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## FURTHER JEWISH EXPULSION

According to a cablegram to the *New York Times* of May 7, a fresh edict, by the Russian Emperor, will expel nearly a million Jews from Poland. We quote as follows:—

"Nothing that can occur in Europe, not even a war of great magnitude, possesses a deeper interest for Jews and Christians alike, than the prospect of a large exodus of Jews from Russia.

"As a consequence of the Passover edicts of 1891 more than 400,000 Jews were driven from Russia. More than 110,000 of the exiles landed in New York, and many thousands found their way to Boston, Philadelphia, Baltimore and Chicago.

"The interest of the people of New York in that vast body of immigrants was greatly intensified by the presence among some of them of typhus and cholera; but on other grounds the immigrants aroused the most widespread concern.

"The labor unions of New York and other cities made energetic protests against the admission of the Russian Jews into the labor markets of the New World. There were objections to the wholesale entrance of the refugees on social grounds.

"The movement of the Jews in Russia, which is now under way, according to Mr. Frederic, is four times as great as that following the Passover edict of 1891, and it will affect every Jew in Poland. This is the first time that the Polish Jews have had their liberties abridged. There are in Poland about 1,500,000 Jews.

"The immigration laws of the United States have been recently made much more rigorous by Congress, owing to the last Russian exodus and to the public fear of typhus and cholera. The immigrants are to be catechised in order to get statistics as to their social, moral, physical, and financial

condition. Immigrant-carrying vessels are to be limited, and in several directions the restrictions are drawn tighter around the passengers of the steerage.

"Through liberal contributions of Baron de Hirsch and other rich Jews in Paris, London, Berlin and Vienna, there were established two funds for the exclusive relief of Russian and Roumanian Jews.

"One of these funds amounted to \$10,000,000, and was put at the disposal of a committee of London Jews, with that city as the headquarters of the fund.

"The other fund was sent by Baron de Hirsch to New York, and is managed by seven trustees. The fund amounted, when established, to \$2,500,000, and the money was invested in New York bonds and mortgages drawing interest.

"A Trustee of the Baron de Hirsch Fund said, "We were anticipating something of the kind before long. We have \$30,000 a year available for direct relief to the refugees, and this sum can readily be increased to \$50,000. There will be no lack of funds to take care of all the needy Jews who come. We do not encourage them to come, nor have we ever.

"The partial failure of the colonization schemes in South America has rendered it probable that other parts of America and the world will be considered by the managers of the London Baron de Hirsch Fund, in future schemes of this kind. Australia offers an inviting field, and it is probable that colonies will be started there. Mexico, likewise, seems to be a favorable country. We can ourselves take care of 50,000 Jews this summer, and we do not think that the number who come will reach that figure

"A good many of the Jewish refugees from Russia are fleeing into Palestine and settling there. The Jews have not nearly as much disinclination to agricultural pursuits as is popularly supposed."

## THE RELATIVE CLAIMS OF LOVE AND JUSTICE

There is nothing more necessary to the peace and prosperity of the church of God than that its members should have a clear understanding and appreciation of moral principles, with a full determination to be controlled by them. Even among Christians there are often differences of opinion, with reference to principles of action, which greatly interfere with spiritual growth and prosperity. Such difficulties most frequently arise through a failure to rightly distinguish between the relative claims of love and justice. Therefore we deem it profitable to briefly consider these principles and their operation among the children of God.

Justice is sometimes represented by a pair of evenly poised balances, and sometimes by the square and compass, both of which are fitting emblems of its character. Justice knows no compromise and no deviation from its fixed rule of action. It is mathematically precise. It gives nothing over for "good weight" or "good measure;" there is no grace in it no heart, no love, no sympathy, no favor of any kind. It is the cold, calculating, exact measure of truth and righteousness. When justice is done, there is no thanks due to the one who metes it out: such a one has only done a *duty*, the neglect of which would have been culpable, and the doing of which merits no favor or praise. And yet, cold, firm and relentless as this principle is, it is declared to be the very foundation of God's throne. It is the principle which under-

lies all his dealings with all his creatures: it is his *unchangeable business principle*. And how firmly he adheres to it is manifest to every one acquainted with the plan of salvation, the first step of which was to satisfy the claims of justice against our race. Though it cost the life of his only begotten and well beloved Son to do this, so important was this principle that he freely gave him up for us all—to satisfy its legal claims against us.

The principle of love, unlike that of justice, overflows with tenderness and longs to bless. It is full of grace, and delights in the bestowment of favor. It is manifest, however, that no action can be regarded as a favor or a manifestation of love, which has not underneath it the substantial foundation of justice. Thus, for instance, if one comes to you with a gift, and at the same time disregards a just debt to you, the gift falls far short of appreciation as an expression of love; and you say, We should be just before we attempt to be generous.

And this is right: if justice is the foundation principle in all of God's dealings, it should be in ours also; and none the less so among brethren in Christ than among those of the world. As brethren in Christ, we have no right to presume upon the favor of one another. All that we have a right to *claim* from one another is simple justice—justice in the payment of our honest debts to each other, justice in our judgment one of another (which must make due allowance for frailties,

etc., because we realize in ourselves some measure of similar imperfection), and justice in fair and friendly treatment one of another. This is all we have any right to *claim*; and we must also bear in mind that while we have a right to claim this for ourselves from others, we are just as fully obligated to render the same to them.

But while we *may claim* justice—though there is no obligation to demand it for ourselves, and we may if we choose even suffer injustice uncomplainingly—we *must*, if we are Christ's, *render* it. In other words, we are not responsible for the actions of others in these respects, but we are responsible for our own. And therefore we must see to it that all our actions are squared by the exact rule of justice, before we ever present a single act as an expression of love.

The principle of love is not an exact principle to be measured and weighed like that of justice. It is three-fold in its character, being pitiful, sympathetic or reverential, according to the object upon which it is centered. The love of pity is the lowest form of love: it takes cognizance of even the vile and degraded, and is active in measures of relief. The love of sympathy rises higher, and proffers fellowship. But the love of reverence rises above all these, and delights in the contemplation of the good, the pure and the beautiful. In this latter sense we may indeed love God supremely, as the personification of all that is truly worthy of admiration and reverence, and our fellow men in proportion as they bear his likeness.

Although we owe to every man the duty of love in some one of these senses, we may not demand it one of another, as we may the principle of justice; for love is the overflow of justice. Justice fills the measure full, but love shakes it, presses it down, heaps it up and overflows justice. It is therefore something not to be demanded, nor its lack to be complained of, but to be gratefully appreciated as a favor and to be generously reciprocated. Every one who craves it at all should crave it in its highest sense—the sense of admiration and reverence. But this sort of love is the most costly, and the only way to secure it is to manifest that nobility of character which calls it forth from others who are truly noble.

The love of sympathy and fellowship is also very precious; but, if it come merely in response to a demand, it comes robbed of its choicest aroma: therefore never demand it, but rather by manifestation of it toward others court its reciprocation.

The love of pity is not called out by the nobility of the subject, but rather by the nobility of the bestower, who is so full of the principle of love that it overflows in its generous impulses toward even the unworthy. All of the objects of pity are not, however, unworthy of love in the higher senses; and some such often draw upon our love in all the senses.

To demand love's overflow of blessing—which is beyond the claims of justice—is only an exhibition of covetousness. We may act on the principle of love ourselves, but we may not claim it from others. The reverse of this exhibits a manifest lack of love and a considerable measure of selfishness.

Thus, for instance, two of the Lord's children were once rooming together and, through a failure to rightly consider the relative claims of love and justice, one presumed upon the brotherly love of the other to the extent of expecting him to pay the entire rent; and when the other urged the claims of justice, he pushed the claim of brotherly love, and the former reluctantly yielded to it, not knowing how to refute the claim, yet feeling that somehow some Christians had less principle than many worldly people. How strange that any of God's children should take so narrow and one-sided a view. Cannot all see that love and justice should work both ways and that it is the business of each not to oversee others in these respects, but to look well to his own course, and, if he would teach others, let it be rather by example than by precept?

Let us beware of a disposition to covetousness, and let each remember that he is steward over his own goods, and not over his neighbor's, and that each is accountable to the Lord, and not to his brother, for the right use of that which the Master entrusted to him. There is nothing much more unlovely and unbecoming to the children of God than a disposition to petty criticism of the individual affairs of one another. It is a business too small for the saints, and manifests a sad lack of that brotherly love which should be specially manifest in broad and generous consideration, which would rather cover a multitude of sins than magnify one.

May love and justice find their proper and relative places in the hearts of all of God's people, that so the enemy may have no occasion to glory. The Psalmist says, "Oh, how love I thy law [the law of love, whose foundation is justice]: it is my meditation all the day." (Psa. 119:97) Surely, if it were the constant meditation of all, there would be fewer and less glaring mistakes than we often see. Let us watch and be sober, that the enemy may not gain an advantage over us.

## THE LORD'S SHEEP

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

### BE YE WISE AS SERPENTS—HARMLESS AS DOVES

DEAR BROTHER RUSSELL:—I appeal to you for some assistance. I have had within the last four months quite an experience; and, being only a "babe" in the truth, I need help. My query is respecting MILLENNIAL DAWN. The Lord has used it graciously in bringing me into his family,—and into great joy and peace. I was not until lately a Christian; because nothing in Christianity drew me; but rather, the contradictory doctrines of the various denominations repelled me, and caused me to doubt the Book (the Bible) from which so many conflicting views could be drawn. About a year ago I became a "Salvationist," but now I am simply a Christian.

But when I had read the DAWN series (and I shall always feel grateful to the dear friend and brother, who brought it to my attention), I found what my soul had long unwittingly hungered and thirsted after;—I found the divine plan of the ages;—I found harmony in God's Word;—I found the plan of God therein revealed in fullest accord with my highest and noblest reasoning faculties and sympathies; I found it full of love, full of justice and full of wisdom.

Joyfully I exclaimed,—These DAWN volumes are the Bible keys which God himself has sent to his people; that now, at last, after centuries of darkness and perplexity; we may "see light in his light," and praise and glorify his name and get fully free from the bondage of error, and enjoy the true liberty of the sons of God!

As you know I entered the colporteur work;—I gave myself zealously to that work (selling over a thousand DAWNS in eleven weeks), because I believed that thus I was preaching the Gospel more successfully and more acceptably to God than in any other way. But now I have stopped; because doubts have been aroused in my mind (and these by a brother colporteur) as to whether or not the DAWNS are what I hoped, —God-given "Bible Keys."

The cause of my loss of confidence lay in the fact that the brother colporteur referred to, while quite earnest in the sale of DAWN, gave me to understand that he differed

with its teachings on several points, and in some meetings, which we attended, he seemed to ignore the DAWN entirely. When one older than I in "this way" manifested such lack of confidence in the DAWNS, it shook my confidence, and I said to him, "Were not the DAWNS and WATCH TOWER the channels through which God brought the knowledge of his plan of the ages to your attention, And, if so, why are you ashamed to confess the agency which God thus honored and used to bless you? And if you know more truth than the DAWN and the TOWER present, and in conflict with their teachings, why do you circulate them?" The answer was that I would make of you a pope; and that even some parts of the Bible are errors.

But I was honest and in earnest, and concluded to sell no more DAWNS until I felt sure that they present the truth;—more of it than any other book I could circulate, and more than I myself could teach in any other manner. It was about this time that the Adversary brought me in contact with the so-called *Spirit of the Word* which for a few days threatened to ensnare me. But I soon discovered that not the spirit of God's Word but the spirit of error forwarded its teachings. It is altogether off the foundation,—the ransom. It teaches, too, that God is the only real sinner, and man his innocent dupe. Its hope is that, after 6000 years of mischief and sin and trouble making, God will, during the Millennial age, change; and in his efforts to undo the wrongs of the past and present he will save everybody everlastingly,—even the devil. I learned that Mr. Adams had first gotten the truth from you (and I could see traces of the plan of the ages throughout his writings), and that he had as he supposed *improved* upon your writings; but to me his improvements had spoiled everything they mixed with.

I turned again to the DAWNS and TOWERS, and again the peace and joy and confidence began to come. Brother Adamson's article in the March 15th TOWER helped me, and then the May 1st TOWER on "The Twelve Apostles," seemed just the

food my soul needed. It, with the second chapter of **DAWN**, Vol. 1., refreshed my confidence in the Bible as indeed the Word of God—specially given and specially presented for our comfort and strength in this day of doubts and skepticism and many “uncertain sounds.” And this gave me increased confidence in the **DAWNS** and **TOWERS**; and I said to myself: The same God who sent by his spirit his message by the prophets and his expositions by the apostles surely had something to do with the preparation of the **MILLENNIAL DAWN** and **WATCH TOWER** teachings; for they, and they alone of all the books of earth, fully harmonize the teachings of the Bible and make clear “the mystery” which God declared he would make clear in the close of the Gospel age. (Rev. 10:7) As evidence that there is an intelligent Creator, I am reminded of the old proof, sometimes given to atheists, viz., the finding of a watch. The perfect adaptation of its wheels to each other and to the hands and dial proves that the watch had a designer, just as the perfect adaptation of Nature’s various parts proves that there is an intelligent Creator. This same illustration, it seems to me, fits the **DAWN**: the fact that no other view harmonizes the entire Bible and rejects none of it, and the fact that the **DAWN** does this, would seem to my mind to prove that the **DAWN** had, either directly or indirectly, God’s direction and providential leading in its preparation.

I note, Brother Russell, how carefully and modestly you disclaim any special revelations, any special inspirations, etc., in connection with these writings: how, on the contrary, you claim that all such revelations, etc., ended with the twelve apostles, and that all subsequent light comes through their writings; and that the fact that the much fuller light now shining upon the divine plan is simply because God’s *due time* has come for solving “the mystery;” that some channel must be used; and that if you had not been faithful to the opportunity some one else would have been used to hand forth the “meat in due season” to the household of faith.

Now, excuse the question please,—Does the brother I mention know more about the plan of God than you do? Or do you know anything wrong with the **DAWNS**, that you could correct if writing them today? As I said at first, I am but a “babe” in Christ and in the truth, but I desire the truth—the clearest truth to be obtained, and want to spend myself entirely in its service. Help me, I pray, to get settled again on a sure, firm foundation; for I have no desire to deceive myself or others.

Your brother in love, fellowship and his service, ———.

**IN REPLY**

[This dear Brother has since gotten quite rid of his perplexities, and is again hard at work in the harvest-field selling **DAWN**. We publish the above, and our answer, for the sake of others; advising all the dear reapers to be cautious lest the “babes” be even unintentionally choked.—EDITOR.]

DEAR BROTHER ———.—I am much pleased with your earnest spirit; and I fully agree with your sentiment that, in consecrating our time, influence and all to the Lord and his truth, it is our duty to use every reasonable means to know just what is truth. You did perfectly right in stopping your sale of **DAWNS** when in doubt about its truthful representation of God’s great plan. Honesty toward God and toward fellow men demanded this of you, as of all in this harvest work, or in any work in which the laborer becomes ostensibly God’s instrument. For this reason we seek to have, among the **DAWN** and **TOWER** colporteurs, only such as are in the work for the Truth’s sake *only*.

But, dear brother, God would have you learn that, while the sympathy and companionship of fellow-servants are pleasant and desirable, it is needful for each of his servants to have on a personal armor that he may be able always to give an answer concerning his *own hope* (regardless of the hopes and doubts of others) with meekness. (1 Pet. 3:15) Being only a “babe” in the truth and in the Lord, it is not surprising that you lacked the full vigor and full armor of a “*man in Christ*,” well instructed unto every good work, and fully able to rightly divide the Word of Truth. Indeed, this may yet be quite a lesson for you to learn,—that you do not know *much*; that you are not yet a graduate, but merely a pupil in the school of Christ. Even the Apostle confessed that *now* we see as through an obscured glass,—now we know only in part. (1 Cor. 13:12) And the more we all grow in the grace of the Lord, the humbler and more teachable we surely will become. It will be less and less a question of what channel the Lord may use, so long as we are sure that what we receive is his message from his Word.

But you are quite right in looking for more refreshment through the former channel of blessings;—until you are

convinced either that the entire matter was a delusion and a deception, blessings and all, or else that the channel has become corrupted at a certain point, beyond which it is unfit for refreshment. And in the latter case it would be your duty to point out the corrupting error of life or doctrine—to the teacher, first; and then, if still seen to be error, you should boldly but lovingly declare, with your proofs, what you find to all whom you may esteem to be in danger. But if great humility is essential to acceptance with the Lord as teacher, remember that it will require the same spirit of meekness and humility to be properly and acceptably a teacher of teachers. Such a course is indicated in our Lord’s Word, and is sure to bring good results to all the meek concerned.

Now, dear brother, begin again; and, taking your **BIBLE** and the **DAWNS**, study the Plan of the Ages in the light of God’s Word, and become rooted and grounded and built up in the present truth. (Col. 2:7) When thus convinced of God’s Word, the doubts and fears of others, on subjects thus proved and fully tested for yourself by the only standard, will not affect your faith, but strengthen you. But let not your strength rest in yourself,—in your own wisdom and knowledge which would merely puff you up and speedily make you unfit for present usefulness, as well as unworthy of the future kingdom glories, promised to the faithful meek. Neither must you lean upon the **DAWN** and the **TOWER** as infallible teachers. If it was proper for the early Christians to prove what they received from the apostles, who were and who claimed to be inspired, how much more important it is that you fully satisfy yourself that these teachings keep closely within their outline instructions and those of the Lord;—since their author claims no inspiration, but merely the *guidance* of the Lord, as one used of him in feeding his flock.

I trust, dear brother, that, as you examine these publications, that may seem to you to be true of the author which the Apostle Paul said to himself: “We preach not ourselves, but Christ,—the power of God and the wisdom of God. Whether successful or not, others must judge, and especially the Lord; but I ever seek to hold forth the Word of Life. (Phil. 2:16) True, it has been held forth in *my* hands (powers), but never as *my* Word. Hence in no sense have I, as a pope, *taken the place* of Christ before his church.

Indeed, time and again I have seen that the teachings of those who make utterances of their own, but in the name of Christ, by claimed inspiration, or special revelations, or boasted wisdom (which is the real spirit of popery), and without proof from the Scripture, are received by many. And I am confident that the **DAWN** and **TOWER** would have many more friends and believers if they followed this (popery’s) course;—for as some one has said, “People prefer to be humbugged.” But such a course I dare not follow; I must be true to the Lord and declare his Word, and let him take charge of the consequences.

The world will be deceived, and merely so-called Christians also; because error will come in the way that will appeal to their expectations—boastfully: but God is now seeking a special “*little flock*” which always hearkens to the voice of the Chief Shepherd, and flees from all undershepherds who do not echo his words and have his spirit of meekness and simplicity.—Phil. 3:16-18.

And now about brother-colporteurs: I know from your previous letters that you owe very much to some of them for kindly Christian assistance in the truth and in colporteur methods. I feel sure that to some extent you have misapprehended their no doubt well-meant remarks; but I regret that any of them should be so unwise in their utterances, even though their hearts were entirely right in the matter. I have too much confidence in them all to suppose that any would remain in the harvest work if he had lost confidence in the *tools* with which the work is being prosecuted;—the **DAWN** and **TOWER** through which they learned of “the harvest” and found an entrance into it. When you become better acquainted with them, you will, I believe, fully concur with me that they are a very noble, self-sacrificing and humble band of the Lord’s disciples; and will love them every one, as I do.

The only explanation I can offer of the language you quote is that possibly he thought you were in danger of loving the servant who showed you the truth more than the Lord who gave it to you through the servant. And let us hope it was zeal for the Lord that led him to the other extreme.

The remark, that “all of the Bible is not true,” may merely have meant that some very ancient manuscripts of the Bible, found within the last fifty years, show that a few verses here and there in our common English Bible are really no part of the Bible proper, as it came from the apostles, but were added by unknown parties somewhere between the fifth and tenth centuries. (Of these are Mark 16:9-20; John 21:25; Matt. 23:14; and parts of 1 John 5:7,

8 and of Rev. 20:5; besides a few of very minor importance, affecting the sense little or nothing.) Or he may have been drifting, as so many are in these days, into a general doubt of the Bible, and of all except their own so-called "higher criticism." If so, we trust that the article on "The Twelve Apostles," may prove helpful. It was intended to meet just such doubts and questionings and has already been blessed to many of the "sheep". Or he may have meant that the translators might at times have used to advantage other words than these they did use. But whichever was his thought, his expression was unwise; because his meaning was not made clear to you, and led you into doubts and fears and questionings, instead of establishing you in the faith.

The same would be my construction of the unwise expression you mention relative to DAWN and TOWER. Probably his meaning was that a few typographical errors had come to his attention; or, that, if he were to set himself about it, he could clothe the thoughts in other language which he would think preferable. But as for his holding variant views on *any doctrine of importance* taught in the DAWN and TOWER, I think that very improbable; and hence that his wiser way would have been to have ignored motes and trifles unworthy to be mentioned with the blessed truths now shining upon and refreshing us all. (And I may here answer one of your questions by saying that, if I knew of errors in the DAWN, I assuredly would contradict and correct them.)

Besides, let us remember that the colporteurs also are fallible, and often subjects of special temptations,—as are all public representatives of the truth. (Matt. 18:1; Luke 22:24; Num. 16:3-9) If you engage again as a colporteur, dear brother, you may have more temptation on this line than thus

far, and will be able to sympathize more heartily with others and to help them.

While, as you have possibly noticed, the DAWN gives only so much prominence to the name of the author as seemed necessary,—omitting it entirely from the usual places on the cover and title page—and while we have never offered objections to the many who have quoted at length from our writings without mentioning them (but on the contrary have rejoiced to have the truth proclaimed from any motive—Phil. 1:15-18), yet our observation, covering several years, is that those who love the truth, but are ashamed of the channel through which God sends it, never prosper in it, but finally lose it as well as its spirit. "He that humbleth himself shall be exalted, and he that exalteth himself shall be abased," is God's rule; and God's blessing will come to us along that line or not at all.

Should the temptation ever come to you, to seek to show your wisdom by magnifying a minor difference between yourself and another of the Lord's servants, reject the thought as a temptation from the devil, and do the very reverse;—minimize differences, and endeavor to mind the *same things* and to be of one mind and one spirit with all who love the Lord—1 Cor. 1:10.

Let ambition of the flesh die in you, dear brother, and take instead that "fervency of spirit, serving the Lord," which the Apostle enjoins;—an ambition to be and to do, simply and solely, to please and to serve our great Redeemer, and through him the Father. To do this, "Keep yourself in the love of God," and "let it dwell in you richly and abound."

Your servant in the Lord and his truth, C. T. RUSSELL.

## THE REMEDY CO-EXTENSIVE WITH THE CURSE

[Reprinted in issue of November 1, 1905, which please see.]

### FACE TO FACE WITH TROUBLE

You are face to face with trouble,  
And the skies are murk and gray;  
You hardly know which way to turn,  
You are almost dazed, you say.  
And at night you wake to wonder  
What the next day's news will bring;  
Your pillow is brushed by phantom care  
With a grim and ghastly wing.

You are face to face with trouble;  
A child has gone astray;  
A ship is wrecked on the bitter sea;  
There's a note you cannot pay;  
Your brave right hand is feeble;  
Your sight is growing blind;  
Perhaps a friend is cold and stern,  
Who was ever warm and kind.

You are face to face with trouble;  
No wonder you cannot sleep;  
But stay, and think of the promise,  
The Lord will safely keep,  
And lead you out of the thicket,  
And into the pasture land.  
You have only to walk straight onward,  
Holding the dear Lord's hand.

You are face to face with trouble;  
And did you forget to look,  
As the good old father taught you,  
For help to the dear old Book?  
You have heard the tempter whisper,  
And you've had no heart to pray,  
And God has dropped from your scheme of life.  
Oh! for many a weary day!

Then face to face with trouble:  
It is thus he calls you back  
From the land of dearth and famine  
To the land that has no lack.  
You would not hear in the sunshine;  
You hear in the midnight gloom.  
Behold, his tapers kindle  
Like stars in the quiet room.

Oh! face to face with trouble,  
Friend, I have often stood;  
To learn that pain has sweetness,  
To know that God is good.  
Arise and meet the daylight;  
Be strong and do your best!  
With an honest heart, and a childlike faith  
That God will do the rest

*Selected*

## MESSIAH'S KINGDOM

II. QUAR., LESSON XII. JUNE 18, MAL. 3:1-12.

*Golden Text*—"They shall be mine, saith the Lord of hosts, in that day when I make up my jewels."—Mal. 3:17.

This prophecy is addressed to Israel. It is a reproof for their wayward and evil course and a warning of the just retribution that must surely follow, if they do not repent and turn to God. Malachi was the last of the Hebrew prophets: his name signifies, The Messenger of Jehovah. He was the last messenger to Israel previous to John the Baptist the immediate forerunner of Christ, the great Messenger of Jehovah's covenant (verse 1); and well would it have been for Israel had they heeded the warning and prepared their hearts to receive the Lord's Anointed. But this they, with the exception of a small remnant, failed to do. The promised messenger, John the baptist, came to prepare the way of the Lord, preaching repentance and remission of sins, and announcing the advent of the great "Messenger of the Covenant" made with Abraham, that in his seed should all the families of the earth be blessed.—Gen. 22:18.

But when the Lord suddenly came to his temple (the Jewish temple), they were unprepared to receive him. They

were unprepared to recognize the king in his beauty, or to stand the tests of character there applied to prove their worthiness of the blessings promised in the Abrahamic Covenant. But a few, a small remnant, were found ready. In meekness and humility they inclined their hearts to the testimony of the prophets, of John the Baptist, of the teachings and work of Jesus of Nazareth, and of the voices from heaven which declared, "This is my beloved Son, in whom I am well pleased." Such became inheritors of the Abrahamic Covenant; but the nation as a whole, to whom, as the seed of Abraham, pertained the promises, lost the blessing, and received instead the fiery baptism of trouble (Mal. 4:1), which in A. D. 70 utterly destroyed their national existence, overthrew their holy city, destroyed their temple, and scattered them as fugitives among the nations, where they have been hated and persecuted, even to this day.

While it is clear that the prophecy thus addressed to Israel applied to them primarily, it is also manifest, as shown by the Lord and the apostles, that it had a much wider application; and that in a yet fuller sense it was ad-

dressed to spiritual Israel, of which fleshly Israel was a type; and that it applies to the second advent of the great "Messenger of the Covenant," whose work will fully accomplish all these predictions.

In the largest and fullest sense, therefore, we recognize this prophecy by Malachi as addressed to "both the houses of Israel:"—to all Israel after the flesh, toward the close of the Jewish dispensation, and subsequently to all of nominal spiritual Israel, toward the close of the Gospel dispensation. To the latter, as well as to the former, therefore, belong all the expostulations and warnings of this prophecy; and well would it be for them if they would heed the warnings. But, like their prototype, they will not do so. Only a remnant of nominal spiritual Israel heed the Word of the Lord, and to them, therefore, belong the blessings of his special favor.—Mal. 3:16, 17; 4:2, 3.

CHAPTER 3:1. The messenger who was to prepare the way of the Lord at his second advent, the antitype of Elias and of John the Baptist, was the church militant, the church on earth, whose mission has been to preach among all nations the Gospel of the kingdom and the second coming of Christ, the King, in power and great glory. But this testimony of the church, like that of John the Baptist, has failed to bring peace and good will among men, and consequently the predicted curse (chap. 4:5, 6)—the great "time of trouble such as was not since there was a nation" (Dan. 12:1)—is about to follow.

This true church in the flesh, in the spirit and power of Elias, has been the forerunner of Christ at his second advent. And even now we have the privilege of realizing that this glorious Messenger of the covenant, in whom we delight, has come to his temple—the elect church. By the sure word of prophecy we recognize his presence. See MILLENNIAL DAWN, Vol. II, Chaps. v., vi.

VERSES 2-5. "But who may abide the day of his coming?" etc. His coming is to judgment; for he is now the judge of all the earth; all judgment is committed unto him. Blessed, indeed, are all those whose hearts are fully consecrated to God and faithful, and who are therefore approved of him. Yet even these shall be tried as gold in the fire until all their dross is eliminated and the refiner can see reflected in them his own glorious image. Then, indeed, are the sacrifices of such "pleasant unto the Lord."

VERSE 5 declares, "I will come near to you [to the great systems which compose nominal spiritual Israel—all Christendom, so-called] to judgment. [And who cannot see in the doctrinal conflicts and in the severe handling and criticism of the creeds of Christendom today that the judgment has already begun?] And I will be a swift witness against the sorcerers

[against those who obey and teach doctrines of devils in the name of Christianity, and thereby plunge men deeper and deeper into sin and degradation]; and against the adulterers [those who, while claiming to be the virgin of Christ, are living in unholy alliance with the world, whether it be as individuals or as religious systems professedly Christians, yet joined to and dependent upon the civil powers]; and against false swearers [those who have made a covenant with the Lord of entire consecration to him, and yet have been unfaithful]; and against those that oppose the hireling in his wages," etc. The judgment will indeed be a close one; for every work is to be brought into judgment, with every secret thing. (Eccl. 12:14) And it is even now begun: this is the significance of the present overturning and re-examination of every hoary dogma—civil and religious, and no power on earth can end the investigation until it has probed and exposed in all their details every evil thing.

VERSE 6. Were it not for the enduring mercy of the Lord the workers of iniquity would surely be consumed.

VERSE 7. Prompt repentance even at this critical juncture would save the "Christian world" (?), "Christendom," from the great impending scourge. But they do not realize their condition, and are not willing to admit that they have robbed God of that which is rightly his. They have robbed him of his honor by affirming the doctrine of eternal torment, thus ascribing to God a character blacker even than Satan's. And, while they claim to be the Lord's children and his representatives in the world, their vows are not paid unto the Lord. Their words are stout against him, and they count it a vain thing to serve him in truth and sincerity.

But the few (among the masses of the unfaithful), who do reverence the Lord and walk in his ways, are his jewels, and shall be spared in the evil day that is coming upon the whole world. And not only will they be spared, but they will be the Lord's peculiar treasure—"They shall be mine, saith the Lord of hosts, in that day when I make up my jewels." (Verse 17) To this faithful class, now gathered out of the great mass of nominal spiritual Israel, as well as to a similar class gathered out of the nominal fleshly Israel in the harvest of the Jewish age, belong the precious promises of this prophecy. The elect remnant of fleshly Israel, including the apostles and all the faithful of the early church, and the elect remnant of nominal spiritual Israel, the consecrated and faithful, will together constitute the body of Christ, and, with their Head, will soon be kings and priests unto God—the seed of Abraham in whom all the families of the earth shall be blessed during the Millennial reign. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:29; Gen. 12:1-4.

## REVIEW

LESSON XIII, JUNE 25.

Golden Text—"In all thy ways acknowledge him, and he shall direct thy paths."—Prov. 3:6.

The preceding verse should be a part of this golden text, as is forms part of the condition of the promised blessing. It reads, "Trust in the Lord with all thine heart, and lean not to thine own understanding."

This is the blessed privilege of all the sons of God; and years of experience of many precious saints testify that the

Lord is always faithful to those who put their trust in him, look for his leading and gratefully acknowledge his faithfulness. Let those who would prove his faithfulness trust him more and more, and cease to lean to their own understanding, and they will be brought to an increasing realization of their heavenly Father's love and care and providence, and into yet closer bonds of sympathy and fellowship with him.

## ENCOURAGING WORDS FROM FAITHFUL WORKERS

DEAR BROTHER AND SISTER IN CHRIST:—I have so enjoyed the good things in the last April numbers of TOWER, also the first number of this month, that I must write.

"The Calling of the Twelve Apostles, their Office and Authority," have always been to me of more than ordinary importance. It is a subject I love to study, and you have presented it just as I have wished for it many times. I never had a desire to know just how the Saviour broiled the fish upon the coals, or how much bread he had, or how long it took to eat that divinely prepared meal; but I have always wished to know, as nearly as possible, the work he gave the apostles to do, and how they did it.

May "Daniel's God" reveal to you both things yet to come, and cause you to be abundant reapers in the "harvest time."

Your sister in Christ,

MARY L. JOHNSON.

MY DEAR BRO. RUSSELL:—I write to say that, through sickness and other causes, I have not been able for a long time to send any "Good Hopes" to the office; but I hope very soon to be able to contribute a mite for the spread of God's blessed truths.

The first number of this month's TOWER came to me on Thursday evening; and if ever a thirsty pilgrim through the

desert was refreshed with pure spring water, so was I comforted and refreshed with its strengthening truths on the subject of inspiration. It came to me just at the right time, making my heart glad, and my spirit rejoice, and my lips praise him who gave himself a ransom for all.

The God of our fathers bless you and your dear companion, and all those associated with you in your work of faith and labor of love, with all them that love his appearing and kingdom, is my daily prayer.

Pray for me.

HAYDEN SAMSON.

MY DEAR BRO. RUSSELL:—It is with profound gratitude that I thus address you the joyful intelligence that I have withdrawn from the nominal church, and am now free. I praise the Lord for insight into his glorious plan of the ages, and I shall, by his grace, go on to be one of the overcoming class, which will be qualified to be partakers of the divine nature and made joint-heirs with our dear Lord and Saviour.

I would like you to send me some tracts, for, since my withdrawal, three sermons have been preached on the second coming of Christ; and the people seem to be stirred up by them, and also by my statement that Christ has made his second advent and they must not expect to see him with their natural eyes.

Remember your far-away brother at the throne of grace.  
M. STRICKLER.

[We rejoice with you in your present freedom. Praise God, from whom all blessings flow!

Have sent some tracts; but next time please suggest how many you think you can use judiciously. We do not wish to send too few—nor yet to waste the tracts by sending too many.

While the knowledge of our Lord's *presence* is very precious to "them that believe," it is rather "strong meat" for "babes in Christ." Let me suggest that to whatever extent we may have opportunity for speaking his truth, in our Master's name, we will do well to remember his words—"Be ye wise as serpents and harmless as doves." "Milk is for babes," says the Apostle; therefore give to such the sincere *milk* of the word, that they may grow thereby." (1 Pet. 2:2.) Begin with "a ransom for ALL;" proceed gradually "to be testified in *due* time;" then show the blessed object of Christ's second coming and kingdom; next the *manner*; and, finally, to the few who have interestedly and intelligently followed you thus far, point out the fact of the Lord's *presence*, as foretold by the prophets, and as confirmed by the wonderful events of "the harvest" and "the day of the Lord," now in progress. The Lord bless and use you in his service!—EDITOR.]

BRO. RUSSELL:—I wish to thank you, as the means in God's hands, for delivering me out of long ignorance and bondage. If it will not tire you, I would like to give you a little of my experience.

In the first place, *Food for Thinking Christians* [now out of print] came into my hands, in answer to prayer for light. Then you sent me the TOWER, which I accepted as food for the hungry. I saw some light at that time, but it was all so new; and, though I came out of the Presbyterian church and was immersed, I soon succumbed to the opposition of my friends. They called me a fool, and said that if I did not let religion alone I would soon be in the insane asylum. I replied that *true* religion never made people crazy, though the lack of it often did. However, my health was poor, and I soon became tired of so much opposition. I stopped talking about the truth, and discontinued the TOWER. I thought that in this way I would have peace; but I was not happy. When I went to church, I was not satisfied; for there I received nothing to feed a hungry soul. Often something would say to me, "Take the TOWER *again*;" but I would silence it by saying, 'I do not want to renew opposition.'

I wonder now that the Lord did not let me go; but he did not; for, though I was drifting, not rowing as I ought, my faith stood fast. At last I awoke to a sense of my condition; but Satan stepped in, and suggested that I join the Baptist church, as that was nearly right, and that, if I went regularly to its meetings, I would be kept from again going to sleep. But I soon saw my mistake, renewed my subscription to the TOWER and purchased the DAWNS. I felt uneasy and guilty, remaining in the church: could compare myself only to the children of Israel, when they said, "Give us the flesh pots of Egypt again;" but, thank God, I withdrew from it some time since, and am now *free*. I am free with the liberty wherewith Christ has made me free, and with his help, I will never again be entangled with the yoke of bondage. I can truly say that the Lord is long suffering and kind: I know he did not entirely cast me off; for, had he done so, I would not now be progressing in the light.

Brother Russell, I have obeyed the command in 1 John 4:1, and I find that you *do* teach the *truth*. It is plain and gloriously grand. It makes God a God with a purpose, not a haphazard being, outwitted by Satan.

I have placed DAWN in the hands of quite a number; and I will copy a portion of a letter written to a friend by a young man who has read it.

"Dear Brother:—I guess you think I have taken your book and appropriated it to myself. I have been reading it, and thanking God that you brought it to my notice. It is indeed a revelation, and has sent a glow of more intelligent faith into my life. I have purchased one, and so return yours with many thanks for your kindness. I shall read the book again and study it carefully; for I am convinced that it contains germs of truth which are almost unknown to the larger part of the world. It has wonderfully deepened my knowledge of God's great plan toward men."

Now I wish to send him the TOWER for one year. I feel I must be like Andrew: I do not amount to much, still I may be the means, in God's hands, of calling a Peter to the Lord's work; so I will still try to scatter the truth, hoping to bring some to the light. I also enclose \$5.00 to use as you see fit, knowing that you will use it to the best purpose for the Lord.

With kind greetings to Sister Russell, and asking an interest in your prayers, I remain, Yours in the faith,

MRS. C. CUNNINGHAM.