

nor yet all of them together, but that the class who, having consecrated to God, were accepted through the Redeemer and had *their names written in heaven*, then came a fresh trial upon you. Would you or would you not, *sacrifice* your honor and standing and "good name" and "broad-minded" reputation, for the TRUTH?

That was one of the severest of all *your SUFFERINGS*, yet you said with the Master: "Father, glorify thy name"; and as you saw the counterpart of this in the Lord's sacrifice, you heard him say: "It is sufficient that the servant should be as his Lord." It has occurred to you as I forewarned you: When they shall say all manner of evil against you *falsely* [and often ignorantly] for my sake, rejoice and be exceeding glad, for great is your reward in heaven. In your rejoicing now you no longer think "strange" of the fiery trials that

encompass you. Hereafter let us more and more rejoice in such sufferings—rejoicing that we are counted WORTHY to suffer for Christ's name.

"THE SAME NIGHT"

We again remind you that Sunday evening, March 29, will this year be the anniversary of the Lord's Supper—"The *same night* on which he was betrayed." (See last issue.) We anticipate a blessed season of *communion* on the part of all the dear members of the Body of Christ then.

So many as can be present at the Allegheny meeting will be warmly welcomed and entertained as best we may be able. Come on the 28th inst. to the Tower office. Such as will require lodgings please send word beforehand that arrangements may be perfected.

VIEW FROM THE TOWER

THE PASSOVER SUPPER

As per previous appointment, the Lord's Supper was celebrated on its anniversary on the evening of March 29. From letters and cards received before and since, we judge that the event was very generally celebrated by the deeply-interested of our readers in every quarter, and doubtless by many from whom we have not heard as yet. In some places there were about a dozen, in others two or three, and sometimes one commemorated alone. To all of these, so far as we have learned, it was as with us at Allegheny City, a very precious season.

Here about one hundred met in our usual "upper room" and celebrated and commemorated our ransom, partaking of the emblems of our Redeemer's broken body and shed blood. Eight brethren and sisters from New York, West Virginia and various parts of Pennsylvania were present with us, and preceding the celebration, we had a pleasant social meeting, in which our hearts were refreshed by remembrances of our Father's goodness and care and love. Among other things, it was noted that one of the evidences of our relationship to God, our sonship, was, that he was more and more revealing to us his plans. In this connection, and as a proof of it, the words of Jesus came to mind: "I have not called you servants but friends, for the servant knoweth not what his lord doeth: but I have called you friends for all things that I have heard of my Father, I have made known unto you." John 15:15.

When the hour of 8:30 o'clock arrived, which we judged would most closely correspond with the time at which the Supper was instituted by our Lord, we partook of the emblems: first briefly examining their significance. For the benefit of all we briefly review what we there saw.

We remembered the Master's words concerning the bread: "This is my body [representatively] which is broken for you. This is the bread which came down from heaven, of which a man may eat and not die. Except ye eat the flesh and drink the blood of the Son of Man, ye have no life in you." Looking from the symbolic bread to the body of Jesus, we realized that it was indeed the true bread. It came down from heaven in the sense that his being originated not on earth, but in heaven; in the sense that his being was not begotten of the will of the flesh, but that his was a transferred existence. That he who was rich became poor—became of a lower nature—was made flesh, for the special purpose of suffering death on our behalf, that we through his poverty [he gave "all that he had," even life] might be made rich; that we might have restored to us all those blessings which Adam, our representative once possessed and lost for himself and us.

We considered afresh why it was needful for him to be broken—to be slain for us. We saw that it was because we had no life in us. Death was working in and devouring the whole race. All being of the same condemned race, none could secure his own life, nor was there one who could by any means redeem his brother, or give to God a ransom for him—all were condemned and dying. But man's extremity was God's opportunity: he provided the one who, because of the same kind or nature, could give a ransom [corresponding price], and who, because not of the condemned Adamic stock [but from heaven], was an acceptable Redeemer. We saw that whereas the race, because of Adam's sin, was cut off from, separated from the trees of life in Eden, and hence could not live, yet now they had presented to them Jesus a bread of life, a gift from heaven, the acceptance of which would restore the life and blessings lost.

We saw that though Jesus was this bread of life, it was needful that he should be broken, sacrificed—die for us, before any of our condemned race could partake of his merits. He being a perfect man, gave himself a corresponding price to cancel the curse of death upon all through the sin of the first representative. Now, all that remains is for each one blighted through Adam to come and *partake* [eat] of those perfections and rights which Jesus secured for us by his sacrifice on our behalf. We eat or appropriate Christ's perfections by faith, *i. e.*, by faith we realize that Jesus was our ransom, and by faith we appropriate to ourselves those merits which, as a perfect man, he possessed, and which he broke or sacrificed for us.

Here we saw the beauty of God's arrangement that though the sacrifice was sufficient for all, none could receive life through it except by accepting and acknowledging the sacrifice won as the Life-giver. Thus seen, not only is an acknowledgment of the ransom an essential to life now, but in the next age also, it will be necessary. Forever it will be true—"Except ye eat of the flesh . . . ye have no life in you." That the ransom given is the foundation of all blessing must ever be recognized. "No man cometh unto the Father"—no man has "oneness" with him except by the broken body and shed blood of the Lamb of God which taketh away the sin of the world, who "put away sin by the sacrifice of himself."

We looked also at the blood shed for many for the remission of sins—not for ours [the Church's] only, but also for the sins of the whole world, and we saw in the wine its symbol: "That is my blood of the new covenant, which is shed for many for the remission of sins." Matt. 26:28. We glanced at the three great covenants [see "FOOD," page 148]: we saw how the Law covenant under Moses had failed to prove a real blessing and to give life to the dying race, but how the New Covenant would be superior and would accomplish the blessing [restitution] of all the families of the earth, by reason of the Ransom. Thus we saw that his blood—his sacrificed life or human existence—was the ransom which redeemed all, and made their restitution possible, was most emphatically the Blood of the Covenant—the sealing, the ratifying, which makes the New Covenant operative. We rejoiced in the blood so freely shed which gave us access to the Father, and resolved that we should never be of those who lightly esteem the blood and count "the blood of the covenant" a common (ordinary) thing, and do despite to the spirit of God's favor manifest in that precious sacrifice. (See Heb. 10:16-21 and 26:31.)

Having seen this, in the bread and wine as representative of Jesus, we looked further and saw through the Apostle's words (1 Cor. 10:16, 17) still another significance in the ordinance. He says: "The cup of blessing which we bless, is it not the communion [sharing] of the blood of Christ? The bread which we break, is it not the communion [or sharing in the breaking or sacrifice] of the body of Christ?" His suggestion is: As the Lord blessed and broke and passed the emblems, and thus represented his sacrifice, do not we, while recognizing that, also represent the same thing? namely, that we as members of the body of Christ are consecrated and being broken in sacrifice *with* our head? "For we being many are ONE LOAF and ONE BODY; for we are all partakers of that one loaf."

Regarded thus in its fullness, the eating of the emblems had a two-fold significance—representing to us Jesus' sacrifice which redeemed us, and our sacrifice with him. We saw that it was by reason of our now sharing with Jesus in the sealing

of the New Covenant, that we shall in due time be permitted to share with him in bringing upon the world all the blessed provisions of that New Covenant in the "Times of Restitution of all things." The revival of memory on this subject seemed to strengthen in us all, the resolution to "fill up that which is behind of the afflictions of Christ," that when his glory shall be revealed we may be glad also with exceeding joy. We remembered the two Apostles whose request was to sit in the throne with Jesus, and we recalled Jesus' words in reply: "Are ye able to drink of the cup?" We realized our own weakness and the many besetments and allurements of the flesh, the world and the devil, which would conspire to keep us back from sharing the cup of suffering and death symbolized before us in the wine, yet realizing that we could do all things through the strength of our Head we said, Yea, Lord, we will drink it, "we are able" in thy strength; and then we heard from His Word the Lord's answer to each of us, "Ye shall indeed drink of the cup". "My strength is made perfect in weakness." "Whatsoever ye shall ask in my name I will do it."

When we had partaken of the emblems, we sang a hymn, and went to our homes meditating meanwhile upon the

scenes of eighteen hundred and fifty-two years ago: The garden, the betrayal, Herod's soldiers, the crown of thorns, the scarlet kingly robe, Pilate's endeavor to secure his release from the chief priests and great religionists of his day, how they hated him without a cause, because he exposed their false theories and hypocrisies; we saw and remembered him on the cross saying, "It is finished," and dying. The eye of faith grasped the situation, and our hearts, while full of grateful love, cried in faith, "It is finished," we are redeemed, our ransom price has been paid. We have life, we feed upon him, we apply and appropriate to our-selves the life and rights which he surrendered on our behalf. Thank God, "The Lord hath laid upon him the iniquity of us all"; he bore [the penalty of] our sins in his own body on the tree. By his stripes has healing come to us. (Isa. 53:5.) We sang in conclusion our thanks to him as our Saviour as well as Lord.

"All hail the power of Jesus' name;
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all."

CHRIST'S DISCIPLE

[Poem, reprint of October, 1882, which please see.]

THE TWO SALVATIONS

A failure to clearly discern the distinction between—first: the sacrifice which Jesus gave for our sins, on account of which we have been granted repentance and remission of sins, and second, the sacrifice we have been called to make with Christ as sharers of his sufferings and to fit us to share his glory, has been the source of much confusion of thought. In consequence, some preach: It is ALL *grace*, we can do nothing; God through Christ does all. These would quote in proof, "By grace are ye saved through faith and that [grace] not [because of any merit] of yourselves—it is the *gift of God*,"—"not of works, lest any man should boast." (Eph. 2:9.) Others declare: It is *grace* truly, but unless you *do works* in harmony with it, you never will be saved. It is written, "Present your bodies a living *sacrifice*," and "WORK OUT your own salvation." (Rom. 12:1, and Phil. 2:12.)

The party which mixes work and faith gradually comes to regard *faith* as of little value, and works as all important, and detracts from the value of the sacrifice which Jesus gave, while adding to the importance of the sacrifice of the sinner, or as they term it the sinner's *death to sin*, as the *means* or *cost* of his own salvation.

The party which depends wholly on *faith*, generally inclines to an opposite extreme and ignores the possibility of any fallen being doing works acceptable to God. In their endeavor to show that Jesus fully and amply "paid it all," these frequently assert that the penalty of sin was eternal *torture*, and that Jesus *endured as much* SUFFERING in a few hours in Gethsemane's garden as all mankind would have suffered in an eternity of torture.

Each of these parties is without argument when confronted with the Scriptures of the opposite party, and without denying or disapproving the texts in opposition, each quotes the texts and teaches the view which seems most approved to itself; while the infidel sneers—"Your Bible contradicts itself."

There is a difficulty somewhere—what is it?

It is this: As we saw when examining the doctrines of *Election* and *Free Grace*, both are true, both are supported by Scripture, and the difficulty has been a failure to note the *two ages* to which the two doctrines apply—an election according to favor during the Gospel age, and Free and complete favor to all during the Millennial age. So also the doctrines of Faith and Works—*Belief* as a ground of salvation, and *Sacrifice* as a ground of salvation. Both are true: We must merely rightly divide the word of truth and its beauty and harmony will be manifested. As in the doctrine of Election, the harmony was seen by observing the *two ages*, so with this doctrine, the beauty and force can only be distinguished by recognizing *two* salvations.

Does one hastily say: I cannot believe that; the Scriptures teach us but *one* salvation? We reply: How do you know? Have you searched the Scriptures with that in view, to see? If you had said the catechism, etc., which I studied when a child, taught that there is but *one* kind of

salvation, then we should have agreed with you. Perhaps that is what you meant: at all events we can show clearly that the Bible does teach *two* kinds of salvation and two totally different classes of saved.

First, then: There is a *general* salvation common to all the Adamic race. Adam, the representative of the race, through sin *lost* the perfection of manhood with all its privileges; the result being death—extinction—not only for himself but for all springing from him and represented by him—"and so death passed upon all men." Jesus came to seek and to *SAVE that which was LOST*. If his mission was successful it must result sooner or later in the recovery and restoration of *that which was lost*.

Since Adam was not a spiritual but human image of God, he lost not a spiritual existence, but a human existence. He lost not a heavenly home, but an earthly paradise. He did not even lose heavenly promises, for none such were given him. Since we all sustained our loss through Adam, ours like his must have been a loss of human perfection, human existence, human likeness to God, an earthly Paradise, etc.: hence Jesus' mission was to redeem—save—recover—restore—"that which was lost." He commenced the work, by *ransoming* the race [giving a "*corresponding price*"]; and the Apostle assures us that he will complete the work of saving that which was lost—"When the times of refreshing [making new] shall come from the presence of the Lord: and he shall send Jesus Christ . . . whom the heavens must receive [retain] until the times of RESTITUTION [or restoration] of all things which God hath spoken, by the mouth of all the holy prophets since the world began." (Acts 3:19-21.)

Thus seen, the *ransom* given by Jesus and the results to be obtained are the exact offset to the sin of Adam and the loss thus sustained.

This *salvation* comes to all men just as freely through Jesus as the *loss* came unsought through Adam. As now death is upon all, so in the restitution, life shall pass upon all, and as a result, all will begin to improve and to come into full perfection of manhood, which condition when reached may be everlastingly theirs on condition of everlasting obedience to God. This then is the *general* salvation—"common salvation" in which all shall share, because Jesus Christ by the grace of God tasted death for *every* man; because "the man Christ Jesus" "gave himself a *ransom* [corresponding price] FOR ALL, to be testified in *due time*." This salvation is the saving of *man* from sin and death to holiness and life; but in no sense changes his *nature*; he will still be *man* and while of the earth earthly, when *saved* or *RESTORED*, will again be an earthly image of God, and "very good"—the lord of earth restored to his dominion—recovered from his "fall."

Secondly, glance at the *other* *salvation*, the special one, called in Scripture, "THE *salvation*" "YOUR *salvation*," "OUR *salvation*," "so *great* *salvation*," etc. Like the other, this salvation is also from sin and death, but it *includes* a change

of nature, so that the life enjoyed when *this* salvation is fully accomplished will be not a restoration of human nature, but a transforming to the "divine nature," no longer earthly beings, but heavenly or spiritual beings. The Scriptural evidences on which a hope for this special salvation is based are familiar to our readers, and the call to this hope is mentioned as a "high calling," a "heavenly calling," etc.

"This great salvation" must take place first, before the "common salvation" shall be accomplished, for those who experience the "great salvation" are to be God's instrumentalities through whom the "common salvation" shall be bestowed upon all the world of mankind. They without *us* shall not be made perfect. (Heb. 11:40.)

Those who share in "so great salvation" are but a "little flock" and in it are not many rich or great or noble according to the course of this world, for to this salvation God hath chosen the poor of this world rich in faith, *heirs of the kingdom*. "God hath chosen the foolish things of the world to confound the wise, and God has chosen the weak things of the world to confound the things which are mighty; and base things of the world and things which are despised hath God chosen, yea and things which are naught, to bring to naught things that are." 1 Cor. 1:28.

The Apostle speaks of these two salvations in the same sentence, when he says, "We trust in the living God who is the SAVIOUR OF ALL MEN, specially of those that believe." 1 Tim. 4:10.

As these two salvations differ, so do the *conditions* differ. The only conditions for the common salvation are a recognition of Jesus who bought us with his own precious blood and an acceptance of the salvation provided coupled with their best endeavors to abstain from sin. No works must be here added to the work of the Redeemer to *merit* this recovery of that which was lost.

"In our hands no price we bring,
Simply to His cross we cling."

Those who will share in the "great salvation" and be "especially" saved to heavenly conditions, must first share *by faith* in the common salvation. These during the Gospel Age have accepted Jesus and his atoning sacrifice as the ground and substance of *restored rights and privileges as men*, not getting that restoration to perfect manhood actually, as the world will during the Millennium, but accepting it now *by faith* it is to such, a reckoned *perfection*: an imputed *justification*, a *reckoned recovery* from all that was LOST to all that human perfection and blessing which Jesus' ransom [corresponding price] recovered for all. But if such would accept of the "heavenly calling," they must do more than thus *believe* and accept. They are believers and are already subjects of this common salvation from death and sin, before they are *called to run* for the heavenly prize.

The Apostle forcibly impresses this when he says: "I beseech *you brethren* [already believers in Jesus as their Saviour, already reckoned restored or justified through faith, hence called brethren] that ye present your bodies a living sacrifice unto God."

This proves that *sacrificing* is not the condition of becoming brethren, for these were brethren but had not *presented* themselves as sacrifices. Thus all who are freed from sin are not only children of God, but are all brethren whether they are of the human nature, justified, or like the Apostle begotten to the divine nature. The earthly and the heavenly when complete and perfect will be all *one family*, as there is one God and Father of all.

Then as though anticipating an objection from these brethren,

that they were unworthy to be sacrifices since all sacrifices must be pure and holy else they could not be acceptable to God, the Apostle answers this objection by reminding them of their justification and reckoned purity on account of Jesus' sacrifice, and assures them that being thus justified their sacrifices would be "holy" and "acceptable to God" as well as a "reasonable service" for them.

This "service" of "sacrifice" after having been justified from sin and death by Jesus' ransom alone, is the condition upon which any shall be "accounted worthy" of the heavenly prize, the great salvation. Only upon the condition of *sacrificing with the Master*, sharing in and filling up that sacrifice for the world, are any promised a part in that "little flock" which shall share Jesus' resurrection [the same sort] because they share his sacrifice.

This is the salvation which can only be obtained by *sacrifice*—by "*working out YOUR own salvation*" and the dissimilarity of this, from the salvation which no man can work out for himself, but which was purchased by the precious blood of Jesus, and which must be accepted by all as the *free gift* of God through Jesus Christ our Lord, should be apparent to all critical readers. And when this distinction is recognized all those Scriptures which before seemed contradictory on the subject of salvation by faith and salvation by works, become beautifully harmonious and clear.

But, some may inquire: Do you then claim and teach that those who gain *heaven* and become members of the little flock and share in divine nature and honors will gain them by *their own works* simply? that they will *merit* such high honors? Ah no! Do not misunderstand us thus.

"Grace first contrived the way
To save rebellious man,
In every step 'tis still displayed
Throughout God's wondrous plan."

The recovery of *man* from sin and death was God's favor through the sacrifice of his Son. Restitution to his "former estate" was not *merited*, hence was the manifestation of God's grace or favor. So the offering to some of the redeemed race of the infinite "prize" in *exchange* for the human rights and privileges which he himself had just presented to us freely through Jesus, is but a further manifestation of the grace of God. We do not by any works or sacrifices *merit* an exaltation to the divine nature and glory—"far above angels and principalities and powers" as joint heirs with Jesus. And not only so, but we never could have dreamed of such an offer being made us! It is simply astounding to us; to many this "EXCEEDING RICHES OF HIS grace" in his loving kindness toward *us* IN CHRIST JESUS, is wholly inconceivable, and unbelievable. But those who believe the offer and give their little all, [justified—saved through Christ] in *exchange* for a prize so great, can only say:—

"God moves in a mysterious way
His wonders to perform.

* * * * *

Deep in unfathomable mines

Of never failing skill,

He treasures up His bright designs,

And works His sovereign will."

This "great salvation" is to be to all eternity the great monument of God's grace by which all his creatures angelic as well as human, shall have indubitable proof that God's grace is boundless and his love and wisdom and power by which he is able to cause all things to work together for good to those who love and serve him are *unfathomable*.

THE FAVOR OF GOD

[Reprint of July, 1884, which please see.]

LIFE AND DEATH

[Reprint of October, 1882, which please see.]

The *Jewish Chronicle* says: "The prosperous Jews form but a small portion of our brethren. Those who are comfortable and content are comparatively few. These, perhaps, would be loth to leave their assured and luxurious homes to find a new country and a new civilization. But those who are oppressed and unhappy, long for the advantages which reconquered nationality would give them. Oppression and persecution has kept our people, as a body, alive and homogeneous.

The more the Jew is downtrodden the more he clings to the faith of his fathers and its observances. Liberated, and anxious to compete, socially, with his fellow countrymen, he throws over the restrictions which are deeply respected by those whom he would conciliate by their abandonment, with the simple result of making himself appear contemptible and sycophantic. *It is oppression, and not prosperity, which will lead us back to our proper place in the Holy Land.*"

SATISFIED AND DISSATISFIED

Sunday, January 25, 1885, the Rev. Talmage said in his sermon to his Brooklyn congregation:

"If you want to know how life seems to me now, I answer, It is very bright. I have had dark days, sad days, tumultuous days, but there now is not one cloud on my sky. I would rather be *here* than anywhere else. My surroundings suit me exactly. Except yours, I have the best family in all the world. My friends are kind and sympathetic; *the world* to me is a most desirable abode. I have nothing against the weather, for if it be cold, I have fuel and stout apparel; and, if it be hot, I flee to the mountains, and have no indictment to present against anything or anybody."

On the same page with the above report was the following one of the destitution and dissatisfaction existing in Cincinnati as expressed by a Communistic parade carrying a red and black flag through the principal streets of that city. The report says:

"One who is on the street at night will find an able-bodied man on almost every square, whose plea for a few cents for a bed or bread is certainly not always that of the professional beggar. Men steal that they may be sent to the workhouse, and tell of it when arrested with shamefaced exultation. The workhouse is filled to overflowing, and the prisoners have to sleep two in a bed designed for only one. The charities and the charitable are overtaxed. Cases of destitution are brought to light daily till they are monotonous. On Wednesday a Russian Jew tried to let out his life through his wrists, because of his utter despair of longer earning bread for himself and his wife and babies in a strange land.

"This is the condition which one in every ten of the whole population finds confronting him. The transparencies borne last Saturday night said: 'Work or bread;' 'The many fast, the few feast;' 'The pensioned idleness or pensioned industry;' 'Order and an empty stomach can never be allies;' 'No mendicants or millionaires;' 'Self-Preservation is the first law of nature; Revolutions grow with the discontent of the people;' 'Revolt was never belied by the tin cup of the soup-house;' 'Charity covers sins, labor covers the back;' 'Wealth needs charity, we need labor.'"

Truly the distinction between men, both in talents and comforts, occasioned through the Adamic "fall" and hereditary taint, is very great; and to the lower strata of society it becomes more grievous to bear as intelligence increases. How much the world needs the promised kingdom of God! It is "groaning and travailing in pain," waiting and hoping for a good time to come, though how it will come they cannot clearly see. They vainly hope that love's righteousness shall become universal, and that the question of service and wages and a more uniform distribution of life's blessings will result.

Some hope that this grand and desirable result may be attained by the preaching of Christ, and point to the millions of professed Christians; and, in their desire to increase the showing of results even *counting* those whom *they call* "anti-Christ" to swell the numbers. But while all should be glad to concede that all of these systems, both Christian and anti-Christian are exhibiting increasing benevolence, yet at the present rate it would be a long time before Love would hold the sway over selfishness. In fact, today, the satisfied and

dissatisfied, the luxurious and the poverty-pinched are seen side by side in greatest contrast in the greatest city of the world (London) under the government which claims to be the most advanced in Love and Righteousness. The dissatisfied are becoming restless and desire revolution, not realizing that its speedy effects would be to make their condition worse, as well as to destroy the peace of the satisfied class.

But not until men have exhausted their efforts to legislate the world into Love, and to revolutionize it into Righteousness; not until it has learned that what is now called Christianizing people is far from the real thing, and that after all its boasted millions of Christians only a comparatively little flock are really such, not until then, we say, when discouraged and sick with its many failures will mankind be prepared to see what God hath wrought.

Then, in despair of establishing a righteous empire whose rule shall be for the blessing of *all*, it will be prepared to receive the true kingdom of God. It will then realize that the kingdoms of earth the Church-State organizations which they have been taught are God's kingdoms, were merely Satan's deceptions to obscure the truth and prevent men from loving or expecting the real kingdom of God promised.

Then it will be realized, that while the so-called Church systems were endeavoring to spread *their* power and dominion over the earth, God was selecting from among men a "little flock" to whom it is his "good pleasure to give the kingdom," even the control of the whole world—to rule it and to bless it with righteous government, and a restitution to original perfection; in which condition when universally attained they shall be *able* to live in love and peace and righteousness. Each shall then be *able* to love God with all his heart, and his neighbor as himself.

It was *predestinated* that such a "little flock" should be selected and the conditions are named—they must all be conformed to the image of Christ Jesus; now in the spirit of their minds, and shortly glorified with him and made fully like him, they shall share his power (Rom. 8:17). Then, at the same time that these shall have been *selected*, the world shall have learned the need of the perfect government which God shall establish through these. It is for this government that the world waits and groans, though as yet it realizes it not; even "the manifestation of the sons of God." (Rom. 8:19.)

And since we know the outcome—the blessings in store for it—we can view with equanimity and calmness the gathering storm sympathizing with the expression of the poet:

"I turn me awe-struck from the sight,
Among the clamoring thousands bruit,
I only know that God is right
And that the children of the light
Shall tread the darkness under-foot

"I know the pent fire heaves its crust,
That sultry skies the bolt will form
To smite them clear; that Nature must
The balance of her powers adjust.
Though with the earthquake and the storm."

IT REPENTED THE LORD

[Reprinted in issue of September 1, 1896 which please see.]

IS PROTESTANTISM A PROTEST?

The tendency toward a union between Roman Catholics and Protestants becomes daily more apparent. It is not long since Bishop Potter, of the Episcopal Church, instituted a "Holy Order," after the manner and covenant of the Romish priesthood. It is not long since the Council of the same denomination held in Detroit, heard approvingly an essay advocating the "Auricular Confession," by one of their members, and now comes the Rev. Dr. Kellog, a professor in the Presbyterian Seminary of Allegheny, as an advocate of a *sort of PURGATORY*.

All this must be very comforting to their Mother the Church of Rome. That she appreciates it, is evidenced by the following remark clipped from the *Catholic*.

"We entertain no other feeling but that of pity for the man who rehashes the worn-out calumnies of Protestant bigotry and hate, at a time that Protestants and Catholics are being brought closer together, and to a *clearer understanding* of the religious issues that keep them separated."

For some years, we have endeavored to point out that Protestant sects are the daughters of Rome referred to in Rev. 17:5. That Papacy is not only called a harlot (system), but also the *MOTHER* of *harlots and abominations*. Little did we expect that so soon we would hear Protestant ministers *boast* of this relationship, as in the quotation below from Rev. Mr. Donehoo [Presbyterian] of this city:

"Wince as you will, you must admit that (the Catholic Church) is the *Mother Church*. She possesses an unbroken history extending back to the times of the Apostles. For every fragment of religious truth which we prize we are indebted to her as the depository. If she has no claims to being the true Church, then are we bastards and not sons."

Very true. "*fragment of truth*" and the great mass of error, nearly all came to the daughters through their mother. From her they got the fashion of sprinkling babies and calling it the fulfillment of what the Bible calls *baptizing believers*. From the mother they got their idea of an eternal

hell of woe. She taught them how to *twist* the words *sheol* and *hades* from their plain and obvious meaning to the support of that blasphemous doctrine—eternal torment. From her they learned to confess what it is impossible for them to *understand*, much less believe—the doctrine of Trinity—three persons in one and one person in three. From her, they received the heathen doctrine of human immortality, which not only contradicts the Bible doctrine of death (extinction) as the punishment of sin, and nullifies the offer of immortality to the saints who seek for it (Rom. 2:7), but becomes the basis of their theory of everlasting torture, claiming that because of (immortal) nature man cannot perish, they endeavor thus to make eternal torment seem unreasonable. Yes, from their mother they got all that is bad, not excepting the putting of the decrees of their sects *instead* of the Bible.

One thing only remains as a real ground of protest between the daughters and their mother, and that is the foundation principle of the Gospel of Christ. It was this foundation principle that Luther preached and which was the beginning of the much needed Reformation movement, viz., *Justification by faith*, and not by works. Beyond this first principle the Reformation made little progress.

A realization that Christ Jesus paid the *ransom* once for all, and that our interest in it must be laid hold of by faith in his finished redemption, is the great first principle which the Church of Rome does not recognize: she is noted in Scripture as the one which took away the "continual sacrifice." She substituted the "sacrifice of Mass" for the everlasting or continual sacrifice of Calvary.* Thus she made void the ransom. Her daughters have held fast to the doctrine of justification by faith through acceptance of Jesus' *ransom* until now, though the philosophy of it was never very clearly seen by them. Now, this ground of PROTEST and difference between mother and daughter is being looked upon doubtfully by many, and will shortly be abandoned by the mass of Protestants, as it is already abandoned by some of their more bold and outspoken leaders. Through various subtle sophistries of the Adversary this truth is being gradually undermined, the way being already well prepared by long established and deep-rooted errors, which obscure the force and beauty of the *ransom* as presented in Scripture. When this is gone, Protestantism is gone, for there will then no longer be any ground for *protest* against the "Mother" Church. If Jesus be not the *ransom* price, why pray in his name more than in the name of "Mary" or the "saints"? The result, too, would soon be to substitute works for faith in Christ's atoning work.

Rev. Mr. Donehoo continues:

"It (the Catholic Church) holds up Christ as the Saviour of mankind. It is engaged in Christ's work—feeding the

* The sacrifice of the "Mass" is not generally understood. It is really a *repetition* of the sacrifice of Christ, or purports to be such. See "Tabernacle" pamphlet, page 78.

LORD AND SAVIOUR

"But there were false prophets also among the people, even as shall be false teachers among you, who privily shall bring in *damnable* heresies, even denying the Lord that brought them, and bring upon themselves swift *destruction*. And many shall follow their *pernicious* ways, by reasons of whom the way of truth shall be evil spoken of."—2 Pet. 2: 1,2.

We are asked to examine the above passage critically. First we remark that the words italicized above are all from the one Greek word. Destructive heresies swiftly destroy the teachers as *teachers*, and others follow their destructive ways and bring the true teachings of Scripture into disrepute.

A question arises: Does the Apostle predict that the class referred to will deny the Lordship of Christ, or deny that he "bought" or ransomed them? Those who have the Emphatic Diaglott will notice that its interlineary translation reads thus: "Even the having bought them, Sovereign Lord denying." Thus making prominent the denial of their having been *bought*, as the destructive heresy.

And when we carefully consider the matter, the reasonableness of this view becomes apparent. If these "false teachers" denied the Lordship of Christ, they would not be received at all by the church; hence could have no opportunity of bringing in that as a heresy, for all the church and all pretending, even, to be of the Church of Christ, acknowledge Christ as the Lord and Head of the Church. On the contrary, had any man said, I believe in the *ransom*, but reject the Redeemer as my Lord, such position would be ridiculous. We have never yet known or heard of any one who acknowledged the *ransom* that denied the Lordship of Christ. We have heard of some both in the days of the Apostles, and especially now, who acknowledge Jesus as Lord, but deny that he "*bought them*."

hungry, sheltering the orphan, reclaiming the fallen, providing hospitals for the sick and suffering, asylums for the poor and aged, and reaching a class whom the most zealous Protestant can never influence. Talk about missionaries to labor amongst Romanists! I would as soon think of sending missionaries amongst Methodists and Episcopalians and United Presbyterians and Lutherans for the purpose of converting them into Presbyterians."

Good works, benevolence, kindness, charity are in perfect accord with the principles of Christianity. We should do good unto *all* as we have opportunity, especially to the household of faith. But we protest against such things being considered either the ground for acceptance with God, or the *proof* of possessing the Spirit of Christ.

These are moral and benevolent deeds only, and should be recognized and praised as *such*, and not be counted for more. Many infidels and athiests are kind and benevolent as well. While we praise their good deeds, we must not confound them with Christianity. The necessary foundation for an altar upon which any *works* must be laid, to be acceptable to God, is, Jesus the *ransom*.

The Apostles do not enumerate hospitals and asylums among the "fruits of the Spirit." Neither Jesus nor Paul nor Peter gave their time or attention to founding such institutions, nor did they teach others so to do. There is a still *more important* work to do in preaching the glad tidings—in clothing the naked with the robe of Christ's righteousness, in healing the sick and lame and blinded with the whole truth, and in feeding the hungry with the "true bread."

Let us attend to this work; there are many who, for various reasons, will attend to the other—in fact the world recognizes the necessity for such institutions as asylums, hospitals, etc., and they are literally provided for by the State.

Indeed, it can scarcely be questioned that the underlying motive which in many cases prompts and maintains these "charities" is sectarian pride and selfishness. All recognize the influence of such institutions upon the worldly. All can see the opportunities thus afforded for the spread of sectarian influence, and some can see that, instead of being a tax upon resources, such institutions are frequently sources of revenue when State appropriations and private bequests, etc., are taken into account.

The important work of the present is the *perfecting* of the body of Christ. The members of that body, wherever they may be, should be sought out, helped, strengthened, prepared for union with their Head—a preparation which requires the light now shining for its accomplishment. To this let us give all our energy and talent; for this let us sacrifice as Jesus and the Apostles did, realizing that what we have not the time and opportunity of doing for the world now, shall more than be compensated for in the blessed work of the Millennial Age, now dawning.

It is evident, then, that to this last named class only this Scripture is applicable.

And that it is a *destructive* heresy is evident—destructive of the truth, destructive of the faith once delivered to the saints. It makes shipwreck of faith, by removing from it the only sure foundation—redemption and remission of sins through the blood of the cross.

The heresy to which the Apostle alludes was *future* from his day, and though the cross of Christ has ever been a stumbling block which hindered many from coming into the nominal church, yet never until the present time has this destructive and subversive heresy obtained so strong a foothold among professing Christians.

The description suits the methods now employed by teachers of the *no ransom* theory: They "privily" or *privately* bring in the doctrine. They do not *openly* deny the meaning of the words "bought" and "ransom," etc., and openly contradict the Scriptures where these words are used; but while quoting these words they covertly and *privily* seek to leave an impression contrary to their true and undeniable meaning.

Let us see to it that we acknowledge Jesus both as Lord and Saviour, and not as Lord only. He was the Lord or Master of the Disciples when as a perfect man he made consecration of himself and called them to be his disciples or pupils. In view of what he *had* been before he left the glory of the heavenly condition, and in view of his superiority as

a perfect man among imperfect ones, no less than in view of the high exaltation to which he was heir through his sacrificial death, it was proper that his followers, who recognized his true character and believed his claims, should call him Lord and Master, for such indeed he was.

Our Lord was publicly recognized as Saviour when as a babe he was named Jesus. (See Matt. 1:21.) He was publicly recognized of God through John at the time of his baptism, as the Saviour—the Lamb of God which *taketh away the sin of the world*. It was by virtue of his putting *away* the sin by the sacrifice of himself that he had the right to exercise to some extent his power as Lord, in casting out devils and reviving the dead and dying. But it was when he had fully completed the sacrifice at Calvary, that the *full* right and authority and Lordship began.

When he was risen from the dead, he no longer said, "I can of mine own self do nothing" (Jno. 5:30; 8:28); but on the contrary he then declared, "All power is given unto me in heaven and in earth." (Matt. 28:18.) The Apostle tells us that full power and authority were bestowed on him at his resurrection. He says, he was declared to be Lord of the living and dead by a resurrection from the dead. Him hath God raised up to be a prince (Master or Lord) and a Saviour. Rom. 14:8, 9; Acts 5:31; Rom. 1:4.

He was our Saviour or Redeemer first, and having bought, purchased, redeemed, ransomed us from the dominion or control of death, he became rightfully our owner, our Lord, our Master. Let us keep our faith-building on the rock foundation, recognizing him who is Lord of all, as equally Redeemer or Saviour of all—"Our Lord and Saviour Jesus Christ."

TO HIM THAT OVERCOMETH

"It must needs be that offenses come, but woe to that man by whom the offense cometh."—Matt. 18:7.

It is needful and right that severe trial of faith should test the church whose trial is now closing, that the faithful overcomers may be developed, as well as separated from all others, and that, by their exaltation, the new Millennial age may commence. Nevertheless, as the trials come, they cause us to tremble; and, as some fall in them, it causes pain. Yet our confidence must rest in the All-wise Harvester and in his sickle of truth. We must remember that he can make no mistake as to who shall stand or who fall. Not one whose name is "blotted out" of the book of life (Rev. 3:5) shall stand; and not one whose name remains, shall fall. He forewarned us who should be "able to stand," and that in all, it would be but a "little flock," saying, "Think it not strange concerning the *fiery* trial which is to try you, as though some strange things happened unto you;" "The fire of that day shall try every man's work, of what sort it is."

"A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee" [the body of Christ.] "He shall give his angels [messengers—servants of the church] charge over THEE [or truths to sustain and strengthen thee] and they shall bear thee up in their hands [sustain and help thee], lest thou dash thy foot against a stone." [Lest the feet or last members of the Gospel church should stumble over the Rock of offense over which the nominal mass of both the Jewish and Gospel churches are to stumble.] Psa. 91:7, 11, 12; Isa. 8:14; 1 Co. 1:18.

When the falling is ended, and those who stand are exalted, doubtless it will be true, that some fell whom *we* had expected would "stand," and that some will be found standing "complete in him," whom we had not expected to come off "victors."

THE THIRD DAY

[Reprint of July, 1884, which please see.]

THE MOSAIC ECONOMY

[Reprint of July, 1884, which please see.]

CONSECRATION

[Reprint of October, 1882, which please see.]

WISE AS SERPENTS, AND HARMLESS AS DOVES

"Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves." Matt. 10:16.

Thus spoke our divine Lord when he first commissioned his apostles to preach the gospel. They were going out to save men from death. Their operations would be among all classes and characters. They themselves would be exposed to persecution and death. They would have to meet prejudice and bitter opposition. Unbelief and hardness of heart would hinder them at every step. They had a most important mission to accomplish. It was important that their object should be gained. They must succeed. Christ gave them this general rule by which to govern their conduct, as best calculated to secure the object they had in view. Human nature is much the same in all ages, and the plan of God is mainly the same. This rule is doubtless just as good now as it was eighteen hundred years ago.

Why does our Saviour take the serpent as an example of Wisdom for them to pattern after? There must be some reason for this. He does not want those who go out to catch souls to imitate the serpent except in the matter of its wisdom. But in that respect he does. The habits of the serpent are peculiar, and contain a lesson of instruction. Why does not the Saviour tell his servants to be wise as lions, wolves, or other ferocious beasts? Why select a serpent?

Any one who has given the matter any reflection can readily answer. The serpent does not, in approaching his victim, rush out in a manner to frighten, intimidate, and

repulse, like those creatures. His approaches are very cautious, and yet effectual. He glides along in the most careful manner possible, so as not to needlessly alarm, and presents himself in a manner to favorably affect the one whom he is seeking to reach. If necessary, he can wait long and patiently, while the victim runs or flies hither and thither, still holding himself in that position which will most favorably influence. The victim, thus drawn toward him, comes within reach, and is taken. When the serpent strikes home to secure his prey, there is very rarely a failure in accomplishing his object. In all this there seems to be a wisdom peculiar to that creature. When the cat or other destructive animal lies in wait for its prey, it usually conceals itself until it gives the spring which destroys its victim. But the serpent often presents itself fully to view, and, by the attractions which it presents, secures its object.

Our Saviour instructs his followers to imitate the wisdom of the serpent, while they are harmless as doves. They do not catch souls to destroy, but to save. If they desire to accomplish this good object, they should use wisdom. The object is the highest and noblest that can engage the attention of men. Therefore the highest wisdom should be employed to accomplish it.

The human mind is difficult to manage. How necessary that all who try to present God's truth before it, either as

ministers, or distributors of tracts, or in common conversation, should understand their business. It is very easy in ten minutes' conversation to leave impressions upon minds which it will be nearly impossible to efface. Much injury has been done to the cause of truth in the past by individuals in various communities being ever ready to "pitch in," as the common expression has it, and argue and debate, on street corners or in stores, or wherever there was a chance to crowd in the truth, whether people wanted to hear it or not, until people became disgusted, and perhaps their ears could never again be reached. This is not the wisdom of the serpent. It has no resemblance to it.

Neither do such follow the directions of Peter. They may quote a portion of his direction, but they forget or ignore the remainder. "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." The class above referred to rarely wait to give any one a chance to ask them the reason of their hope, but press them upon people against their wishes, and they entirely forget the "meekness and fear." Such only do harm.

This great principle of the Saviour and his apostle should be remembered by all who engage in the distribution of tracts and papers.

A spirit boasting, or glorying over others, because our views of Scripture are more consistent than theirs, will al-

ways drive them away. We may use the truth as a club to show our great strength in the argument, but it will not bring men to God. And, as a general rule, unless there be a disposition to listen and consider the truth, and hear what is said, talk concerning it will not accomplish very much.

What we want is a spirit of meekness and Christian love, which, being real and genuine, and heart-felt, will manifest itself to the one listening, and show him that our motive is to do him good, not gain a personal victory over him. When a person can be persuaded that it is our real motive, it will have its influence.

We must not undertake to force religion or truth down people's throats. Were it possible to succeed in so doing, it would amount to nothing really in the sight of God. He wants the *willing* service alone. When we have that spirit of love spoken of above, it will give us the very disposition spoken of by our Saviour, at the head of this article. For the "wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without wrangling [margin] and without hypocrisy." It is a wisdom that comes from another source which makes men love contention and personal triumph, and leads men to crowd upon people that which they will not hear if they can help it. It is "earthly wisdom," which grows out of selfishness.

—G. I. Butler.

"CHRISTIAN CONSCIOUSNESS" VS. THE BIBLE

In the *Independent*, Prof. Francis L. Patton sharply criticizes the statement by Dr. Harris, in the *Andover Review*, that "Christian Consciousness" must be recognized as the final authority in matters of faith and practice. In the course of his article he says:—

"Common consciousness cannot be appealed to as the criterion of religious progress without danger of jeopardizing the Protestant principle that the Bible is the rule of faith. Dr. Harris admits that what he calls the "obsolescent theology" agrees as well with the word of God as it ever did, but affirms that it does not agree with Christian consciousness. Suppose, however, that the Bible should say one thing, and the Christian consciousness should say something else; or suppose that Christian consciousness should undertake to supplement the Bible. What then? It is an old charge against those who have an objective rule of faith that they made the word of God of none effect through their traditions, and that they taught for doctrines the commandments of men. We know how the Roman Catho-

lic Church followed the example of the scribes and Pharisees in this respect. Is there no danger that a party will arise in the Protestant churches, committing the same error? We think that there is great danger. And when, under the influence of a zeal that lacks both knowledge and discretion, the attempt is made to force upon the consciences of men the yoke of party fanaticism and popular clamor, there is little doubt but that an earnest, but at the same time ignorant, pietism will find great use for the phrase that is under discussion, and as a phrase, catchword, appealing to the sympathies of the unthinking, that Christian consciousness may become the 'organ' of what some will call religious progress."

There is little doubt that the state of things outlined by the Professor is imminent, as there is that "Christian consciousness" is superseding the Bible, as a test in matters of religion. We see this "Christian consciousness" manifested in that form of worship which mistakes feeling for faith, whose adherents *know* that they are right, because their hearts tell them so!—*Signs*.

IN A MYSTERIOUS WAY

"No," said the lawyer, "I shan't press your claim against that man. you can get some one else to take the case, or you can withdraw it, just as you please.

"There would probably be some money in it, but it would as you know, come from the sale of the little house the man occupies and calls 'home'; but I don't want to meddle with the matter, anyhow."

"I suppose likely the old fellow begged to be let off?"

"Well—yes, he did."

"And you?"

"I didn't speak a word to him."

"Oh, he did all the talking, did he? What did you do?"

"I believe I shed a few tears; he didn't speak a word to me."

"Well, may I respectfully inquire whom he did address in your hearing?"

"Almighty God. But, not for my benefit, in the least. You see"—the lawyer crossed his right foot over his left knee, and began stroking his lower leg up and down, as if to help state his case concisely—"you see, I found the little house easily enough, and knocked on the outer door, which stood ajar, but nobody heard me; so I stepped into the little hall, and saw through the crack of another door just as cosy a sitting room as there ever was.

"There, on a bed, with her silver head way up high on the pillows, was an old lady. I was on the point of knocking, when she said, as clearly as could be, 'Come, father, now begin; I'm all ready'—and down on his knees by her side went an old, white-haired man, still older than his wife, I should judge; and I couldn't have knocked then. He began to pray; first he reminded God they were still his submissive children, mother and he, and no matter what he saw fit to bring upon them, they shouldn't rebel at his will; of course 'twas going to be very hard for them to go out homeless in

their old age, specially with poor mother so sick and helpless, but still they'd seen sadder things than ever that would be. He reminded God, in the next place, how different it might all have been if only one of their boys had been spared them; then his voice kind of broke, and a thin white hand stole from under the coverlet and moved softly over his snowy hair; then he went on to repeat that nothing could be so sharp again as the parting with those three sons—unless mother and he should be separated. But at last he fell to comforting himself with the fact that the dear Lord knew it was through no fault of his own that mother and he were threatened with the loss of their dear little home, which meant beggary and the almshouse, a place they prayed to be delivered from entering if it could be consistent with God's will; and then he fell to quoting a multitude of promises concerning the safety of those who put their trust in the Lord; yes, I should say he begged hard; in fact, it was the most thrilling plea to which I ever listened; and at last he prayed for God's blessing on those who were about to demand justice." The lawyer stroked his lower limb in silence for a moment or two, then continued, more slowly than ever:

"And—I—believe—I'd rather go to the poorhouse myself, tonight, than to stain my heart and hands with the blood of such a prosecution as that."

"You are afraid to defeat the old man's prayer?" queried the client.

"Bless your soul, man, you couldn't defeat it!" said the lawyer. "It doesn't admit of defeat! He left it all subject to the will of God; but he left no doubt as to his wishes in the matter; claimed that we were told to make known our desires unto God, but of all the pleading I ever heard, that beat all. You see, I was taught that kind of thing in my childhood, and why I was sent to hear that prayer, I'm sure I don't know; but I hand the case over."

"I wish," said the client, twisting uneasily, "you hadn't told me about the old fellow's prayer, because I want the money the place would bring; but I was taught the Bible all straight enough when I was a youngster, and I'd hate to run counter to such a harangue as that you tell me about. I wish you hadn't heard a word of it; and another time I wouldn't listen to petitions not intended for my ears."

The lawyer smiled.

"My dear fellow," he said, "you're wrong again; it was

intended for my ears, and yours, too, and God Almighty intended it. My old mother used to sing about God's moving in a mysterious way, I remember."

"Well, my mother used to sing it too," said the claimant. as he twisted his claim-papers in his fingers. "You can call in the morning, if you like, and tell 'mother and him' the claim has been met."

"In a mysterious way," added the lawyer, smiling.—*Sel.*

THE NEVER-FAILING SPRING

In a place where we once had our home there was a spring, famous in all the country round from the fact that it was never known to fail, or even to vary to any perceptible degree, either in volume or temperature. It bubbled up at the base of a very high mountain, close by the country road side. And there it may be found this day, year in and year out, through summer's parching heat and winter's biting frost, always the same, offering up to every passer-by a precious draft of clear, cold water. Other springs dry up; the water in the brooks sink away in the thirsty sand, and even the river becomes a poor insignificant thing, crawling along in the middle of its wide channel, the very shadow of its former self, but this spring—the spring—keeps up its steady flow in defiance of the sun's withering rays and the torrid atmosphere. It seems insensible to climatic changes, and to it all seasons are alike. And this ever-flowing spring is known far and wide in that country. Every school boy knows it well and loves it, too, and so do the laborers in the field. Many knees bow at its brink in the summer time, and hot, sunburnt, toilworn faces are often mirrored in its crystal waters. The people have great faith in this spring. They would as soon expect the mountain to be removed as not to find it giving forth its bounteous stream. And when all other sources fail them, they feel sure that they know of one that will never deny their thirst. And, as we have said, the spring's temperature never changes. It marks the same degree all the year round. For this reason its waters seem intensely cold in summer, and slightly lukewarm in the dead of winter. It does not conform itself to the state of atmosphere. The reason of this we shall explain presently. But what an illustration we have here of constancy—this spring never fails.

So many professing Christians are like those surface springs, that are but the mere drainings of the upper soil. They promise well in certain seasons; they gush and flow in copious streams when the air is full of rain and the ground is soaked with water. It is easy enough to be a spring then. But where are they when the dry time comes, when the sun is high and the ground is baked with heat? Men seek them, and alas! they are not to be found. When

springs are needed most they disappear, and where their waters flowed is nothing found but arid sand. It is not so hard to keep up appearances of spiritual strength in times of revival, when "showers of blessings" fall around, but in times of drought, under the scorn of the world, under the burning heat of bitter opposition, of fiery trial, of persecution—how is it with the soul then? Does it remain in its place, giving out as before the gracious influences of a pure and meek and lowly spirit, or does it disappear and fade away in sin and worldliness?

Oh, how good a thing it is to be a constant Christian! A Christian through all times and seasons, in public and private, in all circumstances and conditions of life. Do you not know such souls—sweet-tempered, gentle, gracious souls, always near to God, always with their faces shining with a light from heaven? You always know where to find them—at the foot of the cross—ready to give you, a weary, thirsty seeker, a precious draught from the overflowing chalice of their own faith-filled, loving hearts. But the reason why the temperature of the spring is always the same is *because its sources are deep*. It has its origin far down below the surface of the earth among the very foundations of the mountain itself. It is not fed by the drainage of the surface, but by the ever-living rock-hewn reservoir down in the secret places of the hills. All its constancy and sweetness and purity is owing to the fact that *its sources are deep*. Herein we have the explanation of a mystery in spiritual things. The faith that is firm and changes not to suit the fashion of the times, that soul that is ever full of grace and truth, the character that is Christ-like, conforming not to the ways of the world, *must have its sources deep*—deep down in the bosom of the Rock. It is no wonder that many fail who profess faith in Christ, depending, as they do, upon transitory emotions upon shallow convictions and passing excitements. They cannot endure a spiritual drouth, because they have no depth. They have no real, vital union with the only One who is able to keep them from falling, and to present them "faultless before the presence of his glory with exceeding joy."—*N. Y. Observer*.

WORKS AND REPENTANCE

WHAT are "works meet for repentance?" What are works answerable to amendment of life? "Be renewed in the spirit of your mind." "Put off . . . the old man, which is corrupt, [and] put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man the truth. . . . Let him that stole steal no more; but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good. . . . Let all bitterness and wrath, and anger, and clamor, and evil speaking, be put away from you: . . . and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:22-32. Here, among other things, it is said, "Let him that stole steal no more." But that is not all. He must give back that which he stole. "When I say unto the wicked, Thou shalt surely die, if he turn from his sin, and do that which

is lawful and right; if the wicked restore the pledge, *give again that he had robbed*, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die." Eze. 33:14, 15. "Then it shall be because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering. . . . And the priest shall make an atonement for him before the Lord, and it shall be forgiven him." Lev. 6:4-7. Such are works which show amendment of life. Such show that the heart has been touched, and wishes to stand right with God and man. Godly sorrow for the wrong turning from the wrong and then, as far as possible, making the wrong right—that is repentance.—*Sel.*

JESUS was made perfect as a man; for as such he was perfect, else he could not have been our ransom. One imperfect being could not redeem other imperfect beings. As shown in the typical sacrifices for sin under the law, the sacrifice must be *without blemish*. So, too, with the antitype—the real sin-offering—the Lamb of God, that took away the sin of the world, was perfect without a single blemish—"a lamb without spot." (Heb. 2:10.)

God gives to his children blessings without measure, but their trials he measures carefully. Every burden which he

permits to rest on any of his loved ones is weighed with exactness. It is just enough to do its needful work. No portion of it could be spared.

The pamphlet entitled THE TABERNACLE AND ITS TEACHINGS is now out of print. Many requests for this pamphlet continually coming to hand we have arranged to publish it soon as a number of the TOWER. Thus all may have it and appreciate the beauty and force of those types which God caused Israel to perform year by year continually—for our edification upon whom the ends of the ages are come.