

BINDING THE BUNDLES TIGHTER

[A Brother who was at one time a prominent Mason, but who has since discontinued his relationship with the order, believing that he can spend time and money to better advantage as a member of the "royal priesthood," sends us the following from the Chicago *Inter Ocean* of March 7, and adds—"Every Mason is now in honor bound to remain by the 'Ancient and Honorable Order.' Thank God for his opening, permitting my escape before this. Every Mason who now escapes from this 'bundle' must, in addition to the loss of many agreeable associations, submit to a painful singeing of his honor, so-called, and which will be worse with every day's delay"]

The clipping reads as follows.—

"MASONS ARE DOOMED"

"Mayor Hopkins Makes War on Secret Society Men—All Are to Quit—List of Those Already Discharged for This Cause—Employees Who Have Been Twenty Years in Service Requested to Leave

"In his zeal to fill all places in the City Hall with 'suitable Democratic substitutes' Mayor Hopkins has caused to be discharged a number of Masons of high degree.

"The well-known enmity of the papists toward this society gives color to the statement made yesterday by a prominent Mason, that all who belong to that or any other Protestant order are doomed.

[Then follows the first list of seven prominent Masons, with no doubt appropriate statements of their moral worth, and mental and physical qualifications fitting them for their respective offices.]

"Beyond doubt Mayor Hopkins intends to cut out every member of the society now in the city's employ. Nothing has been done openly, but the quiet tip has gone around that every Mason may expect his discharge.

"The mayor has no reason for discharging members of any secret society, except that they are of necessity Protestant."

EXTRACTS FROM AN EPISCOPALIAN RECTOR'S SERMON

"There is danger of offence, danger of apostasy. Let him that thinketh he standeth take heed lest he fall! Never was it more important that a Christian should be Christlike. Before God, I think that we are to follow our Lord through a dark valley, and to drink a bitter cup. There is a mighty movement toward the consummation of all unbelief and opposition to the Lord's Anointed: a movement long ago forewarned, yet none the less terrible as it sweeps over Christian lands. We see many wise, mighty and learned fascinated

with its falsehood, and giving to it the weight of their influence and genius. But we wait—'how long, O Lord, how long!'—for the day when the lofty looks of man shall be humbled, and the haughtiness of men shall be made low, and the Lord alone shall be exalted. For 'I know that my Redeemer liveth; and that I shall stand in the latter day upon the earth; whom I shall see for myself; and mine eyes shall behold, and not another.'" We are glad this minister sees as much as this paragraph indicates.

TOUCHED WITH THE FEELING OF OUR INFIRMITIES

[This article was reprinted in issue of September 1, 1902, which please see.]

THE FINANCIAL STRAIN WORLD-WIDE

"Impecuniosity hangs like a dark and almost universal cloud over the nations of Europe. Times are very bad for the Powers all around, but worst of all for the small ones. There is hardly a nation on the Continent whose balance sheet for the departed year does not present a gloomy outlook; while many of them are mere confessions of bankruptcy. Our columns have recently contained careful reports upon the financial condition of the various States, and we shall continue the series; but from first to last it has exhibited and will exhibit a struggle in the several exchequers to make two ends meet which has never been so general. The state of things is indeed almost world-wide.

"If we look outside our own Continent, the United States on one hand, and India, Japan, with their neighbors, on the other, have felt the prevalent pinch. The Great Republic is too vast and resourceful to die of her financial maladies; but even she is very sick. Great Britain, too, has a deficit to face in the coming Budget, and has sustained costly, perhaps irreparable, losses by the mad business of the coal strike.

"France, like ourselves and America, is one of the countries which cannot well be imagined insolvent, so rich is her soil and so industrious her people. Her revenue, however, manifests frequent deficits; her national debt has assumed stupendous proportions, and the burden of her Army and Navy well-nigh crushes the industry of the land. Germany must also be written in the category of Powers too solid and too strong to suffer more than temporary eclipse. Yet during the last year it is computed that she has lost £25,000,000 sterling [\$125,000,000], which represents about half the national savings. Much of this loss has been due to German investments in the stocks of Portugal, Greece, South America, Mexico, Italy and Servia while Germany has also sharply felt the confusion in the silver market. An insufficient harvest, scarcity of fodder, the outbreak of the Rus-o-German Customs War, and the ever-impending dread of cholera have helped to depress her trade, while, of course, the burden of the armed peace weighs upon her people with a crushing load. Among the Powers which we are grouping together as naturally solvent, it is striking to find that Austria-Hungary has the best and happiest account to give. The year 1893 was one of prosperity and progress for the Dual Realm. Her exports showed an increase on the year before of 10½ per cent. Austria managed, before the close of the year, to lock up in her cellars and those of Hungary nearly 350,000,000 guildens in gold; and, though her currency has yet to be reformed, she stands mistress of the situation.

When we turn aside from this great group and cast our eyes on Italy, there is an example of a "Great Power" well-

nigh beggared by her greatness. If it were not too Irish, one might almost say that Italy has been ruined by coming into existence. Year by year her revenue drops—her expenditure increases. The weight of the armaments which she keeps up in accordance with the programme of the Triple Alliance might be better borne if it were not for her recent mad prodigality in useless public works, etc. She must pay £30,000,000 sterling as interest on her public debt, beside a premium for the gold necessary. Her securities are a drug in the market; her prodigious issue of bank-notes has put gold and silver at fancy prices. Her population is plunged in a state of poverty and helplessness almost unimaginable here, and when her new Ministers invent fresh taxes sanguinary riots break out.

* * *

"As for Russia, her financial statements are shrouded in such mystery that none can speak of them with confidence; but there is little reason to doubt that only the bigness of the Czar's Empire keeps it from becoming bankrupt. The population has been squeezed until almost the last drop of life-blood of industry is extracted. The most reckless and remorseless Financial Minister scarcely dares to give the screw of taxation another half-turn. "Every copeck which the peasant contrives to earn is spent, not in putting his affairs in order, but in paying up arrears in taxes. . . . The money paid by the peasant population in the guise of taxes amounts to from two-thirds to three-fourths of the *gross income of the land*, including their own extra work as farm laborers." The apparent good credit of the Government is sustained by artificial means. Close observers look for a crash alike in the social and financial arches of the Empire. Here, too, the stupendous incubus of the armed peace of Europe helps largely to paralyze commerce and agriculture.

"Looking the Continent all round, therefore, it cannot be denied that the state of things as regards the welfare of the people and the national balance-sheets is sorely unsatisfactory. Of course, one chief and obvious reason for this is that armed peace which weighs upon Europe like a nightmare, and has turned the whole Continent into a standing camp. Look at Germany alone! That serious and sober Empire! The Army Budget there has risen from £17,500,000 sterling in 1880 to £28,400,000 in 1893. The increase under the new Army Defence Act adds £3,000,000 sterling a year to the colossal mass of Germany's defensive armour. France has strained her strength to the same point of proximate collapse to match her mighty rival. It is needless to point out the terrible part which these war insurances bear in the present popular distress of Europe. Not merely do they abstract from profits and earn-

ings the vast sums which buy powder and shot and build barracks, but they take from the ranks of industry at the commencement of their manhood millions of young workmen, who are also lost for the same periods to the family.

"Nature, and the seasons, and embarrassments about silver and gold are not to blame for the impoverishment of what we call Christendom. The bitter and unchristian spirit of the blood-feud is to blame—the savage instinct of mutual animosity

not uprooted yet from the bosom of what we falsely style civilization. The possession of these prodigious means of mutual destruction is a constant temptation to use them, and some day, it is to be feared, the pent-up forces of this war-cloud will burst forth. The world has not yet invented a better clearing-house for its international cheques than the ghastly and costly Temple of War."

—London Daily Telegraph.

STRIVING LAWFULLY

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

"OUR SUFFICIENCY IS OF GOD"

The following was written to a Brother who, having engaged in the colporteur work, was discouraged and stopped by being told by some that his work was doing harm—disintegrating churches, arousing questions disconcerting to ministers, etc., and that in some cases some who believed seemed if anything more careless than ever of religious matters. The brother stopped his labors, and then wrote to us explaining his course.

However, after writing to us and before our reply reached him, he sat down to re-study the DAWN, and not only convinced himself of its Scripturalness, but got his zeal again enkindled, wrote to us accordingly and resumed his labors as a colporteur. We publish the letter now in hope that it may benefit others who may be similarly beset by the adversary.

Dear Brother:—Your letter, just at hand, was, as you surmised it would be, a complete surprise. I knew that the Enemy had tempted you severely on the other side of the question—to believe in universal, everlasting salvation—but I had not supposed you in any danger from the quarter from whence your besetment has so quickly come.

Again, as I sometimes wonder why those who go into Universalism and begin to think they believe it, do not see first what CAN BE SAID AGAINST THAT VIEW, before they jump at an immature conclusion and do injury to others, as well as to themselves, so now I wonder in your case. Would it not have been better to have stopped work for a week: to have written me candidly of your perplexity and asked a reply—if one could be given—to your objections? I believe that you will agree that such would have been a better course.

Even now, you do not ask, nor even hint, your willingness to consider what can be said upon the other side of this question. And modesty, and a dislike to intrude where not invited, naturally cause me to hesitate in offering counsel not sought. But I banish this; and, considering myself merely as the Lord's servant and as your brother (and as to some extent my brother's keeper, whether he ask aid or not). I will now proceed as though you had asked my assistance, or the Lord's aid through me, in the answer of your perplexities, as follows:—

"LIGHT IS SOWN FOR THE RIGHTEOUS"

PSA. 97:11

How anyone can read MILLENNIAL DAWN, and reach the conclusion that it favors the everlasting salvation of all mankind, is more than I can comprehend. It does point out a universal redemption from the curse (Rom. 5:19; 1 Tim. 2:4-6); but, with equal clearness, it points out that this redemption merely secures, to all under the New Covenant, an opportunity for attesting their love of righteousness and its peaceable fruits, and their hatred of sin and its baneful results. It shows that as a ransom was necessary to man's recovery from the Adamic condemnation, so, if all or any were tried and individually found unworthy of life, it would require another ransom for each one before he could be restored or tried again, and that God has made no such provision, but calls the second death "everlasting destruction."

It is not surprising, either, that, when the two-edged sword of truth enters, it creates a division. This is one evidence that we are now in the harvest, and that this truth is the harvest sickle. So it was at the first advent. Wherever our Lord and the apostles and their message went, there was a division of the people concerning him: so much so, that in one place "they entreated him that he would depart out of their coasts." (Matt. 8:34; Mark 1:24; Acts 13:50) What did our Lord do,—change his gospel to suit them? No: he continued his work, until the whole city was in an uproar and the order-loving scribes and Pharisees had him executed, saying that it was expedient that one die for the (good of) the people, that all might not perish.—John 11:49-53.

Wherever the truth goes it has such an effect. The heathen nations all claim that it disturbs the spirit of their devotions and distracts the reverence formerly paid to Brahm and Buddha. The effect was the same in the days of the apostles.

(Acts 13:50) Paul and Barnabas were arrested for disturbing the peace and unsettling the minds of those who worshipped the goddess Diana; and "the whole city was in an uproar." (Acts 19:40; 20:1; 21:31) But the apostles, instead of wavering and stopping, went right along and preached the same Gospel which made a disturbance everywhere. It became so notorious, that the knowledge of it spread from city to city, in times when they had neither mail routes nor telegraph lines; so that it was declared at Thessalonica, "These who have turned the world upside down are come hither also."—Acts 17:5, 6.

The difference between now and formerly is that then some were in the formalism of Phariseeism and the bondage of the law, others under the bondage of philosophy, and some others to Dianism, and like fallacies; while now, some are deluded by Roman Catholicism, some by Universalism, some by Unitarianism, some by Methodism, some by Presbyterianism, and some by Know-nothing-ism. Like children, some asleep and some at innocent play, it seems perhaps at first a pity to disturb them, even to give them God's message. But asleep must be disturbed and plays broken, in order to prepare the children for school, so the various groups of larger children (Presbyterian, Methodist, Roman Catholics, etc.) must now be awakened, called from present diversions and prepared for the great examination that is to come to all in this evil day. (1 Pet. 4:12) What if it does cause a commotion as with the children, showing some to be bad-mannered, others disobedient and willful. It is, nevertheless, the right and only thing to do, if we are guided by the Word of the Lord. They that can interest and awe each other with accounts of their dreams and nightmares, may be vexed beyond measure by the telling of the simple truth of God's gospel; but the Lord nevertheless says—"The prophet that hath a dream, let him tell a dream; but he that hath my Word let him speak [only] my Word faithfully." (Jer. 23:28) Blessed those faithful servants whom the Lord, at his arrival, shall find so doing—giving the meat which is in due season to the household of faith.

Our Gospel is of necessity to some a savor of life unto life, and to others of death unto death; and who is sufficient for such things—to bear such a message?

As it was in the days of the apostles, so it is now: some held by fear are moderate, and outwardly may have a form of godliness, who, when the shackles of fear are removed, manifest their real preference to be for sin and its fruits rather than for righteousness, peace and joy in the holy spirit. We regret this; so did the apostles regret this side of the question in their day; saying, "We beseech you that you receive not the grace of God in vain." (2 Cor. 6:1) But did they stop preaching because they found that some were disposed to take advantage of God's mercy and goodness to continue in sin? Surely not: they declared that they knew beforehand that such would be the effect of the truth—to some it would become "a savor of life unto life [everlasting]," and to others "a savor of death unto death [everlasting]." They felt their insufficiency for such responsibility as this implied, but concluded that their sufficiency rested in God, who had qualified them as ministers and sent them forth.

So now, when we learn that any become careless or plunge into sin, after learning that God is love, and that he will not torment sinners to all eternity, but that evil-doers shall be cut off, and that provision has been made for the recovery of all who will return to God in penitence, we regret it and feel as the Apostle expressed himself of some in his day: It had been better that they had not known the way of righteousness, than that, after having learned it, they should sin, and, like the sow, return to their wallowing in the mire. (2 Pet. 2:21, 22) But this should not hinder us from preaching the truth: for, like the apostles, we are not ashamed of the gospel of Christ, but realize it to be the power of God unto salvation to every one that believeth. We know how it has sanctified our hearts, as fear or error or nothing else ever did. We

know of many others to whom it has been God's power to lift them out of infidelity and sin into faith and righteousness, when nothing else could have so helped them.

Then, too, we remember that this is the time for thrusting in the sickle and separating the wheat from the tares. If some we had supposed *wheat* prove to be tares, when brought to the test which God now sends, that is no fault of ours. The sickle we use is *his sickle*—his truth. He is responsible, and will see that all the *wheat* is gathered into the garner, and that none of the multitude of tares get there, even though we, mistaking them for wheat, should feel for a time disappointed. The truth is testing and proving what we are—wheat or tares.

God seeketh not always what man seeketh. God seeketh only such as worship him in the spirit of the truth; and seeketh not, and will not have, amongst his elect, such as merely worship him in error under the bondage of fear. He is now testing his people.

We have seen that the effect of the truth in the hands of the Lord and the apostles was the same as it is now—to make division, and to prove unworthy those who received it in vain—whose lives were not thereby brought more into harmony with God. Why has it not been so down through the Gospel age? How was it that for a long time there was so much *unity* and peace, until the Reformation period? and

how is it that of late years there has been so much peace in the nominal church?

We answer: Because the church about the second century began to lose the *truth*, and took instead much error. Therefore the fear and superstition brought quiet submission to the error, and permitted her to slumber and divert herself with forms, etc., during the period known in history as "the dark ages." But just as soon as the Word of God began to be heard again, in the days of the Reformation, the trouble and division began. And it continued until the doctrines of the Scriptures began to be lost sight of again in unions and harmonies based upon the errors of men,—fear, etc.

But now the Millennial morning is here, and all must be awakened; for a great and dark hour (a night) of unbelief approaches, in which all will be tested. If some on being awakened receive the *grace* of God *in vain*, we cannot stop for them. They would reach the same results later on anyway. We must awaken and enthuse the real *saints of God*, whom we are commissioned to "seal in their foreheads" and "gather unto *him*," out of sectarian bondage and error, from the four quarters of heaven.

"Let the dead bury their dead: Go, thou, and preach the gospel!"

Very truly, your brother and servant,

C. T. RUSSELL

JACOB'S PREVAILING PRAYER

II. QUAR., LESSON I., APRIL 1, GEN. 32:9-12, 24-30

Golden Text—"I will not let thee go except thou bless me."—Gen. 32:26.

The journey of Jacob back to the land of his nativity and to the presence of a presumably hostile brother, now wealthy and powerful, and from whose face he had fled for his life some twenty or perhaps forty years previous, was another evidence of his faith in God and of his respect for, and valuation of, the promises of God, whose fulfilment could be expected only in a far distant future, between which and the present the Jordan of death rolled. Like Abraham, he looked for a city whose builder and maker is God—the New Jerusalem, the kingdom of God on earth. He knew that Abraham had died in faith not having realized the promises, and he was willing to likewise patiently wait.

This return from Padan-aram to the land of Canaan, the land of promise, can by no means be considered the fulfilment of the promise of possession of the land, the whole land of Canaan, for himself and his posterity for an everlasting possession, as some teach. And that Jacob did not so regard it is very manifest from his message to Esau on coming into the land—"And he commanded them [his servants] saying, Thus shall ye speak unto my lord Esau, Thy servant Jacob saith thus . . . etc. (Gen. 32:3, 4). To such a claim the Apostle Paul gives most emphatic denial, and shows that this promise never was fulfilled to them; nor has it even yet been fulfilled to their posterity, though it most assuredly will be, both to them, and to their posterity, at the time appointed. Paul says "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed. . . . By faith he sojourned [moved about, not settling down as an owner] in the land of promise as in a *strange country*, dwelling in tents [temporary, movable dwellings] with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city [an established kingdom] which hath foundations [permanence], whose builder and maker is God . . . These all died in faith, *not having received the promises*, but, having seen them *afar off*, were persuaded of them, and embraced them, and confessed that they were *strangers and pilgrims on the earth*."—Heb. 11:9, 10, 13.

After forty years' absence from home, Jacob was ready at the Lord's command (Gen. 31:3, 11-13; 28:15, 20, 21; 32:9) to return. Experience had taught him confidence in God and lack of confidence in his uncle Laban. Jacob was now ninety-seven years old, and rich in flocks and herds; and with his wives and twelve sons he started on the then long journey of four hundred and fifty miles, humanly fearful of the consequences, yet, notwithstanding his fears, boldly walking out on the promises of God.

VERSES 9-12. This is the first recorded prayer in the Bible, and it is beautifully humble, simple and trustful, and was acceptable to God. Verse 9 is a reverent and trustful address to the God of his fathers, Abraham and Isaac, recalling the divine command and promise of protection. (31:3, 11-13) Verse 10 disclaims any personal worthiness of this divine favor, not only of present protection and care, but also of "the truth," the precious promises granted unto him. Then he thankfully acknowledges the blessings already re-

ceived. While with his staff only he had passed over the Jordan, now he had become two bands. This much in fulfilment of the promise of a numerous posterity—"as the sand of the sea-shore."

VERSES 11, 12 tell the Lord of his fears of his brother, and ask for the promised protection. Thus with childlike simplicity he comes to God as to a loving father.

VERSES 24-28. In answer to Jacob's fervent, trustful prayer God sent an angel, evidently to comfort and direct him. But Jacob was anxious for more than comfort and direction in mere temporal things, and all night therefore he pleaded with the angel for some special evidence of divine favor beyond temporal things. The angel, too, had a blessing in store for him, but delayed its bestowal until the break of day, that Jacob might have a chance of proving the strength of his desire and appreciation of the divine favor. Thus God would have all his children "*strive to enter in*" to the blessings promised, and to "*fight the good fight of faith*," and so lay hold on eternal life. We may not listlessly drift into the divine favor. We must greatly appreciate and earnestly seek for it. As another test of Jacob's faith and earnestness, instead of the desired blessing came a severe affliction—probably what is now known as sciatica, a most painful affliction of the sciatic nerve. But even this affliction did not in the least dissuade Jacob from his desire and determination to have, if possible, some special evidence of divine favor. Still he pleaded with the angel of the Lord.

And the angel said, "Let me go, for the day breaketh." And Jacob answered, "I will not let thee go, except thou bless me." Then came the blessing, a blessing worthy of the night's striving, and one which doubtless made his affliction seem comparatively light. Like Paul's thorn in the flesh, the affliction became but a reminder of the promise and favor of God, and served doubtless to keep him from being unduly elated.

"And the angel saith unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed."

In these words was couched the future glory and exaltation of Jacob as a prince in the earthly, visible phase of the kingdom of God. "Ye shall see Abraham and Isaac and Jacob in the kingdom of God." (Luke 13:28; Matt. 8:11. See also Psa. 45:16 and MILLENNIAL DAWN, VOL. 1., Chapter xiv.) Jacob was satisfied. And now, but one more thing he would ask—Was it for relief from his affliction? No; but he would know the name of his benefactor, this messenger of the Lord, that he might hold him in lasting and grateful remembrance. "And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name?" He would have Jacob understand that the blessing was from God, whose messenger he was, and therefore he did not tell his name. The case is parallel to that of Manoah and the angel that visited him: "And Manoah said unto the angel of the Lord, What is thy name, that when thy sayings come to pass I may do thee honor? And the angel of the Lord said unto him, Why askest thou thus after my name, seeing it is secret?" Thus the true messengers of God always

seek to give the honor unto God, and decline it for themselves.—See Rev. 19:10; John 14:28; Acts 3:12.

Thus Jacob was blessed again as at Bethel. The darkest seasons of his life were the special occasions for the manifestation of divine favor. And so the children of God ever find it when in their fears and perplexities they come to God for rest and consolation.

“E'en sorrow, touched by heaven, grows bright
With more than rapture's ray,

As darkness shows us worlds of light
We never saw by day.”

VERSE 30. “And Jacob called the name of the place Peniel; for [said he] I have seen God face to face, and my life is preserved.” Here and in other instances the Hebrew word rendered God is *elohim*, meaning mighty one—a representative of God as for *Jehovah himself*, however, we read: “No man hath seen God at any time.”—John 1:18.

ENVY AND DISCORD

II. QUAR., LESSON II., APRIL 8, GEN. 37:1-11.

Golden Text—“See that ye fall not out by the way.”—Gen. 45:24.

The slow rate at which the promises to Abraham, Isaac and Jacob of a numerous posterity were being fulfilled is quite noteworthy here. It was now two centuries since Abraham was called, and yet his posterity were but few Jacob was now one hundred and nine years old, and had but twelve sons and one daughter. But they were well-born children, desired and welcomed, and considered gifts of God (Gen. 29:32-35; 30:6-13, 17-24),—and they were taught to reverence God and his promises. Yet over against these good influences were others less favorable—(1) The conditions of a polygamous home, with four sets of children, were not those which tend to peace and harmony and love in the family. Such a home was not after God's institution, but, as the Apostle Paul intimates, “the times of this ignorance God winked at.” (See our issue of Nov. 1, '92; Article, *The Law of God*.) (2) They came in contact with an immoral heathen community, both in Haran and in Shechem. (3) And their shepherd life, caring for large flocks and herds which must necessarily be widely scattered, separated them from home and gave them much leisure for either good or evil.

The experience of Joseph here introduced was the beginning of a train of providential circumstances which gave to the children of Israel the very necessary experience in Egypt in contact with the highest civilization and learning the world had then realized. There they remained under peculiar circumstances of discipline and training for two hundred years: and there as a people they learned to some extent the important lesson of humility and faith in the power of God.

Joseph, a bright boy of seventeen and the special favorite of his father because he was a son of his old age and a very exemplary son, seemed to incur the displeasure of his brethren through envy on their part and guilelessness on his own. The elder brethren, instead of sharing the father's love for their young and promising brother, were envious of him and could

not speak peaceably to him. Joseph was innocent and unaware of the malice that their envy was fast engendering, and was shocked at what he did see and know of their misconduct, and very naturally reported the state of affairs to his father on his return home.

Then, too, in his artlessness he told them his very significant dreams, which he probably did not understand, but which they interpreted as an indication of his future supremacy; and this, together with their knowledge of his father's special favor, probably made them fear a future supremacy, which idea they could not endure. Hence the plot to get him out of the way. Envy and hatred fast matured their bitter fruitage of a murderous spirit and intent. While God permitted all the sons of Jacob to thus manifest their disposition, he stood ready to overrule their course of conduct for the furtherance of his purposes. Thus the overruling providence of God is always compatible with man's free agency.

The coat of many colors—a royal garment—which Jacob gave to Joseph, probably was also interpreted by the brethren as an indication of the father's purpose to bestow the chief blessing on him, the eldest son of the second wife, since Reuben, the eldest son of the first wife, had already forfeited it.—Gen. 49:4.

The dreams of Joseph were quite prophetic of his later supremacy in Egypt, when his father and brethren all came in the extremity of famine to do him honor and to receive of his bounty. Doubtless also the impression they made on his mind by them proved a source of comfort and cheer in the midst of severe trials and temptations in Egypt, before he was summoned to the seat of power and influence.

The envy of Joseph's brethren, although eventually overruled in harmony with God's promise to Abraham, brought upon them severe experiences and bitterness. Envy is one of the indigenous fruits of the fallen nature: itself bad, it is almost sure to lead to every evil work; and, unless corrected, it will eventuate in death.

ENCOURAGING WORDS FROM FAITHFUL WORKERS

DEAR BROTHER RUSSELL:—I want to tell you of a door our Lord has opened to me for spreading the glad tidings.

Some weeks ago an article appeared in the *Winnipeg Tribune*, headed “Hell,” and giving an imaginary description of a place of torment. I wrote a letter to the paper, giving the real meaning of the word, and saying I would be glad to correspond with any person who wished to look into the subject. The *Tribune* published my letter, and I have already heard from seven people. To each one I sent a copy of the “Hell” number of the *TOWER* and “The Hope of the Groaning Creation,” together with a very few words of explanation of the ransom and advising the parties about the *DAWNS*.

With loving remembrances, yours in the brotherhood of Christ,
W. HOPE HAY.

DEAR BROTHER RUSSELL:—Today's papers furnish a report of a Dr. Stebbins' discourse yesterday, in which he descants upon the Scriptures as being the unreliable and uninspired utterances and writings of fallible and ignorant men. To what straits a so-called “Minister of the Gospel” must be reduced, when, failing comprehension, his only alternative is to discredit and denounce the blessed Word of God; and how it makes one burn with indignation to know with what baleful influence such blasphemous mouthings are fraught, and that they are accepted as the utterances of a “learned” (?) and devout man, instead of what they really are, the vain and pompous frothings, and merely sensational statements, of a hireling shepherd, a blind leader of the blind.

The more I read the *DAWNS*, the more am I interested, and the more am I impressed with their wonderful unfolding of the truth and of the hitherto hidden mysteries of the sacred Scriptures. I shall rejoice when the succeeding volume is announced.

May the Lord continue to bless you and your labors in His service.

Yours in fellowship and faith,

B. C. HUGHES.

BROTHER RUSSELL:—I feel myself under many obligations to you, and below you will find my acknowledgements of same, which is the only way I can repay you, except by prayer to the Master.

Eight months ago I was in the “hedges;” but the Master rubbed “clay” on my eyes, and gave me no rest until I went and washed in “Siloam;” since which I have been gaining eyesight very fast, for which I never cease to praise the Lord. The Bible now looks so plain, that it seems that a blind man ought to understand it, but the trouble seems to be that they will not take the trouble to examine the matter. Oh! if poor, fallen humanity only knew the blessings in store for them, how quickly they would flee from the wrath to come.

I have 36 copies of VOL. I., which I loan almost exclusively to train men; and I hope in this way to spread the truth still more. Men that read them are telling others about them.

Some time ago I wrote you about my brother-in-law, to whom I had been talking in regard to *DAWN*; also about a man who had killed several men for revenge. Here is the latest from them: “Am studying all the time I have. . . . my faith in the Bible getting stronger all the time. . . . Mr. P. says it (*DAWN*) is the grandest book he ever read. Have loaned him the second volume.” Yours in the Lord.

B. R. MONTAGUE

DEAR BROTHER AND SISTER RUSSELL:—I recently sent a letter to the First Congregational Church of S— (of which I was so long a member), addressed to the pastor. I have a reply from him, in which he says, “You candor in not wishing to remain where your membership would misrepresent you does you honor. Nor shall we fail to appreciate the sentiments of Christian sympathy and of love for all of God's children which pervade your letter. I am sure the church

would not do such violence to its love for one of the disciples of our Lord as to drop your name, leaving the record to be interpreted by those who, not knowing the cause, might infer excommunication." He then adds, "With your consent, therefore, I shall recommend the granting of a letter in which your reasons shall be fully stated, and in which we will state that while differing from your views we still retain you as a child of God, a disciple of our common Lord."

I have talked with Brother F— about it, and he thinks it will be right for me to receive a letter under those conditions. What do you think? I made use of the letter you published in the TOWER [Sept. '93], with some changes to suit the circumstances, and I am very grateful to you for the help it was to me.

Please see that my TOWERS are sent regularly. I miss them so much, if they do not come on time; for their contents

are such a rich feast. Praise the Lord for meat in due season for hungry souls! May God spare you both to feed his flock until the fulness of his time has come.

Yours in Christ,

MRS. A. E. TOBBY.

[In reply: We congratulate you, dear sister, upon your action here related. We advise that you accept the proffered Letter. The minister's letter certainly shows an excellent spirit. Such a man should be ripe for present truth. Be sure that you at least offer him some reading matter bearing thereon. Perhaps he would accept as a loan or as a gift the first volume of MILLENNIAL DAWN? The Sept. '93, and Jan. 15, '94, TOWERS would also be good for him.

May you seek and obtain the wisdom necessary to the proper use of your liberty in Christ: that your days and hours may be full of his service and of blessing to all about you.—EDITOR.]

BEHOLD THE BRIDEGROOM!

MRS. F. G. BURROUGHS

Behold, behold the Bridegroom!
He's in our midst today!
O Bride, put on thy jewels,
And all thy fine array!
His saints he now will gather
To crown and glorify,
And bring them to the mansions
Prepared for them on high.

Behold, behold the Bridegroom!
In beauty see your King!
And in triumphant measures
The happy tidings sing.
Awaken those that slumber,
And bid them all arise
To welcome his blest presence
With all the faithful wise

Behold, behold the Bridegroom!
Nor cry, "Lord Jesus, come!"
Lift up your eyes, ye reapers,
And bring the harvest home!
The sowing time is over;
Your night of weeping gone:
Oh, joy, the morning breaketh!
'Tis now Millennial dawn!

Behold, behold the Bridegroom!
Oh, ready stand with those
Whose lamps are filled and burning
Before the door shall close!
The nuptial feast is waiting
For these to enter in,
And then the joy, exceeding
With Love's reign, will begin.

Behold, behold the Bridegroom!
Our fast-days now are o'er.
For in the Bridegroom's presence
We need not hunger more.
We know him in the breaking
Of truth's sustaining bread,
And at the King's own table
Abundantly are fed.