

ZION'S WATCHTOWER

HERALD OF CHRIST'S PRESENCE.

"Watchman, What of the Night?" "The Morning Cometh."—Isaiah xxi. 11.

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VIEW FROM THE TOWER

The outlook at the opening of the New Year has some very encouraging features. The outward evidences are that the marshalling of the hosts for the battle of the great day of God Almighty, is in progress while the skirmishing is commencing. While the Protestant (?) sects are coming daily into closer sympathy with the "Mother Church," as they rightly call the Church of Rome, the governments are doing likewise. The latest proof of this is found in dispatches dated January 1, 1886, in which it is announced that the Prussian government, which for several years past has been at enmity with the Church of Rome, proscribing many of her priests and bishops, declaring that the influence of Papacy is contrary to the peace and prosperity of the Empire, is now come into perfect harmony; and the Pope has decorated Prince Bismarck with the "Order of Christ," the badge of which is richly set in diamonds. This present was accompanied by an autograph letter from the Pope, and in return Emperor William of Prussia has decorated the Pope's chief secretary, Cardinal Jacobini, with the "Order of the Black Eagle," the most honorable decoration of the Prussians.

What of this you ask? A fulfilling of prophecy we reply. In the battle already beginning, we are clearly told that there will be a general division of the world into two contending parties. The kings, chief men, and mighty or influential men, the wealthy and the worldly great, are all on one side the battle, and with them the symbolic beast (Papacy) and Protestantism. All these unite their efforts, realizing that they must stand or fall together. (Rev. 19:18-20.) On the other side is the now present Lord, who, having taken his great power, begins the work of blessing the world by smiting down the oppressors—oppressive errors, and those influenced by the spirit of those errors, who attempt to monopolize the favors of God both temporal and spiritual, and to oppress the people in their own advancement.

But who are with the Lord in this great work of smiting down error and oppression? The kings of earth? No. Financiers and capitalists? No; their interests are on the other side the question also. And where will the professed ministers of Christ stand who were sent to declare the good tidings of the deliverance which the King of kings is now bringing about? Where will the dignitaries and the influence of the Nominal Church be found? With the Lord? Ah, no; they have become so identified with the world that their interests will be bound up together, and their influence will be given on the side of error and oppression, on the side of kings and capitalists from whom they receive their support and upon whom they have become dependent.

Who then are with the King of kings in this conflict? Those close to him, his "regular army" are few—a little flock. Among these his followers, all faithful and true, are not many great, or rich, or mighty, according to the course of this world; but they are all rich in faith—chosen and faithful. (Rev. 17:14.) But the new and rightful King has an immense army of "irregulars" in every kind of uniform (except the white of the "regulars") Communists, Infidels, Socialists, Anarchists, Nihilists; all these fight in the battle of the great day, though ignorant of him whose kingdom they help to establish. These are the vultures of Rev. 19:17, 18, 21, who battle for plunder and get their fill in the overturning

of earth's kingdoms;* because the *time* is come for Messiah to take the dominion of earth and to overthrow the oppressors and corrupters of the earth, (Rev. 19:15 and 11:17, 18.) preparatory to the establishment of everlasting peace upon the only firm foundation of righteousness and truth.

Meantime, while those who are in opposition to the kingdom of God and its scepter of righteousness, impartiality and justice, are being gathered to the great slaughter referred to above, (See Luke 19:27.) the Lord's professed Church is having its trial completed. Its testing "so as by fire" is being accomplished, and the stewards are being heard as to the faithfulness or slothfulness of their stewardship. (Luke 19:15.) We see and *feel* this daily also, another evidence that the time for the glorifying of the Church the body of Christ, is nigh at hand, after which they will shortly be manifested for the joy and blessing of the groaning creation. Rom. 8:19-23.

From the TOWER it seems evident that the deeply interested are daily becoming more so, as inspired by the truth they are making effort at the cost of inconvenience and sacrifices of various kinds to spread the glad tidings; while others who love the present world and its honors and comforts are becoming more and more cold and indifferent. This, too, is what we should expect. We are in the testing time, and must take our stand on one side or the other.

Many who inquired for the "suggestions" offered in our issue of September last, and engaged more actively in the work, are finding it a favorable opportunity for reaching hearing ears; and more than that we notice that their own hearts are being enkindled with the flame of the heavenly love in the message which they bear to those who sit in gross darkness all around them.

All this is encouraging, and in the name of the Master. We bid his faithful ones be of good cheer, and of thankful heart; while we trust that we all shall be more faithful and more used in the blessed service during the year begun, and that it shall be yet more rich in grace, knowledge, love, and good works, of faithful stewardship, let us render thanks for the favors and blessings past; for by the grace of God we are what and where we are.

To all the readers of the TOWER the Editor sends greeting and best wishes for the year 1886. May it be to all of you "A Happy New Year." Happy may ye be because of God's favors, realizing them in all the affairs of life, especially in the increasing knowledge of His plan and word of truth; in the privilege of suffering reproach and dishonor for the truth's sake, rejoicing and being exceeding glad that He counts you *worthy* to thus share the sufferings of Christ. (Acts 5:41.) May you have abundant and well improved opportunity for suffering reproach for the name of Christ and in suffering for well doing. (1 Pet. 4:14-16.) And being thus proved worthy of the everlasting glory reserved in heaven for such as thus follow in the Master's footsteps, may you have at the same time the joy of the Lord, rejoicing with an unwavering hope in "the glory that shall be revealed in us." Rom. 8:18.

* [This view of the physical aspects of the conflict is not out of harmony with the explanation offered in Volume VII of Scripture Studies, which treats the subject from the symbolical standpoint.]

TRACT FUND REPORT

I have the honor to report the matter of Zion's Watch Tower Tract Society finally and otherwise, for the year ending December 21, 1885, as follows:

Indebtedness January 1, 1885.....	\$2446.01
Expended during the year 1885 in publications, etc., etc.	2531.76
Total	\$4977.77
Voluntary contributions for the year:	
" to English Fund.....	\$2535.16
" to Swedish "	34.19
" to German "	46.00
Total	\$2615.35
Receipts from sale of Florida Lands donated to Society	1846.25
Total Receipts 1885	\$4461.60
Deduct Receipts from Expenditures.....	\$4461.60
Balance of debt still owing	\$ 516.17

This debt we may say is fully offset by Florida lands as yet unsold, the value of which will probably be enhanced

by the completion of a rail road to the locality, shortly.

Thus seen we have cancelled our debt to the extent of \$1929.84, besides expending \$2531.76 in the work. The results of these donations cannot be correctly estimated yet; we may be enabled to judge of it more fully and more correctly when the Master makes up the accounts of the Stewards, and makes known the results obtained in his name by the use in his service. But we can give some basis for calculating when we say, that from this fund we published during the year 1885, reading matter explanatory of our blessed hopes aggregating 3,086,000 pages of the usual tract or book size. Of these 160,000 were German, the remainder in the English language—mostly "Food" and special numbers of the TOWER adapted to new readers.

At present there are about three hundred colporteurs at work in the vineyard earnestly laboring for the good of their fellow beings and for the "well done" of the Master, disseminating these publications. The only wonder is that more do not appreciate their privilege of being co-workers together with God in this way. We each should ask himself—What am I doing to herald the blessed gospel which did so much for my own heart? How am I manifesting to God my appreciation of his grace bestowed upon me? Very truly your servant in Christ.

MARIA F. RUSSELL,

Sec'y and Treas. Z. W. T. Tract Society.

WE REAP WHAT WE SOW

For pleasure or pain, for weal or for woe,
'Tis the law of our being—we reap as we sow;
We may try to evade them; may do what we will,
But our acts, like our shadows, will follow us still.

The world is a wonderful chemist, be sure,
And detects in a moment the base or the pure:
We may boast of our claims to genius or birth,
But the world takes a man for just what he is worth.

Are you wearied and worn in this hard earthly strife?
Do you yearn for affection to sweeten your life?
Remember this great truth has often been proved—
We must make ourselves lovable would we be loved.

Though life may appear a desolate track,
Yet the bread we cast on the water comes back.
This law was enacted by heaven above—
That like begets like and love begets love.

We are proud of our mansions of mortar and stone;
In our gardens are flowers from every zone;
But the beautiful graces which blossom within,
Grow shriveled and die in the Upas of sin.

We make ourselves heroes and martyrs for gold,
'Till health becomes broken and youth becomes old,
Ah! did we the same for a beautiful love,
Our lives might be music for angels above.

We reap what we sow—oh, wonderful truth!—
A truth hard to learn in the days of our youth;
But it shines out at last, as the "hand on the wall,"
For the world has its "debit" and "credit" for all.

Selected.

SCIENTISTS NOT INFALLIBLE

The "Higher Criticism" which has undertaken to reconstruct all ancient records, which re-wrote the History of Rome for the first five centuries, pronounced Troy a myth, and has sought to invalidate or correct the Bible history, frequently makes such blunders and mistakes that all but the critics themselves will soon doubt its infallibility. The Troy of Priam, that they decided had never existed, has been unearthed by Schliemann, with its Scaean gates and Pergamos. At Mykenae he has found probably the very bones of Agamemnon, and the golden masks in which he and his friends were buried. The libraries of old Assyrian and Babylonian kings have also been brought to light by recent discoveries, and found to be rich in confirmations of the Bible story. They contain accounts of the confusion of tongues at Babel and of the flood, as well as many other illustrations of the sacred history. To two of these we invite the attention of our readers.

The prophet Isaiah (chapter 20:1) names an Assyrian king called Sargon. He was, as far as we know, mentioned by no other historian. Berosus and Herodotus were silent concerning him. Not another voice out of all the history of the past was raised to tell that he had ever lived. The critics did not hesitate to declare that this silence proved that he never had an existence. They held that it convicted Isaiah of a mistake and a want of inspired guidance. For twenty-five centuries the only intimation the world had that Sargon had ever lived was found in this passage of the Hebrew prophet.

But the Bible was right and the critics were wrong. The Assyrian discoveries have given us his full history. We are even permitted to study the royal archives of his reign. He was a founder of a dynasty, the father of Sennacherib, and one of the greatest monarchs that ever occupied the Assyrian throne.

Another example. The Bible makes the Hittites a great

people in the earliest ages. They are contemporaries of Abraham, Moses and Joshua. A recent writer says: "We see their serried lines of chariots opposing Joshua on his entrance into the Promised Land, and in the decisive battle by Lake Merom. We see their soldiers of fortune leading the hosts of David and Solomon, and their women in the harems of the same powerful monarchs; and finally we see the Syrian army flying in panic from the siege of Samaria for fear of the kings of the Hittites." The Scriptural writers make them a great and powerful people. But no trace of the Hittites has been found in classical history. In fact, of all known records, the Bible excepted, not one had one word in regard to this people. So the destructive critics on the Continent and their imitators in England, with various degrees of emphasis, asserted that these Scriptural recognitions of the Hittites had no foundation in fact, that no such people had existed during Old Testament times; that this part of the Jewish history was indisputably not true, and that this want of accuracy destroyed the theory of inspiration as well as credibility of the record.

For a long time no answer could be given that would silence objections. Not a line had been preserved elsewhere concerning this people in all the history of the ancient world. It was held to be impossible that a race of such prominence could have lived, flourished and passed away without leaving traces elsewhere. "The critical method had proved the Bible to be wrong." So the critics said.

But the march of modern discovery has proved that it was the critics who were wrong. In 1872 there were found at Hamath, not far from Damascus, inscriptions that were of Hittite origin. Soon after additional testimony came from Egypt. As the monuments there are more carefully examined, and as the work of deciphering inscriptions proceeded, behold the Hittites appear as one of the enemies most feared by the

Egyptians, as a great people, occupying a vast territory, and as one of the chief of then existing peoples. Nor was this all; the Assyrian tablets and cylinders added their testimony, and carried the history of the Hittites back to nineteen hundred years before Christ, declaring that at that remote period they were a mighty people. Their remains have been found from the borders of Egypt to the Euphrates and northward to Asia Minor, proving that they occupied a large part of Western Asia and were a mighty race.

Thus are the critics put to shame. So will it always be. We may sometimes have to wait for further light in order to silence them, but in due time it will come. "We have not followed cunningly-devised fables," but the word of eternal truth. The storms of error may beat upon it and seem for a time to prevail, but it will stand, for "it is founded upon a rock."—*Evangelist*.

OUR MONTHLY SPREAD

"Give us this day our daily bread."

JANUARY, 1886.

1. In righteousness begin the year.
2. Be strong; believe; cast out thy fear.
3. Trust thou in God, He will thee save.
4. Fight the good fight of faith, be brave.
5. With energy pursue life's race.
6. Soon thou may'st see the Saviour's face.
7. The Morning dawns! Thy blessed Lord is here.
8. As Steward, now, unto the King give an account.
9. Error and sin, twin monsters, cast ye down.
10. To overcomers there's a crown.
11. By grace we conquer in the strife.
12. The gift of God—eternal life.
13. Turn not the wand'rer from thy door—
14. Blessed are they who feed the poor.
15. This be thy prayer, "Thy kingdom come."
16. O Father, lead thy people home!

17. Forgive as we forgive, O Lord.
18. My trust will I put in thy word.
19. No longer in sin's by-ways roam.
20. The Spirit and the Bride say come.
21. The harvest passes, summer ends.
22. Some spurn the mercy heaven sends.
23. Drink deep the heavenly waters bright.
24. Flee from the darkness, walk in light.
25. Lo! "Rock of Ages cleft for thee."
26. Into the sacred shelter flee!
27. Swift passeth moments, hours and days.
28. Forget not to give God due praise.
29. Above all things, keep thyself pure.
30. God's promises are ever sure.
31. They're saved who to the end endure.

—Selected.

OUR STEWARDSHIP

"So account of us, as of the servants of Christ, and stewards of the manifold mysteries of God. Moreover it is required of stewards that a man be found faithful."—1 Cor. 4:1, 2.

There is a sense in which all men are stewards. Every good gift comes from the Creator, either directly or indirectly, and every man possessing means or talents should recognize them as trust loans under his temporary control. But in a much more particular sense the consecrated, the saints, are God's stewards, and of such Paul is here writing.

Once we were under condemnation, even as the world still is. We, through faith, are reckoned as having escaped the condemnation; we are cleansed; we are justified freely from all things through faith in the blood of atonement. Thus (reckonedly) made free from sin and death—and (reckonedly) restored to the perfect manhood and its rights, enjoyed before sin and condemnation, we had something which we could offer to God—something (reckonedly) clean and pure and acceptable to God, viz., our justified selves. When we gave our ALL to God, it included mind, body, time, talent, money, influence, reputation—all.

Paul informs us that all such sacrifices (previously justified, i. e., reckoned clean and fit through faith in the ransom) are "acceptable to God" (1 Pet. 2:5). But how does God accept of them? We answer, By making us the stewards of all those talents, etc., which we consecrated to him. So then, our stewardship is a very *special* one. If we consecrated all to God, we have nothing, and should not once think of the things consecrated as ours; they are no more ours than the possessions, time, talents or money of another man are ours. When you consecrated *all*—even unto death—you became *reckonedly dead*, as a human being and to earthly ambitions, and reckonedly alive, as a "new creature," of a new, a spiritual nature, so that really, considered from this standpoint, we should think and act thus: I am now (reckonedly) a spiritual or heavenly being; my riches, my home, my honor, my every interest is now in heaven; but I am now here on earth, as a messenger or servant of God, entrusted with the responsibility of disposing of the earthly things once mine, (redeemed by Jesus, and then by me consecrated to God,) to the best possible advantage for the advancement of the Lord's cause—His children and His truth.

O that all the consecrated may more fully realize themselves as the Lord's Stewards, or Executors, appointed to administer upon their own Wills. How it would destroy the *I, my, mine* spirit, to realize that the *I* that once was is no more, but is dead! that "I live, yet not I," my former self; that *I* is dead; but Christ liveth in me; that *I, as a member of the Christ*, a spiritual creature, now live. The feeling, then, should be, I want to spend, fully and promptly, yet wisely as possible, the Master's goods, time, talent, money, influence, etc., put into my hands for disposal, anxious only that every farthing of it shall be so spent as the Master's Word directs, and as His example illustrated.

Ah, if it were thus, what an earnest offering, and what a

zeal to dispose of the "goods" in their hands there would be on the part of the stewards. They would be earnestly *seeking* and *watching* for good opportunities to dispose of the consecrated "stuff." Soon influence would lose its present high premium, and time, and talent, and money, in the Lord's work would be more abundant.

Some get the mistaken idea that a steward is not expected to *spend* that committed to his care unless circumstances *demand* it of him. This is a great mistake; it is part of a steward's business to look up opportunities for using the "goods" committed to his charge. This is the clear teaching of Matt. 25:27: "Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with interest." Such diligence in seeking and finding ways and means to dispose of our consecrated talents to God's glory, and to the advancement of His truth, is essential to faithful stewardship, (Matt. 25:21) and any other course is a violation of covenant; and he who does so, is an "unprofitable servant" (25:29). It is thus that Paul reasoned when he wrote, It is required of stewards that they be found faithful, and it was thus that he practiced, also. He was a faithful steward indeed ever seeking new and greater opportunities to spend and be spent in the heavenly service. And as always, "He that seeketh findeth."

But says one, Can it be that God demanded this of us? Ah no, dear friend, you seem not to understand the matter at all. The sacrifices which we make are not to meet the demands of God's justice; those demands were all fully met more than eighteen centuries ago and there are no such demands now against those who come unto God by way of faith in the redemption. But, God has purposed the selection of a "little flock" to be the Bride and joint heir with Christ Jesus of the eternal glory and tells us that He seeketh such to be conformed to the divine image of His Son, as prove themselves earnestly desirous and worthy of that honor by freely and gladly surrendering their little all of earthly valuables (?) a sacrifice to His cause.

It is because you declared it your desire to thus sacrifice, that he appointed you a steward of your own gifts and talents. If now you regret the consecration, and desire to be excused from faithful service as the Lord's steward, nothing is more evident than that you are "not fit for the kingdom" honors, "No man having put his hand to the plow, and looking back, is fit for the kingdom of God." (Luke 9:62). Such are unworthy to be of the Bride and joint heir with Christ, whatever else they might be fitted for. This is evident because the very TEST which the Lord applies, by which to select the "little flock" proves those unfaithful and unworthy who desire to shirk the opportunities for service.

Peter tells us that we are stewards of the many and various favors of God (1 Pet. 4:10) and should so use them as to be

"goods stewards." And not only are we stewards of the consecrated money, goods, time and talents in our hands be they little or much; but in the text at the head of this article Paul mentions specially, the fact that we are stewards of the mysteries of God's plan. In addition to our own consecrated powers to use, God gives us a glad glorious message to the world the "good tidings of great joy which shall be to all people" ultimately, but which now is veiled from the world and is to them mysteries or hidden secrets. To receive the "good news" is to become a steward of it, and brings the opportunity and the incentive also for carrying out the original stewardship. It furnishes a reason as well as an opportunity, for wise and diligent use of every talent under the steward's charge.

It is required of a steward that a man be found faithful to

his trust, and if unfaithful in administering upon the poor little valuables (?) which we ourselves consecrated, should we expect to have entrusted to us the greater authority and stewardship of the future? If we would rob God of the things we ourselves gave him in consecration; if we are unfaithful as stewards and appropriate to ourselves the "loss and dross," the gilded trinkets of the present, can we expect him who knoweth the heart to entrust to such care the true riches of his glory and kingdom.

Every steward should speedily look up his accounts and see to it that however the past has been, in the future he will be faithful. All such will hear the Master's voice say, "Well done! good and faithful servant; enter into the joys of thy Lord."

PAUL'S EARNEST DESIRE

[Reprinted in issue of December, 1879, which please see.]

THE MORNING COMETH

[Reprinted in issue of December, 1881, which please see.]

"BLIND GUIDES"

At the M. E. Church Conference Nov. 9th, Bishop Foster addressing the twelve bishops and forty laymen of the Conference with the large audience present, among other things, said, as reported in the daily Press:—

"There are some who too fondly anticipate a millennium. There is a lack of information on the progress of Christianity. The facts are misstated daily in pulpits all over the country. Ministers hesitate to present the worst side for fear of causing discouragement. They create hopes that are never to be realized. We are not at the dawn of the millennium. Compared with the work to be done, the past is nothing. Our children's children for ten generations to come must labor harder than we are doing to accomplish the conversion of the world. The world's population is 1,500,000,000. Of these Christians number less than a third. Half of that third belong to the Roman Catholic Church. The Protestants number 113,000,000. They are divided into 500 sects. And this number of their strength includes also all the thieves, ex-convicts, the debased, besotted, the speckled and streaked in Christendom. The popular idea is that the Church of Rome is anti-Christ. I don't agree with the popular belief. I regard that wonderful institution as a great Christian camp. It may have to be reconstructed, but before us we have the great problem—the 1,100,000,000 of pagans to convert to Christianity. That is the solid rock that looms up in our path. Look at it; see what work has been done in 1800 years, and how much is yet to be accomplished. In India, after more than a hundred years of mission work, we have 600,000 converts [?] and 2,000,000 Christian [?] among 260,000,000 heathen. Can we remove that solid boulder that is as old as the hills? . . . It is a big loaf to be leavened and it has been a long time working. We have now with us the sunlight of modern thought that is melting superstition. I am tired of the cant from our pulpits of sacred phrases that mean nothing."

This contains some hard truth, symbolically called "hail," as it is written, "The hail shall sweep away the refuge of lies." (Isa. 28:17.) Thus this great Doctor of Divinity is unwittingly serving truth as are Communists, et al., in other directions. Few sensible, thinking people can differ with the bishop as to the facts to which he refers, but we must take exception to his inferences and unsriptural reasonings therefrom.

Among the facts agreed to, one is, that few in Christian lands have any adequate conception of the smallness of even nominal Christianity as compared to the world as a whole, even when the reckoning is carried to the extreme of reckoning the entire population of the United States as "Christian," i. e., not barbarous, and including in this calculation all the infidels and unbelievers and the children. If this be reduced to ordinary limits it is an indisputable fact that not one third of these are even professors of religion; and of the professors, who can estimate rightly the smallness of the "little flock" of wholly consecrated ones, but the Searcher of the thoughts and intents of the heart?

But while the Bishop sees this fact, it is in a very limited measure, for he proceeds to reckon the great mass of people living in civilization, including as he says, all the thieves, ex-convicts, the debased, and besotted, and he might have added the Infidels and Atheists in Christendom, and lumping them

and all their evils together, the Bishop asks how long it will take to convert the balance of the world to this same state. We question if any but a very few would be bettered by such a conversion. When they are all thus converted the Millennium will be here, the Bishop's argument would imply. Alas! it will indeed be a sad Millennium of war, murder, suicide, want, oppression and misery, if we judge from the Millennium now being enjoyed by the nations taking the highest rank among the so-called converted nations or Christian kingdoms (Christ-en-dom).

The Bishop's blindness to the Scriptural teaching concerning the Millennium and its object, and how it will be brought about, is another illustration of the truth of prophecy by its fulfillment. (See Isa. 29:10-12.) He is blind and cannot see afar off, and his argument is based wholly upon human reasoning devoid of and opposed to Scripture. He reasons exactly as the worldly man reasons, and neglects to seek wisdom concerning the future at the fountain of wisdom, God's Word.

We wonder whether he remembers that the Scriptures state that the worldly will be in darkness as to God's purpose and methods, and that the child of God has the more sure word of prophecy, to which he does well to take heed as a light shining in a dark place. [2 Pet. 1:19.] Does he forget that God is working the matter in such a way that it will be a surprise to the world, and come upon them as a snare—covertly, when not expected—and that they only who have the supernatural light of God's Word shall not be in darkness, that it should come upon them thus? for these will be guided by it into an understanding of "things to come," not discernable from the worldly standpoint. (John 16:13.)

As the Bishop looks out he sees the comparative smallness even of nominal Christianity, and under the false idea that the world must be converted to this Babylon condition, in which over five hundred sects contradict each other, before Christ comes, he is led to relax the strictness with which Christian character should be measured, so as to include under the name of Christ all who make any pretensions toward morality, in order to swell the number of the five hundred sects. And because the Church of Rome and the Greek Catholic Church would help on the count and number more than all the others, these must all be counted to the "Christian Union" in order to swell the pride of Christendom and carry out their theory—that the world is being rapidly converted to Christ.

But God will laugh at their calamity, and mock when their fear cometh—when this seemingly great structure of Babel falls to pieces in the day of the Lord; for "the Lord knoweth them that are his"; and his description of that "little flock"; of whom he says, "They shall be mine in that day when I make up my jewels" (Mal. 3:17), leaves no question that it is a very different flock from the "speckled and streaked" of which the Bishop speaks. It is to the "pure in heart" who have "made a covenant by sacrifice," a "little flock" that it is the Father's good pleasure to give the Millennial kingdom. When this elect company is selected, and thus exalted to power with Christ their head, they shall break in pieces the shackles and fetters, religious and political, by which Satan, the "god of this world," has so long oppressed the world and humanity. Thus he shall make "wars to cease unto the ends of the earth" (Psa. 46:9 and Rev. 11:17, 18). Then "He shall speak peace

to the heathen" (Zech. 9:10). He will turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent (Zeph. 3:9). Then the knowledge of the Lord shall fill the whole earth.

This error that the Church, in her present condition, is to conquer and convert the world before the Lord comes, has misled many in every stage of the Church in this Christian age. It has been Satan's snare by which he has diverted the attention and service of many away from the work given by the Lord, viz.: to witness to the world, and to feed and build up the Church, and prepare her as his joint-heir to accomplish with him in the next age the subduing of all things unto himself.

JOYFUL SERVICE

If you want to know the character of a house, asks the servants—especially the old servants. If you want to know what sort of a condition the public services are in, sometimes you will hear various accounts for them. But it is different with the service of our Lord. Ask the old servants and you will get the best account of it. There may be servants who have tried it for a while and have become froward and willful. Those who have been at it longest have the best things to say about it. Ask such an one as Paul, the aged. Observe the cheerfulness of the latest epistles of Paul. You have a good deal about his trouble and suffering in the midtime, but when he came to be Paul the aged, when he is writing to Timothy and Titus, he is extremely cheerful and consolatory. He has been long in the service. Ask the Apostle John, who began in earliest life and lasted longest in earthly service. You will hear how he had not found it an easy service—nobody does who goes thoroughly through with the Lord. John had, after the Master left, been arrested and threatened along with his friend at Jerusalem. Afterwards he had been exiled, as we know, to Patmos, for the Word of God. He had lost his own brother, James, and his dearest friend, Simon Peter, by martyrdom in the service of Jesus Christ. But what does he say of it at the end? Look at his epistle: "His commandments are not grievous," He came more and more to see, as all aged Christians do see more than they saw it in youth, how thoroughly reasonable is this service; how good, how blessed.

John heard his Master saying, and put his "Amen" to it

The Bishop's hopes for the success of his plans for the future lie, not in Church creeds which cause a jargon, or in the power of the truth as conveyed to us through God's Word, originally accepted as the sword of the Spirit; these for eighteen hundred years have failed to accomplish the Bishop's plans though the Word of God has not failed to accomplish God's plans (Isaiah 55:8-11), but now his hope grasps a new lever of power, which above he terms "the sunlight of modern thought."

In his last sentence the Bishop voices the sentiment of the world and the devil, as well as the saints, for all are tiring of "the cant from our pulpits, of sacred phrases that mean nothing." See Isa. 29:15, 14.

at the end of his service, "My yoke is easy and my burden is light." It may be a question having regard to the context, whether, when our Lord says "Take my yoke upon you," he just meant the yoke assigned to us, or the yoke that he had borne, and which he called us to share. Take the latter meaning. Just as when he says to his disciples, "My peace I give unto you." He intends not merely a peace that he can confer, but the very peace that possessed his own soul in the midst of his tribulation, and says, "That peace I give unto you. In the world ye shall have tribulation, but in Me you will have peace." So in regard to those obligations of duty. He calls those who come to him to follow him in the way, and to bear the yoke with the courage and the burden he endured when he was here as the Father's elect Servant. So we are not merely commanded, by the thought that God has a right to give his orders, and we cannot take a higher place than to be his servant, but we have, as has been again and again pointed out, to follow the Master, who himself has served, and knows all the difficulties of the service.

It gives a master great power over his workmen when they know quite well that he is not a mere amateur in the thing itself; not merely master because he has money enough to employ them, but is a master who has done the work himself, and knows it better than they do; has done it well, has done it thoroughly, and joins them in the work, and says, "Come and work with me; what you do not know how to do. I will show you." It is such a Master whom we serve.—Donald Fraser.

LOOK WE FOR ANOTHER?

"Art thou he that should come, or look we for another?"—Luke 7:19.

Almost 1900 years ago the Jewish Church was left desolate. Matt. 23:38. Before that time they were God's people as distinguished from all other peoples or nations; for "unto them were committed the oracles of God."

They were the "believers" of that age or day. They believed in the true God, in the Scriptures, and, of course, in the coming of the promised Messiah. As a nation they were God's nominal people, or "household of faith," yet among them were only a few "Israelites indeed." ("For they are not all Israel which are of Israel; neither because they are the seed of Abraham, are they all children," etc., Rom. 9:6, 7.)

When Jesus came, only a few became his disciples. Only a few discovered that the events of his birth, life, death, and resurrection were a fulfillment of their own Scriptures. John the Baptist preached his coming, and afterwards received and baptized him, and no doubt saw the Spirit descending upon him, and heard the voice from heaven saying: "Thou art my beloved Son in whom I am well pleased," yet when in prison John heard of the works of Christ, he sent by his disciples and said unto him, Art thou he that should come, or are we to look for another? Jesus answering, said, "Go and shew John again those things which ye do hear and see; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached, and blessed is he, whosoever shall not be offended in me."

Thus Jesus called attention to *transpiring events*, the fulfillment of their own Scriptures, as proof that he was the Messiah. He might have replied: "I am he." An imposter might have made the same claim, and given the same answer; but mark, the answer Jesus gave called their attention to evidence such as would convince them of the truth of his claim, provided they had been sufficiently interested in the Scriptures to make them capable of apprehending them, and of discerning the unfolding of truth then due, i. e., the fulfilling of prophecy, etc.

Notice also the significance of the last part of the answer, "Blessed is he," etc. Many, many were they who were offended (made to stumble) in him, believing not that he was

the Messiah, because, perhaps, they looked for him to come in a manner different from that foretold in the Scriptures concerning him.

He came to his own and they received him not. His own people then, were Israel after the flesh, the nominal household of faith; and now he comes to their antitype, the nominal Christian Church or household of faith. But now as then they receive him not. They say, He has not come, "All things continue as they were," etc. Only a few of the Jewish "household" received him at his first coming, and only a few receive him now. They receive him because of the evidence, evidence, too, of the same character as that given to John—transpiring events; the fulfillment of the signs of his presence bearing witness to the fact.

Such as desire his appearing, and know the object of his coming, are not only rejoicing in, but heralding his presence, and preaching that the harvest is come, the fields ripe, and the separating work begun; that the Gospel day or age is ending, and the Millennial day is dawning. "To-day, if ye will HEAR HIS VOICE, harden not your hearts." Let not prejudice hinder you.

"Behold he stands at the door and knocks, if you will hear his voice he will come in to you, and will sup with you and you with him."

Blessed are they who do not stumble over him, for they shall be made rulers over all his goods. We cannot force others to receive him, neither could John the Baptist, but we can bear witness to the truth as the Scriptures reveal it to us, and "He that is able to receive it, let him receive it." "Who hath ears to hear let him hear." Think of the class who rejected Jesus at his first coming. They were members "in good and regular standing" in the Jewish Church; they revered the Scriptures as a whole but neglected to search them in particular, giving more earnest heed to the traditions of the elders which made void the Word of God. They were looking for a Messiah to come, yet not according to the Scriptures which declared the manner and object of his coming. Therefore they failed to recognize him when present. And

just so their antitype, the nominal Christian Church is to-day stumbling, and failing to discern him at his second advent; and for the same reason. But even this is in fulfillment of the prophecy; for it is written, "He shall be for a stone of stumbling and for a rock of offence to both the houses of Israel." (Isa. 8:14.) Let us take heed, and neither be found "asleep" nor "drunken" with false doctrines and traditions, nor so "overcharged with the cares of life," as not to discern the signs of his presence.

If any man shall say unto you, Lo, here is Christ, or there; believe it not: or behold he is in the desert; go ye not forth: or behold he is in the secret chamber, believe it not; for Christ is a spiritual being and the eye of flesh can no more see him than it can see Satan, the god or ruler of this present evil world, the end of which is so near, "even at the doors."

Brethren, Jesus has come, and found the "household of

faith," the Church nominal, as a body, lukewarm, indifferent and proud of their riches and increase in goods, but he knows their works, and says, "I will spue thee out of my mouth." (Rev. 3:15-19.) As a nominal system it shall no longer be God's mouthpiece to expound his word. He is choosing out from her his fit vessels. Because she is wretched and miserable and poor and blind and naked, he counsels her, "Buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve that thou mayest see," and "He that hath an ear, let him hear what the Spirit saith unto the churches."

Who hath ears to hear, should hear the counsel, and also heed the command now due, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

WM. C. MACMILLAN.

THE BASIS OF HOPE

"Ye shall not surely die." Gen. 3:4.

Under the mask of friendship, and as a bearer of good news, Satan, filled with jealousy at sight of the newly created beings, struck the blow for their destruction. He meant the murder of the race [John 8:44,] and he was successful. While all who accept the Scriptures admit the authorship of the cunning lie, comparatively few are ready to believe that it is the only text in all the inspired writings that intimates that man is immortal, or that when dead he is at all different from the lower orders of the animal creation. They everywhere recognize just what scientific research reveals, i. e. that life is not a created element at all, but a principle or force from some incorruptable and immortal fountain, transmitted into different organisms. That it is the same principle in all, the difference of its manifestations consisting in the endless variety of organism, and not in the principle itself. [See "Food for Thinking Christians," page 134—Eccl. 3:18-20; 1 Tim. 6:16.]

All life is the same whether in fish, fowl, beast, man or angel, and can be withdrawn by Him in whom all "live and have their being." [Psalm 36:9.]

God subjected the creation to frailty in hope, [Rom. 8:20], and mankind in endeavoring to find a basis of hope for the future, believed it lay in an inherent immortality; that death is not really death, but a condition of some kind through which he passes into another sphere of existence. And upon this idea are built all the theories and philosophies of a future state, that man has conceived.

God's dealings with the Jew and with the world were not of a kind to enlighten mankind upon the *real* hope if he chose Satan's lie. He manifested no *love* toward his creature, but was a "jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate him." [Exod. 20:5.] And he was so dreadful that man could not but excessively fear him. "Every transgression received a just recompense of reward." No *love* was shown, and *mercy* was only granted that the whole Jewish race be not destroyed. [2 Sam. 24:16.]

There was no manifestation of love from God through all the long ages of man's experience with Justice. The first public choir that sang of "Peace and Good Will to Man" pointed to the infant in the manger, the real basis of hope for the world; not affirming that man does not die, but that an "off-spring" from the dying stem has been vitalized from the fountain of life and will become the "root" and life giver to the dying race. See articles "David's Son and Lord," Dec. 1885 TOWER, and "Except a Corn of Wheat Die," Feb., 1885.

Here then is the hope for the world of mankind; and on that central fact the doctrine of Jesus, from the "pure milk" to the "strong meat," must be built, as the only true hope for the future destiny of man.

He who rids himself of these doctrines, who leaves this central fact at any point, at once wanders off into darkness, and must build again to some extent on the lie that murdered the race. [Jno. 8:44.]

We regret to say that not a few are thus, wandering, and multiplying theories are to-day advanced which practically ignore the doctrine of Christ, and while they are less repugnant than the heathenish idea of eternal torment, they are no less obnoxious to the fires that will burn up his enemies round about.

The value of a gift lies in the appreciation of it, and life is a gift that will not be forced upon any. It is the synonym of existence, the principle that man lost, and without which there can be no sensation of either pain or pleasure. It is the one essence that man found it impossible to retain. It is not heaven, or hell, or any other place, or condition, that

was held out through the law for man to seek for or to avoid, but life itself that renders any condition possible, is the promise everywhere held out by the law, or spoken of by the prophets. [Gen. 2:7. Deut. 30. Mal. 2:5 and all between.]

So deeply fixed in the human mind has this monologue of Satan become, that the true meaning of death is almost beyond the grasp of the intellect of many. And the theories and conjectures upon the condition in death, [which they call *after death*,] are as numerous and different as the nations of earth and their difference of knowledge upon other subjects. Having no data for conclusions, and with no evidences from the grave, it is not strange that no two classes have arrived at the same understanding of the matter. Hence we have theories innumerable from the simple "Happy hunting grounds" of the Red man, to the complete and listless swallowing up of the being in "bliss ineffable in the bosom of the Creator," of the Buddhist and, from the refining processes of symbolic fires of advanced theorists, to the more monstrous but equally absurd doctrine of writhings in torture, or shrinking aghast in mental horrors of the heathen and dark ages and, [with shame we add,] of our own day; all traducing the character of God and dishonoring to Christ.

The condition of death is the antithesis of life, it can only be defined in negatives or in figurative expressions. It is not a road to Paradise nor a passage-way through which a being is evolved into something else. If so, it would be a blessing [1 Cor. 15:26], and Satan would have been telling the truth in intimating that a spark remained that could not die.

It is figuratively called "a land" in Scriptures, but it is the "enemy's land," a "land of darkness" and "obscurity" without "any order." The "land of forgetfulness," "Where no man is," etc. It is also named "Sheol" and "Hades," "hell" etc. It is the place to which all alike go from the sinner of three-score and ten, to the little one of two years old and under. All cease to be, and "are not." [Matt. 2:17, 18; Jer. 31; 15, 16; Ezek. 3; 20; Psa. 88:12; Job 14:2.]

We used to wonder why Lazarus and others were silent upon their experience in hades, but now we know that they had nothing to tell, that "the dead know not anything."

The hope for the world lies in a *resurrection from the dead*, and not in any "ray of divinity" inherent in man. This hope has always been deemed a heresy, even by the systems that "allow" a resurrection [Acts 24:14, 15; 26:7, 8.] while denying it virtually. And the basis of this hope is Jesus only, who is "The resurrection and the life" [John 11:25]—a more than representative man; to him has been given to have "life in himself" and apart from him all at death perish. [1 Cor. 15.] He only hath the keys of hades and can re-create from nothing the beings that before existed and give them back the boon he purchased for and will again present to every son and daughter of Adam; and as they hear his voice and appreciate the gift he will restore to them all that was lost by the "fall." [Acts 3:21.]

"What think ye of Christ? is the test,
To try both your state and your scheme:
You cannot be right in the rest,
Unless you think rightly of him."

H. L. GILLIS.

THE PASSOVER anniversary occurs this year in April and will be announced particularly in our next issue. We hope that all who can possibly spare the time and money, will arrange matters so as to commemorate with us here. We hope to have a very general meeting. Let all the preaching brethren make an extra effort to be present with us.

Ques. Matt. 19:21. Why did Jesus tell the young man to "keep the commandments" in order to "enter into life" instead of making faith a ground of salvation? and how does this harmonize with Rom. 3:20? In verse 20 he replies that he has kept all these; but still he lacked, and Jesus says [v. 20]: "If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven: and come follow me." What is implied in the word perfect more than what is covered by the commandment, and what was the treasure he should have in heaven aside from eternal life?

A. In his answer to the young man, Jesus declares just what Moses had declared [Lev. 18:5], that under God's covenant with them, keeping the Law would insure eternal life to any Jew; but from the days of Moses to Christ not one had merited life by keeping the law. Hence death still reigned even as it had reigned from Adam to Moses, though many prophets and faithful men of the past had tried, in all sincerity, to keep the commandments. Hence every Jew should by this time have been convinced that none were able to keep the law, because of their imperfect, degenerate condition. God's perfect law is the full measure of a perfect man's ability. Had Israel acknowledged this, the law would have answered its purpose to them, for God knew beforehand that they could not keep it, and never expected them to. It was simply given to them to prove their shortcomings and their inability to measure up to its requirements, and hence should have prepared them to accept deliverance through Christ.

This young man had not learned this lesson, and therefore Jesus bade him go on trying to keep the law. But a little doubtful lest he might not be any more successful in winning life than had his forefathers, the patriarchs and prophets, although he thought he kept the law perfectly, he inquired, "What lack I yet?" Jesus' answer is designed to convince him that he had not kept the law perfectly—that he did not love God with all his heart, nor his neighbor as himself. He proved to him that he loved himself and his possessions more than either. And the young man evidently understood it, for he went away sorrowful, evidently convinced that he yet fell short of the requirement of the law. To keep the law perfectly in this age requires sacrifice. Who can love his neighbor as himself and see that neighbor suffer while he has enough and to spare? All mankind are suffering under the weight of sin, ignorance and misery, and whensoever we will we may do them good. Natural benevolence sometimes plans and arranges for the comfort and blessing of fellow-creatures, but the Body of Christ, all in whom the Spirit of the Master rules, will be ready and anxious to follow His example of doing good to the extent of self-sacrifice in order to do good to their fellows. In giving they will, above all else, seek to bestow spiritual food and clothing to the hungry and naked.

To keep the law in the next age, while it will still require a measure of restraint and self-denial until perfection is reached, yet will not require sacrifice of things lawful, even unto death, because of the changed condition of mankind and his surroundings.

Had the young man sold all and followed Jesus, he would have obtained more than the law promised. The law promised life everlasting, human existence—restitution, a treasure on earth; but the treasure in heaven to which Jesus referred is a change of nature from human to spiritual, and not only so, but to the highest order of spiritual being, the divine nature, as explained by Peter. [2 Pet. 1:4.]

The treasure in heaven is reserved for all those who, like Jesus, keep the law in this age, when its requirements amount to and imply a sacrifice even unto death. And only those do keep the law who, being justified by faith in the precious blood of Christ, henceforth walk not after the flesh, but after the spirit. Such are reckoned of God as perfect, and as having kept the commandments; and are thus joint-sacrifices and joint-heirs with Jesus Christ their Lord.

This is in harmony with Rom. 3:20. By the actual deeds or doing of the law shall no flesh be justified, but by faith in Christ we are reckoned as perfect and our sacrifice therefore acceptable. The righteousness of the law is fulfilled in us who walk not after the flesh, but after the spirit. [Rom. 8:4.]

Ques. Bro. R. With the understanding that we have—that death, not dying, is the penalty of sin, how shall we harmonize the statement that Christ gave his life as a ransom [substitute] for many [Matt. 20:28], and the statement, "I have power to lay it down and I have power to take it again. This commandment have I received of my Father." John 10:18. Does not it in both cases refer to the same thing?

A. That the penalty of sin was *death*, is most clearly and emphatically stated—"The wages of sin is death"—"Dying, thou shalt die." The imperfect and dying condition

which we enter at our birth, is simply the process which culminates in the full penalty—death—cessation of life—extinction of being—non-existence. If death is the penalty, then when will the penalty end? There is no inherent power in us which can ever deliver us from non-existence—death. The only way which the Scriptures disclose for man's restoration to existence is by the payment of his ransom, an equivalent price, a substitute. And this ransom was found in the Son of God who became a man—was "made flesh" [transformed from the spiritual to the human nature] in order that he might give himself a ransom for all.

That which Jesus laid down for our redemption was his being or existence in the condition he then possessed it—*i. e.* life or existence as a human being. We must not consider life (vitality) in the abstract without regard to nature the thing referred to, which he had power and commandment both to lay down and to take again. But in the sense of being or personality, the *human Jesus* gave HIMSELF his LIFE, his BEING, a ransom for all. And likewise he received life, being, or personality, in his resurrection; but it was a new being that arose of a new nature. Jesus arose a spiritual and no longer a human being; existence "it" was recovered, but not under human conditions, not human existence, for he never did and never will take back our ransom price, thank God.

It remains the equivalent price of our condemned race; and because it was laid down forever, we may live forever. It is life in the abstract sense that the pronoun "it" refers to in the text mentioned.

"If there had been a law given which could have given life, verily righteousness should have been by the law," and not by a sacrifice. But commanding a man could never make an imperfect man capable of meeting the requirements of justice; and even if able to do so fully, there were penalties against each of us through and because of Adam's sins which must be met, paid, settled by some one, and for each to meet them for himself, would be death—extinction. Hence the need of first a ransom, and secondly a life-giver; both of which needs are supplied to us by God in Christ Jesus our Lord. A thousand or a million years in death would not pay man's penalty, as there is no limitation of time either mentioned or implied, in the terms of the prescribed penalty nor in any scriptural reference to it; there is no escape except through the ransom provided.

The human existence of Jesus, our ransom, our substitute, was surrendered to everlasting death; but thank God he lives as a divine being to claim and restore to its perfection that purchased by his human life—mankind.

PRINCE BISMARCK recently honored by the Pope with an autograph letter and a medal of the Order of Jesus set in diamonds, is the first "Protestant" ever so honored by the Church of Rome. Does this indicate that the "infallible church," whose doctrines she claims are "unchangeable," has changed? or that Protestants have changed? That Protestants no longer *protest* has been shown in these columns recently by reference to the course and language of representative Baptists, Methodists and Presbyterians.

Is YOUR work a task? If so, why? Is it because—of your own self-will and against God's ordering—you have chosen some labor of which he does not approve? Is your trade or your profession a dishonest one? Does what brings profit to you bring evil to others or dishonor on the cause of God? Then the quicker you abandon that work the better. However profitable it may seem to you, however much it coincides with your own most intense desires, it can never be otherwise than a task. You will never find your calling, until you listen to the voice of God; you will never find freedom save in obedience to the law of God.

But if your work is a task simply because your answer to God's cause has been half hearted, or because you think you could have chosen your work more wisely had the choice been left to you, the remedy is easy. Give the whole heart to God's service; cast out the rebellious thought—it is a delusion born only of your discontent and brooding. The moment you accept God's ordering, that moment your work ceases to be task and becomes your calling. The secret of what is best in the Christian life finds expression in the precept of Paul. "Work heartily! . . . ye serve the Lord Christ."—*Sel.*

We desire the address of some Swedish brother, whose heart is filled with the love of the truth and with a desire to serve it, who has the following qualifications for special service, viz.: one who has no family; one who has a good Swedish education and a fair understanding of the English language. Such will please address the Editor at once.

CHURCH AUTHORITY

The church of our Lord Jesus Christ is composed of converted people only, and is of divine institution.

Christ is the only Head of the church; and the Word of God the only rule of faith and practice.

Every person who loves the Lord Jesus Christ, and who obeys the gospel of God our Saviour, is a member of his Spiritual Church, and entitled to a recognition as such by fellow members.

There is but one church, of which Christ is the living head.

When men affirm that something more than membership in the body of Christ is essential to membership in their religious organizations, they make it other than the church of Christ, and make themselves greater than the Lord, for they refuse to receive him whom they admit the Divine Master has accepted.

The only division that is recognized by the divine Word is a local division. All the members of this holy church who are found in a given locality, are the church of that place. They ought, indeed, to recognize and receive one another, but only as Christ has received them. In all things they ought to regard it as his church, that he alone can constitute membership, and that all whom he has accepted are for that reason to be recognized as members of his church in that place.

Let all then who regard each other as members of the body of Christ, come together in any given place as the church of that place. Let the great object be in all cases, not the building up of an organization, but growth in grace and knowledge; let such local churches be in true fellowship with all of God's people; not because they hold to certain beliefs or are organized in a peculiar method, but because they belong to our common Lord.—*Selected.*

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VIEW FROM THE TOWER

"And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes he was moved with compassion on them, because they fainted and were scattered abroad as sheep having no shepherd. Then saith he unto his disciples: The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."—Matt. 9:35-38.

That was the "harvest" or closing period of the Jewish age, and we today find ourselves and the work similarly circumstanced in the "harvest" of the Christian age. All who realize the importance of the work, and are following close to the great Chief Reaper, are not only praying that others may be sent, but are themselves laboring and gathering fruit. All who have the compassionate, loving spirit of the Master are today moved with compassion for the multitude of the blind following their blind leaders, as together we see them going toward the ditch of unbelief and infidelity, and passing by the opportunity to make their calling and election sure to the great prize of our high calling.

The preaching and labors of Jesus and the apostles in that typical "harvest" was not often in the synagogues, but generally by private talks to individuals, and from house to house. Many of the deepest sermons of the great Teacher were delivered to congregations of one or two or a dozen. Jesus sent the twelve, and afterwards the seventy also, "two and two before his face into every city." They were not orators, nor with the exception of Paul, were any of them graduates of Theological schools, else probably they would have been so full of the traditions of their day that they would have had no "ear to hear," or hearing, would have been too great to utter the simple message of "good tidings," which the Master commissioned. They attempted not dramatic attitudes, they simulated not a superior dignity and austerity, they used not "feigned words," and tones, but in simplicity like their Master, their lips expressed the overflow of their hearts, as here to an individual, and there to a group at the corner in the public parks, they sought to inform the people of the Lord's presence and the kingdom which he was to establish, but which few of the Jews were ready to receive (as God had foreseen and announced), and which being withdrawn from them (as a nation), the Gentiles were invited to share; which kingdom is now—even at the door.

The work in this harvest is very similar in respect to its being mainly individual effort, and that of the humble and not too "wise and prudent" according to this world's wisdom. The synagogues of today are even more closely guarded than those of the typical harvest, so that rarely indeed is there in any of these any opportunity to deliver the message of the kingdom to the Lord's sheep, who may be bound up and starving therein; hence the work now as then, is more of an individual and private character. Consequently its rewards are not enticing to those who look for rewards popular among men—popularity, money, etc. Those who labor for the wages now offered for this service must have higher than selfish motives—love for the Lord, his truth and his children. These take willingly (Heb. 10:32, 33) the present wages of reproach, etc., and wait for the equally sure and great reward of honor and glory in the future. By this arrangement the Lord chooses his ministers (servants), thus securing though in all a "little flock," a ministry under whose faithful efforts now and hereafter, his infinite plans will reach a glorious consummation.

In the issue of September last, we mentioned a plan we had in view by which the humblest could share in the privileges and blessings of the harvest-work now, investing so

much time and talent as they could command. The responses were more than we had expected. About five hundred eagerly grasped for the opportunity, and in response we sent to each a printed, private letter, explaining the method proposed, and over three hundred are now at work, laboring, enduring and sacrificing for the truth's sake, and for the sake of him who said, "Feed my sheep"—gathering fruit unto eternal life; and still applications continue to come in from others. Should no more engage in this service, we reckon that these now laboring will succeed during the present year in having the "Food" read by not less than twenty thousand thinking people; possibly fifty thousand. The result of this work in enlightening the minds and renewing consecrated hearts none can estimate now; and the results we find are even more marked upon the hearts of the "laborers" than those for whom they labor, the promise that he that watereth others shall himself be watered, being verified to each.

The results of the work of these as thus far prosecuted, reveals the fact that the harvest is truly great, and that many hungry, starving, fainting sheep are famishing for the bread of life. Many of the workers tell us that they are encouraged, and indeed surprised, to find some fruit of their labors where they had not expected it. This searching work reveals the fact that there are more truth-hungry than we had supposed, who are trying to feed upon the husks of tradition, and who though almost disheartened and blinded by error are still striving and feeling after the true God of justice and love. To search these out and feed and enlighten them is the present great harvest work. In view of the great work to be done, and the privilege of doing it, the thought is suggested, why may not many more be thus engaged? And we have therefore concluded to lay the plan before all our readers in this issue of the TOWER. Why may not five or ten thousand, instead of three hundred, be thus laboring for and blessing others? By thus preaching from house to house why not reach half a million or a million, and have that number read of these refreshing "good tidings."

It is with these thoughts that we now lay before you all the plan already working good results with some. We know of no better method available to most of you for spreading the truth than to get people to read the pamphlet "Food for Thinking Christians," and to know of the publication of the TOWER. And while bringing them and their topics to the attention of the people a most favorable opportunity is offered you for reaching the truth-hungry who have "an ear to hear" by bringing you in contact with such, manifesting them, and thus affording you opportunities to tell the dear story with your own lips, also.

To this end, as an aid to such laborers, we have prepared a large quantity of large printed envelopes, each containing a sample copy of the TOWER and a copy of "Food." These can be distributed from house to house and called for and collected a few days later, at which time you could take subscriptions, or sell the sample packets, or have conversations, etc., as you may find possible and expedient.

We need scarcely say to you that ZION'S WATCH TOWER is not a money-making enterprise. (Your own experience