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FROM GLORY TO GLORY

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JESUS IN THE SYNAGOGUE

Such was the title of a discourse delivered a few months ago before a Jewish congregation, in a Jewish synagogue, by a Jewish rabbi—Joseph Krauskopf—from a purely Jewish standpoint. It may be regarded as one of the straws in the wind which show that the blindness of Israel is beginning to be turned away. It is noticeable also that it indicates no disposition to accept the traditions of "Christendom" concerning Jesus—"the pagan myths and heathen doctrines which his later disciples fastened on his name"—but the Lord's own beautiful teachings and character as presented in the New Testament are set forth as worthy of Jewish admiration and study.

The following is an extract from the discourse, from the *Jewish Exponent*:

"Even in the synagogues, and especially in the more liberal ones, the long and dearly cherished idea of the *Alone Chosen People*, of the *Only Favorites of God*, is fast losing its hold. Closer attention is being paid to such teachings as prophets like Micah stamped upon the pages of the Bible—that not the accident of birth among a certain tribe or race, but the practice of justice and mercy and humility, constitutes the *Chosen of God*; or to such Talmudic teachings as that which declares that the righteous of all nations and creeds will share in the happiness of future life. There, too, poet and dramatist, skeptic and scientist, prophets and reformers, liturgies and Bibles, of other nations and religions, meet with a hearty welcome in pulpit and pew, and their teachings, when noble, are reverentially listened to and taken to heart.

"There is, however, with the vast bulk of them, one conspicuous exception. There is one illustrious reformer who meets with a scant welcome in the synagogue, if he is at all admitted. His very name grates on the Jewish ear. Many of even the most liberal among them, who listen enraptured to

beautiful teachings of Hindoo or Parsee or Arabic or Greek or Roman prophet or reformer or moralist, instinctively recoil from every mention of that reformer and moralist who stands nearest to us of them all, whose teachings are almost identical with ours, who is of our flesh and blood, our kinsman, our brother, a Jew like ourselves, our teacher, like our Moses, our Isaiah, our Hillel. There are some even in this liberal congregation who would rather have such subjects as this not touched upon. Others are probably already squirming in their seats, and to endure this discourse to its end will put their patience and good behavior to a severe test. Others, not connected with us at all, have been in a state of excitement, if not indignation, ever since they read the announcement that today's lecture, theme would be "*Jesus in the Synagogue*," and are sitting in impatient suspense, expecting any moment to hear of our wholesale baptism, of our obliterating the word ISRAEL from the honored name of our congregation, of our turning bodily from monotheistic Judaism over to our arch-enemy, to Trinitarian, Man-worshipping Christianity.

"There is certainly in all that we have so far heard or seen concerning the historic Jesus nothing so un-Jewish, or anti-Jewish, or unmonotheistic, that his name should grate on the ears of his own brethren. He certainly bears no responsibility for whatever pagan myth and heathen doctrine later disciples fastened on his name, that now the Jewish synagogue, in which he himself once worshiped, should be closed against him. There is certainly nothing in what he has taught or said so repugnant to the Jewish sense of right, to Biblical or Talmudic ethics, that while one may with impunity quote Ingersoll or Huxley or Haeckel or Buddha or Seneca or Lucretius in the Jewish pulpit, he cannot, for the most part, quote even such excellent lessons as are

contained in the Nazarene rabbi's *Sermon on the Mount* without incurring displeasure, or opposition, or interdiction.

"This morning I shall select, from a large number at hand, just a few parallels, between the sayings of Jesus and those of our other ancient Jewish savants, that you may convince yourselves how, by barring out from our synagogues the ethical sayings of Jesus, we close our doors to the noblest maxims in our own Biblical and Rabbinical literature.

[These we omit, for brevity.—EDITOR.]

"Here are a dozen precepts from the first chapter of the *Sermon on the Mount*, and a dozen corresponding ethical maxims from Jewish Sacred Writings. With these passages before us (and what is true of these twelve passages is true of almost all the other ethical sayings of Jesus), which are identical in thought, frequently also in words, with those of Biblical and Talmudic writers, none of which are new, all of them fluent on the tongue of every cultured Jew at that time, wholly free from heathen mythology and from Gnostic theology and mysticism, how can we justly bar our doors to his ethical teachings, and extend a hearty welcome to identical teachings not only of other Jewish, but also of pagan, even agnostic, savants? With this knowledge of the parity of their ethical teachings before us, with the assurance that he himself taught nothing un-Jewish, said nothing un-monotheistic, is in no way responsible for the wrong done to Israel by his worshipers, what else does his banishment from his people, the exclusion of his teachings from Jewish homes, schools and synagogues, the Jewish aversion to his name, what else does it mean, if not visiting the guilt of deluded man-worshipers upon the innocent head of one like ourselves, and in purity of life and in excellence of teachings better than most of us?

"It surely cannot be because of his opposition to, and scathing denunciation of, that barren ceremonialism and formalism which with many of his time had taken the place of pure religion, for, in truth, much fiercer were the denunciations of prophets like Isaiah, who inveighed against similar hypocrisies and ceremonialisms in their times. Much louder was their cry that it is not the fast, not sacrifice, not constant prayer, that God wants—nothing but clean hands, a pure heart, blessed deeds. More eager, and more successful even, were Rabbi Hillel and his school, who flourished shortly before the advent of Jesus, in their opposition to the rigorous legalism, profitless verbalisms and quibbles of the corrupted Pharisaism of their time.

"With what justice, again I ask, do we banish him from our midst, whose very love for downtrodden Israel deluded him and his disciples into the belief that he was the expected

Messiah, the 'King of Israel,' for which delusion he suffered as did many an unfortunate enthusiast before him, from the Roman tyrant a traitor's death? With what justice do we banish him, whose pure life, and beautiful teachings, and kindly deeds, whose gentleness and sympathy with the lowly and weak, whose unsparing severity on the haughty and hypocritical, are beautiful illustrations of what noble character, what exemplary specimens of humanity, Jewish home life, Jewish schooling, Jewish religion, can unfold and ripen? Why banish him, who has won a vast portion of humanity for civilization, for peace and good will, not by means of foreign dogmas or intricate theological abstractions and mysticism, but almost exclusively through such sublimely beautiful precepts and parables and incidents, as the *Sermon on the Mount*, the parable of the good Samaritan, his tenderness toward the little ones, the freedom of his intercourse with the lowly, that are all Jewish, that sprang from, and were nurtured on, Jewish soil? Why banish such an illustrious scion of our race, one of our best proofs to a prejudiced world of what the Jew really was, still is, and ever shall be?

"To all such questions answer we have none, save that of deep rooted antipathy, engendered and nurtured by eighteen centuries of Christian cruelty and injustice toward the Jew. That antipathy, though pardonable, is much to be regretted. By banishing him, for no wrong of his own, we ourselves strengthened in those that worshiped him the belief that we were in reality the wicked people for which they held us, that we were his executioners, who gloried in the deed, that we delighted in nothing more than in reviling and in cursing him. By banishing from us the godly man we strengthened our persecutors and his followers in the belief that he was the Man-God, that their cruel treatment of us was the visitation of God for our spurning his only-begotten Son. By closing, even in these days of kindlier Christian treatment of the Jew, our synagogues to Jesus and to his teachings, while we open them wide to those of illustrious Mohammedan, heathen or skeptic, we confirm the Trinitarian's belief that we are stricken with spiritual blindness.

"It is not with spiritual blindness that we are stricken, but with a blindness to our own and our religion's best interest. There has been enough of antipathy, and too much of unjust visitation of others' guilt upon an innocent head. The recognition which proud, intensely patriotic France has recently shown to the genius of a hostile nation, surely we ought to show to a genius who is at the same time our own brother, of our own flesh and blood, and whose genius was all drawn from our soil."

THE DESIRE OF ALL NATIONS SHALL COME

[Reprinted in issue of August 1, 1902, which please see.]

THE WORLD LONGS FOR PURE RULERS

The following editorial, from the *Pittsburg Telegraph*, February 29th, shows how worldly people estimate present governments and how an improvement is already *the desire of all nations*. The great time of trouble, predicted in the Scriptures as nigh, even at the doors, which will result in world-wide anarchy, will be the result of efforts to improve upon just such dishonesty of government as is here brought to our attention. We who see and have confidence in the Lord's plan and kingdom alone realize how futile is every such hope—because rulers can not be found that are pure in heart and that rule from love of the interest of the people.

God is selecting the only absolutely trustworthy rulers—Christ and the little flock of his saints—whose rule will be to bless all the families of the earth and whose motive will be love.

The article referred to is as follows:—

ITALY'S FINANCIAL SCANDAL

"A perfect epidemic of financial scandals seems to have swept and is still sweeping over the world. Not to speak of comparatively small transactions, we have had something like scandal in Germany in connection with the small-arms factory there. Portugal had to send one of her leading statesmen into the penitentiary for frauds committed in the State railways. France is still in the throes of a financial revulsion connected with the Panama Canal swindle. It happily did not extend to the government finances, which are still able to show a clean bill of health.

"Now comes a scandal of the first magnitude in Italy, comprising many of her principal statesmen to such an extent as to endanger the very throne itself. Many of the most powerful Ministers have made use of their positions to sanction fraudulent operations on the part of the principal

banking institutions of the country in return for large bribes. Indeed, the situation there may be described as far more serious than that in France, since the revelations made there, however damaging to the reputation of the official and parliamentary classes, do not directly affect the national credit, as do those on the south side of the Alps.

"It seems a secret investigation was made by the Government some three or four years ago, when the National Bank of Italy had advanced some \$10,000,000 to another institution in great straits. The results of this investigation were pigeon-holed for reasons which the reader can readily supply.

"A few weeks ago the Government submitted to the Legislature a proposal for a six years' extension of the Banking law which is now about to expire. Great was the consternation of the Ministers when they found that the measure was opposed by a Sicilian Radical Deputy named Napoleone Colaianni.

"Almost at the very outset of the speech (says a letter in the *New York Tribune*) against the projected bill, he confronted the Ministers with the damaging report above referred to as having been kept secret by the Government. No one knows how it has come into his hands. His charges, founded on the paper in his hands, were directed principally against the great Banca Romana, and consisted, among other things, of an assertion that it kept a duplicate series of notes, (each bearing the same numbers) in circulation, thus fraudulently exceeding its legal issue by 10 per cent. It is calculated that by this means the bank has an illegal circulation of \$6,000,000. This state of things, repeated in a smaller degree by the other banks of emission, had become known during the last two or three years, and has led to the institution in question being black-mailed by various states-

men, Government officials, etc., under threats of exposure.

"It is stated by the writer quoted that not less than 150 Senators and Deputies are compromised by these revelations, as having borrowed money without ever having gone through the formality of paying back.

"A number of arrests have been made, but that the events alluded to will have more consequences than merely increasing the population of the jails would seem to be clear to all who consider the very precarious nature of the hold the National Government has on the masses of the people."

"LIVE PEACEABLY WITH ALL MEN"

[Before our February TOWER had been issued, a reporter representing a Pittsburgh journal, and several others east and west, learned something concerning its contents, and applied to us for proof sheets in advance;—proposing to call it to public attention. His report, however, was glaringly incorrect; and this led us to give to the public, through various daily news-papers, a more correct statement of our faith, and of our attitude toward fellow Christians.

Some of the friends hereabouts were quite interested in the article, and suggested that it appear in the WATCH TOWER. We have acceded to the request and reprint the article below.]

A CORRECTION

NO "CHALLENGE."—NO "RUSSELLISM."—NO NEW SECT.—A FAIR, CANDID REVIEW OF THE DOCTRINE OF ETERNAL TORMENT.—ITS CLAIMED, AND ITS REAL EFFECTS SHOWN.—LOGICAL CONCLUSIONS.

I owe it to myself and to my fellow citizens to state publicly that I wholly disclaim the "attack" and "challenge" upon the Christian ministers of this vicinity, attributed to me in the *Dispatch* of Tuesday. I would assure all that I have none but friendly feelings toward fellow Christians, however much I may differ from some of them regarding the teachings of the Holy Scriptures. A *Dispatch* reporter learned that we had on the press a pamphlet entitled, "What Saith the Scripture About Hell?" and, securing an advance copy, inquired whether we would not send a copy to the ministers of Pittsburgh and Allegheny. We concluded that the suggestion was good, and assented. This became the basis of a half column of miserable misrepresentation, and a blatant challenge, with which I have not the slightest sympathy.

As for Russellites and Russellism, we know nothing of them and never shall. I have lived in this vicinity for nearly half a century, and have published and circulated millions of tracts and pamphlets without the name of Russell being mentioned in them in any manner whatever—a very different method from that pursued by those who seek their own name's fame. I seek not to add to the number of Christian sects, but on the contrary, I seek to present that one harmonious view of God's Word upon which all true Christians might harmonize differences and unite in one church as at the first—"the Church of the Living God," whose "names are written in heaven."

True, I hold views differing considerably from those of many. But the last fifteen years have decreased these differences considerably, and the next fifteen will probably bring still greater changes. Our Presbyterian and other Calvinistic friends have approached much nearer to us on the subject of God's elections and decrees, and a hope for the heathen and the ignorant beyond the present life. And the thinking classes of the entire church, of all denominations, are much nearer to us in our denial that eternal torment is the future for all who are not members of the church—or more than nine-tenths of the human race. Indeed, I am confident that more than one-half of the ministers and intellectual membership of Christendom no longer believe this horrible, God-dishonoring, soul-degrading theory hatched in the dark ages.

But most of those who see the fallacy of this eternal torment theory are afraid to let others see it, lest the influence should be pernicious. I, on the contrary, show from the Scriptures that God has no such plan; that the passages of Scripture supposed to teach it are symbolical and misunderstood, and that God's plan is one of justice and love in Christ, and will embrace, with an opportunity of everlasting life, every member of the human family, either in the present or future life. They hold that, if the fear of eternal torment be taken away, people would hasten to become criminals. I reply that faith in eternal torment is confessed by almost all the criminals executed; and that an examination of the inmates of jails and penitentiaries has often proved that almost all of the inmates confess to faith in some of the so-called orthodox creeds. And the most casual observer of the every-day street profanity must admit that fear of hell and torment seems to have no effect upon the lower classes, who jest about such matters.

The fact is that while some feel a little timorous on the subject, no intelligent person really believes that the great Creator made a lake of fire and brimstone into which to cast nine out of ten, or any other proportion, of his creatures for preservation in torture to all eternity. And I hold that in hiding the truth on this subject, and making a false pretense of believing it, a serious error is unintentionally committed by some of God's people. Such a monstrous

doctrine cannot possibly be upheld before the present nineteenth century light and intelligence. And if Christian people persist in upholding it publicly, and in claiming that it is the teaching of the Bible, while denying it privately, they will commit several serious errors.

The bad effects will be:

First—God's name and character will be made odious in proportion as people become intelligent.

Second—The Word of God will lose reverence and respect in proportion as intelligence increases among all who believe that the Bible is the authority for this doctrine.

Third—With the fall of the Bible from the reverence of the intelligent comes the fall of Christianity, real and nominal.

Fourth—With the fall of the Bible and Christianity comes the reign of infidelity—a reign of anarchy—as exhibited in France a century ago.

My teachings, both oral and by the printed page, are in harmony with this, my faith. In harmony with the general intelligence of our favored day, I believe that God is granting, to all who rightly seek it, special light upon his Word—"meat in due season" to the household of faith. I prefer to study, and think it right to interpret, the Bible in the light of its own spirit-illumined utterances (through the apostles and prophets), rather than in the light of creeds formulated in the dark ages, by fallible though probably well-intentioned men.

All intelligent people who accept the Bible as God's inspired Word must admit that this is the correct principle in Bible study and teaching. And, if so, all true Christians should unite their hearts and heads and hands in finding out and making known that interpretation of the Scripture which harmonizes God's character and plan with the highest development of sanctified common sense.

Since, in view of the misrepresentation set forth in the *Dispatch*, the sending of the pamphlet which examines the entire teaching of the Bible on hell and torment to the ministers of this vicinity might be considered a discourtesy, "an attack" and "a challenge," we conclude not to do so. But we here announce our willingness to send this 10-cent pamphlet free to any minister of any denomination who will drop us a postal card requesting it. And to any one requesting it, we will send free our new 32-page pamphlet entitled, "Thy Word is Truth—A Reply to Robert Ingersoll's Charges Against Christianity."

But while I make no "attack" and offer no "challenge," my conviction that the Bible does not teach eternal torment of any sort as the penalty for sin is so strong that if any minister recognized as orthodox by the Evangelical Alliance desires to discuss this subject with me publicly, for the truth's sake, I will take pleasure in endeavoring to set him straight on what saith the Scripture on this subject, or in being set straight by him on the same authority.

Respectfully, a minister (servant) of Christ and the Truth,
C. T. RUSSELL.

CONSEQUENCES OF FALSE TEACHING

The daily papers of this week mention four cases of violent insanity resulting from misrepresentation of the divine plan—based upon the fallacious doctrine of a hell-of-torment. One is a Mrs. W. Wilbur, of Rowan, Iowa. Of her it is said, "The preacher's description of the torments of the damned made such a vivid impression upon Mrs. Wilbur's mind that it is feared she is hopelessly insane." The other three are Mr. and Mrs. Gleason, and another person whose name we did not learn, at Burg Hill, Ohio. Two of these went ravingly insane the same night, and had to be bound hand and foot; and when, the night following, the third be-

came insane, a "citizens committee" called upon the "Evangelist" (?) and compelled him to leave the town.

To what extent this blasphemous doctrine is accountable for all the insanity of the world, God only knows; but surely it is responsible to a considerable extent. How many children have received pre-natal mental injury through the attendance of mothers at such "revivals!" Many of those made insane are so affected from sympathy—for companions, children, or parents who have died out of Christ. One sister in the church at Allegheny told recently how the truth had reached her when her mind had almost given way under the strain of weeks of agony for her husband, who had died a moral man, but without profession of religion.

Surely the gospel of damnation and torment—whether the vulgar theory of literal fire and flame or the more æsthetic theory of mental anguish which some say is worse—is quite a different gospel from that preached by our Lord

and the Apostles. The multitude bare our Lord witness and marveled at the *gracious words* which he spoke. (Luke 4:22) None of the apostolic epistles contain one word about eternal torment, but tell of the love and peace of God which pass all understanding, which shall keep the hearts of believers. (Phil. 4:7) "Being justified by faith [in the real gospel of God's love and favor to us and toward all in Christ], we have peace with God, through our Lord Jesus Christ."—Rom. 5:1.

We whose eyes have been opened to clearer views of our gracious heavenly Father's plan and words do well to show our love and zeal for him and for our blinded fellows by letting our light so shine as to glorify him and bless them. Whenever you hear of a discourse about to be preached on hell, etc., send for a lot of Tract No. 1, free, and distribute to the congregation after the discourse—keeping a reasonable distance away from the church building.

ESTHER BEFORE THE KING

I. QUAR., LESSON XI., MARCH 12, ESTHER 4:10-17; 5:1-3.

Golden Text—"Judge righteously, and plead the cause of the poor and needy."—Prov. 31:9.

In the story of the book of Esther we have a glimpse of the condition of the Jews under the dominion of Persia. From chapter 3:8, 9 we learn that they were scattered all over the Persian provinces and were living in a measure of temporal prosperity, and that their destruction and the confiscation of their property and goods would be a large acquisition to the king's treasury, since ten thousand talents of silver were willingly appropriated to accomplish this end.

The incident of this lesson furnishes also an instance of the Lord's providential care over them and his preservation

of them as a people when their destruction was threatened by a wicked and capricious king. And this marked providence is specially noteworthy in view of the fact that these were the descendants of those Jews who failed to go up to Jerusalem to restore and to build it, when Cyrus issued the decree that all who desired might do so. They had not been zealous for the Lord, but nevertheless his loving kindness did not forsake them, and when they cried unto him he heard and answered their prayer.

The special feature of this lesson is God's providential care over these who trust in him.

A TEMPERANCE LESSON

I. QUAR., LESSON XII., MAR. 19, PROV. 23:15-23.

Golden Text—"And be not drunk with wine, wherein is excess; but be filled with the Spirit."—Eph. 5:18.

VERSES 15, 16 manifest the right desire and ambition of a true parent for a son—viz., wisdom and righteousness. The ambitious aim of some parents is to have their own sons men of wealth, or power, or fame, or social prominence; but none of these things are worthy of their ambition. It is the *wise* son (wise is heavenly wisdom) that maketh the glad father.

VERSES 17, 18. It is indeed folly to envy sinners and thereby to miss the joy and peace which naturally flow from a heart full of the love and reverence of the Lord: for there is an end of their brief pleasures, while those whose joy is in the Lord have a never failing source of consolation.

VERSE 19. The guiding of *the heart* in the right ways of the Lord is more important than the guiding of our actions because if the heart is right the actions will regulate themselves accordingly. "Keep thy *heart*, for out of it are the issues of life." (Prov. 3:23) By communion with God in prayer and through the Word of truth our hearts are kept in the love and service of God; and it is therefore only by constant use of these means that our hearts can be guided aright.

VERSES 20, 21 need no comment: they need only to be re-membered and heeded.

VERSE 22. This is but another way of saying, Honor thy father and thy mother. And the obligation of honor to parents never ceases, though that of obedience does when the years of maturity and discretion are reached.

VERSE 23. Truth, wisdom, instruction and understanding are not dear at any price, and when secured should never be sold or compromised for the short-lived advantages of error. Buy the *truth*, and sell it not: in meekness and with a ready and appreciative mind seek *instruction* in the ways of God's appointment, but never take council with the ungodly. In God's Word a refreshing *understanding* of the truth is gained and the *wisdom* that cometh down from above is secured, with all the peaceable fruits of righteousness.

The *Golden Text*—Eph. 5:18—does not refer to literal wine, but to the spirit of the world, which is thus symbolized. Christians are here counseled not to become intoxicated with the spirit of the world (See also Isa. 28:7), but to be filled with the spirit of the Lord, the spirit of truth, that so they may bring forth its precious fruits in abundance.

"OUT OF DARKNESS INTO HIS MARVELOUS LIGHT"

Washington.

DEAR BROTHER RUSSELL:—Many thanks for your note of the 5th inst., just received. March and January 1st copies of WATCH TOWER also came to hand. The latter is particularly rich. "In Our Day" is convincing. I have now finished all three volumes of MILLENNIAL DAWN; and more and more clearly, as I read, do your positions appeal to my judgment. It is, of course, difficult to break away all at once from opinions that have been held for years, but with me the work is done in large measure. I cannot think other than that your clear-cut expositions of Scripture and interpretations of prophecy, harmonizing as they do with present day occurrences, are of God. I have read theology (mostly Arminian) to some extent, but always with more or less dissatisfaction, because of its failure to answer many questions that would not down; while Calvinism has been to me an unthinkable system. Yet I have continued preaching and working in the hope that light would come. It has come, but not in the way expected.

I sincerely believe that in what I have thus far learned I have been led by the Divine Hand, and feeling this shall trust implicitly as to the future, although leaving the pastorate of the church which I have long loved, and in whose work and fellowship I have realized much joy, would be no small thing.

Again thanking you for your kindness toward me,
I am yours sincerely,

C. COOK.

Ohio.

MR. C. T. RUSSELL, DEAR SIR:—After having been a member of the Methodist Episcopal Church for about twenty years, I have today sent to the pastor a letter of withdrawal. I have hesitated long to take the step, as it is a coming out from pleasant association, and fellowship with many who are apparently perfectly honest in their belief; but it is also a coming out of Babylon or confusion. My prayer has been, "Lord, what wilt thou have me to do?" And now, with an honest desire to do God's will, and to walk in the footsteps of our Lord and Master, I have taken the step.

The teachings of the several volumes of DAWN and the WATCH TOWER have been food to my soul. From a child I have read the Scriptures, and all other books that I thought or hoped would make plain to my understanding the truth, as I was hungry to know and anxious to teach it; and now, as the day dawns, and the Sun of Righteousness arises with healing in its beams, the clouds are being dispelled, the blind are receiving sight, and by confessing the new light, or, rather, the "Old Theology," men are again being put out of the synagogues; but the refreshment which comes to the be-

Hever makes us rejoice in hope, knowing that the day of our redemption draweth nigh.

I preach the truth wherever opportunity affords; and if circumstances would permit, I would gladly go out into all the world and preach the gospel to all having hearing ears; but this is not my privilege so to do. Occasionally I have the opportunity to teach it to individuals.

I ask that you will remember me at the throne of grace, that I may be led by the spirit of Christ into all truth, that I may be enabled, by his grace, to walk worthy of the gospel wherein we are called, that my will may be fully submitted to God's will and that I may soon be buried with him in baptism; and, being filled with the spirit of Christ, that I may be permitted to go forth bearing the precious seed (truths) of the Lord.

Yours in hope and faith,

W. E. RICHARDS.

Indiana.

DEAR FRIENDS IN THE LORD:—Enclosed please find my estimated "Good Hopes" for 1893. The package of tracts was duly received, and is being disposed of rapidly.

The Presbyterian church session here refuses to release me, upon the ground that it cannot do so without a trial for heresy; and it will never consent to that. Had I asked for a letter to another denomination, it would have been given; and if I insist upon leaving that body, my name will be put upon the "retired" list. Nevertheless, I have fully determined to do what seems to be the Lord's will, and I will not be argued out of doing my duty.

The most prominent elder has begun to study with a view of convincing me that I am in error. He is a physician, and is sure that I have overworked my brain upon these subjects until I have become skeptical. He says, truly, that if there be anything in my views, it is time that the church began to investigate the matter. Yours in the bonds of Christian fellowship.

L. HAMILTON.

Connecticut.

DEAR BROTHER RUSSELL:—Although somewhat tardy in the renewal of my TOWER subscription, I heartily thank you for its continued visits up to date. There is nothing I look forward to with so much hungering as its regular portion of meat and drink for the truth-hungry. There is no other publication that has been so satisfying to my mind; and to do without it would be out of the question so long as it continues to supply this demand. Surely one that has received the anointing of the Spirit and the eye-salve of the truth perceives the work, the strange work, that the Lord is working, not only in the nations but in the lives of his consecrated children, as each is quarried and chiseled and polished by the various workings together of the circumstances of his life, and thus made ready for his respective place in the great temple—his body, his bride—according to the plan of the great Master Builder. Lord grant that none of us come short of this through conceit or neglect.

The heavens are fast "rolling together like a scroll" in our midst: all the denominations represented here, ignoring differences among themselves, have united with the Catholic temperance society in a grand rally for temperance, and in a general boom for the society of the "mother church." So naturally and quietly do these things come to pass, that no one seems aware of the fast approach of the time of trouble. Blessed is he who has learned to lean on the arm of the strong Deliverer, and not on an arm of flesh.

May the dear Lord continue the flowing of the stream of truth to you, and through you to all the household of faith, is the prayer of your sister in Christ. L. M. FAIRFIELD.

Kansas.

DEAR BROTHER RUSSELL:—Enclosed you will find a small order for Tower publications. I desire to be used in the Master's service, and do what I can in spreading the truth. I have been a reader of DAWNS and Tower since January last—proving all things by the Word; and I must confess that it has given me a joy and comfort that the world knows not of. I have been seeking to know the truth for about five years. Two years ago I came to the conclusion that the Baptist church was nearer to my views than any other denomination, as it claimed to take the Bible as its creed. So I joined that church with the understanding that I would take nothing for my guide but the Bible. I let my name remain until a few weeks ago, when I told the pastor to drop my name from the church roll. He expressed great surprise, but I told him that it was not that I had any enmity against any one, but that I felt a plain conviction that I could serve

the Master better out of it, and by holding a membership in only the true church which Christ founded.

It is a painful thing for me now to hear the unsupported doctrines as taught by the various creeds, but what a joy it is to view the glorious glad tidings from the standpoint of the "Plan of the Ages." What wonderful harmony! Now I can see how "God so loved the world," and it has begotten in me a new hope and a desire to tell the good news to others. Oh, how I love to read the Tower. Do not fail to send it to me for 1893. It has food for me that I cannot find elsewhere. I must tell you, my dear brother, that you seem very near and dear to me, as do all the dear brethren in the Anointed One. I feel so glad to hear from any of them. I am almost alone here.

I have several DAWNS in circulation, and quite a number are interested. Two or three are rejoicing in the light, but as yet have not renounced their creeds. My health being poor, I am unable to be out much, and consequently I feel that I am not doing the work that I would love to do. I feel so unworthy, and long to be able to do much good in the Master's name. I need your prayers in my behalf, that I may be filled with humility and love, to the Master's glory. I desire to have my name on the colporteur roll, even if my work should seem small. I will endeavor to do all to the honor and glory of God. May the Lord's blessings rest upon us all in such a way as to bring us in contact with those that are hungering after truth. In hope, I am truly yours,

J. T. MILLER.

South Dakota.

DEAR BROTHER RUSSELL:—Three years ago Vols. I. and II. of the MILLENNIAL DAWN were placed in my hands. I read, re-read and studied the wonderful books, and to my astonishment they began to break the seals of the Bible, and the hidden mystery was revealed to me. I then gave up the ministry and stepped out of Babylon. Since then I have been grieved, because I have not been able to enter the harvest work; for, being a Norwegian, I think it is of no use to try to sell English Dawns; but I intend to enter the work as soon as the Dawn is published in that language. Meanwhile I am trying to establish in the truth those who have already received it.

I recently visited a few saints in R——, and was quite interested in learning how the truth reached them. About eight years ago a copy of the Watch Tower came into the hands of Brother M., and it made a deep impression on him. He brought the copy home and let some of his neighbors (Baptists) read it. After some time they sent for more numbers, which they read with increasing interest, and their faith in eternal torture was soon shaken. But as they had adopted some erroneous ideas of the atonement advocated by one of the leaders among the Swedish Baptists, the ransom was almost a stumbling-block to them. However, they have since been convinced, through the Tower, of their error, and now believe fully that Christ died in our stead.

When the Swedish Tower was discontinued, some of the friends subscribed for the English Tower. But as they could not read English, their progress was slow. However, being truth hungry, they have tried to dig out some of the gold and precious stones from the English. One, in particular, looks at every word in his lexicon in order to get the meaning of a sentence.

The cross is becoming more and more a rock of offense to the Swedes. Many in recent years have laid aside the paradoxes of the old German reformers, and are following in the footsteps of their own favorite leaders, who are "denying the sovereign Lord that bought them." But there are still many humble ones among Scandinavians, waiting for the truth, who will be glad to have the Swedish and the Danish Dawn.

I myself cannot express how grateful I am to you who have been the instrument in God's hands to lead me out of darkness into light. I know what it is to be in darkness. I was brought up in a very dark corner of the earth, in the darkest of Lutherism, and in full faith in the horrible doctrine of eternal torment. When I reached maturity, I received some light and peace, which I thought I could increase by preparing for the ministry. But while studying theology I encountered skepticism and disappointment, and was soon as discontented as ever. But now my skepticism and the former things have disappeared, and light and peace are streaming in upon me from the channel of truth, and I can praise the infinite, wise and loving God, whose ways and plan are so full of blessing to all his creatures.

Yours for the truth.

K. P. HAMMER.