

# ZION'S WATCH TOWER

AND

HERALD OF CHRIST'S PRESENCE.

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## CHRISTIAN UNION VS. UNITY

We have pointed out repeatedly the tendency of Christian people toward union, showing, too, that such a union is predicted in Scripture; but that its results, while designed to be good, will really be bad; and this because it will be a mechanical union instead of a *heart unity*. The following clip from the *Pittsburgh Times*, February 22d, shows that worldly people discern that the various denominations, while crying aloud for union, are far from united in heart or head:

### STRUGGLING FOR THE UNATTAINABLE

"We have read with care most of the last number of *The Church Union*, and seldom anything more melancholy. The object of this paper is to induce believers and congregations everywhere 'to manifest to the world their essential unity in faith and spirit,' and almost every article in it is evidence that the object is unattainable.

"A distinguished bishop of the Episcopal Church writes that there are two theories of the ministry, personal and official, that his denomination holds to the latter, 'and enjoins it upon her members as the one exclusive ministry, which they must accept or fall under discipline as law-breakers.' To the many who deny this 'one exclusive ministry' there is not much hope for unity in that quarter.

"Another writer lays down as prerequisites to unity, belief

in the Bible as the sole guide to spiritual life, faith in the divinity of Jesus, and baptism; but a third writer, mocking at creeds as they exist, says: 'Let us have more thinking, then, upon the higher criticism, evolution, the intermediate state, the duration of future punishment, and such like matters, but whenever any one rises to impose his opinions in regard to such subjects upon the brotherhood, let us resist him to the uttermost.' The latter permits the discussion and the overthrow, if it comes to that, of what the former sets forth as final truths, without the acceptance of which there can be no union.

"A fourth writer asks: 'Why not come together in a loving fellowship of worship and work on the basis of the Christian religion as propounded by Jesus and his elect ones in the New Testament.' Upon this a fifth writer remarks that upon it all churches, Greek, Roman, Protestant orthodox and Protestant heterodox, ought to be able to unite, as they one and all 'claim to hold a primitive belief and to practice the primitive ordinances.' Whether he meant it or not he revealed the absurdity of attempting to find a basis of union in that which in its very nature is the cause of disunion, and which was never more incisive than now."

## THE MEMORIAL SUPPER

How sacred the memories which gather around the anniversary of our Lord's death. It calls to mind the Father's love as exhibited in the entire plan of salvation, the center of which was the gift of his Son as our Redeemer. It calls specially to our thoughts him who gave himself a ransom—a corresponding price—for all. Then faith comes still nearer to him who "suffered, the just for the unjust," and with grateful, overflowing hearts and tear-dimmed eyes we whisper, *My Saviour! My Redeemer! My Lord and Master!* "He loved me, and gave himself for me." Ah, yes!—

"Sweet the moments, rich in blessing,

Which before the cross I spend;

Life and joy and peace possessing,

From my best and truest Friend."

How blessed the thought that he cares to have us think of him and call him *ours*—he so great—far above angels and every title that is named, next to the Father himself; and we so insignificant, so imperfect, so unworthy of such a friendship. And yet to think that "he is not ashamed to call us brethren," and that he is pleased to have us memorialize his death and that he gave us the bread to emblemize his broken flesh and the wine to emblemize his shed blood—the one to represent the human rights and privileges purchased for all and of which all may partake, the other to represent the life he gave which secured everlasting life for all who will accept it.

How delightful, too, to count, as he and the Jews did, the days and the hours, even until finally "the hour being come," he sat down with his disciples to celebrate the death of the typical Paschal lamb, and to consider the deliverance of Israel's first born from the great destruction which came upon Egypt, and the subsequent deliverance accomplished through those first born ones for all the typical Israel of God.

How precious to look beyond the type which was commemorated, and to hear the Master, as he took new emblems, say, "Thus [celebrating of the Passover] do [henceforth] in remembrance of me." Ah yes! in the crucified one we can now see "the Lamb of God, which taketh away the sin of the world." "Christ our passover [lamb] is sacrificed for us, therefore, let us keep the feast;" for as oft as we do this,

we do show forth our Lord's death until he come again—until, his kingdom having come, we shall be permitted to drink with him the new wine (the new life and joy) in the kingdom.—Matt. 26:29; I. Cor. 6:7, 8; 11:26.

But we are not only privileged to enjoy the favors of our Lord's sacrifice (by partaking of its merit and its consequent advantages, viz., justification, and restitution rights and privileges as redeemed men), but more than this: we are invited to share with our Master in the *sacrifice* and in its glorious reward. He says to us, Whoever is in sympathy with my work and its results—whoever would share my kingdom and join in its work of blessing the world, let him also be broken with me, and let him join me in drinking the cup of self-denial, unto death. To all such he says, "Drink ye all of it."

Gladly, dear Lord, we eat (appropriate to our necessities) the merit of thy pure human nature sacrificed for us—for our justification. Gladly, too, we will partake of the cup of suffering with thee, realizing it to be a blessed privilege to suffer with thee, that in due time we may also reign with thee—to be dead with thee, that in the everlasting future we may live *with* thee and be like thee and share thy love and thy glory as thy Bride. Oh, that we may be faithful, not only in the performance of the symbol, but also of the reality! Blessed Lord, we hear thy word saying, "Ye shall indeed drink of my cup and be baptized with my baptism." Lord, thy grace is sufficient for us; for we are wholly thine, now and forever.

Oh! what a thought: that if faithful in the present privilege of drinking of his cup and being broken with our Lord as his body, we with him will soon be that "church of the first born ones whose names are written in heaven," and as such constitute the royal priesthood, which, under our great High Priest, will lead, out of the Egyptian bondage and slavery to sin, all those slaves of sin whose groanings and prayers for deliverance have entered the ears of the Lord of Sabaoth.

These will be some of the thoughts which will constrain numbers of the Lord's people all over the world to meet in little groups, and sometimes quite alone with Jesus, on the evening of March 30th, next, after six o'clock, to celebrate

on its anniversary the most notable event in the history of the universe of God.

Eat and drink, O beloved, says the King to his spouse. (Sol. Song 5:1) Let us eat and drink reverently, devotedly, thoughtfully, prayerfully, tearfully perhaps, as we each think of our Redeemer's love and sacrifice, and pledge ourselves afresh to be dead with him. Meet with any who recognize him as their ransom, and who are pleased to *do this in remembrance of him*—or else do it alone.

Let your heart be so full of the reality that forms and ceremonies will generally be forgotten, except such as are needed for decency and order. Prepare beforehand some sort of "fruit of the vine." Our preference is for stewed-raisin juice or unfermented grape juice, and for either Jewish unleavened bread or plain water crackers, which are about the same in substance—flour, water and salt, without leaven. Leaven

being a symbol of sin or corruption, yeast-raised bread is not an appropriate symbol of our Lord, the undefiled and separate from sinners.

The church at Allegheny will meet at "Bible House" Chapel, Arch street, at the hour above named. All who trust in the substitutionary sacrifice, finished at Calvary, and who are fully consecrated to the Redeemer's service, and who can make it convenient to meet with us, will be made very welcome. Some who profess that their wills are fully immersed into the will of Christ desire to symbolize their baptism; and an opportunity will be afforded at 3 o'clock on the afternoon preceding the Memorial Supper. On the subject of *Baptism* see your TOWER for May '88, of which issue we have no more. For further particulars concerning the Memorial Supper, see March '91 TOWER.

## THE ONENESS OF THE DIVINE FAMILY

[Reprinted in issue of March 1, 1903, which please see.]

### THE RESURRECTION OF CHRIST

II. QUAR., LESSON I., APR. 2, MATT. 28:1-10.

*Golden Text*—"Now is Christ risen from the dead and become the firstfruit of them that slept."—1 Cor. 15:20.

The familiar account of the Lord's resurrection is before us, and the brief record calls up a train of reflections worthy of our deepest reverence and profoundest gratitude. In the resurrection of Christ we have the assurance that death shall not always have dominion over us. His death satisfied the claims of justice against us, and his resurrection is the proof to us of the Father's acceptance of his sacrifice—our corresponding price—for the cancellation of our debt.

So important was this feature of the divine plan that the Apostle says that if Christ be not risen our faith is vain and there is no evidence that our sins are forgiven. (1 Cor. 15:14-18) "But," he adds, "now is Christ risen from the dead and become the *firstfruit* of them that slept." (Verse 20) And if the resurrection of Christ was but a *first fruit*, then the after fruits must in due time also appear. And so we read, "Marvel not at this; for the hour is coming when all that are in their graves shall hear his voice [the voice of the Son of God], and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of judgment" [*krisis*, trial]. John 5:28, 29. And again we read that "God hath appointed a day [the Millennial age] in the which he will judge the world in righteousness by that man whom he hath ordained"—Jesus Christ.—Acts 17:31.

Thus in the resurrection of Christ we have assurance of a resurrection of all men—both of the church and the world.

The former are to have part in "his resurrection"—"the first resurrection"—and are to be joint-heirs with him in his Millennial kingdom; they are to be kings and priests unto God, and of the "seed" of promise through whom all the families of the earth shall be blessed (Rev. 20:6; Phil. 3:21; Rom. 8:17; Rev. 1:6; Gal. 3:29; Gen. 28:14); while the latter, through this risen and exalted body of which Christ Jesus is the Head, are to be granted (offered) the blessings of full restitution to the former estate of human perfection lost in Eden—a full resurrection or lifting up to human perfection.—Acts 3:19-21.

It is only the long deferment of the "appointed day" of resurrection or restitution that makes this hope and promise seem like an idle tale, but now the time draws very near, as all may see who study the evidences presented in *MILLENNIAL DAWN*, Vols. II. and III., "*The Time is at Hand*" and "*Thy Kingdom Come*."

In this lesson we have also a beautiful example of the loving devotion of some of the Lord's followers—the Marys who improved the very earliest opportunity to honor him whom they so loved. And their devotion was richly rewarded in being the very first to see the Lord and receive from him the message to bear to the other disciples.

For a particular account of our Lord's doings during the forty days after his resurrection, and the character of his *change* from natural to spiritual conditions, etc., see *MILLENNIAL DAWN*, Vol. II., pages 107-172.

### THE BOOK OF JOB

The Book of Job is credited with being the finest piece of literature in the Hebrew language. It is a poem: and all scholars admit that no translation yet given does it justice. Martin Luther, after reviewing his last effort to translate it into the German, said, "Job is suffering more from my version than from the taunts of his friends, and would prefer his dunghill to my translation of his lamentation." The Book of Job "is admitted, with hardly a dissenting voice, to be the most sublime religious poem in the literature of the world," said Samuel Cox. "I call that one of the grandest things ever written with pen. . . . There is nothing written, in the Bible and out of it, of equal literary merit," said Thomas Carlisle.

Whoever was used of God as the penman, his name is not given. The book is introduced with a prose narrative of Job's losses and sufferings, and of his patient endurance, then follow the poetic colloquies between Job and his three friends, then Elihu's argument, then the Almighty's address, then Job's confession. The conclusion, relating Job's return to favor and blessing, and his death, is in prose.

Some have assumed that the Book of Job is merely a parable and Job himself, therefore, merely an imaginary character. But if this were the case, the *teachings* of the book would not be different. However, we see no cause to doubt that such a person did live and pass through the experiences related. In Ezek. 14:14 and James 5:11, Job is classed with other holy men, which would not be the case were this narrative merely a parable. Besides, there are particular details given (respecting Job, his family and friends, and especially Elihu's genealogy), such as are not common to parables.

The fact that Job lived one hundred and forty years after his adversities, or in all probably over two hundred years,

together with the fact that neither he nor his friends make any allusion to Israel or Moses or the Law, nor to Abraham and God's covenant made with him, seems to indicate beyond doubt that he belonged to the Patriarchal age; possibly living about the same time as Abraham. His home was evidently in Arabia and probably not far from Palestine.

Job is introduced as a man of great learning and influence; as a man of great piety who knew and revered God and appreciated justice; as a man of great generosity, who considered the widow and the orphaned; and as a merchant-prince of great wealth, who, by his numerous servants and three hundred camels, carried on an extended and very prosperous traffic. Suddenly disaster came upon him and he was bereft of his children, his wealth, his influence and his health. He sought in vain for an explanation as to why God should permit such evils to befall him, yet still trusted in God, saying, "Though he slay me, yet will I trust in him": while his wife urged that it had been without divine appreciation that he had sought to do justice and mercy all his life, and exclaimed, "Curse God and die!"

His three friends came to visit him, and, taking much the same view, told him in lengthy argument that he must have been a great sinner and a hypocrite. But conscious of his own heart-honesty toward God, Job defends himself and goes to too great an extreme in declaring his innocence, but silences his critics. He seems to realize his need of some one to represent his cause before the Lord, and cries out that he is righteous as he knows how to be; that he cannot reason the matter with God, being so much beneath him in knowledge and power: that the wilfully wicked are not so troubled, while he who has pursued righteousness is so afflicted that life has no further pleasure and he wishes he had never been born. (Chapters 9,

10 and 16) Feeling his own insufficiency to state his case before the great Jehovah he desires "a days-man [i. e., a mediator] betwixt" God and himself.—Chapters 9:33; 16:21.

Job's masterly reply to the false reasonings of his friends (which many improperly quote as inspired), and his expressions of confidence in God and of his ultimate deliverance, are clearly presented in Chapter 13:1-16. And then with prophetic wisdom, in Chapter 14, he presents a most wonderful statement of the course of God's dealing with mankind.

The question which perplexed Job and confused his reasonings was the same that for centuries has confused others of God's people; namely, Why does God permit evil (calamities, afflictions etc.) to come upon his faithful servants? and why are the wicked permitted to flourish? But not until the Gospel dispensation was it possible for any to know the mind of God on this subject; for it is one of the "deep things" which could only be revealed by the Spirit of God, and only to those begotten of that Spirit, as Paul explains. (1 Cor. 2:10-14) And the holy Spirit was not *thus* given, as a guide and teacher, until after Christ had redeemed us and ascended up on high, there to present his sacrifice as the price of our return to divine favor, peace and communion.

Although many are still in the dark on this subject, it is now open and clear to all the earnest ones to whom "it is granted to know the *mysteries* of the kingdom of heaven," to understand "the deep things of God." (Matt. 13:11; 1 Cor. 2:10) These see that the reign of evil, the reign of sin and death, under Satan, the prince of this world, is permitted for two reasons: first, that all men may gain a full experience of the exceeding sinfulness of sin and the bitterness of its legitimate fruit; and secondly, that God's people may be fully tried and tested as to their loyalty to God in the shadow of affliction and trial, as well as in the sunshine of health and prosperity. Thus, while God did not directly cause the evil state of things which surrounds us in nature and among men, but let it come upon men as the legitimate result or fruit of disobedience, sin, yet he does make use of even the wrath of man and the sins of men and the animosity of Satan to work out grand designs which they do not comprehend, and of which his children know only by faith in his Word of revelation. For instance, how little did Satan and those malicious Jewish priests and Pharisees and those heartless Roman soldiers know that they were assisting in the working out of the divine plan when tempting, mocking, insulting and crucifying the Lamb of God! And so it is with the many afflictions of God's people—especially those of the "little flock," "the bride of Christ." They are designed to fit and polish them for the greater usefulness and honor in the future developments of God's great plan; and thus, regardless of the wilfulness or the ignorance of the persecutors, these trials of faith and patience are working out for such a far more exceeding and eternal weight of glory—*preparing* the called ones to be heirs of glory, by cultivating (in those who are properly exercised by such experiences), patience, experience, brotherly sympathy and love—which is God-like-ness. Such, and such only, can rejoice in tribulation and realize that all things (bad, as well as good, unfavorable, as well as favorable) will be overruled in God's providence for their ultimate benefit.

But, returning to our consideration of Job, let us note in Chapter 14 some of his prophetic wisdom. The first four verses graphically picture what all of experience realize—that human life under present conditions is full of trial and sorrow, from the cradle to the tomb. And Job shows that he realizes that as a son of fallen parentage he could not be *perfect*, free from sin, "clean," in the full sense of that word.

In verses 5, 6, he tells the Lord that he recognizes the fact that the authority and power to limit man's days are in his hands, but urges (not seeing the ministry of trouble), Why not let me and all men live out our short time in peace—even as we would not afflict a hireling who already has a heavy, burdensome task!

Verses 7-10 are close reasonings respecting the utter hopelessness of man in death, so far as any powers of his own are concerned. A tree may die and yet its root retain life, which, under favorable conditions may spring up into another tree. But when man dies there is no root left, no spark of life remains—he giveth up the spirit of life, and where is he?

Having confessed that there is no ground for hope inherent in man, Job begins to express the only, the real hope of our race—a resurrection. See verses 12, 13. Man lies down in death and loses all power to arouse himself—nor can he be resuscitated from the sleep of death by anyone, until God's due time—the resurrection morning, the Millennial day—when the present symbolic "heavens" shall have passed away, and the "new heavens" or new spiritual ruling power—Christ's kingdom—shall have come into control of the world.

In this Job fully agrees with the teachings of our Lord and the apostles.

The more he thinks of that blessed time when evil shall no more have dominion, but when a King shall reign in righteousness and princes execute judgment, the more he wishes that he might die and be at rest, and exclaims (verse 13), "Oh, that thou would'st hide me in the grave [*sheol*]; that thou would'st *keep me secret* [*hidden*] until thy wrath be past; that thou would'st appoint me a set time and remember me!" Job had faith in a resurrection, else he would never have uttered this prayer for *death*,—for hiding in the grave. But he preferred death, and desired to "sleep" (verse 12) until the "morning," for one reason only—that he might have no further experience with sin and with God's wrath—evil.

While a short period in the end of the Gospel age is specially called "the day of wrath and revelation of the righteous judgment of God," because it will be "A time of trouble such as was not since there was a nation," yet the entire period from the time when Adam fell is called a time of divine wrath, and properly so, because in all this long period "the wrath of God is revealed against all unrighteousness," in a variety of ways. While love is a controlling principle in the divine government, it can operate only in harmony with justice and wisdom: and it was both just and wise to let man feel the real weight of condemnation to death incurred by wilful transgression, in order that when love should in due time provide a ransom and a resurrection, the culprit might the more gladly avail himself of the provided favors of restitution and everlasting life. Thus, *death* and all the evils now permitted to come upon the culprit race (in which also the "new creatures in Christ" are given a share, for their development in grace) are manifestations of God's wrath which will be yet further shown in the great time of trouble; to be followed by full and clear manifestations of divine love and favor in Christ and the glorified church during the Millennial age.—Rom. 1:18.

Job desired to be hidden in the grave until the reign of sin and death should be ended; until in due time the light of the goodness of God, shining in the face of Jesus Christ, our Lord, shall bless all nations; until, as the Sun of Righteousness, Christ shall shine upon humanity with healing beams. It was for this culmination that Job longed and prayed and waited.

In verses 14 and 15, he puts the question pointedly, as though to determine and settle his faith; but he immediately answers affirmatively, "Thou shalt call, and I will answer thee [and awake out of the sleep of Adamic death. Compare John 5:28, 29]: Thou wilt have a desire to the work of thine hands"—for his people are his workmanship, created in Christ Jesus.—Eph. 2:10.

When Job had refuted the arguments of his three friends, Elihu (whose name signifies, *God himself*) spoke from a different standpoint, reproving the three friends as well as Job himself. Elihu shows Job that he had been reasoning in part from a wrong premise—that he must not expect to fully comprehend all the ways of one so far above him, but must trust in God's justice and in his wisdom. And in Chapter 33:23, 24 he shows the one thing needful to man's recovery from the power of death and his restoration to divine favor, saying, "If there be with him a messenger as defender, one of a thousand [i. e., a rare one] to declare his own righteousness *for man*, then will God be gracious unto him [man] and say, Release him from going down to the grave: I have found a ransom."

This is indeed the case with man. God's wisdom and justice cannot be impugned—the sentence of death is justly upon all men through father Adam (Rom. 5:12), but God has provided us "a days-man," an advocate, Christ Jesus our Lord; and he, in harmony with the Father's plan, became a man, and then gave himself a ransom-price *for all* by paying the death-penalty that was upon Adam. And as soon as "the bride," otherwise called "his body" and "the temple," is complete, this great Mediator will stand forward to declare his righteousness as for or applicable to every one who will accept it when brought to a full knowledge of God's provision.

Then will follow restitution, as pictured in verses 25 and 26. Physically these for whom the Mediator stands shall be restored to a perennial youth, in which death and decay will find no place: they shall find acceptance and communion with God in joy and peace; and he will restore to them the original perfection lost through sin in Eden. But an acknowledgment of God's justice and that the restitution was unmerited will be required as is indicated by verses 27, 28: "He will chant it before men, and say: I have sinned and perverted the right; and it was not requited me. He has redeemed my

soul from going into the pit and my life that it may be brought to the light."

In conclusion Jehovah addresses Job, reproving his temerity in attempting, with his little knowledge, to judge God. This Job acknowledges, and finds peace in trusting God. Job's three friends, however, are severely reproved by God; but when their sacrifice is offered for them by Job they are restored to divine favor, while at once Job's prosperity returns—his friends and influence, the same number of children as before, and his wealth exactly doubled,—for he had twice as many flocks and herds and camels.

This ending of Job's career with a general *restitution*, is incomprehensible to those who have never seen that the plan of God in Christ provides for a time of restitution of all

things lost in Adam, to all of his race who will accept them under the terms of the New Covenant. (Acts 3:19-21) But those who do see this plan of God can readily see, too, that Job's experience was not only actual, but also *typical*. He seems to represent mankind. Man was at first in divine likeness and favor with all things made subject to him. (Psa. 8:4-8) Because of Adam's sin Satan\* obtained an influence in human affairs which has resulted in degradation, sickness and death; but God has never really forsaken his creatures, and is even now waiting to be gracious unto all in and through Christ Jesus our Lord.

\* The account of Satan's conversation with God concerning Job should be understood as allegorical—after the style of "Pilgrim's Progress."

## ENCOURAGING WORDS FROM EARNEST WORKERS

*New York.*

TOWER PUBLISHING CO., DEAR BRETHREN:—Having withdrawn my subscriptions from all so-called orthodox institutions, I feel that I can give to the "Good Hopes" Fund \$25.00 a month, as my offering for the spread of the truth that has done so much for me. Not having many talents in other directions. I want to use this one to my full extent. The "evil one" tries to make me think that I cannot afford it; but as all I have belongs to him who died for me, it is but giving back to him that which is his.

Occasionally I have an opportunity to speak for the truth, but in most cases find a very deep seated prejudice against it, though from what I, at times, hear about it, the stand we have taken has made many Christian people think. The other day a friend asked me to subscribe to a Methodist mission box; but I refused to do so, and thus made an opportunity to speak to her about the truth. She seemed quite interested, and said that when she had heard of my course she was astonished, I being the last one she would have thought of as leaving the church; but when she heard the reasons, she was far more charitable, and said that I was much misunderstood.

Was in New York to hear Brother Russell preach a few Sundays ago, and was much refreshed and greatly profited thereby.

Believe me, your brother in the faith once delivered to the saints,  
M. T. LEWIS.

*Texas.*

DEAR BROTHER RUSSELL:—Owing to a combination of circumstances it has been some time since I last wrote you. As soon as I received the five sets of DAWNS, I began to distribute them where I thought they would do the most good. So far, there has not been a dissenting voice among all who have read them. One friend was so pleased with Vol. I. that he asked for Vols. II. and III., and said that, if he were a minister, he would sever his connection with all ecclesiastical organizations, and preach the doctrine taught in those books.

In a prayer meeting recently the question was asked, "What penalty did Adam and Eve suffer for their sin? or, were they eternally damned?" A physician present, who also has been reading, replied in the sentiment of DAWN, causing no little confusion, which did not end there, nor has it ended yet.

The pastor was informed of the episode, and inquired of the physician where he got those books, and was told that I put them into his hand. This raised a war-cloud against me, but I have already committed myself, and, unless shown that I am wrong, I will never retract a single word. I do not know what it will cost me, but I am satisfied that, whatever the cost, the good Lord will foot the bill. N. G. MURPHY.

*British Columbia.*

MY DEAR BRETHREN:—In December last I received through

your colporteur the three published volumes of the MILLENNIAL DAWN series, for which I desire to express my deepest gratitude. Since then they have been my constant study. They came in due time to a mind prepared by the spirit for the reception of the great light therein contained. The outlines of the first two volumes were grasped as quickly as the facts could be verified from the written Word of God, and now they are proving, together with the precious third volume, truly a "helping hand in Bible Study." The requirements in the remark of Ralph Waldo Emerson, that "the value of a principle is the number of things it will explain; and there is no good theory of disease which does not at once suggest a cure," are most fully satisfied in these volumes. The truths now due illuminate every page of the Holy Scriptures, and the plan of God daily becomes clearer.

For some years the Lord has shown me that the nominal church had become a great social organization, filled with the spirit of this world, in which the truth-hungry soul sought in vain for growth in the knowledge of Christ. My friends and relatives (with the exception of my dear wife) have been greatly distressed and very angry with me for expressing my belief that the nominal church was not the body of Christ, that her days were numbered, and that very shortly she would become a thing of the past. I did not see the prophecies relative to this matter, but the *fact* became firmly established in my mind.

For some eighteen months past I have been patiently waiting, watching and praying for a message from on high; and during this time the conviction was deepening that more light would be sent, together with a message to go to work in the vineyard. I thank God that this light has now come and with it also the message looked for. My only desire now is to be permitted to help spread the glorious tidings that "the Lord reigneth," to be one of the "feet," to give my life to this most important of all work. I observe in Mr. Russell's preface to the third volume of the MILLENNIAL DAWN series that you make arrangements to send out colporteurs, and I wish to have the opportunity of being one of them. Every day I seem to hear the Lord saying to me, "Give yourself entirely to me and my work. What have you to do with the things of this world? You are not of it, you have now no interest in the aims and ambitions of worldly men that you should be found in their service." My wife is one of the covenanted ones and is also desirous of working for the Saviour. I observe that your conditions for this service are just what our Lord Jesus himself requires of his own, of those who would be his disciples indeed, namely, entire consecration to do his work, even unto death. It is unnecessary to say that I am willing to go wherever I may be sent, and to carry the message in the way that your experience suggests. The whole matter now rests in the Lord's direction; for "without me ye can do nothing."

Your servant in Christ,

G. C.

## I AM MY BELOVED'S

Thy spirit, Lord, has filled my life  
With sweetness and with love intense.  
I love to live to do thy will,  
Until thou 'rt pleased to call me hence.

I love to sit at thy dear feet.  
And learn of thee thy will, thy mind.  
And thou dost teach me lessons sweet,  
And learning these, great peace I find.

How gladly will I hail the day  
When I shall see thee as thou art,  
And be made like thee, precious One.  
And of thy glory share a part!

Thou 'rt ever ready to bestow  
A blessing fresh, so rich and rare;  
And as we're filled with thy great love,  
To that extent all things seem fair.

The sweetest portion of my days  
Is spent just here, low at thy feet.  
Words fail to tell how deep the joy.  
The hour is holy when we meet.

—S. J. MCPHAIL.

## PALESTINE

"A good land and a large, a land flowing with milk and honey."—Exod. 3:8.

Blest land of Judea! Thrice hallowed of song,  
Where the holiest of memories pilgrim-like throng:  
In the shade of thy palms, by the shores of thy sea,  
On the hills of thy beauty, my heart is with thee.

With the eye of a spirit, I look on thy shore,  
Where pilgrim and prophet have lingered before;  
With the glide of a spirit, I traverse the sod  
Made bright by the steps of the angels of God.

Blue seas of the hills! in my spirit I hear  
Thy waters, Gennesaret, chime on my ear;  
Where the lowly and just with the people sat down,  
And the spray on the dust of his sandals was thrown.

Beyond are Bethulia's mountains of green,  
And the desolate hills of the wild Gadarene;  
And I pause on the goat crags of Tabor to see  
The gleam of thy waters, O dark Galilee!

Hark! a sound in the valley where, swollen and strong,  
Thy river, O Kishon, is sweeping along;  
Where the Canaanite strove with Jehovah in vain,  
And thy torrent grew dark with the blood of the slain.

There, down from his mountain, stern Zebulon came,  
And Napthali's stay, with his eyeballs of flame,  
And the chariots of Jabin rolled harmlessly on,  
For the strength of the Lord was Abinoam's son!

There sleep the still rocks, and the caverns which rang  
To the song which the beautiful prophetess sang,  
When the princes of Issachar stood by her side,  
And the shout of a host in its triumph replied.

Lo, Bethlehem's hill-site before me is seen,  
With the mountains around and the valleys between,  
There rested the shepherds of Judah, and there  
The song of the angels rose sweet on the air.

And Bethany's palm-trees in beauty still throw  
Their shadows at noon on the ruins below;

But where are the sisters who hastened to greet  
The lowly Redeemer, and sit at his feet?

I tread where the twelve in their wayfaring trod;  
I stand where they stood, with the chosen of God—  
Where his blessing was heard, and his lessons were taught,  
Where the blind were restored and the healing was wrought.

Oh, here with his flock the sad Wanderer came—  
These hills He toiled over in grief are the same—  
The founts where He drank by the wayside still flow,  
And the same airs are blowing which breathed on His brow.

And throned on her hills sits Jerusalem yet,  
But with dust on her forehead and chains on her feet;  
For the crown of her pride to the mocker hath gone,  
And the holy shechinah is dark where it shone.

But wherefore this dream of the earthly abode  
Of humanity clothed in the brightness of God?  
There my spirit but turned from the outward and dim,  
It could gaze, even now, on the presence of Him.

Not in clouds and in terrors, but gentle as when  
In love and in meekness He moved among men;  
And the voice which breathed peace to the waves of the sea,  
In the hush of my spirit would whisper to me!

And what if my feet may not tread where He stood,  
Nor my ears hear the dashing of Galilee's flood,  
Nor my eyes see the cross which he bowed Him to bear,  
Nor my knees press Gethsemane's garden of prayer.

Yet, loved of the Father, thy spirit is near  
To the meek and the lowly and penitent here;  
And the voice of thy love is the same even now  
As at Bethany's tomb or on Olivet's brow.

Oh, the outward hath gone!—but in glory and power.  
The spirit surviveth the things of an hour;  
Unchanged, undecaying, its Pentecost flame  
On the heart's secret altar is burning the same.

—*J. G. Whittier.*