a multitude of the unsaved who have 'hearts failing them for fear and for looking after those things which are coming on the earth,' amid the increasing insecurity of property and the development of anarchy, yet 'may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man' (Luke 21: 26, 36), by 'laying hold of the hope set before them' (Heb. 6: 18), whilst the day of salvation still shines upon them. We are, dear brethren, your servants for Christ's sake.

S. A. Blackwood, A. A. Bonar, D.D., Hubert Brooke, M. A., E. W. Bullinger, D.D., J. Elder Cumming, D.D., Sholto D. C. Douglas M. A., A. R. Fausset, D.D., W. Fuller Gooch, Geo. C. Grubb, M. A., H. Grattan Guinness, D.D., Jas. E. Mathieson, Robert McWilliam, M. D., F. B. Meyer, B. A., R. C. Morgan, J. F. Morton, Thos. Neatby, M. D., H. S. Paterson, M. D., Mark Guy Pearse, G. H. Pember, M. A., J. Hudson Taylor, H. W. Webb-Pehloe, John Wilkinson.

### Anticipation of the Appearing.

"Looking," says the apostle, "for that blessed hope" (Tit. 2: 13). How comes he to call it *blessed*? If it be a flashing forth of the divine glory, and if it be—as it distinctly is—a coming to judge the earth, there must be much about it which will touch into activity not unreasonable fears, and may make the boldest and the truest shrink and ask themselves the old question, "Who shall stand when He appeareth?" But Paul here stretches out the hands of his faith, and the yearnings of his desire to it. He sees a great distant Star, hasting toward the earth, through the abysses of space, and he longs for its impact upon the world, which might seem to mean ruin. Whence comes this confidence?

It comes from the power of love. How beautiful it is, how merciful, and how strange that the very same yearning after bodily presence, the same restlessness in separation, and the same fullness of satisfaction in companionship, which mark the lower loves of earth, can be transferred wholly to that higher love! If our hearts are wedded to Him, we shall know that to be "present with



the Lord" is far better than the best besides; and that His coming must be for the loving hearts "as the morning spread upon the mountains." The hope is blessed when the heart loves him who is to come.

It is blessed because of the power of the assurance which we all may have that that coming can bring no harm to us. "Herein is our love made perfect, that we may have boldness before him at the day of judgment." It is blessed because the manhood which is thus lifted to participate in and to be the medium of manifesting to a world the divine glory is our manhood; and we shall share in the glory that we behold, if here we have trusted in the grace that He revealed. "He shall change the body of our humiliation that it may be fashioned after the likeness of the body of His glory." And when Christ, who is our life, shall be manifested, then shall we be manifested with Him in glory. So because of the power of love, because of the power of confidence that no harm can come from the beloved presence, and because of the power of confidence that no harm can come from the beloved presence, and because of the well-founded assurance that his glory is shared with all his brethren according to his own prayer, that the glory which he had with the Father may be in these his disciples, we can look forward, if we are cleaving to him with however humble and tremulous faith, and say, "Yes! we, too, feel that his coming is a hope and is blessed." We can then understand and join in the rapturous triumph of the Psalmists of old, and when they call upon the earth and sea and trees and hills to rejoice before "the Lord, for he cometh to judge the world."—*Alexander MacLaren, D. D., (Manchester, Eng.)*

### The Doctrine of Eternal Torment a Hindrance to Foreign Missions.

"What is the secret of the apathy of the Church regarding Foreign Missions? There is a secret. Some of the noblest Christians are as apathetic as the feeblest and the most worldly, and not from any lack of love to Christ." So says Dr. Lunn in reviewing Dr. Pierson's recent book, "The Divine Enterprise of Missions." That question stares the Church in the face and demands an answer. The Church is in an apathetic state as regards this matter. Good men bemoan its state, but why is it so? We believe that the reason is to be found in the fact that the Apostolic message, and the Apostolic method of approaching the peoples have been lost sight of. For long the Church has approached the heathen with a message for acceptance, that declared the irretrievable ruin and endless agony of all who had died, and were dying, without hearing the message. It approached them without a recognition of their possible salvation on other conditions than those embodied in the New Testament evangel. It has further established agencies and sent out agents, with the erroneous idea that its mission is to convert the world, and statistics go to show that after a century of mission work heathenism has still the lead. The belief in endless pains once stimulated men to give to mission work, but the present unsettled state of the minds of Christians generally on the destiny of man, has taken away that stimulating force, and the continued and scornful rejection of that doctrine by the thoughtful heathen has been a stumbling block to the missionary. The slow progress of the work affords no evidence that the Church will ever accomplish the work of winning the world to Christ, and thus interest in missions has received a check. What can revive it? Nothing but a right view of the exact nature of the message and its objects; as to the object it is evident that here there is an awakening, for those who are

now most prominent in the mission field are those who adopt the sentiment voiced by Dr. Pierson: "We are not to look for a world's conversion, which, after all these centuries, seems perhaps no nearer than at the accession of Constantine. We are to evangelise the world, and if the result proves to be, not the world's conversion, but the out-gathering of the Church, the ekklesia, the called out assembly, the Bride of Christ is it not exactly the Scriptural goal of the age. This is the only hope, warranted either by the Scriptures, or the history of missions, and therefore it is the only hope not possible to be disappointed."

The whole matter must be subjected to a searching investigation. Christianity cannot live apart from the cultivation and exercise of the missionary spirit, but care must be taken lest its work be hindered by obstacles created by false views of divine teaching concerning the present state of the heathen, or their future. It is a lamentable confession which is made by Rev. Josiah Hudson in reference to educational mission work in India: "It is sometimes objected, and perhaps with some truth, that conversions are not so frequent in our higher institutions at present as they were in the early days, when Duff, Anderson and others witnessed the most signal success. . . . Doubtless the chief cause is to be found in the change which has taken place in Hindo religious thought. Young men can now find halting-places between Hindooism and Christianity." So we gather that the higher training afforded to natives by Christian missions does not yield as large results in conversions as formerly. Why is this? Surely the problem is worth all the attention which the best minds of the Church can give. Perhaps the following testimonies will be of service here: they are given by missionaries of many years' service. The first is given from the pen of the Rev. Mr. Hobbs, of Bengal:

"Here I wish to mention a fact which appears worthy of note. Before God had led me to understand the Scriptures as I now understand them, I was often pressed by the most intelligent Hindoos, especially by those called Brahmo-reformists, on the subject of the Christian doctrine of eternal misery; and to defend that doctrine I was compelled to have recourse to an argumentation which satisfied me as little as my questioners. My present experience is the reverse of that. The Hindoos, who are essentially reasoners, still address the same questions to me, upon the nature and duration of divine vengeance. I can see by their looks that they are sure, beforehand, of victory. They politely await my answer, ready to give free vent to their biting satires and to express their virtuous indignation that Christians should attribute such a character to God. Fortunately, they have rarely to display their eloquence. A minute or two employed in repudiating our traditional theology, and five minutes more to show the essence of Christianity according to the Lord Himself (John iii. 16, 36), are enough to give to my teaching an air so reasonable and natural that, in the great majority of cases, my opponents are not desirous of prolonging the discussion. Amazed and disconcerted, they then examine the texts which I give, and, nine times out of ten, they avow that the conditionalist interpretation imposes itself naturally on unbiassed minds, and they ordinarily admit that it is of a nature to dispel the gravest objections against Christianity. Among the cultivated classes of Hindoos I have not met with a single individual who was not invincibly hostile to the notion of eternal misery."

In the mountains of Northern India, the Rev. L. Skrepud, the Apostle of the Santhals, as he is familiarly called, a man who speaks twenty-nine languages (and

whose eminent talents as a linguist are employed by the British Government), has labored among the natives of that part for many years, dwelling in their huts and sharing their food. He is an ardent believer in conditionalist views, and he declares that the zeal of the churches founded by him has increased much since he accepted the primitive doctrine concerning life in Christ. He testifies: (1) The idea that their ancestors would be burning for ever in hell, was to the Santhal believers a veritable nightmare; they keenly appreciate the more evangelical teaching which delivers them from this error. (2) They understand much better than before the necessity of communion with Jesus Christ, as the sole giver of eternal life, for their salvation. (3) They also understand much better the great peril which menaces unbelievers, and they redouble their efforts to bring their fellows to the Christian faith. These are testimonies from practical men now working in the mission field. They claim to have solved the problem which baffles others, and the nature of their solution, buttressed by their practical experience of its working, should be well weighed by those who seek to discover what it is that is blocking the wheels of missionary progress. If false eschatological views are hindering advancement, then the sooner the fact is recognised and the evil removed the better for the work and the workers.—*Bible Standard, New Zealand.*

"THE JEWS," says a foreign correspondent, "are much more numerous and wealthy to-day than ever before in the history of the world. In the days of the greatest prosperity and power of the Jewish kingdom under David and Solomon, they probably did not number, all told, more than 5,000,000. Now they number considerably more than twice as many. In Asia, their original home, there are not more than half a million, settled in Syria, Persia, Arabia, India and China. Perhaps half a million more are to be found in Africa, chiefly in Morocco, the descendants of those Jews who, in the year of Columbus' discovery of America, were expelled from Spain. A considerable contingent is to be found in America. But the chief modern home of the Jews is in eastern and Central Europe, where they settled in the days of the Crusades. At one time the kingdom of Poland contained nine-tenths of all the Jews in the world. Two years ago there were in the Russian Empire, chiefly in its Polish provinces, fully 5,000,000 Jews. In the Polish provinces of Austria there are 2,000,000, and in Germany 750,000, and in the United States 1,000,000.

**FUTURE BOUNDARIES.**—In discussing the return of the Jews to their own God-given patrimony, it should be borne in mind that its limits are not identical with those of the territory occupied by the twelve tribes. Although not defined with modern geographical precision, we know from Genesis 15: 18, that they include the "land from the river of Egypt unto the great river, the River Euphrates;" from II Samuel 8: 1-15, that David extended his conquests over nearly all, if not all, this region; from I Kings 4: 21, that "Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt;" and I Kings 4: 24, that he had "dominion from Tiphshah even to Azah, over all the kings on this side the river." Beginning with the ports of Elath and Ezion Geber, on the Elanitic gulf of the Red sea, Israel's frontier ran in an irregular northwestwardly direction through the wilderness of Paran, and down the river of Egypt to the Mediterranean; thence along the coast to a point south of Phœnicia; thence along the eastern flank of the Libanus range to the Orontes, midway be-

tween Hamath and Antioch; thence eastwardly to the Euphrates; presumably down the Euphrates to the Persian Gulf, and thence to the point of beginning. This magnificent territory, with agriculture and maritime advantages of most excellent character, and with great variety of climate and production, affords ample room for the energies of the nine to twelve million—at the most liberal estimate—Israelites scattered throughout the world, if all were collected therein. Religion would be the principal and most powerful bond of union. This immense empire is to be opened to modern civilization, and that within an early period.—*Rev. Dr. Wheatley.*

### *Witty Paragraphs.*

✓ There is nothing so strong or safe in an emergency of life as the simple truth.

If half the trouble were taken to prevent crime as to punish it, there would not be half as many criminals.—*Citizen.*

Faith walks in night, yet is not of the night;  
And Hope, her fellow, looks into the east,  
Where, marking the long cloud-bars all of gold,  
It says, ere day is up, Behold the sun!

—*Dr. H. Bonar.*

If the mercies of God be not loadstones to draw us to heaven, they will be mill-stones to sink us to perdition.—*Rev. Wm. Secker.*

✓ I have often obtained more evidence of inward piety from a kindling eye, a wet cheek, and a choked utterance, than from all the noise in Christendom.

✓ A desire to have Scripture on our side is one thing, and a sincere desire to be on the side of Scripture is another.—*Archp. Whately.*

Those trees bear most fruit which stand most in the sun. Without sunshine the fruit will never ripen properly. Every one may bear fruit—the fruit of a holy life.—

A deaf and dumb boy when asked, "What is truth?" replied by thrusting his finger forward in a strait line and when asked, "What is falsehood?" he made a zig-zag line with his finger. Don't you think he caught the two ideas exactly?

While we are waiting let us take heed of wavering. Go not a step out of God's way, though a lion be in the way; avoid not duty to meet with safety; keep God's highway, the good old way which is paved with holiness. "And an highway shall be there, and a way, and it shall be called the way of holiness." Do not swerve. Avoid crooked paths, take heed of turning to the left hand, lest you be set on the left hand. Sin doth cross our hopes, it barricades up our way; a man may as well expect to find heaven in hell, as in a sinful way.—*Watson*

✓ The Thracians had an emblem expressive of the almighty power of God. It was a sun with three beams—one shining upon a sea of ice and melting it; another upon a rock and melting it; and a third upon a dead man and putting life into him. How strictly does this emblem harmonize with what the apostle says of the Gospel—that it is the power of God unto salvation to every one that believeth; it melts the hardest hearts into a uniform obedience to the divine will, and raises those who are dead in trespasses and sins to a life of righteousness.

The book to read is not the one which thinks for you, but the one which makes you think. No book in the world equals the Bible for that.—*Dr. McCosh.*

"We are all sculptors and painters; our materials are our own flesh and blood and bones. Any nobleness begins at once to refine a man's features, any meanness or sensuality to embrate them.—*Thoreau.*

Newman Hall says: "I began to smoke at eight years of age and left off the same day." Of the tobacco habit he says, that it is "a dirty, costly, tyrannical and unhealthy habit." The doctor is right.

"Jonah paid too much for his sail on the ship of Tarshish, and everybody finds it costly traveling when running away from duty."

On Sunday the water runs idly over the mill-wheel, and though it goes clackety-click, no work is done. Is this like your Sunday-school?—*Spurgeon.*

Doing nothing for others is the undoing of one's self. We must be purposely kind and generous, or we miss the best part of existence. The heart that goes out of itself, gets large and full of joy. This is the great secret of the inner life. We do ourselves the most good in doing something for others.—*Horace Mann.*

I want you to remember that a saloon is as national as a national bank, as lawful as a public school. I can seem to see upon the face of the rags of every drunken man a legend like that you often see on packages of whiskey and tobacco: "Take notice. The manufacturer of this article has complied with all the requirements of the law, according to the statute in such case made and provided."—*John G. Wooley.*

The *Keystone Good Templar* says: "'No member shall be permitted to drink the white man's grog,' is the pertinent regulation of a newly formed Zulu church in Africa. To which an exchange adds: 'In that respect the Zulu church is a step in advance of American churches, which, though they discountenance the use of intoxicating liquors, do not make liquor drinking a test of membership, in which case missionary reciprocity with Africa might be beneficial.'"

Speaking of what would occur could the money that is wasted for drink be devoted to legitimate purposes, the *Boston Daily Traveller* says: "New buildings would be built, almost as by magic, and would be furnished with comforts heretofore unknown to people of moderate means. Thousands upon thousands of families would expend upon comfortable clothing fourfold what they now do, and other thousands upon thousands would thereby, in turn, have their own earnings increase."

### Home, Health and Little Folks.

CONDUCTED BY MRS. S. WILSON.

GLORIFY GOD IN YOUR BODY." "CHILDREN ARE AN HERITAGE OF THE LORD."

### "Ye Are the Salt of the Earth."

Does it puzzle the little ones to know what this means? "Ye are the salt of the earth?" They know that Jesus, was talking to his disciples, up on the mountain. Can men be like salt? Yes, Christian men and women, and boys and girls; that are Christians. How? By keeping the world pure, and sweet, and fragrant. Good people make the world better. No one can walk in the foot-

steps of Jesus, without causing some one else to want to walk in His footsteps too.

No one can be kind and gracious and forbearing, without influencing others. To be able to hold the reins over the most passionate temper and to keep calm and cool, when others are pouring out a perfect storm of ugly, angry words, is to win a grand victory over self, and to give an object lesson to the on-lookers, of the power of the religion of Jesus, that could not be as effectively taught by years of pulpit preaching. "Ah!" they will say, "if *that* girl can be patient, under the sting of such unjust and cruel words, it is something wonderful. She used to be so high-tempered, just like a flash of powder. Some strange, sweet influence is certainly controlling her, we never saw such a change in any one before."

And when they learn that she has been taught of God, they will feel respect and awe creeping over them, and will be led to imitate her example by giving themselves to the Lord.

Oh, you dear girls, you dear young men, do you not see that when you are baptized, you have come into a school, where you are to be disciplined and taught, in such a manner, that you are to become the sweetest, most lovable characters in all the world? That you are to let everything false, and dishonest, and cruel, and unholy, be taken out of you; that you think no wrong thoughts, say no wrong words, do no wicked acts?

That in whatever place you are, you are to learn to be content?

It may seem hard to be left motherless, with the care of younger brothers and sisters upon you, but oh, God knows and God cares. He wants you to be His true disciples in the rough and thorny places, as well as in the gladsome vale. It is in the hard spots that Christian graces are needed. Through the turbulent brothers, God is teaching you how to overcome; whenever, with the blessing of the Lord, you have learned to rule your own spirit, and in patience to possess your souls, you can lead them in the path to victory.

It may seem hard to forsake the halls of mirth, the theater, the dance, the fashionable games of progressive euchre and card-playing, but remember, Jesus is not in any of these things. You are not "the salt of the earth," whenever you are mingling with the world and breathing its atmosphere of sin and folly. No one will say, "I saw Miss N—at the party to-night, and it so impressed me, that I am going to be a Christian!"

No one will ever say, "I am going to be a better man or woman, because I met and danced with young Mr. B—at the ball last week!" Such expressions are never made, such paradoxical things never happen.

The kind of salt that Jesus was talking about was very fragrant, but if exposed to the air, it lost its sweet odor and was good for nothing but to be thrown away.

Just so it is with those who start in the Christian race, and do not prove true to God. It is impossible to be a Christian and a worldling at the same time. If we get the field where the treasure is, everything else must be sold.

You know what it means when Jesus says "it is good for nothing but to be cast out and trodden under foot of men."

The religious profession amounts to nothing, if not carried out in life, men laugh at religion and laugh at you, when you do things that are sinful, and take enjoyment in pleasures that destroy all spiritual life.

They laugh at churches where there is "the form of godliness without the power."

The religion of Jesus must control and direct the life. It has power to do this.



It is only because men and women do not let it govern them that it is so often said, "I shall never unite with the church, I am just as good as those who do belong; they do things that I would not think of doing. Mrs. M— gets mad much sooner than Mrs. C— does, and she, makes a great profession, and Mrs. C— none at all. And just think how those young people at P— talk about one another! I can't think there is anything in it."

Savorless salt: It will never save anybody or anything. Trodden under foot of men now, will it not be trodden under foot of men in the great day of eternity! It is for nothing else. Oh, sorrowful destiny. Think about the matter seriously, my dear young friends, weigh everything in the light of a coming morrow.

Give up the false and vain, keep the sweet odor of living Christianity about you, walk and talk and act as if Jesus were coming this year.

S. ROXANA WINCE.

### Jeanie's Big Bible.

When one has a treasure, he prizes it and takes care of it that no harm may come to it. So those who love the Bible cherish it and consult its truths daily. They could not live a day without the Bible. In former times, before there were as many Bibles printed as there are now, they used to chain the Bible to the pulpits, and the church was kept open every day in the week so that poor people could go in and read the Word themselves or have it read to them. Would not that seem strange to you?

Bibles used to be very costly, so that poor people could not afford to have one. So in those times you would find them in churches and in the houses of kings and rich men. They were great, heavy volumes, worth almost their weight in gold. Some of these old-fashioned Bibles are in existence still in churches of rural England, and people go a long way to see them on account of their value as relics. You can imagine how they were guarded and how they were taken care of, for Bibles could not be bought every day, even by kings and queens. But who would think of injuring the Bible.

There is a story told, which doubtless you have heard, of the little English prince who, when his companions took the big Bible to use as a footstool, rushed forward and seized the precious volume, exclaiming, "Not that! not that! The Word of God is not to be treated like a block of wood. You must not hurt my Bible." And he kissed the book lovingly, and replaced it upon the table. It is a pretty story, and we are led to think all the better of the thoughtful and pious young Tudor prince who is known in history as Edward VI.

There is another story told, however, that I like even better than this, and I do not think you are familiar with it. It is not about a prince, but of a poor Scotch girl who risked her life to save her precious Bible. Her name was Jeanie, and she lived far back during the days of the bloody persecutions under the reckless Charles II. It was a bitter time, you may be sure. No one was safe if he was suspected of reading the Bible or worshipping God in a different way from the established religion. Soldiers were marching all over the country, driving people from their homes, burning their houses, and putting many innocent persons to death. Jeanie's parents were pious people, and their turn came at last to be driven from their home.

One afternoon the cruel soldiers were seen advancing and the poor folks had to leave their cottage and flee

with what valuables they could carry. Jeanie was given the big family Bible for her load and her father told her that she must be careful with it, and not to have it hurt, nor lose it by the way. "For we could not live," said he, "without the good Book." She wrapped one of her clean gowns around the book, and started with it in her hands, following her father and mother, each of whom carried a child. The fugitives directed their steps towards the next village, where there was a strong old church that could be used as a fort, and which they hoped to reach before their enemies came up. A stream lay in the way, and this they dared not cross by the bridge for fear of their pursuers. So they hastened to a place in the river where some stepping-stones had been laid for the convenience of foot passengers. It was quite dark when they reached the bank, and the water ran swiftly in its channel. But they did not hesitate. The father waded across, carrying the others, one by one, in his arms, until Jeanie was left alone. Fearing solitude more than the dangers of the stream, the young girl followed her father on his last trip, stepping carefully from stone to stone. But it was so dark now that she could scarcely see the way before her, and presently her foot slipped, and she went down to the bottom.

In her danger she did not forget, however, the treasure entrusted to her care. As her feet went down her arms went up, and her precious burden was held above her head. She struggled bravely against the current, and though the water came up to her waist, she managed to keep on towards the shore, holding the dear old Bible as high as she could raise it. Her father met her before she gained the bank, and clasped both his treasures in his strong arms.

"Father," said the brave little maid, "you told me to take care of the dear old Bible, and I have done so."

Several pistol shots were heard at that moment, and the sounds of approaching horsemen. The fugitives found concealment in a cleft among the rocks, and fortunately were not discovered. After their pursuers had rode away, they issued from their retreat, and soon after reached the church in safety.

In after years Jeanie married, and lived happily with her husband to a good old age. The great Bible became hers after her father's death, and in it were recorded the names of her seven children. It is still in possession of her descendants, in a well-preserved condition.

Jeanie never forgot that night of peril when she carried the old Bible through the deep waters. When she was dying she dreamed of her girlish exploit, and cried out, "I'm in the deep river—in the deep waters, but I will hold up the dear old Bible. There, father, take the book!"

With these words she ceased to breathe.

### Fretting.

Fretting is a sin, and shows a lack of peace and a lack of consecration, and yet some people professing to be Christians, are constantly fretting. They fret about the weather. If it is cold, they will fret about its being so cold. If it is hot, they fret about its being so hot. If it is wet, they fret about its being too wet, and if it is dry they fret about everything being dried up, and so they fret, fret, fret constantly. With a fretter nothing goes right at home, or in church. They fret about the ventilation of the meeting house. They fret about the singing. They fret about the preaching. They fret because people do not show them more attention, not realizing that they make themselves so disagreeable that people shun them lest they be contaminated by their fretting spirit. They fret in the house, and make home wretched. The wife frets at the husband, and the hus-

band frets at the wife, and they both fret at the children constantly, and then wonder why it is their children are not converted. If they started to be Christians at camp meeting, or away from home, under a sweet Christian influence, they would be sure to backslide when they got home under this fretting influence. Many professing Christians destroy all their influence for good by their fretting. They are a stumbling block before others. They are a perfect nuisance. It is no wonder the Psalmist says: "Fret not thyself in anyway."

"Fret not thyself because of evil doers." "Fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass."

It does no good to fret about what cannot be helped. We had better bear it with Christian fortitude and patience. Every fretter lacks the grace of patience. Fretting and impatience corrodes everything it comes in contact with. It drives peace and comfort from the home, and drives children to perdition, and has driven a vast army to suicide, rather than live in such wretchedness.

Stop it. Be a constant Christian. Bring your unhappy disposition to the Lord. *Get a pure heart*, and the stream of life will be pure and sweet.

Get wisdom, for "her ways are ways of pleasantness, and *all her paths are peace.*"

A. P. MOORE.

### Temperance.

A vast temperance meeting assembled recently in Birmingham's historic town hall, says an English correspondent of the *Union Signal*, was second to none in importance and significance. The temperance cause is now recognized as one of the most vital questions of the hour. Reform has come within the range of practical politics, and it is a subject which Mr. Gladstone has lately characterized as one no politician dare ignore. It was not, however, to meet the leaders in the House of Commons for which that vast assembly gathered, but to greet the two women (Lady Somerset and Miss Willard) who, in the old world and the new, are endeavoring to solve the mighty problem of the world's greatest ill, to rally their forces around the standard of home protection. Sir James Sawyer, one of England's nobles, distinguished as a medical authority, after an eloquent welcome to your and our leaders, made a thoughtful address which deserves preservation in the scientific literature that is throwing electric signal-flashes into common life and into the temperance cause. The following is an extract from the address:

"As a physician and as a citizen I deplore the evils which are wrought amongst our people by the alcoholic poison. I deplore these evils in common, I believe, with all physicians, and in common, I hope, with all thoughtful citizens. We know that our jails, our workhouses, our hospitals, our lunatic asylums and our asylums for idiots receive a large proportion of their inmates in consequence of the destruction which alcohol works on men's minds and on their morals, their bodies and their fortunes.

"Will you allow me to impress upon you a great and particular danger which the drinking of alcohol brings with it? Medical science, by the aid of microscopic research, has made great progress during the last ten years in the knowledge of the causes and cure of many common diseases. We have learned that many diseases owe their origin and characteristics to minute micro-organisms which come to us in the food we eat, the fluids we drink, the air we breathe, the

clothes we wear, or the things we touch. These micro-organisms find their way into the blood and tissues of the living human body and multiply there, and each kind of them produces in that body its own characteristic and special disease. There is one kind of micro-organism for typhoid fever, another for erysipelas, another for consumption, and soon. Each produces its like and its own and no other, just as a cabbage comes from a cabbage and a cocoanut from a cocoanut.

"Now, how is it, seeing that these noxious micro-organisms are so numerous and so prevalent, that we do not oftener fall victims to them? We have found out the reason. There are within our bodies, in our blood and in our tissues, numberless little cells which protect us. These cells are known as leucocytes. When a healthy leucocyte meets a disease-producing micro-organism, when this little guardian of our health and of our lives meets his enemy in the gate it becomes very active to destroy it; it spreads itself out, encompasses the micro-organism, takes it within itself, and consumes it.

"We have found out, too, that many agents have a paralyzing action upon leucocytes and destroy their power of dealing with the micro-organisms of disease in the way I described. One of these agents is alcohol. So you may be sure that if you are in the way of infective disease, your risk of taking that disease is increased if your body be in the least degree under the influence of alcohol.

It may be appropriately added the above cause is cited by other famous scientists for the frequent fatal result of disease is an habitual drinker.

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### Church and Personal Intelligence.

"THEY THAT FEARED THE LORD SPAKE OFTEN TO ONE ANOTHER."

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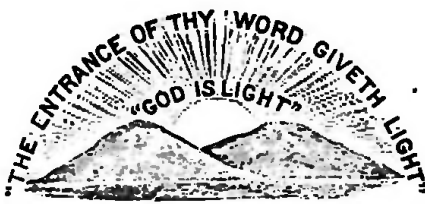
#### A Word From Scranton.

Brother C. C. Ramsey, pastor at Blessed Hope Chapel, Philadelphia, Pa., has just closed a most interesting series of sermons and Illustrated Bible Lectures here, he preached three sermons and gave five Illustrated Lectures. These were given in Christian Chapel Penn Ave., Green Ridge under the auspices of the Free Christian Church and the subjects were as follows: March 5th, at 10.30 A. M., Sermon "What is truth," and at 7.30 P. M. "The Gospel, What is it?" then commencing with his lectures using a powerful stereopticon throwing the views on a screen 12 feet square, subjects as follows.

Tuesday 7.30 P. M., "Abraham to Moses."  
 Wednesday " " " "Moses to kingdom divided,"  
 Friday " " " "Division to Christ,"  
 Saturday " " " "Egypt and Holy Land,"

Sunday 10.30 A. M., sermon, "The righteous Branch of David," and closing Sunday evening with illustrated lecture "The Life of Christ. There seemed to be a great interest manifested, although the weather was quite unfavorable on account of which we had to omit the Thursday evening lecture, and combine Friday and Saturday evening subjects in one. The chapel was nearly two-thirds full at all the services, and Sunday evening the house was crowded. The church feels greatly indebted to Brother Ramsey for coming here, and holding this series of Bible meetings as we all feel buoyed up, greatly encouraged and benefited spiritually beyond measure by his kind words and earnest entreaties to the church, and others to manifest at all times the spirit of Christ. He is a praying, earnest, trusting, and active Christian worker, and he left us with the well wishes of all and that if it was the Lord's will to spare him that he might return some future day. We distributed some 300 Tracts and WORDS OF TRUTH, and we will trust in God for results. There are prayers offered here saying in the words of Paul "Come over to Macedonia, and help us." There is certainly a large field in this city and surrounding country. What we want is a man of the right stamp to locate permanently here: one that will act as Paul stated, "I have not shunned to declare unto you all the counsel of God." "For I am with thee and no man shall set on thee to hurt thee." Our prayer is that the Lord will raise up some one to come among us to assist us in keeping the word of our Saviour, "Occupy till I come." The time is short. Yours  
 GEO. W. FINN.

Scranton, Pa. March 15, 1893.



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# Words of Truth

"I SPEAK FORTH THE WORDS OF TRUTH."

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For Terms see page 16.

### Editorial.

"Peace has her victories as well as war," and optimists looking upon scenes in New York this week might find reason for teaching that the time referred to by Tennyson is close at hand—

"When the war-drum throbbed no longer,  
And the battle-flags were furled,  
In the Parliament of man,  
The Federation of the World."

Thirty-five mighty sea monsters of war are lying at anchor in New York's harbor, their officers and crew vieing with each other in courtesies and apparent good will. To-day bodies of armed men from Great Britain, Russia, France, Germany, Spain, Italy, Holland, Brazil and Argentine marched down Broadway to the strains of "Yankee Doodle" and "Hail Columbia," side by side with Uncle Sam's Marines and Militia. All is apparently congratulations and good-will, the officers banquetting together, and the seamen and marines cheering one another.

These floating batteries are miniature representations of the nations under whose flag they sail. Grim and powerful they appear, and, decked with streamers and bunting, they seem to be as harmless as the merchant ships with which they are surrounded. Yet we know that inside of twenty-four hours they could lay New York in ruins. Beneath the fair exterior are the great guns and magazines of deadly explosives, and it is not at all unlikely that within another year these very vessels, whose crews are now hobnobbing together, will be endeavoring to disable and sink each other.

The era of "peace upon earth and good will to man" will not be celebrated with exhibitions of military and naval pomp and power. When that day comes the swords will be plowshares and the bayonets pruning-hooks, and the terrible floating batteries will be replaced with floating palaces. These exhibitions of good will are but a mockery, and remind one of prize-ring bruisers shaking hands before they proceed to pound and disable one another.—"When they cry peace and safety then sudden destruction cometh upon them." There can be no peace while the powerful tyrannize the weak and the rich rule the poor, while poverty, pestilence and famine devour and destroy the multitudes and the few live luxuriously. Before that day comes there will be a smoothing and levelling time when the mountains of pride shall be laid low, and the valleys of humiliation exalted.

### A Watch in the Night.

As registered in the calendar of God the span of human existence is but a single sweep of the pendulum of the time-piece of eternity, and a thousand years is but the night-watch that divides yesterday from to-day.

Men boast of the spread of civilization, and the great enlightenment of this age, but compared with the effulgence of the glory of God's day, we are living in the night. The total of human knowledge is so faint a glimmer as to do nothing in illuminating eternity, and in the eye of the Almighty, "darkness covers the earth and gross darkness the people." From the divine standpoint darkness is a synonym of sin, and wherever sin abounds it is night. So men, love darkness better than light, because their deeds are evil. The shades of night hide from view the evil deeds of men.

The night of sin shall be followed by a day of righteousness. The night is far spent, and the day is at hand. As our natural day is ushered in by the rising of the sun, so the day of God shall be ushered in by the rising of "the Sun of Righteousness." "The true light that lighteth every man that cometh into the world," must yet be manifested in His glory. The "light to lighten the Gentiles and the glory of his people Israel" shall again make his appearance with his warming, sin-destroying and enlivening power. He is the Day-spring from on high before whose presence the darkness of sin, the clouds of superstition, and the black shadows of sorrow, sickness and death shall flee away.

The faithful Christian is not of the night, but of the day. He has lighted his torch with the fire from God's sin consuming altar, and in his limited sphere become a "light of the world," or a "shining light that shineth more and more unto the perfect day." As the darkness of night is broken by the reflected light of the moon, and the twinkling stars, so throughout this long night there are those, "as the stars of heaven" who bear the word of God which is as a lamp to their feet and a light to their path. The life-time of a faithful one waiting for Christ is spent "as a watch in the night." Like the lone sentry on the tower in our illustration he stands fully armed and equipped watching through the dark night of sin. There are foes on all sides trying to surprise him or persuade him from his post of duty. From his eminence he sees the hurrying throng in pursuit of wealth, and the glittering jewels and heaps of gold with the possibilities of pleasures and fleshly gratifications that they will purchase, too often draw the watchman from his post, for "the love of money is the root of all

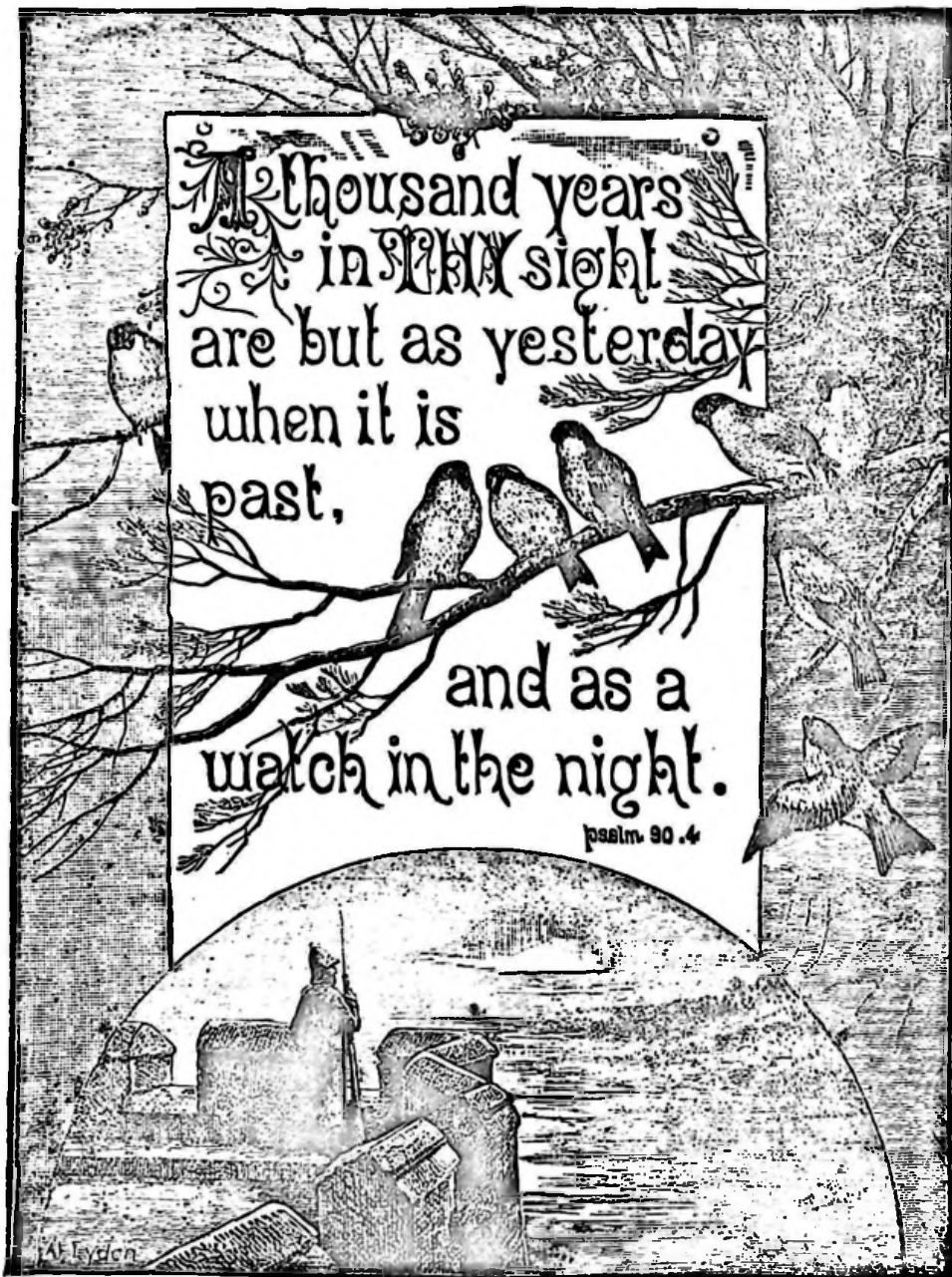
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evil." He forgets to look for the glorious day while feasting his eye upon the glittering baubles of the night. Pleasure whispers in his ear, "Come with me. Chase folly as she flies. Let us take our fill of joys now," and she is so bright and winsome that too often the watchman throws aside his armor and joins the giddy throng. Ambition sounds a bugle that thrills his martial spirit. It says, "Let us rise above this motley throng. We will achieve greatness among men and win their applause which is so sweet to the ear," and thus tries to tempt the watchman to throw aside that higher ambition that shall be satisfied if he be found watching when his Lord shall come. Indifference seeks his presence, and ere he is aware deadens his sensibilities with her opiates, and he falls asleep at his post. He has forgotten his high calling; darkness and light are to him alike; the fire of hope that warmed him has gone out; his helmet has fallen off; his breast-plate is broken; and that never failing steel, the sword of the spirit, is rusted in its scabbard. He heeds not the cry of the inquirer, "Watchman, what of the night?" He does not see the eastern heavens glowing with the golden tints of the approaching day; and when at last he shall be startled by the voice of the archangel and the trump of God, the sounds will awaken within him fear and trembling of a faithless watchman, rather than the joy that would follow the fruition of long deferred hopes.

"Watch, for in such an hour as ye think not the Son of Man cometh," calls for eternal vigilance, both within and without. Our most dangerous foes are those within. They creep upon us so stealthily, and allure so temptingly, that ere we know it we have forsaken our post of duty. The watchmen on ocean steamers do not only look out for icebergs and land, but they look for leaks and guard against internal fires. Hence our Lord says to his watchmen that they must watch and pray that they enter not into temptation, as well as for them to watch the times and the seasons. Of the two the former is the more important duty, because even though we shall not be on the house top scanning the heavens when our Lord shall come, if we be ready, with

our armor on, and joyfully open when he shall knock we will be accounted faithful watchmen.

"But ye, brethren, are not in darkness, that day shall overtake you as a thief. Ye are all the children of the light, and the children of the day; we are not of the day nor of darkness. Therefore, let us not sleep as do others, but let us watch and be sober. For they that sleep, sleep in the night: and they that are drunken are drunken in the night. But let us that are of the day be sober, putting on the breast-plate of faith and love, and for an helmet the hope of salvation." Amen.



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## Literary Notes.

*Persian Literature, Ancient and Modern*, by Elizabeth A. Reed, S. C. Griggs & Co., Chicago, 417 pp. This noble work is without doubt the masterpiece of the talented author, and the publishers have produced it in a style worthy so choice a work. Mrs. Reed has undoubtedly devoted years of labor in analyzing and culling from the mass of material in order to produce a work that will present the gems of Persian literature in a popular form. The chief beauty of Mrs. Reed's work is the facility with which she weaves the materials that she has culled into a connected story, and the enthusiasm with which that story is told. Her descriptions are poetry in language if not in form. To illustrate we quote a description of the topography of the country:

"Down by the shores of the gulf the rice fields lift their dainty plumes, further away the acres of barley lie like golden billows in the sunlight, and the cots of the peasantry are nestled under groups of flowering trees. Beyond them rise the forests of most primeval grandeur, where the great trunks of the trees are clothed with velvet mosses, and encircled with floral vines. Here the green shades of the wood are relieved by the scarlet of the pomegranate blossoms, and streams that leap from snowy hills come dashing through the woodlands, laden with life, and rippling with music. Far away in the distance the barren table lands arise, and beyond these the mountain ridges press upward, dim and silent against the fields of blue, and the white clouds drop their feathery snows upon peaks which are unsoiled by the foot of man."

Many illustrations are given in the work copied from the cuneiform inscriptions and historic tablets found in the mounds at Nineveh and Babylon. We noted with especial interest such as refer to incidents in Jewish history. Remembering the boastful character attributed to Nebuchadnezzar, the following extract is interesting:

"No royal penman ever took greater delight in recording his achievements than did Nebuchadnezzar in describing the glories of his capital city: 'Is not this great Babylon that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty?' Upon the cylinders found at Senkereh, in the ruins of the temple of the sun, upon tablets taken from the ruins of Birs Nimrud, which still rise one hundred and fifty-three feet above the level of the plains, and elsewhere, we find the boastful records of the haughty monarch, and in one instance a single inscription consisting of six hundred and nineteen lines. Thus writes the great king:

"The fanes of Babylon I built, I adored. Four thousand cubits complete, the walls of Babylon, whose banner is invincible, as a high fortress by the ford of the rising sun I carried around Babylon its fosse which I dug. With cement and brick I reared up a tall tower at its side like a mountain. I built the great gates whose walls I constructed with pine woods and covered with copper. I overlaid them to keep off enemies from the front of the walls of unconquered Babylon. Those large gates for the admiration of multitudes of men, with wreathed work I filled—the invincible castle of Babylon, which no king had previously effected, the city of Babylon I fitted to be a treasure city, etc."

The following prayer of Nabonidus the king, for his son Belshazzar, was contained on a cylinder inscription

found in the temple of the Moon God at Ur, and is certainly better than that profligate prince deserved:

"As for me, Nabonidus, king of Babylon, in the fullness of thy great dignity (grant me) length of life, to remote days. And for Belshazzar, my first born son, the offspring of my heart, reverence for thy divinity establish thou in his heart."

Space will not permit further illustrations, but the work is full of interesting cullings from the tablets, the Koran and its attendant literature, and literature of later periods.

This work is a fit companion volume to Hindu Literature, and we can but congratulate the author for this valuable addition to literature, and the publishers for their enterprise in putting the work in such elegant form, and for the beautiful illuminated frontispiece.

*The Millennium Age; The True Civilization*, by Jesse Harper, Danville, Ill., 247 pp. In sending this book for review the author remarks that there is not another book like it on earth. In this he doubtless refers to the form or style of the composition, which is certainly unique, the entire work being composed of very short paragraphs of only a few words each. The writer teaches "as one having authority," as there is very little if anything of argument or logical reasoning in the work. To borrow the author's peculiar style of expression:

The style is *ipse dixit*.

The reader is expected to accept the author's statement because he declared it.

This style is unattractive and hard to follow. It reminds us of the old lady's opinion of a dictionary—"Very interesting, but the stories rather short."

Nevertheless, the book contains many noble thoughts and a comprehensive statement of the purposes of God regarding earth and its inhabitants, which may well serve as thought awakensers, if lacking the convincing powers of logical discourse and appeal. To illustrate the style and methods of the work we quote the entire Section V, entitled, "Purpose."

"Who was fore-ordained before the foundation of the world?" I Pet. i: 20.

This was the Lamb, "fore-ordained before the foundation."

But in another place, as slain from the foundation.

All this is God's purpose.

Accomplished during time as before defined.

"Then cometh the end when he shall have delivered up the kingdom to God, even the father." 1 Cor. 15, 24.

The great *lapsus hari*, cut out of eternity, is finished, infinite order goes on.

This almost infinite course of time cumulates as it passes, until it closes in the "Millennium Age," which finishes the work and completes the plan of redemption.

This book is well printed upon good paper, but we notice a few typographical and orthographical errors which speak of inaccurate proofreading. The price is not given, but judging from the size it should be half



*The Coming Nation.* A Lecture by H. V. Reed. This is a verbatim report of one of Mr. Reed's remarkably lucid discourses, and is a very convincing argument in support of the future glory and power of the Hebrew race. We know no better tract to hand to one who does not understand the prophetic teaching regarding this God-preserved people.

*The Thief on the Cross.* A tract by M. Joblin, Cleveland, O. In this little pamphlet Mr. Joblin makes a clear and convincing argument regarding that much controverted passage, our Lord's reply to the robber's prayer. We have read many dissertations upon this topic, but have never read one that we could more heartily endorse than this one. The writer holds that the prayer was an earnest one and the reply equally so, and explains the apparent discrepancy by removing the comma before the word "to-day."

*The New Hygiene.* By J. W. Wilson. The Howard & Wilson Publishing Co., Chicago. 287 pp. This work is a treatise in opposition to drug medication, and advocates a number of practical methods of preventing and combating disease. The work is written in plain style and, from our own experience and observation, we believe most of its recommendations are based upon good sense. If people would study how to live, and be governed by a few sensible laws of life, instead of treating all disease as an infliction of Providence or the enemy, there would be much less misery in the world. The principal recommendations in this work are flushing the colon, hydropathic appliance, exercise, rest, pure food and pure air, to all of which we say, amen. We strongly recommend those who are well, as well as those in poor health, to read this book.

### Notes of the Editor's Journey.

Having received unmistakable warning that rest and recreation were a necessity the Editor arranged for a trip to the South to visit his mother and elder brother who are residing in Louisiana, and after three weeks absence has just returned to his post of duty greatly refreshed and invigorated, after a journey of nearly four thousand miles, and a most enjoyable sojourn in the Sunny South.

The speed and comforts of modern travel have in a measure fulfilled the prophecy that "time shall be no more," and one may go to sleep in March and wake up in June, so far as outward appearances are concerned. I left the North when nature was bleak and bare of evidences of vegetable life except that the first "pussy-willows" were reminding us that Palm Sunday had arrived. When we left the train at Roseland, La., the trees were in full plumage, strawberries were ripe, roses in bloom and all the conditions such as I had associated with the last of June in my northern home. In this environment I found absolute rest. All care and responsibility had been left behind, and I was free to walk or ride at will, enjoying the varied panorama of nature, and inhaling the pure and balm-laden atmosphere.

Three years ago I visited this same place. At that time the settlement consisted principally of the cabins of a few pioneers from the north who had united in a colony. Now I found a prosperous and contented community, tilling the soil and shipping daily tons of strawberries and garden truck to the northern market; and all enthusiastic in praising the climate and healthfulness of the region. This was also testified to by many who had come to the colony afflicted with lung and kidney troubles, or rheumatism, who were quite restored to health and strength.

This southern climate, with its possibilities of three crops each season, is also very stimulating to the growth of trees, and it was surprising to see land that three winters ago was covered with pine trees now covered with flourishing orchards of pear, plum and peach trees, many of them loaded with fruit. This is also the home of flowers, and the woods were radiant with blossoms of the dog-wood, azalea, yellow jasmine, iron-wood, honey suckle and many others with which I was not acquainted. I never saw roses in their perfection until I saw them in Louisiana. They grow in such profusion, and each leaf and petal is so perfect and free from blemish. One gentleman, who is an enthusiastic admirer of the queen of flowers, had 150 varieties and 1500 plants. "Happywoods," the home of brother and sister St. Clair, which I visited, is a bower of roses which had clambered over the porch to the roof, and hung in glorious cascades of red, white and yellow, hiding the front of the large house from view, and every rose a perfect one and all of choice varieties.

While at Hammond I also called upon brother and sister Elias Siple, with whom I was acquainted as subscribers for WORDS OF TRUTH. I was most hospitably received and entertained. Brother Siple came to the South in search of health and a livelihood, and appears to have been successful. I found him busy packing strawberries for the market, which was more agreeable than struggling against the March Iowa winds with which he had been familiar. He was quite contented with his change, and showed with much pride his sturdy fruit trees, and heavily laden plum trees, many having plums as large as hickory nuts.

While at Roseland, the Congregational minister, learning that I was a preacher, invited me to preach in his stead, which I did, to the satisfaction apparently of all concerned. I trust that some good seed was sown.

The flight of time reminded me that I must again return to the tread-mill of life after this dip into paradise; so I found it necessary to bid farewell to my aged mother, my brother and family, as well as other relatives and friends, and return to the North, and assume again the burdens and duties of life. The glorious variegated Tangipahoa woods, the majestic outline of the giant pine trees against the sky at sunset, the balsam-laden breezes, the roses, the strawberries and the mocking-birds' song are now but a memory, and a reminder that all earthly joys are but transient, and therefore an incentive to press on to secure the rest that remains for the people of God, and a share in those joys that are eternal.

Chicago, variously styled the "windy city" and now proudly spoken of by the inhabitants as the "World's Fair city," was next visited. The transition from summer to bleak December atmosphere was very trying, and a severe cold was the consequence. Two days were spent in Chicago, and many calls made upon relatives and friends there and at Austin. I found the friends of truth active, and brother H. V. Reed holding forth the word of life every Sunday. I visited the Exposition grounds. Preparations for the World's Fair are being made upon a grand and magnificent scale. I was in Philadelphia through the Centennial Exhibition, but although that was the greatest event of its kind, it is like a country fair compared with the Columbian Exhibition. Some master minds have conceived and carried out the plans that have resulted in the city of palaces upon the lake front that are to hold the evidences of human genius and handiwork. It is very clear, however, that the Exhibition will be in a somewhat chaotic state upon the opening day, May 1st, and I would not recommend any of our readers visiting the exhibition before June.

From Chicago I went to Cleveland, where I was most hospitably entertained by brother and sister R. Mc-Lauchlan, and worshipped with the brethren at the "Church of the Blessed Hope." The hearty reception given by these many friends will ever remain as a green spot in my memory. With but two exceptions all were strangers in the flesh, but the bonds of truth made us as one. Upon invitation of brother M. Joblin, the Evangelist, I spoke in his stead, and trust that the word spoken may prove a savor of life unto life. The church at Cleveland has the most comfortable church home of any that I have seen among the many little companies of those that stand for unadulterated truth. They have a very comfortable chapel on a prominent street, architecturally pleasing, and finished very neatly and in good taste within. It is carpeted, and furnished with handsome oak settees or pews. There is also a baptistry with comfortable retiring rooms. In the rear is a separate building for Sunday school, and upon the same lot is the home of the Evangelist.

From Cleveland I came direct to New York, and home. I found all well, and business in proper order; and now, after three weeks of rest and change, I feel better equipped to carry on the many duties and responsibilities that rest upon me. The journey was so enjoyable that I felt impelled to carry the readers of WORDS OF TRUTH along with me in spirit, which is the only apology for this communication.

### Correspondence.

Short, pithy articles relating to Christian Life and Doctrine are solicited. A reasonable latitude will be permitted in Bible investigation, but space is too valuable to be wasted with unprofitable controverted subjects, huddles, crochets, etc. We wish our columns to contain spiritual food for inquirers, babes in Christ, and those of greater growth. Articles containing personalities, or not written in the spirit of love, will be rejected. The editor also wishes it understood that he is not responsible for the opinions or conclusions of correspondents. Address SAMUEL WILSON, Rahway, N. J.

### An Apostate Church.

The call to the Prophetic Conference in the year 1876, held at New York City, brought together from the several religious denominations many brilliant speakers, acknowledged leaders in Bible lore and gifted men in eschatology.

In the preamble to the resolutions adopted at the conference, we find the following: "The second coming of Christ will be literally fulfilled by His visible bodily return to the earth.

This glorious appearing and presence is the blessed hope of the believer and is represented in the Scripture as imminent. His coming in power and glory will fulfill the Scripture concerning the times of the Gentiles, the ingathering of Israel, the resurrection of the righteous, and the translation of the living saints, culminating in the establishment of the Kingdom of God. Thy kingdom come, and the kingdoms of the world shall become the kingdom of our God and His Christ."

The above brief transcript of the conference resolutions covers the gist of the arguments presented, and is sufficiently comprehensive to convey to the mind of the reader the purpose of the gathering and its promises, which should have resulted in awakening an increased interest in the subject. The wide-spread publication of the call to consider an event of such stupendous import was enough to draw together thousands of the professed followers of Christ, from every denomination, all anxious to learn, or contribute their testimony. The arguments presented, and the claims set forth during the sessions of the conference, in support of the doctrine of the pre-millennial coming of Christ, were such as naturally conveyed the impression that the

speakers, at least, believed what they said: "That the second coming of Christ was really an expected and impending event." Allowing their statements to have been based upon a thorough and unbiased study of the Scripture, and that they were true, why has not such a claim been made continuous, and presented with increasing power, as the period for its manifestation approaches? Has it not been as true, as to the intervening years, and is it not of as much, if not more, importance now? Should not this theme have transcended all other pulpit utterances, or at least have been embodied in every subsequent endeavor to preach the Gospel? But who has heard of it since that time, even in the discourses of the representative gentlemen who officiated on that occasion as His vicegerents? Judging from the desuetude of the subject, it would seem that a serious mistake must have been made at that time in the data, or else through pride, or fear of the opinion of men, they have been ashamed to acknowledge as individuals before their congregations since, that which they were bold to declare while surrounded by their confreres; or was this declaration of the expected return of the Master only a spasm of quickened conscience by an apostate church? If not, why should we not hear of it more and more? What has been the result of this bold declaration of pre-written truths? How far-reaching has been the effect of this "wondrous story?" How far has the courage or the honesty of the clergy carried them in working upon such an infinitely important theme? From the evidence it is apparent that, except in isolated cases, they have failed to present it at all. This subject, which in its towering magnitude overwhelms all others—like Alcyone, of the Pleiadian group, out-shining them all—the brightest in celestial glory of any in the constellation of God's promises, and powerful enough, if believed, to revolutionize the world in a day, seems to have been laid away and become as a "musty tome," amidst a catacomb of decaying thought; dropping out of sight and hearing as completely as though, its foundations had been laid in quicksand. What has become of it? Whither has it vanished? And why? Does not the church want Him to come? Or do they think that if they keep quiet on the subject, He may forget His promise? Or has the Lord sent them word that He has changed His mind, and concluded not to come back again? One is naturally forced to this opinion, from the political economy of churchianity on the subject, and her present attitude as manifested in her accumulation of real estate; the clergy in salary grabbing—moving in their earnestness, from place to place, according as the Lord (?) hath called them, with an alluring bait of a few thousands more a year for the display of their oratory and their neglect of His message to dying man, of life only in Christ—not to mention except in passing the lapse from the path of rectitude of many pulpit incumbents, and the fossilization of retired preachers, who surely are no longer under the ban of denominational control.

Christian worship fast degenerating from realism to formalism, the ritual supplanting the spiritual, while church work has resolved itself into societies, whose ulterior aim is Christian service, but the apparent result of which is the formation of cliques that devote their energies to the production of mimic theatricals, tableaux, lantern feasts, concerts, fairs for the development of gambling tendencies in the young, schools of scandal and caste distinctions. What bearing has all this vanity upon the great proclamation, "Behold, the Bridegroom cometh, go ye out to meet Him"? One denomination is calling for a million dollars to help them convert the world before He comes. Another, striving to usurp His rights, claiming all as subjects or heretics, and that

"the world is mine." Another convulsed with heresy trials, and a revision of the confession of faith. Another exercised over the changes in the catechism, and minor differences arising in lesser communions; until man looks with distrust upon all denominations. Many, bold enough to think for themselves, are severing their connection with the several sects of the professed church—erstwhile godly, but now worldly—gathering themselves together, form little bands of seekers after "truth" without a shepherd; many, wise in their own conceit, soon to drift apart, and are scattered with none to gather them.

The church fed them with leaves which turned to ashes on their lips, and "filled their belly with the east wind." "With the whole head sick and the whole heart faint," they turn away from an idolatrous church, in their search for the true faith. The church proudly gathers her garments closely about her and saith: "The Lord giveth, the Lord taketh away;" but she maketh no more mention of His return. What wonder if the world laugh, infidels thrive, and evil spirits mock at men's despair, while the Lord of life and glory is wounded in the house of His friends.

"Surely "the children of this world are wiser in their generation than the children of light." The church proclaims the speedy return of the Master, and then begins an ante-nuptial feast with the philosophers of the world, saying: "let us eat, drink and be merry, for my Lord delayeth His coming." The bride exclaims: "Behold, the Bridegroom cometh," and then lays aside her beautiful garments—the righteousness of Christ—puts on her own filthy rags and courts the slumber of death in the couch of worldly joys.

What saith the Scripture? "His watchmen are blind, they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber, yea, they are greedy dogs which never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his own gain." Is. lvi: 10, 11. "Thus saith the Lord," to the church in these Laodicean days: "Behold, I stand at the door, and knock!"

Has the church forgotten that God gave Egypt, for Israel's ransom, and that the two houses, Israel and Judah, were in turn overthrown by God's judgments; the one at Samaria, the other at Jerusalem, for their idolatrous adulteries? Is there any probability of an apostate Christendom escaping the just vengeance of an insulted God? They say: "Wherein have we insulted Him?" The reply is, in teaching for Christian doctrine the traditions of men, and making His word void, through neglect, and the "higher criticism." An apostate church foully imagines that the only punishment to be meted out by God is a sort of frying-pan dance in a Dantean "Midsummer-nights Dream," or a continuous broil in an ideal inferno or hell of ecclesiastical imagination, based on the poetry of Grecian art, and that only the unregenerate world are to be punished therein. It does not seem to realize at this end of the Gospel age, that the purposes of God concerning man are to be worked out on earth, and that the judgments "written" are to be executed when He comes, and that they concern the living and the dead, the church and the world, the true and the false.

The nations will be gathered together before Him, to give an account of their stewardship; but judgment begins at the "House of the Lord," and the churches are witnesses against themselves; they are blind leaders of the blind, and they sing more truth than they preach. The watchmen of Israel are sleeping on their post, and they hear not the rumbling of the chariot wheels of

Gabriel's host, as they roll on with the victorious resurrection proclamation. They repulse all efforts to awaken them, saying: "Trouble us not with your cries, all's well; a little more sleep and a little more slumber, the Lord will not come in our day." Even the visionary "Cosmopolitan Church" of broken creeds cannot aspire to the throwing off this lethargy. What hope or help is there for the race? If the declarations of the Prophetic Conference are to be accepted as truth there is an immediate need of a fearless, earnest ministry, which shall preach the truth concerning this "Coming Kingdom." Let them wake out of their sleep; neglect Plato more; cease apologizing for the mistakes they think they find in God's word, and preach it; allowing the responsibility of the errors (?) to rest upon the shoulders of the author—they are broad enough—and let them not neglect to declare the whole counsel of God, that spiritual darkness may give way to light.

Is the responsibility for the lack of interest in the Bible among the common people—now so wide-spread—to be laid at the door of the church? And is it any indication of the approaching end of the age? Instead of sealing the book by their neglect, should not the church, through the medium of God's word, be able to inform us where we are in the maelstrom of time? That is, if it is of any interest to the Christian. Are we nearing the vortex of the judgment? Is it really to come in our day? The Scriptures are plain enough on this matter to the educated mind, but the ministry have suppressed the facts. Are there any indications, any shadows of such a coming event passing before us? We look around for evidence and find as the consensus of affairs: Society on the eve of a mighty revolution; the labor question in its various phases agitating the politico-economists of the world; the social evil sapping the very foundations of virtue and morality; marriage laws lax and fast becoming a mere formality; religious thought chaotic; malfeasance in office in high places, exercising the legislatures of nearly all the governments of earth; and the thrones and powers of the world tottering before the socialistic, nihilistic and populist tidal wave of public opinion. Distrust and defense are the unwritten watchwords between nations; while knowledge is increasing at a rate heretofore unknown. The world is encompassed with a whisper over a girdle of wire, and gridironed with steel for the wheels of the fiery chariot; the far distant planetary systems reveal their secrets to the searching eye of the telescope, and man stands grasping the electric throttle lever of further discoveries. Infidelity is making more converts than the church. Its nearest of kin, spiritualism—Satan's masterpiece of nineteenth century religion—is permeating all phases of belief, and debasing even the tenets of the professed followers of Christ. Famine is stalking over one-half the world, while its twin destroyer, pestilence, is showing its hydra-head in every quarter of the globe.

The final gathering of the nations to measure swords for the supremacy of the earth, is just before us; all are preparing for the battle, and they know not that it is the great battle of Armageddon. The world is one vast arsenal, a magazine of smokeless powder, awaiting but the application of a spark by some over-zealous power to shatter the truce of peace, and set the vast enginery of war in motion, which shall shake the earth and end only in the settlement of the "Eastern Question," the possession of "IMMANUEL'S LAND."

These are some of the index fingers which point to our location on the tessellated pavement of this rapidly closing age, as they appear to a watcher. Will some of our spiritual advisers—called by courtesy ministers of



the Gospel—open the book and let the light of "truth" shine out, in these days of almost universal skepticism? "What is truth?" What bearing had the declaration of the conference of 1876 on the *now* of our day?

J. O. BARNABY.

Brooklyn, N. Y.

## The Ground of the Believers' Confidence.

ROM. V. 10.

BY THE LATE ELDER S. A. CHAPLIN.

Nature of argument affirms that if a thing be true in unlikely circumstances, that, therefore, with more reason, will it hold true in more favorable circumstances.

Text unfolds an argument of a two-fold nature.

1st. If, when we, enemies to God, were reconciled, when that reconciliation caused the humiliation and death of His Son—that therefore

2nd. Much more being thus reconciled we shall be saved when this salvation ever glorifies the son in his exaltation of life.

Christ died for a world lying in the depths of ungodliness—lifting the cry and raising the arm of rebellion against its benevolent creator—exhibiting no movement toward God—no sense of returning allegiance toward its insulted sovereign, but, on the contrary, a scene of profligate, reckless, thankless abandonment, and of foul and audacious insolence against the throne of heaven. Such was the world God loved, and the world he sent salvation into; lost, wicked, "lying in the wicked one." This was the world toward which His long-suffering had reference, if perchance some might thereby be brought to repentance through His goodness.

Surely if God has so manifested His benevolence as to extend the golden scepter to His enemies, and has found out a plan whereby He can invite them to enter into peace with Him, *SURELY* He will not turn away from them in neglect and anger, when they are drawing near unto Him, no! "God so loved the world that He gave His only begotten son, that whosoever believeth in Him might not perish, but have everlasting life." The dear Saviour came and went forth for the salvation of sinful rebels. Here, in His humiliation, He encountered a conflict of grief and sorrows; veiled in humanity, He put on its sufferings and assumed the burden of this world's atonement—agonizing in the garden—uttering cries of abandonment on the cross, evincing the agonies of a mighty and unknown distress, and the bitterness of a dismal conflict with sin, death and the grave, did our Saviour manifest the greatness and extent of the undertaking of achieving human redemption.

Surely, if Christ could freely give himself a sacrifice for sin, in behalf of His enemies, our confidence in God's love becomes doubly confirmed.

If He could meet the hate and persecution of a wicked world—if in prosecuting His design, He could encounter the awakened sword, there is ground of confidence for the believer that cannot be shaken. If He overcame we can overcome.

Instead of fixing our minds upon that period in the general history of the world when an avenue was consecrated for the return of the guilty, let the believer fix his eyes upon his own history, when he was drawn in his desires and confidence to the great Mediator—when translated from darkness to light he was brought to experience the joys of reconciliation—who enlightened him? There was a time in his past life when the whole

doctrine of salvation was an offense, a time when his heart was untouched with a feeling of his situation—who made known to him the extent of his guilt and misery, and softened his heart in His loving kindness? Will God recede from him now, when the soul is hungering and thirsting for righteousness?

Again, look to the glorified, living Saviour ascended to the throne of the Father without another death to endure—what He died to begin, will he not living carry forward? He will, He *will*; our anchor is cast within the veil, whither our forerunner has gone. Because He lives, we also shall live.

But the freeness of the Gospel affords no ground for procrastination; though the door of mercy remains open, the door of the heart becomes more firmly closed. Before death it may become immovably shut; God's spirit will not always strive with man. The call of mercy has been made. Seek God while He may be found; call upon Him while He is near. He has sent His son that you might not perish, but have everlasting life. Though you be sinners, Christ has died for you. Do not put off the day of your return. Believe, repent and obey that you may be saved.

## Infidelity on the Battle Field.

Captain H— was a Christian. He received the Bible as given to him from God. He could find nothing to find fault with, or to cavil about in all its pages. His neighbor was an infidel and inclined to throw out slurs, whenever the Scriptures of Truth were appealed to as the final arbiter in matters of dispute. "How can you believe the Bible?" he would say to Captain H—, "it is just full of discrepancies."

"Oh, easily enough," answered the captain, "because I have tested the God of the Bible by the words given me in the Bible, and I have found Him to be a God of Truth. And by the way, we were comrades in the army; now, I want you to tell me in all honesty, how you felt at C— when the odds were so fearfully against us? To whom did you look when we were going into the battle? Was it not to some one higher than yourself? Did not your prayers ascend to the God of the Bible, that you might be kept in safety amid the storm of shot and shell that was destined to mow down so many of your companions?"

The infidel was silenced. He turned and walked hastily out of the captain's store, and never, from that day to this, has he approached any one with words of derision for the blessed book. The arrow had hit the mark. He knew he had trusted, not "in horses, nor in chariots," in the hour of danger, but in the living God, and that that God had heard, and had "held his soul in life."

Wicked, defiant, and rebellious though men may be, they know in their secret souls that there is no one can deliver but God. When the ship is going down, down into the fathomless depths, all turn alike to Him with cries for mercy. Then why not turn now? Why not seek His face while He may be found? Why not call upon Him while He is near?

S. ROXANA WINCE.

MY BROTHER, there is only one way to be a thorough, joyous, effective Christian. It is to keep the heart full of Jesus Christ, so full that the world, the flesh and the devil can get no firm foothold. Whether you are a pastor or a Sabbath-school teacher traveling the same track of duty every week, or a parent set in charge of a household, with its constant cares, or whatever you are, you need this ever-living mainspring, this ever fresh inspiration.—*Dr. Cuyler.*

## Building Craze.

In this year 1893, and for several years past, the building craze seems to have been growing. Capital is concentrating in the hands of the few. 32,000 men in the United States own already three-fifths of all the property of this country, and sixty millions own the remaining two-fifths; and the three-fifths are fast gobbling up the two-fifths. The two-fifths are paying every year two thousand millions of dollars to the three-fifths for interest only, and thereby the thirty-two thousand men are growing richer, and the sixty millions are growing poorer every day.

As property flows in, the few lock it up in strong vaults, and then look about for places to invest it where it shall go on drawing interest from the two-fifths; or as rentals of buildings pay better, they invest in all kinds of buildings. They seek railroad schemes, they tear up railroads long in use by horse power, and relay them with electric and cable power. Telegraph lines are projected everywhere on sea and land. Great, elegant buildings are torn down and modern structures twice their height, with elevators, take their places. Bridges of enormous proportions and cost go up.

The streets of our great cities show an unusual amount of building materials, the tracks of horse railroads coming out at the same time, fill all our main thoroughfares with debris, and make them as rough as the rolling sea, and fearful to travel over.

New steamer lines of immense capital, for the traverse of the great waters, and for the blessing of increasing travel.

The broad acres of our great West are being gobbled up by the money power.

The mountain mines, too, fall into the hands of the rich; our coal mines are all there now. Manufacturing, too, is no longer done by the many in little shops, but the few have machinery to do it quicker and cheaper, and what we have enumerated of the few is true of all things. The world is changing. Merchandising is falling into the hands of merchant princes, and men are doing as they did before the flood. Eating and drinking more than ever. Marrying is becoming epidemic, and building is gone crazy; the gobbling of values has become a terror, and what will the end be? What will the harvest be? Yes, where are we drifting? there is no power on earth to change the waving, crashing, crazy drift of human affairs, and none but God can show us the end of these things: they say in thunder tones to us all, we are in the last days of the Christian age. Are we driving toward future greatness and future glory for the few, and slavery for the majority, as some, who have soft places fondly dream? No. Our greatly boasted modern improvements have come up within one hundred years, and they will go down in less than ten years that now lies in our immediate future, the last decade of our present century; and in going down, they will take millions on millions of human beings down to doom with them. And the last little modern improvement, a little yellow dust called dynamite, will be the short-stubbed, powerful horn in the anarchists' hands; a snout like a rhinoceros to root out all the other improvements of our day. As the rhinoceros attacks the elephant by running under him and tearing his belly with his short, strong horn, so the anarchist will some day disembowel kings, princes, nobles, all combinations, companies and trusts, with railroads, telegraphs, manufactories, mines and other improvements; and then the rhinoceros, or anarchist, will himself die; as the wealthy have all business in their hands, and when business men and wealth are destroyed then the poor will die for the want of the

thousands of millions of dollars paid them for labor by the elephant capitalists, who own the world.

I hear some say, I do not believe it, for capital can control labor, buy labor, and fight labor, but in the words of the poet

"Stop, poor sinner, stop and think,  
Before you further go."

Noah's age did not believe Noah, and told him often there would not be much of a shower, his fooling away his fortune on that hulk of an ark was only waste time; and they considered themselves shrewd when they summed him up as gone daft, or crazy; all this belief or disbelief will not make one hair white or black.

God has a plan to run the world, and the anarchists are in the programme to be found in God's word; they will be the tragedians at the close of the devil's reign in the present kingdoms of the world. When sixty millions fight thirty-two thousand, what will be the product of such a sum? The thirty-two thousand will be a cypher without the rim, and the sixty millions will then turn upon each other, to fight for existence, for the only question with those left after the fight between sixty millions and thirty-two thousand will be, how to get the necessities of life?

The world will go through on God's schedule time and way, and if we get under the wheels of destiny by unbelief in God's word, then the worse will it be for us, we shall be crushed.

Let us, by studying God's word, find out about the destiny train, and get on board; then we can have a delightful ride with the select few, to greatness and to glory, and that, too, without money and without price.

We shall then take the elevated train and ride quietly and delightfully on our glorious journey of future life, far above the jostling, jarring, fighting crowd below.

Christ is coming soon to rule over the world. Glory be to God, "Amen, even so, come," then there will be a righteous and blessed government that will regulate all things, and make all happy. Reader, watch the signs of the times. Study to know God's word and plans of the ages, then you, too, can see the drift of all human affairs, and see what lies before you, and be ready, and God bless you.

T. S. SCOVILLE.

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## Faith—Want of Faith.

'But without faith it is impossible to please Him. Heb. 11: 6. The truth stated in these few words should interest every human being within whose reach the Bible has come. Faith in the existence of God is primary. The atheist has no God. Mighty Nature, with her million voices proclaiming Him, is unable to convince this strange being that there is a God in whom all beings live, and move, and exist. The infidel says, I believe in God from the ten times greater difficulty of not believing in Him. But whence comes this overpowering conviction of His existence? What is the proof that makes all this difference between two men equally talented, and with the same great volume spread before them? Very different they certainly are, the one has the God of nature in whom to repose his faith, and feels all the satisfaction that flows from this truth. The other has no God and no faith, and is left to struggle mentally with the prodigious problem of creation as the ten-fold greater difficulty, consequent on his not believing in the infidel's God.

This latter says, "All nature is full of proof, and fairly speaks with tongues of argument. The heavens declare His glory, and the earth responds amen. The thunder is but his voice, and the lightnings the flash of His eye." I will not stop to analyze the mental constitution of the atheists. This I will leave for the infidel to do. The Christian says, I believe the Bible to be a divinely inspired book from the ten times greater difficulty of not believing so; and the infidel is left to debate the question as to what he shall do with the Bible. The ten fold difficulty is against him; and all the skill and critical acumen of which he is possessed will not enable him to get rid of the old book. The infidel says the atheist is unreasonable to take the side of the question where there is not the least show of argument; and the Christian thinks that the infidel's case is equally hopeless. It is the believer in the truth of divine revelation that has the ten fold advantage, and is the reasonable man; and he is not satisfied with the bare proposition that God is, and with the further fact that He has spoken. He believes that God is a rewarder of them that diligently seek Him. The question of his obedience is involved in this faith. To seek God is to seek Him according to the prescribed way, and this means faith in what God has said, and it matters not how hard the terms or conditions, the Christian raises but one question: has the Lord spoken it? The faith of the Christian in reference to the reward, takes hold of that alone which God had revealed. What, when and where are elements of the truth on which he bases his faith? What God has promised He is deeply concerned to know. Is eternal life promised? He seizes the word according to its literal import. This is the faith that pleases God. How different from the faith that consults the church fathers, the creeds formulated by fallible men, or asks, have any of the rulers believed this doctrine? The notion of man's inherent immortality as held by the professed Christian world, stands in the way of faith of the Gospel. He, who holds this can not, and does not accept the promise of life. This is made void by this human tradition, and his faith stands in the wisdom of men and not in the power of God. Believing this, he is obliged to say, life does not mean life; so he sets himself to the task of guessing out a meaning that will not clash with his notion of the nature of the human soul; and death to harmonize with this must mean the very opposite of the word life. If the latter means happiness, the former means torment, very logically. This same questioning faith, if faith we may call it, says the day of reward is at death, and affirms this without one Scripture statement in support of it, and even against text after text connecting the reward with the blessed hope of the Lord's return to earth. This false view of the deathless nature of the soul, and of entering on the reward at the moment of death, has been for centuries embodied in sermon and song; been prayed and preached; been sung at the cradle of infancy, chanted in requiem over the tomb of the dead, and has found its way into nearly every book written, except those devoted to the sciences. It has found innumerable tongues to sound it abroad, the highest and purest eloquence to throw around it a charm, and the loftiest strains of poetic genius have been called forth to give it sweetness, pathos and power. It has been bequeathed from father to son, since the olden days of the Pharaohs, and formulated in creed since the days of the infamous Leo X. The "where" as the third element of the truth embodied in the promises and confining man to this earth as the place of his final abode, has been subverted. Heaven has been substituted in the place of the restored, embellished and beautified earth. So nothing of the ancient prom-

ises is left—all has been swept away by this handling of human hands. Where, then, is the faith, without which it is impossible to please God? Will a false faith please Him by being held and advocated by the pious and good? Will learning and scholarship, greatness and wisdom, secure for it God's approval? Does age recommend it and make it too sacred to be shaken and unsettled by thinkers of to-day?

JOHN L. WINCE.

### The Three Corporate Men.

"Having abolished in the flesh the enmity, even the law of commandments contained in ordinances, to make in himself of twain one new man, so making peace."

In the above text the apostle clearly indicates that there are recognized in the great economy three corporate men: two of these men are the sources from which the third man is to be made; the two men are in other parts of his writing called the Greek and the Jew. To the Greek the preaching of the cross was foolishness, and to the Jew a stumbling block, but to those that are saved it is the power of God. In this the apostle alludes to the three distinct characters that are upon the stage of action and are subjects of divine administration. The Greek man includes all nations that are outside of the children of Abraham. The Jew man includes all that were in covenant relations under the Mosaic dispensation. The new man is made up of Jew and Gentile, and is recognized under various forms of expression in the New Testament. The "old man" with his deeds is a phrase that seems to include all that are outside of Christ, while it is stated that "if any man be in Christ, he is a new creation."

It is evidently not the purpose of God to convert the world through the agency of the Greek man, or through any of the nations belonging to that corporation. The Jew man has a legal mission, and through the nation of the Jewish people he becomes an instrument under divine guidance of bringing into harmony the nations of the world, but the new man in Christ Jesus is represented to us as the "seed of Abraham," and it is through that seed that all nations of the earth are to be blessed. It is appropriate here to say that in Christ Jesus there are no Jews, no Greeks, no bondmen, no freemen, no males nor females, for they are all one in Christ, and if they are Christ's they are Abraham's seed and heirs according to the promise. Abraham was not a Jew, but a Gentile in his natural relation. Abraham is used in his prophetic and symbolic character, and the children of Abraham, whether of Jewish or Gentile extraction, are the heirs of the world; and through that new man, which is the Christ man, we are assured that the world of nations is to be blessed.

These three men are ultimately to become one. The Christ man is to continue to develop as a multitude in unity until he absorbs both Jew and Gentile, and all the world becomes one. As our text says of the twain he makes a new man and so makes peace. The world's peace, therefore, will be final and everlasting when the complete unity takes place in Christ our Lord

H. V. REED.

Of the 90,307 arrests in New York City last year, according to the police report, no less than 50,000 were attributed to the liquor traffic. Nearly 40,000 were directly credited to the traffic by the police. And the records also showed that crime of all kinds was increasing in this city faster than the population.



## Notes in Mid-March.

Welcome, returning spring! Welcome, the cloudless blue of heaven, the ruby breath and cheery whistle of the robin, the kiss of the soft south wind, and all the goodness and power of God in nature!

Some friends gave me "Conwell's Life of Spurgeon," and though marred with slight imperfections, it is a very suggestive and instructive book. It illustrates the power and purpose of God in raising up such a man of varied and extraordinary gifts, and whose life so abounded in faith and good works. It is all of God. And yet we, who are less gifted, can still rejoice in being comparatively small and obscure. We are, and ought to be glad to be, and do just as the Lord appoints, and we may be content to be ever so little, only that we fulfill our wise Father's good will. That is enough. That is happiness and honor.

Mrs. Spurgeon also, is seen to have been a true-hearted, noble and useful woman. She writes in a pure and sweet and thankful way, her language is greatly that of praise, and her work of doing good really notable and inspiring. We *think* we preach a purer Gospel in discarding such tenets as natural immortality and endless punishment, but while so believing we are, and ought to be moved by the tremendous earnestness of such people, and their devotion and fidelity to God.

I see in the papers marked symptoms of great impending changes in Europe. France, Germany, Austria, Russia and Italy are all in a state of ferment. The triple alliance is threatened with disruption. There is reason enough for expectation, and Prof. Totten is reported to locate a coming of our Lord at about the autumnal equinox. I do not know that he knows, and could not positively say that he does *not* know. But we know that we look for a kingdom of righteousness, and believe it near, and welcome a glorious deliverer, and pray that He will make good speed to redeem and save this groaning creation. Changes may and probably will come *suddenly*. When a levee gives way there is quickly a great crevasse, and a vast tract of country is inundated.

Our Bible-reading meetings continue. I commenced an abstract of some things said on *faith*, but did not complete it yet—will send the fragment, as follows:

*On Faith.* We have gone over the 8th of Romans; now we will take the four words in Mark 11: "Have faith in God." Vital and inspiring words! A special charge of our Divine Lord. And the first question is *how* shall I have faith? I cannot originate it at will; I cannot create it by my own power. It is necessary to use the means. God can and does create faith in us, but not apart from our own receptivity and co-operation. *How* shall we have faith?

1. We get faith through *preaching*. Probably nothing ever affected me more strongly than fervent faithful preaching. In my early days I felt the power of truth. I felt an unction of the spirit accompanying the word. Preaching the Gospel is a divinely appointed means of grace. Christ charged the apostles to go and preach the Kingdom of God, and by this preaching men are saved. Faith comes by hearing, and hearing by the word of God.

2. We get faith through *reading*. Of course, I mean what is right and good and true. There is plenty of poor, trashy stuff. A holy instinct of a mind moved by the spirit chooses the good and rejects the bad. There are a thousand things it is best *not* to read. There are good things to read, if we only choose them. We must discriminate. Character is both formed and proved by

discerning and choosing the good. The Bible is the book of all most suitable and instructive, the fountain-head of truth in God. What great saints of other days waxed strong in faith, who had little else to read but the Bible. Now, we must be wise to *reject* a thousand things afloat, that are not fit to take our time or find a place. It is a great thing to read aright, and also to remember and digest good reading. We must think it over, that truth may form a part of us.

3. Again, we get faith by *observing the power of God*. What power in the heavens, in the majesty of the heavenly bodies, their order and numbers, their amazing greatness and inconceivable distances! What power in all the mysteries and mechanisms of nature. What wisdom and power in the growth of a tree! The earth is full of the power of God. I never doubt the *power* of God. He can do whatever He will in any field or sphere of operation. The universe is full of His wonders. God can make new worlds, and surely He can make hearts new also. With God's power is associated His *wisdom* also. And these two, power and wisdom, oh, how we long for them, and stand ready to receive them or our own better fitness to live! As we observe and consider God's infinite ability, we must certainly have some resulting growth of faith.

4. We have faith, a sweet and purifying faith, by considering that *God is a Father*. We learn to believe that God is this, *truly*. We must grow in this faith, dwell in it, be steadfast in it. A father loves and pities his children. A perfectly good father will pity *all*, even the wayward and contumacious. Will he give up the erring? He will not eschew discipline, but wield the rod betimes. But if the father is true, and if he is powerful, and if he is all-powerful, will he not conquer? Will not love conquer? Fear, a servile crouching fear, is not becoming, it is not filial. Let us not serve God merely through fear. Obedience from fear of penalties is not very noble. We want to *love* God, that is what we want; and we steadfastly choose the good, and all good is in God, and good is God, or God is supreme and perfect good.

5. Faith comes by *prayer* also. There is no living without prayer. And if we truly pray, this is a sign of some faith at least. A favorite and never-ceasing prayer, of course, is for more faith. Seeing and feeling the virtue of faith, we covet more of it. Prayer is forever in our hearts, it is in every motion and pulsation, in all action and conduct. It never ceases, never dies. We ask for a thousand things, we ask and seek for nothing less than *all* good, all that God will give, and will not God give, and will he not delight to give all good? Not all good *instantly*, but yet *certainly*.

C. COLEGROVE.

Chafee, N. Y., March 20, 1893.

ON THREE arches of the Milan Cathedral are three inscriptions. On one is written, "*All that which pleases is but for a moment*," and a beautiful wreath of roses is carved over the words. On the second is written, "*All that which troubles is but for a moment*," and with these words sculptured the cross. But over the great central entrance are these words, "*That only is important which is eternal*." It is what we *are* and *do* and not what we *get* and *heard*, that determines our place with the Lord. —Rev. J. M. Hervey.

Railway managers of Holland have found it impossible to get men to work the switches who can be depended upon to let liquor alone and have therefore substituted women.

## Selections.

### The Morning Cometh.

"The morning cometh!" Soul-inspiring message!  
Sent forth in love from heaven's far distant height,  
To kindle hope in men grown faint and weary,  
Those anxious watchers through the cold, dark night.

They need the hope; for long o'er earth hath rested  
That awful darkness, murky with its sin,  
Whilst cries most pitiful have sadly echoed:  
When will God's sunlight once again come in?

"Faint gleams we see, and then the clouds but deepen;  
The shadows gather darkly as before.  
When will the everlasting doors be opened,  
And Jesus be our light for evermore?"

Peace, peace, sad hearts! The morning surely cometh;  
The hours fly fast, the dawn is very near,  
Perchance, before ye think, those doors will open,  
And Christ, the King of glory, will appear.

Yet listen! Men who wait, these words hear also,  
That morning of God's everlasting light  
Will bring to some a darkness deep and awful,  
A heart-despairing, agonizing night.

Then, whilst ye wait and watch, be working also,  
Give warning of that darkness drawing nigh:  
Oh, tell of Him whose beams are life creating,  
That Sun who shineth yet in Mercy's sky.

CHARLOTTE MURRAY.

### Ready and Waiting.

*An admonition:* "Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh."—Matt. 24 : 44.

The watchful attitude relating to Christ's coming may be enforced by many impressive illustrations. The National Bank examiner does not inform the bank officers that he will be present on such a day to inspect their accounts, and hence they must be always ready for their affairs to bear the closest official scrutiny, if they wish to be approved and not suffer loss. Even so should we be watchful and diligent, that we may be found ready for the moral and spiritual examination at any day or any hour when our Lord cometh. We desire to be approved by the "Well done" and hence we are to "watch and pray, for we know not when the time is" (Mark 13 : 33). It must be near, however, as indicated by the signs of the times and the fulfillment of prophecy, and so may the impenitent *get ready*, and all Christians *keep ready*, and thus *be ready*, when the great, divine, and all-wise Examiner shall come to inspect the moral actions of men and announce their final destiny. The examination of bank accounts may be superficial and the report misleading to depositors, but the investigation and revelation of the moral life will be thorough, for no one can deceive or bribe the omniscient One who is ordained to judge the quick and the dead (Acts 17 : 31). Solemn thought: May there be a daily pre-examination of our spiritual life, for the purpose of knowing our real condition and keeping ourselves in readiness for the final trial!

*A privilege.* One dark rainy evening I stood beside the railroad track with hundreds of people, waiting for the coming of the President. We did not know the definite hour of his arrival—although some of the waiting ones had tried to inform us—and consequently we were assembled on the ground at an early hour. Here we remained, under circumstances quite forbidding, on account of a pouring rain and the delay of the train be-

yond our expectations, until a brilliant "head light" announced the approach of the special illuminated car bringing the distinguished personage of our national chief magistrate. In an attitude of joyful expectancy the company were ready and waiting to see him and hear his voice. And their persistent waiting was not in vain. It was doubtless to many, the one special privilege of a life-time, and they improved it. *They believed he was soon coming*, although there were delays of his arrival beyond their expectations. He came, he spoke, he left, but did not take the waiting company with him.

What a lesson for those who are looking for the advent of the King of kings! The moral atmosphere around them may be dark and murky, and the storms of life and powers of evil may be worse than western cyclones, yet they are determined by the grace of God to be ready, and waiting, for they want to see him, and be made like him, and live with him. The great head-light of truth, even now, forcasts its rays proclaiming the joyful news of his coming, and the royal cortege will soon be seen moving along the celestial pathway with a divine illumination far superior to electric or solar light (Psa. 68 : 17 ; Matt. 25 : 31). With great delight they wait for the speedy dawning of that bright day when the opening heavens shall reveal him, and the mists will roll away. Then the sorrowless, painless, deathless kingdom of the Coming One shall be established forever, and the glory of God cover the earth as the waters do the sea. It is the one special privilege of their mortal life to be ready and waiting for their Beloved Ruler, and they are improving it. The President might have disappointed the waiting people, for secular events are uncertain and our anticipations may come to grief; but in looking for Christ's advent, the most sanguine expectation of the Lord's people is *sure* to be realized. Blessed be the coming King! Then

"In expectation sweet,  
We'll wait and sing and pray,  
Till Christ's triumphal car we meet,  
And see an endless day."

J. P. FARRAR IN *Light Bearer*.

### A Foot-Light.

"Thy word is a lamp [or candle, *margin*] unto my feet, and a light unto my path."—Psa. 119 : 105.

THE Rev. Dr. Somerville says: "A question was put by a youngster of ten years, which, I think, many children of older growth have often been puzzled with. It was, 'What is the difference between a light to our path, and a lamp to our feet?' I think I can answer it. When I was in California, I had to travel from one mining camp to another. The way was difficult and the night was dark, so my friends directed me to keep a certain light in my eye all the time. Now that direction was very good, but then there were many hard bits on the road, and besides, I did not want to fall in a disused mine shaft, so I got a 'cariboo' lamp, which consisted of a quart bottle, empty, with the bottom cleverly knocked out, and a candle fixed in the neck, inside the bottle, and holding the bottle by the neck, I got light for my feet. The main light of our path is the Lord Jesus, towards whom we keep our faces; but we require a lamp for daily guidance. That we get in Scripture, and by daily, nay, momentarily placing ourselves in the hand of God, to lead us even in the dark."

*Light Bearer.*

## Near the Dawning.

Earth's long dark night of sin is near its close. Soon the shadows will disperse and the clouds be lifted. The promised day of "restitution glory" is about to dawn. Already the beams of light that herald the approach of the "Sun of Righteousness" can be seen amid earth's dark shadows. The eastern hilltops of prophecy are all aglow with the tint of coming morn. To the anxious inquiry: "Watchman, what of the night?" comes back the answer: "the morning cometh." The morning of redemption, of restitution, of resurrection, of reunion and eternal glory. All the converging lines of prophecy now center in the declaration: "Behold, he cometh!" We have almost reached the last link in the prophetic chain; the last lighthouse on the shores of time; the last guide-post on the earthly pilgrimage; the last landmark between the borders of time and eternity, and the next step takes us over the line into the Kingdom. The night has been long and the shadows have been deep; but the day will be longer and the light more effulgent because of the contrast.

"When that bright eternal morning  
Dawns at last in glory rare,  
And the earth in rich adorning  
Feels the breath of God's pure air;  
When upon its surface beaming  
Stands that City bathed in light,  
Light that through its portals streaming  
Scatters all the shades of night.  
Then amidst its throng immortal  
May we stand in glory bright,  
And within its pearly portal  
Walk with Jesus Christ in white."

H. W. BOWMAN in the *Advocate*.

## When and What to Read.

If you are getting lazy, watch James.  
If your faith is below par, read Paul.  
If you are impatient, sit down quietly and have a talk with Job.  
If you are just a little strong-headed, go and see Moses.  
If you are getting week-kneed, take a look at Elijah.  
If there is no song in your heart, listen to David.  
If you are getting sordid, spend a while with Isaiah.  
If you feel chilly, get the beloved disciple to put his arms around you.  
If you are losing sight of the future, climb up to Revelation and get a glimpse of the promised land.—*Ram's Horn*.

A discouraged minister had the following strange dream: He thought he was standing on the top of a great granite rock, trying to break it with a pickaxe. Hour after hour he worked on, with no result. At last he said, "It is useless; I will stop." Suddenly a man stood by him and asked, "Were you not allotted this task? and, if so, why are you going to abandon it?" He answered, "My work is vain; I can make no impression on the granite." Then the stranger solemnly said: "That is nothing to you; your duty is to pick, whether the rock yield or no. The work is yours, the results are in other hands; work on." In his dream he saw himself setting anew to his labor, and at his first blow the rock flew into hundreds of pieces. This was only a dream, but it proved a valuable and never forgotten lesson.

Know that you are about some God-given work, then stick to it.—*Selected*.

## Resurrection.

Many words are like a diamond; they flash and glow with a new beauty from whatever standpoint you view them. Some of them are full of meaning and, like a panorama, they spread before your gaze a variety of pictures.

Take for example the words "Home" and "Mother." When we hear these words spoken, how they bring old-time scenes to view; what memories cluster and associate around them, for we seem to be children once more and to live our former days over again; we seem to hear once more the lullaby song our mother used to sing to us at eventide, while all the dear familiar spots around the old homestead rise before our vision in all their old-time beauty.

As we find words so rich and full of meaning in our social vocabulary. so also in the Christian vocabulary of sacred speech, we find words of matchless splendor; living words, inspiring words; words that sparkle and flash and glow, revealing with telescopic power the wonders of the world to come.

Amid the bright galaxy of soul-inspiring words to be found in this latter vocabulary, there shines out with wonderous brilliancy, the life-giving word "Resurrection."

Oh, what hidden depth of meaning in this word to the child of God, who looks to Christ as his source of future life. To him it is an inspired volume speaking marvelous things, revealing to his enraptured gaze sights, such as mortals never saw, with natural eye.

Let us consider for a moment the wonderful significance of this word to one of God's saints.

Resurrection means to him the re-living of dead men—the restoring of life to those who have lost their life: an event yet to take place, and this event is to him a reality and assured fact, and of its accomplishment he has no doubt.

Thus accepting the word with this literal significance, to him the Resurrection is not a prophetic allegory, nor a figure of rhetoric, that, like the dancing mock-fires of the marsh, mock out longing aspirations.

Neither is it an idle speculation, or the vain dream of some philosopher; or the wild fantasma of a mind diseased; nor is it a scientific theory without foundation facts, or based upon the visionary hue of some great poet.

Its foundation stones are laid upon the immutability of God's word. Its frame work is the Omnipotence of Jehovah, its chief corner-stone the resurrection of Jesus Christ; its pillars of testimony the resurrection scenes of the Old and New Testaments.

To him resurrection means the only bridge for dead saints over the Jordan of death into the heavenly Canaan; the only door from mortality into immortality; the transition from the earthly to the heavenly; from the corruptible, the gateway into glory, the open portals to joy immortal.

Resurrection—'tis the sun from whence come the only rays of light that shine amid the shadows in the valley of death; the rainbow of hope to the victims of death's dark flood; the keystone in the arch of God's revelation which spans the stream of time and connects this world with that which is to come.

Resurrection means life—an eternal life, a glorious life, a happy life, a sorrowless, painless, tearless life.

Resurrection—'tis the keynote in the hymn of praise, sung by the church militant; the sacred string in the heart of prophecy, tuned by Jehovah, and swept by the fingers of the Patriarchs, Prophets and Apostles,



and still reverberating 'neath the touch of the Son of God.

Resurrection—'tis the dispeller of gloom, the dispenser of shadows, the illuminator of darkness, the golden link in the chain of divine prophecy; the climaxal truth in God's revelation to man.

Resurrection—'tis a balm for aching hearts; a light for homes darkened by death's shadows; an elixir of joy to fainting souls; a staff of promise for weary pilgrims to lean upon: a bright diamond of truth, set in the golden band of God's love, as a signet ring for all his saints.

Resurrection—'tis the melodious music of a victor's song; the bell of prophecy whose golden chimes fall in mellow cadence on the ear of the weary traveler in this vale of sorrow.

Resurrection means hope for the dying, comfort for the living, victory, glory, honor and immortality for the children of God.

Resurrection means reunion of loved ones, eternal friendship and everlasting peace and joy.

Resurrection means freedom—freedom from sin, death and the grave; from care and trials; from temptation, doubts and fears; from sorrow and sighing; from disease and pain and all that mars the joys of our present life.

Resurrection—'tis our hope—our hope through life, our hope in death; our hope of eternity; 'tis a glorious hope, for it gladdens, it cheers, it comforts, it sustains, it refreshes, it elevates and quickens the hearts of all who possess it.

Resurrection—'tis the display of God's Omnipotence to an unbelieving world; the verifying of his promise to believers; his way of bestowing immortality on his people.—*A. W. Bowman in Advocate.*

#### Let Him Lift You.

During the passage of a large parade in one of our prominent streets, a little boy stood in the dense crowd, looking this way and that, to catch a glimpse of the bright uniforms of the soldiers. Finally, in despair, he said to his father, standing near by, "Papa, I can't see anything." The father answered, "If you promise to sit right still I will fix you so that you can see all." The promise was at once given and the father reached down, lifted the boy to his shoulder, and held him there till all was over. Humanity seeking to see and know God without the help of Heaven, is like the little boy in the crowd. But Jesus stands by, ready to lift us up into a clearer vision of God and hold us there if we just promise to trust ourselves to His everlasting arms.—*Rev. F. E. Dager.*

It is gratifying to learn that Caxton's art is making rapid progress in Jerusalem. The work in all departments is chiefly in the hands of our co-religionists, whose artistic taste in the production of souvenirs, New Year and birthday cards, embossed with Hebrew texts, compares favorably with that of many houses in England. Two weekly newspapers, in pure Hebrew—*Haor* ("The Light") and *Hachawazeleth* ("The Flower")—are issued, and being non-partisan, both enjoy a good circulation. *Jerusalem*, a well-known annual, held in great repute on the Continent, is also published there. It is curious to note that several of the monasteries in the Holy Land publish their religious works through the Jewish book publishing houses established in Jerusalem, though several of the institutions have their own presses and issue Latin and Arabic books for private use. Compositors and all hands engaged in the trade

work about ten hours per day; the wages are very low compared with those given in England. On the other hand, living being cheaper and the climate favorable, the men are able to live comfortably.—*The Jewish World.*

THE Chovevi (Lovers of Zion) Association is growing in strength and numbers. The branches are called tents and their emblem and motto—"How goodly are thy tents, O Jacob, thy tabernacles, O Israel"—were given in the preceding number of *The Jewish Era*. The spirit of the organization is briefly expressed in the following paragraph from one of the speakers, who presided over a meeting of the East London Tent No. 1. He said that the Chovevi Zion gave a practical bent to what had hitherto been an abstract sentiment. We have prayed for Palestine, we have mourned over Palestine, and we have sent our aged to die in Palestine, but the Chovevi Zion, while retaining and profiting by the sentiment which is the life of every nationalist movement, aimed to direct the hitherto disorganized efforts into a practical channel by means of a properly arranged scheme of colonization, and to form the nucleus of a nation which will make its influence felt on the history of the world. They wanted people to go to Palestine to live and to work in it, and the means they were adopting were the best calculated to further that object. There was everything in their favor. The climate of Palestine was most favorable, they had a soil capable of producing two crops in one year, and, what was more than anything else, they had the knowledge of being settled on their own soil, in the land inhabited by their forefathers, and which was their inalienable heritage. It was all very well for people to scoff at the nationalist feeling. Scoffing could not alter the fact that it was one of the most noble attributes of man. Deep down in the human breast was embedded and enshrined the love of home and country. How much more then ought they to venerate the country, endeared as it was to them by the memory of the glory of the past, by the deeds wrought for them there by their Heavenly Father, and by the glorious future which is promised to them in it.—*Jewish Era.*

#### The Newly Discovered Manuscript.

We are very glad that we are able to give information, which we have not yet seen in print in this country or abroad, of the discovery of an extremely important Biblical manuscript, one of the Curetonian Syriac New Testament. We are not yet informed whether it contains the whole New Testament or not, but it does contain at least the four Gospels, substantially complete. It is a palimpsest manuscript, and the work of reading it is not easy. The Curetonian is the earliest Syriac Version of the New Testament, going back, it is believed, into the second century, and was replaced in common use by the Peshitto, which is the ordinary Syriac version, and hitherto the most valuable of all the versions of the New Testament. Only fragments of the Curetonian Syriac were before known, obtained from odd leaves of parchment found in the Nitrian Monastery. Scholars will be very much interested to know that this new manuscript, which we hope will be published before long, does not contain the last eight verses of Mark, although the Nitrian fragments do contain part of them. We can hardly say what may not yet be expected. Within the last few years there have been discovered a commentary, from which we recover much of the Diatesseron of Tatian, the teaching of the Apostles, the Apology of Aristides, portions of fragments of the Jerusalem Syriac Version of the New Testament, and the Gospel and Revelation of Peter. If we went back a little further we should have to add the Siniatic manuscript, the *Philosophumena* of Hippolytus. Now what we most want to find are the writings of Papias and the Aramaic Matthew. We may add as another interesting item that a very fine old copy of the Samaritan Pentateuch has lately been brought to this country by the Rev. William S. Watson, of Guttenburg, N. J., and that it contains a colophon stating that it was written in 629 A. D., by Abraham ben Israel ben Ephraim ben Joseph, the prince king of Israel. This would be A. D. 1241, more than 100 years earlier than the earliest dated Samaritan manuscript in the British Museum.—*Independent.*

## The Word of God.

(AN ACROSTIC.)

Thy Word, O God, is very pure ;

Psalms cxix, 140.

Heaven breathed—and shall endure,

2 Timothy iii, 16.

Everlasting, ever sure.

1 Peter i, 25.

Wondrous things we there behold,

Psalms cxix, 18.

Opened without stint or measure ;

John iii, 34. (R. V.)

Riches rare thou dost unfold,

Psalms cxix, 72.

Drawn from Thy heart's deep treasure.

Romans xi, 33.

Ocean-depths of truth are there,

1 Cor. ii, 9-10.

Fathomless—beyond compare.

Prov. iii, 13-15.

Grace and truth make known to me,

John i, 17.

Only, Lord, that I may be

Ezra vii, 10.

Diligent in pleasing Thee.

Col. i, 9-10.

## Only His Mother.

Charles Holland, at your service. A well-dressed, well-mannered, pleasant-faced boy. You feel sure you will like him. Everybody who sees him feels just so.

"His mother must be proud of him," is a sentence often on people's lips. Look at him now, as he lifts his hat politely, in answer to a call from an open window.

"Charley," says the voice, "I wonder if I could get you to mail a letter for me? Are you going near the post office?"

"Near enough to be able to serve you, Mrs. Hampstead," said the polite voice. "I will do it with pleasure."

"I shall be very much obliged, Charley, but I wouldn't want to make you late at school on that account."

"Oh, no danger at all, Mrs. Hampstead. It will not take two minutes to dash around the corner to the office." And, as he received the letter, his hat is again lifted politely.

"What a perfect little gentleman Charles Holland is," says Mrs. Hampstead to her sister, as the window closes. "Always so obliging; he acts as though it were a pleasure to him to do a kindness."

Bend lower, and let me whisper a secret in your ear. It is not five minutes since that boy's mother said to him: "Charles, can't you run upstairs and get that letter on my bureau and mail it for me?" And Charles, with three wrinkles on his forehead and a pucker on each side of his mouth, said: "Oh, mamma! I don't see how I can. I'm late now, and the office is half a block out of my way,"

And the mother said, well, then, he need not mind, for she did not want him to be late at school. So he didn't mind, but left the letter on the bureau, and went briskly on his way until stopped by Mrs. Hampstead.

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"Only his mother!" Didn't Charles Holland love his mother, then?

You ask him, with a hint of doubt about it in your voice, and see how his eyes will flash, and how he will toss back his handsome head, and say:

"I guess I *do* love my mother! She's the grandest mother a boy ever had."

Oh! I didn't promise to explain Charley conduct to you; I am only introducing him; you are to study for yourselves. Do you know any boy like him?—*Pansy*.

## The Argumentative Grog-Shop.

"How dare you come in and plant yourself up against me?" exclaimed the Church to the Grog-shop. "I regard your very touch as contamination. I should think if you had any regard for yourself (which I know you haven't) you would hardly care to be in such close proximity to one who, as you know, despises you as an institution of the devil!"

"Oh," replied the Grog-shop, coolly, "I'm not so sure about there being such a deadly enmity between us, after all."

"What!" answer the Church, "not much enmity between us? Look at these resolutions!" and she held out a formidable batch of anti-saloon declarations. "Let me tell you they were passed unanimously and amid tremendous enthusiasm."

"Yes, I know all about your resoluting," replied the Grog-shop, with impudent effrontery. "That's all mere guff, Mother Church. Actions speak louder than words. I don't regard our relations as at all unfriendly. We are not enemies; we're *partners*, and that's why I thought I would come and nestle beside you. I'm really under your protection, you know!"

The Church was so horrified that for a moment she couldn't speak; and then, her spirit trembling with emotion, she ejaculated, "O wretched Church that I am, who will deliver me from this dead body!"

"You don't seem to relish my remarks," put in the Grog-shop, "and I notice that your prayer is in the same line as your resolutions. I regard both as pure hypocrisy."

"Now you are adding insult to injury!" exclaimed the Church. "I tell you I *hate* you, and long for the day when you shall be utterly exterminated!"

"So you have often *said*," replied the aggravating Grog-shop. "If you *mean* it, why don't you do the exterminating?"

"Oh! if I but had the power," fervently exclaimed the Church.

"Well, haven't you? You have enough members in good standing at the present moment to secure prohibition for any government, if they would vote that way just once. But they *won't* do it. They vote for the *parties* that license *me*, and still remain members in good standing; and though you pass a resolution that the liquor traffic cannot be licensed without *sin*, you go on winking at the sin of voting for the system of licenses! What do you think of yourself? Am I not really under your protection? Then why do you object to my company? Come, have a drink and let us be friends!"

Moral—And the Church was mum.—*The Templar, Hamilton, Canada.*

The Bible tells of the streams that it may allure us to the fountain; it tells us of the past acts of God's faithful love that we may be led to set our hope on God, to feel assured that He who hath helped will help, and that He who hath loved will love unto the end.—

## Short and to the Point.

To LOVE only those that love us is, as the Lord has taught us, but a pinched and sneaking way of loving.

The size of your offering does not depend upon what you take out of your pocket, but upon what you leave in it.—*Ram's Horn.*

True repentance has a double aspect; it looks upon things past with a weeping eye, and upon the future with a watchful eye.—*South.*

A GOOD many people to-day are like Lot—they want just enough religion to save them. They make religion a fire escape.—*D. L. Moody.*

It is a serious thing to die, it is a more serious thing to live. So as it is a great and glorious thing to die, it is a thing greater and more glorious and God-like to live a resigned, active and blessed, if not happy life.—*Schiller.*

It is better to be defeated in a good cause than to be successful in a bad one. It is better to suffer on the side of right, than to reign on the side of wrong. Success which is the result of wrong-doing brings a curse with it.—*R. Hutchinson.*

Of life in every way, we must say we cannot tell how it is. And yet there are persons that shrink from the future life, and some that do not believe it, because they do not see in what way it will be; while yet, what the way is of the very life they are in, they cannot tell.—*William Moundford.*

Christ first is the motto with the honest and the happiest of His servants. Do you wish to know whether you will have a place close to the Master up at yonder marriage-supper of the Lamb? Then look and see if his name is stamped clearly and strongly on hand and tongue, purse and time, brain and beating heart.—*Dr. T. L. Cuyler.*

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"THE way to do a great deal of work is to be continually doing a little."

If charity were called by its right name, nine times out of ten it would be called restitution.—*Citizen.*

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*Irving, Iowa, April 19, 1893.*

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FRIDAY, June 9.—A. M.: Duties of Evangelists, Elders and Deacons, G. M. Myers, 50 minutes; discussion.

P. M.: Conference Work, Family Prayer, Mrs. Eychaner, 20 minutes.

SATURDAY, June 10.—A. M.: Bible Study and Interpretation, H. T. Baker; discussion.

P. M.: Conference Work. Not Slothful in Business, Mrs. L. Palmer, 20 minutes.

SUNDAY, June 11.—A. M.: Bible Readings, Examples, Baptism, Action, Subject and Design, G. M. Myers.

Night: Social Meetings Exemplified, A. J. Eychaner.

## JUNE CONFERENCE 1893—PREACHING PROGRAMME.

FRIDAY NIGHT.—Introduction, General Talk, Mrs. Palmer.

SATURDAY.—A. M.: Discourse, H. T. Baker, Our Future Home.

P. M.: Wm. Brayton, Our Hope.

Night: A. J. Eychaner, What Jesus Preached.

SUNDAY.—A. M.: Prayer, Congregational, Social and Family, Exemplified, A. J. Eychaner; Discourse, G. M. Myers, Our Relation to the Law of Moses. The Covenants with the Fathers.

MONDAY NIGHT.—Wm. Brayton, Covenant with David.

TUESDAY NIGHT.—G. M. Myers, Our Relation to the Mosaic Law, The Sinaitic Covenant

WEDNESDAY NIGHT.—R. J. Hill, Our Inheritance.

THURSDAY NIGHT.—Geo. Moyer, Immortality.

FRIDAY NIGHT.—A. J. Eychaner, Baptism.

SATURDAY NIGHT.—G. M. Myers, Our Relation to the Law of Moses, Eternal Principles.

SUNDAY.—A. M.: Geo. Moyer, Jesus and His Mission.

P. M.: A. J. Eychaner, Practical Christianity.

Night: Breaking the Loaf—practical, G. M. Myers.

By Order of Conference Committee,

LIBBIE PALMER, Sec.

BE not anxious about to-morrow. Do *to-day's* duty, fight *to-day's* temptation and do not weaken and distract yourself by looking forward.—*Kingsley.*



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FRIDAY, June 9.—A. M.: Duties of Evangelists, Elders and Deacons, G. M. Myers, 30 minutes; discussion.  
P. M.: Conference Work, Family Prayer, Mrs. Eychaner, 20 minutes.

SATURDAY, June 10.—A. M.: Bible Study and Interpretation, H. T. Baker; discussion.  
P. M.: Conference Work, Not Slothful in Business, Mrs. L. Palmer, 20 minutes.

SUNDAY, June 11.—A. M.: Bible Readings, Examples, Baptism, Action, Subject and Design, G. M. Myers.  
Night: Social Meetings Exemplified, A. J. Eychaner.

JUNE CONFERENCE 1893—PREACHING PROGRAMME.

FRIDAY NIGHT.—Introduction, General Talk, Mrs. Palmer.

SATURDAY.—A. M.: Discourse, H. T. Baker, Our Future Home.  
P. M.: Wm. Brayton, Our Hope.

Night: A. J. Eychaner, What Jesus Preached.  
SUNDAY.—A. M.: Prayer, Congregational, Social and Family, Exemplified, A. J. Eychaner; Discourse, G. M. Myers, Our Relation to the Law of Moses, The Covenant with the Fathers.

MONDAY NIGHT.—Wm. Brayton, Covenant with David.  
TUESDAY NIGHT.—G. M. Myers, Our Relation to the Mosaic Law, The Sinaitic Covenant

WEDNESDAY NIGHT.—R. J. Hill, Our Inheritance.  
THURSDAY NIGHT.—Geo. Moyer, Immortality.

FRIDAY NIGHT.—A. J. Eychaner, Baptism.  
SATURDAY NIGHT.—G. M. Myers, Our Relation to the Law of Moses, Eternal Principles.

SUNDAY.—A. M.: Geo. Moyer, Jesus and His Mission.  
P. M.: A. J. Eychaner, Practical Christianity.  
Night: Breaking the Loaf—practical, G. M. Myers.

By Order of Conference Committee,  
LIBBIE PALMER, Sec.

BE not anxious about to-morrow. Do *to-day's* duty, fight *to-day's* temptation and do not weaken and distract yourself by looking forward.—*Kingsley.*



**Words of Truth.**

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# Words of Truth

"I SPEAK FORTH THE WORDS OF TRUTH."

VOL. IX.]

RAHWAY, N. J., JULY, 1893.

[No. 7.

SAMUEL WILSON, - - - - - EDITOR AND BUSINESS AGENT

**SPECIAL CONTRIBUTORS:**

CLINTON COLEGROV,	H. V. REED,
BENJAMIN WILSON,	A. J. EYCHANER,
J. L. WINCE,	ELIZABETH A. REED,
S. ROXANA WINCE.	

For Terms see page 16.

*Editorial.*

**Valedictory.**

With this issue of WORDS OF TRUTH will be completed the second year of its issue in its present form as a monthly journal. Nine years ago we penned the Salutatory of the new paper after a year of active work in organizing the Association for the Promotion of Christian Knowledge. Now, after ten years of arduous labor in this field, force of circumstances is such as to compel us to write our Valedictory, and lay our labors down. This conclusion is the result of long and prayerful meditation after weighing the effects that will follow such a course.

It is proper under the circumstances to explain to our many friends the reasons that have led to this decision, and our readers will pardon us for making what is necessarily a personal statement. Our work in connection with this journal and its predecessors has been done by utilizing the spare minutes after returning from business, robbing our family of time that rightfully belonged to them, and burning the midnight oil. During the first eight years the labor of editing our two quarterlies and the number of tracts that were issued, did not amount to a strain, and was rather a pleasure, as there were many other willing hands to assist, and the Secretary carried all the business responsibility. During the first year of the monthly journal the same condition obtained, and we had the valuable assistance of an associate editor. During the last year we have had to carry the entire business and editorial burden with the exception of the assistance rendered by brother Barnaby, in handling the books and tracts at our Repository in Brooklyn, and the help of our own family. There is the proverbial feather that broke the camel's back, and while our back is not yet broken, there are indications that too much nervous energy is being spent, and that without relief more serious consequences will follow. Our first duty is to provide for our family, and just now the duties of our official position in a prominent corporation are greatly increased, owing to

the heavy travel to the World's Fair. To properly conduct this business, with its heavy responsibilities, requires constant and most active mental application, and unfits one for editorial or other duties that are constantly pressing upon us. In fact it is sometimes impossible to give that prompt and accurate attention to the many little details of our publication work that it requires, and this in turn causes worry, because our business training and habit has always been to be prompt and thorough.

Again, no business, not even publishing WORDS OF TRUTH, can thrive without constant watchfulness. Plans must be laid and executed for extending the circulation and bringing in the necessary funds to pay expenses. Delinquent subscribers must be communicated with, and the business ends kept constantly in hand. These matters of themselves would not be very great, but taken in connection with the many other calls upon our time, they cannot receive the attention that they should. With such careful watching and business-like care this journal could be made very successful.

Again, there are financial reasons. We have donated our spare moments to this cause cheerfully for ten years, without money and without price. The burden of the responsibility for the expenses of our work also rests principally on our shoulders, and while we know that we have many staunch friends who would stand by in a storm, one cannot be free from some feeling of anxiety during the dull season when expenses mount up and receipts are light. A journal such as the WORDS OF TRUTH should be backed up with a guarantee fund, sufficient to cover the ordinary bills, and also to give respectable compensation to both the editor and the business agent. Personally we have not, up to this time, asked for or desired such compensation; yet the principle remains the same. The work of upholding the cause in which we have mutual interest, and promoting a knowledge of the truths that we hold precious, should be mutual. There should be reciprocity among those who love the truth and wish to disseminate it for the good of others. He who devotes all his time to the duties of his farm, his office or his store, is in duty bound to divide the proceeds of a portion of the time so occupied with those who devote their time to the cause of truth. We believe that a lack of recognition of this scriptural principle has in the past discouraged many workers, and silenced many eloquent tongues and pens. The prejudice against



"hirelings" is too often the outgrowth of selfishness. We make these remarks for the benefit of whoever shall take up the labor that we have laid down.

What about the future? That rests entirely with the friends of truth. At present the Association for the Promotion of Christian Knowledge is not in a position to continue the work, having no person available to act as editor and business agent. If our subscribers do not receive the August number they may feel assured that the publication will cease. In that event we stand ready to return to all subscribers the money that they have sent in since our June issue. Money previously sent has been spent. In lieu of unfilled subscriptions, for such as desire it and will send stamps sufficient for postage, we will send books and tracts of *our own publication* to the value of their credits; we would include in this offer copies of the "Unspeakable Gift," of which we still have a supply. This settlement we believe to be fair and honorable. At the same time we would urge those who are in arrears to make prompt remittance. As our finances now stand it looks as though we may have to call upon our friends to assist to the extent of between \$200 and \$300. The editor is personally responsible for all bills incurred, but we feel sure that our friends will see that he has sufficient funds to meet all obligations. We have several hundred dollars worth of electrotype plates of tracts and pamphlets, which would be cheerfully turned over to any person or society that would take up the work and carry it on in a creditable and satisfactory manner. It would be a burning shame to permit these powerful preachers to remain silent.

And now, after this business statement, it only remains for us to say Farewell. We have labored zealously and unselfishly to prepare and scatter a literature that would be of high grade, and yet speak in trumpet tones for truth. We have endeavored to produce a paper that would be attractive in appearance and choice in its contents, that could be handed with satisfaction to any inquirer as an exponent of the truths that we hold so dear. In so far as we may have failed to reach this ideal we must crave your indulgence. Our own ideal is higher than anything that we have yet produced, but we have done the best that we could, circumstances considered; and commendations of friends and critics have been very gratifying. To our contributors, who have so ably assisted in this work, we give most earnest thanks. We have been unable to pay for their contributions, and can only refer them for compensation to the heavenly bank to which we have so often been referred. Personally, stopping WORDS OF TRUTH is like consigning one of our own family to the tomb, our life has been so closely interwoven with it for so many years; and bidding farewell to our long list of friends, is very hard to do, for we have learned to love you in the Lord, and we know of no other channel through which we can communicate. Rest assured that so long as we have strength and opportunity we shall not cease to speak by voice and pen, and as we have so often done in our

journal, against the God-dishonoring doctrine of eternal torment, in support of the beautiful truth of eternal life through Jesus Christ our Lord; against the spirit of ecclesiasticism and sectarian bondage, ever bearing testimony that Jesus is coming again, and urging His saints to a closer walk in the foot steps of our divine Master.

In these days when formalism has taken the place of spiritual life, when the voice of men is received with greater authority than the word of God, when superstition and tradition have greater power than truth, when the blessed hope is lost sight of, when infidelity is rampant and anti-christ is constantly widening his influence, and when all signs point to the consummation of the age, no voice that speaks for purity and truth should be silent, and no watchman should be called down from the watch-tower. Reader, are you skulking in your tent when the trumpet calls to arms? Are you shirking in the shade when the harvest is white and the cry is for reapers? Somebody is responsible for every lamp of truth that is extinguished, and if WORDS OF TRUTH ceases to speak or is not immediately succeeded by another and stronger witness for truth, the responsibility rests with persons who are too much wrapped up in the cares of this life to heed the call of duty.

With renewed expression of thanks to the Aarons and Hurs who have assisted in holding up our hands, and especially to the Marys and the Marthas who have so cheered and helped us, we would say Farewell, and God bless you all.

THERE has been much talk and some exhibition of feeling on account of the action of the managers of the World's Fair in opening the exhibition on Sunday. We have no sympathy with the argument of the Sabbatarians regarding the sinfulness of such opening, because we have reached the position of the apostle Paul in permitting no man to judge us in regard to Sabbaths, etc., nevertheless we believe that the influence is in a downward direction, as the one day in seven is a great boon to the laboring masses, and whatever tends to secularize that day is against their interests. The worst part of the affair is the lack of moral principle and common business integrity on the part of the management of the exhibition. Apparently they have but one idea, to make money, and every other consideration must be waived in the interests of the almighty dollar. Government voted \$2,500,000 in souvenir coins, which doubtless yielded \$4,000,000 for the Fair, coupled with the condition that the Fair should be closed upon Sundays. The money was accepted with the conditions. The money has been spent, and now the managers repudiate the conditions, with the paltry plea that they will refund the amount from any profits, well-knowing that there will be none. Such actions would banish a man from Wall Street as dishonorable and untrustworthy.

This is but a repetition of the conduct of these same people in dealing with the liquor question. Well know-



ing that the laws of Illinois forbade the sale of liquor within one mile of a fair; and also that a great part of the grounds were located within the town of Hyde Park where no drinking saloons were permitted, they deliberately sold concessions for liquor selling, and defy those who suggest that the law should be enforced.

Such exhibitions of the spirit of lawlessness are powerful promoters of the spirit of anarchy, and men who wilfully defy laws are manifesting the spirit of anarchy the same as did the Haymarket bomb-throwers. The disregard of honor and of law on the part of these magnates will do far more harm than all the good that will be done by the big show.

May the time soon come when a King shall reign in righteousness, and when love of God and of our fellow-men shall take the place of the present love of money, which is the root of all evil.

THERE are princesses who bear the title because they were fortunate enough to be born from what is termed royal stock; and there are others of plebeian birth who by graces and attainments approach much nearer the ideal character of royalty than many who are to the manner born. This was forcibly illustrated recently upon the occasion of the visit of the Infanta Eulalia of Spain to the city of Chicago. As a main feature of the entertainment of the royal guest she was invited to a reception given in her honor by Mrs. Potter Palmer, President of the Woman's Auxiliary of the World's Fair. When the Princess learned that she was to be the guest of the wife of the proprietor of the hotel at which she was housed, she hesitated about attending the reception, considering it to be beneath the dignity of a Spanish princess to be the guest of an inn-keeper's wife. She was prevailed upon to sink her dignity sufficiently to be polite, but that was all.

It would be well for any more royalties who may come to this country to leave their court etiquette behind them and take a few lessons in the school from which nature's noblemen are graduated. Judged by this higher standard the Spanish princess was no fit companion for the American lady. Mrs. Palmer is a lady of rare beauty and great talents and accomplishments, as well as culture and refinement. She certainly would not be guilty of smoking cigarettes, drinking beer in public places and playing poker, in all of which the Princess is reported to be an adept. Such habits may be acceptable in a princess of royal blood, but in America no respectable woman, who cared for her good name, would be seen indulging in such low practices.

The time is coming when the princesses and princes of the world will be those who have earned the titles by lives of purity and righteousness, and only such shall be worthy companions of the great King of kings when He shall sit upon the throne of His glory. Men and women who bear titles are just as gross and base in the eyes of God and respectable people if their natures and habits are gross and base.

EDWARD MCGLYNN, the priest who was deposed from the charge of St. Stephen's parish in New York, on account of his active espousal of Henry George's single tax theories, and refusal to permit the dictation of his ecclesiastical superiors in matters temporal, has just returned from Rome, where it is reported that he had a very cordial audience with the pope, and has been restored to favor and his priestly functions. This will doubtless cause much annoyance to arch-bishop Corrigan, but is in harmony with the present policy of the papacy, which is to cultivate cordial relations with the masses. It will be a very easy matter to create another arch-bishop, but the defection of some thousands of the faithful dupes would prove to be serious, particularly when led by so fearless and impetuous a spirit as that of Edward McGlynn. All signs indicate that the Romish hierarchy, recognizing the universal spread of the spirit of democracy, is cutting loose from the thrones and seeking for alliance with these new "kings of the earth." It matters not to this ruthless woman whether she be sustained by kings and emperors or by the superstitious masses. She must have power, and like the harlot, that she is, will desert one lover who can no longer pander to her desires for the new one, who as a triumphant democracy will soon rule the world.

THE action of Governor Altgeld, of Illinois, in pardoning the anarchists who were imprisoned on account of the Haymarket massacre in Chicago some years ago is received by the anarchists with uproarious acclamation. It seems incomprehensible that any government will tolerate in its midst organized bands of men whose avowed object is to break down and destroy all government, and stranger still that so lawless a rabble should find a supporter and advocate in the chief magistrate of one of the greatest states in the Union. Such actions but tend to show the gradual change in sentiment that is permeating society; which is one of the strongest of evidences that we are living in the latter days.

A despatch in the New York daily *Press* announces, upon alleged authority of Satolli the papal representative in this country, that negotiations have been under way for some time, between the Romish and Greek churches, and that before very long the Greek church will acknowledge the authority of the pope and be absorbed into the Roman Catholic church. It would not be surprising if this were true, as it would be in harmony with the conciliatory policy of Leo XIII. He is quietly and persuasively working to extend the influence of the Romish hierarchy, and if by some little concessions he can win over the 80,000,000 of the Greek church, thus obtaining the support of the ignorant and superstitious masses of Russia, Roumania and Bulgaria, it will be a great triumph of anti-Christ and the powers of darkness. The differences in doctrine and practice between the Roman and Greek churches are very slight, the principal difference being refusal of the Greek church to acknowledge the supremacy of the pope. Let this be done and the power of the hierarchy would be immeasurable. It is said that this move is made in furtherance of Leo's policy to secure the disarmament of the nations. In short, his cunning policy is to reduce the temporal power of kings and increase his own power. Then with the blind allegiance of the ignorant masses, the papacy can truthfully say, "I sit a queen and am no widow." This power will bear watching.



### Correspondence.

Short, pithy articles relating to Christian Life and Doctrine are solicited. A reasonable latitude will be permitted in Bible investigation, but space is too valuable to be wasted with unprofitable controverted subjects, hobbies, crochets, etc. We wish our columns to contain spiritual food for inquirers, babes in Christ, and those of greater growth. Articles containing personalities, or not written in the spirit of love, will be rejected. The editor also wishes it understood that he is not responsible for the opinions or conclusions of correspondents. Address

SAMUEL WILSON, Rahway, N. J.

### The Changed Heart.

Changed hearts are possible things. Miraculous as the work may appear, it is what God's dear Son came into the world to accomplish; it is what the Bible is here for; it is what the Gospel, faithfully preached and acted upon, is empowered to do. Through these blessed influences "new hearts" are wrought out in place of the hearts of "adamant stone" that refuse to "hear the law and the words which the Lord of hosts hath sent in His spirit by the former prophets."

The change is a veritable one, more real and tangible than anyone who has not given the subject a second thought can imagine.

Our course of life, be it good or evil, affects every fibre of our being. The tissues, the vital organs, the brain, are made strong and pure and healthful, or weak and poisoned and diseased, according to the path that we take. But as "heart" in the Bible is figuratively used to denote "the mind," it is to the latter that the change relates. When we become acquainted with God and love Him, our minds are changed. We want to do what He bids us do. It is pleasurable to think that we can obey, that we can give up our wills to His.

We take no more delight in wicked works; profane words grieve and shock us. We care no more for the company of the gay or the vicious. We want to be with those who can teach us of Jesus. We want to be talking of Him. A dear lady friend said to me not long ago that "we had the same old hearts in us that were always there." I do not believe it. I know that mine is changed, and God has done the work. He has wrought in me to will and to do His good pleasure.

And it is a work that must take place in everyone that would inherit the Kingdom.

A changed heart or mind means a changed life, and a changed life means everlasting glory. We have all seen changed lives. The fact of changed hearts, or minds, has been thus demonstrated to us by actual sight.

The wicked, quarrelsome man has been touched by the truths of God's word, and he acts out his faith by obeying God's commandments and by keeping his covenant. He does God's will. And so it is with all who become really and truly the children of God. They are ready at whatever cost to act out their faith. They believe, and therefore love. And living in obedience to God they find to be health and peace. The very flesh of their faces has a pure, clean look; their eyes are clear, and open, and beautiful. I tell you, dear readers, that "our deeds are our doomsmen." There is an awful significance in this setting before us of life and of death, and telling us to "choose." The heart is changed when the path of life is chosen, but the change becomes more and more fixed and permanent as each onward step is taken. Our house of character is built right into these wonderful convolutions of the brain, called by phrenologists ideality, benevolence, firmness, etc., and when the day of reckoning comes it will be there, and at a touch of the hand of our Creator this strange phonograph will reveal it all, every idle thought and word. We build; let us take heed how we build. We are changing those tiny brain cells day

by day, and are giving them power to rule us for good or ill.

May God's blessed word be the man of our council, that every thought may be brought into subjection to Him.

S. ROXANA WINCE.

### The End of the World.

"Thy will be done, on Earth as it is done in Heaven."

Next to the theological dogma of eternal torment which happily in these days has passed so far into the realm of the ridiculous that few can be found so intellectually poor as to do it reverence, perhaps no doctrine illustrates more clearly the inefficiency of the great religious corporations who have attempted to propound philosophy and propagate Christianity through these long centuries, than the doctrine of the burning up and destruction of the earth.

In fact, these two ideas are both of a piece, twin sisters of horror, that intelligent and humane Christians endeavor to gloss over when they do not know what else to do with them. Unfortunately, however, there are some well meaning people still left who are rather too conservative in the matter of what they term "following in the old paths," and who still insist that the teaching of the Son of God, the Saviour of men, the Prince of Peace, is founded on just such preposterous atrocities, and "to doubt is to be damned."

During my last visit to "camp" I there saw a tall, solemn visaged gentleman, who under the stress and strain of strong religious excitement was marching round the circle and with loud voice and uplifted hand was informing the assembled multitude that he "was going to shout halleluja when the world was on fire." Of course when "religion" attacks a man in such an incendiary manner intelligent people know that there is something wrong, but differ in their opinions as to where the blame attaches, and some are apt, on snap judgment, to denounce as "cranks" the ignorant or illiterate who take the theology served out to them seriously and run it to its bitter end.

This terrible idea of a mighty catastrophe for our planet and the ultimate extermination of our race is not confined to the uneducated; I observe that Dr. Talmage, Brooklyn's great apostle of sensation, refers to it in nearly all his perorations lately, and waxes profusely eloquent on the hair bristling gospel of "cosmical incineration." A lately published discourse of his contains the following: "Indeed the Earth itself will yet be a pile of ruins, the mountains in ruins, the seas in ruins, the cities in ruins, the hemispheres in ruins." A few weeks ago he went into detail as to how the ruin would probably be effected; one mode was by collision with a comet—a style of destruction of which we grow weary—although when one of these heavenly wanderers crosses the sky it causes considerable excitement among certain people. Another suggestion of this famous preacher is phrased in the language of science and consists in the decomposition of all the water on the globe into its component gases, oxygen and hydrogen, and a general explosion as the result.

Now this is not the raving of the dusky children of Pinetown, nor yet the morbid enthusiasm of the remoter regions of Carolina, it is the polished, philosophy of ruin, anarchy, and nihilism from the nations great intellectual and commercial metropolis, which is listened to with open ears and with flaring head lines patent sided to all parts of the admiring United States. So you see it's not always *what's* said, but *how* it is said and *who* says it that determines its public reception.



Some years ago we had what was called the Millerite excitement, when a few misguided people waited for the crash that never came and were disappointed. A good deal of misplaced ridicule has been poured on these folk. They never originated the idea of the Earth's destruction. It has always been a dogma of all the leading churches in Christendom and is now. In the year 1000 A. D. there was just such another excitement on a very much larger scale that caused wide spread and horrible privation in Europe. But the errors of those who commit themselves become apparent and open to ridicule, while the reserved and non-committal, though just as foolish, with their "better airt o' hidin'" pass on in dignity unchallenged.

It is doubtless true that during the last few centuries—particularly the last—the spirit of civilization has modified and become tempered more to the gentleness of Christianity. Violent persecution for difference of opinion is out of date, the torch and fagot are obsolete, even the cold winds of excommunication and social ostracism do not blow hard enough to nip the bud of human progress, we are moving forward to a clearer conception and a brighter time. We are nearing the "land of promise"—but the old dogmas—remember them!—the dear old goggle-eyed, monkey-mouthed fetishes of our fathers, we must take them with us, if, like Rachel of old, we have to steal them from the paternal mantel-shelf, hide them "among the stuff" and make up a story to get out of it.

Scientifically considered there is not the slightest suggestion that this planet will ever be annihilated. Geikie, in his article on geology in the latest edition of the Encyclopedia Britannica, endorses Hutton of the last century in teaching "that in the materials from which geological evidence is to be compiled there can be found no trace of a beginning and no prospect of an end." Changes on Earth's surface there may be, changes there have been and there will be and there must be, but all the changes that ever have been, have been onward and upward for further and for better, and the grand sweep of the eternal progress can never stay.

Scripturally considered there is but one text in the English Bible translated in 1611 that speaks of the "burning up" of the Earth. This text had long been known to be a mistranslation, and the reviser of 1885 relieved their consciences and maintained their orthodoxy by placing the correction in the margin where it can be found.

"Be not dismayed at the signs of heaven, for the heathen are dismayed at them," says Jeremiah, and if any poor comet-struck soul wants comfort and assurance that the ground is safe he can break his Bible open almost anywhere and read "Thus saith the Lord that created the Heavens, God himself that formed the Earth and made it; he hath established it, he created it *not* in vain; he formed it to be *inhabited*." "As I live" saith the Lord "the whole earth shall be filled with His glory." The hope of ancient Israel was based upon the prospect of a golden age to come. "Abraham rejoiced to see that day and he saw it and was glad." David sang of it in his "Perennial Springs of Song." Isaiah has enriched the literature of all ages with his lofty rapture concerning it; Jeremiah mourned for it; Daniel beheld it afar and was astonished, and all the prophets spake and sang and sighed for the time, the good time "when peace would flow like a river and righteousness as the waves of the sea." When "nation would not lift up the sword against nation neither would they learn war any more" When they would beat the sword into the plowshare and the spear into the pruning hook and every

man would sit under his own vine and fig tree and none would dare to make him afraid. Human language and poetic imagery have been exhausted in depicting the glory of that coming age when the tabernacle of God will be with men and He shall dwell with them and God himself will be with them and be their God. When God shall wipe away all tears and there shall be no more death or sorrow or pain, "for the former things will have passed away."

It is inspiring to look past the crude horrors of what purports to be "Christian doctrine" into the great and glorious promises. It is inspiring to know that there is enough salt left in the old planet to keep it good yet, that heroes have not struggled nor martyrs bled in vain, that human virtue counts for something and will eventually triumph. This is the "end of the world," the design and purpose for which it was formed, an end for which all good men, however theologically bemuddled, instinctively work and hope and wait.

J. F. GELLETLY.

### Early June Notes.

I have read with close attention and intense interest a book by Hannah Whitall Smith. It is written in simple language, and is very helpful and instructive on topics related to higher and better Christian living. True, a little of the closing portion I have not yet read, and so far she has nothing to say of the literal and imminent advent of the Lord. But the reader can profitably and properly unite with the true godliness inculcated in the book, the expectation of the Divine might and glory of deliverance completed by the Messiah's presence. A righteous and precious union!

And why do we hope for the coming? A fit and present question; each can ask it for himself. Let us see: Because it will begin to inaugurate the end of the sins and miseries of the long ages. This will be practical and grand. And in this deliverance will our own be comprehended. All the encumbering weight of weaknesses, illnesses and imperfections will be gone with the word of the crowned King who speaks us free in a flash. Stoniness and stupidity, and all disabilities of heart and mind and body will, by the magic of the resistless will of Love, be gone. However rapt and devoted and holy we are, we feel painfully still the oppression of the imperfect mortal state. We *depend* on Jesus, implicitly *depend* on Him to dissolve and remove this encumbrance. We heartily believe in the potency of that final word of liberation, and we wait for it.

Along with all the other things, and foremost among them, is the *delight of the Saviour's company*. What joy of His presence most complete! This will be the charm and coronation of the new day and the new age. These are some of the reasons and justifications of the believer's hope. But there are others, such as joy in the recovery of the millions of dead saints from their long entombment; delight in seeing them and sharing in their joy; delight in being efficiently equipped for service in an untroubled sphere; delight of perfected freedom to do good, and joy of conscious inerrancy in every least thought and thing.

Fit for notes in early June are thoughts like these. Let everyone be glad to have his place *appointed* for him by the Lord. No place is so good as that. To be just that stone that God wills in His temple, however little, even, how right and how excellent! I am glad to have my place *prepared*—nothing so good as that.

Even as ever hitherto, and more and more, I know I can do nothing without Christ. I cannot preach the



gospel at a funeral without Him, and I am glad to preach to some then who never hear at other times. I have preached at eight funerals within no long time past.

The Bible is of God, but the Bible is not God. Christ is the living word, whom I worship and seek and magnify, and the gospel is sweet and mighty because it tells of Him. Everything is central where Christ is, no matter in what least or most obscure part of creation; no matter in what company of people, weak or obscure or despised, in the world. Every believing heart is a spiritual center. Every truly Christian assembly is a luminous center.

Some go astray and then weep long and bitterly. May be not with literal tears altogether, but with a never ending sorrow of heart. We will say many go astray lightly or slightly, and then grieve greatly over the little vagrancies, if they may be so called. But little or large, however they be, let the Christian believe in God, and never fail in that! What power to heal there is in believing, and this is what God ever commands and encourages, and is ever most pleasing to Him. If we have left the right path, should we lie prone in despair, or immediately regain it, and so continue our journey toward the city? A question easily enough answered.

\* \*

I see sabbatarianism here and there coming to the front, and what to me seems a zeal of works not according to knowledge. Let us judge kindly and not otherwise. But to be *true* to the *truth*, let us see in a few words. We lay down this proposition in the beginning:

1. The Jewish law, statutory and ceremonial, was never given to any people on earth, but to the *Jews only*. And so of the law of the ten commandments. Never to any people on earth but the people that came out of Egypt. Following this beginning, we may proceed to say that:

2. The law was a schoolmaster to lead us to Christ, and thenceforth positively, as saith the apostle, we are no longer under a schoolmaster.

3. The law was fulfilled by Christ. He came to fulfill it, and being so fulfilled it came to an end. He did not destroy it, but he *accomplished* it. So a prophecy is not abrogated, but by being accomplished achieves its mission.

4. The law on tables of stone is said by the apostle to be the "ministration of death," and of "condemnation," and hath no glory, or "hath not been made glorious"—R. V., "by reason of the glory that surpasseth." It is said to be that which is "done away" or which "passeth away." Not only was the *glory* passing away, but that which had the glory, or "was with glory" passeth away, but that which *remaineth* is the new covenant of the spirit, and this is "in glory."

5. We are not come to a mount that might be touched, and blackness and darkness and tempest, but we are come to mount Zion—to Jesus the Mediator of a new covenant. God's voice once shook the earth, and there is the *removing* of those things that are shaken. We receive a kingdom that cannot be shaken.

6. Our Lord especially teaches that new wine cannot be put into old bottles. The grace of God and the gospel teaching cannot be put into old bottles of legality, enclosed in a system that was national and temporal, like Sinaism and Judaism. Neither can things of the old and new dispensation be mixed and confounded, for this is in its nature Babylonish. The gospel could not be mixed with heathenism, as in the Romish Babylon, neither can the gospel coalesce with Judaism.

7. Paul emphatically to the Galatians as well as else-

where, exhorts and admonishes with the utmost earnestness and protest of admonition, against the legalism of the law, and against the enfeebling and misleading nature and effect of legalism. The spirit came not by works of law but by the hearing of faith. Miracle working in the same way. What folly to begin in the Spirit, and end in the *flesh*, since Paul associates fleshliness with law works.

8. The Jews if of the *true* Abrahamic stock were from a root of promise and not of law, for the promises to Abraham were before the law, both in time and in weightiness.

9. Paul, whose authority is undisputed, was unspeakably zealous for the knowledge and glory of Christ. This was the glory of his life. Everything that detracted from this was to him an evil and a snare, and as the law was not of faith he bade his brethren beware!

10. He insisted that the children of God were called to liberty, the liberty of the law of love, not the bondage of mere statutory enactments. Jesus said, "if ye abide in *my word*, ye shall know the truth and the truth shall make you free."

11. Paul says expressly, the law could not save through the weakness of the flesh.

12. The law of the ten commandments has not in itself one hint of faith, hope, patience, meekness, gentleness or joy, while the fruit of the Spirit is in special detail given in this catalogue, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." (In the new version for *gentleness* and *faith* read *kindness* and *faithfulness*).

13. The New Testament never enjoins Sabbath-keeping. Neither Christ nor the apostles in one instance taught or enjoined the necessity of observing the seventh day. Why, in all the multitude of injunctions and exhortations, was not this included.

14. The great, grand, primary, fundamental and eternal law is Love, the law of all races and ages and dispensations. This law knows no repeal or supersession. It is as everlasting as God. This law in the heart leads to all good works. It is the fountain of ever springing right thoughts, purposes and acts.

15. The apostle in remonstrating against legalism protests against bondage to the "rudiments of the world," and adds that God sent his Son to redeem them that were under the law.

16. The apostles began after the resurrection of Christ to meet religiously on the first day of the week, the day of Christ's resurrection. That was the grandest day the world ever saw, at least since the creation. It was and is worthy of perpetual recognition. On that day Jesus repeatedly revealed himself, having come out of the realm of the dead.

17. We do not consider this in any sense strictly the Sabbath, yet it is we think properly observed as a day of rest and rejoicing, of Christian duties and enjoyments—of Christian commemoration of a great day and work of Christ. This is not a thing of strict legal obligation, but comes under the law of privilege, and expediency. Love keeps it memorable and dear, and propriety makes it a day to be honored and preferred.

18. It makes no matter what the pope said or did about keeping Sunday. The pope's command avails nothing in any way. We make no account of what he commanded or ordered—what he did or did not do.

19. That Sunday keeping has anything in the world to do with the "mark of the beast," either in itself or in any penalty annexed, we have no faith whatever, not the slightest. This is all suppositious. It is susceptible of proof to a demonstration that the mark of the beast is emphatically *something else*. This is a subject by



itself, and requiring separate treatment. But it seems a pity that such misinterpretation should be pursued.

20. We are cited to observe those who in the book of Revelation "have the commandments of God and the faith of Jesus Christ." This is a conspicuous and blessed company. And what *are* the commandments of God? The New Testament is a supreme and ample compendium of Divine commandments. *Love* is there the first and great commandment. Look at all the commandments of Christ, and he says not a word about Sabbath-keeping. He commanded all men every where to *repent*. Christ commanded the apostles to preach the gospel. We all know that our Lord commanded faith, repentance, humility, forbearance, purity of heart and life, prayer, confession of sins, and confession of faith, and other such things. And are not the commandments of Christ the commandments of God? Has He not authority from the Father? Is not His word supreme? We know perfectly that the great duty of men is to believe in Christ the Son of God. See what John says, Epistle 1 and chapter 3. "And this is His commandment, that we should believe in the name of His Son Jesus Christ, and love one another, even as He gave us commandment." How much this means! How much it comprehends!

21. We are bid to beware of any undue tendency to the fault which Christ reproved of straining out a gnat and swallowing a camel. We are to beware of exalting a less, at the injury or sacrifice of a greater thing. And we are to beware of exalting ourselves, and thinking and evincing ourselves to be the people above all, and that wisdom is with us alone. \* \*

As to the signs of the times they are eloquent of most important events imminent. I cannot dwell on this now for want of time. There are the remarkable disturbances in nature, the casualties and the crimes, the wickedness of the world, and the worldliness of the world and of the church, ecclesiastical troubles, socialistic agitations and enormous socialistic growth, financial fear and trembling, and various other matters of note. I will only add a citation from a leading paper, the Chicago Times, as follows:

"No more important event has taken place in Europe of late than the adoption by the miners' international conference, now in session in Berlin, of a resolution to enforce an eight-hour working day in the mines by a general strike if necessary. The number of miners represented by those delegates who voted for the resolution is over 900,000, while those who oppose the measure represent only 120,000."

A little more than a month ago M. de Blowitz, the famous Paris correspondent of the London *Times*, wrote using the Belgium labor uprising as his text: "It marks the opening of a new era. The world-wide association of laborers now comprehend that it holds the old world in its hands. It has discovered the invincible power of the strike in obedience to the watchword emanating from its irresponsible leaders. Here is a force which is negative, perhaps, but one against which nothing henceforth can prevail. Before a general strike of this sort the old world is to-day powerless, like the child at the breast to whom the mother refuses to give suck."

It seems that the miners of the old world have taken M. de Blowitz at his word and intend to see whether or not their arm is as long and as strong as he would have us believe.

P. S.—I wish to say supplementally, that the people "coming out of Egypt," were not *Jews* only, but composed the whole nation of Israel. To whatever extent the force of my first position is affected, I would not hesitate to give full allowance to that, and especially

since I have for about twenty years held the alleged identity of the Anglo-Saxon race with the lost ten tribes as altogether probable. Notwithstanding this, the twenty other points noted (and more, if time allowed) utter their emphatic testimony.

C. COLEGROVE.

### The Drunkard and Infidel.

The drunkard in delirium tremens is badly deranged and sees snakes all over him, and on the ground, the air is full of them, he is a physical wreck.

The infidel is just like him spiritually. He, too, sees mistakes all around him and the ground is covered with them; God made them, Moses made them, Christians make them, the word of God is full of them, and everybody but himself and his leaders make them, but he never makes one himself. Our neighbor once made percussion pills for guns, and, as they were explosive and he was careless, he set them on fire one day; the explosion followed, jarring the house and breaking the windows. His wife was insane and when the explosion came she ran down the stairs into the street yelling "everybody is crazy here but me, everybody is crazy here but me." The trouble with delirium tremens is, the man is himself all out of tune; with infidelity the same thing is true mentally. The infidel makes all the mistakes. God made none, Moses made none, and Christians make some; these Ingersol clutches and howls against and claims all against God, and also against Moses, the prophets, the teachers and everybody but himself. He cannot see his own. No, Ingersol never made a mistake in his own opinion.

A few days since sitting at a table in an eating house we began a conversation with a young man by the side of us, and after talking some time an infidel on the other side of the table opened out on us with his mistakes, first that the world was more than 6000 years old. I told him yes, the word of God said distinctly that it was millions of years old. Finding I was a little versed in the age of the world, more than he was, from any standpoint of Infidel writings, he dropped the age of the world and dropped down on to the Deluge, Jonah and the whale, and the sun and moon standing still in Joshua's time. I saw he had the old infidel catechism and the same old mistakes of God, Moses, Joshua, and many more on his brain, and I said "if you had studied God's word half as much as you have infidel nonsense you might have been a wise man."

We said we had waded through all the nonsense and folly of modern spiritualism, we had examined Christian science, we well understood the views of Darwin and all the isms and the doxies of our age, and we found the best of them faulty to the last degree and the most of them had not one single sound thought worth carrying home, and we told the gentlemen we had made a great mistake in trying to find other people's mistakes, and we had gone out of the mistake business and henceforth we should never make more of our own by running after those made by others. What we had left of life we proposed to devote to facts, to truth, and to God and his Holy word, that made no mistakes when it said the biggest fool on earth was one who said "there is no God," and it might have added the next biggest fool on earth is the man who has no certainty for present or future but lives on mistakes for a steady diet, when better fare is offered him in plenty. God help the world.

T. S. SCOVILLE.

DUMB suffering is the hardest and sharpest form that affliction can take. The typical Lamb before her shearers



## The Bible Student's Advantages.

Revelation is progressive. It started out with a single promise: "It (the seed of the woman) shall bruise thy head." Around this mystical revelation was to gather the faith and hope of primitive man. From time to time God added more and more to the treasury of wisdom and knowledge, from which man was to draw supplies of grace and truth. It was "line upon line, precept upon precept, here a little and there a little," until the volume of Inspiration was completed, and the Church held in possession the most wonderful book ever written. God in his infinite wisdom saw fit to not pour the light of a full revelation at once upon His intelligent, and responsible creatures, but parcelled it out in installments, suitable to the wants and capacities of His people and in harmony with His ulterior purpose, to reach which, would require thousands of years of working through divinely appointed agencies and instrumentalities. All along the track of the ages from that early day when angels instructed our first parents, down to about the year ninety-six of the present dispensation, when John wrote the Revelation, God communicated with man through the medium of language, and all that was revealed during this long period of forty-one hundred years was with a view to acquainting the creature with the plans and purposes of his great Creator, and all had a bearing in some way, either remotely or immediately, upon the great theme of man's redemption. It was a progressive revelation, each later revelations making known some things unknown before, and bringing out into clearer light things revealed before treating them more in detail. The latest of all the books that closes the canon of Inspiration, pre-eminently The Revelation, must surely throw a vast amount of additional light over the prophetic landscape.

The first advent of our Saviour was a key that unlocked many prophetic mysteries by the fulfillment of many predictions in His own person, and in addition to this, by His instruction during three and a half years, unfolding to His disciples the mysteries of the kingdom of heaven. The event of His ascension to the right hand of His Father, but leaving with the Church the pledge and promise of return at some future day, cleared up the enigmas in more than one passage of the old dispensation prophecies in which a suffering and reigning Messiah, a bleeding Victim and a triumphant Conqueror are described as if the two conditions so different in every essential feature belonged to one and the same period of time, or the one following immediately the other. His being seated in the heavens showed that a period more or less protracted would intervene between the two advents, between his lowly suffering condition as the "Lamb of God," and his subsequent exaltation to the throne of David and the dominion of the world.

None of the early church, not even the inspired apostles, knew that more than eighteen centuries would elapse before the Son of God would bless His waiting Church with His personal presence, and crown her in His kingdom. But so it has been; and the little remnant of faithful watchers look back over this dreary succession of centuries, stained by the blood of countless martyrs, and rejoice that this long period, so dark and dreadful in all that is shocking to hearts attuned to the chord of divine love, is not to be duplicated on the pages of history. Those who love the Lord's appearing may now confidently assert that no stretch of eighteen hundred years will come between to-day and the realization of the blessed hope of the church. No! no! "The Lord's advent is near" dwells in the heart as a constantly abiding hope that voices itself in the sweetest songs of

first day devotions and serves to cheer the intervening six days of toil.

"The Lord is coming, let this be  
The herald note of jubilee;  
And when we meet and when we part  
The salutation from the heart."

The Bible student of to-day holds in his hand a completed revelation containing the history of the first advent far back in the past; long chains of prophecy, link after link, have been translated into historical facts and we stand on the very verge of the new dispensation; and the tokens of the second advent have occurred as predicted. The Thessalonians were greatly troubled and agitated in mind over the supposed fact that their Lord had come, and they had not, for some reason been rewarded. To allay their trouble, and correct this false impression, Paul predicted an apostasy in the Church and the development, through the working of the mystery of iniquity, of the man of sin, the son of perdition. Were the apostle living to-day, and a similar mistake call for a correction through an epistle from him, he would not write concerning the rise of the lawless one as coming between the present and the glorious parousia, but would write that the Lord has not yet come but will come shortly; the Judge standeth at the door; prepare to meet Him. What an advantage we enjoy over the Church of the first century on the ground of our position in the line of prophetic events, retrospectively as we do nearly the whole of this dispensation, and viewing its last sands running out. With all the advantage which has accrued to us through the exact fulfillment of so much of the prophetic page, the question of chronology demands our attention, our critical and prayerful study. It is a part, and a very important part of prophecies in which we are profoundly interested. Shall we refuse to engage in the study of prophetic and sacred chronology on the ground that mistakes have been made, and that the results of such investigation will be but speculative and profitless opinions with no practical bearing on prophetic themes? Where will this argument land us? On every Bible theme mistakes have been made, and a diversity of views entertained. This argument would forestall all investigation—a conclusion no one would be willing to accept. To study the periods of Daniel and John at this date in the history of the church must accord with the will of God and be pleasing to Him.

Now is the proper time to study chronology, as this is the "time of the end," when many are running to and fro and knowledge is being increased. The date is in hand to solve the meaning of these mystical numbers and apply them to the measurement of events named in the prophecies with which they are found connected. It may be put down as a truth, that these symbolic prophecies cannot be understood until the question is settled as to whether these periods are to be understood as so many literal days, or as vastly longer measures of time on the scale of a day for a year. This is the primary question. To refuse at this late hour to study this element of prophecy is to impeach the wisdom and beneficence of God who gave us the measuring line of prophetic history in order that the Church in these closing days of the Christian dispensation might be encouraged, in view of speedy redemption, to press on with her faith confirmed and her hope brightened, while the higher criticism is seeking to sweep away the old foundations and to obliterate the old paths.

JOHN L. WINCE.

"Hem the day with prayer and praises, and it will be  
less likely to ravel out before night."



## The Word of God *vs.* The Traditions of Men.

No. VI.<sup>a</sup>

"In vain they worship me, teaching for doctrines the commandments of men."—Matt. xv. 9.

In former articles I have shown that there is an irrec-  
oncilable conflict between the traditions of men and the  
Word of God. Those persons who believe and obey what  
man teaches for religion cannot believe what God has  
revealed. "No man can serve two masters," said Jesus.  
No one can believe the popular dogma of *inherent* im-  
mortality, and at the same time *seek* for it in the ap-  
pointed way; nor believe in the *conscious* state of the  
dead, and the scriptural statements that "the dead  
know not anything"—that in the day of a man's death  
*his thoughts perish*—that in death and the grave "there  
is no remembrance," or "wisdom, or knowledge, or  
work, or device," and none can praise the Lord.

Hence the teaching of men about *heaven* and *hell*, or  
*purgatory*, as places for the reception of souls at death is  
erroneous, and contrary to what the Scriptures teach;  
so also that the *resurrection* is only the *reunion* of the  
soul and body, while the Bible states that it is the giv-  
ing of eternal life to *dead* persons who have believed  
and obeyed the gospel.

I wish now to present a few thoughts on the *modern*  
way of saving men, and what God has made known in  
His Word, as

### "THE GOSPEL OF SALVATION."

On looking over the field occupied by the so-called  
Christian world, a sad and painful spectacle presents  
itself to view. There are many thousands of well-  
meaning and honest persons who are following *men* in-  
stead of *God*—tradition, instead of what he has taught.  
It is a very serious question to ask and answer—will  
the teachings of men avail for salvation? They must  
know the way themselves before they can teach others.  
The apostles tell us of only one way of salvation—of  
one Lord, one faith, one baptism, one hope, one body,  
one spirit, and one God. Eph. iv. 4-6. We do not now  
see this "unity of the Spirit in the bond of peace." In-  
stead of this oneness we have a plurality of Lords, or  
masters, faiths and baptisms; many bodies, a false  
hope and a triune God. Instead of the gospel being  
preached for faith, and immersion as the obedience of  
faith, as Jesus commandeth (Mark xvi. 15, 16), sinners  
are taught to pray for forgiveness, etc., when God has  
made known through His apostles the *only way* in which  
sinners may become reconciled to Him.

1. WHAT IS SALVATION? 2. WHAT IS THE GOSPEL?
3. HOW MAY SALVATION BE OBTAINED?

Let us now inquire of "the oracles of God," as to

1. *What is Salvation?* It is deliverance from evil,  
whether physical or spiritual, present or future. "All  
have sinned, and come short of the glory of God,"  
Rom. iii. 23; therefore all mankind are under condem-  
nation. "The wages of sin is death," and "sin, when  
it is finished brings forth death," Jas. i. 15. By nature  
we are the children of wrath, (Eph. ii. 3), and because  
of sin the "wrath of God comes on the children of dis-  
obedience." Eph. v. 6; Col. iii. 6. Salvation is deliv-  
erance from this wrath or condemnation. Those who  
are *in* Christ Jesus are delivered from condemnation,  
and "saved from wrath through Him." Rom. v. 9; viii.  
1. Neither is there salvation in any other; for there is  
none other name under heaven given among men where-  
by we must be saved." Acts iv. 12. "The gospel is  
the power of God for salvation to every one that be-

lieveth." Rom. i. 16. This deliverance begins in the  
forgiveness of sins, or justification by the blood of  
Christ. This peace with God comes through the Lord  
Jesus Christ, being reconciled to God by the death of  
His Son. Rom. v. 1, 9, 10. Then being made free from  
sin it has no longer dominion over us; "For the law  
of the spirit of life in Christ Jesus has made us free  
from the law of sin and death." Rom. viii. 2. This  
liberty or freedom from sin, not only secures peace with  
God, but gives also the adoption of sons; "and if a son  
then an heir of God through Christ." Gal. iv. 5-7;  
Rom. viii. 14-17. The apostle John exhibits the love  
and adopting favor of God very beautifully when he  
exclaims—"Behold! what manner of love the Father  
hath bestowed upon us, that we should be called the  
sons of God; therefore the world knoweth us not, be-  
cause it knew Him not. Beloved, now are we the sons  
of God, and it doth not yet appear what we shall be,  
but we know that when He shall appear, we shall be  
like Him, for we shall see Him as He is. And every  
man that hath this hope in him, purifieth himself,  
even as he is pure." 1 John iii. 1-3. Purity or holi-  
ness, sanctification of spirit, soul and body, will follow  
naturally in the wake of forgiveness and adoption into  
the family of God. "Having therefore these promises,  
dearly beloved, let us cleanse ourselves from all filthi-  
ness of the flesh and spirit, perfecting holiness in the  
fear of God." 2 Cor. vii. 1. This will be bringing  
forth fruit unto holiness, that the end may be everlast-  
ing life. Rom. vi. 22. Salvation must be worked out,  
by giving diligence to make our calling and election  
sure—Phil. ii. 12; 2 Pet. i. 10; then "we shall obtain  
the salvation which is in Christ Jesus with eternal  
glory," when "he shall appear the second time without  
sin unto salvation." 2 Tim. ii. 10; Heb. ix. 28. The  
redemption that is in Christ includes the present life  
and the future; for "godliness hath the promise of the  
life that now is, and of that which is to come." 1 Tim.  
iii. 8. "The overcomer shall inherit all things," a  
throne, a sceptre, a kingdom—even the "everlasting  
kingdom of our Lord and Saviour Jesus Christ." 2  
Pet. i. 2. How does this salvation of the gospel com-  
pare with that preached by the ministry of the present  
day? We will let the readers answer, while we pro-  
ceed to ask,

2. *What is the Gospel?* I mean that Gospel which the  
apostle said he was not ashamed of, but was just as  
ready to preach at Rome as he had done in every other  
place; because it is "the power of God unto salvation  
to every one that believeth." Rom. i. 15, 16. The gos-  
pel is good news or glad tidings. About what? Is it  
the atonement, or the death of Christ only, as taught  
by the modern evangelicals? If so, then Paul, Jesus,  
and all the apostles taught that doctrine. In order to  
find out what the true gospel is we must consult the  
record, for there only shall we find it.

What did the great apostle of the Gentiles receive of  
the Lord and proclaim as the gospel? He wrote to the  
Galatians as follows: "But I, certify you, brethren,  
that the gospel which was preached by me is not after  
men. For I neither received it of men, neither was I  
taught it, but by the revelation of Jesus Christ." Gal.  
i. 11, 12. He calls the gospel, "the truth as it is in  
Jesus" (Eph. iv. 21), "the word of the truth of the gos-  
pel;" (Col. i. 5), "the knowledge of the truth" (1 Tim.  
ii. 4), and *the truth* in many places. Jesus himself, who  
was the embodiment of *the truth*, and the one who re-  
vealed it to Paul, said, "I am the way, *the truth*, and the  
life," John xiv. 6. He said in prayer to His Father—  
"*Thy word is the truth*," John xvii. 17; and He gave to  
His disciples the words that the Father gave to Him.



"The *word* which God sent unto the children of Israel, preaching peace by Jesus Christ" (Acts x. 36), "*that word*" Jesus announced in the synagogue of Galilee, and wherever He went; for He said, "I must preach the kingdom of God to other cities also, for therefore am I sent," Luke iv. 43, 44. That word of the truth was "the word of the kingdom" which the Son of man and His disciples sowed throughout the land of Palastine Matt. xiii. 18-19; called in Luke viii. 11, "the seed is the word of God." It is also "*the truth*" which Jesus confessed before Pontius Pilate, when he exclaimed to have a kingdom, and to be a king. "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth," John xviii. 36, 37. Paul preached the same truth concerning Jesus, as the Christ and His kingdom, with the addition of "*Him crucified*," which was unto the Jews a stumbling block, and unto the Greeks foolishness." 1 Cor. i. 22, 23. Wherever he went he proclaimed the same gospel. As soon as converted he confounded the Jews at Damascus, by proving that Jesus was the very Christ, or the anointed King, who was foretold by their prophets. Acts ix. 20-22. See also his sermon at Antioch in chap. xiii. At Thessalonica and Athens he preached Jesus as a King, one appointed by God to judge and rule the world in righteousness. Chap. xvii. 1, 3, 6, 7, 31. At Corinth, he testified to the Jews that Jesus was their Messiah, and for eighteen months He taught the word of God, determined not to know anything among them, "save Jesus Christ, and Him crucified." 1 Cor. ii. 2; Acts xvii. 5, 11. At Ephesus, in the synagogue for three months, he was "disputing and persuading the things concerning the kingdom of God," and when the Jews spoke evil of that way before the multitude, he left them and then for two years he disputed daily in the school of one Tyrannus, so that all in Asia (Minor) heard the words of the Lord Jesus. This word was about the kingdom of God, which he called "the gospel of the grace of God," Acts xix. 9, 10; xx. 24, 25. And at Rome also, to the Jews he "testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening," and then "for two whole years, in his own hired house, he received all that came unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him" Acts xxviii. 23, 30, 31.

I have followed the history of Paul more particularly to show that the gospel which he received by revelation from the Lord Jesus, was that which he and His disciples preached for three years before the crucifixion. True, he also added the testimony concerning the death and resurrection of Christ, redemption through His blood, even the forgiveness of sins, and that He was coming again to judge or rule the world. This doctrine is in perfect accord with what the other apostles preached. When Paul went up to Jerusalem the second time, some fourteen years after his first visit, he communicated privately the gospel which he had preached among the Gentiles, to those of reputation among them, lest by any means he should run, or had run, in vain Gal. ii. 1, 2. The comparison was satisfactory—no change had been made. It was the same gospel. Philip also preached Christ to the Samaritans, and "when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Acts viii. 5, 12. Peter and John, who had been sent from Jerusalem to Samaria, to give the Holy Spirit to the baptized believers, by the laying on of hands, be-

fore they returned, preached to them the words of the Lord, and in many villages of the Samaritans proclaimed the gospel. Verse 25.

I would here call the attention of the reader to the important fact, that the *gospel* which Jesus and His disciples preached before his death was about the *Kingdom*; and that the gospel which was preached for salvation after his death was about the same kingdom, and the things concerning the name of Jesus Christ. These *two* propositions are united in *one* grand truth, called the *gospel* of our salvation. Now the question arises as to whether that can be scripturally called *gospel* which ignores or leaves out that part which Jesus was *anointea* and *sent* to preach, viz; *the kingdom of God*, and which both Jesus and his disciples proclaimed as good news for over three years. When the risen Christ sent His apostles out the second time with an extended commission, it was to preach the same gospel to all nations, *which* they had been proclaiming to the Jews, *adding* their testimony to the death and resurrection of Jesus, and offering salvation to all repentant believers through His name. The *gospel* which was preached after the Holy Spirit was given to the disciples at Pentecost, including "the things of the kingdom of God" which Jesus and the disciples preached before that time, as the records of facts prove; nor ought that to be called *gospel* which only recognizes the death of Christ or what is now preached as the atonement. The modern evangelists, the self-styled ministers of the gospel, substitute this for what the true ambassadors of Christ preached. The doctrine of the cross has an important place in the gospel, and must be received, and if properly understood, will not reject what was written on the cross, because it was intimately connected with the kingdom of God, or the gospel. Let us now inquire,

### 3. HOW SALVATION MAY BE OBTAINED.

In this matter every person should be very careful. Nothing is genuine without the stamp of heaven upon it. There are many counterfeits in circulation. Some are coarse and poorly executed; others are well done and seem to be very much like the original. These are very dangerous because like the genuine. Still they are only counterfeits. They are well described in the only reliable detector—the word of truth; no one need be deceived. Are you anxious for salvation, like those Jews on the day of Pentecost? If you are instructed with regard to the kingdom of God as they were, the answer that Peter gave them will do for you—"Repent, and be immersed in the name of Jesus Christ for the remission of sins," Acts ii. 38. Or do you ask with the Philippian jailor "What must I do to be saved?" The apostle Paul gives the answer, "Believe on the Lord Jesus Christ, and thou shalt be saved" Acts xvi. 31. But if you are ignorant as to Him, and his character, then it will be necessary for you to know the words of the Lord, for "how can you believe in Him of whom you have not heard," or about whom you have not been instructed. Paul spoke, the word of the Lord to the jailor, and that word was the gospel. Rom. x. 14, 15; 1 Peter i. 25. This word includes what Jesus said—"He that believes and is immersed shall be saved. Paul baptized the jailor, and all his straightway. Then he rejoiced, believing in God, with all his house. Baptism is the law of the faith—the appointed way to obtain the knowledge of salvation by the remission of sins. The primitive Christians were all saved in the same way. In baptism we come into connection with the name and blood of Jesus, and thus purify our souls by obeying the truth, are then forgiven, made free from sin, saved, justified, sanctified, adopted into the family



of God, and made heirs of life and the kingdom of God. See 1 Pet. i. 22; iii. 21; Rom. vi. 17, 18; 1 Cor. vi. 11; Gal. iii. 26-29; iv. 5-7; Titus i. 2; iii. 5-7; James ii. 5.

In conclusion, let the reader be careful in this matter of salvation, as to what he believes and receives as the truth. "Try the spirits (teachers) whether they are of God; because many false prophets are gone out into the world." 1 John iv. 1. Test every thing which they preach by the word of God. If they do not "speak according to the oracles of God," reject what they say. 1 Pet. iv. 11; Isa. viii. 20. The Bereans searched the Scriptures daily, to see whether what Paul and Silas taught them were true; therefore many of them believed. Acts xvii. 11, 12. Go thou, and do likewise.

B. WILSON.

### Selections.

#### The New Programme of the Papacy.

The letter from our correspondent at Rome, which we published on Saturday, throws light on the remarkable change which has lately taken place in the papal policy. Of that policy Cardinal Rampolla, the Papal Secretary of State, is next to the Pope himself the leading representative. This fact indicates that the attitude now assumed by Leo XIII. will be maintained by his successor, for Cardinal Rampolla is by far the most influential member of the Sacred College, and through a combination of the French with most of the Italian Cardinals, he can probably count upon commanding a majority of the conclave. Being in a position to dictate the choice of the next Pope, he and his friends will naturally be guided in their selection by a resolve to carry out the programme to which the Papacy has now been committed.

That programme involves a condemnation of the monarchical principle, whose principal upholders are the powers connected by the Triple Alliance, and a cordial approval of the republican system which is exemplified in France. This is a posture for which there is no precedent in the history of the Papacy, and it is only three years since the present Pope made up his mind to take it. During all that part of his Pontificate which preceded 1889, Leo XIII. patiently acted on the belief that some compromise might be made between the Vatican and the Quirinal, if not through an appeal to the dynastic interests and fairmindedness of the house of Savoy, then at least through the pressure exerted by the tens of millions of Catholics in Germany and Austria. For a time it was believed that Bismarck, who had solicited the personal intervention of the Holy Father with German Catholics to induce them to vote the needed army appropriations, would in turn use his influence with the Italian government to ameliorate the situation of the Pope in Rome. So long as Leo XIII. clung to the hope of assistance from Berlin or Vienna, he indirectly strengthened the prestige of the Triple Alliance; and on the other hand, by continuing to support the cause of the monarchists in France he set himself in opposition to the idea of republican government. There had been, indeed, no lack of warnings on the part of zealous but clear sighted Catholics, especially in England and the United States, that the time had come for the Papacy to abjure its pro-monarchical traditions and proclaim a hearty sympathy with the spirit of the new time. It is now some fifteen years since Mr. St. George Mivart put forth an eloquent plea on behalf of a union between Catholicism and democracy. It was

supposed that such petitions were unheeded at the Vatican, because they evoked no immediate reply. There is reason, however, to believe that a trenchant and almost revolutionary change in the Papal policy had for some time been meditated by Leo XIII. before in 1889 he entered on the path in which not even the waspish behavior occasionally evinced by the French government has arrested him.

The new coalition of the Papacy with democracy is likely to have important consequences, not only in France, but in Italy itself. The cause of monarchy in France has undoubtedly received a death blow from the earnest and persistent advice given by Leo XIII. to French Catholics to support the republican regime. The effect of the irreparable rupture of the age-long relations of the Church to the house of Bourbon will be clear enough at the next general election, when most of the seats now occupied by followers of the Comte de Paris will be filled by conservative Republicans. As yet less obvious, but perhaps destined to be no less decisive, is the influence exerted on the Italian peninsula by the Papacy's avowed preference for a republican over a monarchical form of government. Heretofore the stability of the unified monarchy established by Victor Emanuel has been largely due to the discord of its opponents, to the want of co-operation between Italian Radicals on the one hand and Italian Clericals on the other. Now, however, Radicals and Clericals can work together for the attainment of a federal republic, which, of all types of policy, seems best suited to the geographical and historical conditions of Italy. If Italy could be transformed from a centralized monarchy into a republican confederacy, it might be feasible to recognize as one of the confederate units a Papal State consisting of the city of Rome, and a small area of surrounding territory.

Such, at all events, is a possible result of the pro-republican policy adopted by Leo XIII., and vigorously supported by the present Papal Secretary of State, who is likely to play a weighty part in the choice of the next Pope.—*N. Y. Sun.*

THE Agricultural School at Jaffa (Jewish), reports good progress, attention is devoted to vegetables, trees and vines, American vines being much in demand. Mulberry trees are to be planted and great interest is felt in the prospect of the production of silk. A plantation of asparagus has also been laid out. The report continues: "Altogether we may be satisfied with the results achieved. The winter crops are all safely stored. For the first time we have a good amount of hay, and we shall try the experiment of feeding our cattle with it during the winter. The lupines produced two rich crops, whilst our cattle is suffered to pasture on a third crop which is sprouting up. Of summer plants I can report favorably on the water melons only.

"Of our six farmers, only five had a good crop of corn. The fields of the sixth being situated too low, have been inundated. The springing up of weeds has done much damage, we have cut much of them before they were ripe, to be dried for fodder."

"Almost all of the orange trees planted during the year have properly taken root, only three having died out of five hundred. The places left free by the trees have been utilized in various ways, for vines, cucumbers, cabbage, and potatoes, of which the latter promise good results.

*Jewish Era*

THE love of God is an endless circle for good without inconsistency, moving in an everlasting round.



### The Singing in God's Acre.

Out yonder in the moonlight, wherein God's Acre lies.  
Go angels walking to and fro, singing their lullabies;  
Their radiant wings are folded and their eyes are bended low,  
As they sing among the beds whereon the flowers delight to grow:

"Sleep, oh, sleep!  
The Shepherd guardeth His sheep!  
Fast speedeth the night away,  
Soon cometh the glorious day;  
Sleep, weary ones, while ye may—  
Sleep, oh, sleep!"

The flowers within God's Acre see that fair and wondrous sight.  
And hear the angels singing to the sleepers through the night;  
And, lo! throughout the hours of day those gentle flowers prolong  
The music of the angels in that tender slumber song:

"Sleep, oh, sleep!"  
The Shepherd loveth His sheep!  
He that guardeth his flock the best  
Hath folded them to His loving breast;  
So, sleep ye now and take your rest—  
Sleep, oh, sleep!"

From angel and from flower the years have learned that soothing song,  
And with its heavenly music speed the days and nights along:  
So through all time, whose flight the Shepherd's vigils glorify,  
God's Acre slumbereth in the grace of that sweet lullaby:

"Sleep, oh, sleep!"  
The Shepherd loveth His sheep!  
Fast speedeth the night away,  
Soon cometh the glorious day;  
Sleep, weary ones, while ye may—  
Sleep, oh, sleep!"

—Eugene Field in *Ladies' Home Journal*.

### Is the Heaven of Popular Belief the [Home of] the Redeemed?

In the treatment of this subject we need not stay to consider at any length what the popular ideas of heaven are. Every one knows the teaching of the Shorter Catechism, that "the souls of believers are at their death made perfect in holiness and do immediately pass into glory." Most people have heard Wesley's hymn about the saints above, "beyond the bounds of time and space;" and many have doubtless read what the popular preacher Spurgeon has said about the man who walks the streets of London one moment and in the next finds himself on the golden-paved streets of the city above. The compilers of the Shorter Catechism, Wesley, and Spurgeon, drew their ideas professedly from the Scriptures. But of course none of them were infallible; they were only men. They may be right or they may be wrong. It lies, therefore, with each one not to rest satisfied with their conclusions, but to investigate the subject for themselves, so that they may not rely upon the word of man. Happily it is within the power of every man to do so, seeing that the Scriptures are open to all. We have looked into the Scriptures, and from our investigation of them we are compelled to answer the question before us in the negative. We ask any who may differ from us to read our reasons for coming to this conclusion, instead of assuming that we are wrong. It is certainly from no choice of ours that we go against the popular current on this question. Our attitude affords us no temporal advantage. If we are wrong we know it will do us no good to deny what is true and believe what is false. Let it, however, be understood that we believe in the existence of heaven, although we are inclined to think the word more frequently applies to state than locality. In a multitude of instances in the Scripture it has reference simply to the expanse above. Yet, as we believe in a Supreme Being, we confess we cannot altogether, even if we desired, get away from the idea of locality, although we

are conscious of the great difficulty of localizing the infinite. The Supreme Being may indeed have a special abode, and yet be everywhere by His Spirit, which is over all His works.

Well, there are two main reasons that lead us to deny that the heaven of popular belief is the abode of the Redeemed. The first of these is, that the Bible reveals to us no globe or sphere other than that which our race now inhabits. Of course there are references to the sun, moon and stars, but these are merely incidental. The second reason is, that the Bible unfolds a divine plan regarding our earth, which will result in the extirpation of sin and the abolition of death, and thus make it a beautiful and perfect abode for man in his redeemed and glorified state throughout untold ages. These two reasons are in reality one, but we make the division for the object of clearness. It is explicitly declared, "The heavens, even the heavens are the Lord's but the earth hath He given to the children of men" (Psalm cxv. 16). It is the divine purpose that man's inhabiting of the earth is not to be limited to his mortal life, but is to extend into the immortal. The Scriptures unmistakably show that the plan of the Most High is to place the world's affairs under the personal control of the Lord Jesus Christ, by that means completely emancipating mankind from sin, delivering them from death, bestowing immortality upon those who fear God, and thus bringing all things into harmony with Himself, the Creator of all:

"Yet have I set my King upon my holy hill of Zion  
I will declare the decree: The Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give the nations for thine inheritance, and the uttermost parts of the earth for thy possession" (Psalm ii. 6, 8).

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee . . . and He shall speak peace unto the nations: and His dominion shall be from sea even to sea, and from the river even to the ends of the earth" (Zech. ix. 9, 10).

This is the teaching of the Old Testament. What saith the New? Take one quotation from the Epistle to the Hebrews:

"For unto the angels hath He not put in subjection the world to come, whereof we speak" (chap. ii. 5)

The writer then goes on to show that the "world to come" is to be put under man. He proves that by the prophecy given in the eighth Psalm and the glorification of Christ—the forerunner. Where is that "world to come?" Is it what is popularly called "the world above?" No. It is to be a new condition of things upon our earth, as may be seen by a careful study of that eighth Psalm, and which will be strengthened by the alternate reading given on the margin of the Revised version of the New Testament, where the revisers have given "*inhabited earth*" instead of "world to come." Hence the reminder given by the Apostle Paul to the church of Thessalonica of what the gospel had caused them to look for, " . . . how ye turned to God from idols to serve the living and true God. And to wait for His Son in heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come" (1 Thess. i. 9, 10). These quotations clearly point to a divine condition of things upon this earth, which, needless to say, does not yet exist. God, through his prophet Daniel, foretold that condition of things in language that admits of no ambiguity: "And the kingdom and dominion, and the greatness of the kingdom 'under the whole heaven,' shall be given to the people of the Most High, whose kingdom



is an everlasting kingdom, and all dominion shall serve and obey Him" (Daniel vii. 27). That will not be a kingdom "beyond the bounds of time and space," but the kingdom of heaven upon earth, for which the Lord taught His disciples to pray. "Thy kingdom come, Thy will be done in earth, as it is in heaven." Then see how the Lord's return and His work upon earth are outlined by His Apostle Paul: "But every man in his own order; Christ the first fruits; afterward they that are Christ's at His coming. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. . . . And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all" (1 Cor. xv. 23-28).

That is our answer to the question which forms the title of this short paper. These testimonies should satisfy any unprejudiced mind that God has a marvellous purpose with our earth. It is made known upon almost every page of the book, and it seems strange that men who profess to believe in its teaching should have their eyes shut to such a clearly-revealed purpose, or undervalue the glorious inheritance the Most High in His infinite goodness and wisdom has given to man.

Edinburgh.

W. GRANT, *In Glad Tidings.*

#### Leaders Who Lead.

He who aspires to help others must, first of all, know by experience the power of the teaching or truth he offers for their relief. It may well be accepted as sound philosophy that, as a rule, one cannot lead another to higher ground than he himself has gained.

Men may for a time charm others with the grace of their language, the eloquence of their oratory, the brilliancy of their logic, but the results on life and character will be found most disappointing.

He who has felt the transforming, inspiring power of the truth in his own soul has gained a footing from which he can reach the troubles of others, and bring them up to his level.

The problem of a sinful life, its regeneration and building up into symmetrical manhood, is many-sided; or, rather, involves for its accomplishment the application of many elements and truths of which the successful worker needs personal knowledge.

It is too common in our time to find would-be teachers who, having, after years of sin and ignorance of spiritual truth, found pardon, aspire at once to be preachers and evangelists. The desire may be born of zeal to help others, and may deserve the counsel and encouragement of those older in the way; but ordinarily the novice will need much training in the meaning and fulness of his new life, and a larger personal knowledge of all the elements that go to develop and mould a strong, balanced, consistent character.

With their Bibles, if there burns in the soul the "woe is me if I preach not the Gospel," they may well betake themselves to some of the best of the training schools for Christian workers, and there, with close application to study and a steady opening of their own hearts to every fresh unfolding of truth, gain the preparation which can fit them to build out of human hearts strong and abiding results.

Many a Christian, hearing such a call to work, after years of daily study of the work and personal experience

ence, has already received his preparation, and can enter upon immediate service.

In some way one must be in possession of the truth, consciously, clearly, and with a practical knowledge of the work to be done and the means for doing it.

#### Safety in the Sheltering Rock.

"Hear my cry, O God; attend unto my prayer . . . For thou hast been a shelter for me, and a strong tower from the enemy."—Psa. lxi. 1, 3.

Jesus Christ is no security against storms, but He is a perfect security in them. I have seen a village nestling in the bosom of some great mountain. Speaking one day to the villagers, I ventured to ask if they had many storms during the year.

"Oh yes," was the answer. "If there is a storm anywhere in the neighborhood it seems to find us out." "How do you account for it?" "Those who seem to know say it is due to the mountain which towers above our village. If he happens to see a cloud anywhere on the horizon he beckons it until it settles on his brow. We villagers call it putting on his nightcap."

"Have you had any accidents from lightning?" "Not one. We have seen the lightning strike the mountain a hundred times, and a grand sight it was, but nobody has been killed." "What have you, then?" "We have the thunder which shakes our windows and frightens our women and children, but it has not killed anybody; and we have the downpour. The fertility of our village, which you so much admire, is all due to the thunder-showers."

When Jesus Christ became incarnate, He rose like a very mountain of God, and all the storms of the ages gathered around His head. There came sweeping up, too, hurricanes from the dreary wilds of eternal night, which hurled themselves in all their fury against Him, but He took the lightning into his own breast, and what have we? The thunder-shower. "He shall come down like rain upon the mown grass, as showers that water the earth" (Psa. lxxii. 6). HENRY SIMON.

#### The India-Rubber Order of Jesuits.

Nor was it less the office of the Jesuits to plot against the thrones of apostate kings, to spread evil rumors, to raise tumults, to inflame civil wars, to arm the hand of the assassin. *Inflexible in nothing but in their fidelity to "the church,"* they were equally ready to appeal in her cause to the spirit of loyalty, and to the spirit of freedom. Extreme doctrines of obedience and extreme doctrines of liberty—the right of rulers to misgovern the people, the right of every one of the people to plunge his knife in the heart of a bad ruler—were inculcated by the same man according as he addressed himself to the subject of Philip, or the subject of Elizabeth. Some describe these men as the most rigid, others as the most indulgent of spiritual directors; and both descriptions are correct.

The truly devout listened with awe to the high and saintly morality of the Jesuit. The gay cavalier who had run his rival through the body, the frail beauty who had forgotten her marriage-vow, found in the Jesuit an easy, well bred man of the world, tolerant of the little irregularities of people of fashion. The confessor was strict or lax, according to the temper of the patient. His first object was to drive no person out of the pale of the Church. Since there were bad people, it was better that they should be bad Catholics than bad Protestants. If a person was so unfortunate as to be a bravo, a libertine, or a gambler, that was no reason for making him a heretic, or a *Man of Sin*. *Macaulay's Essays*, p. 407.



### Little Bob Stood the Test.

The "blue line" stopped at the corner, says a writer in *Youth's Companion*, and an anxious-looking young woman put a small boy inside.

"Now Bob," she said as she hurried out to the platform again, "don't lose that note I gave you; don't take it out of your pocket at all."

"No'm," said the little man, looking wistfully after his mother as the conductor pulled the strap, the driver unscrewed the brake, and the horses, shaking their bells, trotted off with the car.

"What's your name, Bob?" asked a mischievous-looking young man sitting beside him.

"Robert Cullen Deems," he answered.

"Where are you going?"

"To my grandma's."

"Let me see that note in your pocket."

The look of innocent surprise in the round face ought to have shamed the baby's tormentor, but he only said again, "Let me see it."

"I tan't," said Robert Cullen Deems.

"See here, if you don't, I'll scare the horses and make them run away."

The little boy cast an apprehensive look at the belled horses, but shook his head.

"Here, Bob, I'll give you this peach if you'll pull that note half way out of your pocket."

The boy did not reply, but some of the older people looked angry.

"I say, chum, I'll give you this whole bag of peaches if you will just show me the corner of your note," said the tempter. The child turned away, as if he did not wish to hear any more, but the young man opened the bag and held it just where he could see and smell the luscious fruit.

A look of distress came into the sweet little face; I believe Bob was afraid to trust himself; and when a man left his seat on the other end to get off the car, the little boy slid quickly down, left the temptation behind, and climbed into the vacant place.

A pair of prettily gloved hands began almost unconsciously to clap, and then everybody clapped and applauded until it might have alarmed Bob, if a young lady sitting by had not slipped her arm around him and said, with a sweet glow on her face:

"Tell your mamma that we all congratulate her upon having a little man strong enough to resist temptation and wise enough to run away from it."

I doubt if that long, hard message ever reached Bob's mother, but no matter, the note got to his grandmother without ever coming out of his pocket.

### The Liquor Traffic.

It is often debated whether rum-selling is a sin, *per se*, or only a sin in its consequences. This query need not detain long an alert and practical mind. Whether a sin in itself, or only in its consequences, or in both respects, it is certain that rum-selling as a business, is so mischievous that after many decades of discussion the general Protestant rule is to exclude the rum-seller from church membership. This large and indisputable temperance fact has many sides.

1. Any business which justly excludes the man who practices it from church membership, cannot be consistently licensed, or in any way legalized, by Christian votes. One and the same church cannot, without self-contradiction, exclude rum-sellers from church membership and also favor the legal sanction of rum-sellers. It cannot, in reason or honor, with one hand make rum-sellers and with the other excommunicate rum-sellers.

2. Any business which justly excludes the man who practices it from church membership, cannot be legalized without sin. This is the official and very memorable declaration of the Methodist Church in the United States, and is the level to which all churches that exclude rum-sellers from church membership ought, in simple Christian consistency, to rise. Logical consistency requires this level.

3. Any business which justly excludes the man who practices it from church membership ought not to be legalized by the State.

4. Any business which justly excludes the man who practices it from church membership, cannot be legalized by a free State depending on the votes of a free church which excludes rum-sellers from membership, unless by the disloyalty of Christians to their principles.

5. As no rum-seller ought to be a church member, no political party that proposes to legalize rum-selling can be consistently supported by Christian votes.

The five propositions are only the different sides of a single pentagon. If the churches were consistent with themselves and were to exhibit unanimity within the defenses of this pentagon, there is no political party in the republic whose policy, in regard to the liquor traffic, might not be brought gradually into harmony with Christian principles. Let the churches make the liquor traffic an outlaw, and ultimately the State must do so.—*Joseph Cook, in the Advance.*

### Christ Risen.

BISHOP J. C. GRANBERRY.

It is Christ that died, yea, rather, that is risen again. The dying was only the preface to the volume, the narrow pass into the glory, the battle out of which sprang triumph and everlasting peace. He was stretched upon the cross, as the arrow upon the bow that it may fly to its mark. Death is swallowed up in victory. If we look upon the Crucified, our eyes see beyond the cross the ever living, ever reigning, ever blessed Conqueror of death and hades. The cross and the tomb are the dark background, but the front is radiant with immortality. The death is a historical fact of great significance, of precious results. If the seed had not died, it would have remained alive. But the resurrection, the fruit-bearing life, is a present, abiding, eternal reality.

Yea, rather, that is risen again. Reconciled by His death, much more we shall be saved by His life. His death slew the enmity, removed the barrier; His life is the flood of grace and glory henceforth free to flow upon us. Mary, mother of Jesus, a sword pierced through thy own soul, as thou stoodest near the cross, but soon thy wound was healed; and as thou didst no more remember the birth-anguish for joy when the Son of man was born into the world, so the agony of the hour when thou sawest Him die was lost and forgotten in the joy of His resurrection to die no more. Heathen, skeptic, scorner, say not that He whom we worship was put to death, but rather, that He is risen again, ascended, crowned, seated upon the throne of universal sovereignty, King of kings and Lord of lords.

*Epworth Herald.*

Do not be discouraged at your faults; bear with yourself in correcting them, as you would with your neighbor. Lay aside this ardor of mind.

ALL the while thou livest ill, thou has the trouble, distraction, inconveniences of life, but not the sweets and true use of it.—*Fuller.*



**Church and Personal Intelligence.**

"THEY THAT FEARED THE LORD SPAKE OFTEN TO ONE ANOTHER."

THE Brethren in Chicago, under the name of "A Christian Congregation," are for the present meeting in Van Buren's Hall, northwest corner of Madison street and California avenue. The programme for each Sunday is: Sunday School and Bible Classes at 10 a. m.; regular meeting for worship and communion at 11 a. m., and preaching by Bro. H. V. Reed at 7.30 in the evening. Brethren from abroad will be heartily welcomed at any or all of the meetings, and should not fail to make themselves known. The hall is reached from down town by the Madison street cable line, which runs past it.

SCHOLLS' FERRY, OREGON, June 10, 1893.

Our loved mother is sleeping in Jesus.

On the third day of last January Mrs. Eunice A. Groat quietly passed away after long weeks of suffering, leaving a husband, two sons and five brothers and sisters to mourn her loss.

Mother was a patient sufferer, a devoted Christian, and for many years believed in the near coming of Christ and the establishment of His glorious Kingdom.—A hope which is indeed a comfort and which strengthened and cheered her during the closing days of life.

We who remain are anxiously awaiting the time when "this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven"—"for the hour \* \* in the which all that are in their graves shall hear His voice, and come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Brethren well may we "look up, and lift up our heads; for our redemption draweth nigh."

Truly many and startling are the signs which proclaim the coming of the Saviour as being near at hand.

We rejoice when we read in "WORDS OF TRUTH" and elsewhere of the fast changing tide of human affairs.

Jesus spoke of certain signs of His coming and of the end of the world, and said "When ye shall see all these things, know that it is near, even at the door."

"Watch, therefore, for ye know not what hour your Lord doth come."

Let us be true to the faith, true to the standard of truth, and keep ourselves "unspotted from the world" for soon the faithful can indeed say "the Kingdoms of this world are become the Kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever" and when that time shall have arrived "God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things have passed away."

Yours in hope,

EDWIN GROAT.

**Conference Report.**

The Annual Conference of the Churches of God in Iowa met according to notice at Clarksville, June 2d, and continued until the night of the 11th. There was a good attendance, which increased until the last. The preaching brethren present were: G. M. Myres, A. J. Eychaner, Geo. Moyer, H. T. Baker and R. J. Hill.

The time was well filled with varied exercises, Bible readings, social meetings, Conference Institute work, in which subjects pertaining to the good of the cause and growth in grace and knowledge were discussed by both brothers and sisters; preaching, business meetings, etc. A marked spirit of love and good fellowship pervaded the entire meeting, the interest increasing to the last.

The subjects of the Bible readings were Prayer and Baptism. The subjects studied and discussed were: Church Organization, Church Building, Church and Sunday School Support, Our Educational Work and Fund; Contributions, how made; Duties of Evangelists, Elders and Deacons; How to Secure a General Attendance at Conference; Family Prayer and Diligence in Business. There were able sermons preached on Sundays and every night during the week, and a part of the time after noon, upon subjects pertaining to the faith once delivered to the saints, obedience and Christian living. Every topic discussed was introduced by short sermons or speeches by some member, followed by general remarks by all, so that the whole meeting was made profitable and entertaining. The Conference Board chosen for the coming year are: G. M. Myres, Chairman; Libbie Palmer, Rec. Sec.; A. J. Eychaner, Treas.; Mrs. A. J. Eychaner, Corresponding Sec.

The reports for the year show the following:

Evangelist, number of sermons preached during the year	193
Number social meetings.....	22
Number of Sunday Schools superintended.....	23
Number persons baptized.....	29
Amount received from funds.....	\$257.63
Amount received from all other sources.....	37.90

Total receipts for the year G. \$475.53 Memorial Library, Church of God in Christ, and Christ alone.

General Conference: McDonough, GA; <https://cogc.org/>

Bro. H. T. Baker, from Texas, reported his work here since his arrival here February, 29.

Number of sermons preached.....	30
Amount received by contributions.....	\$26.90
Evangelist Treasurer reported money in treasury at beginning of year.....	70.34
Whole amount contributed during year, including Bro. Baker's report.....	425.83
Amount paid to F. W. Herrick for work with the tent last summer.....	36.41
Report of Incidental Fund shows amount carried over from last year.....	80.38
Amount paid in during the year.....	37.55
Educational Fund—total amount carried over and received, with interest.....	140.81

Bro. Myres reported one year's tuition paid for by himself at Des Moines and forty-six weeks at Dixon, Ill., waiting to be given to some worthy young man or woman who wishes to prepare for the ministry of the Word. The programme of work arranged for the coming year calls for about seven hundred dollars, four hundred of which was raised at the meeting.

Bro. Eychaner has kindly consented to go out again as evangelist after a few weeks vacation in which to arrange for a home for his family more convenient to the railroad, and where he can have a good school for his children. He has labored hard and faithfully for many years and needs rest, but at present no one seems available who can fill his place. His record of work speaks for itself, his reward is in the hands of the Master and will be sure. Bro. H. T. Baker will go with him as assistant evangelist. The following resolutions were adopted by the conference:

1st. *Resolved*, That each individual believer of the Gospel in the State of Iowa consider it as his or her duty to furnish the corresponding secretary the names and addresses of all believers with whom they are acquainted in the State. Mrs. Eychaner's address is, at present, Irving, Tama county, Iowa. Any change will be published.

2d. *Resolved*, That we, the members of the churches of God in Iowa, assembled in conference at Clarksville, recognize a marked improvement, both in business and educational management, of the *Restitution*, published at Plymouth, Ind., during the past year, and hereby commend it for the growing spirit of liberality manifested, and we hope that the privilege of a still wider range of taught may find expression through its columns in the future.

3d. *Resolved*, That we tender our thanks to the people of Clarksville for their kindness and liberality to all attending the Conference, and to the young people for their able and kind assistance in the singing and music.

On Saturday afternoon we repaired to the river, where Bro. Eychaner baptized Mr. W. O. Steffa and wife into the Christ.

In discussing the subject of scriptural giving, the one-tenth or tithing system was most favored, while all agreed that some system should be followed. Many will, therefore, lay aside one-tenth of all their income for the Lord, and all will do what they can for the support of the work.

Conference adjourned to meet at the call of the Board.

LIBBIE PALMER, Rec. Sec'y,  
Alden, Iowa.

**Watching.**

"Behold I come as a thief" would come, and a thief cometh not with noise of shouting, nor sendeth a great blazing light before him to proclaim his approach, but silently and unobserved he gathers the treasures together and as silently steals away.

So also shall the Bridegroom come for His Bride, in the silent watches of the night of this age, before the morning dawns. He will gather His jewels together and they shall be His crown. The Bridegroom is now coming for His Bride, are you ready for the marriage. The Master has told us to be ready and they that love Him will neither have nor need a further notice, simply awaiting the sound of His voice calling unto us.

J. O. BARNABY.

Brooklyn, N. Y.

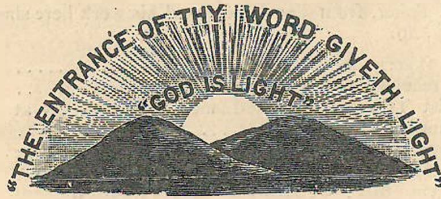
THERE is a sort of economy in the ways of Providence, that one shall excel where another is defective, in order to make men more useful to each other, and mix them in society.

Up and watch, ye sons of light!  
Lest that day of sudden doom,  
Stealing like the thief at night,  
Unawares, shall close in gloom.  
Peace and safety can be none

Total receipts for the year G. \$475.53 Memorial Library, Church of God in Christ, and Christ alone.

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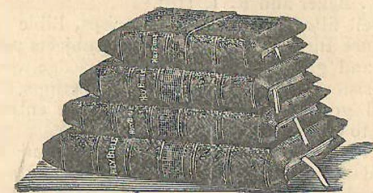
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INDEX  
to Words of Truth.

Title . . . . .	Page.	Title . . . . .	Page.
A Foot-Light . . . . .	185	Facts and Fancies . . . . .	2
A Great and Sweet Truth . . . . .	114	Faith-Want of Faith . . . . .	183
"A Little While" . . . . .	107	False Christs . . . . .	70
Almost a Fairy Tale(s) . . . . .	78	Field on "The Bible" . . . . .	86
Alphabet of Church Sociables . . . . .	107	Fretting . . . . .	14
"Am I Going Up or Down?" . . . . .	172	Given Law Honored . . . . .	20
An Apostate Church . . . . .	179	God the Author of Sin! . . . . .	57
Antichrist . . . . .	105	Gospel Preached to the Dead . . . . .	4
Anticipation of the . . . . .		Gospel Preached to the Dead . . . . .	161
Appearance . . . . .	10	Great Excitement . . . . .	120
A Real Fellowship . . . . .	154	Ground of the Believers' . . . . .	
A Reminiscence of Palestine . . . . .	21	Confidence . . . . .	181
A Restful Yoke (s) . . . . .	44	Happy Homes, Etc. . . . .	61
A Significant Word (Life) . . . . .	107	Hassan and the Three Young Men . . . . .	77
A Startling Prophecy- . . . . .		Hebrews in Russia . . . . .	148
The Last Year of Grace . . . . .	136	He Carth (p) . . . . .	20
A Table of Chronology . . . . .	56	Help Me to Trust and Love (p) . . . . .	44
At Evening Time it Shall . . . . .		Heresy Hunting . . . . .	129
be Eight (p) . . . . .	58	How He Used the Pieces (s) . . . . .	45
A Thought for Mothers . . . . .	139	Idolatry in America . . . . .	34
A Watch in the Night . . . . .	175	Immortal Soul . . . . .	104
Behold the Bridegroom Cometh 10 . . . . .		Importance of Right Faith . . . . .	76
"Blest Be the Tie That Binds" 172 . . . . .		Infidelity on the Battle Field . . . . .	181
Bright Thoughts . . . . .	59	Is God Unjust? . . . . .	104
Cassy's "Maybe" . . . . .	109	Is It (RR.) A Sign of the Times? . . . . .	171
Children . . . . .	31	Is the Little Horn of Daniel . . . . .	
Children of Drinkers . . . . .	78	VII the Papacy? . . . . .	38
Christ Died for You . . . . .	23	Israel Returning to the . . . . .	
Christian Duty . . . . .	73	Holy Land . . . . .	124
Christian Individuality . . . . .	30	It Was More Than 645 Years . . . . .	4
Christ Our Hope (p) . . . . .	133	Jaffa and Jerusalem Railway . . . . .	83
Coming of the Son of Man . . . . .	35	Jeanie's Big Bible (s) . . . . .	14
Coming Realities . . . . .	135	Jerusalem (p) . . . . .	88
"Come Out of Her My People" . . . . .	135	Jerusalem . . . . .	88
Conditions of Efficacy . . . . .		Jesus is Coming . . . . .	168
in Prayer . . . . .	145	Jewish Persecution in Russia . . . . .	91
Criticisms . . . . .	103	Judas, the Betrayer of Our Lord . . . . .	167
Crucifixion Day . . . . .	26	Justin Martin's Translation . . . . .	
Does Jesus Love the Jews? . . . . .		of Isa. LXV. 17-25 . . . . .	125
(p) . . . . .	106	Keep Thy Tongue (p) . . . . .	42
Edigrams . . . . .	144	Kindness is Catching . . . . .	76
Elijah's Ascension . . . . .	51	Led by the Spirit . . . . .	40
End of the Indignation . . . . .	3	"Let Him Lift You" . . . . .	187
End of the World . . . . .	35	Life in Manifestation . . . . .	150
Errands For God (s) . . . . .	30	Life's Purpose . . . . .	30
Eternal Torment . . . . .	11	Little Kindnesses . . . . .	92
Ezekiel XXXVI . . . . .	23	Loving His Appearing . . . . .	98
. . . . .		Loving the Lord Jesus Christ . . . . .	151



Title.	Page.	Title.	Page.
May's Dream (s) . . . . .	60.	Taking the Children (s) . . . . .	30.
Melchizedek . . . . .	122.	Tares and Wheat . . . . .	144.
Near the Dawning . . . . .	186.	Temperance . . . . .	14.
No (p) . . . . .	91.	Temperance . . . . .	28.
On Churches (s) . . . . .	164.	Temperance Arithmetic . . . . .	142.
Only a Word (p) . . . . .	149.	Temperance - Tobacco . . . . .	92.
Only His Mother (s) . . . . .	138.	That's Enough for Me (s) . . . . .	78.
Origin of Evil . . . . .	5.	The Argumentive Grog Shop . . . . .	188.
Orthodox Ideas of Hell . . . . .	131.	The Blessed Condemnation . . . . .	102.
Palestine . . . . .	139.	The Blessed Hope . . . . .	172.
II Peter III . . . . .	100.	The Christian Religion . . . . .	162.
II Peter III . . . . .	121.	The Coming Woman . . . . .	44.
Pithy Paragraphs . . . . .	12.	The Compass in the Watch . . . . .	50.
Pithy Paragraphs . . . . .	77.	The Father and the Son . . . . .	69.
Pithy Paragraphs . . . . .	173.	The Fellowship of His Suffering . . . . .	86.
Plain Talking (dress) . . . . .	88.	The Jew . . . . .	109.
Prayer . . . . .	59.	The Jews . . . . .	12.
Preacher Factories . . . . .	31.	The Jews and Their Land . . . . .	123.
Promises Made to Abraham . . . . .	55.	The Lord's Coming . . . . .	71.
Promises to Abraham . . . . .	99.	The Lord Will Provide . . . . .	66.
Prophetic Helps and Hints . . . . .	19.	The Millennium . . . . .	177.
Punishment by Torture . . . . .	160.	The Mission of Christ . . . . .	100.
Ready and Waiting . . . . .	135.	The Morning Cometh (p) . . . . .	185.
Religion . . . . .	133.	The Royalty of Character . . . . .	157.
Remission of Sins . . . . .	150.	The Snow Prayer (s) . . . . .	140.
Restitution Spoken by the Holy Prophets (p) . . . . .	168.	The Transformation . . . . .	133.
Resurrection . . . . .	186.	The Two Cities . . . . .	69.
Reveille (p) . . . . .	74.	The Will of God . . . . .	155.
Roman Catholicism As It Is . . . . .	76.	The Word of God (p) . . . . .	188.
Romans-Chapter V . . . . .	40.	This Generation Shall not Pass 39 . . . . .	39.
Romans-Chapter VIII . . . . .	7.	Thousand Years . . . . .	36.
Rome and Democracy . . . . .	130.	Three Corporate Men . . . . .	183.
Ruined - by Whiskey . . . . .	108.	Throne of Grace . . . . .	24.
Saints' Sympathy and Company With Christ . . . . .	18.	To Him That Overcometh . . . . .	149.
Search the Scriptures . . . . .	37.	To the Russian Czar (p) . . . . .	23.
Sermon on the Mount (p) . . . . .	9.	Totten . . . . .	34.
"Set Down That Glass" . . . . .	172.	Totten . . . . .	130.
Short and to the Point . . . . .	189.	Totten . . . . .	146.
Signs . . . . .	50.	Traditions of Man vs. Word of God . . . . .	68.
Signs of the Times . . . . .	52.	Traditions of Man vs. Word of God . . . . .	117.
"So Many Things I Can't Understand . . . . .	120.	Two Jerusalems . . . . .	26.
Some Modern Temperance Statistics . . . . .	106.	Walks and Talks With Uncle Daniel . . . . .	21-42-53-67-85-115
Something Practical . . . . .	9.	What We Can Give . . . . .	58.
Sowing and Mowing (p) . . . . .	139.	What Saith the Scriptures? . . . . .	154.
Speak Kindly . . . . .	6.	"When Jesus Comes" . . . . .	139.
Spike That Gun . . . . .	78.	Where is Jesus? . . . . .	172.
Spring Time and Seed Sowing . . . . .	132.	Whither Can They Go? . . . . .	145.
Stand Fast in the Faith . . . . .	9.	Who Was the Rock? . . . . .	121.
Stand Fast in the Faith . . . . .	76.	Word of God-Word of Satan . . . . .	60.
Story of a Hebrew Exile . . . . .	62.	Word of Man-Word of God . . . . .	154.
		Word of Man-Word of God . . . . .	164.
		Worship Due to the Creator Alone . . . . .	118.
		Ye Are the Salt of the Earth . . . . .	13.



