

ZION'S WATCH TOWER



HERALD OF CHRIST'S PRESENCE.

VOL. XV

ALLEGHENY, PA., JANUARY 1, 1894

No. 1

A HAPPY NEW YEAR, 1894

Dear readers, we wish you all a very happy and prosperous new year. Although the times are unfavorable, money scarce, etc., we trust that he that feedeth the fowl of the air and clotheh the grass of the field will provide for our necessities in food and clothing—giving us the needful strength and opportunity to “provide things honest in the sight of all men.” Let us “seek first [chiefly] the kingdom,” and make our calling and election sure, remembering that “All things work together for good to them that love God, that are called according to his purpose.”

Although you know it, we will put you in remembrance of the fact that joy comes not with temporal abundance, but that godliness with *contentment* is great gain. The happy and the

holy are more often the poor of this world, rich in faith, and heirs of the kingdom. Therefore let us pray—

“Give me a calm, a thankful heart,
From every murmur free.”

Let us not envy those more prosperous. Let us count and recount our own blessings, and then our hearts will overflow with thankfulness to the Giver of every good and every perfect gift.

“Truth, how precious is thy treasure!
Teach us, Lord, its worth to know.
Vain the hope and short the pleasure
Which from other sources flow.”

VIEW FROM THE TOWER

Even the dullest minds are becoming convinced that there is something peculiar about our day; that the civilization of competition—a selfish civilization—has been tried in the balances of experience and is found wanting; that the more general the intelligence on that line, the sharper the competition between the classes whose selfish interests oppose each other, and that, as iron sharpens iron, so the selfish energy of each class sharpens the opposing class, and makes ready for the great “day of slaughter”—the utter wreck of the present social structure.

Worldly people not only see the great “battle” approaching, but they see that the skirmishing is already beginning all along the line—in every civilized country and on every imaginable issue. Their attitude is well described by our Lord’s words: “Men’s hearts failing them for fear and for looking after those things which are coming on the earth.”—Luke 21:26.

The child of God sees the same things, but being forewarned of them, he knows their import, their foreordained blessed results. Therefore he can lift up his head and rejoice, realizing that these dark clouds are the harbingers of coming Millennium blessings—that they mark the approach of the deliverance of God’s saints, their exaltation to power as God’s kingdom, and the blessing of all the families of the earth through that kingdom.

It may be claimed with truth that the world as a whole never was so rich as today; that the masses never lived so comfortably as today—never were so well housed, clothed and fed as today. But we answer: (1) The taste of luxury which the masses have had has only whetted their appetites for more; and (2) the things considered luxuries thirty years ago are esteemed necessities of life under the higher intelligence to which “the day of the Lord’s preparation” has awakened the world.

When the world was generally asleep, the aristocratic class ruled it with comparative ease; for not only ignorance, but superstition also, assisted. If the people began to awaken religiously, and to question the power of pope and clergy, the aristocracy reproved them for their ignorance on religious subjects and awed them into submission to one or another party. If the people began to get awake on political questions, and to doubt the propriety of submitting themselves to the rule of some particular family—if they questioned the greater ability of some “royal” family to rule, or its right to perpetuate its control through unworthy members—aristocracy, always fearing some abridgment of its “vested rights,” has upheld even insane royalty, lest, if the principle were

overthrown, the people should get awake, and aristocracy should suffer directly or indirectly.

Hence, royalty and aristocracy appealed to pope and clergy—expecting from them the favor, co-operation and support which they received: the ecclesiastics assured the people that their kings and emperors ruled them by divine appointment, and that to oppose their rule would be to fight against God.

But now all this is changed: the people are awake on every issue—political, religious and financial—and are challenging everything and everybody; and financial, political and religious rulers are willing to sacrifice each other for self-interest and are kept busy guarding their own peculiar interests, often opposing each other to gain popular support.

Look at papacy: note her attitude toward the French republic—her praise of and friendship for republican principles. Who does not know that papacy has been more insulted and opposed by France than by any other nation—by the present republic, too? Who cannot see that the policy of Rome is today, as it always has been, hierarchical and monarchical, and opposed to the liberties of the people? Yet now papacy extols the republics of France and the United States to win the sympathies of the people and to hide the records of history. Her design is to draw to herself the opposing classes, deceiving both.

The German government has felt the influence of the pope’s smiles and kind words for its enemy, France. The growth of socialism, too, bids it beware of overthrow at home, and in dire necessity the German government appeals to the Roman Catholic party for aid in legislation to checkmate the socialist party. The price of the support is: the repeal of laws framed some years ago expelling Jesuits, a class of Romish intriguers and clerical politicians which has been expelled or restrained by nearly every civilized nation. And now it seems that Germany must take back the Jesuits to restrain the socialist influence.

On the other hand, Italy, Mexico, Brazil and other strongly Roman Catholic nations are awaking to the fact that the Jesuits had drained their treasuries and were the real rulers and owners of everything, and now they are removing their yokes and confiscating their wealth to the use of the despoiled people.

It is only a question of time, place and expediency—this matter of church and state fellowship. Each is for itself, and tolerates the other only for use. It is a selfish union, and not a benevolent one for the improvement of the people.

The union between money and politics is of a closer sort, because if the rulers be not wealthy, they hope to be so soon.

Vested rights *must* support government; for, without government vested rights would soon be divested. And governments must support vested rights for similar reasons. Indeed, there is great force in the argument that the *poorest* government is very much better than *no* government.

All can see as quite probable that which the Bible declares will soon be; viz., that, although wealth and religion will unite with the governments for their mutual protection, all will by and by fall together before the poor and discontented masses.

Already the power is in the hands of the masses in Europe; already they see that their condition is an almost hopeless one, so far as any rise above present conditions is concerned: the few have the power, the honor, the wealth, and the brains and education to hold on to these. They see no hope under present social regulations, and they want a change. Some hope for the change by moderate means; as, for instance, the Belgian general strike, which stagnated all business, to secure political privileges. The success of that strike has encouraged the masses of Austria-Hungary to hope for similar political privileges by a similar method; and such a strike is now threatened there.

Others seem to realize that in any mental struggle the educated and wealthy classes have the advantage; and that, in the end, only a revolution of force will succeed. These are as yet a small minority, but very active. In Spain, France, England, Germany and Austria, as well as in Russia, crazy anarchists fruitlessly dash themselves to pieces against the ramparts of society. Why do not the masses overturn the present social order and establish a new and more equitable one?

Because as yet they are only half awake, and do not realize their power; because they are yet held by the chains of reverence—true and superstitious; and because they lack competent leaders in whom they can have confidence. Reverse the order of the classes and their numbers—put the educated and wealthy ones in the place of the poor, and the poor of today in the place and power of the rich, and there would be a world-wide revolution within a week.

It will probably be some twelve years or so future; but sooner or later the masses will get thoroughly awake, the chains of reverence, true and false, will break, the fit leaders will arise and the great revolution will be a fact.

In the United States the case differs considerably from what it is in Europe. Place the masses here upon the same footing with those in Europe and there would be a revolution immediately; because the masses here are more intelligent—more awake. The restraining power here is a different one. Here not only has prosperity been great, but opportunities to rise to competency or even wealth have been so general that selfishness has kept the masses in line—in support of vested rights, etc., under the present social arrangement.

But the present financial depression shows how quickly the sweets of the present arrangement might become the bitter of a social revolution if once the hopes and opportunities of accumulating wealth were taken out of the question.

The farmers of the West, who eagerly mortgaged their farms and promised a large interest for the favor, and who in some instances speculated with the money, are now many times angered almost to anarchism when the mortgages on their farms are foreclosed according to contract.

Miners, artisans and laborers are embittered in soul as they see wages drop and their hopes of owning little homes of their own vanish. They realize that somehow they must forever be dependent upon the favored few possessed of superior brains and more money, who, with machinery, can earn daily many times what their employees, who operate their machines, can earn. Love and the grace of God are either lacking or at least none too abundant in their hearts, and selfishness in them inquires, Cannot I get at least a larger share of the results—the increase? Must the law of supply and demand bring the teeming human race increasingly into competition with each other, and above all into competition with machinery? If so, the lot of the masses must grow harder and harder, and the blessings of inventive genius and mechanical skill, while at present employing the masses in their construction, will become a curse as soon as the world's demands have been supplied—which time is not a great way off.

No wonder that the poor masses *fear* the power of money, brains and machinery, and seek unitedly to strike against them. The organizations and strikes, which are now so general, are not so much attempts to grasp a larger share of the necessities and luxuries of life as a fear of losing what they now enjoy and of being carried farther than ever from the shore of comfort and safety; for they realize that the tide of

prosperity which lifted them to their present level is already turning.

This is evidenced by the recent coal strike in England. Some years ago the miners, by a general strike, secured an advance of wages of 40 per cent; and the recent strike was against a reduction of 25 per cent of this.

The miners fought with desperation, realizing that defeat now would presently mean a still further reduction. The mining district was reduced to starvation, and many died of hunger rather than work for less pay now, and still less by and by. A London press dispatch describes matters in few words, thus:

"All the relief now being generously poured into Yorkshire and Lancashire will not prevent the famine there getting worse each week. Correspondents on the spot describe the condition of thousands in the West Riding as fireless, foodless, shoeless, naked and the whole district as one seething mass of misery. The death rate has gone up to something dreadful. What a crushing blow this long suspension has dealt industries of every description can be guessed by the fact that the seven principal railways, which are coal carriers, show a diminution of receipts in the past seventeen weeks of \$9,000,000."

It should be noticed, too, that the greatest unrest prevails where there is the greatest intelligence, and where there has been the greatest prosperity for the past thirty years. As the United States and Great Britain have been the most prosperous, and the peoples of these have the greatest general intelligence and freedom, so these have suffered most from financial depression, and in these strikes have been most frequent.

Every one is moved to pity at the thought that in these, the two most civilized and most wealthy nations, some should starve for the very necessities of life. Yet so it is. In London there have been several deaths reported from starvation, and official reports from Chicago state that 1,119 persons recently slept upon the stone floors of the public buildings, being without better provision. The same state of want prevails elsewhere, but to a less extent. Chicago got the most of this class by reason of the prosperity enjoyed by that city during the Columbian Exposition. So the United States as a whole suffers most just now, and has the greatest number of unemployed, because until recently it has been so prosperous that millions came from less favored lands and are now stranded here.

We have mentioned one principal cause of the present and coming world-wide trouble to be, the competition of human and mechanical skill, resulting in the over supply of the human element—hence the non-employment of many and the reduced wages of the remainder; and we have seen that, although temporary relief will soon come, and prosperity soon again prevail on a *lower* level, yet, the conditions remaining the same, the difficulty will become greater and greater and another spasm of depression will come which will bring wages to a yet lower level, and so on. This is, so to speak, the upper millstone.

But we might mention another important factor in this depression, viz., *money*. Gold and silver have been the money of the civilized from the days of Abraham (Gen. 23:16) until recently. Now gold is the only standard, silver being used as a subsidiary coin for fractional change only.

While other men were using their brains and knowledge in general as well as the increase, the wealthy men, "financiers," used theirs also, and of course in their own interest. They reasoned, truly, that the more abundant the wheat or any other commodity the cheaper it is—the less valuable—and so with money: the more there is of it the less valuable it is—the less of labor and other things each dollar will purchase. They saw that if silver should be demonitized and gold made the only standard of money value, every gold dollar would gradually become worth two, because money would then be only half as plentiful, for twice as many people would struggle for it. This scheme of the European money lenders was forced upon the nations of Europe, because all are borrowers and were obliged to comply and make their bonds payable, with interest, in gold. The influence of this extended to the United States and compelled a similar policy here, to the injury of all except those who have money at interest.

WHAT IS THE REMEDY?

The shrinkage of the value of labor and the produce of labor of every sort one-half, to the gold standard, is making it twice as difficult to pay off mortgages and other debts previously contracted. The farm and the labor on it shrink in value, but the mortgage does not. It increases in weight; for under the changed conditions the interest is more than twice as burdensome as when contracted. This is the lower millstone.

"The law of supply and demand" is bringing these two millstones very close together, and the masses who must pass be-

tween them in competition are feeling the pressure severely, and will feel it yet more.

Do not people of intelligence see these matters? and will they not prevent the crushing of their fellows less favored or less skilled?

No; the majority who are favored either by fortune or skill are so busy *doing for themselves*—"making money"—diverting as much as possible of the grist to their own sacks, that they do not realize the true situation. They do hear the groans of the less fortunate and often give generously for their aid, but as the number of "unfortunate" grows rapidly larger, many get to feel that general relief is hopeless; and they get used to the present conditions and settle down to the enjoyment of their special blessings and comforts, and, for the time at least, forget the troubles of their fellow creatures—their brethren after the flesh.

But there are a few who are well circumstanced and who more or less clearly see the real situation. Some of these, no doubt, are manufacturers, mine owners, etc. These can see the difficulties, but what can they *do*? Nothing, except to help relieve the worst cases of distress among their neighbors or relatives. They cannot change the money standard accepted by the civilized world. They cannot change the present constitution of society and destroy the competitive system in part, and they realize that the world would be injured by the total abolition of competition without some other power to take its place to compel energy on the part of the naturally indolent.

Should these few who see the difficulty and desire to curtail the operations of the law of competition attempt to put their ideas into force in their own mills, they would soon become bankrupt. For instance, suppose that the manufacturer had in his employ fifty men at an average wage of \$2.00 per day of ten hours. Suppose that, under the present business depression, caused by "money stringency" and "overproduction," his orders decreased so that one-fifth of his men were idle. Suppose, then that instead of discharging any of them he should decrease the hours of labor two hours and make eight hours a day's labor at the same price as before. What would be the consequence? He would lose money, lose credit, become a bankrupt, and bring upon himself the curses of the creditors injured by his failure, who would charge him with dishonesty. His influence would be lost, and even his neighbors and relatives formerly assisted by him would suffer, and reproach him.

It is evident, therefore, that no one man or company of men can change the order of society; but it can and will be changed by and by for a perfect system based, not upon selfishness, but upon love and justice, by the Lord's power and in the Lord's way, as pointed out in the Scriptures.

We have heretofore shown that the Scriptures point out a radical change of society. Not a peaceful revolution, by which the errors of the present system will be replaced by wiser and more just arrangements, but a violent removal of the

present social structure and its subsequent replacement by another and satisfactory one of divine arrangement.

We do not say there will be no patching of the present structure before its collapse. On the contrary, we assert that it will be patched in every conceivable manner. We expect many of these patchings during the next fifteen years—female suffrage, various degrees and schemes of Socialism and Nationalism, etc.; but none of these will do, the patches upon the old garment will only make its rents the more numerous, and its unfitness for patching the more apparent.

THE PROPER COURSE FOR BELIEVERS

Shall we, then, advocate the revolution or take part in it, since we see that thus God has declared the blessings will come?

No, we should do neither. God has not revealed these things to the world, but to his saints; and the information is not for the world, but for his consecrated people. And this class the Lord directs to "live peaceably;" not to revolutionize, but to be "subject to the powers that be," not to avenge themselves on those who legally oppress them, but to wait for the justice which they cannot secure peaceably. "Wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth [symbol of society] shall be devoured with the fire of my zeal. For then [after the complete destruction of the present social structure or symbolic "earth"] will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." (Zeph. 3:8, 9) Let God's people trust him even while they see the waves of trouble coming closer and closer. God is both able and willing to make *all* things work for good to those who love him—the called ones according to his purpose.—Rom. 8:28.

To those who are not of the saints, but who are seeking to deal justly and who are perplexed on the matter, we say: The Lord had you in mind, and has sent you a message, which reads: "Seek righteousness, seek meekness: it may be that [in consequence] ye shall be hid [protected] in the day of the Lord's anger."—Zeph. 2:3.

The probabilities are that, in harmony with the Apostle's prediction and figure (1 Thes. 5:3), the present trouble or pang of travail will gradually pass away, and be followed by another era of moderate prosperity, in which the worldly will measurably forget the lessons now somewhat impressed upon them. But let all who are awake remember that each succeeding pang may be expected to be more severe, until the new order of things is born; and let each seek, so far as possible, to live and deal according to the rules of love and justice, the principles of the new dispensation shortly to be introduced.

ECHOES FROM THE PARLIAMENT OF RELIGIONS

A GLIMPSE AT THE SOCIAL AND RELIGIOUS LIFE OF INDIA

[Continued from our last.]

INDIA'S SOCIAL AND NATIONAL CURSE

"It is an unmitigated evil and the veriest social and national curse. Much of our national and domestic degradation is due to this pernicious caste system. Young India has been fully convinced that if the Hindoo nation is once more to rise to its former glory and greatness this dogma of caste must be put down. The artificial restrictions and the unjust—nay, in many cases, inhuman and unhuman—distinctions of caste must be abolished. Therefore, the first item on the programme of social reform in India is the abolition of caste and the furtherance of free and brotherly intercourse between class and class as also between individual and individual, irrespective of the accident of his birth and parentage, but mainly on the recognition of his moral worth and goodness of heart.

"Freedom of intermarriage. Intermarriage, that is marriage between the members of two different castes, is not allowed in India. The code of caste does not sanction any such unions under any circumstances. Necessarily, therefore, they have been marrying and marrying for hundreds of years within the pale of their own caste. Now, many castes and their subsections are so small that they are no larger than mere handfuls of families. These marriages within such narrow circles not only prevent the natural and healthy flow of fellow-feeling between the members of different classes, but, according to the law of evolution, as now fully demonstrated, bring on the degeneration of the race. The progeny of such parents go on degenerating physically and mentally; and, therefore, there should be a certain amount of freedom for intermarriage.

It is evident that this question of intermarriage is easily solved by the abolition of caste.

"Prevention of infant marriage. Among the higher castes of Hindoos it is quite customary to have their children married when they are as young as seven or eight, in cases not very infrequent as young as four and five.

CHILD MARRIAGE AS PRACTICED

"Evidently these marriages are not real marriages—they are mere betrothals; but, so far as inviolability is concerned, they are no less binding upon the innocent parties than actual consummation of marriage. Parties thus wedded together at an age when they are utterly incapable of understanding the relations between man and woman, and without their consent, are united with each other lifelong, and cannot at any time be separated from each other even by law: for the Hindoo law does not admit of any divorce. This is hard and cruel. It often happens that infants that are thus married together do not grow in love. When they come of age they come to dislike each other, and then begins the misery of their existence. They perhaps hate each other, and yet they are expected to live together by law, by usage and by social sentiment. You can picture to yourselves the untold misery of such unhappy pairs. Happily, man is a creature of habits; and providence has so arranged that, generally speaking, we come to tolerate, if not to like, whatever our lot is cast in with. But even if it were only a question of likes and dislikes, there is a large number of young couples in India that happen to draw nothing but blanks in this lottery of infant marriage. In addition

to this serious evil there are other evils more pernicious in their effects connected with infant marriage. They are physical and intellectual decay and degeneracy of the individual and the race, loss of individual independence at a very early period of life when youths of either sex should be free to acquire knowledge and work out their own place and position in the world, consequent penury and poverty of the race, and latterly the utterly hollow and unmeaning character imposed upon the sacred sacrament of marriage. These constitute only a few of the glaring evils of Hindoo infant marriage. On the score of all these the system of Hindoo infant marriage stands condemned, and it is the aim of every social reformer in India to suppress this degrading system. Along with the spread of education the public opinion of the country is being steadily educated; and, at least among the enlightened classes, infant marriages at the age of four and five are simply held up to ridicule. The age on an average is being raised to twelve and fourteen; but nothing short of sixteen as the minimum for girls and eighteen for boys would satisfy the requirements of the case. Our highest ideal is to secure the best measure possible, but where the peculiar traditions, customs and sentiments of the people cannot give us the best, we have for the time being to be satisfied with the next best and then keep on demanding a higher standard.

"The Hindoo marriage laws and customs were formulated and systematized in the most ancient times; and, viewed under the light of modern times and western thought, they would require in many a considerable radical reform and reasoning. For instance, why should women in India be compelled to marry? Why should they not be allowed to choose or refuse matrimony just as women in western countries are? Why should bigamy or polygamy be allowed by Hindoo law? Is it not the highest piece of injustice that, while woman is allowed

to marry but once, man is allowed (by law) to marry two or more than two wives at one and the same time? Why should the law in India not allow divorce under such circumstances? Why should a woman not be allowed to have (within the life of her husband) her own personal property over which he should have no right or control? These, and similar to these, are the problems that relate to a thorough reform of marriage laws in India. But, situated as we are at present, society is not ripe even for a calm and dispassionate discussion on these—much less than for any acceptance of them, even in a qualified or modified form. However, in the not distant future people in India will have to face these problems. They cannot avoid them forever. But, as my time is extremely limited, you will pardon me if I avoid them on this occasion.

"Widow marriage. You will be surprised to hear that Hindoo widows from among the higher castes are not allowed to marry again. I can understand this restriction in the case of women who have reached a certain limit of advanced age, though in this country it is considered to be in perfect accord with social usage even for a widow of three score and five to be on the lookout for a husband, especially if he can be a man of substance. But certainly you can never comprehend what diabolical offense a child widow of the tender age of ten or twelve can have committed that she should be cut away from all marital ties and be compelled to pass the remaining days of her life, however long they may be, in perfect loneliness and seclusion. Even the very idea is sheer barbarism and inhumanity. Far be it from me to convey to you, even by implication, that the Hindoo home is necessarily a place of misery and discord, or that true happiness is a thing never to be found there. Banish such an idea if it should have unwittingly taken possession of your minds.

[Continued in our next.]

THE BOOK OF GENESIS

ITS ACCOUNT OF CREATION

The book of Genesis opens with the grandest theme that ever occupied the thoughts of created intelligences; the Work of God, in bringing into being the material universe, and peopling it with organic, conscious life. The style and manner of treatment are in harmony with the grandeur of the theme. In few and powerful strokes, the progressive stages of the work are pictured to the mind, on a scale of magnificence unparalleled in writings human or divine.

It is much to be regretted that these characteristic traits of the account of the Creation, shadowing forth its impenetrable mysteries in broad and general outlines, should have been overlooked in its interpretation. This sublime Epic of Creation, with its boldly figurative imagery, and poetic grandeur of conception and expression, has been subjected to a style of interpretation, suited only to a plain and literal record of the ordinary occurrences of life. Hence, not only its true spirit, but its profound teachings, have been misconceived and misinterpreted; and its exhibition of the mysteries of creative power which science traces in its own observation of Nature, have been confounded with popular misapprehensions, irreconcilable with the well-known facts of science.

A reconciliation of the Biblical account with the facts of geological science has been attempted on a false theory; namely, that the several stages in the earth's formation took place in an assumed interval of time between the first and second verses; an interval of vast and indefinite length, unnoticed by the sacred writer. During this interval, the successive processes in the formation of the earth was completed and the successive orders of vegetable and animal life, the remains of which are found imbedded in its strata, were brought into existence and perished; that the account of the present state of things on the earth's surface begins with the description in the second verse, representing the chaotic condition of its surface after the last of its great internal convulsions; and what follows, in verses 3-31, occurred in six natural days of twenty-four hours.

The objections to this theory are:

1. There is no foundation for it in the sacred writer's statement. He gives no intimation of such an interval. It is thrust in, where there is no indication that it was present to his mind, and no reason for it in the connection.

2. It assumes that the sacred writer has not given us an account of the Creator's work, but only of a part of it; that for unknown ages the earth was peopled with vegetable and animal life, of which no record is made.

3. It is without support in the facts ascertained by science. Scientific investigation shows that no such convulsion, as is assumed in this theory, occurred at the period preceding the creation of man.

Hence the latest advocates of this theory are driven to the assumption, that what is revealed in verses 3-31 has reference only to a small area of western Asia; being nothing more than the reconstruction of that little segment of the earth's surface, broken up and thrown into confusion by an internal convulsion, and that for unknown ages the earth was peopled with vegetable and animal life that now occupy the globe.

On this supposition, the earth had already enjoyed the full light of the sun for ages, before the work of the first day (verse 3) began. Even then all around this little tract the earth was in a blaze of light; but over this tract dense mists shut out the rays of the sun. God said: "Let there be light!" The mists grew thinner, letting in sufficient light for the time, though not enough to disclose the forms of the heavenly orbs, which were not seen there till the fourth day, though visible everywhere else. Then follow, in rapid succession of single days, the formation of continents and seas, the clothing of the earth with vegetation, and the peopling of it with the various classes of irrational animals, and finally with Man.

The infinite God has not revealed his work of creation on such a scale as this; and its proportions are better suited to the conception of the timid interpreter, stumbling at minute difficulties and seeking to evade them, than to the grand and fearless exposition of his work from God's own hand.

4. It is an unworthy conception of the Creator and of his work. Why was the work of creation extended through six natural days, when a single divine volition would have brought the whole universe into being, with all its apparatus for the support of life, and its myriads of living beings? Its extension through six successive periods, of whatever duration, can be explained only by the operation of those secondary causes, which the structure of the earth itself proves to have been active in its formation, requiring ages for their accomplishment.

It is now established, beyond question, that the earth we inhabit was brought into existence many ages before man was created. During these ages it was in process of formation, and was gradually prepared, under the divine direction, for its future occupation by man. In those vast periods, succeeding each other in long procession, it was fitted up for his abode by accumulation of mineral wealth within its bosom. These processes required ages for their completion, as represented in the sacred narrative, and recorded by the divine hand in the successive strata enveloping the earth, and marking the progressive stages of its formation.*

* "Every great feature in the structure of the planet corresponds with the order of the events narrated in the sacred history."—*Prof. Silliman, Outline of Geological Lectures*, appended to *Bakewell's Geology*, p. 67, note. "This history furnished a record important alike to philosophy and religion; and we find in the planet itself the proof that the record is true" (p. 30).

The writer has no claim to speak as a geologist, and does not profess to do so. He takes the teachings of geology as given us by eminent masters of the science, entitled to speak on its behalf. But, speaking as an interpreter of God's Word, and taking their representation of their own science, he sees no discordance between the two periods, which the same divine Author has given us in his Word and in his works. The former, when rightly interpreted, is in perfect accord with the latter, when truly exhibited. And geologists themselves assert that the Word of God, so interpreted, is in harmony with the teachings of their science. This alone is sufficient to satisfy the candid and conscientious inquirer. But they assert, also, that the divine Word explains the divine work, while the divine work confirms the divine Word. Moreover, no human philosophy could have discovered, or conjectured, what is here revealed.† The divine record was made when science had not yet penetrated the mysteries of Nature; when the earth's record of its own history was still buried deep in its enveloping strata, and had been read by no human eye. As, therefore no one witnessed the scenes described, or had read the "testimony of the rocks," the written account, if true, as science admits it to be, must have been of superhuman origin.

The successive stages in the account of the Creation are as follows:

1. The act of bringing matter into being. Its condition as "waste and empty," and subjection to the divine influence imparting to it its active properties. Production of light, as the first effect of this imparted action.‡
2. Separation of the fluid mass into waters above and waters below.
3. Separation of land and water on the earth. Vegetation, beginning with its lowest orders.
4. Sun, moon and stars.
5. Animal life, beginning with inhabitants of the waters, the lowest in the scale, and winged species on the land.
6. Terrestrial animals, in ascending grades. Man, and his dominion over all.§

† "No human mind was witness of the events; and no such mind in the early age of the world, unless gifted with superhuman intelligence, could have contrived such a scheme,—would have placed the creation of the sun, the source of light to the earth, so long after the creation of light, even on the fourth day, and, what is equally singular, between the creation of plants and that of animals, when so important to both; and none could have reached to the depths of philosophy exhibited in the whole plan"—Dana, *Manual of Geology*, art. Cosmogony, p. 743.

‡ Styled *cosmical* in distinction from *solar* light.

§ "In this succession," says Prof. Dana (*Manual of Geology*, as above, p. 745), "we observe not merely an order of events, like that deduced from science, there is a system in the arrangement, and a far-reaching prophecy, to which philosophy could not have attained, however instructed."

These periods of creative activity, and the cessation that followed, were presented to the mind of the sacred writer under the familiar symbolism of the six days of labor and the seventh of rest. This was a natural and intelligible application of it; the word *day*, the simplest and most familiar measure of time, being used in all languages for any period of duration, of greater or less extent; and it is specially appropriate in such a style of representation as we find in this chapter.

The six days of labor, and the seventh of rest, having been adopted as the symbolism under which these sublime mysteries are revealed, whatever properly belongs to it, and is essential to its full expression, is pertinent to the writer's object. Each *period* being represented by a "day," its beginning and end are described in terms proper to represent a day: "there was evening and there was morning." This was necessary, in order to preserve the symbolic representation.

It should be observed that the sacred writer, throughout this account represents things under forms of expression most easily apprehended by the common mind. The narrative was given to instruct, and not to perplex and confound, the common reader as it would have done if expressed in scientific forms, adapted to a higher stage of culture than the Bible requires or could properly presuppose, in its readers.

Such a view of the sacred narrative exalts our conception of the divine Architect, and of his work. He who inhabits eternity has no need to be in a hurry. With him, a thousand years are as one day. It was not till ages of preparation had passed away, that his purposes found their entire fulfilment, and his work its completed unity, in the creation of man.

According to the distinguished teachers of science—Professors Silliman, Guyot and Dana—the account of the creation recognizes two great eras, an *inorganic* and an *organic*, consisting of three days each; each era opening with the appearance of light, that of the first being *cosmical*, that of the second *solar* for the special uses of the earth.*

It need not be supposed that the sacred writer read in these wonderful revelations all the mysteries which they contain, or that they were seen by those to whom the revelations were first addressed. It was not necessary that he or they should be made wise in physical learning beyond the wants of their time: and the symbolism itself conveyed all the instruction they needed.

T. J. CONANT.

* "I. Inorganic era:
1st Day.—LIGHT cosmical.
2nd Day.—The earth divided from the fluid around, or individualized.
3rd Day.—1. Outlining of land and water. 2. Creation of vegetation.

II. Organic era:
4th Day.—LIGHT from the sun
5th Day.—Creation of the lower order of animals.
6th Day.—1. Creation of Mammals. 2. Creation of Man"
—Dana, *Manual of Geology*, p. 745.

THE FIRST ADAM

LESSON I., JAN. 7, GEN. 1:26-31; 2:1-3.

Golden Text—"And God saw every thing that he had made, and, behold, it was very good."—Gen. 1:31.

VERSES 26-30. "And God said, We will make man in our image, after our likeness," etc. The plural form of the pronoun used here calls to mind the statement of John with reference to the only begotten Son of God, "the beginning of the creation of God," "the first born of every creature," that "he was in the beginning [of creation] with God;" that "all things were made *by* him, and without him was not anything made that was made"—1 John 4:9; Rev. 3:14; Col. 1:15, 16; John 1:2, 3.

Man was created in the image and likeness of God, having mental and moral faculties corresponding, so that he could appreciate and enjoy communion with his maker, for whose pleasure he was created. "Male and female created he them," not only for the propagation of the race, but also that the twain might find their happiness complete in their mutual adaptability to each other and to God. Their dominion was to be the whole earth, with all its products and resources and all its lower forms of life—a wide and rich domain affording ample scope for all their noble powers.

VERSES 31; 2:1, 2. "And God saw all that he had made, and, behold, it was very good." The physical earth was very good. It was a good storehouse of valuables for his intelligent creature, man; a good field for the exercise of his powers; a good place for his discipline and development; and finally a good and delightful home for his everlasting enjoyment. And so with the whole material universe, all of which was answering the ends of its creation; and so with all the laws which God had set in operation, all of which were wise and good and for the ordering, perpetuity and development of the purposes of their great designer. And so also with man, God's intelli-

gent creature, created in his own image and likeness. Truly he was very good—morally, intellectually and physically—a likeness which God was not ashamed to own and to call his son.—Luke 3:38.

VERSE 3. "And God blessed the seventh day and hallowed it; because on it he rested from all his work which God in making created." Here God established the order of seven—an order of time to be observed throughout his plan subsequently. Six periods of equal length were to constitute the working days, and the seventh was the appointed period of rest. To this principle he subjected his own course in the work of creation. No special reference is here made to the seventh day of the week; but rather to the seventh period in any future division of time which his plan might indicate. In conformity with this principle the seventh day was appointed to the Jews under the law as a day of rest, a Sabbath. So also their seventh week, seventh year and their culmination in the Jubilee or Sabbath year were on the same principle. (See *MILLENNIAL DAWN*, Vol. II., Chap. 6.) And likewise the seventh millennium or seventh thousand-year day is to be a Sabbath, a blessed and hallowed day or rest, for so God appointed in his ordering of time.

We have heretofore shown, and will in some future volume of *M. DAWN* again present the evidences that the seventh day of God's *rest*, which began just after man's creation, has continued ever since, and is to continue one thousand years into the future—to the full end of Christ's Millennial reign—in all a seven-thousand-year day. During this long day Jehovah God rests—avoids interference with the operation of the laws under which originally he placed all his earthly creation. (See Heb. 4:3, 10; John 5:17.) He rests from or ceases his direct work, in order to let Christ's work of redemption and restitu-

tion take its place and do its work as a part of his divine plan.

If thus the seventh day be a period of seven thousand years, it is but reasonable to say that the six days of creation preceding were also periods of seven thousand years each. Thus the entire seven days will be a period of forty-nine thousand years; and the grandly symbolic number fifty, following, speaks of everlasting bliss and perfection in full harmony with the divine plan.

It will be well to notice in connection with this lesson the general disposition of teachers and Lesson Papers toward the

theory of evolution;—denying that God made man in his own image; claiming that he was practically only a step above the orang-outang. Mark such teachings. They are misleading and contrary to the *ransom*. For if Adam were not created in God's image, then the account of his trial and fall (See next lesson) is nonsense; and if man did not fall a *ransom* would be absurd, and a *restitution* (Acts 3:19-21) would be a most undesirable thing.

If the Evolution theory be true, the Bible is false; if the Bible is true, the Evolution theory is false: there can be no middle ground. We affirm that the Bible is true.

ADAM'S SIN AND GOD'S GRACE

LESSON II., JAN. 14, GEN. 3:1-15.

Golden Text—"For as in Adam all die, even so in Christ shall all be made alive."—1 Cor. 15:22.

In the brief text of this lesson we have recorded the cause and beginning of all the woes that have afflicted humanity for the past six thousand years. It was not a gross and terrible crime that brought the penalty which involved us all, but a simple act of disobedience on the part of our first parents against the righteous and rightful authority of an all-wise and loving Creator, the penalty of which act was death.

This was the extreme penalty of the divine law, and its prompt infliction for the very first offense—an offense too, which, in comparison with other sins that have since stained the race, was a light one—is a clear declaration of the Creator that only a perfectly clean creation shall be accounted worthy to abide forever. A celebrated photographer will not permit a single picture to leave his gallery which is not up to the standard of perfection, even if the party for whom it was taken is well pleased with it. Every photograph must reflect credit upon the artist. Just so it is with the divine artist; every creature to whom eternal life is granted must do credit to its author, otherwise he shall not survive. God's work must be perfect, and nothing short of perfection can find favor in his eyes.—Psa. 18:30; Hab. 1:13; Psa. 5:4, 5.

The test of character must necessarily be applied to every intelligent creature possessed of a free moral agency—in the image of God. In the case of our first parents it was a very simple test. The tempter was not necessary to the testing: the tree in the midst of the garden, and the divine prohibition of the tasting or handling of it were the test. The tempter urged the course of disloyalty; and this God permitted, since both the tempter and the tempted were free moral agents, and both were subjects of the test. In assuming that position, Satan also, as a free moral agent, was manifesting his disposition to evil—proving himself disloyal to his Creator and a traitor to his government. The serpent was an irrational, and therefore an irresponsible, instrument of the tempter, and in choosing such an instrument Satan unwittingly chose an apt symbol of his own subtle, cunning and crafty disposition. The penalty pronounced upon the serpent could make no real difference to the unreasoning creature, but in the words apparently addressed to it, in man's hearing, was couched the solemn verdict of the responsible, willful sinner, which, for the evil purpose had used the serpent as his agent.

VERSES 1-3. The prohibition was clearly stated and clearly understood. They were not to eat of the forbidden fruit; neither should they touch it, lest they die. So should we regard every evil thing, not exposing ourselves to temptation, but keeping as far from it as possible.

VERSE 4. The assertion—"Ye shall not surely die"—was a bold contradiction by the "father of lies" of the word of the Almighty—"Ye shall surely die." And it is marvelous what a host of defenders it has had in the world, even among professed Christians, and in the present day. Nevertheless, the penalty went into effect, and has been executed also upon all posterity ever since—"In the day thou eatest thereof, dying,

thou shalt die"—i. e., in the gradual process of decay thou shalt ultimately die. The day to which the Lord referred must have been one of those days of which Peter speaks, saying that with the Lord a thousand years is as one day. (2 Pet. 3:8) Within that first thousand-year day Adam died at the age of nine hundred and thirty years.

VERSES 5-7. The reward which the deceiver promised was quickly and painfully realized. The offenders could no longer delight in communion and fellowship with God, and with fear and shame they dreaded to meet him; and in the absence of that holy communion with God and with each other in the innocent enjoyments of his grace, the animal nature began to substitute the pleasures of sense. The spiritual nature began to decline, the sensual to develop, until they came to realize that the fig-leaf garments were a necessity to virtue and self-respect; and in these they appeared when called to an account by their Maker.

VERSES 8-11. The natural impulse of guilt was to hide from God. But God sought them out and called them to account—not, however, to let summary vengeance fall upon them, but while re-affirming the threatened penalty, to give them a ray of hope. The fig-leaf garments had spoken of penitence and an effort to establish and maintain virtue, and the Lord had a message of comfort for their despairing hearts, notwithstanding the heavy penalty must be borne until the great burden-bearer, "the seed of the woman," should come and assume their load and set them free.

VERSES 12, 13. In reply to the inquiry of verse 11 Adam told the plain simple truth, without any effort either to justify himself or to blame any one else. Eve's reply was likewise truthful. Neither one tried to cover up the sin by lying about it. Nor did they ask for mercy, since they believed that what God had threatened he must of necessity execute; and no hope of a redeemer could have entered their minds.

VERSE 14 is a figurative expression of the penalty of Satan, whose flagrant, willful sin gave evidence of deliberate and determined disloyalty to God, and that without a shadow of excuse or of subsequent repentance. No longer might he walk upright—respected and honored among the angelic sons of God, but he should be cast down in the dust of humiliation and disgrace; and although he would be permitted to bruise the heel of humanity, ultimately a mighty son of mankind, the seed of the woman, should deal the fatal blow upon his head.

Mark, it is the seed of the woman that shall do this; for he is to be the Son of God, born of a woman, and not a son of Adam, in which case he would have been an heir of his taint and penalty, and could not have redeemed us by a spotless sacrifice in our room and stead. God was the life-giver, the father, of the immaculate Son of Mary; and therefore that "holy thing" that was born of her was called the Son of God, as well as the seed of the woman; and because thus, through her, a partaker of the human nature, he was also called a Son of man—of mankind.

This lesson should be studied in the light of its Golden Text, and in the light of the inspired words of Rom. 5:12, 18-20.

"OUT OF DARKNESS INTO HIS MARVELOUS LIGHT"

The number of Infidels heard from, converted to faith in the Bible through the instrumentality of MILLENNIAL DAWN and the WATCH TOWER is truly remarkable. Below we give communications from three prison convicts, two of whom were Infidels but a short time ago. The doctrine of everlasting torment which they had all heard for years neither drew nor drove them to the crucified One; but the "good tidings of joy for all people" has conquered them.

Several prisoners hope to enter the "harvest" field as "reapers" as soon as liberated. We are sure that all TOWER readers will rejoice with them. Remember them at the throne of grace.—EDITOR

DEAR BROTHER RUSSELL:—I acknowledge at this late day the receipt of your last very kind favor, knowing that you will, in the circumstances of my incarceration, find apology for my delay. My report to you now is full of encouragement. Our chaplain recently perfected arrangements whereby all who desired (with the exception of two who were inadvertently deprived of the opportunity this time) partook of the Lord's table. The number actually partaking was fifty-two. A very large percentage of these are men who have never before made any profession of Christianity. All—I know of only two exceptions—have begun reading the Bible in prison. Many have given up idle habits and evil ways, and are press-

ing on to know the Lord, determined to become "sanctuary" Christians, and a very respectable number—say fifteen or twenty—are sanctuary Christians. The noon prayer-meeting has never faltered, but has continued to grow in grace and number until, in point of number, we have reached a limit beyond which we cannot go.

Taking everything into consideration, Brother, do you not think the Lord is bestowing upon us blessings of a marked character? Among those who have come to the Lord are two Jews, one of whom, I believe, intends writing you.

The two sets of DAWN and VOL. I. (which I found and which led me to correspond with you) are all continually in service. They have proved a great blessing to many. The copy of TOWER—a most invaluable help—is also on the go, and highly appreciated; and some of us in the edition containing the paper on "The Church of the Living God," were impressed to find how opposite was the teaching to our own way of worshiping. "Surely this is the house of God." I doubt not you will hear in person from several in this place who have derived great benefit from the DAWN series and TOWER; for they hold you and Sister R. in very high esteem, in Christ.

I enclose to you herewith two poems, written by one of our number. If they meet your favor, we will hope to see them in the TOWER when space affords. They are original, and the author does not object either to the use of his name, or the mention of the place from which they are written, his desire being that they be used in the most effective manner, for

the glory of our beloved Lord and Saviour, Jesus Christ

Speaking for myself, I am, by the grace of God and our Lord Jesus Christ, enabled to say that I have walked daily in close communion with him, ordering my ways by his written Word, under the guidance and teachings of the holy Spirit. I am resting now in his keeping power. The conflict, in which the spirit of the old man had to be broken, was long and severe; but, thank God, I was strengthened daily by his grace, to the end that in my weakness his strength was perfected. I love the brethren, yet do I realize that this same love is to be made perfect. I cannot tell you, dear friends, how much I feel indebted to you for a perusal of the helps which you are sending out into the world; but of this you may be assured, that both yourself and Sister R. and all of your co-laborers are carried before the throne of grace in my prayers night and morning; and I am confident that my prayers are heard. God willing, I am due to be discharged from this place next summer, after which I may meet you; but I lay no plans. Henceforth I belong to Jesus, and he is not only able, but willing, to direct my efforts, abilities and time; and to him I am now fully and wholly committed.

Praying that you may be continued in the service and peace of our Lord Jesus Christ until he is ready to bestow the crown, and the approval. "Well done, good and faithful servant," upon you, I subscribe myself Christ's, and yours in Christ unflinchingly.

W. D. HUGHES

A NEW LEAF

He came to my desk with a quivering lip—
The lesson was done—
"Dear teacher, I want a new leaf," he said;
"I have spoiled this one."
In place of the leaf, so stained and blotted,
I gave him a new one, all unspotted,
And into his sad eyes smiled—
"Do better now, my child."

I went to the throne with a quivering soul—
The old year was done—
"Dear Father, hast thou a new leaf for me?"
I have spoiled this one."
He took the old leaf, stained and blotted
And gave me a new one, all unspotted.
And into my sad heart smiled—
"Do better now, my child."

—Selected