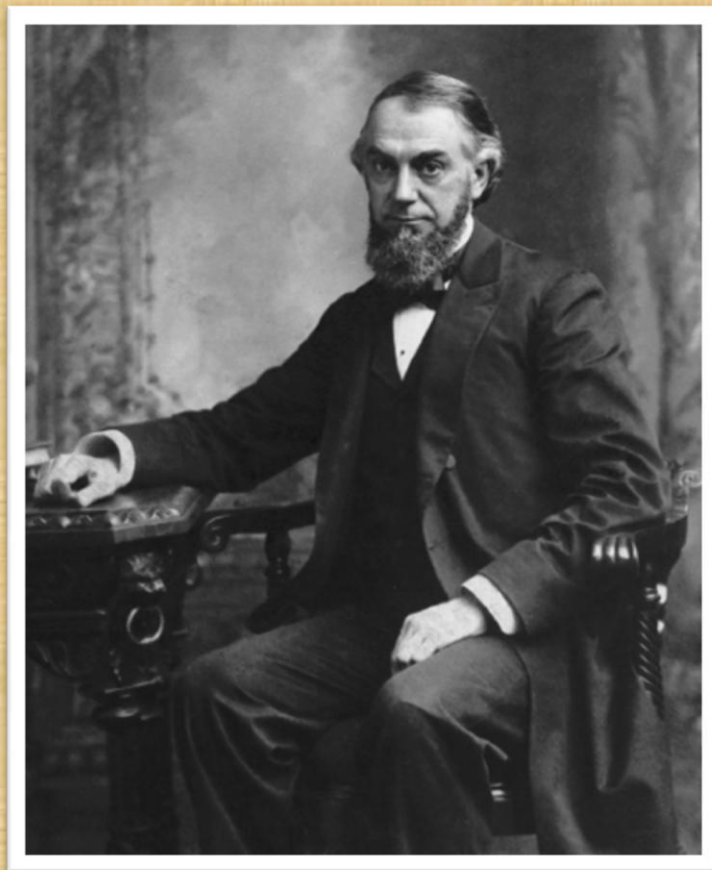


People who were important to Charles Taze Russell





Ernest Henniges (p. 133)



George Storrs (p. 102)



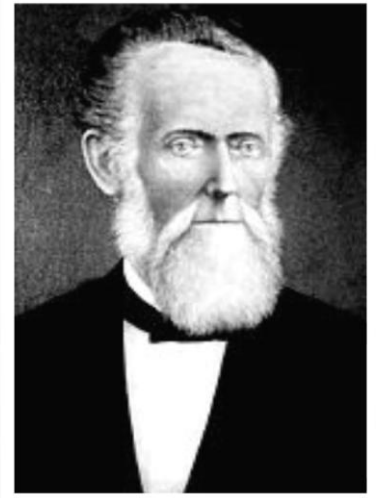
William Miller (p. 68)



Nelson H. Barbour (p. 20)



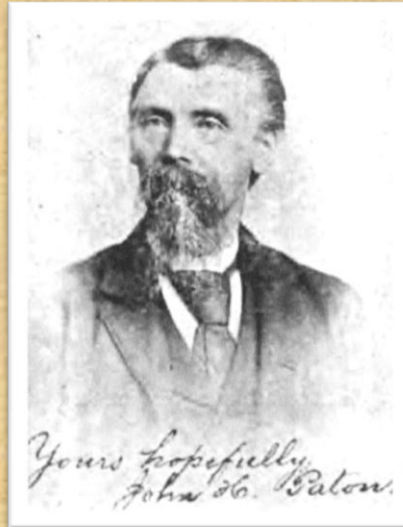
Charles Taze Russell (p. 55)



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Rose Ball (Henniges) (p. 133)

G. N. Peters (p. 95)

Jonas Wendell

STUDIES IN THE SCRIPTURES

**"The Path of the Just is as the Shining Light,
Which shineth More and More
Unto the Perfect Day."**

SERIES VII

The Finished Mystery

**"The Winepress of God's Wrath"
and the Fall of Babylon**

850,000 Edition

**"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to Heaven, and swore by Him that liveth forever and ever, who created Heaven and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that the time should be no longer delayed; but in the days of the voice of the seventh angel, when he shall begin to sound, the Mystery of God should be finished, as He hath declared to His servants the Prophets."—Rev. 10:1-7.
"At the end it shall speak and not lie."—Hab. 2:2.**

**INTERNATIONAL BIBLE STUDENTS ASSOCIATION
BROOKLYN, LONDON, MELBOURNE, BARNEN,
ELBERFELD, OSERU, CHRISTIANIA**

1918

3:14. And [unto] BY the angel.—The special messenger to the last Age of the Church was Charles T. Russell, born February 16, 1852. He has privately admitted his belief that he was chosen for his great work from before his birth. His mother died when he was nine years old; and at the age of eleven Charles formed a business partnership with his father, himself writing the articles of agreement under which they transacted business. When he was but twelve years of age, his father found him in the store one time at 2 a. m., poring over a concordance, unconscious of the lapse of time. We give some extracts from his autobiography:

“We begin the narrative at the year 1868, when the Editor, having been a consecrated child of God for some years, and a member of the Congregational Church and of the Y. M. C. A., began to be shaken in faith regarding many long accepted doctrines. Brought up a Presbyterian, indoctrinated from the catechism, and being naturally of an inquiring mind, I fell a ready prey to the logic of infidelity, as soon as I began to think for myself. But that which at first threatened to be the utter shipwreck of faith in God and the Bible, was, under God’s providence, overruled for good, and merely wrecked my confidence in human creeds and systems of Bible interpretations. I was led gradually to see that though each of the creeds contained some elements of Truth, they were, on the whole, misleading and contradictory of God’s Word. Among other theories, I stumbled upon Adventism. Seemingly by accident, one evening I dropped into a dusty, dingy hall in Allegheny, Pa., where I had heard that religious services were held, to see if the handful who met there had anything more sensible to offer than the creeds of the great churches. There, for the first time, I heard something of the views of Second Adventism, by Jonas Wendell, long since deceased. Thus I confess indebtedness to Adventists as well as to other Bible students. Though his Scripture exposition was not entirely clear, and though it was very far from what we now rejoice in, it was sufficient, under God, to reestablish my wavering faith in the Divine inspiration of the Bible, and to show that the records of the Apostles and the Prophets are indissolubly linked.

“When in 1872 I came to examine the subject of Restitution from the standpoint of the Ransom-price given by our Lord Jesus for Adam, and consequently for all lost in Adam, it settled the matter of Restitution completely, and gave me the fullest assurance that ALL must come forth from their graves and be brought to a clear knowl-

Present Truth,

OR,

MEAT IN DUE SEASON.

By J. WENDELL, Edenboro, Pa.

Giving some of the Evidences for the Coming of our Lord and Saviour, this year, 1873.

To which is added an Essay on "THE END."

"*The wise shall understand.*" Understand what? The principles of godliness in the heart, is the ready answer of many. But Daniel says, "I understood not." Were not the principles of godliness understood by him? Certainly not, if they were what the wise were to understand. What, then, were they to understand? By consulting Dan. 12. and the preceding chapters, it will be clearly seen that the *time when* the events predicted should take place is what they would understand. No other reasonable interpretation can be given, or meaning attached to the expression under consideration. But was not Daniel a wise man, and more capable of understanding the *time* than any one in this day? True, Daniel was a wise man; but wise as he was, he could not tell future events, only as they were revealed unto him: and as certain *events* were to mark the *commencement* and *termination* of certain *times* named in the prophecy, and as those events did not occur in Daniel's day, of course he could not tell when the times would commence and terminate. But those not as wise as Daniel, living *after* the occurrence of the events which marked the *commencement* of the times, and knowing *how* to reckon prophetic time, could understand the matter, and very accurately calculate when those times would end.

The prophecies of Daniel, relating to the successive events of *time*, are, above all the other prophets, consecutive and full, taking up long chains of events from his own day, and carrying us down the stream of time to the coming of the everlasting kingdom of Jesus Christ. So full is he, in his delineations of the characters of governments, and their relation one to another, that it would hardly seem possible for us to mistake the governments intended. In none of his visions, however, is he more clear than in the visions of the four beasts, in Dan. 7.

I. The Prophetic Imagery of the Vision.

The substance of the vision is as follows: The four winds strove upon the great sea, and four great beasts arose from the sea, diverse one from another. The *first* like a lion, with eagle's wings; the *second* like a bear, with three ribs in the mouth; the *third* like a leopard, with four wings and four heads; the *fourth* was a dreadful and terrible and exceeding strong beast, with great iron teeth; and it had ten horns. And there came up among the ten another little horn, before whom three of the first ten fell, or were plucked up by the roots. Daniel is told the meaning of the four great beasts in v. 16; the meaning of the fourth beast in v. 19; the meaning of the ten horns that were in his head in v. 20; the meaning of the other which came up, and before whom three fell, even of that horn that had eyes, and a mouth which spake great things, and which made war with the saints and prevailed against them until the ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom. Thus he said: "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

By consulting history, we find that Rome, or the Roman government, is the fourth kingdom upon earth; and this government yet exists, and exerts its influence in every land, whether civilized or savage, and in every land has its sworn liege subjects.

Did ten kings, or kingdoms, as above predicted, arise out of the fourth beast, or Roman government? When and where? That ten kings did arise in the Western Roman empire is a matter too notorious to be disputed, and too plain to need proof. The only difficulty in the way seems to be this: What ten kingdoms are intended? for, since their first establishment, they have been continually changing their names and location. This point, however, I think may be settled by the text. "And it had *ten horns*. I considered the horns, and behold, there came up among them another little horn, before whom *three of*

the first horns were plucked up by the roots." (v. 7, 8.) Observe (1), there were to be ten kings contemporaneously flourishing, before any of the number were plucked up; and (2), that three of the first ten horns were to be plucked up by the roots, before the little horn's establishment. The kingdoms must be the first ten established in Western Rome. According to Marchiaval, the historian (*History of Florence*, b. 1), Ep. Lloyd, an excellent chronologer (in *Lowth's Commentary on the Prophets*, pp. 381-2), and Dr. Hales' *Analysis of Chronology* (vol. II., b. 1, pp. 536-8), the first ten kingdoms were as follows: The Huns, in Hungary A. D. 356; the Ostrogoths, in Mysia, A. D. 377; the Visigoths, in Pannonia, A. D. 378; the Franks, in France, A. D. 407; the Vandals, in Africa, A. D. 407; the Sueves and Alans, in Gascoigne and Spain, A. D. 407; the Burgundians, in Burgundy, A. D. 407; the Heruli, in Italy, A. D. 476; the Saxons, in Britain, A. D. 476; the Lombards, in Germany, A. D. 483. If in the mouth of two or three witnesses every word shall be established, then this point is abundantly proved.

The next inquiry is the meaning and history of the little horn. "Another shall rise after them [the ten kingdoms], and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." (v. 24-26.) From this passage we learn the character of the little horn.

1. *He was to be a blasphemous power.* "Speak great words against the Most High." Such has popery always been. To go back no farther than September, 1840, we shall find sufficient evidence of his arrogancy and blasphemy in his "Encyclical Letter of Our Most Holy Lord, Gregory XVI., by Divine Providence Pope." No being but Deity can claim and appropriate to himself such titles, or permit them to be applied to him by others, unreprieved, without robbing God of the glory which he declares he will not give to another, and incurring the charge of *blasphemy*. His arrogancy is also manifest in the same letter. "Hence it is easy to conceive the state of anguish in which our soul is plunged day and night, as we, being charged with the superintendence of the whole fold of Jesus Christ, and the care of all the churches," etc. There is no title which Jehovah has ever claimed, or prerogative he has professed to exercise, but what the Roman pontiff has, at one time or other, professed to bear and exercise. "Sitting in the temple of God, knowing himself that he is God."

2. *He was to be a persecuting power.* And how fully this trait has been exemplified in the popes of Rome, Church history must tell. More than fifty millions of innocent, unoffend

ing Christians have suffered martyrdom at the hands of that bloody power, during its dark reign. Thus were the saints worn out.

3. *He was to think to change times and laws.* He shall assume to dictate laws to the world. This will be illustrated, too, by some extracts and letters from the popes. Pope Innocent III. writes: "So hath Christ established the kingdom and the priesthood in the Church, that the kingdom is sacerdotal and the priesthood is kingly. He hath set *one man over the world*, him whom he hath appointed his *vicar on earth*; and *as to Christ is bent every knee in heaven*, in earth, and under the earth, *so shall obedience and service be paid to his vicar by all*, that there may be one fold and one shepherd." (*Croly on the Apocalypse*, p. 153.)

But the authority of the popes over kings is still more strongly asserted by Pope Gregory VII. in his epistles. "The Roman pontiff alone is by right *universal*. In him alone is the right of making laws. Let all kings kiss the feet of the pope. His name alone shall be heard in the churches. It is the *only name in the world*. *It is his right to depose kings*. His word is not to be repealed by any one. It is to be repealed by himself alone. He is to be judged by none. The church of Rome has never erred; and the Scriptures testify it never shall err." (*Croly*, p. 154.) Again, the bull of Pope Pius against Queen Elizabeth, reads: "This one he hath constituted *prince over all nations*, and all kingdoms, that he might pluck up, destroy, dissipate, overturn, plant, and build." (*Ib.*)

4. *He was to have dominion over the saints a time, times, and dividing of time.* This period, it is generally agreed, is twelve hundred and sixty years. The difficulty is to determine with certainty that it is so; and if so, when the period was to begin. The only certain means by which we may know that the period means *twelve hundred and sixty years is its accomplishment*. But to determine whether it is accomplished, we must understand what was to precede, fill up, and immediately follow the time. The date of the last of the events which were to precede the period will mark its commencement; and the date of the first event which was to follow or close the period, will mark its end.

EVENTS WHICH WERE TO PRECEDE THE PERIOD.

(1) *There were four great kingdoms successively to arise in the earth, and fill up all the time from Daniel to the coming of the Son of man in the clouds of heaven.* All this has taken place, and the last now exists, and awaits the coming of Christ.

(2) *Out of the fourth and last of those kingdoms, ten kingdoms were to arise.* They did so.

(3) *Another, a blasphemous, persecuting power was to arise after the ten kingdoms, and wear out the saints.* Such a power, popery, did so arise.

(4) The saints were to be given into his hands. In A. D. 533, Justinian, the Greek emperor, passed an edict constituting the bishop of Rome the head of all the churches; thus giving the saints over into his hands. Mr. Croly, speaking of the acts of Justinian, says that he, in "the fullest and most unequivocal form, declared the bishop of Rome the chief of the whole ecclesiastical body of the empire." "His letter (of A. D. 533) was couched in these terms:" "*Justinian, pious, fortunate, renowned, triumphant, emperor, consul, etc., to John, the most holy Archbishop of our city of Rome, and patriarch: Rendering honor to the apostolic see, and to your holiness (as always was and is our desire), and, as it becomes us, honoring your blessedness as a father, we have laid without delay before the notice of your holiness all things pertaining to the state of the church. Since it has always been our earnest study to preserve the unity of your holy see, and the state of the holy churches of God, which has hitherto obtained, and will remain without any interfering opposition, therefore we hasten to subject and to unite to your holiness all the priests of the whole East. As to the matters which presently agitated, although clear and undoubted, and, according to the doctrine of your apostolic see, held assuredly dissolved and decided by all priests, we have yet deemed it necessary to lay them before your holiness. Nor do we suffer anything which belongs to the state of the church, however manifest and undoubted, that is agitated, to pass without the knowledge of your holiness, who are the head of all the holy churches. For in all things (as has been said or resolved) we are prompt to increase the honor and authority of your see.*"

If the pope was not here entitled to the head of all the holy churches, he never can be. This title was confirmed and acknowledged by Justinian in his epistle to Epiphanius, bishop of Constantinople, dated March 25, 533. He acknowledges his epistle to the Roman pontiff, and maintains that he is the head of all bishops, and that, "by decision and right judgment of his venerable see, heretics are corrected."

The same power, Justinian, in his *Novellæ*, gives to Rome the supremacy of the pontificate, and gave to the pope the precedence of all the priesthood. "The authenticity of the title," says Mr. Croly, "receives unanswerable proof from the edicts of the *Novellæ* of the Justinian code. The preamble of the 9th states, 'that as the elder Rome was the founder of the laws; so was it not to be questioned, that in her was the supremacy of the pontificate.' The 131st, on the Ecclesiastical Titles and Privileges II., states: We therefore decree that the most holy pope of the elder Rome is the first of all the priesthood, and the most blessed archbishop of Constantinople, the new Rome, shall hold the second rank, after the holy apostolic chair of the elder Rome." (Croly, pp. 114, 115.)

(5) Three of the first horns, or kingdoms, were to be plucked

up by the roots before him. (a) In A.D. 493, ten years from the time of the establishment of the last of the ten kings, the Heruli, in Rome and Italy, were subverted by the Ostrogoths. (b) In 534, the Vandals, another of the ten kingdoms, were conquered by the Greeks, for the purpose of establishing the supremacy of the Catholics. (c) In 538, in the month of March, the Greeks conquered the Ostrogoths, in Rome and Italy,¹ and opened the way for carrying into effect the decree of Justinian, constituting the bishop of Rome head of all the churches: for the Ostrogoths were Arians, and bitter enemies of the pope and the Catholic faith; hence, while they held Rome the decree could not be carried into effect. But when the same power that issued the decree conquered and possessed Rome, it could be established. These are all the circumstances predicted to precede the period specified. We must, therefore, begin at that point, or leave a vacuum in the series of events; the chain will be broken.

PREDICTED EVENTS DURING THE PERIOD.

(1) *Blasphemy*. "He shall speak great words against the Most High."

(2) *Persecution*. "He shall wear out the saints of the Most High."

(3) *Assumption of authority*. "Change times and laws."

(4) *Dominion over the Saints*. "They shall be given into his hands."

THE EVENT TO END THE PERIOD.

"They shall take away his dominion." In the month of February, 1798, Berthier, a French general, by order of the French Republic, entered Rome with an army; and deposed the pope, abrogated his government, and in its place set up an entirely new form of government, viz: a republic; and then carried the pope a prisoner to France, where he died. From 538, the date of the last circumstance predicted to precede the period, to 1798, the date of the event which was to terminate the period, is twelve hundred and sixty years. A more perfect demonstration than this cannot be desired.

(1) That the prediction of the reign of the little horn is a prediction of the great anti-Christian or papal apostasy.

(2) That time, times, and dividing of time is twelve hundred and sixty years.

(3) That the period has already passed by, and we are seventy-two years this side its termination.

II. The Condition of the Papal Power after his Dominion was Taken Away.

"To consume and destroy unto the end." The great error of most expositors, in calculating "the time, times, and the dividing of time," and explaining the prophecy, seems to have been,

¹ See Gibbon's *Decline and Fall of the Roman Empire*.

in supposing that popery would cease to exist after the close of that period; whereas, the prophecy gives us most clearly to understand that it was to exist after that period, and undergo a consuming process, even from its fall "to the end." This consuming process has been realized in its history.

1. One of the fundamental principles of popery was the suppression of the Scriptures. But since 1798, the Word of God has been translated into more than one hundred and fifty languages in which it was never before published, and is now scattered among nearly all nations in their own languages.

2. The Inquisition has been abolished since that period. The light of the nineteenth century will not tolerate such an engine of torture.

3. Monastic institutions in some of the darkest papal countries of Europe have been abolished.

4. Protestants are tolerated in all papal countries, even in the city of Rome.

5. The pope acknowledges his own weakness and want of power to suppress heresy. He feels the smart of his mortal wound, and the weakness of his broken arm, as the following extract from his *Encyclical Letter* of September, 1840, will abundantly show. He says: "Indeed, are we not compelled to see the most crafty enemies of the truth ranging far and wide with impunity?" Again: "We refer you to facts, venerable brethren, which not only are known to you, but of which you are witnesses; even you who, though you mourn, and, as your pastoral duty requires, are by no means silent, are yet compelled to tolerate in your dioceses these aforesaid propagators of heresy and infidelity." "Hence, it is easy to conceive the state of anguish into which our soul is plunged day and night," etc. "Once the *Holy Inquisition* could quickly check the audacity of heretics and infidels, and the pope and his priesthood were not 'compelled to tolerate' them in their dioceses; but now they have no alternative but to submit." Can we ask for a more explicit fulfillment of prophecy than we have of the consumption of popery from 1798 until now?

But we are asked, "How do you know how long a time is, and how much is meant by times?" I answer, the Holy Spirit has defined it. In Rev. 13, the same power predicted under the emblem of the little horn in Dan. 7 is brought to view under the emblem of a beast. Daniel has given the time of his power, "a time, times, and dividing of a time." John has given it forty-two months. In forty-two months there are three and a half years. The forty-two months are reduced (Rev. 11 and 12) to days—1260 days. We are not, therefore, left to vague conjecture as to the import of the time, for the Holy Spirit has defined it. The reign of the pope was fulfilled, as already proved, in 1,260 full solar years.

III. A Second Argument on the Fulfillment of the 1,260 years of Papal Authority; or Exposition of Rev. 12 and 13.

The Apocalypse, though of a highly figurative character, is a part of the revelation of God to man, and as such is worthy of our careful and prayerful study. And the study of it is greatly facilitated by the great similarity existing between the prophetic characters of Daniel and this book. The two chapters before us, especially, receive great light from the visions of Daniel. The Roman government being one of the principal subjects of prophecy with him, it is very fully described in all its various changes and phases. The characteristics again occur in Revelation, and must apply to the same power.

THE DRAGON OF REV. 12.

There are some traits in the chronology and history of the dragon which cannot fail to fix his identity.

1. He was the government that existed or had jurisdiction at the time of the birth of "a man child who was to rule all nations with a rod of iron," and who "was caught up to God and his throne." Who this power is, there is no room for doubting. Jesus Christ the Son of God is the person who is to rule or break all nations with a rod of iron, even as he has received of his Father. (See Ps. 2: 9; Rev. 2: 27.) The Roman empire was the then reigning power, and under it Christ was crucified; and from its face was caught up to God and his throne, until his foes be made his footstool. The dragon was located in the West until the days of Constantine. He removed the seat of empire from Rome to Constantinople in A.D. 329. After his death, the empire was divided among his three sons; but in a few years was again united under the Eastern emperor, A. D. 353. In 356 commenced the conquest of the empire by the Huns. The imperial power, however, was variously disposed of; sometimes being entirely in the East, and at other times enjoyed by both the East and the West. In 476, imperial power expired in the West by the conquest of Rome by Odoacer, the king of the Heruli; and by a vote of the Senate, imperial power was removed to the East. So that the Eastern emperor was properly and legally the emperor of Rome, by vote of the Roman Senate; and whatever shape or phase the empire assumed, it was properly a part of the dragon. Hence, it is said the dragon had seven heads and ten horns, in allusion to the seven forms of government which Rome was to assume; and ten horns, in allusion to the ten kingdoms of the barbarians within the empire. These ten horns have already been given. The seven heads, or forms of government, are as follows, viz: Regal or kingly power of the Latins; the dictatorship; the prætors; the consulate; the triumvirate; the imperial; the papal government. (See Clarke on Rev. 17: 10.)

THE BEAST OF REV. 13.

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his head the name of blasphemy." This beast is clearly a perpetuation of the dragonic government. The government of Rome had long been in the hands of the imperial power; but at length that power was removed to the East, and another power came up amid the troubled elements of party strife which aspired to the supremacy of Rome, and at length obtained it. That power was popery. To this beast the dragon gave his power, his seat, and great authority—and, of course, the beast assumed all the characters and attributes of the dragon, when he received not his power only, but also his seat and great authority. The dragon giving his power and seat to the beast, the papal form of government thus created became an appendage of the dragon, the seventh head.

THE BEAST IS IDENTICAL WITH THE LITTLE HORN OF DAN. 7.

1. The little horn (Dan. 7: 25) was to be a *blasphemous power*. "He shall speak great words against the Most High." So also was the beast of Rev. 13: 6, to do the same. "*He opened his mouth in blasphemy against God.*"

2. The little horn (Dan. 7: 21) "*made war with the saints, and prevailed against them.*" Thus the beast of Rev. 13: 7 was also "*to make war with the saints, and to overcome them.*"

3. The little horn (Dan. 7: 8, 20) "*had a mouth which spake very great things.*" So likewise there was given the beast of Rev. 13: 5 "*a mouth speaking great things and blasphemies.*"

4. Power was given the little horn of Dan. 7: 25, "*until time, times, and the dividing of a time.*" To the beast also (Rev. 13: 6) "*power was given to continue forty and two months.*"

5. The dominion of the little horn (Dan. 7: 26) *was to be taken away* at the termination of that specified period. The beast of Rev. 13: 10, who led into captivity and put to death with the sword so many of the saints, was himself to "*be led into captivity and be killed with the sword,*" at the end of the forty and two months.

With these points of similarity in the two emblems, the *little horn* and the *beast*, who can doubt their identity?

THE DATE OF THE FORTY-TWO MONTHS OF THE BEAST'S POWER.

The date of the twelve hundred and sixty years of the pope's reign is a matter of a great deal of doubt and uncertainty in many minds. But why should it be so? No argument was ever more clearly made out, than the argument on the time of the little horn's reign, from 538 to 1798, as already given. But I will here give another argument, based on Rev. 13.

1. *The beginning or origin of his power.* "And the dragon gave him his power, his seat, and great authority." (v. 2.) *The*

power of the dragon was transferred. The dragon, the imperial government, from the days of Constantine to the time of Justinian, had been the supreme head of the church. The councils and bishops had been under their control. The Greek or Eastern emperors had the supremacy in the eastern third or division of the empire; so that the tail of the dragon drew a third part of the stars of heaven, and did cast them unto the earth. What, then, I ask, did Justinian, the Greek emperor, do but give his power to the beast, and cast the third part of the stars to the earth, when in 533 he "hastened to subject and unite to [his] holiness all the priests of the whole East?" And also when he determined not to "suffer anything which belonged to the state of the church, however manifest and undoubted, that was agitated, to pass without the knowledge of his holiness, whom he declared the head of all the holy churches?" Also, when he declared in his letter to the bishop of Constantinople that the pope of Rome "is the head of all bishops," and that "by decisions and right judgment of his venerable see, heretics are corrected?" Likewise, when he decreed that "the most blessed bishop of the elder Rome is the first of all the priesthood?" (See *Justinian's Letters and Decree*, pp. 86-7.)

The objection frequently arises, why not date the supremacy of the pope in 533, when Justinian gave him supremacy in the church? The plain answer is, the *dragon* was to give his *seat* as well as his *power*. But while the Goths held Rome, the emperor could not give it to the pope. But in 538, when the city came again under the power of the emperor, the power was in his hands to give his ancient *seat* to the *beast*. And he did it. For after the retreat of the Goths from Rome, and the complete conquest of the city by Belisarius, Justinian called home that general and his army, leaving the pope and Rome to protect themselves. From 538, therefore, the supremacy of the pope in Rome, the seat of the dragon, properly commences.

But it is again objected, that "the Goths again returned, after the recall of Belisarius, and retook the city." True; but this only presents another evidence of the supremacy of the pope in Rome, and that he looked upon himself as the master of the city. For Gibbon informs us that on this occasion the pope made a personal journey from Rome to Constantinople, to arouse the decaying energies of Justinian, and induce him to send another army to repel the invaders. And at the instigation and importunity of the pope, it was done. Narses the eunuch, the successor of Belisarius, defeated the Goths A.D. 552, and achieved the conquest of Rome. Gibbon says: "As soon as Narses had paid his devotion to the author of victory, and the blessed virgin, his peculiar *patroness*, he praised, rewarded, and dismissed the Lombards. Neither the fortifications of Hadrian's mole, nor of the port, could long delay the progress of the conqueror; and Justinian once more received the keys of Rome, which under his reign had been five times

taken and received." During the reign of the barbarian kings in Rome, both the senatorial and consular power of Rome had been perpetuated; and Justinian, in his laws of 534, recognized them as then existing. But in a transcript of them, made in 540 says Ruter (*Church History*) no notice whatever is taken of the consuls. So that between 435 and 540 it expired. The possession of Rome by the pope in 538, and onward, as the conquest of Justinian, was a gift of the dragon, to the beast, who already possessed the dragon's power as head of the church, and the "true and effective corrector of heretics."

The forty-two months' duration of the beast's power. It has already been shown that the "time, times, and dividing of time" of Dan. 7:25 continued 1,260 years. The power of the beast was to continue forty-two months, the same number of prophetic days as the above period. That period was to end by taking away the dominion of the little horn, to consume and destroy unto the end. The forty-two months of the beast were to close by leading him into captivity, and putting him to death by the sword. Has such an event occurred? It certainly has. It is a most notorious matter of history that on Feb. 10, 1798, Gen. Berthier, at the head of the republican army of France, entered the city of Rome and took it. On the 15th of the same month, the pope and his cardinals were taken prisoners, and shut up in the vatican. The papal government was abolished, and Rome and Italy, at the request of the people, was erected into the Roman republic. The pope was carried captive to France, where in 1799 he died a prisoner and an exile. (See Dr. Clarke on Dan. 7:25; *Croly on the Apocalypse*; *Thiers' History of the French Revolution*.) The government was, in its administrators, led into captivity, and itself abolished by the power of the French sword.

A more distinct and literal fulfillment of prophecy never was recorded than we have in this instance. From 538, when the dragon gave his seat to the beast, to 1798, when that beast was led into captivity, was 1,260 years.

But, say our opponents, "this could not be a fulfillment of the period, for popery now exists." What if it does? Is it not in accordance with the prophecy that it exists? Did not the Revelator foretell the history of this government subsequently to its captivity, as well as the captivity itself? He most certainly did. Had popery ceased to be in 1798, or since that time, the word of prophecy would have been broken. If the 1,260 years have not expired, the same scenes must be acted over again, word for word, that took place in 1798 and since that time. But have we a right to expect it? Certainly not. The 1,260 years of papal rule have been accomplished precisely according to the prediction, and it is all we have a right to expect. If our opponents are dissatisfied with this evidence, we ask them what they would have; or what evidence would be sufficient to satisfy them of the fulfillment of the 1,260 years

of papal rule. Can they produce an argument of one-fourth the strength, proving the period to have begun at any other time? They cannot do it. It has been tried time and again.

The consummation, or era of the second advent. I shall now endeavor to show that the *time* of Christ's second coming is revealed in Dan. 12; and *when*, according to that revelation, the event will take place.

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (Dan. 12: 2.) If the resurrection of the dead is not here stated, I despair of finding it revealed any where in the oracles of God. Daniel next informs us that he "looked, and behold there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river." "And one said to the man clothed in linen which was upon the waters of the river, *How long shall it be to the end of these wonders?* And I heard the man clothed in linen which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swear by him that liveth forever and ever, that it shall be for a *time, times, and a half*; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Here we have stated the same period, during which the saints were given into the hands of the little horn; but Daniel says, "I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?" Though Daniel's question was, *What* shall the end of these things be? the answer shows that his question implied, *When?* "And from the time the *daily shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred five and thirty days. But go thou thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days.*" The expression, "Thou shalt rest, and stand in thy lot at the end of the days," shows conclusively that the resurrection will take place at the end of the 1,335 days.

We are all agreed that the "daily" sacrifice means Pagan Rome, and the abomination that maketh desolate Papal Rome. The grand error, into which Wm. Miller and others since his day have fallen, was in commencing the 1,290 and 1,335 years at the downfall of Paganism, instead of at the setting up of Papacy. Mark, the angel does not say from the taking away, but the setting up of the abomination, etc. All the arguments and history adduced by Wm. Miller and others, showing that papacy was enthroned in 538, and the saints given into his hands at that date, stand good to-day, and are the eternal truth of God, as the literal fulfillment of the 1,260 years demonstrates. Commencing then the 1,290 and 1,335 years where the angel tells us to start, all is plain. Let me illustrate by a diagram

1. Mr. Miller's calculation :

	A. D. 538.	1260 years.	1798.
A. D. 508.	30	1290 years.	45
		1335 years.	1843.

2. A diagram in harmony with the angel's instructions :

	1260 years.	1798.
A. D. 538.	1290 years.	1828.
	1335 years.	1873.

The evidence is then clear and conclusive, that the 1,260 years commenced in A. D. 538 and ended in 1798; and as the 1,290 and 1,335 commence at the same point of time, the 1,290 would terminate 30 years after the 1,260, viz: 1828, and the 1,335 would end 45 years after the 1,290, viz: 1873.

I said the evidence was clear and conclusive; but to make assurance doubly sure, I will present another evidence, and after giving that, will leave this part of the investigation, and proceed to the examination of another chain of divine revelation showing the *time* of the advent.

The angel tells Daniel "that from the time the daily shall be taken away and the abomination that maketh desolate set up," etc. If we turn to Dan. 11:31 we read: "And arms shall stand on his part;" that is, on the part of anti-Christ; "and they shall take away the daily sacrifice." *Sacrifice* is in the present reading of the English text. But no such thing as *sacrifice* is found in the original. "And they shall place the abomination that maketh desolate." This was most literally fulfilled when the emperor Justinian sent his army, headed by Belisarius his general, who conquered the Goths, and drove them from Rome.

Edward King, Esq., F. R. S., A. S., of London, published an article on the fall of the Papal supremacy, A. D. 1798, in which he says: "*This is the year 1798—and just 1,260 years ago, in the very beginning of 538, Belisarius put at end to the empire and dominion of the Goths in Rome. He left no power in Rome that could be said to rule on the earth, excepting the ecclesiastical pontifical power.*"

And now, when the *last seal* is removed, or immutable facts mark the fulfillment of every part of the vision, except the *crowning point*, shall not the *wise understand*? It would be an absurdity apparent to all to say they cannot. True wisdom consists in *understanding* and *obeying* the *truth*. May we all be thus wise; be found with our lamp brightly burning at the return of our heavenly Bridegroom, that with the wise we may be admitted to the uninterrupted joys of the everlasting kingdom of God.

About three years have passed since Bro. Wendell wrote the foregoing. During this time the consumption of the civil power of the Pope has been finished; and not only has all civil power been taken from him, but even the monasteries in the Papal States, and things formerly held sacred to the Church have been confiscated by the Italian Parliament, and appropriated to the use of the State.

What a change! who can comprehend it! The Pope, who is the representative of a power which once held authority over the kings of the earth, is now stripped of all that power, and regards himself a prisoner in his palace.

Now let us ask again, what do the prophecies call for concerning this power, after its lease of 1260 years to wear out the saints of the Most High had run out? The words of the Angel to Daniel were, "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end," vii. 26. The Revelator speaking of the same power says, "He that leadeth unto captivity shall go into captivity; he that killeth with the sword must be killed with the sword," Rev. xiii. 10. The French Directory, in the time of the French Revolution, sat in judgment upon that power, and in 1798 took away his dominion or authority, and took him into captivity, which was just 1260 years from the establishment of the Papacy in Rome.

To show how exactly these words were fulfilled as to the taking away of his dominion, as a civil power, and his going into captivity, we quote from the historian, Allison, "The Pope, who had been guarded by five hundred soldiers ever since the entry of the Republicans, was directed to retire into Tuscany; his Swiss guard relieved by a French one, and he himself ordered to *dispossess himself of all his temporal authority.*" "Force was soon employed *to dispossess him of his authority; he was dragged from the altar in his palace, his repositories all ransacked and plundered, the rings even torn from his fingers, the whole effects in the Vatican and Quirinal inventoried and seized, and the aged pontiff conducted, with only a few domestics, amid the brutal jests and sacrilegious songs of the French dragoons, into Tuscany, where the generous hospitality of the grand duke strove to soften the hardships of his exile.*" "Fearful that from his virtues and sufferings he

might have too much influence on the continent of Italy, he was removed by their orders to Leghorn, in March, 1799, with the design of transferring him to Cagliari in Sardinia; and the English cruisers in the Mediterranean redoubled their vigilance, in the generous hope of rescuing the father of an opposite church from the persecution of his enemies. Apprehensive of losing their prisoner, the French altered his destination, and forcing him to traverse, often during the night, the Appenines and the Alps in a rigorous season, he at length reached Valence, where, after an illness of ten days, he expired, in the eighty-second year of his age, and the twenty-fourth of his pontificate." (Vol. I, pp. 545.)

Who can mistake such a fulfillment of prophecy? His dominion was taken away, and he died in captivity. Notwithstanding the popes had this dominion restored to them by the Allied Powers, their prestige was gone, and their support from the nations around was gradually withdrawn, till in the war between Austria and France and Sardinia, a part of their temporalities was taken away, and the remainder consequent upon the war between France and Prussia. And this gradual process of consumption after the first great stroke is just what the prophecy calls for: "to consume and to destroy it *unto the end.*" As already remarked, the consumption is finished, it is just finished, and consequently the *end is at hand*, or, in other words, *has come.*

Thus the current events of the day are in exact agreement with the prophetic periods, for 75 years must be added to the 1260 to complete the 1335 when Daniel was to stand in his lot, and 75 years from 1798 bring us to 1873.

A more complete fulfillment of prophecy can not be found, and it is accomplished right before our eyes. It is a lighthouse to the Church of God, which casts no uncertain light amid the surrounding gloom. All can see it who have eyes to see; and the man who says 'I wait for more light, for clearer proof of our position,' will wait in vain unto dismay. The preparation for the "time of trouble" will go hastily on to finish the scene, but only in confirmation of our present position.

PROPHETIC EVENTS.

The Scriptures speak of certain phenomena and events which were to transpire in the ending of the days, and which were to be for signs and tokens of the coming of the Lord—great signals to the church. And we find them to be in harmony with the symbolic prophecies and the ending of the periods of Daniel and John :

The prophet Joel said : “ And I will show wonders in the heavens and in the earth, blood, and fire and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come.”—Ch. ii : 30, 31.

The Saviour corroborates his words : “ And there shall be signs in the sun, and in the moon, and in the stars ; and upon the earth distress of nations, with perplexity ; the sea and the waves roaring ; men’s hearts failing them for fear, and for looking after those things which are coming on the earth ; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory — And when these things begin to come to pass, then look up, and lift up your heads ; for your redemption draweth nigh. And he spake to them a parable : Behold the fig tree, and all the trees ; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.” Luke xxi : 25, 31. Have these things taken place ?

The sun was supernaturally darkened May 19th, 1780. The moon was darkened the same night, and though within twelve hours of the full it gave no light. The stars fell from heaven Nov. 13th, 1833. Distress of nations with perplexity in 1848, and subsequently. “ The sea and the waves roaring ” had a remarkable fulfillment in the tidal waves of a few years past.

Lack of space forbids particulars, but these things are all history ; so we can safely say, all is accomplished, and therefore *the kingdom of God is at the door*. May God seal instruction on every heart is our prayer.



Nelson Horatio Barbour

STUDIES IN THE SCRIPTURES

**"The Path of the Just is as the Shining Light,
Which shineth More and More
Unto the Perfect Day."**

SERIES VII

The Finished Mystery

**"The Winepress of God's Wrath"
and the Fall of Babylon**

850,000 Edition

**"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to Heaven, and swore by Him that liveth forever and ever, who created Heaven and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that the time should be no longer delayed; but in the days of the voice of the seventh angel, when he shall begin to sound, the Mystery of God should be finished, as He hath declared to His servants the Prophets."—Rev. 10:1-7.
"At the end it shall speak and not lie."—Hab. 2:2.**

**INTERNATIONAL BIBLE STUDENTS ASSOCIATION
BROOKLYN, LONDON, MELBOURNE, BARNEN,
ELBERFELD, OSERBO, CHRISTIANIA**

1918

21

edge of the Truth and to a full opportunity to gain everlasting life through Christ. The years following, to 1876, were years of continued growth in grace and in knowledge on the part of the handful of Bible students with whom I met in Allegheny. We progressed from our first crude and indefinite ideas of Restitution to clearer understanding of the details; but God's due time for clear light had not yet come. During this time, too, we came to recognize the difference between our Lord as 'the Man who gave Himself,' and as the One who would come again, a *Spirit Being*. We saw that spirit beings can be present and yet invisible to men. . . . It seems that not long after their 1874 disappointment, a reader of *The Herald of the Morning*, who had a copy of the *Emphatic Diaglott*, noticed something in it which he thought peculiar—that in Matthew 24:27, 37, 39, the Greek word *parousia*, which in our Common Version is rendered 'coming,' is in the *Diaglott* translated 'presence'—evidently the correct translation of the Greek. This was the clue; and following it, they had been led through prophetic time toward proper views regarding the object and manner of our Lord's Return, and then to the examination of the time when the things indicated in God's Word as related to Christ's *parousia* should take place. Thus God leads His children often from different starting points of Truth. But where the heart is earnest and trustful, the results must be to draw all together.

→ "There were no books or other publications setting forth the time prophecies as then understood. So I paid Mr. Barbour's expenses to come to see me at Philadelphia (where I had business engagements during the summer of 1876), to show me fully and Scripturally, if he could, that the prophecies indicated 1874 as the date at which the Lord's presence and the Harvest began. He came, and the evidence satisfied me. Being a person of positive convictions, and fully consecrated to the Lord, I at once saw that the special times in which we live have an important bearing upon our duty and work as Christ's disciples; that since we are living in the time of the Harvest, the Harvest work should be done; and that Present Truth is the sickle by which the Lord would have us do a reaping work everywhere among His children. I inquired of Mr. Barbour as to what was being done by him and *The Herald*. He replied that nothing was being done."—Z. 16-170, 171.

Pastor Russell took the place of Mr. Barbour who became unfaithful and upon whom was fulfilled the prophecies of Matt. 24:48-51 and Zech. 11:16-17.

EMERALD OF THE MORNING

"All nations whom thou hast made, shall come and worship before thee,"

Vol. 7.

ROCHESTER, N. Y. OCTOBER, 1878.

No. 4.

THREE WORLDS

N. H. BARBOUR, Editor.

ASSISTANT EDITORS,

C. T. RUSSELL, PITTSBURG, PA.

ELD. J. H. PATON, ALMONT, MICH.



PLAN OF THE AGES:

"Both the Cherubim of one measure and one size."

PLANE OF THE FLESH

Earthly Jerusalem.

Earthly Sacrifice.

Earthly Kingdom.

This one looking forward to the sacrifice.

TWELVE TRIBES.

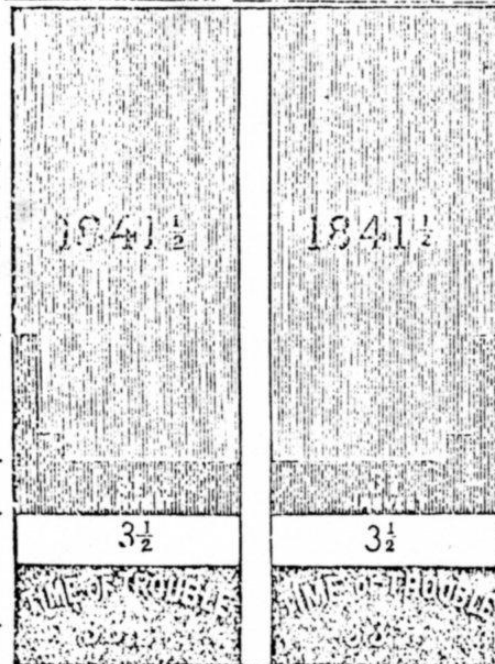
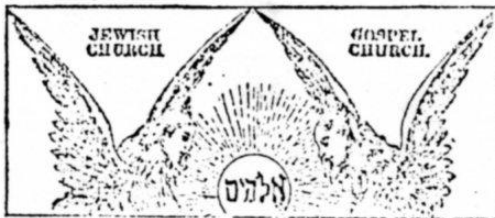
From the end of the Patriarchal age, at the death of Jacob, to the end of the Jewish age, at the death of Christ, was 1845 years.

Birth of Jesus—

Baptism of Jesus—

Crucifixion, A. D. 33—

Jerusalem destroyed—
A. D. 70.



PLANE OF THE SPIRIT

Heavenly Jerusalem.

Spiritual Sacrifice.

Heavenly Kingdom.

This one looking back to the sacrifice.

TWELVE APOSTLES.

From the end of the Jewish age, at the death of Christ, to the end of the Gospel age, should, if of equal measure, be 1845 years.

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1335 days ended in 1874, also Jubilee cycles

1878, the double complete.

"Times of the Gentiles" end in 1914.

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THREE WORLDS,

AND

THE HARVEST OF THIS WORLD.

A BRIEF REVIEW OF THE BIBLE PLAN OF REDEMPTION, WHICH SPANS THREE WORLDS: "THE WORLD THAT WAS," "THE WORLD THAT NOW IS," AND "THE WORLD TO COME;" WITH THE EVIDENCES THAT WE ARE NOW IN THE "TIME OF HARVEST," OR CLOSING WORK OF THE GOSPEL AGE.

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle; and he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped."—Rev. xiv.

"The harvest is the end of the World."—Matt. xiii : 39.

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PREFACE.

In offering this book to the people and Church of God, the writer, while freely acknowledging his indebtedness for many of its best thoughts to friends of the cause, is aware of his inability to do justice to the great subjects presented. If they are of *any* value, their importance should cover the imperfections of the agents used in their dissemination. And may God in his infinite love, cause that the book may accomplish the work of leading the Church into the truth concerning the Bible plan of Redemption, and the Harvest of the Gospel Age.

N. H. BARBOUR

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what surprised me most. Not a word was spoken, but a hissing sound was heard as the flames caught the eastern gate, for the royal car had swung clear, but instead of consuming it took the shape of words which were clearly seen in letters of flame:

"And knew not UNTIL IT CAME."

THE 2300 DAYS.

There has been much speculation on the application of the two thousand and three hundred days of Dan. 8: 14. But, believing as I do, that they are ended, and that all their power is in the past, I shall give but little space to their investigation.

The vision of Dan. 8:, embraces three of the four Gentile kingdoms, and without doubt reaches to the end of the "times of the Gentiles." Hence, Gabriel says to Daniel, "I will make thee to know what shall be in the last end of the indignation, for at the time appointed the end shall be," (verse 19). The *end* here referred to, is evidently the end of the indignation, and the 2300 days measure only a part of the vision, because the answer to the question "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot," is thus answered: "And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed."

The 2300 "days," or years, have, without carefully noting this answer, been supposed to embrace *all* of the vision; and it is this mistake which has caused so much speculation in relation to their application during the last twenty or thirty years.

The argument proving that they ended something more than thirty years ago, is simple and positive, as we will show; but the "days" do not cover the cleansing of the sanctuary; if *time* is required for that work, as every one can see: "Unto two thousand and three hundred days, *then* shall the sanctuary be cleansed."

This answer is much the same as the one of Dan. 12: 7. The question there was, "How long shall it be to the end of these wonders?" and the answer was, "For a time, times, and a-half, and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." The *wonders* there referred to, were the "time of trouble, the resurrection," &c.; and with present light, we understand that the definite time in this case reached to the end of the 1260 years of papal dominion, and therefore ended in 1798; but the completion of the scattering of the power of the holy people, will not be ended

until the end of the times of the Gentiles, or in 1914. And so with the 2300 days; "Unto two thousand and three hundred days;" and what is to *follow*, has reference to the cleansing of the sanctuary.

"To give *both* the *sanctuary* and the *host* to be trodden under foot." The *host*, of course refers to the people, but what is the *sanctuary*? It is something which has been trodden under foot of the Gentiles, we answer. The *Hebrew* here rendered sanctuary, is the same word as occurs in Isa. 66: 20, where the return of the Jews in "litters, and on horses, and in chariots, and on swift beasts, to my [*sanctuary*] *holy mountain Jerusalem.*" And the treading down of the sanctuary, clearly refers to what Christ referred to when he says, "*Jerusalem* shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

If the 2300 days do not reach to the end of the indignation, why were they given in answer to the question? may be asked; and in response I will ask, if the "time, times," and a-half, of Dan. 12: 7, do not reach to the end of the *wonders*, why were they given in answer to *that* question? And, perhaps we can answer: the "time, times, and a-half," ended in 1798, at the taking away of the papal dominion, and is one of the great landmarks of prophecy. The ending of the 2300 days, something more than thirty years ago, is the great landmark by which the tarrying of the Bridegroom has been made to appear. And the Advent movement, with the message of the opening events of the seventh trumpet, was based on that prophetic period.

The mistake of the 1843 movement, was not in the argument proving that the "days" ended there, but in assuming that they covered all the vision. The tarrying of the Bridegroom, the *harvest* message, and the two parts to the sounding of the seventh trumpet; that is, the *proclamation* of the kingdoms of this world becoming the kingdoms of our Lord, and the time of trouble and *conquest* of the nations, were all overlooked. But it is just these events which *should* follow the ending of the 2300 days, since they are directly connected with the cleansing of the sanctuary.

The 1843 argument, which I consider to be true in all its essential parts, was that the vision of the 8th chapter was explained in the 9th; and that the vision "concerning the daily sacrifice, and the transgression of desolation," necessarily refers, to the Jews, as far as the daily sacrifices is concerned; and in Dan. 9: 21, Gabriel, who had appeared to him "in the vision at the be



John H. Paton

ZION'S WATCH TOWER

HERALD OF CHRIST'S PRESENCE.

"Watchman. What of the Night?" "The Morning Cometh."—Isaiah xxi. 11.

VOL. I

JULY, 1879

No. 1

ZION'S WATCH TOWER AND HERALD OF CHRIST'S PRESENCE

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PROSPECTUS

This is the first number of the first volume of "Zion's Watch Tower," and it may not be amiss to state the object of its publication.

That we are living "in the last days"—"the day of the Lord"—"the end" of the Gospel age, and consequently, in the dawn of the "new" age, are facts not only discernible by the close student of the Word, led by the spirit, but the outward signs recognizable by the world bear the same testimony, and we are desirous that the "household of faith" be fully awake to the fact, that—

"We are living, we are dwelling
In a grand and awful time;
In an age on ages telling
To be living is sublime."

And not alone to help awaken, but to assist them to "put on the whole armor of God, that they may be able to stand in the evil day," and, besides all this, that giving all diligence, they add to their faith, virtue, and to virtue, knowledge, self control, [temperance,] brotherly kindness, charity; when, as a result of these indwelling and flourishing graces, they shall be God-like [godly].

But, recognizing the beauty and necessity of these adornments of the spiritual man, they fail not to recognize that the merit toward God lies not in these moral virtues, but in Christ's perfect sacrifice, and though adorned by all these gems of character, we could not be recognized as God's children now, nor permitted ever to enter His presence without the robe of Christ's righteousness, the "wedding garment" necessary to our participation in "the marriage of the Lamb."

Christians to whom an apology would be needed for directing

attention to these things, should blush and be ashamed. Everything desirable, hopeful and precious stands closely and ever connected with them. They embrace nearly all the great motives to faith, watchfulness, obedience, holiness.

If God has given us a revelation, and tells us that it is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be thoroughly furnished unto every good word and work, where do so many Christians who profess to accept that Word of God as their rule and guide, get liberty to ignore more than one-half of it, thereby virtually saying it is unprofitable? When God has given us "a sure word of prophecy whereunto we do well to take heed," and when "the Lord God of the holy prophets sent His angel to show unto His servants the things which must shortly be done," shall those servants feel under no obligation to seek to understand those heavenly messages?

Should they heed worldly men and a worldly church who deem it pious and wise not to bother with these things, who would have us put them aside as empty fables and curious stories, and strange imagery, which could only unsettle our minds and interfere with Christian work; or shall we heed God who declares "these sayings faithful and true" and says: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep the things that are written therein!" Surely He knows what is best calculated to inspire "a soul according to knowledge," and what is necessary that we "be not soon shaken in mind."

"To him that hath an ear to hear what the spirit saith unto the churches," ZION'S WATCH TOWER hopes to give assistance and encouragement. It is in bondage to no man, no party and to no creed but the Bible; yet in the bonds of love and sympathy to "all who love the Lord Jesus Christ in truth and sincerity." It aims to represent "the chaste virgins," the prospective "Bride of Christ," and with them acknowledges only one master and head—Christ Jesus.

As its name indicates, it aims to be the lookout from whence matters of interest and profit may be announced to the "little flock," and as the "Herald of Christ's Presence," to give the "meat in due season" to the "household of faith."

It issues monthly, and if you desire its visit to your home, address at once as per notice on this page. If you have a neighbor or friend who you think would be interested in or benefited by its instructions, you might call it to their attention; thus preaching the Word and doing good unto all men as you have opportunity.

The terms, fifty cents a year, (postage paid,) are moderate; but to all interested and desirous of having it, who cannot afford to pay, we will gladly send it free, but you must ask that ye may receive.

IN RE "THE LAST TRUMP"

BRO. H. B. RICE, editor and publisher of *The Last Trump*, has been obliged by circumstances beyond his control to suspend its publication. Knowing that such a course was probable, we two months ago proposed to Bro. Rice that we would supply THE WATCH TOWER to his subscribers, instead of *The Trump*, up to the close of their subscriptions, and we invited him to speak to his old subscribers, and others of the body of Christ, through ZION'S WATCH TOWER.

He has accepted both propositions, sent the list of subscribers, and in an open letter to them says, "I will endeavor to contribute something to THE WATCH TOWER every month," &c.

As we are much crowded, we have published this letter as a supplement, and sent it to the subscribers of *The Last Trump*.

THE WORLD'S HOPE,

JOHN H. PATON, Editor and Proprietor,

PUBLISHED SEMI-MONTHLY AT

ALMONT, LAPEER CO, MICH.

It deals with the subjects presented in "Moses and Christ."

Yearly Subscription, \$1.00; Three Months, on Trial, 10 Cents.


Address: J. H. PATON,
(Lapeer County) ALMONT, MICH.

DAY DAWN,

OR THE

GOSPEL IN TYPE AND PROPHECY,

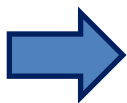
BY JOHN H. PATON.

 DAY DAWN is a book containing 328 pages, treating of the Bible Plan of Salvation, and giving special attention to the coming and reign of Christ, in relation to the redemption of mankind. According to the judgment of many, it should be in the hands of every reader of THE WORLD'S HOPE, (as a book of reference,) and many others. Price: Bound in cloth, 75 cents; in paper cover, 50 cents.

Address the author: J. H. PATON,
ALMONT, MICH.

THE
DAY DAWN;

OR, THE
Gospel in Type and Prophecy.



BY J. H. PATON,
Almont, Mich.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."—II PET. 1 : 19.



PITTSBURG, PA.:
PUBLISHED BY A. D. JONES.

1880.

THE WORLD THAT WAS.		THE WORLD THAT NOW IS.		THE WORLD TO COME.					
DAN. 8 and 9.	DÁN. 12.	Bible Chronology.	THE GREAT JUBILEE.	DISPENSATIONS.	TWO CHERUBS.	CHERUB.	TIMES OF GENTILES.	1000. MILLENNIAL.	AGES.
7	538 or 9	1656	6	198	CHERUB	CHERUB	Babylon	87	Roman Empire
62	1260	427	50	40	Blood		Medo-Persia	87	10 Horns,
69	1000	430	19	6	1811½		Grecia.	87	France,
1		430	950	6	30		Rome.	87	Germany,
70		6	950	450	30		Represent'd by	87	Austria,
7		450	50	513			Image and	87	Switzerland,
		969	50	450			Beasts.	87	England,
490		450	50	513			Dan. ii, vii.	87	Spain,
		513	50	70	3½		7 Times.	87	Portugal,
2300	1798	513	2500	70	Harvest		Began	87	Lombardy,
490		70	1	536			B. C.	87	Romania,
1810		70	2499	536			606	87	Ravenna,
		B. C. 536	2499				1877	87	7 Heads.
1843-4	1873-4	1872	1874				37	87	Imperial.
		6000		A. D. 32	37 years		1877	87	3 Gothic.
				1845			1877	87	4. Papal.
							37	87	5. Republican
							2520	87	6. Image and
							1914	87	Beast.
							7	87	7. Kingly, under
							1914	87	Victor Emanuel
							18 Development.	87	8. International
							1914	87	Commune.

perfect harmony exists between them. This confirms both the chronology and the year-day theory.

There are many prophetic students who accept the year-day idea as scriptural, and apply it as we have done to the duration of Papal dominion, who are not willing to allow its application to the times of the Gentiles. But if, as they admit, "a time, times and a half," that is three and a half times, have been fulfilled as 1260 literal years, they ought to admit that seven times mean 2520 years. It is a simple proportion; $3\frac{1}{2}$ is to 7 as 1260 is to 2520. Here is at least one prophetic period that has not expired, and cannot as long as Jerusalem is under the dominion of her enemies. We do not claim that the Gentiles will hold Jerusalem with unlimited sway until A. D. 1914. The opposite is true. The principle of gradual change will find its application here as in the changes of the past.

Each successive kingdom, had an existence in the days of the preceding one, and conquered its way to universal dominion, and the kingdom of God, though it is higher in its character, is no exception to the rule of gradual success. The fourth kingdom as symbolized by the fourth beast of Daniel vii, is divided at a certain stage, into ten parts as shown by the ten horns. The same divisions are represented by the ten toes on the image of Daniel ii, and when speaking of these ten kingdoms, it is added: "And in the days of these kings the God of heaven shall set up a kingdom • • and it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. ii: 44. These ten represent the Gentile power in their day, just as the head of gold represented it in his day, and from the moment the kingdom of God is set up in its "stone" form, the Gentile governments must begin to be consumed.

They do not, however, lose all their power until A. D. 1914, or until the kingdom of God is universal. We have, from a Bible standpoint, good reasons for fixing upon A. D. 1914, as a limit of the times of the Gentiles, and as the date from which Jerusalem, freed from her long bondage, will become "a praise

in all the earth." As a means to the breaking in pieces and removal of the Gentile powers, the kingdom of God is to be set up, as we have seen. This fact locates the coming of Christ and the exaltation of the saints, some by resurrection, and some by translation, long enough before 1914 to give time for the subjugation of earth's kingdoms, before the full time expires. This gives ground for expecting the foretold time of trouble, between now and 1914, during which Daniel's people are to be delivered. Dan. xii : 1. None who are familiar with these facts and arguments, can say that our position is imaginary, or speculative. Our claim is sustained by abundant testimony, gained by comparing scripture with scripture.

What is proved by these various scriptures, in reference to the suspension and restoration of the kingdom, is illustrated by the type of Nebuchadnezzar. Both in the type, and in the argument, the time is based on the number seven. The seven prophetic times, are typified by seven literal times, or years. Nebuchadnezzar, while in the glory of his kingdom, dreamed of a tree, high, strong, and wide spreading.

The leaves were fair, the fruit abundant, even meat for all, and the beasts and fowls were sheltered by it. Dan. iv : 10-12. This dream was interpreted by the prophet Daniel, and applied to the kingdom. The heavenly decree, in consequence of the pride of the possessor of the kingdom, was, "Hew down the tree; cut off his branches, shake off his leaves, and scatter his fruit, • • nevertheless, leave the stump of his [the kingdom] roots in the earth, even with a band of iron and brass, and let his portion [who possessed the kingdom] be with the beasts, in the grass of the earth; let his heart be changed from man's, and let a beast's heart be given him; and let seven times pass over him." Verses 14-16. The object to be gained by this bitter experience has not only reference to those who had, and lost, and gained the kingdom, but to all: "To the intent the living might know that the most High ruleth in the kingdom of men, and giveth it to whomsoever He will." Verse 17. "All this came upon

gether unto Him are but dimly foretold. The idea of the church as the body of Christ, and the necessity of its development to complete the seed, are revealed only in the New Testament; and are said to be a "mystery, which in other ages was not made known unto the sons of men, as it is now revealed, unto His holy apostles and prophets by the Spirit." Eph. iii: 3-6. We admit what seems to be implied in the above quotation, that this mystery of the body of Christ was foreshadowed in the Old Testament; and that His coming to His church is typified in the law, by the high priest coming to them that look for him. Heb. ix: 28. But the gospel dispensation is in some respects like a parenthesis, between the Jewish rejection of Christ and their suspension by Him, (Matt. xxiii: 37-38), and their complete national restoration at the end of the times of the Gentiles, at A. D., 1914. It is emphatically the dispensation of the Spirit, for the taking out of a people for His name. Paul calls it a mystery in Rom. xi: 25 also: "I would not have you to be ignorant of this mystery, lest you should be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in." Doubtless prophecies which were suspended in fulfilment by the cutting off of the Jewish nation, will be taken up and completed at their restoration. The coming in the flesh at the time of His presence with the Jews, and of His personal sufferings, and the coming in glory, are the first and third comings, rather than the first and second; for when He "shall appear [to the world] we also shall appear with Him in glory." Col. iii: 4. "Behold the Lord cometh, with ten thousand of His saints," (Jude 14. "Behold He cometh with clouds, and every eye shall see Him," (Rev. i: 7). "And the Lord, my God, shall come, and all the saints with Thee, (Zech. xiv: 5,) cannot refer to His coming to reap the harvest of the gospel age, and "our gathering together unto Him." II Thess. ii: 1. And yet He comes to gather His saints, as the last reference shows; therefore the coming with His saints in glory, and in all the glory of His kingdom, must be a third coming. This is what is pre-

tian nations of Europe. That demand was acceded to, since which Turkey has been the "sick man" of the East.

There the sixth trumpet ceased to sound, and the seventh began. By a combination of the prophetic arguments already given, it is evident that this trumpet continues to sound till 1914.

The seventh trumpet is the last of the series, and from the nature of the events mentioned, it is evident that Paul's "last trumpet," is the same as the last, or seventh, of John. Why should they not be identical as they were both inspired by the same Spirit? What if Paul did write before John? Paul calls it the "last trump," in I Cor. xv : 52, and the "trump of God," in Thessalonians. By comparing what John and Paul say, it will be seen that they are the same. The coming of Christ, the resurrection, and the reward of God's people are distinctly associated with the seventh and last trumpet; and Jesus says, "Ye shall be recompensed at the resurrection of the just." It seems hazardous to separate them; but if they are admitted to be the same, then the trump at, or during which Christ comes is not a literal sound on the air.

The events which fill this trumpet are a great proclamation concerning the kingdoms of this world becoming the Lord's, and the day of wrath. Rev. xi : 15-18. That such a proclamation has been in process during the last generation is well known. It had begun in a small way before 1840, but the fulfillment of the sixth trumpet, (as the application of Josiah Litch had been published to the world in 1838,) gave the movement a great impetus.

If our application given in last chapter is true, that Christ entered on the office of King in 1878, it divides the last trump into two equal parts. The voice of the archangel are the events that transpire under his supervision. He stands for Daniel's people; so their restoration and a time of trouble, are the events due here. Dan. xii : 1. We see the nations preparing for a grand struggle; and the legal restoration of the Jews began in 1878. The coming of Christ in its first stage began in 1844, and the work He comes to do will not be complete until 1914, when the Old and the

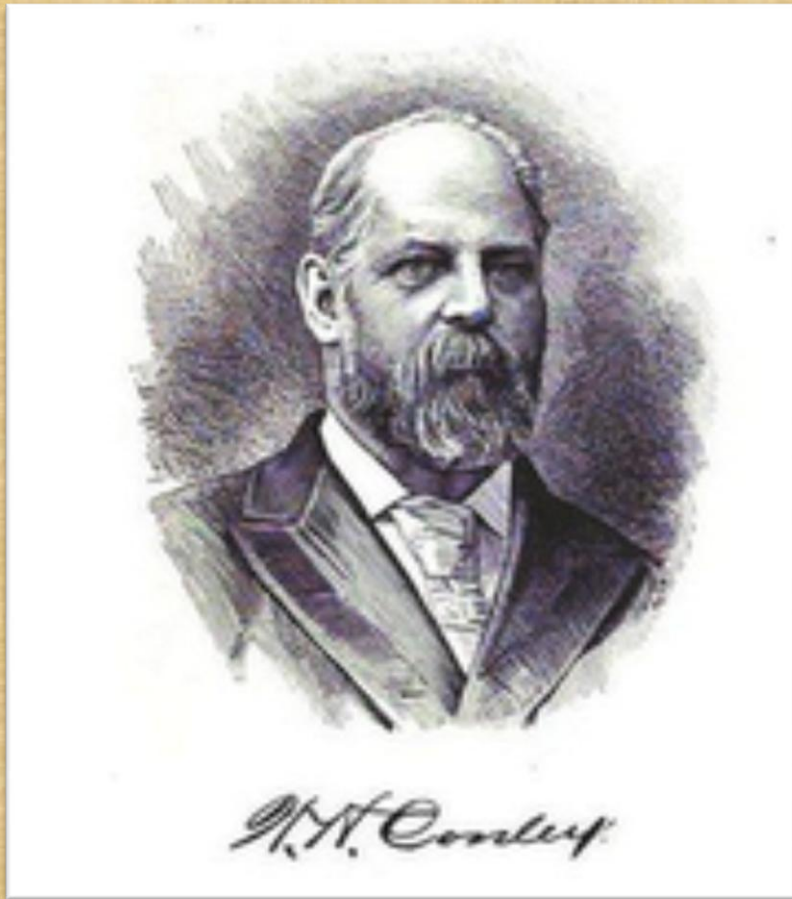
seems to establish both. Harmony is one of the strongest kinds of evidence.

This concerning the "Two Dispensations," is the latest time argument in development. But while in some respects it is entirely independent of the others, in other respects it is like a combination of the several others. It is by this we fix upon the time for the beginning of the legal restoration of the Jewish nation, which was due in the Spring of 1878. And the "Times of the Gentiles" gives 1914 as the date when that restoration will be complete. Thus we have a period of thirty-seven years for the restoration of that nation, which is the same length of time covered by their fall, from the time Christ left their house desolate A. D., 33, to their complete overthrow in A. D., 70. According to these arguments, both based on the same chronology, but one only on the year-day system, as they were thirty-seven years in falling, so they will be thirty-seven years in rising again.

Christ as their King left their house desolate and caused their fall. If our position be correct, that Christ was due to enter on the kingly office in the spring of 1878, and that this fact was the invisible cause of the Anglo-Turkish treaty being made, which secures to them the legal right to return, then Christ as their King will cause their rise. "And Simeon blessed them, and said unto Mary His mother: Behold this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against." Luke ii: 34. Why this harmony and equality? Is it all by chance? It is easier for us to believe that the Lord arranged them so.

The writer and several others proclaimed publicly for three years before 1878, that in that year the beginning of Jewish restoration was due. The reader will not be surprised when we say that the treaty above referred to, greatly confirmed our faith in the application of the prophecies, and also in the Bible itself.

In that Berlin congress, of which we may safely say Lord Beaconsfield, the Jewish Prime Minister of England, was the head



William Henry Conley

***Proclaimers* chap. 26 p. 576 Producing Bible Literature for Use in the Ministry**

The following year the first of an extensive series of tracts designed to interest people in Bible truths was prepared for publication. This work quickly took on immense proportions. In order to handle it, Zion's Watch Tower Tract Society was formed on February 16, 1881, **with W. H. Conley as president** and C. T. Russell as secretary and treasurer. Arrangements were made for the printing to be done by commercial firms in various cities of Pennsylvania, New York, and Ohio, as well as in Britain. In 1884, Zion's Watch Tower Tract Society was legally incorporated, with C. T. Russell as president, and its charter showed that it was more than a society that would direct publishing. Its real objective was religious; it was chartered for "the dissemination of Bible Truths in various languages."

William Henry Conley (11 June 1840 – 25 July 1897) was a Pittsburgh philanthropist and businessman. He was the first president of *Zion's Watch Tower Tract Society* from 1881 to 1884, with Charles Taze Russell as secretary and treasurer. The *Society* later evolved into the chief administrative organization of Jehovah's Witnesses.

W. H. Conley was a prominent, wealthy member of the Allegheny City community. He was a member of the boards of directors of the Third National Bank of Allegheny and the Home for Colored Children and St. John's General Hospital. He was married to Sarah Shaffer (1841-1908).

Business and charitable interests

William Conley worked as bookkeeper for the the owners of a metal fabrication company. In 1873, Thomas B. Riter, formed a partnership with Conley, which became *Riter & Conley Company*. The business gradually grew into a highly-respected worldwide supplier to the drilling, mining, manufacturing, and marine industries. Conley was also a stockholder in, and director of, the Third National Bank of Allegheny.

Conley and his wife were active in several Pittsburgh charities, including an orphanage and school for children of African-American heritage, as well as a local hospital.

Watch Tower affiliation

William H. and Sarah Conley were two of the five original Allegheny Bible Students. Joseph Russell, his daughter Margaret, and his son Charles T., were the other three. The Conley and Russell families became acquainted about 1869 at Adventist meetings held by Jonas Wendell, George Stetson and George Storrs.

When the Watch Tower Society was founded in February 1881, William Conley donated \$3500 (70%) of the \$5000 original capital. Joseph Russell donated \$1000 (20%), and Charles Taze Russell donated \$500 (10%). Arrangements were made with commercial firms to handle printing operations in various cities of Pennsylvania, New York, and Ohio, as well as in Britain. In 1884, Zion's Watch Tower Tract Society was legally incorporated with Charles T. Russell as president.

After 1882, Conley is not mentioned in Watch Tower literature in reference to his tenure as president. Russell refers to Conley in the June 1894 issue of *The Watch Tower* only as "one of the original Allegheny Bible Students".

- From Wikipedia, the free encyclopedia, 11/21/2009

<http://pastorrussell.blogspot.com/2009/11/william-h-conley-1840-1897.html>

and the holy angels. If we love the opinions and respect of men and of a worldly "Babylon," church, and seek honor of another, how shall we expect that honor which cometh of God only—To be of the bride of Christ.

Your brethren that hated you—that cast you out, said—"The Lord be glorified:" But He shall appear to your joy and they shall be ashamed. (Isa. 66:5.)

And "Jesus heard that they had cast him out . . . and He found him," (vs. 35,) and became his teacher personally, and the man "worshipped Him." So with you, the Lord will hear of your witness for Him, and when you are separated from the nominal church—"Babylon"—your experience will be that Jesus himself will teach you and show you marvelous things of His truth and plan. And then you can indeed worship HIM—in spirit and in truth, and no longer worship the creeds of men. Jesus' explanation of our trial in receiving him will be explained to us as to him: "For judgment (a trial) am I come into this world that they which see not might see; and that they which see might be made blind." (vs. 39.)

We know of some who are now experiencing this kind of scorching. They have heard the word and received it with joy—their eyes have been opened to see wonderful things in God's word. They have realized that the Lord is present and has opened their eyes—they have confessed Him and denied not—they have been baptized typically in water, in

a likeness of His death and raised in the figure. Now they are seeking daily to be baptized into death—the death of the old nature—the likeness of Christ's. The sun of persecution and reproach has risen and the scorching has commenced. If they be stony ground hearts their profession and all will wither away and die out, but if good hearts, the seed will continue to grow and yield fruit which the sun will only ripen and perfect—not wither.

To these we would say, Remember how our master said that if any man would be His disciple (pupil—to learn of Him) he must take up His cross and follow Him. Remember how you promised to follow Him through evil and good report; remember, too, that He is an ever present help in time of trouble, and thus remembering, may you be enabled to "endure hardness as good soldiers"—"Endure as seeing Him that is invisible."

"Beloved think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you; On their part He is evil spoken of but on your part he is glorified. [Nothing glorifies God's name and character more than does the grand plan which He is showing to us, and which we preach.] Rejoice inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed ye may be glad, also, with exceeding joy." (1 Pet. 4:12-14.)

WANTED 1,000 PREACHERS

A vast field is open for the employment of the time and talent of every consecrated man and woman to whom the Lord has committed a knowledge of His truth.

The harvest message that the King has come, and the separation between wheat and tares is progressing, and the opportunity for seeking the prize of the high calling to joint heirship with Christ as His Bride is soon to end, are important items of truth for the entire "household of faith." The knowledge of the plan of God as it relates to the blessing of "all the families of the earth" in "the ages to come," and other information concerning the manifold grace of God, whereof he has made us stewards, (to distribute and use) would be of incalculable value and aid to many who so soon will find themselves assaulted with the errors of Infidelity, Spiritualism, etc.

It seems as though the language of Jesus, (Matt. 20:7,) is applicable now—"About the eleventh hour (five o'clock P. M.—only one hour before the labor of the day would cease) he went out and found others standing idle. . . . He saith to them, 'Go ye also into the vineyard and whatever is right that shall ye receive.'"

The church is God's vineyard and we are just at the close of the Gospel day. Let us all go in, thankful for the opportunity to be co-workers with God here; and if faithful hereafter also. There is so great a variety of work that all may find employ—all were hired in the parable. If you have a half hour, or an hour, or two, or three, you can use it and it will be acceptable with the Lord of the harvest. Who can tell the blessings which may flow from one hour's service under God's direction.

To those so situated that they can give one-half or more of their time exclusively to the work of the Lord, we have a plan to suggest. [We refer to those who have not families dependent on them for support—both men and women,] viz: That you go forth into large or small cities, according to your ability, as Colporteurs or Evangelists, seek to find

in every place the earnest Christians, many of whom you will find possessed of a zeal for God, but not according to knowledge; to these seek to make known the riches of Our Father's grace, and the beauties of His word, giving them tracts; and as a work of kindness and love to them, endeavor to sell them the "Day Dawn," or to take their subscription for the "Watch Tower," [or if interested, but too poor to purchase, presenting the same as a gift from God.]

As few could afford to travel, pay their board and clothe themselves without some income, we propose to furnish the TRACTS and DAY DAWNS free, and to allow any such person to take subscriptions for the WATCH TOWER, using the money obtained from both of these sources, ("Day Dawn and Watch Tower,"—the Tracts are free and must not be sold,) in defraying necessary expenses. Should your receipts be more than would be needed to pay expenses, (not at all probable,) you would be expected to make some returns to us.

Now, who has a burning desire to go and labor in the Vineyard, and has been praying that the Lord would open the way. Is not this the way? This offer is made to you by the

"WATCH TOWER TRACT SOCIETY."

The immense proportions which the tract work seems to be assuming suggested the idea of a combination of effort in this direction, and the result is the forming of this Society. There is a great demand for tracts. Over 900,000 pages have already gone out, and we are now making contracts for several millions of pages. We trust that the Lord may be pleased to use these as the agencies for opening blind eyes to the beauties of His word, as He once used even clay and spittle to open natural eyes.

To all we would say: Order all the tracts you can use to God's glory. We repeat our previous suggestion, viz: That you give them, not all at once, but one at a time, and generally in their order as issued—keeping a list.

THE JEWS

The condition of the Jews in Germany has long been one of exceptional honor and influence, and "In no country have they supplied such a large number of leading scholars, poets, judges, administrative officials, and politicians." But the old jealousy, which in the middle ages brought such terrible cruelties upon them, alike in Germany as elsewhere, seems still to exist, and has of late begun to manifest itself in the formation of "Anti-Semitic Leagues" in Berlin and elsewhere. The movement is said to have originated in cer-

tain discourses of the Court Chaplain, Dr. Stocker. The Emperor has been appealed to, and is said to have expressly commanded his Chaplain "to discontinue his effusions." The president of an Anti-Jewish Society started in Dresden "desires that the Jews be deprived of their political and social rights and privileges, and that the German government should purchase or otherwise obtain possession of Palestine, in order to force the Jews of Germany to emigrate en masse to the Holy Land."—Glasgow Messenger.

SUPPLEMENT No. 2

Tract Supplement No. 2 went to you in February. Let us again suggest that you read it carefully before handing to others. They are for free distribution. Order as many as you can use. They are specially designed for thinking Chris-

tians, and would be, to the natural man, foolishness. For "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. ii. 14.

THE LORD'S SUPPER

Christ our Passover is sacrificed for us, therefore let us keep the feast. 1 Cor. 5:7.

The Passover was a Jewish feast kept annually (and is still observed by them) as a commemoration of their remarkable deliverance under the tenth plague upon Egypt—the *Passing-over* or sparing from death of their first-born.

The circumstances as narrated in Ex. xii—the slaying of the Lamb, the roasting of the flesh with fire, and the eating of it with bitter herbs and unleavened bread while the eaters stood, girded and shod, and with staff in hand ready to depart out of Egypt for the Land of Promise—Canaan—are doubtless familiar to most of our readers. Also, the meaning of these things which were but types: How that Jesus came—“who is the Lamb of God which taketh away the sin of the world,” and of Christ our Passover was sacrificed for us—how the door posts and lintels of the household of faith are sprinkled (typically) with the blood of our Lamb which speaketh better things, and saves in a higher sense all that are in that house—how that we are pilgrims and strangers, not making Egypt (the world) our home nor resting there, but with staff in hand—how that the “bitter herbs” represent the *bitter experiences* and trials of life, which are needful to us and tend to sharpen our appetite for the unleavened bread, (truth in its purity; *leaven* being a type of corruption or error,) and for the eating of our Lamb, who said: “Unless ye eat my flesh . . . ye have no life in you.” Thus we partake of our Lamb and have Christ *formed* within, the hope of Glory. Thus during this night of more than 1800 years, since our Lamb was slain, the one true household has been *eating*—waiting for the morning of deliverance—the early dawn of which we believe has already come.

When Jesus died on the very same day, and in fulfillment of that part of the type—the *Lamb*—how fitting it seems that all Christians should commemorate the day on which our Lamb died. We certainly have much more interest in the day than has “Israel after the flesh,” who recognize only the *type*. Then, while we keep the *feast daily*—partaking of Christ and His word of truth, would it not be a great pleasure and a beautiful way, to commemorate our Lord's death on its anniversary?

We understand that it was our Lord's wish that *this day* be observed annually as a remembrance of Him, and that He instituted what is termed, The Lord's Supper, of bread and wine—emblems of His body and blood, our Passover supper—as a substitute for the Jewish observance of the *type*.

Everything connected with it seems to show that this was His intention. He kept the Passover regularly every year, and at the last one, the night in which he was betrayed, He said: “With desire I have desired to eat this Passover with you before I suffer.” What Jesus commemorated was the *killing* of the Passover (Lamb;) and not the “Feast of Passover,” which followed it for seven days. The Jews at that time kept both, but particularly the latter, (the feast.) They do not now, and have not for a long time commemorated the *killing* of the Passover, but the *feast* only.

Jesus commemorated (the last time) the killing only and then gave Himself as the *real* sacrifice. When He had instituted the *new* supper—remembrances, (the bread and wine) instead of the *old* type (the lamb) He gave to His disciples and said: “This do in remembrance of me.” (Keep no longer the type or shadow but use these new emblems to commemorate me—the anti-type.) “As often as ye eat this bread and drink this cup, ye do show the *Lord's death*, (not the typical lamb's) till He come,” the kingdom be established and the type completed by the *passing over*, or sparing of the first-born (*overcomers*) and the ultimate deliverance of the entire “household of faith.”

The Passover killing—Christ's death, can be remembered

at no time so appropriately as on the regular anniversary, the fourteenth day of the first month. Jewish time which this year falls on April 14th (commencing at 6 o'clock P. M.) The *feast* of seven days eating unleavened bread, which followed representing in type the continuous, perfect and *everlasting feast* which we enjoy after and because of our ransom; (*seven* being typical of perfection).

We are aware that some christians observe the Lord's supper every Sunday, and claim that their custom is based upon the oft repeated mention in Acts of the “breaking of bread,” and “upon the first day of the week when the disciples were come together to break bread.” (Acts 20:7) etc. They evidently overlook the fact that bread-breaking, was of necessity a frequent occurrence but that there is no mention of *wine* in any of these instances which constitute as important a feature in the ordinance as the bread, nor are any of these meetings on the first day of the week ever called the “Lord's Supper” or by any name that should lead us to such a conclusion.

There are several reasons why “The Lord's Day” would not be at all appropriate for the commemoration of His death, the principal one being, that “the first day,” or “Lord's day” was instituted and used to commemorate an event the very opposite in its character, viz: *The resurrection* of our Lord. The one was in the “night” and called a supper, the other was observed in the *day*. The one was a night of weeping and sorrow, the other a morning of joy and rejoicing, saying—“The Lord is risen indeed.” The one was a type of the present night of suffering—the Gospel Age—the other a type of our gathering together and communion in the bright *Millennial day*—after the resurrection of the body very early in the morning.”

When Jesus had risen from death He appeared to the disciples frequently, if not invariably on the “*first day*” of the week, and on several occasions made himself known to them in the breaking of bread at their ordinary meal. Upon the organization of the church what would be more reasonable, than to suppose that they would set apart that *first day*, as especially a day for meeting with each other and with Him, and that coming from distances as well as because He thus revealed Himself first, they would arrange for the having of their food in common on that day? But this was always a day of joy as the other was properly a night of sympathizing grief.

The proper observance of this ordinance like that of baptism, seems to have been lost sight of during Papacy's reign: This one doubtless, was made void, to allow for the deathbed administration of the “*Sacrament*” to keep the dying from *purgatory*, etc. Protestants have not generally given the subject much attention, using the words—“As often as ye do this—” as authority for any convenient time, and not seeing that “*this*” referred to the *Passover*, as oft as ye do commemorate *this* event do it in remembrance—not of the type but of the anti-type—Me.

We do not say that a sin is committed by an untimely observance, nor that the non-observance, is sinful; but we do say that the observance of it as instituted is much more suggestive, appropriate and commemorative than any other.

We have so observed it here in Pittsburgh for some years and it has ever been a blessed occasion. We will celebrate it this year at the residence of Bro. W. H. Conley, No. 50, Fremont street, Allegheny City, Pa., April 14th at 8 o'clock P. M., and cordially invite all who can do so, to be present and join with us. Brethren and sisters from a distance will be entertained by the friends here. If possible please send a postal card to “WATCH TOWER” office, No. 101 Fifth avenue, Pittsburgh, and call there on your arrival.

IN THE FLESH

The proper distinction between “the flesh” and “spirit” and the significance of each as used in Scripture relative to mankind, is but little understood; yet is very important to an understanding of God's word and plan.

The word *flesh* is used in a general sense to mean *man-kind—humanity*. As originally created it was “very good,” an image on a perfect though small scale, of the spiritual order of which God is the head.

But through sin and its consequences, death and disease, a blight came and flesh is no longer *perfect* and beautiful, but marred, sinful, and imperfect to such an extent that none of the race can keep God's law, consequently none can be recognized by a just God except as sinners, and the only just thing to do with sinners is to punish them, and “The

wages of sin is death.” Hence we read “*All flesh is grass* and all the goodness thereof is as the flower of the field: The grass withereth, the flower fadeth, etc.” (Isa. 40:6.)

There was a time when they that were in the flesh could please God. That was when Adam and Eve held daily communion with God before sin entered; but now all flesh has become “*sinful flesh*,” and therefore now, “they that are in the flesh cannot please God.” If they live as exemplary moral lives as they know how, their best works will be *imperfect*, hence they cannot claim that they are not sinners, nor could God in justice recognize them or deal with them in any other manner than as sinners, and punish them according to the penalty of his just law—put them into the great prison house of death—the tomb.

to them, as they are intensely interesting terms to us, who believe that they all are used with reference to the *period* of time, in which we are living.

Suntelia, *end* occurs six times; once in Heb. ix. 26. "But now once in the *Suntelia* (end) of the aionon (ages) hath he (Jesus) appeared to put away sin, by the sacrifice of himself."

In the other five cases, it has reference to the *end* of the *gospel* age; as can be seen by reading Matt. xiii. 39, 40, 49; xxiv. 3; and xxviii. 20.

The *harvest* is the *end* of the age, and Matt. xiii. 30, gives us to understand that it is a *space* of time, in which a *work* is to be done.

Therismos (reaping harvest) occurs thirteen times; Matt. ix. 37, 38; xiii. 30, 39; Mark. iv. 29; Luke x. 2; John iv. 35, and Rev. xiv. 15.

It will be noticed that it refers to the *gospel* harvest four times; Rev. xiv. speaking of the two facts, that for the little flock and afterward for the great multitude. The Heb. *qatsir* is the equivalent of *Therismos*; and Joel iii. 18, and onward, refers to the same harvest mentioned in Rev. xiv. though perhaps first to the Jewish harvest.

Parousia, signifies *presence*, invariably. Liddell and Scott, standard authority, give it that signification; and Young's Analytical Concordance renders it the same. Whedon's Commentary, page 277 says: "The word *Parousia* never, in the whole New Testament, signifies anything else." It *never* means the act of coming, but *presence*. It is twenty times improperly translated *coming*, in the common version; in *fourteen* cases, at least, when referring to the presence of Christ at the end of the age. We give the passages in which it occurs. Matt. xxiv. 3, 27, 37, 39; 1 Cor. xv. 23; 1 Thess. ii. 19; iii. 13; iv. 15; v. 23; 2 Thess. ii. 1, 8, 9; James v. 7, 8; 2 Pet. i. 16; iii. 4; 1 John i. 28. The question, Matt. xxiv. 3, is: What will be the *sign* of thy *Parousia* (presence) and the *Suntelia* (end) of the *aion* (age)? And we must believe that the answer had direct reference to the *question*. He not only gave a series of events which would *precede* his presence; but also events or *signs* which would be due, *during* the *presence*, as will be noticed by those who will read carefully the passages indicated above; and it would seem that all might see that not alone the passages involved in the answer to the *question*; but all the others, where *parousia* occurs, appeal, like everything else in the gospel, to the "eyes of the understanding," (Eph. i. 18,) rather than to the *natural* eyes, as has been so many times shown. The *Therismos* (harvest) is the *Suntelia* (end) of the age; and the *Parousia* (presence) is in the *Suntelia* (end) of the age; and the evidence seems conclusive that it is the same *Suntelia* in both cases; not one preceding the other; the evidence is so abundant and clear, that we must believe it until compelled by *facts*, not by any

amount of *scoffing*, to discard the position. The same evidence which caused us to believe in the one, made us believe in the other; and any one who doubts that we are living in the time of the *Parousia*, ought to be consistent, to question the *Therismos* (harvest) also. The work of separation due to be done in the first part of the harvest, has evidently been going on, and is about complete. What was the special prophetic argument which proved that *harvest* and *presence* to begin in the autumn of 1874? The *Jubilee*, we answer. The writer has been studying the time question since 1867, and has been associated with the movement in connection with the fulfillment of all the prophetic measurements since the above date; and still accepts all the legitimate conclusions to be drawn from them, as he understands them.

Those who would study the Jubilee argument, will find it in the "Day Dawn." It is not the design to give it in this connection; but we reiterate that it was the main argument used to prove that we had come to the "harvest" or *end* of the age. The 1335 days of Dan. xii. were *prolonged* to their utmost, to *harmonize* with this. We would recommend all who are interested, to carefully study all the arguments; and caution all not to be ready to give up old "land marks" too easily; and to be careful lest *haply* you may be found among those referred to in 2 Pet. iii. 4.

We would suggest that those who have never had the "eyes of the understanding enlightened" on the subject, as well as those who once understood, but have gone out into darkness in regard to it, do not comprehend the *presence*. Whatever others have thought, or may now think, the writer has never believed nor taught, that Christ was *walking* the earth during the period of his *presence*; it is called *presence*, because he has assumed a new character, to do a new work, *superintending* the harvest. The Son of Man sowed the seed (Matt. xiii. 37), and he sends forth the reapers. Va. 41. He employs *agents* in both sowing and reaping; yet it can be said that he does both, and during this period of *reaping*, he has appeared especially *near* to those who have understood it, and they have *enjoyed* the time of his *Parousia*. Some who once expressed the *same* enjoyment of it, are now asking: Where is the *evidence promise*: if not fulfilling the other part of Peter's prediction? Those who understand the teaching of the Law in regard to "the day of atonement," (Lev. xvi.) we think, will not expect to see Christ in the flesh, nor while they are in the flesh. If our understanding of the prophetic arguments be correct, we are nearing the close of that part of the harvest which pertains to the little flock. If there shall be found any mistake about what may be expected here, we know that the conditions, upon which we may attain to the Brideship are not affected: We must count ourselves dead indeed unto sin, satan, self and the world, and alive unto God.

B. W. K.

THE YEAR 1881

This year would be indeed a notable one, if the predictions and expectations of all men could be realized. "Second adventists" whose applications of the prophetic periods (The "2300 days," the "1335 days" and the "1260 days.") have all run out, and who because they are looking for Jesus to again become a man and appear to them in the flesh, cannot discern that he is now *present* a spiritual being. They have not "the eyes of their understanding" opened, else they could realize that those prophetic periods were fulfilled and the "harvest" of the age has come—"the day of the Lord."

With only a little spiritual discernment they might see the harvest work in progress—the ripened grains of wheat being separated from the "Babylon" mixture. But they see not: they, as well as the church in general stand in the same relation to the second advent that the nominal Jewish church did to the first advent. Jesus was then present, but they could not believe it—they knew not the time of their visitation. Only "Israelites indeed in whom was no guile," then received him and believed on him, and the others "stumbled"—Thus the separating of that harvest was accomplished.

And now, how fully we seem to have the *parallel* here. This movement based upon the statements of the prophets, claims that the Lord is present—that those prophetic periods did not fail of fulfillment, and some of the best and holiest people of all denominations are coming to a realization of these truths.

They find spiritual food for which they have long been hungering; they come to the enjoyment of the liberty wherein we stand and rejoice, knowing no name but that of the Bridegroom, and recognizing each other only by the spirit of Christ; needing not the shackles of creeds to unite, since the only bonds of union are the bonds of love and of the Spirit.

Yes, the sifting work goes on, and serves to prove every man, whether he loves truth and liberty, or error and bondage; let each one take his choice. The bondage is the most honorable and brings the approval of the highly respected among men, while to step out, brings much the same results as at the first advent. Then the frown and displeasure of the Chief Priests and Pharisees—the church—came upon all who received the words of the Master, and their names were cast out as evil. That was the test by which it was ascertained, who were "Israelites indeed"—so now the same class are being gathered in much the same way.

"The Second Advent Church" people, and many in other denominations, interested in the Lord's coming and expecting him in the flesh, have turned their attention to 1881, and feel confident that they will see Jesus with their natural eyes this year. Their hopes are based partly upon an old rhyme called "Mother Shipton's prophecy," which concludes thus:

"The world unto an end will come,
In eighteen hundred and eighty-one."

and partly upon the teachings of "The Great Pyramid" of Egypt, whose "Grand gallery" measures 1881 pyramid inches. This "Grand gallery" is supposed to symbolize the gospel dispensation, and its 1881 inches are supposed to teach that the gospel dispensation will be 1881 years long, and a further reason for belief in 1881, is that so many other people are expecting something. (Not a prophetic period can be claimed, as they are all past.) Now to us, these things seem a poor and weak foundation for the hopes built upon them. Our belief that the Lord is present, is based on the "more sure word of prophecy" to which Peter said, we would do well to take heed.

The interest felt and expressed relative to this year by

times before, I would have said nothing. These people (Otto von Zech, et al) may as well jump into the sea as to endeavor to do Bro. Russell injury. *They* will suffer the most. The truth will prosper and the work go on as the Lord sees proper, and they cannot hinder it. I have no sympathy whatever with their position. The trouble with them is they imagine and misconstrue and brood over little things until their minds are confused and they do not know where they are.

"As I said on the evening of the meeting at Bro. Russell's house [about Feb. 15, 1893], these matters are no one's business, any more than my private business or any other man's. It is ridiculous to bring such charges. I never brought any because I have none to make. And I have testified to this in public. I love and respect Bro. Russell and shall do all I can to clear him of these misrepresentations."

These sentiments are all those of Mr. Geo. Rindfuss, and in the majority of sentences I have used his own words; and this I do solemnly, sincerely and truly affirm.

Witness, JAMES C. EWING.

ROSE J. BALL.

STATE OF PENNSYLVANIA, } ss. Personally came before
COUNTY OF ALLEGHENY, } me the deponent, Rose J. Ball, who being duly affirmed, testified to the truth of the foregoing statement.

Witness my hand and seal at Allegheny,
[SEAL.] this 9th day of April, 1894.

JAMES C. EWING, Notary Public.

"Evil be to him who evil thinks," is an old proverb and a true one. These conspirators have treasured up evil thoughts and suspicions until they have *injured themselves thereby*, and are fast bringing forth "every evil work," as might be expected.—Jas. 3:16.

ATTACK ON THE Z. W. T. TRACT SOCIETY.

I have now concluded the matter, except one item. The conspirators seem full of Bro. Rogers' idea that the saints are the fish, and that as Peter was sent to catch the fish and *take* the money out of its mouth, so they must take what money they need from believing saints—not even

thanking them for it, but regarding it as a matter of duty on their part. And as some of the saints are already doing *what they can* through the Tower Tract Fund, and now—hoping perhaps that some of the donations to it would then fall to them individually—it seems policy to attack it. This they have done, declaring that *Zion's Watch Tower Tract Society* is a myth: it is merely Bro. Russell. Bro. Adamson declares that although a director he has never attended a meeting and knows nothing about the Society. Altogether, they *evilly surmise* again that something is wrong, and that they will see whether they can have the charter of the Society annulled, etc.

What are the facts? It is necessary that they be clearly stated that not a doubt may find footing—that not a soul who has given a dollar to this fund may have any room to question the proper application of every penny of it. Even money stated by the donors to be for my *personal* use has all gone into the Tract Fund. The facts are as follows:

The Society was formed in 1881, at the time of the free distribution of 1,400,000 copies of the pamphlet, "*Food for Thinking Christians*"—now out of print. It consisted of five of the Lord's children, and its affairs were entirely in my charge. Later, in 1884, at the instance of friends of the cause, who advised that matters be put upon a legal footing so that the work might not be interrupted in case of my sudden death, the Society applied for a charter under the laws of the State of Pennsylvania, and received one dated December 13, 1884—a copy of which we here present,—

CHARTER OF ZION'S WATCH TOWER TRACT SOCIETY.

Be it known that the subscribers, having associated themselves together for the purpose of the dissemination of Bible Truths in various languages, and being desirous of becoming incorporated agreeably to the provisions of the Act of the General Assembly of the Commonwealth of Pennsylvania, entitled "An Act to provide for the Incorporation and Regulation of certain Corporations," approved the twentieth day of April, Anno Domini, one thousand eight hundred and seventy-four, and its supplements, do hereby declare, set forth and certify that the following are the purposes, objects, articles and conditions of their association for and upon which they desire to be incorporated:

I. The name of the Corporation shall be Zion's Watch Tower Tract Society.

II. The purpose for which the Corporation is formed is, the dissemination of Bible Truths in various languages by means of the publication of tracts, pamphlets, papers and other religious documents, and by the use of all other lawful means which its board of directors, duly constituted, shall deem expedient for the furtherance of the purpose stated.

III. The place where the business of the said corporation is to be transacted is the City of Allegheny, in the County of Allegheny, and State of Pennsylvania.

IV. The Corporation is to exist perpetually.

V. The Corporation has no capital stock. Each donation of ten dollars to the funds of said corporation shall entitle the contributor, or his assigns, to one non-forfeitable, non-assessable, and non-dividend bearing share, and to one vote for every such share in said corporation. Certificates of membership so acquired shall be issued by the Secretary, countersigned by the President, to the persons entitled thereto.

VI. The Corporation is to be managed by a Board of Directors consisting of seven members, and the names and residences of those already chosen directors are [we give the names of the present board and officers] as follows:—

Charles T. Russell, President,	W. C. McMillan,
Henry Weber, Vice President,	J. B. Adamson,
Maria F. Russell, Sec'y & Treas.,	Simon O. Blunden,
	Rose J. Ball.

VII. The said Corporation by its Board of Directors, a majority of whom shall constitute a quorum for the transaction of business, shall have full power and authority to make and enact by-laws, rules and ordinances, which shall be deemed and taken to be the law of said Corporation, and do any and every thing useful for the good government and support of the affairs of the said Corporation; provided the said by-laws, rules and ordinances, or any of them, shall not be repugnant to this charter, and the constitution and laws of the Commonwealth of Pennsylvania, and the Constitution of the United States.

VIII. The said Corporation shall have as officers a President, who shall preside at the meetings of the Board of Directors; a Vice President, who shall preside in the absence of the President, and a Secretary, who shall also be Treasurer; and these officers shall be chosen from among the members of the Board of Directors annually on the first Saturday of each year, by an election by ballot, to be held at the principal office of the Corporation in Allegheny City, Pennsylvania. The members of the Board of Directors shall hold their respective offices for life, unless removed by a two-thirds vote of the shareholders, and vacancies in the Board occasioned by death, resignation or removal shall be filled by vote of a majority of the remaining members of the Board, who shall meet for that purpose within twenty days from the time when such vacancy or vacancies shall occur, and in the event of a failure to fill such vacancy or vacancies, in the manner aforesaid, within thirty days from the time when such vacancy or vacancies shall occur,

then the said vacancy or vacancies shall be filled by the appointment of the President, and the person or persons so appointed shall hold his or their office or offices until the next annual election of officers of the Corporation, when such vacancy or vacancies shall be filled by election, in the same manner as the President, Vice President, and Secretary and Treasurer are elected. The persons entitled to vote at annual elections of the Corporation shall be those who hold certificates of membership acquired in the manner aforesaid.

IX. The said Corporation, under the name, style and title aforesaid, shall have full power and authority to make, have and use a common seal, with such device and inscription as they may deem proper, and the same to alter and renew at their pleasure; and by the name, style and title aforesaid, shall be able in law and equity to sue and be sued, plead and be impleaded in any Court or Courts, before any Judge or Justice of the Peace, in all manner of suits and complaints, pleas, causes, matters and demands whatsoever, and all and every matter or thing therein to do in as full and ample a manner, and as effectually as any other person or persons, bodies politic or corporate within the Commonwealth of Pennsylvania, may or can do.

X. The said Corporation, by the name, style and title aforesaid, shall have the right, power and authority to take, receive and hold in fee simple, or any less estate, all such messages, lots, lands, buildings, tenements, rents, annuities, franchises and hereditaments as may be necessary and proper for its purposes; and to sell, lease, mortgage or otherwise dispose of the same or any part thereof; and it shall have the same right, power and authority to take, receive and hold, and to sell, lease or dispose of any and all kinds of personal property and money. [Acknowledged and Recorded in due form of law.]

The object in taking out a charter is succinctly stated in the WATCH TOWER for January 1891, page 16, as follows:

“This is a business association merely. It was chartered as a corporation by the state of Pennsylvania, and authorized to hold or dispose of property in its own name as though it were an individual. It has no creed or confession. It is merely a business convenience in disseminating the truth. Any one subscribing to one copy or more of the Society's quarterly, styled *Old Theology Tracts* (6 cents a year), is considered an active member of this Society—but not a voting member. Any one subscribing for \$10 worth or more of the *O. T. Tracts*, or any one donating \$10 or more to the funds of the Society for the spread of the Truth, is a voting member and is entitled to one vote for each \$10 he or she may have donated. The affairs of the Society are so arranged that its entire

make merchandise of you.—2 Peter 2:1-3; Jude 10:11.

Again, we are forewarned of "false apostles, deceitful workers, transforming themselves into the apostles of Christ." "And no marvel," says the Apostle Paul, "for Satan himself is transformed into an angel of light; therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." And Paul also tells of his own "perils among false brethren."

—2 Cor. 11:13-15, 26; 1 Tim. 1:20; 2 Tim. 2:17, 18; 4:14-18. The Lord also bids us, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves," saying: "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so, every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. . . . Wherefore, by their fruits ye shall know them."—Matt. 7:15-20.

Here, then, is the answer to all such reproaches: We were forewarned by God of the very conditions that now surround us; and that such conditions, while they were quite prominent in the harvest of the Jewish age and beginning of the Gospel age, would more especially characterize this harvest period; for "in the last days" many will have a form of godliness,

but deny the power thereof, and such deceptions will make the "perilous times" of this "evil day." (2 Tim. 3:1, 5) If there were a Judas among the apostles, a Hymenæus, a Philetus, an Alexander and a Simon Magus and others such in the early church, and if there was a great conspiracy of two hundred and fifty of the princes of Israel, famous in the congregation, men of renown against the meek and humble instruments which God had chosen wherewith to accomplish the deliverance of his people (Num. 16:2, 3), that through the very weakness of the earthen vessels his own glorious power might the more be realized; and since we are distinctly forewarned of God that thus it must be here also—in the last days of the church's warfare—why should any of his people be dismayed to find it even so? Surely here is an abundant answer for all who would take up a reproach against the anointed body of Christ.

The church has not yet accomplished her warfare, and her foes multiply on every hand; and their attacks are the more bold, persistent and determined as she approaches the end of her course. They are vigilant, energetic, subtle and relentless; but greater is he that is for us than all them that are against us.

In the bonds of the Gospel, Your servant in Christ,

MRS. C. T. RUSSELL.

THE VOICE OF THE CHURCH

"Whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it."

[Bro. Letterman's was the first reply to the *Extra* received. We therefore give it the first place. It was doubly encouraging because he is a new reader.]

Pennsylvania.

MY DEAR BROTHER IN CHRIST:—Your favor, *A Conspiracy Exposed*, to hand. I cannot wait until I read it all before offering you my congratulations. "Whom the Lord loveth he chasteneth;" "his grace is sufficient for us," his own, in all trials; and all things work together for good to those who love the Lord. My sympathy I reserve for those poor, misguided ones, who have lent themselves, I am afraid, the too willing tools of Satan. My prayer for you and Sister Russell is that the Lord may prosper you in every good work and word. Your brother in Christ,

G. W. LETTERMAN.

[The following letter is from the editor's aged father, who received one of the slanderous circulars. Step by step he has been interested in the present truth since 1872—being one of the Bible class mentioned in the *Extra*.]

Virginia.

MY DEAR SON:—It is with love and sympathy in my heart that I write you at this time, after having read the full account of your trials and troubles amongst those whom you accepted as your brethren in Christ. It does seem almost incredible that those people could be guilty of such mean and despicable conduct towards you, from whom they had received so many marks of kindness. But, my dear son, these are some of the trials we all may expect—especially those engaged in the "harvest" work. I am proud of the noble defense you make in vindication of your conduct, and especially in the cause of the Truth we all love so dearly. I feel confident that you will come out of this trial brighter and more appreciated in your character and works than you ever were before. The good Lord, who has been testing your works, will promote you to still higher honors in his kingdom; I pray that he may bless you always and sustain you in every good word and work; and to him we will ascribe all the praise forever. Amen.

But while confident that the result will be a final victory for the truth, it is very trying on one who has labored late and early for the last twenty years for the cause of truth, to have his supposed friends turn against him and brand him as a liar and a hypocrite. Oh! it is terrible! I am most surprised at Mr. Bryan; to my mind he is the most deceitful one of them all. If I had known his true character when he came to our house in Richmond, I should have treated him very differently.

I often think of you and your many trials, which you seem to meet very courageously. But with an approving conscience a man can stand considerable, especially if the Lord is on his side to help and strengthen.

Please extend to your dear wife my hearty congratulations on her noble defense of her husband and the cause of truth during this trying ordeal.

With love and congratulations from us all, I remain, your loving father,

JOSEPH L. RUSSELL.

Pennsylvania.

[Another brother who was a member of the early Allegheny Bible Class writes as follows.]

MY DEAR BRO. IN CHRIST:—I have read carefully pages 92 to 119 of *A Conspiracy Exposed* and *Harvest siftings* with special interest, and must say my recollection of events named by you are very much like your own; and while there are details, in some cases, of which I know nothing, and hence cannot speak as to them, yet I do know there were such transactions as you name, and at the dates given. I am quite conversant with some of the dealings, and am surprised at the very merciful manner in which you speak of those with whom you were associated. "The servant is not greater than his Lord." "If they have done these things in a green tree, what will they do in the dry?"—"Perils among false brethren," etc., etc.

As to myself, you can rely on one thing, viz., All reports stating that I deny the ransom are absolutely false. The no-ransom people may talk, but they "have nothing in me."

As ever, Yours in him,

W. H. CONLEY.

Massachusetts.

DEARLY BELOVED BROTHER AND SISTER RUSSELL:—*A Conspiracy Exposed* and *Harvest Siftings* reached me safely. I praise the dear Lord for this, the other side of the question. I have heard the rumblings of the present storm for quite a long time. As I love you dearly (and often pray for you), it grieved me very much to hear all these things. But I would be surprised if "all men spoke well of you;" for our dear Master was very cruelly spoken against; and if they have misunderstood and condemned and betrayed him, the "holy" and the "just one," how much more we should expect, who are imperfect—yet, praise God, our intentions are perfect. I am delighted to find in your "Exposure" that your course has been highly commended by the intelligent and consecrated ones, and for myself I would say, Rightly so, indeed.

The dear brethren with whom we meet here appear to be in a good, healthy condition, all praise to our dear Father, and his adorable Son Jesus, who careth for the dear sheep.

When I received A. B. R. and Z's letters containing the blasphemous charges against your character, I was surprised. I see one of them even went so far as to criticize your views respecting Jacob's dealings with his father in the matter of obtaining the blessing.

See what a different effect the truth on the subject had on a consecrated heart. My heart responded in praises to the dear Lord, for another clear vindication of his glorious character. Truly, "Light is sown for the righteous, and gladness for the upright in heart." Many are the afflictions of the righteous; but the Lord delivereth him out of them all. Praise his dear name for such comforting assurances. May the God of all peace comfort your hearts, is the prayer of your humble servant and brother in the Lord,

W. J. THORN.

[We give, by permission, extracts from a personal letter to one of our office-helpers.]

Indiana.

DEAR BRO. HENNINGES:—I received *A Conspiracy Exposed*. We have read it carefully and are thoroughly satisfied.

I heard a rumor of this trouble about a year ago, and just after the convention heard another. Neither was very definite, only a hint that "Some of the colporteurs felt that Bro. R. was attempting to lord it over the heritage." In the light of his writings, however, we knew perfectly that the man



Maria Russell

➡ *One example from numerous articles by Maria Russell.*

THE LAW OF GOD

"The law is holy, and the commandment holy, and just, and good."—Rom. 7:12.

So says the Apostle Paul; and the Psalmist adds, "The law of the Lord is perfect;" and the Apostle James calls it "The perfect law of liberty." And again, the Psalmist breaks forth in an ecstasy of admiration, saying, "Oh how love I thy law! It is my meditation all the day."

Were these men mere religious enthusiasts when they thus praised the law of God? Let us look into it and see if it has the same inspiration for us. It says, Thou shalt have no other gods before me, nor make nor worship graven images; thou shalt honor thy father and mother, and shalt not kill, nor steal, nor bear false witness against thy neighbor, etc. Is there anything so very delightful and inspiring about these commands and prohibitions as to call forth such ejaculations of praise? To the casual reader it would seem not. Certainly no man feels specially flattered or edified either, on being told not to steal or kill or lie or cheat or bow down to worship senseless idols. And if we turn from the ten commandments to the ceremonial and provisional features of the law given to Israel, are the themes for meditation all the day more inspiring? There we read articles for the regulation of slavery in Israel, and prohibitions against the enslavement of any Israelite (See Lev. 25:44-46; Exod. 21-20, 21; Deut. 23-15, 16); and of special provisions for the government of those who desired to take more than one wife, as to how they should still perform their obligations toward the wives they had already taken. (See Exod. 21:10; Deut. 21:15-17) And again, there were commands that in cases of criminal sins all Israel should take part in the execution of the criminal by stoning. Then there were all those features relating to the service of the Tabernacle, and the offering of sacrifices, and the observance of sabbaths, and jubilees, and feast days, etc. Is there anything so inspiring in all these things? Infidels say, No, and hold it all up to ridicule; but let us with the apostles and prophets look deeper, and doubtless we also shall find God's law a theme worthy of our meditation all the day, and one in which we may truly delight ourselves.

It was foretold by the Prophet Isaiah (42-21) that Christ would "magnify the law and make it honorable." And this is an intimation that in some way the divine law had been made to appear beneath its true dignity and grandeur,—which is true. In bringing it down to the comprehension of sinful men, God was obliged to state it in such a way as to meet the exigencies of their case; and so it abounds in commands and prohibitions—"thou shalt," and "thou shalt not." But hear the law as our Lord Jesus expressed it, when

he said, "On these two commandments hang all the law," viz., "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" and "Thou shalt love thy neighbor as thyself." (Matt. 22:37-40) And the Apostle Paul briefly sums it up in one word, saying, "Love is the fulfilling of the law."

It was thus also that the law of God was expressed to Adam and Eve in Eden. Love was the only law given there—love supreme, to God; and then love to each other as measured only by the love of self. Each was to love the other as much as self, and to love God even more. In this law every right-minded person can truly take delight. And those who thus delight themselves in the very central idea and spirit of God's law need no negative commands; for love's quick intuitions readily discover how to express its tenderest emotions toward God, and what would work good or ill to a neighbor.

To meditate on God's law is not, therefore, merely to ponder over the ten commandments—Thou shalt not kill, thou shalt not steal, etc.—but rather to ponder over the spirit of that law of love and to study its outworkings in all the minutiae of life's affairs. And if this is the daily theme of our meditations, how truly may we delight ourselves therein. Happy indeed is that soul who can say, I delight to do thy will, O my God: yea, thy law of love is within my heart.

No parchment or tablet of stone can fairly represent the law of God. To be seen in its beauty and perfection, it must be viewed as engraven on the hearts of his intelligent creatures. The only clear and full illustrations we have yet had of it were Adam and Eve and our Lord Jesus. That written on the tablets of stone and given to Israel was a cruder manifestation of it to bring it down to the comprehension of fallen men.

This law of love works no ill to a neighbor and no ingratitude or irreverence to God, but is holy and just and good. Let us study it as it is written in the character and in the teachings of our Lord, as expressed by his own mouth and by the mouth of his holy apostles and prophets. In it we may profitably meditate all the day; and the more we meditate upon it the more we will realize its perfection and grandeur and see that it is indeed what James declares it to be—"the perfect law of liberty."

It is the only law of liberty that could be made; for nothing else than Love can secure the fullest liberty for every individual without in the least infringing upon the liberties

of any other individual. Love, founded on justice, is therefore the only principle that has any right to authority or rulership anywhere. Justice is generally understood to be the object of all rulership; but Justice can never be fully secured where Love does not reign. Only love to the neighbor as to one's self can rightly adjust the affairs of men, either now or in the future. If it were possible now for love to fully control all the marts of trade and the busy hives of manufacturing industry, what a renovation it would make: How employers and employees would work together for the common welfare, and strikes and lockouts and boycotts would be things unknown; and both the brains of the employers and the hands of the employed would find restful relaxation when the day closes. How would all the inventions and discoveries, the improved machinery and the increased skill of hand and brain begin to bless the whole world. How soon would the toiling hands and brains find labor lightened, and hours shortened, and leisure gained for mental and spiritual culture and social enjoyment of all the good things which God has provided for the world's comfort and happiness. Could it so enter and control all legislative halls and executive departments and courts of justice, how quickly would the world's wrongs be righted and the cry of the oppressed cease. And in the church, if fully exercised, what beauty and grace would be hers, and how brightly her light would shine out upon the world. And if in full control of the domestic circle, what a heavenly peace would pervade its precincts and send its hallowed influence abroad.

Think upon it: study it out in all its intricate and important bearings, and see what a paradise of beauty and joy will stand out before our mental vision—a paradise in the home, a paradise in the church and a paradise in the world. Oh, what an inspiring and what a profitable theme for meditation all the day! As we thus consider this perfect law of God we find that it has indeed, as the Prophet affirms (Esa. 10-7), power to convert the soul; for we become so inspired with the glorious picture that we find ourselves, even here, under the present disadvantages, striving to approximate these happy conditions, which we confidently hope to realize in the future through Christ our Redeemer and Lord, who undertakes to establish this law of God in our hearts now, and who will by and by establish it in all the world.

Thus viewed, who will deny the Apostle's declaration that the law is holy and just and good; for it consists not in a merely passive refraining from evil, but goes further, in activity for good.

When we carefully consider the law of God, viewing it through the magnifying glasses of Christ's life and teaching, and see how honorable and good and glorious it appears—for he truly magnified it, brought out its fine points, and made it honorable—we see that in what is commonly called the law of Moses, or the law of God, there are two distinct parts, which some have distinguished as the moral and the ceremonial laws; but which we would distinguish as the moral and provisional laws. The former consisted of the ten commandments written upon the two tables of stone, and the latter of all the remainder of the law, which was peculiarly adapted to the purposes of that dispensation and the circumstances of that age.

In considering the provisional law given to Israel, some features which, as above noted, are pointed out by infidels as below the moral status of today (as they are), we must bear in mind that God's purpose with Israel at that time was not restitution, but merely the regulation of that people to such an extent as to be able to use them to represent typically the various features of his plan; and, while so doing, to guard them as a nation against such moral deflections as would make them and him as their God a reproach among the other nations. Consequently, God did not set about rooting out all the evils that were in their midst, but, as it is written, "The times of this ignorance God winked at [tolerated, or avoided taking notice of], because he hath appointed a day"—a set time, the Millennial age, for that work. (Acts 17:30, 31) As to how Israel accomplished his purpose as types, see *"Tabernacle Shadows of Better Sacrifices."*

Many in Israel, as well as in the world at large, had fallen into the evil of taking many wives and also of enslaving their fellow men. These evils God was not attempting to correct, because the "appointed time" for the deliverance from sin and the restoration to purity and holiness had not yet come. He was leaving that work for the Millennial age. Yet, without fully undertaking the work of eradicating all evil and bringing about complete reformation then, God did give some directions for the regulation of Israel in these

matters, as well as many wise and wholesome laws admirably suited to the conditions of that time and the purposes of that dispensation.

It is clearly manifest that God's original purpose was not a multiplicity of wives, nor the enslavement of any member of that race which he had created free and in his own image, and that he will not permit such things when his time has come for restoring all things according to his original purpose. Thus we see that the claim of Infidels against some features of the Mosaic law, as not being up to the ethical standard of today, does not hold good against the divine law, which Paul says is holy and just and good, which the Psalmist says is perfect, and which James calls "the perfect law of liberty"; for love, which is the central idea of the ten commandments, is the very essence of the law of God, and is indeed the law of liberty; and, as we have seen, it is the only law which can give liberty. It is the law with which God's nature is inscribed; for "God is love." And it is the law which he inscribes upon the heart of every one of his intelligent creatures created in his own likeness, both angelic and human, and to the glorious liberty of which it is his purpose to restore our fallen race.

It is the law which shone out so beautifully in the character and teaching of our Lord Jesus, and which he thus magnified and made honorable. It is the law which produced the bliss of Paradise before sin entered, and which will restore it again in the sweet by and by. Glorious law! Well may we exclaim with the Psalmist, "Oh, how love I thy law! It is my meditation all the day."

But this law will not be fully established in the world until the end of the Millennial reign of Christ; and since the object of that reign is to bring men gradually up to the conditions and requirements of that law, there must of necessity be provisional laws during the Millennium adapted to the conditions and purposes of that age, just as there were provisional laws adapted to the conditions and purposes of the Jewish age, while the perfect law of love will be held up before all as the goal of their aspirations. And when the end of the Millennium is reached, these provisional laws, which will make allowance for imperfections and shortcomings during the appointed times of restitution or reconstruction, will be removed; and then, every man must come up to the full standard of the perfect law of love. Any who then, with the ability acquired under the special arrangements of the provisional laws, show themselves unwilling to be actuated by the high-toned principles of the eternal law of love, will be counted unworthy of life, and will die the second death.

During the Gospel age this same law of love is held up as the ultimatum of the church's aspirations for holiness and purity. And yet, as there will be during the Millennial age, so there is now, a provisional law of life under which the church is placed, whose conditions take cognizance both of our infirmities (and make due allowance for them) and also of God's purposes for our discipline and development. This law the Apostle Paul (Rom. 8:2) calls "the law of the spirit of life in Christ Jesus," whereby all who submit themselves fully to it are "made free [reckonedly] from the law of sin and death." Under the blessed provisions of this law, so admirably adapted to our present conditions, all in Christ are now permitted to work out their eternal salvation, while God works in them to will and to do his good pleasure.

THE PROPER ATTITUDE TOWARD GOD'S LAW

Complete happiness and unalloyed bliss can never be secured to any one except by entire harmony with the perfect law of love—supreme love of God and love of the neighbor as to one's self. This law is the full expression of God's will and purpose concerning his creatures. His will is our happiness and peace and joy, and is essential to our fitness to live forever in the possession of his favors. The proper attitude, therefore, of every loyal child of God is not only that of submission to this law to the fullest extent of ability, but also of grateful and joyful harmony with it, and delight in obedience to it and in contemplation of it.

This law of love, whose foundation is justice, is the only law which seeks the highest good of its subjects, and it is the only law which will ultimately be permitted to rule anywhere in God's clean and sinless universe. Now, however, the case is different: Satan is permitted to interfere largely in the affairs of men, and for a time men are permitted to take their own course subject to Satan's interference and unhindered by divine interposition. And in the midst of this state of affairs the Lord's children, who constitute the embryo kingdom of God, grow up and develop. They find themselves under human laws sometimes approximating the perfect law of God, and sometimes far from doing so. What should be

do about these laws wherein they fall short of the perfect law of God?—resist them? or submit to them?

To resist all such laws would be to array one's self in violent and fruitless opposition to the whole present order of things, and we must remember that even this present order of things is ordained of God (Rom. 13:1); for he decreed that the time of Gentile rule should continue until the appointed time for Christ to reign in righteousness. Consequently the children of God are counseled to be subject to the powers that be, because the powers that be, although imperfect, are ordained of God to continue for a time. It is therefore his will rather that we should suffer injustice than that we should spend our strength in fruitless efforts to interrupt the present order of things. And so the kingdom of heaven suffers violence now, but such will not always be the case; for the time of her deliverance is at hand.

While such necessity is laid upon the church in its relation-ship to the world, however, there should be no such state of things among themselves. In the church every member should be a careful student of the perfect law of love, and her society should be, so far as possible, a model exemplification of this glorious law. There should be no tyranny of one member of the body of Christ over another; for, says the Apostle, "All ye are brethren, and one is your master, even Christ."

Of necessity the present order of things often places one member of the body of Christ in a measure of temporary subjection to another member of the same body, as, for instance, in the relationship of master or mistress and servant, of parent and child, or of husband and wife; and in all these relationships there is an opportunity to let the graces of the spirit adorn and beautify the character and exemplify before the world the outworking of the perfect law of love. And it is thus, by our daily walk and conversation in all the little things of life, that we are to let our light shine before men, as the Lord commanded.—Matt. 5:16.

The Apostle Paul calls our attention to this, and lest we should be slow to gather from our meditations on the perfect law of God the exact line of conduct to be followed in these various relationships, he clearly points it out for us. He counsels those in authority to remember that they have a Master in heaven, and that there is no respect of persons with him; that he regards no distinctions of Jew or Greek, bond or free, male or female, because we are all one in Christ. And therefore he counsels magnanimous and generous conduct, saying, Give unto your servants that which is just and equal, forbear threatening, and "do the same things unto them that they are counseled to do unto you"—i. e., serve them with kindness and compensation, and do it with good will as unto the Lord.—Eph. 6:9; Gal. 3:28; Col. 4:1.

Then to those who serve he says, "Let as many as are under the yoke count their own masters worthy of all honor [treat them with respect and Christian courtesy], that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, but rather do them service, because they are faithful and beloved, partakers of the benefit." With singleness of heart they should render service as unto the Lord, not as men-pleasers, but as the servants of Christ doing the will of God from the heart, knowing that it will be accepted of the Lord and rewarded. (1 Tim. 6:1, 2; Eph. 6:5-8) There is no servility in such service, however humble the task may be. Service rendered in such a spirit is always dignified and ennobling; and a recognition of such nobility on the part of the master or

mistress is also a beautiful exemplification of the spirit of Christ.

Children are taught to obey their parents (Eph. 6:1), because their youth and inexperience stands in need of parental guidance and control. There comes a time, however, when the child has come to maturity and is able to guide himself or herself. Otherwise the wheels of progress could never roll on in the world, but would be continually dragged back by the withering hand of infirmity. The rule applies to children during their minority only, though the duty of honor and reverence to parents may never be relinquished, but should the rather increase as age advances.

Wives are counseled to submit themselves unto their own husbands as unto the Lord. Aye, respond many voices, there is at least one blot of injustice upon the sacred page. Yes, chime in many infidel voices, the Bible institutes domestic slavery and therefore it is a bad book. And there is a strong undertone of similar sentiment even among Christians. At least there is considerable perplexity on the part of many as to the exact line of duty in emergencies arising out of this relationship, and therefore the subject requires here something more than a passing notice.

While the Scriptures represent the husband as the head of the wife, and counsel a deferential attitude on her part toward him, the instruction to the husband is such that, if it is carried out, such an attitude on the part of the wife is the most natural and agreeable thing. A true woman, however marked her intellectual and spiritual attainments, is naturally worshipful. She looks up to God and Christ with supreme reverence, and to the earthly image of God—if such her husband be—(See Eph. 5:33—*Diaglott*) with something akin to the same feeling; especially when she considers that such a one, so worthy of esteem and reverence and love, has indicated his preference for her above all others of woman-kind to be his life-companion and an heir together with himself of the grace of life. If he is truly noble and good and pure and of sound judgment, and yet modest in asserting his prerogatives, as well as humbly mindful that he is short of perfection, and therefore reasonable and considerate when judgments differ, it is so natural for a true wife to defer to such a one that she is rather in danger of exercising her own thought and judgment too little, and needs to guard against such lethargy.—1 Pet. 3:7.

Such husbands are those who love their wives as their own bodies, and "as Christ also loved the church and gave himself for it" (Eph. 5:25-29); and who, forsaking all others, cleave only unto her as the beloved and cherished companion. And no woman, however cultured or refined or possessed of true dignity and worth of character, is in the least degree humiliated by her deferential attitude toward such a husband. Her love and respect will dictate such an attitude, while his love and true nobility will call it forth.

The law of love, whose foundation is justice, is the only law that ought to rule in the home; and that law should be written in the heart of each member of it. If it is not written there, the walls of the home may be covered with rules and regulations, it may be thundered forth from angry voices, and emphasized with frowns and hard sayings, and yet, notwithstanding all this, anarchy will reign supreme—there will be no "home."

Thus viewed, the Bible does not institute domestic slavery; but, on the contrary, it points the way to the most perfect bliss that earth can know.

Mrs. C. T. RUSSELL.

REPORT OF SISTER RUSSELL'S TOUR

To the dear friends who bade me Godspeed as I left them at various points along the route from New York to Chicago, and also to those at home and abroad elsewhere, who are anxious to learn what I have observed of the condition of the church since the late storm has passed over it, I will report as briefly as possible as follows:

First, in a general way. Though I have frequently met with various companies of those of this precious faith and hope, and have seen them rejoicing in hope and patient in tribulation, never before have I seen them awed with such a feeling of deep solemnity and serious consideration. This is manifest not only from my visit, but also from the many letters received; and while we greatly feared for the stability of the household as we entered into this storm-cloud, we come out of it now rejoicing to realize that the spirit of the Lord is so manifest in our midst. Our Lord predicted that the fiery trials of this evil day would try every man's work of what sort it is; and now the church has passed through a most severe ordeal, and the confidence one in another has grown stronger as we have seen each other tested and proved.

Indeed, the spirit of moderation and kindly judgment and patient waiting for sure testimony, of slowness to impute evil, etc., which has characterized the church everywhere, has been a matter of almost surprise to us; for we would surely have supposed that more would be caught in the snare of the fowler. As an illustration of this spirit of caution and moderation I cite the case of the church in London. The circulars of our enemies were sent there in three packages, to three different parties, to be distributed to the church in London. Sister Horne, who received one of the packages, after reading the circular and being very much shocked by it, as all have been, soon came to the conclusion that it must be the work of the great enemy, Satan; and she accordingly decided that she would not distribute her package. But presuming that the other two would do so, she at once wrote letters to the various members, urging all to reserve their judgment for the present and wait until they should have time to hear from America from Brother Russell, who, she felt confident, would be able to clear himself from those charges. After she had mailed her letters the two brethren who had received similar packages called upon her to consult together as to what would best be done. They had not distributed their packages, either, and desired to wait for further testimony on the subject. Then Sister Horne wished she had not sent her letters, as the London church were still in ignorance of the trouble. However, as they would now be inquiring to learn what had happened, the three decided to call a special meeting of the London church and to read to them the circular letters and give their own impressions—that it looked like the work of the great enemy—and to urge all to patient waiting and prayer that the Lord might in due time vindicate his own cause and keep his own people.

Sister Horne then wrote to us a kind letter of sympathy and comfort, informing us of these facts and of their waiting and prayerful attitude. On receiving this and similar testimonies from other companies in various parts, we thanked God and took courage, and said, Surely the Spirit of the Lord is in the midst of his people. He knoweth them that are his, and no weapon that is formed against them shall prosper. Yes, we greatly rejoice in this; for although the late troubles have revealed the workings of Satan, and made us to realize painfully that some whom we had esteemed as true brethren in Christ and partakers with us of the high calling and of this ministry of the truth, were actually false brethren and bitter secret enemies, they have also manifested in a most remarkable way that the spiritual condition of the church at large was a healthy one, and capable of resisting the virulent pestilence that was abroad, which, like a great tidal wave, suddenly and unexpectedly swept over the whole church.

But now for the occasion and facts of my recent visit: Learning from letters received the purpose of Mr. Rogers to meet with the churches of New York and Brooklyn on Sunday, May 13th, and of the object of his visit there, which might be judged from the reports of his course all along the line from Cleveland eastward through central New York, I proposed to my husband that if he would allow me to go to New York City I would attend the meeting, let him make his false statements to my face and challenge him for proof of his assertions. The object of his tour was to get as many subscriptions to their new paper as possible before our defense—"A Conspiracy Exposed"—should appear, and as far as possible to nullify the effects of that pamphlet in advance, as they knew it was in course of preparation, it having been announced to the Allegheny church. To do this, Mr. Rogers falsely represented Mr. Russell as a liar, and his wife and all his household—the office helpers—as compelled by him, by force of cir-

cumstances, which he very specially and falsely particularized, to lie for him. He stated that he had seen Sister Russell weep bitter tears over Brother Russell's sins, though he never saw me in tears in his life; and for ten days previous to this despicable business he had been a witness of the peace and tranquility of our home, the hospitality of which he has so grossly abused.

I left Allegheny for New York City on Saturday night, May 12th, and arrived there on Sunday morning, where I was met by Brothers Mett and West, the leaders of the New York and Brooklyn meetings. They told me that Mr. Rogers was in the city, and that Mr. Zech was also expected. Later I learned that Mr. Rogers had endeavored to have a meeting on Saturday evening, but that as it was a failure, no one attending, there was no hope for his holding a meeting on Sunday, though they supposed he would attend their regular meetings. It was therefore arranged that I should speak to the New York company in the afternoon and to the Brooklyn company in the evening.

I chose for the subject of my remarks to the New York company 2 Cor. 4:5-9 and 1, 2, and called attention to the very similar experiences of the church now and in the harvest of the Jewish age, and particularly of those engaged in the special ministry of the Word of Truth then and now. We take our stand with the Apostle Paul preaching, "not ourselves, but Christ Jesus, the Lord, and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts," etc. And this glorious shining in our hearts has impelled us to let our light shine out upon others. And, thank God, the blessed radiance has illuminated many hearts, and as one after another receives it and in turn becomes a luminary to others, the glory of God is seen more and more in his church.

Like the Apostle, we well realize that we have this treasure in imperfect earthen vessels; but, thank God, the very frailness of the vessels only manifests the more clearly that the excellency of the power is of God and not of us. To ourselves we take none of the glory of the power which is now accomplishing the great harvest work of sealing, separating, ripening and perfecting God's own elect for the high office to which they are called. The power is of God, and we are glad to be counted worthy to be his servants in any capacity that he can use us, no matter how much of reproach and persecution may be the present reward of such service.

True, in the midst of persecution for the sake of the truth and righteousness, like some of the early church, "we are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." Yet, notwithstanding all this, and yet more that may be in store for us in the future, seeing we have this ministry, we faint not; nor will we handle the Word of God deceitfully, nor make any improper use of our stewardship as servants of God, to gain the favor of men or to abate the persecution from the enemies of the truth and of its faithful service. To our Master we stand or fall, and we desire the approval, sympathy and co-operation of those only who are in fullest accord with the spirit and Word of God.

I then told the friends there of the object of Mr. Rogers' visit to their city, and read to them the letters telling of his miserable work elsewhere, and particularly how he was representing me as in actual opposition to my husband's course, but in enforced co-operation. I told them of his barefaced falsehoods and refuted them with indubitable testimony to the contrary, being able in some cases to produce the written testimony of friends about whom he had falsified, they having written to us to the contrary of his statements, though not knowing of them.

In the evening I spoke to the Brooklyn meeting on the Bible warning: "Beware"—"Beware of the concision" [the dividing spirit, the spirit of contention, which genders unholy strife, etc.], "Beware of false prophets," of "evil men," of "the leaven of the pharisees," of "covetousness," of "philosophy and vain deceit;" "beware of dogs," of quarrelsome, snappish dispositions, always selfishly seeking their own advantage; and finally, "Beware, lest ye also, being led away with the error of the wicked, fall from your own steadfastness." "And be ye not as the horse or as the mule, which have no understanding, whose mouth must be held in with bit and bridle," but in the legitimate use of our intellectual endowments, let us apply our hearts unto instruction.—Phil. 3:2, 3; Matt. 11:15-20; 10:17; 16:6, 12; Luke 12:15; Col. 2:8; 2 Pet. 3:17; Psa. 32:8, 9; Prov. 23:12.

The divinely inspired words of warning are very explicit, instructing us all to be ever on the watch that we be not caught in any snare of the adversary. We stand in the midst of perilous times. Let us beware: the church militant

well nigh accomplished her warfare, and her great foe, seeing that his time is short, is exceedingly industrious to foil the purpose of God in her completion, exaltation and establishment as his kingdom. His efforts in this will, of course, be futile; but they will surely serve the Lord's purpose in gathering out of his prospective kingdom all things that offend. Therefore, take heed, let no man take thy crown.—Rev. 3:11.

Like Gideon's band, only the few who prove loyal and strong and true to the end will share with Christ the honor of bringing forth judgment unto victory by the Millennial reign of righteousness. And let all who value the prize of their high-calling beware of all the snares and temptations of this evil day. Do not aspire to be some great one now; be contented to wait for the glory that is to be revealed in us, remembering that he that humbleth himself shall be exalted, and he that exalteth himself shall be abased. Surely all who have a true faith can afford to wait and patiently bear the cross, especially seeing that the time is short—oh, so short; for only a score of years will see the kingdom in both its spiritual and earthly phases established.

I then rehearsed to the Brooklyn friends the object of my visit and of the present necessity for calling attention specially to these words of warning, telling them of the object of Mr. Rogers' visit there and stating that I was there for the express purpose of meeting his assertions with the truth, which he was so unwilling to face that he had not appeared at either meeting. His absence, under the circumstances, was a quite sufficient refutation of his false statements, so boldly made elsewhere in our absence.

Having set the truth of these matters fairly before the New York and Brooklyn companies, and assured them fully of my personal liberty, as being in no sense fettered by my husband, etc., I was fully assured by them that they were a unit in their condemnation of the whole conspiracy, that they recognized it as the work of Satan, whose tools these men had become, and that nothing they could say or do would move the church there; that Mr. Rogers' past course while in the colporteur work thereabouts had led them to rather expect such a fall, so that they were much less surprised by it than we had been.

Brother Mott handed me, with privilege to use as I saw fit, a copy of a letter sent by him to Mr. Rogers before the conspirators had issued their slanderous circular, but after we had learned something of the plot and had sent word of it to a few of the churches. It reads as follows:

New York.

BROTHER ROGERS:—Your first letter was followed by one from Brother Russell, since which I have seen Brother West and others of the "household" in this vicinity. In reference to this matter, which has intruded into the church, I voice the sentiments of at least a majority—all to whom I have talked—in stating that it is shocking and most inopportune. At a time when all are preparing for one of the most solemn observances of the year [the Memorial Supper], you come and propose a meeting, which, if permitted, would absolutely spoil the whole spirit of the occasion. You say you will "try to be well pleased with any arrangements which have been or may be made." Let me say plainly that no arrangements have been or will be made by us with reference to your coming here; we do not want to see or hear you under present conditions. If you come here you can make your own arrangements and introduce your peculiar views in any way you see fit; but understand that the channels through which the truth is being distributed among us will not be at your service.

In regard to your last letter: I am disgusted that any one claiming to be of the Lord's people should so far forget himself as to pry into and seek to make public any of Brother Russell's family affairs. Has Sister Russell applied to you for aid? Until she does, her domestic relations should be held sacred. I may as well tell you frankly that, while I have always esteemed you for the sake of your usefulness in the colporteur work, your course in other matters has displayed deplorably bad judgment, and I have only one opinion on the subject in hand, viz., You have erred sadly; and, although the cause of the truth will not suffer eventually, you will see the results your recent movements in the down fall of those whom possibly you may persuade to think with you. "It must needs be that offenses come, but woe unto him by whom the offense cometh."

What you have written is not new to me, as you suppose. A long time since certain rumors reached me; but those who gave them currency have lived to be ashamed of the injustice done to the victim of what seems to be but jealousy and ambition for leadership. Yours sincerely,

EDWIN C. MOTT.

On my journey westward I spoke on the same and kindred

topics, and always with the same results, viz., the hearty assurance of the friends that the TOWER *Extra* had been quite satisfactory, and that the personal, gauzy misrepresentations of these men, which they had only slightly credited anyhow, were now fully dispelled. A few special incidents, connected with my journey, will no doubt be of general interest.

I found that Mr. Rogers had advocated no-ransom views, and introduced no-ransom literature to a Presbyterian minister, who, for over a year, has been a reader of ZION'S WATCH TOWER, making good progress toward the fulness of light and liberty in the truth. Mr. Rogers had also misrepresented my husband to alienate this gentleman's sympathy and esteem. And evidently he had been successful in at least confusing his ideas on both subjects. I am specially glad I met this brother, as I was able to clear away all his doubts. He expressed himself as greatly relieved of a heavy burden which had been oppressing him, and as now able to help some interested ones in his congregation who had been similarly disturbed. He rejoiced in the full vindication of Brother Russell's character. This brother remarked: I am preaching these truths and with good effect on my congregation, and I have not yet been interfered with. A number in his congregation are readers of the TOWER and DAWN.

At Rochester, in addition to the misrepresentations of my husband and all connected with the TOWER office, Mr. Rogers had introduced Mr. Barbour, an old enemy of the cross of Christ and of Brother Russell, its fearless champion (See TOWER *Extra*, pages 104-109), thus endeavoring to put the flock there under the influence of a bold and relentless enemy and his blasphemous teaching. On reaching Chicago I was grieved to find additional testimony that Mr. Zech and Mr. Adamson were pursuing a similar course of misrepresentation, but on different lines.

There I learned that the conspirators, realizing that they had failed to accomplish their terrible scheme, are now planning a change of tactics, but without repentance. Mr. Adamson told that at a recent emergency meeting of the four in Allegheny they had cast Mr. Rogers out of their combination—I suppose because he still persisted in the bolder course which they by this time see is a failure. Mr. Rogers wanted the others to hire a hall for him in Pittsburgh, and to advertise that he would "expose the errors of MILLENNIAL DAWN and ZION'S WATCH TOWER." In the light of their recent experiences no wonder the others voted that such a course would be insanely suicidal to their cause, and dropped him.

But nothing can be more evident than that they are as full as ever of the murderous spirit, and that any "reconciliation" would only mean another opportunity to "blow Mr. Russell and his work sky-high;" an opportunity to do and say things privately as before, so that they could not be caught and exposed. As evidence of this, Mr. Adamson has a typewritten letter from Mr. Zech, which I have seen and read. This letter he is loaning around amongst the Chicago church (which no longer tolerates him as a teacher), on condition that they first promise that they will make no copy of it, nor allow it to pass out of their hands; evidently fearing that its false presentations, if copied, would come to my husband's eyes and be exposed. Verily, they love darkness and secrecy, because their deeds are evil. Alas! how hard it is to realize that we have been so grievously deceived in these men.

Mr. Zech furthermore is evidently in a private way seeking to give the inference that if he should fail in his business it would be my husband's fault. I am told that he says "I don't know what I may be obliged to do if Mr. Russell should push me." He does know, however, that such words are very deceptive to most people, who know little about business matters. I explained to the German sister who told me this, that if either one got pushed by the other, it would be my husband who would be pushed by Mr. Zech. My husband, having indorsed thirty-two hundred dollars of Mr. Zech's notes without one cent of security, will surely be pushed by the banks that hold those notes, if Mr. Zech does not pay them.

Mr. and Mrs. Adamson are at the same business of misrepresentation. A Norwegian sister, with whom I took tea in Chicago, said to me before I left: Oh! Sister Russell, I am so glad that you visited us; I am so glad to get personally acquainted, for Mrs. Adamson has been telling us lately that you are very haughty and proud, and I am so glad to know that it is not true. And Mr. Adamson said to us recently: "The church in Allegheny is rotten." I answered: "How is that, Mr. A.? You told us not long ago of the church there, that they were such noble Christians, and all so harmonious. How is it now that you have suddenly changed your mind and say they are all 'rotten'?" In what respect are they 'rotten'?" "Well," said he, "I mean to say that they are only 'babes.'" "But," I replied, "are babes rotten?"

I assured the sister that while some false brethren have recently disclosed themselves and removed the sheep's clothing they formerly wore, yet we have some as noble hearts in the Allegheny church as are to be found on earth. And as for their being "babes," I could tell her that some here who are "babes" in "malice" (1 Cor. 14:20), compared with Mr. Adamson, could instruct him on the proper interpretation of parables, as well as show him that some of his recent Chicago preaching is very unscriptural. I refer to his telling the church there that if they found the narrow way of the high or heavenly calling too difficult, they could turn aside and run for the restitution prize of human perfection, and that the ancient worthies may be looked for any day now—before the "first resurrection," of the church is completed.

This sister also told me of a very remarkable dream of another of the Norwegian sisters, a near neighbor. A short time ago, she said, Sister W. came over to my house in the morning to tell me that in her dream, which made a very deep impression on her mind, she had seen and heard Brother Russell preaching these precious truths "in our own beautiful Norwegian language;" and while she listened enraptured with it, some one in the congregation hurled a stone at the head of the preacher, which struck him in the mouth, from whence the blood flowed profusely. She ran to his aid and tried to wipe away the blood, which only flowed the more.

Then the scene suddenly seemed to change, and she held in her hand an open Bible, whose pages were mirrors. On one page was reflected a great and venomous serpent, which caused her to fear and tremble so that she could scarcely hold the book. Yet she feared to let it fall, lest it might break. But as she tremblingly held it she glanced at the opposite page, where she read, "The God of peace shall bruise Satan under your feet shortly." Then she awakened in great excitement. It seemed at the time prophetic; and when the late storm broke over Brother Russell and the church, she at once recalled its peculiar impressions. Several others have mentioned similar dreams preceding this trouble, and they seem strangely prophetic.

Mr. Adamson also told that my husband forbids people to marry, and as a proof of this related how he once sent Mr. Bryan a three days' journey into the country at an expense of twelve dollars, in order to prevent a wedding. I answered that this statement is as untrue as the others; that Mr. Russell never forbade any one to marry, and that not a living being could truthfully say that he or she had been forbidden; but that I knew that when his opinion was specially asked he gave the Apostle Paul's advice, and as nearly as possible in his words, citing them. (1 Cor. 7:25-35) And when I had given a truthful explanation of his proof, above referred to, all saw that it was to my husband's credit that he spared neither trouble nor expense in order to let a sister in Christ know something of what he knew of the character of the man she was about to marry; that, thus informed, she might the better judge for herself whether or not he would make a desirable husband. Mr. Bryan, who took that letter, and who brought it back undelivered, because too late to be of service to the sister, knows the truth of the matter, while conniving with Mr. A. at its misrepresentation of my husband's character and teachings. Anything to down Mr. Russell's influence—seems to be their motto.

In the same connection Mr. Adamson is telling that Mr. Russell wrote to him shortly after he was married, telling him that he should make his Will so as to give what money he had to the Tract Fund, and to be sure not to let Mrs. A. see that letter. They affirmed this story in my presence, and said they had the letter in hand. I denied it emphatically, well knowing my husband's disposition to the contrary. I asked them to read the letter aloud to us all, but they refused to do so, and this clearly showed to all present that the statement was not worthy of credence. Only since my return home have I learned the truth on the subject, as follows:

Shortly after Mr. A.'s marriage, Mrs. A., it seems, declared that she "was not going to race over the country after him, like a mad dog." In writing to Mr. Russell on the subject Mr. A. said, in substance: "What money I have was all consecrated to the Lord before I married; and in the event of my death I do not intend that any of it shall go to Mrs. Adamson or her folks; it shall go to the Tract Fund."

In his reply to that letter my husband urged that Mrs. Adamson be not ignored; that as a wife she had a just claim upon him—that on general principles any woman he would call his "wife" deserved consideration as such, even if out of harmony on religious subjects, as Mrs. A. then was, according to his representation. But he advised that if Mr. A. decided to will any portion of his effects to the Tract Fund, it would be wise, under the circumstances he described, and to the in-

terest of his domestic happiness, not to inform Mrs. A. respecting it. That is probably the letter they had in hand, and were afraid to read lest their misrepresentations should be made manifest. Thus do falsehoods force the truth to view.—Matt. 10:26.

As illustrating the depth of wickedness to which these men would stoop, under the influence of envy and ambition, I told the church how Mr. Adamson had written to Brother Wright (and we know not to how many others), citing 1 Cor. 5:1-6 without comment, as applicable to my husband. Mr. Adamson could not deny the fact, under the evidence, but protested that he had not intended any reflection upon Mr. Russell's moral character. But Brother McPhail, of the West Chicago meeting, spoke up and said that Mr. Adamson had made the same citation before that congregation, and reminded Mr. A. that he had challenged the reference then and there. Some of the brethren present remarked that such a charge would have no weight with anyone who knew Mr. Russell or who had ever looked into his face. In telling what inference he did wish to give by the citation named, Mr. A. replied that he meant to say that Mr. Russell is a "railer." But since railers are not mentioned at all in the citation, but five verses further down in the chapter, I showed that this is only one of the many cunning methods of misrepresentation resorted to by these wicked men—because they do not know any real crimes to lay to his charge.

I mention these items here, because no doubt they have been similarly misstated orally or by letter to others; and to show that the same spirit that prompted the misrepresentations of their first attack still controls them, and that reconciliation with such people, under such conditions, would neither be possible, nor desirable, nor right, nor Scriptural. Better, far better off, is the church without these men and all who have sympathy with such unscrupulous conduct. Indeed, while I was speaking at Chicago upon the duty of the church as laid down in Matt. 18:15-17 and 2 Thes. 3:6 (See *TOWER EXTRA*, page 66), and showing that such men were not to be accounted again as "brethren" unless they first make full confession and give evidence of a heart repentance by as industriously attempting to undo the wrong as they exercised themselves in doing it, Mr. Adamson spoke up and said, "I do not repent. I would do the same thing again tomorrow." I replied: You are unto me, therefore, under the instruction of the Scriptures, as a heathen man and a publican; as "a heathen man" in that I can no longer have any Christian fellowship with you; as "a publican" in that I can no longer respect you as I could respect an honorable man of the world.

On the whole, my visit among the churches gives reason for great encouragement; for surely if the Lord were not in the midst of his people such a virulent attack of the adversary to destroy and scatter the flock would have done great damage. But I found everywhere a noble spirit of patience, faith, moderation and zeal. With deep sorrow and often with suppressed emotion the course of the conspirators was referred to, and earnest solicitude for the young of the flock was manifested. In every place the sentiments expressed were that these sad and painful experiences only served to draw their hearts nearer to God and nearer to all his faithful people, who stand shoulder to shoulder and heart to heart in the conflicts of this evil day.

All such—and that is all that I met from New York to Chicago, with perhaps a single exception, or possibly two, having stood this shock so bravely and well, feel only the stronger for the probably more severe conflicts yet to follow. The necessity for prayer and communion one with another and with the Lord is also more fully realized; and thus the body of Christ will be the more closely knit together in the bonds of mutual sympathy, love and helpfulness.

Many who have already endured much for the truth's sake are now reproached with the words: Oh, you are no better than other people; you call yourselves the "little flock." "the saints," and have as much contention and strife as may be found anywhere, etc., etc. And this is, alas! only too true, and the dear, faithful ones have felt the reproach keenly, and many scarcely knew what reply to make. But the answer is plain and Scriptural; for where did the Lord promise that his "little flock" of consecrated and faithful followers should be exempt from all intrusions of false prophets, false teachers, false brethren, yes, and of wolves in sheep's clothing? Nowhere is any such assurance left us.

On the contrary, we are distinctly forewarned that, as in olden times there were false prophets among God's people, so there will be also false teachers among us, who privily (privately) will bring in damnable heresies, and that many will follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of, and that, through covetousness (ambition, etc.) shall they with feigned words endeavor to

make merchandise of you.—2 Peter 2:1-3; Jude 10:11.

Again, we are forewarned of "false apostles, deceitful workers, transforming themselves into the apostles of Christ." "And no marvel," says the Apostle Paul, "for Satan himself is transformed into an angel of light; therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." And Paul also tells of his own "perils among false brethren."—2 Cor. 11:13-15, 26; 1 Tim. 1:20; 2 Tim. 2:17, 18; 4:14-18.

The Lord also bids us, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves," saying: "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistle? Even so, every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. . . . Wherefore, by their fruits ye shall know them."—Matt. 7:15-20.

Here, then, is the answer to all such reproaches: We were forewarned by God of the very conditions that now surround us; and that such conditions, while they were quite prominent in the harvest of the Jewish age and beginning of the Gospel age, would more especially characterize this harvest period; for "in the last days" many will have a form of godliness,

but deny the power thereof, and such deceptions will make the "perilous times" of this "evil day." (2 Tim. 3:1, 5) If there were a Judas among the apostles, a Hymenaeus, a Philetus, an Alexander and a Simon Magus and others such in the early church, and if there was a great conspiracy of two hundred and fifty of the princes of Israel, famous in the congregation, men of renown against the meek and humble instruments which God had chosen wherewith to accomplish the deliverance of his people (Num. 16:2, 3), that through the very weakness of the earthen vessels his own glorious power might the more be realized; and since we are distinctly forewarned of God that thus it must be here also—in the last days of the church's warfare—why should any of his people be dismayed to find it even so? Surely here is an abundant answer for all who would take up a reproach against the anointed body of Christ.

The church has not yet accomplished her warfare, and her foes multiply on every hand; and their attacks are the more bold, persistent and determined as she approaches the end of her course. They are vigilant, energetic, subtle and relentless; but greater is he that is for us than all them that are against us.

In the bonds of the Gospel, Your servant in Christ,

MRS. C. T. RUSSELL.

THE VOICE OF THE CHURCH

"Whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it."

1 Cor. 12:26.

[Bro. Letterman's was the first reply to the Extra received. We therefore give it the first place. It was doubly encouraging because he is a new reader.]

Pennsylvania.

MY DEAR BROTHER IN CHRIST:—Your favor, *A Conspiracy Exposed*, to hand. I cannot wait until I read it all before offering you my congratulations. "Whom the Lord loveth he chasteneth;" "his grace is sufficient for us," his own, in all trials; and all things work together for good to those who love the Lord. My sympathy I reserve for those poor, misguided ones, who have lent themselves, I am afraid, the too willing tools of Satan. My prayer for you and Sister Russell is that the Lord may prosper you in every good work and word. Your brother in Christ,

G. W. LETTERMAN.

[The following letter is from the editor's aged father, who received one of the slanderous circulars. Step by step he has been interested in the present truth since 1872—being one of the Bible class mentioned in the Extra.]

Virginia.

MY DEAR SON:—It is with love and sympathy in my heart that I write you at this time, after having read the full account of your trials and troubles amongst those whom you accepted as your brethren in Christ. It does seem almost incredible that those people could be guilty of such mean and despicable conduct towards you, from whom they had received so many marks of kindness. But, my dear son, these are some of the trials we all may expect—especially those engaged in the "harvest" work. I am proud of the noble defense you make in vindication of your conduct, and especially in the cause of the Truth we all love so dearly. I feel confident that you will come out of this trial brighter and more appreciated in your character and works than you ever were before. The good Lord, who has been testing your works, will promote you to still higher honors in his kingdom; I pray that he may bless you always and sustain you in every good word and work; and to him we will ascribe all the praise forever. AMEN.

But while confident that the result will be a final victory for the truth, it is very trying on one who has labored late and early for the last twenty years for the cause of truth, to have his supposed friends turn against him and brand him as a liar and a hypocrite. Oh! it is terrible! I am most surprised at Mr. Bryan: to my mind he is the most deceitful one of them all. If I had known his true character when he came to our house in Richmond, I should have treated him very differently.

I often think of you and your many trials, which you seem to meet very courageously. But with an approving conscience a man can stand considerable, especially if the Lord is on his side to help and strengthen.

Please extend to your dear wife my hearty congratulations on her noble defense of her husband and the cause of truth during this trying ordeal.

With love and congratulations from us all, I remain, your loving father,

JOSEPH L. RUSSELL.
Pennsylvania.

[Another brother who was a member of the early Allegheny Bible Class writes as follows.]

MY DEAR BRO. IN CHRIST:—I have read carefully pages 92 to 119 of *A Conspiracy Exposed and Harvest Siftings* with special interest, and must say my recollection of events named by you are very much like your own; and while there are details, in some cases, of which I know nothing, and hence cannot speak as to them, yet I do know there were such transactions as you name, and at the dates given. I am quite conversant with some of the dealings, and am surprised at the very merciful manner in which you speak of those with whom you were associated. "The servant is not greater than his Lord." "If they have done these things in a green tree, what will they do in the dry?"—"Perils among false brethren," etc., etc.

As to myself, you can rely on one thing, viz., All reports stating that I deny the ransom are absolutely false. The no-ransom people may talk, but they "have nothing in me."

As ever, Yours in him,

W. H. CONLEY.
Massachusetts.

DEARLY BELOVED BROTHER AND SISTER RUSSELL:—*A Conspiracy Exposed and Harvest Siftings* reached me safely. I praise the dear Lord for this, the other side of the question. I have heard the rumblings of the present storm for quite a long time. As I love you dearly (and often pray for you), it grieved me very much to hear all these things. But I would be surprised if "all men spoke well of you;" for our dear Master was very cruelly spoken against; and if they have misunderstood and condemned and betrayed him, the "holy" and the "just one," how much more we should expect, who are imperfect—yet, praise God, our intentions are perfect. I am delighted to find in your "Exposure" that your course has been highly commended by the intelligent and consecrated ones, and for myself I would say, Rightly so, indeed.

The dear brethren with whom we meet here appear to be in a good, healthy condition, all praise to our dear Father, and his adorable Son Jesus, who careth for the dear sheep.

When I received A. B. R. and Z's letters containing the blasphemous charges against your character, I was surprised. I see one of them even went so far as to criticize your views respecting Jacob's dealings with his father in the matter of obtaining the blessing.

See what a different effect the truth on the subject had on a consecrated heart. My heart responded in praises to the dear Lord, for another clear vindication of his glorious character. Truly, "Light is sown for the righteous, and gladness for the upright in heart." Many are the afflictions of the righteous; but the Lord delivereth him out of them all. Praise his dear name for such comforting assurances. May the God of all peace comfort your hearts, is the prayer of your humble servant and brother in the Lord,

W. J. THORN.

[We give, by permission, extracts from a personal letter to one of our office-helpers.]

Indiana.

DEAR BRO. HENNINGES:—I received *A Conspiracy Exposed*. We have read it carefully and are thoroughly satisfied.

I heard a rumor of this trouble about a year ago, and just after the convention heard another. Neither was very definite, only a hint that "Some of the colporteurs felt that Bro. R. was attempting to lord it over the heritage." In the light of his writings, however, we knew perfectly that the man



Charles and Maria Russell

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"TRUTH IS STRANGER THAN FICTION"

A CONFIDENTIAL EXPLANATION BY THE EDITOR OF HIS PECULIAR TRIALS—THE WIDE SPREADING OF UNTRUTH MAKES NECESSARY THIS STATEMENT OF THE TRUTH

It is requested that this issue be not loaned or otherwise publicly circulated.

"LET NOT YOUR GOOD BE EVIL SPOKEN OF"

Dear Friends:—As your letters indicate, you have rightly judged that I have recently passed through the most trying experience of my checkered career as a servant of the Lord. And I may add that one of the chief features of my present distress arise from my conviction that my tribulations are by no means confined to myself, but pain and afflict all the dear "household of faith" walking in the narrow way and in the light of "present truth." I am grieved, indeed, that those for whom I have pleasure in laying down my life daily should be caused any measure of pain, hardship or other bitter experience on my account. And yet I know that fiery trials must necessarily come to us all, to prove us, to test us, to refine us, to make us ready for the glorious things to which we have been called of the Lord.

I may further add that one of the chief consolations of my time of sorrow has been your letters assuring me of your sympathy, confidence and love. I was pleasantly astonished to find that many of these letters were written by friends who only recently came into the knowledge of the harvest message. I felt confident from the first that the well-established ones, who had learned from past experiences to endure hardness as good soldiers, would falter not in the presence of this attack, but I did greatly fear for the new recruits among the soldiers of the Cross, those who knew nothing of my past trials and difficulties from false brethren and who had less opportunity for personal acquaintance.

It appears to be my duty toward the truth to give as briefly as possible an outline of the facts of the case leading up to the present denouement. Gladly would I have kept silence before the church as I have opened not my mouth to the world; but I find my personal affairs so closely linked with the "harvest work," that it becomes duty to let all the members of the body of Christ with whom I am so closely riveted know something of the facts, for their relief and comfort and strengthening;—"that the ministry [of the good tidings of great joy] be not blamed." This seems to be in accord with the Apostle's injunction, "Let not your good be evil spoken of": Let the search-light of truth disclose the fact that the Lord's people seek in everything to practise what they teach! In a very special sense WATCH TOWER subscribers look to its Editor as their Pastor; hence the propriety of making known to them everything necessary to their peace.

There are some irregular readers who may not have come

in contact with the slanderous reports who may, just as well as not, remain in ignorance of the whole matter. It has been my effort to hide my troubles; but now this much seems due to my friends. For these reasons it has seemed to be the Lord's guidance that a rehearsal of matters should appear in this form intended only for friends, for private use amongst those whose minds have been so poisoned as to need these details as an antidote. Moreover, instead of giving full details I am herein confining myself to those features of this trouble seemingly necessary to a reasonable comprehension of the facts. Be assured that every word has been carefully and prayerfully weighed, to the intent that so far as possible not a word shall be uttered in criticism of my wife that does not appear to me to be absolutely necessary to even a brief outline of the difficulty. Further, I have endeavored to use only kindly and moderate language.

THE NECESSITY FOR THIS ISSUE

It was the receipt of the following (two) letters that decided the Editor that it is his duty to the cause of the Lord to make the statements of this Special Issue:

May 10, 1906.

My Beloved Brother Russell:

My heart aches for you as I read your letter of May 8th and note that you still love and cherish the memory of the one you have lost, in spite of all the suffering which her blindness has brought upon you. May God bless and help you, dear brother. It ought to be a comfort to you at a time like this to know that there are probably not less than 10,000 of the Lord's saints who daily make mention of you in their prayers at the throne of grace. I have not failed to do this daily for the last 11 years, and how much more just now when you are passing through such deep waters. I doubt if in the entire history of Christ's church there has ever been any one person who has continually had so many saints to remember him daily in prayer as yourself.

In humility of heart, and realizing keenly my own littleness and unworthiness, I now suggest to you what it seems to me to be the Lord's will that you ought to do regarding this matter, and will first point to the Word of God to sustain the opinion I shall express.

God rebuked Miriam, that there might be no question in the mind of fleshly Israel regarding the one at fault; God reproved Job's friends that they and others might know whom God approved; our Father has explained particularly the circum-

stances which led to the imprisonment of Daniel and Jeremiah, that their good names might not be evil spoken of.

With what particular care are all the facts stated regarding our Lord's apprehension and condemnation! The possession of the two swords, Pilate's admission of the Lord's innocence, and the bribing of the soldiers who watched the tomb, have all been helps to many in accepting the crucified One. Our Lord, himself, at all times, made it plain that neither his motives nor his conduct were to be lightly impugned, as in his inquiry, "Which of you convinceth me of sin?" and in his severe reproof of those who accused him of casting out demons by the power of Beelzebub. It is true that he was silent at the time when to have spoken might have interfered with his payment of the ransom, but he was never silent where his silence could cast a cloud upon his mission or his message. One of the first things he did after he arose from the dead was to remove the doubts of some as to the real cause of his death.

Paul's defense of himself on many occasions will instantly recur to your mind; his writings are full of explanations and assertions of innocence, all made solely with a view to helping the feeble-minded ones. Does he not set forth a principle in this matter when he says, "Let not your good be evil spoken of?" Peter also seems to me to include the same principle in the following texts: "For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men," and also, "But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts: and be ready to give an answer to every man that asketh you a reason [whether doctrinal or practical] of the hope that is in you with meekness and fear: having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ."

I believe that the force of Luther's message has been weakened by the false statements made regarding his domestic life, which a few words of explanation might have avoided. In the case of Mr. Dowie, I know that most people take the view that the reason he makes no more defense of the charges made by his wife is because he cannot. As this is not the case with you, it seems to me that your duty in the matter is quite plain, even though it will surely add to your suffering. O! how sorry I feel for you, and how eager I am to do anything I can to help you, and yet I cannot avoid the conviction that it is your duty to shoulder the additional burden of setting this matter right in the eyes of the Lord's brethren. Here is a case in point:

May 8, 1906.

To Dear Brother Woodworth:

"Perplexed, but not in despair; cast down, but not destroyed." As one among the household of faith, I am constrained to address you for personal information, because of your more active service, facilities and knowledge of matters at Scranton, or Allegheny. Coming to the subject: Have you seen the damaging, I had almost said damning, publication in the Inter-Ocean, of April 25th, wherein in contempt as "Russellites" is exposed the scandal relating to Bro. Russell? Right here, though I do not pose for others, but for myself, the Editor deserves to be prosecuted for slander in publishing such an article without further investigation, and I hope he will be! But now, dear friend, what do you know, or think of it? Have you any information that will throw any negative light upon this terrible question? Incidentally, there has come to me indefinite information of some past agreement between Brother Russell and his wife, as mentioned in 1 Cor. 7:1, wherein, in marital relations, Brother Russell had resolved to an entire consecration of soul and body to the work to which he was called. I can well believe it of such a man, and if true, how absurd even the thought that he would be guilty of the charge preferred against him. If it were possible to admit the charge, David fell a thousand times lower, but in repentance became the "Sweet Psalmist of Israel." Peter fell and

Jesus prayed for him, and he became the strength of the brethren, and was privileged to feed Christ's lambs. Knowing as we do the consecration, the labor, self-renunciation, the Christ-like spirit, nothing short of an angel from heaven or his own admission would convince us. If guilty, he would well know that a mere social ostracism to himself alone would not be the result, but a public ostracism of his teachings and a lapsing of his influence. That the direct denunciation of Babylon even now, true or not, will fall upon his work is to be expected. And yet the monumental work of MILLENNIAL DAWN, establishing from the prophecies the God-given "Plan of the Ages," will go down to posterity as certainly as the epistles of Paul!

Looking at it in its best light, the question will come up, Why is it permitted that after such a life consecration, its last stages should be embittered and cast down? But what are we when we remember that Paul and Peter were the victims of martyrdom, and our dear Redeemer was crucified? Perjury, if not detected in a civil court of justice, may convict any one, and it will undoubtedly be that, if the divorce comes to trial! I thoroughly believe in Brother Russell's entire innocence, and I sincerely hope and pray that our faithful followers may stand by him, and that God may so overrule that the true Zion may be sustained and the "new creation" be more firmly established than ever. Please write me soon.

Yours truly, in M. DAWN bonds,
DR. C. ALEX. GARNSEY.

Now, Dear Brother Russell, no tongue can tell how I love my dear brother, Dr. Garnsey. You may remember that he is the dear old saint who came fully and gloriously into the truth at 85 years of age, through reading the set of 3 vols. of the DAWN which I sold him 8 or 9 years ago, when I was carrying an advertisement in several religious papers. He is now nearly or quite 95 years old, and you can see from his letter how great a trial this matter is to him. It will not "sift" him out, for his heart is far too full of love for the Lord and his truth, and his brethren; but surely a statement of the salient facts in this case could only prove helpful to a dear brother situated as is Dr. Garnsey.

He should at least know that Mrs. R. has over her own signature condemned in the most unsparing manner those who made some years ago the very charge which has now been brought against you; he should know that she has admitted that her only real grievance against you is that you would not permit her to run the WATCH TOWER, but that you guarded it as your stewardship; and he would be helped additionally if he could see a connected statement of the whole history of her defection, somewhat after the manner of that which you furnished me some years ago, and of which I still have a copy. And what is true of Dr. Garnsey is true of many others.

My advice would be that you prepare at once a new edition of "Harvest Siftings" and advertise it on the inside front cover of the "WATCH TOWER" at say 10 cents per copy. In the notice in the "TOWER" you would only need to say a few brief words about the siftings and testings which are to be expected in our day, and something like this, "This little book gives a brief resumé of the more important siftings which have taken place in the past, including our experiences down to the month of April, 1906."

Such a book will reach automatically all who ought to have it, and will reach the hands of very few others. It will be a tower of strength to many now, and will disarm many of the foes of the truth after our work here is finished. And it would be a timely contribution to the literature of the harvest period, anyway.

I have in my possession a large lot of correspondence which would be valuable to you if you think of getting out such a book. Your Brother in Christ,

CLAYTON J. WOODWORTH.

"ALL THE WAY MY SAVIOR LEADS ME"

THIRTEEN BLISSFUL YEARS

From 1871-1879, while engaged in mercantile business, I was also engaged in promulgating "present truth." My earliest efforts were in connection with Bible Classes in Pittsburgh and Allegheny. Later I published a paper in New York State, to whose columns others as well as myself were contributors. During 1877 and 1878 I travelled extensively throughout New England, New York, Pennsylvania, Ohio, Indiana, Michigan, West Virginia and Kentucky, leaving my several stores in the hands of trusted representatives, visiting them for supervision occasionally.

In 1878 my associate who had been attending to the paper

fell from faith in the redemptive work of Christ, which led to a controversy in the columns of the paper, he denying the ransom and I affirming it, until it became evident that a paper divided against itself could not stand. My associate seized and appropriated to himself the office outfit, type, etc., which I had paid for. This led me to project our present journal, ZION'S WATCH TOWER AND HERALD OF CHRIST'S PRESENCE, as a defense of the great foundation doctrine of the Ransom and in general promulgation of the "meat in due season." The starting of the paper was delayed until July, 1879, and this left me for several months continuously at Allegheny, where, in addition to the usual meetings, I conducted several

series of meetings in the interest of the public in this vicinity. Considerable numbers were brought in contact with the truth at this time. Amongst others was a Maria Frances Ackley, who became my wife within three months of her first attendance at these meetings, which was the beginning of our acquaintance. The truth seemingly appealed to her heart, and she assured me it was what she had been seeking for many years—the solution of perplexities of long standing. For thirteen years she was a most devoted and loyal wife in every sense of the word.

THE LEAVENING INFLUENCE

It was shortly after our return from a trip to the Holy Land and the Pyramids, via Great Britain, Germany, Italy, Switzerland and France, which was a most enjoyable and profitable experience to us both, that Mrs. Russell seemed to come under a baneful influence of which I had no knowledge at the time. During our absence on that trip the adversary seemed to have stirred up a spirit of strife, ambition and vain-glory amongst some who had previously given every evidence of loyalty to the truth. It appears that "woman's rights" literature and anarchistic ideas were connected with the matter. The bad fruit did not show itself at once. The leaven worked, and resulted, as some of the older readers remember, in a conspiracy on the part of several to injure the work, to overthrow it—apparently hoping to gather from the wreck some fragments—to "draw away disciples after them." The entire matter came upon me like an explosion, being carefully planned to this end.

I was not aware of it at the time, but learned subsequently that the conspirators endeavored to sow seeds of discord in my wife's heart by flattery, "woman's rights" arguments, etc. However, when the shock came, in the Lord's providence I was spared the humiliation of seeing my wife amongst those conspirators. Indeed, when she got a proper view of the situation, their perfidy quickened much of the loyalty in her which she had felt during the preceding thirteen years. She was aroused and proved herself a heroine in her defense of her husband and of the truth, as many of you will remember.

COPY OF MRS. RUSSELL'S LETTER, PUBLISHED IN A SPECIAL ISSUE OF "ZION'S WATCH TOWER,"—A CONSPIRACY EXPOSED, APRIL 26, 1894—NOW OUT OF PRINT

A letter by Mrs. Russell in answer to the slanderers was published at that time at her wish. It read thus:
To the Church of Christ, Greetings!

I take this opportunity to speak in defense of my husband against the bold attack of our enemies in maligning his character and misrepresenting our domestic relations. Our household is composed only of ourselves and our esteemed and beloved helpers in the WATCH TOWER Office, all of whom gladly bear witness to the tranquillity and happiness of our home, save as intrusions of false brethren and busybodies occasionally disturb it.

Our home, so far from being a discordant one, is the very reverse,—most happy. I could, indeed, pray for no greater earthly blessing upon all of the dear saints than that their home-life might be as peaceful and happy as our. The liberty wherewith Christ makes free is enjoyed by all who are of our household or in any way connected with the work; not the liberty of anarchy, however, but of subjection to the Spirit and Word of God.

To the above answers of my beloved husband to the charges of his slanderers I give my unqualified endorsement in every particular. Although such calumnies are severe, and doubly hard to bear when they come from those whom we had supposed to be friends, but who, we now find, have been plotting these wicked deeds for several years, I assure you all that God has sustained us and given us his peace through it all. At first it came with almost the force and suddenness of an avalanche, both upon us and upon the Allegheny church; and although we feared for the stability of some, we felt sure that it was permitted of the Lord for the purpose of what he saw to be necessary sifting. But, thank God, the church here has weathered the storm well; and now letters from some of the stronger ones abroad, who have received the libelous circulars, are coming in, expressing continued confidence, and showing that Satan's arts are recognized; and these are further encouraging our hearts and answering our prayers, though we are still solicitous for many who are yet young in the truth, and who may be unprepared to withstand such a shock; for we well know that the time intervening between receiving the slanderous report and this reply is one of suspense and severe trial to all.

We reflect, however, that "The Lord knoweth them that are his," and that he is able and willing to keep them from

falling; and that, as with Gideon's band, some must needs be turned back. Who is on the Lord's side?—the truth's side? "Who shall be able to stand?"—"Who shall ascend into the hill [the kingdom] of the Lord? or who shall stand in his holy place?" "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn [a solemn covenant] deceitfully."

Having committed our way unto the Lord, we are not fretting ourselves because of the evil doers, whose time is short, but we are trusting in the Lord, whose promises will in due time be fulfilled—"He shall bring forth thy righteousness as the light, and thy judgment as the noonday" (Psa. 37); and until such time we will try to be patient, and will count it all joy to be esteemed worthy to suffer reproaches and afflictions for the name and cause of our beloved Lord.

"Oh! what are all earth's gilded toys,
Compared with heaven's eternal joys,
Or even to the feast now spread
For pilgrims through the desert led?"

In Christian love and fellowship with all who love our Lord Jesus Christ and his truth in truth and sincerity, and who have no disposition to make merchandise of either the truth or the character of any of God's chosen instruments, I am

Yours in the faith and hope of the Gospel,

MRS. C. T. RUSSELL.

EXTRACT FROM AN OPEN LETTER TO THE CHURCH BY MRS. RUSSELL.

Published in ZION'S WATCH TOWER, June, 1894, relating to this same conspiracy:

"Mr. Adamson also told that my husband forbids people to marry, and as a proof of this related how he once sent Mr. Bryan a three days' journey into the country at an expense of twelve dollars, in order to prevent a wedding. I answered that this statement is as untrue as the others; that Mr. Russell never forbade any one to marry, and that not a living being could truthfully say that he or she had been forbidden; but that I knew that when his opinion was specially asked he gave the Apostle Paul's advice, and as nearly as possible in his words, citing them. (I Cor. 7:25-35.) And when I had given a truthful explanation of his proof, above referred to, all saw that it was to my husband's credit that he spared neither trouble nor expense in order to let a sister in Christ know something of what he knew of the character of the man she was about to marry; that, thus informed, she might the better judge for herself whether or not he would make a desirable husband. Mr. Bryan, who took that letter, and who brought it back undelivered, because too late to be of service to the sister, knows the truth of the matter, while conniving with Mr. A. at its misrepresentation of my husband's character and teachings. Anything to down Mr. Russell's influence,—seems to be their motto.

"In the same connection, Mr. Adamson is telling that Mr. Russell wrote to him shortly after he was married, telling him that he should make his will so as to give what money he had to the Tract Fund, and to be sure not to let Mrs. A. see that letter. They affirmed this story in my presence, and said they had the letter in hand. I denied it emphatically, well knowing my husband's disposition to the contrary. I asked them to read the letter aloud to us all, but they refused to do so, and this clearly showed to all present that the statement was not worthy of credence. Only since my return home have I learned the truth on the subject, as follows:

"Shortly after Mr. A.'s marriage, Mrs. A., it seems, declared that she 'was not going to race over the country after him, like a mad dog.' In writing to Mr. Russell on the subject, Mr. A. said in substance, 'What money I have was all consecrated to the Lord before I married; and in the event of my death I do not intend that any of it shall go to Mrs. Adamson or her folks: it shall go to the Tract Fund.'

"In his reply to that letter, my husband urged that Mrs. Adamson be not ignored; that as a wife she had a just claim upon him; that on general principles any woman he would call his 'wife' deserved consideration as such, even if out of harmony on religious subjects, as Mrs. A. then was, according to his representation. But he advised that if Mr. A. decided to will any portion of his effects to the Tract Fund, it would be wise, under the circumstances he described, and to the interest of his domestic happiness, not to inform Mrs. A. respecting it. That is probably the letter they had in hand, and were afraid to read lest their misrepresentations should be made manifest. Thus do falsehoods force the truth to view.—Matt. 10:26.

"As illustrating the depth of wickedness to which these men would stoop, under the influence of envy and ambi-

tion, I told the church how Mr. Adamson had written to Brother Wright (and we know not to how many others), citing I Cor. 5:16 without comment, as applicable to my husband. Mr. Adamson could not deny the fact, under the evidence, but protested that he had not intended any reflection upon Mr. Russell's moral character. Some of the brethren present remarked that such a charge would have no weight with anyone who knew Mr. Russell or who had ever looked into his face. In telling what inference he did wish to give by the citation named, Mr. Adamson replied that he meant to say that Mr. Russell is a "railler." But since railers are not mentioned at all in the citation, but five verses further down in the chapter, I showed that this is only one of the many cunning methods of misrepresentation resorted to by these wicked men—because they do not know any real crimes to lay to his charge. I mention these items here, because no doubt they have been similarly mis-stated orally or by letter to others; and to show that the same spirit that prompted the misrepresentations of their first attack still controls them, and that reconciliation with such people, under such conditions, would neither be possible, nor desirable, nor right, nor scriptural."

THE BAD SEED GERMINATED

The excitement connected with the conspiracy against me above referred to temporarily hindered the sprouting of the bad seed of so-called "woman's rights" and ambition, and temporarily Mrs. Russell became very enthusiastic in my support. It was she who first called attention to Matt. 24:45-47, applying it to me in a meeting at Allegheny and subsequently in another meeting with the New York church. I demurred that I had not thought of the passage thus, and declined to make any personal application of it, although I could not deny the force of the argument that it pointed out "that servant," and "fellow servants" and "the household," apparently clearly and designedly distinguishing between these terms. Some little objection was aroused by her interpretation and I urged great moderation in the making of any personal application, suggesting that the WATCH TOWER rather than its editor might be considered "that servant." As an evidence of Mrs. Russell's position on the question, I give a copy of a letter she wrote in defense of her statement of the matter before the New York church, as follows:—

Allegheny, Pa., Dec. 31, 1895.

Mr. Geo. D. Woolsey,

Dear Brother in Christ:—Husband has shown me your kind letter of Dec. 18, the spirit of which was much appreciated by both of us. I am glad to note your frankly stated opinion as to the interpretation of Matt. 24:45-51, and I have carefully examined the arguments and Scriptures you have set forth. Thinking you will be glad to know how I view the Scriptures you mention, I will proceed to tell you I fully agree with the interpretation of Isaiah 52:7, presented in the Tower of Oct., 1881, which you endorse, the one in that case being the Christ, Head and body, of which the living members constitute "the feet."

I also agree that Rev. 16:15 refers to any one of the church who complies with the conditions. The entire statement gives evidence to this effect. It could not be understood otherwise. I also agree that in the parables of the talents and pounds, as in all parables, the thing said is not the thing meant, and that each one here mentioned, as in the parable of the rich man and Lazarus, represents a class.

But when we come to Matt. 24:45-51 it appears to me to be a totally different case. Here are brought to our attention—"that servant," "his fellow servants" and "the household." Now, if the Lord wished to indicate a chief servant of the truth, and fellow servants assisting in serving the meat in due season to the household of faith, he could not have chosen more precise language to convey such a thought. And, on the contrary, to ignore such an order and reasonableness in the account, to my mind throws the entire narrative into confusion, making the "servants" (plural) and "that servant" interchangeable terms.

If we should handle all Scriptures thus loosely, it seems to me we could either prove or disprove anything according to our preconceived ideas. It does not seem to me reasonable, nor a justifiable interpretation of our Lord's testimony, to say that the entire household fed itself, and that the Lord gave the meat in season to all together without using any of the number as his agents or servants in the distribution. And if it be conceded that there is a difference between "the household" and "the servants" who minister the meat in due season to the household, then it cannot be denied that our Lord's words also point out one

of those servants as specially intrusted with the meat in season and used in dispensing it to the fellow servants and the household in general.

I notice that you do not analyze the text as I do. If you see any way for making these three expressions viz., "that servant," "his fellow servants" and "the household," all mean the same thing without making nonsense out of the entire statement, I hope you will favor me by pointing out how it can be done.

It seems to me, further, that the interpretation which I suggest is the one, and the only one, which corresponds to the fulfillment. We agree in the belief that the Lord is now present, that he assumed his office of King in 1878, and that since that time his household has been richly fed with meat in due season. It seems to me that in dispensing the food to the household the Lord has not given it personally to each member, but from among them he has chosen and used a number of servants, and that all of these servants have been supplied with the meat in due season through one particular servant—"that servant." So, both from the construction of the Lord's language and from the facts before us which constitute their fulfillment at the time indicated, viz., in these days of his presence, I can, so far, reach no other conclusions than those I have stated.

However, my object in writing is not to urge my convictions upon you. I merely state them for your consideration, believing you will be interested in examining them, and that you will agree with me that whatever God has expressed in his Word is worthy of our most careful consideration, and is for our instruction and profiting.

With the greetings of the season, in which Bro. Russell joins,

Your Sister in Christ,

MARIA F. RUSSELL.

Letter from Mr. Joseph L. Russell (now deceased), father of the Editor, relating to the same trouble:—

My Dear Son:—It is with love and sympathy in my heart that I write you at this time, after having read the full account of your trials and troubles amongst those whom you accepted as brethren in Christ. It does seem almost incredible that those people could be guilty of such mean and despicable conduct toward you, from whom they had received so many marks of kindness. But, my dear son, these are some of the trials we all may expect—especially those engaged in the "harvest" work. I am proud of the noble defense you make in vindication of your conduct, and especially in the cause of the truth we all love so dearly. I feel confident that you will come out of this trial brighter and more appreciated in your character and works than you ever were before. The good Lord, who has been testing your works, will promote you to still higher honors in his kingdom. I pray that he may bless you always and sustain you in every good word and work; and to him we will ascribe all the praise forever. Amen.

But while confident that the outcome will be a final victory for the truth, it is very trying for one who has labored late and early for the last twenty years for the cause of truth, to have his supposed friends turn against him and brand him as a liar and a hypocrite. Oh! it is terrible! I often think of you and your many trials, which you seem to meet very courageously. But with an approving conscience a man can stand considerable, especially if the Lord is on his side to help and strengthen. Please extend to your dear wife my hearty congratulations on her noble defense of her husband and the cause of truth during this trying ordeal. With love and congratulations from us all, I remain, your loving father,

JOSEPH L. RUSSELL."

* * *

As matters began to settle down, the "woman's rights" ideas and personal ambition began again to come to the top, and I perceived that Mrs. Russell's active campaign in my defense, and the very cordial reception given her by the dear friends at that time throughout a journey (which she volunteered at that time to take, for the express purpose of defending and vindicating me amongst those friends who had been disturbed by the slanders circulated by those involved in the conspiracy), had done her injury by increasing her self-appreciation. Instead of considering the kind expressions of the friends as applying to her as a representative of the WATCH TOWER, a representative of the truths it promulgates, and a representative of her husband, as well as for her personal worth, the lady appeared to credit all the demonstrations to the latter—as acknowledgments of her personal abilities. Gradually she seemed to reach the conclusion that nothing was just proper for

the WATCH TOWER columns except what she had written, and I was continually harassed with suggestions of alterations of my writings. I was pained to note this growing disposition, so foreign to the humble mind which characterized her for the first thirteen happy years.

Gradually her interpretation of "that servant" worked upon her mind. First she suggested that as in the human body there are two eyes, two ears, two hands, two feet, etc., this might properly enough represent the twain one—she and I as necessarily one in marriage and in spirit and in the Lord. But the ambition did not stop here—it is a plant of thrifty growth). Within a year Mrs. Russell had concluded that the latter part of the statement (*viz.*, Matt. 24:48-51) was not merely a warning, but that it would have actual fulfillment—that it meant that her husband would fulfil this description, and that she in consequence would take his place as "that servant" in dispensing meat in due season. This was in 1896. In harmony with this thought she concluded that her individuality was not sufficiently prominent in the WATCH TOWER announcements that she was the Associate Editor. She requested that her name thereafter appear with each article that she wrote. I told her that this would imply the erasure of her name as Associate Editor. She assented, saying that that did not amount to much anyway, as nobody knew her articles. She also at this time notified me that her articles must appear just as she would write them, without corrections or emendations on my part.

To all these requests I agreed, telling her, however, that I was afraid the WATCH TOWER readers would consider that I was demeaning my wife in dropping her as Associate Editor, placing her instead as a mere correspondent. Furthermore, I suggested that if I could make no editorial corrections to her articles it would imply that some of them would not appear in the WATCH TOWER, because where many corrections would be necessary it would be easier to write the article myself. Those possessing back numbers of the WATCH TOWER upon examination will find that Mrs. Russell's name as Associate Editor first disappeared from the 2nd page of the TOWER in the issue of Nov. 1st, 1896. Fearing that this might be understood as some indignity to my wife I referred to the matter in the Dec. 15th issue, page 301, the "Tract Society's Annual Report," in these words: "The withdrawal of our 'associate editor' has been noted by some, so we explain now to all that this was granted at her own urgent request. She prefers to appear as a correspondent over her own signature, Mrs. M. F. RUSSELL."

HELP-MATE CHANGED TO OPPONENT

Prior to this time my Sunday topics constituted a considerable portion of the matter for the WATCH TOWER. Mrs. Russell took notes of my Sunday afternoon discourses and later on wrote these out as TOWER articles. This was, of course, a great saving of my time, and permitted me to attend to other parts of the work, and justified my denominating her "Associate Editor" of the paper. She notified me that I must not expect such assistance further, that whatever she wrote would be for publication over her own name. Apparently her thought was to impede the work, and to force me to call upon her for larger and still larger contributions to the columns of the paper—contributions which she had already stipulated must be taken just as she wrote them, without the alteration of a word. Had this program carried out as she evidently intended it would have made her virtually the Editor of Zion's WATCH TOWER, and would have opened its columns to matter to which I could not assent. Furthermore, I saw that this would be fostering in my wife an ambition which sooner or later would work to her very serious injury and perhaps to the entire cause of "present truth."

After making the matter a subject of prayer I adopted the method of dictating my articles direct to a stenographer, and enlarged the size of the WATCH TOWER from a 12-page to a 16-page journal. The trend of events led me to see that in at least one instance in the past, yielding to Mrs. Russell's importunity, I had failed in my duty in allowing an article written by her, with which I did not agree, to appear in the WATCH TOWER, thinking that it would do no harm and at the same time gratify her wishes. In the WATCH TOWER issue for Feby. 1st, 1897, page 38, I corrected the error in the "Question and Answer Column," item "Concerning the Epistle of James." I quote from my answer as follows:—"The article to which you refer last, as being in conflict with our general presentations, was not an editorial article; nevertheless the Editor does not claim that his negligence in the matter is a sufficient

excuse. It is a part of his duty to be critical, and to exclude whatever his judgment does not approve; and he now promises that by the Lord's grace he will hereafter be still more careful of his stewardship, to the end that ZION'S WATCH TOWER may ever speak as 'an oracle of God.'"

Despite this distressing situation of antagonism on the part of my wife the work continued to progress. Mrs. Russell's next move was to so harass me as to make it almost impossible for me to proceed with the work. I appointed a desk drawer in which I requested that she place any articles she had to offer me. From this I made selections. That I might have no choice in the selection of her articles, in Feby., '97 she removed all of those articles except two. Neither of those two being acceptable, no articles of hers appeared in the February 15th and March 1st issues. Mrs. Russell was indignant at this, but I explained.

It was at this time that she took ill of a troublesome disease and required much of my attention, which was cheerfully given at the expense of every other consideration, and with the hope that what I believed was a discipline from the Lord might work out for her profit. I thought, too, that my kind and incessant attentions would touch her heart and restore it to its former tender and loving condition. I was mistaken, however. Just as soon as she recovered health she called a Committee along the lines of Matt. 18:15-17, specially with the object of having the brethren instruct me that she had an equal right with myself in the WATCH TOWER columns, and that I was doing her wrong in not according her the liberties she desired.

The Committee consisted of Bro. W. E. Page, of Milwaukee, Wis., and Bro. M. M. Tuttle, of Pittsburgh, Pa. Mrs. Russell, with them as her Committee, met me in my study. The entire matter was a great surprise to me, for I had kept my troubles secret even from those nearest to me in the home. I assured Mrs. Russell and the brethren that I was very glad matters had taken this turn, and that my hope was that it would solve some of my difficulties, because I had no doubt as to what their advice would be. Not to center the difficulty exclusively upon the WATCH TOWER question, Mrs. Russell had two other charges against me which were first read. One was that a will I had drawn for my father at his request, and which expressed his wishes fully, was not acceptable to my wife and her sister.

I explained to the brethren the kind of a will I had drawn, and they told Mrs. Russell that it was such a will as most people would consider excellent. She disagreed with them. I explained further that I had advised my father to destroy the will and to make one that would suit his wife's ideas, that his declining years might be as peaceful as possible. The brethren were surprised that they should be asked to discuss a will no longer in existence and the character of which was considered excellent.

Mrs. Russell's second charge was that I had not treated her with sufficient consideration at a certain meeting in the Bible House Chapel. I explained the affair to all: that the lesson for the Bible study that evening was in Jude, respecting the second death, "twice dead plucked up by the roots;" that Mrs. Russell had been granted more time by far than any other person in the meeting to express her views respecting the text, but that she took offense because I intimated that she was taking more than her share of the time. I confessed that at heart I was solicitous lest she should succeed in making clear her views on the subject, which I considered unscriptural, and to which I feared she would be wedded more than ever after expressing her opinion; but that I had no unkind intent respecting the matter. I told them how Mrs. Russell had appeared ill-humored after the meeting, and I had inquired the trouble and found that she felt offended, and that I then assured her that I had no unkind intention in the matter, and that I was sorry if I had offended her, and that if she would prefer to have it so I would make the same expression to the class on the following Sunday night. I explained that she finally forgave whatever there was wrong in the matter that night; but that she had brought it up four times subsequently, and I said, "Now, brethren, this is the sixth time that Mrs. Russell has brought this matter up, having forgiven it five times: I now ask her in your presence, the sixth time, to forgive whatever she considered wrong in respect to that matter." The brethren looked at Mrs. Russell in amazement, and she again said that she forgave the matter.

Then came the real question for which they had been called, one of them a journey of nearly 1,200 miles. When the brethren caught the idea of the real object of their visit they were astonished, and told Mrs. Russell kindly, but very plainly, that neither they nor any other person

in the world had a right to interfere with Bro. Russell's management of the WATCH TOWER: that it was his stewardship only, and that he alone was accountable to the Lord for its management. Further, they suggested that they considered Mrs. Russell had the grandest of all opportunities in the world as my associate and co-laborer in the harvest work; they told her that personally they could think of no higher honor, and advised her to take this same view, that evidently was at one time her own view of the situation.

Mrs. Russell was chagrined, broke down and wept, and left the room. Subsequently she was prevailed upon to see that since the Committee had come at her request it was her duty to treat them with greater respect and to give some heed at least to their counsel. She returned to the study and there stated herself in substance that she could not agree with their decision, that she still had her own views, but that in deference to their advice she would endeavor to look at matters from their standpoint. I then asked her in their presence if she would shake hands. She hesitated, but finally gave me her hand. I then said, "Now, will you kiss me, dear, as a token of the degree of change of mind which you have indicated?" Again she hesitated, but finally did kiss me and otherwise manifested a renewal of affection in the presence of her Committee. It was hoped that this would be the end of the matter. The crisis had been reached at about the Memorial season, but seemingly through wise counsel the storm had passed without breaking in any public manner.

BAD COUNSELLORS—FRESH DIFFICULTIES

Following this conference Mrs. Russell's articles again appeared in the WATCH TOWER of March 15, 1897, indicating my own good faith in the adjustment of the difficulties, and earnest desire to make use of my wife's coöperation as fully as possible. Some of Mrs. Russell's relatives were evidently "evil counsellors," and the fruit quickly began to manifest itself. At Mrs. Russell's request I appointed a weekly meeting of "The Sisters of the Allegheny church," with herself as its leader, little thinking that this was to be a new method of attack upon me and the interests of the work which I represented. A systematic endeavor was now made to work up a spirit of opposition to me amongst the sisters of the church. For months therefore I could see that an evil influence was at work, but could see no honorable way of correcting it, so secretly was everything done.

In the meantime I had some very trying experiences with my greatly changed wife. I could see that herself and relatives were working up some kind of a figurative "bomb" intended for my destruction. My confidence was in the Lord, however, and I said nothing to others until, on August 30th, I learned definitely that there was a movement on foot amongst Mrs. Russell's party which was to culminate in some kind of explosion on Sept. 12th. I acted promptly, but quietly, so that on Saturday night, Sept. 4th, about 50 brethren gathered in the Bible House Chapel, none of them knowing in advance that a meeting was to be held. I explained the situation to all and found that some of them had more knowledge of the business than I possessed. As the matter had passed from an individual affair to a church affair, I suggested that it would be the duty of the elders of the church to act, and that I was too closely identified with the matter to take any active part in the investigation. Upon the unanimous expression of all present it was decided that the proper procedure would be that a private meeting of the consecrated believers of the church should be announced for the next evening, Sunday, Sept. 5th, at which the two sisters who had been circulating slanderous and false statements (presumably received from Mrs. Russell) should be charged with slander and false witness and asked to clear themselves by substantiating their statements if they could.

One of these sisters had stated that they had the women of the congregation already committed, and were wanting now to get a few men into the matter, so that it would not appear so completely a woman's affair. Her tale was that Bro. Russell was treating Sister Russell shamefully. The other indicated sister had made similar charges. Without going into particulars they had given the strongest kind of inferences, and the church eldership determined that it was time that such slanders should cease, or that if they continued all of the congregation should know that they were wholly without foundation or justification.

At the evening church meeting Bro. M. M. Tuttle presided, and the board of church elders served as jury. The accused sisters were asked specifically whether or not they had said such things. At first they were disposed to deny

the matter entirely, but witnesses to whom they had talked were present and, called upon, gave their testimony. Neither could offer any explanation or defense—neither had any foundation whatever for the charges.

This is the meeting from which Mrs. Russell and her sisters were excluded—because they had ignored the church, declared they were not of it, and did not attend its meetings for several months prior to this meeting. It was a strictly private meeting of the consecrated believers of the church, and hence they had no right to be present. They were excluded because it was recognized by the elders of the church that had they been present they would have created a scene, and would have hindered the investigation for which the meeting was called. The two sisters who at that meeting were shown to have been guilty of false witness and slander as charged were, at my request, not condemned; the board of elders holding the matter over pending a possible later apology to the church for their wrong course. I took this opportunity to briefly explain to the congregation present a little of the trouble that surrounded me, as an explanation of the slanders which I knew had been circulated. I took particular care to shield my wife as much as possible, laying the principal blame on one of her sisters, whose evil influence I could note at almost every turn of my affairs.

Following this I sought to separate my wife from her evil counsellors in hope of recovering her. I sent those false friends letters, warning them not to come to see my wife, etc., and gave my wife the following letter which she put into the court record of the case:

Allegheny, September 6, 1897.

My Dear Wife:—I send you a copy each of three letters just sent as legal notices. [Accompanying were notices to Mr. J. L. Russell, Mrs. J. L. Russell and Mrs. L. J. Raynor, "not to receive, harbor or entertain my wife under your roof under any pretext whatsoever."] I wish you, my dear, to know that these steps now being taken are in your interest as well as in the interest of the Lord's cause. I desire to shield you from what I believe has been a very pernicious influence upon you for some time past. I do this in the hope that under favorable influences, and by divine blessing, you may free your heart of the slime of misrepresentation which others have poured over it, and that thus relieved you may realize your first love for me, and that no one on earth so really loves you, or so genuinely desires your advancement in all the graces of the spirit of Christ and in the service of our dear Redeemer.

Come back to me, my dear! I promise that I will do all in my power to make you as happy as you ever were, and as much more so as lies in my power. Think, my dear, that God has already favored you with a position as my queen and associate and helper that, in some respects at least, is second to that of no lady in the world. And do, my dear, remember that ambition is one of the foes of the people of God, that has snared more of the bright ones than perhaps any other. Consider, I pray you, in time, ere it be too late to retrace your steps, whether or not your present condition of heart may not be a seduction of the great adversary.

Is not the situation sufficiently critical to make you go very cautiously and prayerfully? Stop, I entreat you, and join me in humble heart to seek afresh to know the will of our Lord and Master. Remember how Satan fell and how our Lord proved himself worthy of his high exaltation, and remember the Apostle's words: "Humble yourselves, therefore, brethren, under the mighty hand of God, that he may exalt you in due time." Remember Miriam, and Korah, and remember the various conspirators, and how they all have not only left Brother Russell, but also the Lord and the truth. Remember that the present matter is as humiliating for me as for you, because if a wife is the glory of her husband, so any reflection, even against her, is to his injury and shame. Remember, also, that I will be anxious to lift up your head and influence in every proper manner, and will not glory over you as a foe, but as one who has recovered a lost and highly-prized treasure.

And now, my dear wife, all that I could wish for as respects my earthly life is that I may serve the Lord, his cause and his people, amongst whom no one can hold so near and dear a place as you have held and may again hold if you will. And next to my effort to serve and please the Lord shall be my effort to serve and please you as my wife, if you will permit it and coöperate to that end.

Finally, not in anger, nor in any other spirit than that of love, and as my final move in your favor, and to help pull you out of the fire of the present trial, I give this legal

and formal notice, which I shall be only too glad to rescind absolutely.

Done in love, and as a despairing effort to separate you from evil influences, and with a hope for speedy reconciliation and annulment of this limitation, at Allegheny, Pa., this 6th of September, 1897.

C. T. RUSSELL.

NIPPED IN THE BUD

As a result, the entire conspiracy dissolved like a pricked bubble. The sisters of the congregation and others realized how sadly they had been deceived in the name of the Lord and in the name of righteousness. Mrs. Russell was completely overwhelmed with the defeat of her scheme. I hoped the crisis had been reached and that the tide might turn in her favor, in my favor, and in the favor of the truth. I pointed out to my wife the error of her course carefully, kindly, gently. I told her how wrong it was for her to plot to do me injury, and pointed out that if, as she thought, the Lord wished that she should supplant me as the Editor of the WATCH TOWER and general overseer in this harvest work, he was abundantly able to carry out his purposes and needed no evil assistance from her. I suggested that he could easily permit me to be mangled or killed in an accident; that he could smite me with paralysis or other disease; or by the merest touch of the brain he could disorder my mind; and that thus he could cause everything connected with his work to drop into her hands, for, as I assured her, my confidence in her had been so great that in my will everything had been left to her care and supervision. (This is so no longer. I have already transferred everything I possess except my personal clothing to the WATCH TOWER BIBLE & TRACT SOCIETY.)

Mrs. Russell afterward denied that she had authorized any of the slanders or that any were uttered; but I pointed out that the slanderers had confessed; and that if she were truly on my side, instead of being angry with the fact of their exposure she would have manifested righteous indignation for their false accusations. But still my hope was the recovering of my wife to her former condition, and accordingly I forbade her relatives to visit her, hoping that she could be benefited thereby. I invited to the home a Sister Jones, her friend, a woman of great kindness and large experience, whose influence I knew would be favorable. I opened to Mrs. Russell's mind a door of hope by suggesting that if I could come to accept her declaration that she had no sympathy with the slanders I would know well how to bring order out of the confusion and restore her to the love and fellowship of the dear friends. She demurred that since the exposure of Sunday night, Sept. 5th, it would be impossible to heal the breach. I told her that it was only necessary for her to convince me, and that I could do the rest; but that whatever we could do should be done before Sunday, so that if harmony were effected we could at the following Sunday meeting make an announcement of the fact to the dear friends of the church, which would set their hearts at rest.

On Friday night I drew up a paper representing the re-established harmony, wording it as favorably as possible for Mrs. Russell and her misguided friends. On Saturday morning she and Mrs. Jones, her friend, were quite enthusiastic over the paper. We got several copies typewritten and Mrs. Russell and I signed the paper, and she and Sister Jones went out and got the other signatures. Mrs. Russell's two sisters and one of the two persons who on the previous Sunday night had been convicted of slander and false witness signed it with us, and on Sunday afternoon I requested the consecrated ones to remain for a special service, and to them I read the said letter, asking them that as many as desired to do so would signify their participation in the spirit of the letter by a rising vote. The dear friends were overjoyed and arose as one person, praising God for his mercy in thus bringing order out of confusion. Here is

A COPY OF THE SAID LETTER

To the Allegheny Church, Bible House.

Dear Brethren and Sisters:—It is with praise to God and with thankfulness of heart that we unite in a joint note to you all. Since last Sunday we have sought earnestly through prayer divine aid in respect to some matters which grieved us all, and have obtained help in time of need.

Investigation revealed the fact that our troubles arose largely through the too free use of the tongue and the neglect of the Scriptural rule of Matt. 18:15. Many things had grown out of all semblance to their originals; and many of the originals upon close investigation proved to be mere fears which had no foundation in fact.

We are happy to tell you that all misstatements and misapprehensions are mutually rescinded and forgiven, and sup-

posed grievances are all forever blotted out, while mutual love fills all our hearts for our Lord and for all his church.

Although the trial has been a severe one, we trust that its present happy outcome may prove to be everlasting; and that some lessons have been learned by us all respecting the need of charity, and the close following of the Scripture rules laid down in Matt. 18:15 by our Master.

We hope (D. V.) to meet with you next Sunday; and are all resolved by the grace of God to more zealously strive to act and speak kindly to one and all, especially to God's children; and if we know nothing favorable to tell of one another we will abstain from such personalities altogether.

(Original was signed by)

CHARLES T. RUSSELL,
MARIA F. RUSSELL,
LENA GUIDERT,
EMMA H. RUSSELL,
LAURA J. RAYNOR.

On the following day, Sept. 13, 1897, a copy of that letter was sent to friends from nearby towns who had been present at the meeting of September 4th, with the following one:

To the Friends who kindly visited us at Allegheny on September fourth and fifth,

Greetings:—It gives us great pleasure to inform you that our heavenly Father has very graciously heard your prayers and ours in the interest of all the parties concerned in the matters which caused us so much distress. It appears that certain features of difficulty in the case, which eluded our every effort to grasp, prove to have been in many respects fears and misunderstandings and the results of these. In an altogether unexpected manner the Lord has straightened out these troubles. The letter following is a copy of the one in which the various parties interested have joined heartily and gladly. I send it to you realizing that it will help to bring rest and peace to your hearts as it has done to ours at Allegheny. The entire church here has been greatly troubled, not only for the past week but previously, and after the reading to them of this letter yesterday all their hearts rejoiced, and they unanimously joined in as parties to the letter as a congregation. Many expressed the sentiment that the matter, although very grievous, will prove a lesson of great value to us all.

"God moves in a mysterious way

His wonders to perform."

Individually I feel as though I had received a great fortune, and appreciate each of the signatures more than I would \$5,000, and the second one many times that. Join with us all in giving thanks to our heavenly Father for having delivered us out of so great a trial.

Your brother and servant in Him,

CHARLES T. RUSSELL.

Our hope was short lived. On the following Sunday, when all was to have been harmony, the storm broke out afresh. One of Mrs. Russell's sisters came in late and went out early, and Mrs. Russell herself posed as wounded innocence, refusing to shake hands with some, calling others traitors, etc. I made no further effort to secure her attendance at the meetings, believing it would be better for all concerned for her to be absent.

THE DEPARTURE NOVEMBER 9, 1897

I put in two months more trying in every way to recover my wife to her former condition. On November 9th, being called from the city, I made arrangements for her to have a sister's company until my return. She accepted this, but subsequently left for Chicago without leaving me the slightest information. I had no knowledge of her whereabouts for two weeks.

Chicago had then the largest congregation in the "present truth" outside of Allegheny, and Mrs. Russell sought every way to enlist the friends there by slanderous statements. So far as we are aware only three came under the influence, as about eight had done in the Allegheny church.

Later on, finding that she accomplished nothing there, she proposed to return to me at Allegheny. I refused to accept her return unless she would acknowledge the error of her former course and pledge herself to reasonable, proper, wifely conduct. I wrote her that in her departure the Lord had granted me great deliverance, and that I felt that I must require this guarantee for the future, otherwise it would seem to be tempting Providence. In January, 1898, Mrs. Russell returned to Allegheny, to the home of her sister; and herself, sisters and friends began a campaign of villification of every kind, regardless of the truth, going hither and thither wherever they could find any one willing to hear them bound on injuring me in some manner. This lasted for about

a year, at the end of which time my wife gave me her solemn assurance that she had ceased to bear false witness against me before others, whereupon I gave her possession of a house which I owned facing the parks, and furnished it for her in good style—a better home than she ever before had—thinking to myself, I will overcome her evil with good; she shall yet see the wrong of her course and appreciate my loving intentions. She manifested some appreciation, sat on my knee and kissed me, and knelt with me in prayer in that house. The house contains ten rooms, and she had considerable income from renting some of these to lodgers. In hope that a change of sentiment was in sight I visited her every Thursday evening for some five times, when she said, "Husband, I have been fearful that the neighbors and lodgers would think it strange to see you come here every Thursday." The hint was sufficient; I discontinued attentions. The puerility of the situation was ludicrous. The neighbors would see lodgers, men, going to and from the house daily, hourly, but would be surprised to see the woman's husband come once a week. I perceived that further quest for her affection was useless. Afterward she merely requested me to come to see her when she desired some repairs or additional furniture.

A FRESH ATTACK IN 1903

By 1903 Mrs. Russell had laid by in bank a little sum of money which evidently was consecrated to the injury of her husband. The opportune time for its use came, and with it she published a new kind of tract—not to stir up the pure minds of God's people, but the very reverse. It was an endeavor to misrepresent me, to slander me. It purported to give letters which I had written to Mrs. Russell and copies of her replies. It was declared therein that I ill-used her, would not speak to her, and wrote her these unpleasant epistles. I remembered well the time when she was with me when she would not speak despite my every effort, and I remembered another time in which she did everything to hinder my work, when I was obliged to tell her that my time could not be used continually "discussing affairs." To save time I wrote her several replies on my common manuscript paper.

The tract as a whole was a gross perversion of the facts, and written expressly to injure the interests of the cause which I represented. These were sent to all the WATCH TOWER addresses she could secure, and bundles of them were sent to ministers in different towns where Pilgrim services were announced in the WATCH TOWER columns, and a letter accompanying each bundle requested ministers receiving it to get the tracts, to look up the meeting of the MILLENNIAL DAWN people, and to have some person circulate these tracts at those meetings. It was expected that ministers of various denominations would be so antagonistic to MILLENNIAL DAWN and their author that they would take pleasure in this scurrilous work; but to their credit be it noted that not many of them accepted the proposition. Some wrote back declining the service and characterizing the request as mean, despicable, insulting to their manhood.

This was in the beginning of 1903, and led me to conclude that my endeavor to help my wife was being taken advantage of by the adversary as a means to do injury to the Truth to which I have consecrated life and all. I concluded that assistance from me must stop, and put my sister in charge of the residence, reserving however a room for Mrs. Russell and arranging for her boarding. The result was a commotion. Mrs. Russell, her relatives and roomers, created such a disturbance that my sister was obliged to call for the protection of the police, while Mrs. Russell and her friends misrepresented matters through the public press to the extent of their ability.

Since then, under the direction of the court, Mrs. Russell has received from me \$40.00 per month for her maintenance, and her suit for divorce from bed and board with alimony has just come off. She has been as separate from me as could possibly be imagined for years. No advantage could accrue to her from a monetary standpoint that she did not already possess. I must presume therefore that the motive back of this suit is revenge; to have an opportunity of defaming me and scandalizing the truth, as a retaliation for my refusal to permit her all the liberties she desired in the columns of ZION'S WATCH TOWER.

THE COURT RECORDS

Mrs. Russell's bill of complaint admitted that there had been no cohabitation between herself and her husband, and her attorney attempted to make out of this that she was deprived of one of the chief pleasures of life. The Court would not permit this. The fact is that the matter was in Mrs. Russell's own control. She did understand that her husband preferred to live a celibate life, but she agreed and expressed the same as her preference. She knew his teach-

ings on the subject, as now expressed in DAWN, Vol. VI., chap. 12—that neither the husband nor the wife may "defraud" the other of reasonable marital rights.

Notwithstanding the foregoing, Mrs. Russell on the witness stand and through her attorney attempted to give the impression that her husband was very amorously inclined, "like a jelly-fish floating around," "embracing all who would respond." She said that some one had told her this thirteen years ago. *Hear-any* testimony is not admissible in Court, but the precious object to be obtained was the public branding of her husband as a "scalawag," so her attorney smuggled this in by having Mrs. Russell swear that she had told it to her husband ten years ago.

When the next day the husband took the witness stand and swore that he had never used the language (and never had heard of it before) all reasonable people concluded that only an idiotic person would make such an uncomplimentary remark about himself. They concluded, too, that even an ordinary woman, seeking a charge against her husband for thirteen years, could imagine wonders and create the living and real in her own mind. This is the most charitable view possible of such an oath. The Court ruled that the testimony be stricken from the Court records.

Mrs. Russell charged an improper intimacy between her husband and "Rose," who became a member of the Russell household in 1888. The attempt of Mrs. Russell and her attorney to give the *inference* of criminal intimacy was so manifest that the Court interrupted to inquire, if criminal intimacy were charged, why it had not been made part of the plea and why "Rose" had not been made co-respondent in the suit? Then both Mrs. Russell and her attorney disclaimed any charge of criminal intimacy, but meant that "Rose" had sat on Mr. Russell's knee and he had kissed her. Mrs. Russell also swore that one night she entered "Rose's" room and found Mr. Russell sitting near her bed and holding her hand. The attempt of Mrs. Russell was not to state "the truth, the whole truth and nothing but the truth," but conversely, to state a part of the truth in order to give seeming foundation for evil surmisings, that would injure her husband's influence among those who do not know him.

The next day Mr. Russell on the witness stand explained that "Rose" and her brother "Charles" were members of the family and office assistants—the former at Mrs. Russell's request. "Rose" was quite childish in appearance, wore short dresses, and looked to Mr. Russell to be about 13 years old. He did not know her age, but another who knew her guessed that she was then only 10 years old. She may have been older than 13 in 1888. The brother came first, and shortly after "Rose's" coming he died.

It was some months later that Mr. Russell in the WATCH TOWER office, hearing sobbing, turned to find "Rose" in tears. Inquiring the cause, "Rose," still weeping, came over and sat on his knee, and complained that Mrs. Russell had worked her too hard before she started for the office; and that she felt weary and friendless. He told her that all that was a mistake. He defended Mrs. Russell as not intentionally unkind or unreasonable, and told "Rose" to do what she was able to do, cheerfully, and then to explain her weariness, and that he was sure nothing unreasonable would be asked. Then, suddenly drying her tears, "Rose" kissed Mr. Russell. Although surprised at all this Mr. R. did not resent it nor reprove it; but rather reproved himself for not having been previously more fatherly. That very night he talked with his wife about "Rose," and pointed out that she was surely lonely since her brother's death, and that it would be a duty to look after her interests more carefully.

Mrs. Russell agreed, and it was mutually arranged that "Rose" thereafter should be considered and treated as an adopted daughter. "Rose" was so informed in the presence of the three, and invited to spend her evenings in the large study and reading room with the Russells. This course was followed; and when "Rose" retired, usually at 9 p. m., Mrs. Russell kissed her good-night and told her to "pass the kiss along" to Mr. R. also. This custom continued several years, until Mr. R. said to "Rose": "I think it best that I should discontinue kissing you; you are now wearing long dresses and looking more womanly, and Mrs. R. might get to feel jealous;—although she has never said a word to that effect, I would not wish to give her the slightest reason for so feeling." Mr. Russell declared that it was quite a while after his discontinuance of his proper fatherly conduct toward "Rose" that Mrs. Russell (having become alienated on account of not getting all the liberty she desired in the WATCH TOWER columns) upbraided him for kissing "Rose." As for Mrs. R.'s claim that she found her husband in "Rose's"

room one night, sitting near her bed and holding her hand, Mr. R. said that he had no recollection of the occurrence, but that as he has a slight knowledge of medicine he was called on by all the members of the family in cases of illness: Mrs. R., her mother, her sisters and her sisters' children all were accustomed to apply to Mr. R., who kept a free medicine chest, referring serious cases to a regular practitioner. Mr. R. presumed the case in question was an emergency call, and that he was counting "Rose's" pulse. The entire "Rose" matter had a different appearance when the light of truth was turned on it. The Court ruled out the "Rose" testimony, and ordered it stricken from the Court records.

Mrs. Russell mentioned a person named "Emily," a sister in Christ, who served as house-help in the Russell family about 14 years ago. With her attorney's assistance Mrs. R. brought out with dramatic effect that, once she found Mr. R. in "Emily's" room with the door locked! Again the whole truth was sacrificed under oath, and a partial truth with false inferences went to the public.

On the witness stand next day Mr. R. explained the entire matter. One morning "Emily" was sick, and he was called on to see her and prescribe medicine. "Emily's" room contained a sink and a pump used for the second floor refuse and water. The noise from the pump made it difficult to hear, and Mr. R. turned the key in the door to prevent confusion until he could hear what "Emily" had to say about her condition—certainly less than a minute, probably not half a minute. "Emily," now married, put upon the witness stand, swore that she had no knowledge that the door was locked even for a moment, and that then and at all times Mr. R.'s conduct toward her had been most exemplary.

Mr. Russell declared that he had no knowledge of his wife's notice of the matter until years afterward (when endeavoring to coerce him to grant her all the liberty she desired in the columns of the WATCH TOWER) she mentioned it, saying that it would not sound well if told. Even then, however, Mr. R. could not believe that at heart she meant it, or that she would lend herself to so diabolical a misrepresentation, falsification, of "the whole truth."

Mrs. R. claimed bad treatment from her husband, but produced no evidence to substantiate her claim. Her husband's principal crime was that on one occasion (during 18 years of married life) when he was going to Denver he neglected and refused to kiss her "good-bye." Next day, on the witness stand, Mr. R. corrected the statement, saying that his journey was to New York City instead of Denver, and that he had explained to his wife that her conduct at the time did not justify any special exhibition of affection, and that he did not believe in giving hypocritical caresses.

Mrs. R. also claimed that her husband had opened her mail. Mr. R. explained that by mutual consent this had been so for years—their mail had been treated as common property, until (about six months before she deserted him) Mrs. R. requested that she receive mail addressed to her unopened. Her request was promptly thereafter complied with, much to her inconvenience; for many TOWER readers used to write to Mrs. R., thinking to save the Editor's time, their letters containing questions that needed to come to him in the end.

Another of Mrs. R.'s complaints was that she was asked to give an account of her use of moneys. Mr. R. explained that for eighteen years he had asked no reports or explanations regarding money matters, until about six months before Mrs. R. left him, when he asked her what she was doing with moneys received from him other than for usual expenses. Was she starting a bank account, or what? When she refused to tell him, he told her that if she refused to report after using the money his only recourse would be to inquire what she wanted the money for when she asked for it.

Another complaint was that Mr. R. had treated Mrs. R. unkindly during a spell of sickness in the Spring of 1897; and that he had cruelly told her that she was suffering a chastisement from the Lord. Mr. R. explained that he surely did so consider her illness; but that knowing Mrs. R.'s general opposition to him and anything he might say, he did not mention it to her. However, fearing that Mrs. R. might miss a blessing from the illness, he did hint his thought to her very special lady friend and confidant who assisted in caring for her. As for his treatment of his wife during that sickness, Mr. R. assured the Court that it could not have been more kind and considerate. He explained that Mrs. R. had a contagious erysipelas that covered every inch of her body from head to foot; that this required the aid of an assistant in the day time to perform three processes of dressing the eruptions (and who caught the disease); but that at night the ailment was much worse, and, others being afraid, he himself performed the three-process treatment twice every night. He

thus spent four to five hours each night, and handled his wife with extreme tenderness, hoping to win back the affection which her ambition had crowded out.

Another fault charged by Mrs. R. against her husband was that he would not speak to her for weeks at a time, but wrote her letters. Some of those letters were put in evidence. Mr. R. explained that his conduct was wholly misrepresented—that he uniformly treated his wife with the utmost courtesy—that no wife in the world could have been better treated. He explained that about the time Mrs. R. stopped reporting his discourses for the WATCH TOWER she seemed bent on hindering him in his editorial work, and would have wasted his entire time "discussing" her idiosyncrasies, etc., if he had permitted it: that to save his time he was obliged to write, because her discussions were so unreasonable and interminable. One of these letters, selected by Mrs. R. as the strongest against her husband, we quote below from the Court record.

THE OBJECTIONABLE LETTER

Mrs. Russell's attorneys introduced a number of letters which were really against her case, for they proved that Mr. R. had tried in a variety of ways, as before stated, to recover her to her former good self. The first of these which is here quoted is one from which Mrs. R. extracted a few sentences for the pamphlet which she sent out in 1903. The portion she quoted then is italicized here, that it may be seen how grossly the quotation misrepresented the letter as a whole. It was written without the slightest thought of it ever being used again, and no copy was kept by Mr. R. The following is a copy of the original put in evidence in court:—

July 8, 1896.

My Dear Wife:—In reply to your proposition for "a further discussion" of the matters which have recently been alienating our affections, I reply: I must decline such a discussion, for two reasons, (1) It probably would only lead to a still wider breach, and (2) As I told you before, I have no wish to discuss new grievances with one whose judgment after 17 years of acquaintance is—"a lack of confidence," and that I am devoid of love and justice.

For the past three years you have been gradually forcing upon me the evidence that we both erred in judgment when we married—that we are not adapted to each other, not capable of making each other happy, as we agreed to do, and supposed we could do. The last month has fastened this conviction upon me much against my will. I am convinced that our difficulty is a growing one generally—that it is a great mistake for strong-minded men and women to marry. If they will marry, the strong-minded would far better marry such as are not too intellectual and high spirited, for there never can, in the nature of things, be peace, under present-time conditions, where the two are on an equality. This all the more convinces me of the wisdom of God's Book.

The convictions forced upon me during the past month have been an extremely severe trial to me, for I have enough manhood to make me crave the sympathy and love of true womanhood, which in many respects you well represent, but by God's grace I feel strengthened to continue in the "good fight of faith," upheld by his sufficiency.

You need not fear a transfer of my heart to any other woman! As I have often told you, I never met as near my ideal as yourself, and I never expect to. I conclude that I am adapted to no one, and that no one is adapted to me—except the Lord! I am so thankful that He and I understand each other and have confidence in each other.

This letter is not meant to be unkind. If anything in it seems unkind please excuse it as not so intended. By and by we will know each other better. Let us hope that it will reveal fewer rather than more blemishes that now vex each other. With fond remembrance of every kindness, and with very best wishes for your temporal and eternal future, I remain

Yours truly, C. T. RUSSELL.

Another charge made by Mrs. R. against her husband was, that he had isolated her from her sisters and friends and had sent them insulting letters. Mr. R. explained that this prohibition was made in Mrs. R.'s interest, when she had become his active enemy in cooperation with them, in hope thus to reclaim her from her wrong course. He sent such letters on two occasions: the first set in September were negative by the reconciliation. The second set, also filed by Mrs. R. as part of the Court's record, we quote below:—

ALLEGHENY, Pa., Nov. 9, 1897.

My Dear Wife:—I think it but duty toward you to give you a copy of a letter sent (yesterday) to four of your friends who clearly manifest that they are my enemies. No one has

knowledge of the matter except Brother Bohnet, who knows confidentially—because he prepared the letters on typewriter.

As I have prohibited these persons from having intercourse with you, I must, and now do, prohibit you from having intercourse with them in any manner.

My hope, Dear, is that freed from this bad influence you may "come to yourself" and take right and sensible views of matters; peradventure the Lord may bless us again with happiness which we once enjoyed together in our home life, and in our Christian fellowship and coöperation in God's service. It gives me great pain to deprive you of what seems to be your only pleasure, but my hope is that you may become weaned from the love of those who hate me; and that not only to my comfort, but also to your own present and everlasting welfare. Should these later manifest a change of heart, I shall be very glad to have former relationship restored all around, but until then it cannot be otherwise than mischievous, and cannot be permitted. I have carefully weighed this matter for now about a month, and believe that my course is the wise one, and in conformity with the Lord's will and Word; as I will show you if you desire.

Permit me to add for your comfort that your conduct last night and this morning is much more kind than formerly, and had this manner been commenced sooner I would have waited still longer before writing to your friends—my enemies.

With sincere love and sympathy,
Your husband,
O. T. RUSSELL.

ALLEGHENY, Pa., November 8, 1897.

Mrs. —:—Some time ago I addressed you in regard to your influence upon my wife. I have since had some ground for hope that both you and she had come to view matters in a different light, and that your mutual conspiracy to do me injury had been repented of and abandoned. And acting in good faith I made no further objection to your intercourse.

For a month past, however, I am reluctantly forced to the conclusion that the great adversary is deluding your clique to take some other lines for mischief—hoping for better success than last time. I have been praying for you each and all, earnestly, that the Lord would open your eyes to the enormity of your course; but I now conclude that it is my duty toward my dear wife to isolate her from your pernicious influence; for such it is, whether you are aware of it or not; and I hope and incline to believe that you are not wilful, but blinded, in the matter; but that there be no chance for misunderstanding, and that this notice shall be in every way a legal notice, I must use great plainness of speech, and tell you that your influence, however intended, is a wicked influence; for it has a wicked effect upon my dear wife. So far from being a "pentemaker," as all who bear the name of Christ should be, you are a mischief maker—a disturber of the peace. You have already alienated from me the affections of my dear companion, who I believe was given me by the Lord, so that she bears no resemblance to her former loving, generous self. You have incited, or helped to incite in her, an evil, selfish disposition, as contrary to the Scriptural definition of the spirit of love and the character of our Lord, as it is contrary to her former beautiful character under the influence of Divine grace. The laws of our State, not to mention the higher laws of God, deprecate all such conduct and pernicious influence as seeks to alienate and separate between husbands and wives.—"What God hath joined let no man (nor woman) put asunder"—either actually or in spirit of mind.

Very reluctantly, therefore, I hereby give you notice that you must not continue this baneful influence; and that to this end you henceforth abstain from all intercourse with my dear wife—either personal or otherwise—that you shall not receive her into your home, nor visit her at my home, nor meet her elsewhere, nor correspond with her either directly or by proxy through others.

As it is with pain and reluctance that I thus write to you—and only as a last resort in the defense of my home and in hope that under Divine blessing my dear wife, being freed from such false sympathy and evil encouragements, shall regain "the spirit of a sound mind"—the holy spirit of love,—so, I shall be most glad to recall the restrictions here placed upon you with reference to my wife. But nothing shall be construed as revoking this notice except it be given in writing over my own signature. And failure on your part to conform to this notice, absolutely, will justly lay you liable for such heavy penalties as the Courts of Allegheny County may prescribe.

Sorrowfully yours, etc. C. T. RUSSELL.

Other letters of similar import are parts of the evidence, but the above will suffice as fair samples of the others.

JUDGE'S CHARGE—JURY'S VERDICT

The judge in the case as well as the auditors in court, attorneys, etc., perceived clearly that Mrs. Russell's charges were trumped up, that she had suffered no indignities at my hands; and the charge of the judge was about as strong as it could have been made in my favor.

The jury was out about two hours and returned with a verdict granting the divorce—much to the astonishment of all concerned. In explanation of the verdict some of the jurors said, "We concluded that there would be no hope for reconciliation, and that we would be doing a kindness to both parties to decide in favor of a divorce."

My attorney has made a motion before the Court that the jury's verdict be set aside as being opposed to the law and to the evidence in this case. The court I am told may not reach a decision in the matter for months; even then we all know a judge dislikes to so arbitrarily deal with a jury's verdict, although the law gives him a right to do so in such a case. I am not unwilling that my wife should have a divorce, but opposed it because her plea was a false and slanderous one.

"THE CUP WHICH MY FATHER HATH POURED, SHALL I NOT DRINK IT?"

Whatever the Court may decide, however untruthful, malicious, and paltry the evidence, the accusations have been scattered broadcast through the land, the public know the untruth, and the great majority will not know the truth in the present life. My conclusion is that these things could not have happened: that so far as the Lord's consecrated ones are concerned not a hair of their heads can fall without divine notice and power to prevent. Hence, it seems quite evident that for some reason it pleased the Lord to wound me and put me to shame. My principal grief is on account of my friends; and yet we sorrow not as others who have no hope. "We know that all things are working together for good to them that love God—to the called ones according to his purpose."

How this bitter experience will work for good we may not clearly see, but can firmly trust. Perhaps it is intended as a part of the shaking and sifting which is to separate everything that is shakable from that which cannot be shaken. (Ileb. 12:26-28.) The unshaken ones undoubtedly will be drawn nearer to each other. We have every confidence that though Satan desired to sift us as wheat and to discourage us and to discredit us as the representative of the Lord, he shall not succeed beyond what the Lord sees would be to his own glory or for our profit. As the Master prayed for Peter we may be sure that all who are truly his have his sympathy and backing. From numerous letters received I am sure that I have the prayers of the Lord's dear flock and I assure you all that my prayers ascend for you and that I fully realize that it is your hour of trial also. May the church come forth from the furnace brighter and stronger and purer every way.

Respecting the influence of this matter upon the world: it is hard to tell just what it may be. I have heard from many, previously somewhat opposed or noncommittal, whose indignation has been aroused on my behalf, as they see in the testimony that my treatment of my wife was most considerate under adverse conditions, even according to her own testimony, when the facts were explained. Some of these have been brought into closer sympathy with the truth. However, as respects the mass of the world, we know that they love not the light, and long for any excuse for opposing it, and quite likely therefore a general effect may be the arousing of a greater opposition than before on the part of some who will strive to use the malicious statements and false charges of this case as though they were true—thereby to crucify the truth and all who stand firmly by it. Believing as we do, that the Harvest work must come to a close now within a few years, we recognize that some experiences will be permitted to gradually narrow down and finally end the opportunities for service of the Lord and the proclamation of the Gospel call of the present time. We are expecting of course to suffer somehow. We have pledged ourselves to the Lord to be faithful unto death. It is not for us to determine in what our trials shall consist, nor how they shall come, nor through whom. The Lord's grace is sufficient for us. His promise is, "I will never leave thee nor forsake thee," even though he assures that in this Harvest time the adversary would deceive, stumble, if it were possible, the "very elect," but it will not be possible, because "Greater is he who is on our part than all that be against us."

We cannot undertake to publish all of your many precious letters, in which sympathy and confidence have been so liberally expressed, but we are preserving them all and can here give you a little taste. We have heard from many others who

directly—as congregations or through the Pilgrim brethren or through a few words injected into business correspondence. We have not had time to answer these precious letters as they should have been acknowledged. Please accept this

statement as my personal reply to your communications, with my love and best wishes.

Your Brother and Servant in the Lord,
C. T. RUSSELL.

SAMPLES OF INTERESTING LETTERS

Dear Brother:—

At a special meeting of the church at Scranton a letter was read informing us that the jury has granted Mrs. Russell a verdict of divorce, contrary to the instructions of the presiding judge. Newspaper clippings were also read showing that one of the charges against our dear Brother was that of loose morals as regards the weaker sex. With these clippings we had read to us a statement written by Mrs. Russell, printed in the WATCH TOWER of June 11, 1891, in which she unsparingly condemned similar charges made by another defamer at that time. Her defense of her husband at that time, made after a dozen years of celibate wifehood, was surely not without mental, moral and physical proof of his absolute supremacy to any weakness of the kind mentioned.

A letter was also read, signed by Mrs. Russell, addressed to the church at Allegheny, Sept. 12, 1897, withdrawing all claims of grievances, real or imaginary, then existing between herself and husband, and stating she would never again say an unkind thing against him. With this was also read a letter over her signature, dated six days later, addressed to a sister in this city in which she flatly contradicted both of these statements, and showed that her promises of six days previous were quite false.

At our meeting we were informed that Mrs. Russell at about this time stated verbally to this same sister that the only real grievance she had against Brother Russell was that he would not permit her to use the columns of the WATCH TOWER as she desired, and that if he would just give in on this one point all their differences could be settled immediately.

We are neither surprised nor grieved at the success of this latest and most successful effort to blacken the good name of our beloved Brother Russell. We remember that for six thousand years demons and men have not ceased to misrepresent the character of our loving Father in heaven and that their treatment of him has been characteristic of that of many of his most honored servants. We remember how Miriam and Aaron slandered Moses, the conspiracies of Sanballat against Nehemiah, the false charges of Haman against Mordecai, the unfounded accusations of Job's friends against him, and the distress of David when he said, "I was a reproach among all mine enemies, but especially among my neighbors."

We remember the misrepresentations which led to the imprisonment of Jeremiah, the conspiracy against Daniel, the false accusations which led to the death of Paul and the false testimony which led to the crucifixion of our Lord as a malefactor, in spite of the fact that the presiding Judge found no fault in him. We have not forgotten the word of our Lord, that "if they have called the Master of the house Beelzebub, how much more shall they call them of his household;" nor his further message, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

Understanding, as we do, that Mrs. Russell's only real grievance against Brother Russell was that he would not surrender the WATCH TOWER to her control, and blessed as we have been by the ministrations of our dear Brother during the eight years in which Mrs. Russell has had nothing to do with the work, we rejoice with him that he is counted worthy to suffer as he now does. We are sure that this suffering is for Christ's sake, and remind our dear Brother that "if when ye do well and suffer for it, ye take it patiently, this is acceptable with God; for even heretofore were ye called." Again we remind him, "if ye be reproached for the name of Christ happy are ye; for the spirit of glory and of God resteth upon you." And again, "Our hope of you is steadfast, knowing that as ye are partakers of the sufferings, so shall ye be also of the consolation."

We rejoice in our present privilege of becoming companions of our dear Brother just now, "whilst he is made a gazingstock both by reproaches and afflictions," and our only hope is that we, like him, shall be so faithful to our Lord in this present time as to receive our full share of the persecutions which he has promised, that in a little while we, with him and all the faithful overcomers, may rejoice in the light of the Lord's presence forever.

Yours faithfully,

THE CHURCH AT SCRANTON, PA.

To Our Beloved Pastor:—

Realizing that you were passing through trials severe, being publicly and falsely traduced, and learning through the press that a verdict in favor of Mrs. Russell had been rendered, though the presiding Judge in charging the jury indicated that her allegations were not established by the evidence, the church at St. Paul last evening voted unanimously that an expression of sympathy and love be sent you. We realize that the nature of your ordeal is what is to be expected, that false charges, false accusations will be laid at your door. Was it not so with the great Head of the church? And has he not warned us that as he was so are we in the world? On the other hand we realize that "Greater is he that is for us than all that are against us." Dear brother, he will not give you one trial too many. He is too loving to cause you a single unnecessary pain. Again it is demonstrated that your loving words of caution are timely, that at this season of the year our great Adversary is specially active in heaping trials in various ways on those who are endeavoring to walk in the footsteps of the Master.

You have our prayers, dear brother, that you may rise above these afflictions a yet brighter vessel, "meet for the Master's use." May he strengthen you through every experience and be your wisdom in every action.

With fervent Christian love,

ST. PAUL (MINN.) CHURCH.

Dear Brother Russell:—

As I was going over one of the morning papers I saw an article respecting the long-anticipated attempt to put you in a wrong light before the world. My heart made quick response in a petition to the throne of grace that the heavenly Father would direct your cause and your course. I cannot fully realize what a trial this must be to you, but when I think how I should feel if in a similar position, it enables me to measurably gauge the intensity of your present bitter experiences.

It seems natural to find people questioning the correctness of your interpretations, but when it comes to such a slandering of your character and motives there seems something so diabolical about it that my heart is almost overwhelmed. You have my prayers and my sympathy and my love and cooperation in this trying time.

But since the good Lord allowed this case to be put off so long he evidently intended the brethren should have time to be strengthened to bear it; and by allowing Brother Weber to die meanwhile and Brother Hay to be confined to hospital, you might be deprived of your witnesses and your case thus make as poor a showing as possible before the world, and so those who have accepted the truth would be the more thoroughly tested. I believe the Lord is seeking such as would unwaveringly cling to the truth even though the worst possible reproach might be cast upon it, and the greatest possible persecution brought to bear upon its advocates. This may be the Lord's method of shaking out some who are unworthy the truth; so be patient, dear Brother. Naught can harm his cause, and in a few more years the whole world will understand you aright and your undeserved shame and dishonor will be turned into joy. With Christian love,

Your brother and servant in the narrow way,

B. H. BARTON,—Pilgrim.

Dear Brother Russell:—

May the dear Lord "comfort thee with the comfort wherewith thou hast comforted us" so often. And while the sentiment expressed in both the text and comment in "Heavenly Manna" for February 16 seems to be your present experience, nevertheless I feel sure the Father's loving care is over you now; and though we trust it is not the due time for Zech. 13:7 to be fulfilled, yet, "Thy will be done."

Be assured, dear brother, of our prayers in your behalf. In a way perhaps obscure to some not versed in the Truth, but quite clear to the latter, your trial seems similar to that of our Head. And the Father is "able to make all grace abound" toward his undershepherd. See 91st Psalm.

God bless you and keep you even unto the end of earth's stormy journey, and grant you and us all an abundant entrance

into his heavenly kingdom is the earnest prayer of your humble sister in the Beloved,

Mrs. G. B.,—New York.

Dear Brother Russell:—

We are in receipt of a copy of the *Pittsburg Sun*, giving an account of the divorce proceedings entered by Mrs. M. F. Russell, and we wish to assure you of our continued confidence and love. The charges, to our minds, were so ridiculous that they did not have much effect upon us, but no doubt some of the enemies of the truth will be glad to have them to use against you and the truth you so loyally uphold.

We are aware, dear brother, that you have long been the target of Satan's fiery darts, and that he will resort to means, fair or foul, to injure your good name. How glad we are of the assurance that "no weapon formed against you shall prosper," and that "he that is for you is greater than all

they that are against you." Whatever suffering you may endure as a consequence of this experience is shared by the fellow-members of the same body: "If one member suffers all suffer," and we are glad it is so, for we all share with you the joys of the truth and its service.

Be assured, dear Brother, that we continually remember you at the throne of heavenly grace, and not you only, but all the members of the one body, for we consider this a test for the whole church in the flesh. May the all-conquering power of the Lord rest upon you, giving you grace and strength to sustain you in this hour of special trial, and may you learn the lessons he wishes you to learn in connection with the matter.

Assuring you again of our continued confidence and love, we remain,

Yours in the path of loyalty and hope of royalty,
E. R., A. M. AND FAMILIES,—Texas.

RESOLUTIONS OF THE ALLEGHENY CONGREGATION AND OTHERS

At the close of the regular meeting of the Bible House Congregation, held in Carnegie Music Hall, Allegheny, on Sunday, May 6, 1906, the Boards of Elders and Deacons proceeded to the platform and requested of Pastor Russell the privilege of addressing the congregation and conducting the closing part of the service. They were accompanied by representatives of fourteen different congregations from far and near throughout the country, all of whom had come specially for the purpose of participating in the proceedings which were to follow. Brother Russell was wholly taken by surprise, but yielded to the request, backed, as it was, by the presence of forty-five representative brethren.

The Board of Elders and Deacons then presented to the congregation a set of resolutions which they had previously unanimously adopted and signed, and asked the friends present to express their sentiments on the subject, either endorsing or disapproving the action of the Board.

The entire congregation of 400 arose in unanimous acceptance and unqualified approval of the resolutions. Following this, the visiting representatives were introduced, and briefly stated, on behalf of their home congregations, that similar resolutions had been adopted, unanimously endorsing and loyally supporting Pastor Russell. These brethren represented the churches of New York, N. Y.; Dallas, Tex.; Washington, D. C.; Columbus, O.; Indianapolis, Ind.; Toledo, O.; Wheeling W. Va.; Washington, Pa.; Butler, Pa.; New Brighton, Pa.; and other places. Telegrams and letters were read from Philadelphia, Chicago, St. Louis, Louisville, Ky.; Cumberland, Md.; St. Paul, Cincinnati, Minneapolis, Ft. Wayne, Ind.; Scranton, Pa.; Canton, O.; Youngstown, O.; Dayton, O.; Milwaukee, Wis.; Altoona, Pa.; Brantford, Canada; Hamilton, Canada; Johnstown, Pa.; New Albany, Ind.; Pottsville Pa., and other places, endorsing the Allegheny resolutions and advising that similar resolutions had been adopted in those places. The text of the resolutions adopted by the Allegheny church follows:

The Boards of Elders and Deacons of the Bible House congregation desire to place on record the sentiments they entertain in regard to the reflections upon the character and reputation of their beloved pastor, Charles T. Russell, which have within the past two weeks appeared before the public through the trial of the suit brought against him for divorce.

LONG BEFORE THE PUBLIC

Brother Russell has been before the public as a preacher and teacher for the past 38 years, and as such has been subject to public criticism continually, without the slightest word being uttered respecting his character up to the present time. We have been ministered to by him, some of us for 20 years, and others for less periods, down to the last year, and have had many opportunities, both through our personal contact with him and through the study of the literature of which he is the author, under God, as we believe, to form an estimate of his character and to determine with far more accuracy than the general public, which receives its information through imperfect newspaper reports and biased court testimony, how much truth lies in the accusations which were recently given publicity. We recognize that very unkind and evil coloring has been given to some of our pastor's private affairs which has no foundation in the facts as we know them, from the intimate acquaintance with him and his affairs which we possess.

Upon consideration of all the circumstances herein recited

we hereby unite in a public declaration of our continued confidence in and esteem for our beloved pastor and brother, Charles T. Russell, recognizing him as the servant of the Lord, whose providence has placed him in the position he has occupied for so many years, and still occupies, for the dissemination of His Truth and the help of His people in the clearer understanding of His holy Word. We highly appreciate the lofty sentiments which withheld our pastor from going into details in public explanation of matters which were dilated upon in the recent action, which would have vindicated his course had he chosen to return railing for railing and evil for evil against those who opposed him. At the same time we recognized with great pleasure the justice displayed by the presiding Judge in the charge delivered to the jury, which, if heeded, would have had the effect of producing a verdict exactly the reverse of that which was rendered, and which would have cleared our pastor of all the aspersions brought against him.

WORDS OF ENCOURAGEMENT

While knowing the steadfastness and continued faithfulness of our beloved pastor, we desire to encourage him by reminding him again of the grace of our Lord sufficient to sustain and refresh him in the entire matter, and to bring the chastening and refining effects out of the ordeal which undoubtedly Divine Providence intended when permitting that he should be subjected to the experience. We remember the assurance of the Scriptures that "these light afflictions which endure but for a moment work out a far more exceeding and an eternal weight of glory, while we look not at the things that are seen, but at the things that are not seen, for the things that are seen are temporal, but the things that are not seen are eternal." While for the flesh it is extremely difficult to fulfil the Apostle James' injunction, "Count it all joy when ye fall into divers trials, knowing that the trial of your faith worketh patience," we are assured that the Lord will provide grace to carry out that ideal sentiment and to display it more and more fully according as the need arises.

We remind our beloved brother further that, as the Apostle Peter suggests, "Christ hath left us an example that we should follow in His steps," and that the way which He has marked out for us is one of humiliation, suffering, trial until the Pilgrimage of this life is finished and we are permitted to enter into the "rest that remaineth for the people of God." Of our Lord it was said, "It pleased the Lord to bruise Him; He hath put Him to shame;" and the Master Himself declared, "It is enough for the disciple that he be as His Master, and the servant as His Lord; if they have called the Master of the house Beelzebub, how much more shall they call them of His household?"

HIS LOYALTY TO THE TRUTH

The loyalty of our pastor to the truth, and faithfulness in the interpretation of the Scriptures, have drawn out our love to him and stimulated in us more and more the love of the Lord, the love of righteousness, and the love for all who are in harmony with those principles. We rejoice together in holding up the hands of him who has thus brought to us spiritual refreshment, and in encouraging him to press on in the fulfilment of the work which the Lord has committed to his hand, that he be not moved by the various afflictions and fiery darts of the Adversary which may be directed against



William Miller

When we are rapidly drawn from place to place by the power of steam, we hardly realize that it is an *invisible* and *silent* power. We think we see and hear it; but when we see it, it is dead, and what we hear is its dying groan. Its effects may be seen and heard, but the power is silent and invisible.

The mysterious power of electricity which is supposed to pervade space, and is thought by some to be the secret principle of life, has lately been our newsboy, is now our speaking-trumpet, by which we hold a pleasant conversation with our friends a thousand miles away, and the aged and infirm may, at home, listen to the church services in a distant city. This same power now gives us almost the light of day in our streets and dwellings, and proposes to be general house servant and detective.

Who can step up to the telephone for the first time and converse with a friend a hundred miles away as easily and pleasantly as though he stood by his side, hearing all the modulations of his voice and his subdued laugh in such a manner that he recognizes that it is his friend, and not feel as though he stood in the open door-way leading to the "unknown land"? Though we cannot demonstrate the connection between these wonderful developments and the stately steps of our God, yet there are so many things which so strongly indicate the connection that it is easier for us to believe it than to disbelieve it.

There seems to be a striking coincidence between the words of Jesus in Matt. 24:27 and what has and is taking place at this time, when those who are looking for the fulfillment of his words discern that "the time is at hand." "For, as the lightning cometh out of the East and shineth even unto the West, so shall also the coming of the Son of man be."

Father Miller, upon whom so much reproach has fallen (but who was a devoted Christian man of irreproachable Christian character), saw that there was an important, prophetic point in about 1843, and supposed that Christ was to personally and visibly appear to the world at that time, and that it would be the closing up of earthly affairs; but, when disappointment came, unlike many of his followers, he was not despondent, but believed that the Lord would lead his people to a further understanding of his word and designs, and that in the fullness of time he would come.

That awakening set many Christians to examining the Word with extreme care, the result of which is that many interesting parallels between the Jewish and Gospel ages have been discovered, and it is now convincingly known that the first step toward the second advent did take place at or about that time, but not in the manner that Father Miller had expected. If he had understood "the plan of the ages," he would have known better why Christ was to come again, and that God's first lesson to the world, that of making known the exceeding sinfulness of sin, had not yet been finished.

That which was "finished" upon the cross being the reconciling of the world "to God by the death of his Son," after which, "being reconciled, we shall be saved by his life." If he had understood that God was in Christ reconciling the world unto himself, and that from among the reconciled ones he was "taking out a people for his name," and that when taken out he would "come again and receive them unto himself," and that this had all been done for a purpose, which would be made known "in the ages to come, showing forth the exceeding riches of his grace; we say if he had known this (not then due, as we understand), he could have had a better understanding of the manner of his coming, and would not have expected him to come in a manner which would make it proper for men to say "Lo, here is Christ or lo, there." (See "Food," pages 27 and 56: "Why will there be a second advent," and "How will Christ come.") In connection with what has been said above, including the words of Jesus referred to (Matt. 24:27), let us see if any notable events mark the time of expectation.

In 1833 "Father Miller" began to lecture upon the second coming of Christ, and premised that it would take place in the fall of 1843. In 1832 the electro-magnetic telegraph was conceived by Morse while on a transatlantic voyage, and it was born in 1835, "when he put up a half mile of wire in coils around a room and exhibited a telegraph in operation."

"In the morning of March 4, 1843, he was startled with the announcement that the desired aid of Congress had been obtained in the midnight hour of the expiring session, and thirty thousand dollars placed at his disposal for his experimental essay between Washington and Baltimore. In 1844 the work was completed and demonstrated to the world.

In 1843, it is believed, occurs the first suggestion of the project of the Atlantic Telegraph (American Cyclopaedia, Vol. 11, page 850), and a few years after was realized the fact (whatever bearing it may have upon the subject) that real lightning, conveying intelligence, shone from "the East" to "the West," and vice versa.

While we would not be fanciful nor morbidly imaginative, we would not be too slow to mark the striking coincidence of events which seem to indicate the fulfillment of prophecy. Could any one who is most familiar with the railroads of the present day give, in so few words, so clear and vivid a description of locomotives and railroad carriages as is given in the second chapter of the prophecy of Nahum in these words? "The chariots shall be with flaming torches in the day of his preparation, and the fir-trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broadways: they shall seem like torches, they shall run like the lightnings." But, says one, that is a prophecy concerning Nineveh. Very true, but like most or all of the prophecies, it doubtless has a two-fold significance.

Like the prophecy concerning Babylon, which is generally understood to refer to the apostate Church of Rome as well as to the ancient city of that name, so this prophecy is understood by some, and with good reason, we think, to refer to the world, and to conditions affecting both the church and the world, and has an application in this time. But whatever may be thought concerning it, one thing is evident, that no carriages or chariots in Nineveh, nor anywhere in the history of the world, would so well answer to the description here given.

See how they "rage in the streets"; notice how, at their "couplings," they "jostle one against another in the broad ways"; and how, in the night time, they "seem like torches," and the very same forceful, though exaggerating term, is used by the prophet to convey an idea of their speed: "They shall run like the lightnings." So the modern term has been applied to a fast train, "the lightning train."

But is some one saying, "How about the 'fir-trees,' are they not as symbolical as the rest?" Certainly. In Rev. 2:7 there is an evident reference to Jesus Christ as being "the tree of life," harmonizing with the statement which he made in John 6:55: "My flesh is meat indeed, and my blood is drink indeed." So these fir-trees, referred to by the prophet, we understand to be a class of people, and as the fir-tree is spoken of in scripture as a "goodly" tree and "choice," and is evergreen, and as the Lord's people are spoken of in Isaiah 14:8 as "fir-trees," we conclude that in this prophecy his people are represented by the fir-trees; and, we ask, are not these "fir-trees terribly shaken" just now?

Ye "trees of righteousness," who are being bent and "terribly shaken" before the storm blast, begin the 61st chapter of Isaiah and dwell with loving gratitude and joy upon the 3rd verse. In harmony with this, we find in Daniel 12:4 the statement that in "the time of the end many shall run to and fro and knowledge shall be increased."

But, some say, that is only a general statement; men have always run to and fro, and knowledge has been increasing from the beginning. Very good, but do not events particularly emphasize that statement just now? You know very well that men never could run to and fro as they can now; in comparison, they had to crawl to and fro.

No longer ago than when "Father Miller" and his contemporaries were boys it would have taken a man as long to travel from New York to Ohio and back as it does now to travel around the world; and only one decade ago, with all the helps for faith in unseen things which were in the world then, if any man had soberly stated that within ten years we could sit in our easy chair in New York City and talk, not by signs, but by word of mouth, to friends in Cleveland, Ohio, it would have been said that he was extravagant in thought or deprived of reason.

The telephone, substantially as it is now, was first practically introduced in the fall of 1877, and the following spring of 1878 was the time when, we understand, favor to Israel was due to begin, and, according to the Berlin treaty, actually did begin.

Three thoughts are (to "the watcher") noticeable here, whether significant or not. The Jewish year commences in October, and in the same year and at the time which marks the ending of the age, according to our understanding of the chronology, two noted events took place, whether they have any connection or not, they are historical events; the introduction of the Electric Telephone and the Berlin Treaty. Those at least who love his appearing are pleased to note

HE PASA EKKLESIA.

AN ORIGINAL HISTORY

OF THE

RELIGIOUS DENOMINATIONS

AT PRESENT EXISTING IN

THE UNITED STATES.

CONTAINING AUTHENTIC ACCOUNTS OF THEIR

RISE, PROGRESS, STATISTICS AND DOCTRINES.

WRITTEN EXPRESSLY FOR THE WORK BY EMINENT

THEOLOGICAL PROFESSORS, MINISTERS, AND LAY-MEMBERS,

OF THE RESPECTIVE DENOMINATIONS.

PROJECTED, COMPILED AND ARRANGED BY

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1844.

SECOND ADVENT BELIEVERS.

BY N. SOUTHARD,

EDITOR OF THE MIDNIGHT CRY.

THE belief that Christ's personal return precedes the Millennium has been held by Christians in all ages; but it has been accompanied by a belief that those descendants of Abraham, erroneously called Jews, would be either gathered to Palestine or converted, or both, before that coming. Within the last fifty years, the great principle that the New Testament, is an infallible key to the Old, has led to the hearty adoption of the truth that "he is not a Jew who is one outwardly," that those "who are Christ's are Abraham's seed, and heirs according to the promise," inasmuch as "the Gentiles are fellow-heirs, and OF THE SAME BODY, and partakers of his promise in Christ by the gospel," and that those are truly "the circumcision, who worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Hence, those who *have* "confidence in the flesh," and rest their hopes in a lineal descent from Abraham, have no share in the promises to the true Israel, but "*all* Israel, shall be saved."

Among the rejecters of modern Judaism which gives the promises to those who say they are the seed of Abraham, but are not the true seed, William Miller is prominent. The following is a statement of the views advocated in the Second Advent publications.

FUNDAMENTAL PRINCIPLES ON WHICH THE SECOND ADVENT CAUSE IS BASED.

1. The word of God teaches that this earth is to be regenerated in the restitution of all things, and restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

2. The only Millennium found in the word of God, is the one thousand years which are to intervene between the first and second resurrections as brought to view in the 20th of Revelations. And the various portions of scripture which are adduced as evidence of such a period

in time, are to have their fulfilment only in the new earth, wherein dwelleth righteousness.

3. The only restoration of Israel yet future, is the restoration of the saints to the new earth, when the Lord my God shall come, and all his saints with him.

4. The signs which were to precede the coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of the world, and the restitution of all things.

5. There are none of the prophetic periods, as we understand them, extending beyond the (Jewish) year 1843, (which terminates in the spring of 1844.)

The above we shall ever maintain as the immutable truths of the word of God, and therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.

Those who hold substantially the above views, are found in the greatest numbers in the United States, but the doctrine has been promulgated in the four quarters of the globe. Wm. Miller commenced lecturing in 1831, and his views were published about the same time, in the Vermont Telegraph. To meet the calls for information, he collected these articles in a pamphlet, which he distributed gratuitously. One edition of his lectures was published in 1836. Early in 1840, Joshua V. Himes, a minister in the Christian connexion, became a believer in these views, and commenced the Signs of the Times, issuing it for nearly two years only once in two weeks; it is now weekly. It commenced without subscribers or funds, but gradually gained friends. Other works were issued, and their circulation steadily increased. Josiah Litch, a member of the New England Conference of the Methodist Episcopal Church, had in 1838, published a book on the "Probability of the Second Coming of Christ about the year 1843." In 1842, he issued "Prophetic Expositions," in two volumes. The Midnight Cry was commenced in New York, in Nov. 1842, and continued daily for twenty-six numbers, and is now weekly. It has been sent to every post office in the United States, and has excited an interest in the Middle and Western States, like that which the Signs had been the means of awakening in New England. Charles Fitch, formerly a pastor of the Free Presbyterian Church, Newark, N. J., wrote his "Reasons for believing the Second Advent of Christ in 1843," when he was at Haverhill, Mass., in Nov. 1841. A paper called "The Second Advent of Christ" was commenced by him at Cleveland, about the close of 1842. George Storrs commenced preaching the Second Advent Faith, in the summer of 1842. His

lectures are many of them published in a pamphlet called Bible Examiner. Enoch Jacobs, a Methodist Protestant preacher, stationed at Attorney Street, New York, advocated the Second Advent Faith in the New York Luminary, in 1842. He has continued his labours in New York, and at Cincinnati, where he is continuing the Western Midnight Cry, a weekly paper, commenced by George Storrs. The books and pamphlets of William Miller, Josiah Litch, G. F. Cox, Charles Fitch, George Storrs, L. D. Fleming, S. Bliss, J. B. Cook, F. G. Brown, N. Hervey, and others, are embodied in forty successive numbers of the Second Advent Library. The writings of Lewis Hersey, have been widely circulated in newspaper form. Several millions of books, papers, and tracts have been issued. Their circulation has been chiefly in the United States and Canadas; but considerable quantities have been sent to England. The Voice of Elijah, published at Montreal, circulates in the British dominions both sides of the Atlantic. Tracts have been translated into French and German. They have been sent, in English, to all the missionary stations known, and carried by whaling vessels to the remotest parts. Several hundreds of preachers constantly promulgate these views. The number of believers cannot be ascertained. They are every where a minority. If the world generally embraced these views that fact would prove them false, for at Christ's second coming, it shall be as it was in the days of Noah; and Christ's question, "When the Son of man cometh, shall he find faith on the earth?" clearly implies that true faith will be very far from universal.



SYNOPSIS OF MILLER'S VIEWS.

I. I believe Jesus Christ will come again to this earth.

Proof.—John xiv. 3: And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

Acts i. 11: Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven.

1 Thess. iv. 16: For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first.

Rev. i. 7: Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

II. I believe he will come in all the glory of his Father.

Proof.—Matthew xvi. 27 : For the Son of man shall come in the glory of his Father with his angels ; and then he shall reward every man according to his works.

Mark viii. 38 : Whosoever, therefore, shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels.

III. I believe he will come in the clouds of heaven.

Proof.—Matthew xxiv. 30 : And then shall appear the sign of the Son of man in heaven ; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory.

Mark xiii. 26 : And then shall they see the Son of man coming in the clouds, with great power and glory ; xiv. 62 : And Jesus said, * * * ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Daniel vii. 13 : I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

IV. I believe he will then receive his kingdom, which will be eternal.

Proof.—Daniel vii. 14 : And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him : his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed.

Luke xix. 12, 15 : He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And it came to pass, that when he was returned, having received the kingdom, then he commanded those servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

2 Tim. iv. 1 : I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.

V. I believe the saints will then possess the kingdom for ever.

Proof.—Daniel vii. 18, 22, and 27 : But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for

ever and ever. Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Matthew xxv. 34: Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Luke xii. 32; xxii. 29: Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. And I appoint unto you a kingdom, as my Father hath appointed unto me.

1 Cor. ix. 25: And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we, an incorruptible.

2 Tim. iv. 8: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.

James i. 12: Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

1 Peter v. 4: And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

VI. I believe at Christ's second coming the body of every departed saint will be raised, like Christ's glorious body.

Proof.—1 Cor. xv. 20, 23, 49: But now is Christ risen from the dead, and become the first fruits of them that slept. But every man in his own order; Christ the first fruits; afterwards they that are Christ's at his coming. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

1 John iii. 2: Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

VII. I believe that the righteous who are living on the earth when he comes, will be changed from mortal to immortal bodies, and with them who are raised from the dead, will be caught up to meet the Lord in the air, and so be for ever with the Lord.

Proof.—1 Cor. xv. 51-53: Behold, I show you a mystery: we

shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. *

Philip. iii. 20, 21 : For our conversation is in heaven ; from whence also we look for the Saviour, the Lord Jesus Christ ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

1 Thess. iv. 14-17 : For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God ; and the dead in Christ shall rise first : then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air ; and so shall we ever be with the Lord.

VIII. I believe the saints will then be presented to God blameless, without spot or wrinkle, in love.

Proof.—1 Cor. iv. 14 : Knowing that he which raised up the Lord Jesus, shall raise us up also by Jesus, and shall present us with you.

Eph. v. 27 : That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing ; but that it should be holy and without blemish.

Col. i. 22 : In the body of his flesh through death, to present you holy, and unblamable, and unreprouvable in his sight.

Jude 24 : Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.

1 Thess. iii. 13 : To the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

1 Cor. i. 7, 8 : So that ye come behind in no gift ; waiting for the coming of our Lord Jesus Christ : who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

IX. I believe when Christ comes the second time, he will come to finish the controversy of Zion, to deliver his children from all bondage,

to conquer their last enemy, and to deliver them from the power of the tempter, which is the devil.

Proof.—Deut. xxv. 1: If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked.

Isa. xxxiv. 8; xl. 2, 5; xli. 10 to 12: For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded; they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought.

Rom. viii. 21 to 23: Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now; and not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

Heb. ii. 13 to 15: And again, I will put my trust in him. And again, Behold, I, and the children which God hath given me. Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage.

1 Cor. xv. 24, 26: So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. The last enemy that shall be destroyed is death.

Rev. xx. 1 to 6: And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the

bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled; and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

X. I believe that when Christ comes, he will destroy the bodies of the living wicked by fire, as those of the old world were destroyed by water, and shut up their souls in the pit of wo, until their resurrection unto damnation.

Proof.—Ps. l. 3; xcvi. 3: Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. A fire goeth before him, and burneth up his enemies round about.

Isa. lxvi. 15, 16: For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many.

Dan. vii. 10: A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

Mal. iv. 1: For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

Matt. iii. 12: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. Ibid. xiii. 41-42; 49-50: The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

1 Cor. iii. 13: Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is.

1 Thess. v. 2, 3: For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child: and they shall not escape.

2 Thess. i. 7-9: And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

1 Pet. i. 7: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ.

2 Pet. iii. 7, 10: But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up.

Isa. xxiv. 21, 22: And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.

Jude 6, 7; 14, 15: And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousand of his saints, to execute judgment

upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

Rev. xx. 3, 13, 14, 15 : And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled ; and after that he must be loosed a little season. And the sea gave up the dead which were in it ; and death and hell delivered up the dead which were in them ; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

John v. 29 : And shall come forth ; they that have done good unto the resurrection of life ; and they that have done evil unto the resurrection of damnation.

Acts xxiv. 15 : And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

XI. I believe, when the earth is cleansed by fire, that Christ and his saints will then take possession of the earth, and dwell therein for ever. Then the kingdom will be given to the saints.

Proof.—Ps. xxxvii. 9–11, 22, 28, 29, 34 : For evil-doers shall be cut off : but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be : yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth ; and shall delight themselves in the abundance of peace. For such as be blessed of him shall inherit the earth ; and they that be cursed of him shall be cut off. For the Lord loveth judgment, and forsaketh not his saints ; they are preserved for ever : but the seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein for ever. Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land : when the wicked are cut off, thou shalt see it.

Prov. ii. 21–22 ; x. 30 : For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it. The righteous shall never be removed : but the wicked shall not inhabit the earth.

Isa. lx. 21 : Thy people also shall be all righteous : they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

Matt. v. 5: Blessed are the meek: for they shall inherit the earth.

Rev. v. 10: And hast made us unto our God kings and priests: and we shall reign on the earth.

XII. I believe the time is appointed of God when these things shall be accomplished.

Proof.—Acts xvii. 31: Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Job vii. 1; xiv. 14: Is there not an appointed time to man upon earth? are not his days also like the days of a hireling? If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.

Ps. lxxxix. 3: Blow up the trumpet in the new moon, in the time appointed, on our solemn feast-day.

Isa. xl. 2: Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins. (See margin.)

Dan. viii. 19; x. 1; xi. 35: And he said, Behold, I will make thee know what shall be in the last end of the indignation; for at the time appointed the end shall be. In the third year of Cyrus, king of Persia, a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.

Hab. ii. 3: For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

Acts xvii. 26: And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitations. (See Gal. iv.)

XIII. I believe God has revealed the time.

Proof.—Isa. xlv. 7, 8; xlv. 20, 21: And who, as I shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them show unto them. Assemble yourselves and come; draw near together, ye that are escaped of the nations; they have no knowledge that set up

the wood of their graven image, and pray unto a god that cannot save. Tell ye, and bring them near ; yea, and let them take counsel together : who hath declared this from ancient time ? who hath told it from that time ? have not I the Lord ? and there is no God else besides me ; a just God and a Saviour ; there is none besides me.

Dan. xii. 10 : Many shall be purified, and made white, and tried ; but the wicked shall do wickedly : and none of the wicked shall understand ; but the wise shall understand.

Amos iii. 7 : Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.

1 Thess. v. 4 : But ye, brethren, are not in darkness, that that day should overtake you as a thief.

XIV. I believe many who are professors and preachers will never believe or know the time until it comes upon them.

Proof.—Jer. viii. 7 : Yea, the stork in the heaven knoweth her appointed times ; and the turtle, and the crane, and swallow, observe the time of their coming ; but my people know not the judgment of the Lord.

Matt. xxiv. 50 : The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of.

Jer. xxv. 34–37 : Howl, ye shepherds, and cry ; and wallow yourselves in the ashes, ye principal of the flock : for the days of your slaughter and of your dispersions are accomplished : and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard ; for the Lord hath spoiled their pasture. And the peaceable habitations are cut down because of the fierce anger of the Lord.

XV. I believe the wise, they who are to shine as the brightness of the firmament, (Dan. xii. 3,) will understand the time.

Proof.—Eccl. viii. 5 : Whoso keepeth the commandment shall feel no evil thing : and a wise man's heart discerneth both time and judgment.

Dan. xii. 10 : Many shall be purified, and made white, and tried ; but the wicked shall do wickedly : and none of the wicked shall understand ; but the wise shall understand.

Matt. xxiv. 43–45 ; xxv. 4, 6–10 : But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and not have suffered his house to be broken

up. Therefore be ye also ready : for in such an hour as ye think not, the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season ? But the wise took oil in their vessels with their lamps. And at midnight there was a cry made, Behold, the Bridegroom cometh ; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil : for our lamps are gone out. But the wise answered, saying, Not so ; lest there be not enough for us and you ; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the Bridegroom came ; and they that were ready, went in with him to the marriage : and the door was shut.

1 Thess. v. 4 : But ye, brethren, are not in darkness, that that day should overtake you as a thief.

1 Pet. i. 9–13 : Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you. Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you, by them that have preached the gospel unto you with the Holy Ghost sent down from heaven ; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.

XVI. I believe the time can be known by all who desire to understand and to be ready for his coming. And I am fully convinced that some time between March 21st, 1843, and March 21st, 1844, according to the Jewish mode of computation of time, Christ will come, and bring all his saints with him ; and that then he will reward every man as his works shall be.

Proof.—Matt. xvi. 27 : For the Son of man shall come in the glory of his Father, with his angels ; and then he shall reward every man according to his works.

Rev. xxii. 12 : And behold, I come quickly ; and my reward is with me, to give every man according as his works shall be.

TIME PROVED IN FIFTEEN DIFFERENT WAYS.

I. I prove it by the time given by Moses, in the 20th chapter of Leviticus, being seven times that the people of God are to be in bondage to the kingdoms of this world; or in Babylon, literal and mystical; which seven times cannot be understood less than seven times 360 revolutions of the earth in its orbit, making 2520 years. I believe this began according to Jeremiah xv. 4, "And I will cause them to be removed into all kingdoms of the earth, because of Manasseh, the son of Hezekiah, king of Judah, for that which he did in Jerusalem," and Isa. vii. 8, "For the head of Syria is Damascus, and the head of Damascus is Resin: and within threescore and five years shall Ephraim be broken, that it be not a people,"—when Manasseh was carried captive to Babylon, and Israel was no more a nation,—see chronology, 2 Chron. xxxiii. 9, "So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel,"—the 677th year B. C. Then take 677 out of 2520, leaves A. D. 1843, when the punishment of the people of God will end. (See *Miller's Lectures*, p. 251.)

II. It is proved typically by the year of release. See Deut. xv. 1, 2: "At the end of every seven years thou shalt make a release; and this is the manner of the release; every creditor that lendeth ought unto his neighbour shall release it; he shall not exact it of his neighbour or of his brother, because it is called the Lord's release." Also Jer. xxiv. 14: "At the end of seven years let ye go every man his brother a Hebrew, which hath been sold unto thee, and when he hath served thee six years, thou shalt let him go free from thee; but your fathers hearkened not unto me, neither inclined their ear." We are, by this type, taught that the people of God will be delivered from their servitude and bondage, when they have served their 7 prophetic years. 7 times 360 years is 2520. Beginning with the captivity of Israel and the king of Judah, Manasseh, 677 B. C., must end in A. D. 1843, when the children of God will be released from all bondage and slavery. (See *Second Advent Library*, No. 14.)

III. It is also proved by the seven years' war of Zion with her enemies, given to us in Ezekiel xxxix. 9, 10: "And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years: so that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with

fire; and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God." The children of God will be contending with their enemies, spoiling those that spoiled them, and robbing those that robbed them, 7 years, prophetic, which is 2520 common years. Beginning as before, when Babylon began to spoil and rob them, and when they by the fire of the truth began to burn up the weapons of their enemies, in this moral warfare; this will end in 1843. (See *Miller's Life and Views*, p. 69.)

IV. It is proved, also, by the sign of the Sabbath. Exod. xxxi. 13-17: "Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations: that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore: for it is holy unto you. Every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done, but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath-day he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Heb. iv. 4, 9-11: "For he spake in a certain place of the seventh day on this wise: And God did rest the seventh day from all his works." "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief."

As God was six days creating the old heavens and earth, and rested on the seventh: so it is a sign that Christ will also labour six days in creating the new heavens and earth, and rest on the seventh. How long is a day with the Lord? Peter tells us in his 2 Epistle iii. 8: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." If, then, a thousand years is a day with the Lord, how long has Christ been to work creating the new? I answer, if we will allow the Bible to make us a chronology, we shall find this year, 1843, the 6000 years from Adam's fall will be finished. Then the antitypical Sabbath of a 1000 years will commence. Rev. xx. 6: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of

Christ, and shall reign with him a thousand years." (See *Life and Views*, p. 157.)

V. Again, we can prove it by the typical jubilee. Levit. xxv. 8-13: "And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you; ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubilee; it shall be holy unto you, ye shall eat the increase thereof out of the field. In the year of this jubilee, ye shall return every man unto his possession." Now, if we can show any rule whereby we can find the antitype, we can tell when the people of God will come into the inheritance of the purchased possession, and the redemption of their bodies, and the trumpet of jubilee will proclaim liberty, a glorious one, through all the land. In order to do this we must take notice of the order of the Sabbaths. "Seven Sabbaths shall be complete." There are seven kinds of Sabbaths, which all have seven for a given number.

The Jews kept but six Sabbaths; if they had kept the seventh they would have been made perfect without us; but they broke the seventh. "Therefore there remains a keeping of the Sabbath to the people of God." The Jewish Sabbaths were:

1. The 7th day. Exod. xxxi. 15.
2. The 50th day. Levit. xxiii. 15, 16.
3. The 7th week. Deut. xvi. 9.
4. The 7th month. Levit. xxiii. 24, 25.
5. The 7th year. Levit. xxv. 3, 4.
6. The 7 times 7 years and 50th year Jubilee.

7. The 7 times 7 Jubilees and 50th Jubilee will bring us to a complete or perfect Sabbath,—the great Jubilee of Jubilees. Thus 7 times 7, 50 years is 49 times 50 = 2450 years.

It is very evident no year of release or Jubilee was ever kept after the reign of Josiah, the last king of Jerusalem that obeyed the commandments of the Lord, or kept his statutes. This king's reign ended B. C. 607. See 2 Kings 23d chapter, 2 Chron. 35 and 36 chapters, and Jeremiah 22d chapter. After which the Jews never kept, neither

could they keep, a year of release, or Jubilee; for neither their kings, their nobles, their people, or their lands could have been redeemed after this. Jer. xlv. 20-23. Here ended the Jewish Jubilees, when they had not kept more than 21 Jubilees, lacking 28 of coming to the great Jubilee.

And now the land was to lay desolate, while the people of God were in their enemies' land. Levit. xxvi. 34. How long is a Jubilee of Jubilees? Ans. 49 times 50 years = 2450 years. When did these years begin? Ans. When the Jews ceased the keeping of the Sabbaths and Jubilees, at the close of Josiah's reign, B. C. 607. Take 607 from 2450, it leaves A. D. 1843; when the Jubilee of Jubilees will come. (See *Sec. Adv. Lib.*, No. 14.)

VI. I prove it by Hosea vi. 1-3: "Come, and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." This prophecy is the two days of the Roman kingdom, in its Imperial, Kingly, and Papal form, with its great iron teeth, tearing and persecuting the people of God; the third day is the same as Rev. xi. 6: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years;" when the people of God will live in his sight, "live and reign with him a thousand years." If, then, the third day is a thousand years, then the two days are of equal length. When did the two days begin? Ans. When the Jews made a league with the Romans. See Hosea v. 13: "When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound." Dan. xi. 23: "And after the league made with him, he shall work deceitfully; for he shall come up, and shall become strong with a small people." 1 Maccabees, 8th and 9th chapters. This league was confirmed and ratified, and the Grecian kingdom ceased to rule over God's people B. C. 158 years. Then add 158 to 1842, and we have 2000 years, or two days; as Peter says, 2 Peter iii. 8: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." And 1843 is the first year in the third thousand years, or third day of the Lord. The world has stood since the fall of man 2000 years under the Patriarchs; 2000 years under the Assyrian, Baby-

lonian, Medo-Persian, and Grecian; and 2000 years under Rome Pagan, Papal and Kingly. (See *Sec. Adv. Lib. No. 3*, p. 45.)

VII. I can prove it by the length of the vision which Daniel had, (viii. 1-14,) of the ram, he-goat, and little horn, which Daniel was informed was 2300 days long. Dan. viii. 13, 14: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot. And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." And from which the 70 weeks were *cut off*, and fulfilled, the year of Christ's death. Dan. ix. 20-27. Then 70 weeks of years being cut off from 2300 days, makes these days years; and 490 years being fulfilled in A. D. 33, leaves 1810 years to the fulfilment of the vision, which added to 33 makes 1843, when the sanctuary will be cleansed, and the people of God justified. (See *Miller's Lectures*, p. 73.)

VIII. It can be proved by Daniel xii. 6, 7: "And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swear by him that liveth for ever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." The question is asked, How long to the end of these wonders? These wonders are to the resurrection. See 2d and 3d verses: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." The answer is given by the angel, who informs Daniel it shall be for a time, times, and a half, and when he shall have accomplished to scatter the power of the holy people, all will be finished. Eze. xii. 10-15: "Say unto them, Thus saith the Lord God: This burden concerneth the prince in Jerusalem, and all the house of Israel that are among them. Say, I am your sign: like as I have done, so shall it be done unto them: they shall remove and go into captivity. And the prince that is among them shall bear upon his shoulders in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with his eyes. My net also will I spread upon him, and he shall be taken in my snare:

and I will bring him to Babylon, to the land of the Chaldeans, yet shall he not see it, though he shall die there. And I will scatter toward every wind all that are about him to help him, and all his bands; and I will draw out the sword after them. And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countries." Jer. xv. 4: "And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah, king of Judah, for that which he did in Jerusalem." This scattering begun, when Israel was scattered by Esarhaddon, and when the king of Judah, Manasseh, was carried to Babylon, B. C. 677. Thus they continued to be a people scattered, by the kings of the earth, until they fled into the wilderness in A. D. 538, which makes 1215 years. There they remained in the wilderness a time, times, and a half—which began A. D. 538, and continued until A. D. 1798. The kings of the earth then had power, and the time, times, and a half of the scattering of the holy people is filled up by 45 years, being the remainder of the 1215, making in all 1260 years, under the nations or kings, and ending in the year 1843,— which is the fulness of times. Eph. i. 7, 10: "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:"—when the people of God, both among Jews and Gentiles, will no more be scattered, but gathered in one body in Christ. (See *Sec. Adv. Lib. No. 6, p. 45.*)

IX. It can also be proved by Daniel xii. 11-13: "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

The number 1335 days, from the taking away of Rome Pagan, A. D. 508, to set up Rome Papal, and the reign of Papacy, is 1290 days, which was exactly fulfilled in 1290 years, being fulfilled in 1798. This proves the 1335 days to be years, and that Daniel will stand in his lot in A. D. 1843. For proof texts, see Dan. xi. 31: "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate." 2 Thess. ii. 6-8: "And now ye know what withholdeth that he might be revealed in

his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." Job xix. 25: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." (See *Miller's Lectures*, p. 100.)

X. It can also be proved by the words of Christ, Luke xiii. 32: "And he said unto them, Go ye and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected." These two days, in which Christ casts out devils and does cures, are the same as Hosea's two days, at the end of which, the devil will be chained, and cast out of the earth into the pit, and shut up. This will take 2000 years of the Roman power. Rev. xii. 9: "And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." And then the people of God will be perfected. Rev. xi. 9: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

This time began with the "great dragon," Rev. xii. 3: "And there appeared another wonder in heaven; and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born."

This government will draw after him one third part of the time, which wicked men have power in the earth, viz., 6000 years; and the 7000th, the year Christ will take possession and reign with his saints, in perfect bliss.

This dragon power began its power over the saints when the league was made with him, B. C. 158,—and will end in 1842. Then the third day will begin 1843. (See *Sec. Ad. Lib. No. 3*, page 61.)

XI. The trumpets are also a revelation of time. See Rev. ix. 5: "And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man." These five months began when the Turks made incursions into the Greek territories, according to Gibbon, in the year 1299, on the 27th day of July. 5 months is 150 years, $5 \times 30 = 150$. This trumpet ended 1449. And

the sixth trumpet began to sound, and was to sound 391 years and 15 days, as in Rev. ix. 15: "And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men;" and ended 1840, on the 11th of August. Then the seventh trumpet begins, and ends with the fulness of times. Rev. x. 5, 7: "And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." And synchronizes with Daniel xii. 7. See section 7, where it is shown to end in the year 1843. (See *Miller's Lectures*, p. 190.)

XII. It can be proved by the two witnesses being clothed in sackcloth 1260 years. See Rev. xi. 3: "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth." This time began with Papacy, 538, and ended in 1798, during which time the Bible was suppressed from the laity, in all the countries where Papacy had power, until the laws of the Papal hierarchy were abolished and free toleration was granted to the Papal States in 1798. Then the remainder harmonizes with the trumpets: see Rev. xi. 14, 15: "The second wo is past; and behold the third wo cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." And terminates with A. D. 1843. (See *Miller's Lectures*, p. 190.)

XIII. It can be proved by Rev. xii. 6, 14: "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." It is evident that the Church is not now in the wilderness, for if so, she must have been there in the apostles' days, for she enjoys more liberty now among the nations, than in any previous time since the gospel was preached; and it is very evident, for ages past, the true Church has been an outlaw among the kingdoms which arose out of the Roman Empire. The Church was driven into the wilderness, where they were given into the power of the Pope,—Daniel vii.

25: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time,"—in the year A.D. 538; and was in the wilderpess 1260 years, until 1798, when free toleration was granted in the kingdoms in the Papal territory. This also harmonizes with the *witnesses* and the *trumpet*. Compare Rev. xi. 15, "And the seventh angel sounded; and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever," with Rev. xii. 10, "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down which accused them before our God day and night." (See *Miller's Lectures*, p. 20.)

XIV. It is proved by Rev. xiii. 5: "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months." This time began at the same time as the preceding, when power was given to the Pope by Justinian, A. D. 538, and lasted until the Pope was carried into captivity, and his power abolished, in the year 1798. See 10th verse: "He that leadeth into captivity shall go into captivity: he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints." This beast is the same as the little horn in Daniel 7th, and synchronizes with Daniel's "*abomination that maketh desolate*," or "*that astonisheth*," (see marginal reading.) Compare Daniel xi. 31, and xii. 11, with Rev. xiii. 3-8; and of course his power is abolished with the end of his "setting up," and the 1290 years. Then Daniel xii. 12,—"Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days," carries us to the year 1843. (See *Miller's Lectures*, p. 77.)

XV. It can be proved by the numbers in Rev. xiii. 18: "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred three-score and six," connected with Daniel xii. 12, as before quoted. This text shows the number of years that Rome would exist under the blasphemous head of Paganism, after it was connected with the people of God by league; beginning B. C. 158, add 666 years, will bring us to A. D. 508, when the daily sacrifice was taken away. Then add, Daniel xii. 12, the 1335 to 508, makes the year 1843. When the beast and his image will be tormented in the presence of the holy angels, and the Lamb. See Rev. xiv. 9-12: "And the third angel

followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." (See *Miller's Lectures*, p. 76.)

These several ways of prophetic chronology prove the end in 1848. Now what is there in all this reckoning of time, that should entitle one to such vile abuse and slander, as I have received from the pulpit and press, from editors and priests, from the infidel and blasphemer, from the drunkard and gambler? These have all made friends with each other, for the sole purpose of vilifying and saying hard things against me for presenting my honest conviction of these things. If men are satisfied that these things are not true, why are they so violent and denunciatory against me? What can I do? I can neither make it true nor false. Why do professed ministers show such anger and malice? Why call me a *prophet*, in such sneering terms, from Dr. Brownlee down to John Dowling, A. M. pastor, &c. &c. &c.? I have only shown to the world my opinion on those passages: they have done the same. I have shown my faith by my works: they can do likewise if they please. Let every one be fully persuaded in his own mind, and so let them speak.

But these men not only show much anger, but misrepresent my words and views. Is truth of such a texture, as to need lies to support it? If they have no better foundation for their religion, than they have manifested in their debates on this subject, I should think they might be sentimentally opposed to the coming of Christ, and upon the very same principle as the infidel or drunkard would oppose,—Not ready.

I would advise all to cease their revilings, take this little tract, read, and compare scripture with scripture, prophecy with history, and see if there is not a strong probability that I am correct; and if there is even one to ten, that it is so, then it is all-important we attend to the interest of our souls and eternity. You ought to spurn from you those who say there is no danger; you ought in justice to your own soul, turn a deaf ear to the men who are flattering you with "peace and safety."

Who will this day overtake as a thief? Surely not those who are looking for it. 1 Thess. v. 4; Heb. ix. 28. Who will be destroyed when it comes? Those who are overtaken as a thief. 1 Thess. v. 3; Matt. xxiv. 50; Rev. xvi. 15. You ask, will all who do not look for him, perish in the day of his coming? I answer, it would seem so, by many texts of scripture. Yet I am not their judge. God only knows what will become of them. They that were ready went in with him, and the door was shut.

WILLIAM MILLER.

G. N. Peters

"LET HIM BE UNJUST STILL"

"He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy let him be holy still."

To some minds the text here quoted is considered strong evidence against the position taken by the WATCH TOWER favoring a future probation for the world.

Indeed, it seemed to us so, for a long time after we saw from other Scripture (1 Tim. 2:4; Ezek. 16:48 to the end of the chap; Matt. 11:24, 25; 12:32; Eph. 2:7; John 11:9; 1 John 3:8, and many others) that a future probation was a doctrine of the Bible.

Although so many Scripture texts seemed plainly and unmistakably to establish the doctrine of a future probation, still *this* one seemed to be an unyielding argument against the position; and yet we did not feel satisfied, for the stronger reason that as an argument against future probation (or judgment, *trial*, for the world, John 1:24—R. V.) it would be out of harmony with the teachings in the Scripture texts referred to. The thought that God would give permission to be unjust under any circumstances, is out of harmony with his past dealings with men, and out of harmony with his own character as well as his word. Ever since we saw clearly that God is "of purer eyes than to behold evil" (with allowance), we have been convinced that he will not forever permit the vile thing to pollute his universe.

He will not "let" nor consent to endless transgression of his law. But what is meant, then, in the text we have called attention to? That we may understand it better, let us go back to the first verse, and find, if we can, what events are to transpire at the same time, which may help to an understanding of this.

In connection with the scenes spoken of in the first and second verses, it is said (in the third verse) "there shall be no more curse" (the Adamic death having been destroyed); this, then, is at a time when, if a man dies, it will be for his own sin; now all die on account of Adam's sin. "By one man sin entered into the world and death by sin" (Rom. 5:12). "By one man's disobedience the many were made sinners" (19th verse), though a man may shorten his life by violating the laws of the physical nature. At the time spoken of here, too, the truth of God (1st verse), "clear as crystal," is flowing to the nations without obstruction directly from "the throne." It is, moreover, at a time when "the leaves of the tree" (wood, or trees, plural—Young's trans.) are for the healing of the nations." As the nations are not yet healed, and will not have been healed when Christ takes the kingdom (Rev. 11:15, 18.) it must be at the time spoken of here, which is after Christ comes to judge (give trial, probation to) the world. And notice that "the time" ("for the healing of the na-

tions," "and [when] there shall be no more curse") is at hand;" and just at this time "he that is unjust, let him be unjust still," etc.

We ask, Would the popular construction put upon it, namely, that it signifies that the condition of the wicked when Christ comes, is to eternally remain the same, i. e., that as they were found in that condition at his coming, they are forever to remain in it with his decree of "let"; we say, Would that be in harmony with the preceding part of the chapter, saying nothing about the Scriptures referred to above? How very inconsistent it would seem in connection with the statement, "There shall be no more curse; but with the generally received opinion regarding it, there would be an unspeakable, indescribably awful curse still resting upon the world of mankind.

But perhaps some one is ready to say, "That is a description of the city of the New Jerusalem, and it is in the city that there is to be no more curse." Well, let us read on a little; leaving the 11th verse we will begin with the 12th: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city"; the city (kingdom of our Lord) will finally absorb all except the "death and hell" element of the 15th verse, including whosoever loveth and maketh a lie, which dregs shall finally be disposed of in the "second death" (chap. 20:14). 16th verse: "I, Jesus, have sent mine angel to testify unto you (John) these things in the churches."

Now, we submit this understanding of the 11th verse. During this Gospel age, the standard of judgment concerning our acts is God's revealed word; by it the saints (God's children, the elect) judge themselves, and when the righteous rule of the next age is inaugurated, and the curse removed, even with so great a change in some important respects, "still" the same law will continue in force, and will be the standard of judgment.

He that is unjust by the standard of judgment in this age, will ("let him") be unjust still. Justice being one of the attributes of God, there can be no other standard, and he who is unjust must, by his holy law, i. e., according to it, forever be declared unjust. Not that he must remain unjust; but that while he is unjust he will always be declared, or judged so, by this standard. And he that is judged holy by that law now will then (in the age or "ages to come") be holy still. Mark well now, that when the statement in 11th verse is in force, the 17th verse is also. "And the Spirit and the Bride say come (this must be after the marriage of the Lamb): And let him that heareth, say come. And let him that is athirst come. And whosoever will, let him take the water of life freely."—J. C. Sunderland.

THE THEOCRATIC KINGDOM

Brother G. N. H. Peters, of Springfield, Ohio, is an old acquaintance and friend. He is a believer in the redemptive work of Christ, and hence a Christian brother. He is a believer in the future reign of Christ and the saints, for which cause sake he has suffered the loss of some things—some of the esteem of the nominal church. We regret to have it to state, however, that he is not free from Babylon's shackles, being yet identified with the Lutheran sect—hence has been hindered from a fuller development in grace and knowledge of the word and plan of God than if he stood in the full liberty wherewith Christ hath made us free.

Our brother has spent a large part of the past thirty years in preparing a very comprehensive work on *Eschatology*, entitled—"THE THEOCRATIC KINGDOM." It treats of the kingdom of God to be established, from the standpoint known as

"Pre-millennarian." It gives voluminous reports of the hundreds of views entertained on this subject—advocating in the main the so-called "Premillennarian" view. While the author does not ignore the teachings of the Apostles, he lays greater stress and value on the opinions of the "Fathers" (the Christian teachers of the first five centuries) than we could acknowledge as proper.

The work will comprise three volumes of about 600 pages each. The publisher says that the price should be \$5 per volume, but if sufficient orders—or promises at \$3 per volume—are received in advance, then that will be the price.

While we cannot recommend it to you more than as above, to briefly state the facts and circumstances, yet if you should conclude to order it or a prospectus of it you should address our brother and friend as above.

GOD KNOWS WHAT IS BEST

Things are not what they seem. God alone perceives their true value and lasting results. He is infinitely wise, and cannot err; infinitely strong and cannot fail; infinitely kind and cannot neglect. He will keep back nothing that is good, however we may depreciate it; nor give us what would injure, though we beg for it with outstretched arms.

If the vine were sensitive and could speak it might utter a cry at the stroke of the pruning-knife; but, if it were wise and gloried in its fruitfulness, it would acknowledge that if the vine-dresser had cut it less, he would have withheld a good thing. If the cornfield were sensitive and could speak, it would not, if wise ask to be spared the plunging plow and the torturing barrow. This is our culture time, in view of the great harvest. That is best which promotes the fruitfulness in which God delights, and which will be our true glory by his

grace. Christians must not judge of things as men do whose possessions and hopes are limited by the present. We are pilgrims, and must estimate circumstances in view of their influence, not so much in making us comfortable on our way as in helping us home. Nobler aims involve severer toil, fiercer conflicts, costlier sacrifice. If we seek a nobler goal, let us not envy others their smoother path. If we would win a richer prize, we must fight a sterner battle. If we would attain a loftier height we must clamber up sharper crags.

"The easy path of the lowland hath little of grand or new; But a toilsome ascent leads on to a wide and glorious view. Peopled and warm is the valley, lonely and chill the height; But the peak that is nearest the storm cloud is nearest the stars of light."

—Norman Hall.

D15.

THE

THEOCRATIC KINGDOM

OF OUR

LORD JESUS, THE CHRIST,

AS COVENANTED IN

THE OLD TESTAMENT,

AND PRESENTED IN

THE NEW TESTAMENT.

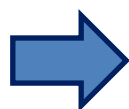
BY

GEO. N. H. PETERS, A.M.,

EVANG. LUTH. MINISTER.

"A wise man will hear, and will increase learning."—PROV. 1 : 5.

"Give instruction to a wise man, and he will be yet wiser : teach a just man, and he will increase in learning."—PROV. 9 : 9.



VOL. II.

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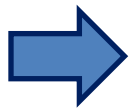
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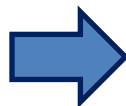
parison of prophecy and covenant is necessary, and the question can only be decided in the light thus afforded. Thus e.g. a comparison of Covenant, Zech. 14, Dan. 7, Isa. 25, and Rev. 20 : 1-6, is alone sufficient to decide the kind of reign intended. Whoever can spiritualize Zech. 14 away will, of course, find Rev. 20 : 1-6 undecisive. 2. The Advent of Christ, Rev. 19, is an *ideal* representation—a *visionary* spectacle, representing a certain agency, etc. Suppose it is symbolic, which we grant, the question still returns, *Whom does it represent*—*ideal* personages or agencies, or *real* personages or agencies? The vision of the beast, prophet, etc., represents real actors, etc.—this he admits. So this vision of Christ and of His saints must also; this, too, he is willing to concede to a certain extent, viz., that it is illustrative of the agency of the Church and of Christ's agency invisibly through the Church, claiming that the horse, attendants, splendor, sharp sword is indicative of the ideal. He therefore mixes up in confusion the ideal and the real, and entirely overlooks the main, leading fact that it is *a vision of an Advent, a Coming from heaven*. Under this vision, like that of the other visions, *a real, actual occurrence is represented*, and that is the Coming of an irresistible, conquering Christ, and with Him the Coming of the saints. This is the simple construction put upon the passage by the early Church, and it is one that must commend itself to the reflecting mind. For, *how* comes it that one portion of the vision, under the spiritualistic interpretation, viz., that of the armies of heaven, is made to refer *visibly* to the saints or Church, and the chief personage in the vision is made *only* to appear invisibly? By what rule of interpretation is one party, as the beast, and another party, as the Church, made to be present visibly, and the third party, spoken of *in the same connection*, without the least intimation of a change of condition, etc., is made to appear an actor *invisibly*? The answer is, solely to save a *theory* from a fatal objection. 3. That such a personal Coming would assume “an incongruous mixture of the two states of humiliation and glory.” Reply: To make out such a mixture he presumes to *judge what is right and proper for the Lord to do*, overlooking both that this Advent in no shape or form intimates humiliation, *but triumph, exaltation, and glory*; and that he himself previously spoke of the Mill. age in the most elevated terms of eulogy. It is simply *presumptuous for believers* to pen a sentence like the following: “When Jesus entered on His state of glory *He could no longer dwell on earth and make Himself visible to men.*” *Why not?* Perhaps Fairbairn knows, or has heard the reason of His absence to be that He *awaits* the period of His manifestation, a work having in the mean time to be accomplished, and that when He comes this work will *be perfected*, etc. The objection is based on the same noticed, Obs. 2 and 3, above. The admission, however, that he makes, as we will prove hereafter, is alone sufficient to overthrow his theory, viz., that Christ will come “*only when He comes to make all things new, and stamps them with the perfection of His Divine work, then will the world be prepared as the house of the glory of the Lord.*” As our argument all along shows, we also hold that when Christ comes the renewing, transforming, recreating power lodged in Him will be exhibited, and logically—without calling into question a single passage in its naked, plain, grammatical meaning—prove that this will be witnessed in the Millennium, seeing also that nothing short of this power can possibly affect it. 4. Fairbairn's next objection is, that the acts specially associated with the Sec. Advent belong to an age *subsequent* to the Millennium.

THE
THEOCRATIC KINGDOM
OF OUR
LORD JESUS, THE CHRIST
AS COVENANTED IN
THE OLD TESTAMENT,
AND PRESENTED IN
THE NEW TESTAMENT.



BY
GEO. N. H. PETERS, A.M.,
EVANG. LUTH. MINISTER.

"Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures: then shalt thou understand the fear of the Lord, and find the knowledge of God."—Prov. 2: 4-6.



VOL. III.

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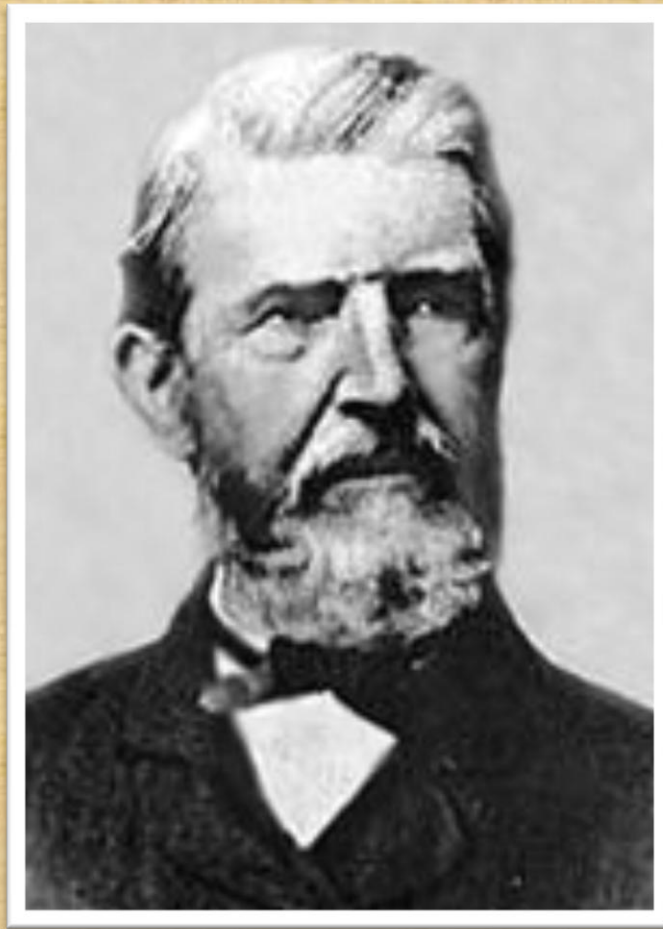
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Obs. 6. The parable being *prophetic*, and thus delineating what shall truly take place when the Lord Jesus shall return from the wedding, it must accord fully, be in perfect agreement, with all the other predictions relating to the subject. The unity of the Word, the integrity of Scripture, the truthfulness of Jesus as a Teacher, demand such a harmony. It must, e.g. accord with Rev. 19, in which is foreshown that the marriage of the Lamb, and the calling to the marriage supper, is something that appertains to His Sec. Advent and the commencement of His glorious reign on earth. But it must do more than this; it must correspond not merely to the general statements on the subject, but to the exact order of fulfilment pertaining to that future period. Thus it has been shown (Prop. 180) that the Second Advent, like the First, is expressive of a period of years; that its beginning is characterized by a thief-like, concealed Coming and its end by an open Advent. The question, therefore, is *with which stage of the Advent does the parable best correspond?* To this there can be but one answer: it pertains to the last stage, the open parousia. Let the following considerations be regarded. (1) It does not relate to the thief-like Coming because that period, and the events connected therewith, do not correspond with the parable in the following particulars: (a) There is no public Coming of the Bridegroom with open pomp and splendor; (b) the resurrection of the first-fruits and the sudden translation of the little flock do not accord with such a public manifestation being secret and invisible in their nature; (c) there is no return from a wedding, the first stage preceding it; (d) believers in Jesus do not at that time all even profess to look for the Advent, much less go forth to meet the Bridegroom—the great lack of faith evidencing the contrary; (e) the midnight cry (however applied by some to the past and the present) has not been sounded, as shown by its effects *both on the wise and the foolish virgins*, who recognized it, and all arose and trimmed their lamps, and it will not be true at this stage that the cry, “Behold the Bridegroom Cometh” will cause *all believers*, wise and foolish, to arise and indicate a looking for the Bridegroom, as seen e.g. in the predictions relating to the faithlessness of the Church; (f) the cry is *not raised* by any of these virgins, for it comes outside of them, and hence the incongruity of persons representing themselves to be “wise virgins” and raising the cry, whom the Saviour represents with the foolish to be drowsy and asleep, being themselves aroused by the cry; it follows that the illustration does not fit the particulars of the first stage; (g) the parable does not express the condition of the Church in general as composed of believers and mere professors, or of two parties, but the image is drawn from a party who expected the coming of the bridegroom (took their lamps *and went forth to meet the bridegroom*’), made preparation for his coming (with lamps and oil in them), and when his coming was announced acted in response to *their previous expectation* (“*then all those virgins arose and trimmed their lamps*”), and simple analogy requires that it should be fulfilled in such a body of persons. (2) But it does apply forcibly to the second stage of the Advent and to the events connected therewith as predicted: (a) the open parousia of Jesus with His saints is *after* the wedding (Prop. 166) at Mt. Sinai—the figure of marriage (Prop. 169) being used to indicate the intimate Theocratic relationship of the saints with the King, or the inauguration of the saints there as co-kings and co-priests with Him in His Kingdom; (b) the procession of the bridegroom *after* the wedding to his own house to have the marriage publicly consummated by a marriage

supper, finds *its exact parallel* in Jesus Coming with His saints and the holy angels from the celebration of a Theocratic inauguration at Mt. Sinai ; (c) the bridegroom comes after the wedding to his own house, and his friends *await him* there to receive the procession and participate in the proposed marriage feast, finds *its precise fulfilment* in Jesus, after the Theocratic ordering instituted at Mt. Sinai, taking His course to His own inheritance, to Jerusalem, where He meets a body of His "own" people ; (d) those who thus waited *all professed* affection for the bridegroom, and thus this remnant of Jews, after experiencing the merciless persecution of the last Antichrist (whom they as a body had received in preference to Jesus) which restores them earnestly and longingly to the nation's hope of Messianic deliverance (as evidenced by the cordial manner in which they hail His Coming and yield obedience), turn their minds (influenced by Elijah) to a looking and waiting for the Messiah ; (e) those who wait expect the coming of a bridegroom (not themselves to be the bride) and a participation in the marriage feast in the bridegroom's inheritance, which indicates a marked change in their views (i.e. of the Jews), viz., that the terrible persecution endured, the proclamation of the truth by the Christian Church during the interval, the precise realization of the prophetic announcements in their own experience, the culmination of their tribulation as foreshown by the Spirit in connection with Jesus of Nazareth, has at length caused this remnant at Jerusalem to decide favorably to Jesus of Nazareth, and to await His Coming as the promised One, even as the bridegroom ; (f) the entering in with the bridegroom and participating in the marriage festivities, finds *a precise fulfilment* in the announced predictions that the Jews shall at the personal Coming of Jesus experience the special favor of the Messiah, and be restored to Theocratic nearness to God, having an assured supremacy over the nations ; (g) the reception of some and the rejection of others, owing to that of preparation and attitude occupied, finds *its exact parallel* in the verifications of the predictions that a portion of the Jews will be accepted and another portion be rejected—that a sifting and separation will ensue ; (h) the midnight cry, uttered by the escort with the bridegroom's procession or by believing Gentiles, so arrests the attention of the Jews, that they, in their extremity, begin to believe in Him whom they have pierced, exemplified by their willingness then to accept of Him ; (i) the posture occupied by the virgins is indicative of a belief in a Coming, expected Messiah, and this is in accord with the Jewish position then occupied, for seeing the accurate fulfilment in the distress accumulated upon them by the last Antichrist, they will also believe in the promised deliverance (as e.g. shown in Zech. 14), and some will be suitably prepared (morally) while others will neglect preparation ; (j) the prophecy preceding (comp. Mark 13 and Luke 21) had a special mention of the Jewish nation, of its long-continued tribulation, etc., and it is reasonable that in the final result Jesus should illustrate *the condition* of the Jews, addressing Himself to them ; (k) the Second Advent of the Messiah has a twofold specific relationship, as previous Propositions unfold, viz., first, to the Church which is associated with Him in the highest Theocratic relationship, in rulership, etc. ; and second, to the Jewish nation which occupies a subordinate, but as to other nations a supreme, Theocratic position ; in view of this, it is reasonable to suppose that the duty of watching and being prepared would be enjoined upon both ; (l) the virgins are invited guests, specially called to participate in the mar-



George Storrs

A SKETCH OF THE DEVELOPMENT OF PRESENT TRUTH

Many are the inquiries relative to the truths presented in *MILLENNIAL DAWN* and *ZION'S WATCH TOWER*, as to whence they came and how they developed to their present symmetrical and beautiful proportions—Were they the results of visions? Did God in any supernatural way grant the solution of these hitherto mysteries of his plan? Are the writers more than ordinary beings? Do they claim any supernatural wisdom or power? or how comes this revelation of God's truth?

No, dear friends, I claim nothing of superiority, nor supernatural power, dignity or authority; nor do I aspire to exalt myself in the estimation of my brethren of the household of faith, except in the sense that the Master urged it, saying, "Let him who would be great among you be your servant." (Matt. 20:27.) And my position among men of the world and of the nominal church is certainly far from exalted, being "everywhere spoken against." I am fully contented, however, to wait for exaltation until the Lord's due time. (1 Pet. 5:6.) In the Apostle's words I therefore answer, "Why look ye upon us, as though by our power we had done these things? We also are men of like passions with yourselves"—of like infirmities and frailties, earnestly striving, by overcoming many besetments, discouragements, etc., to press along the line toward the mark of the prize of our high calling, and claiming only, as a faithful student of the Word of God, to be an index finger, as I have previously expressed it, to help you to trace for yourselves, on the sacred page, the wonderful plan of God—no less wonderful to me, I assure you, than to you, dearly beloved sharers of my faith and joy.

No, the truths I present, as God's mouthpiece, were not revealed in visions or dreams, nor by God's audible voice, nor all at once, but gradually, especially since 1870, and particularly since 1880. Neither is this clear unfolding of truth due to any human ingenuity or acuteness of perception, but to the simple fact that God's due time has come; and if I did not speak, and no other agent could be found, the very stones would cry out.

The following history is given not merely because I have been urged to give a review of God's leadings in the path of light, but especially because I believe it to be needful that the truth be modestly told, that misapprehensions and prejudicial misstatements may be disarmed, and that our readers may see how hitherto the Lord has helped and guided. In so far as the names and views of others, who have parted our company, may be associated with this history, I shall endeavor to bring forward only such points as are necessary to an understanding of our position and of the Lord's leadings. Nor can I name all the little points of divine favor in which faith was tested, prayers were answered, etc., remembering that our Master and the early church left no such example of boasting faith, but rather admonished otherwise, saying, "Hast thou faith? have it to thyself." Some of the most precious experiences of faith and prayer are those which are too sacred for public display.

LIGHT OUT OF DARKNESS

I will not go back to tell how the light began to break through the clouds of prejudice and superstition which enveloped the world under Papacy's rule in the dark ages. The Reformation movement, or rather movements, from then until now, have each done their share in bringing light out of darkness. Let me here confine myself to the consideration of the harvest truths set forth in *MILLENNIAL DAWN* and *ZION'S WATCH TOWER*.

Let me begin the narrative at the year 1868, when the Editor, having been a consecrated child of God for some years, and a member of the Congregational church and of the Y. M. C. A., began to be shaken in faith regarding many long accepted doctrines. Brought up a Presbyterian, and indoctrinated from the Catechism, and being naturally of an inquiring mind, I fell a ready prey to the logic of infidelity as soon as I began to think for myself. But that which at first threatened to be the utter shipwreck of faith in God and the Bible, was, under God's providence, overruled for good, and merely wrecked my confidence in human creeds and systems of misinterpretation of the Bible.

Gradually I was led to see that though each of the creeds contained some elements of truth, they were, on the whole, misleading and contradictory of God's Word. Among other theories, I stumbled upon Adventism. Seemingly by accident, one evening I dropped into a dusty, dingy hall, where I had heard religious services were held, to see if the handful who met there had anything more sensible to offer than the creeds of the great churches. There, for the first time,

I heard something of the views of Second Adventists, the preacher being Mr. Jonas Wendell, long since deceased. Thus, I confess indebtedness to Adventists as well as to other denominations. Though his Scripture exposition was not entirely clear, and though it was very far from what we now rejoice in, it was sufficient, under God, to re-establish my wavering faith in the divine inspiration of the Bible, and to show that the records of the apostles and prophets are indissolubly linked. What I heard sent me to my Bible to study with more zeal and care than ever before, and I shall ever thank the Lord for that leading; for though Adventism helped me to no single truth, it did help me greatly in the unlearning of errors, and thus prepared me for the Truth.

I soon began to see that we were living somewhere near the close of the Gospel age, and near the time when the Lord had declared that the wise, watching ones of his children should come to a clear knowledge of his plan. At this time, myself and a few other truth-seekers in Pittsburgh and Allegheny formed a class for Bible study, and from 1870 to 1875 was a time of constant growth in grace and knowledge and love of God and his Word. We came to see something of the love of God, how it had made provision for all mankind, how all must be awakened from the tomb in order that God's loving plan might be testified to them, and how all who exercise faith in Christ's redemptive work and render obedience in harmony with the knowledge of God's will they *will* (then receive, shall then (through Christ's merit) be brought back into full harmony with God, and be granted everlasting life. This we saw to be the Restitution work foretold in Acts 3:21. But though seeing that the church was called to joint-heirship with the Lord in the Millennial kingdom, up to that time we had failed to see clearly the great distinction between the reward of the church now on trial and the reward of the faithful of the world after its trial, at the close of the Millennial age—that the reward of the former is to be the glory of the spiritual, divine nature, while that of the latter is to be the glory of restitution—restoration to the perfection of human nature once enjoyed in Eden by their progenitor and head, Adam.

However, we were then merely getting the general outline of God's plan, and unlearning many long-cherished errors, the time for a clear discernment of the minutiae having not yet fully come. And here I should and do gratefully mention assistance rendered by Brothers Geo. Stetson and Geo. Storrs, the latter the editor of *The Bible Examiner*, both now deceased. The study of the Word of God with these dear brethren led, step by step, into greener pastures and brighter hopes for the world, though it was not until 1872, when I gained a clear view of our Lord's work as our ransom price, that I found the strength and foundation of all hope of restitution to lie in that doctrine. Up to that time, when I read the testimony that all in their graves should come forth, etc., I yet doubted the full provision—whether it should be understood to include idiots or infants who had died without reaching any degree of understanding, beings to whom the present life and its experiences would seem to be of little or no advantage. But when, in 1872, I came to examine the subject of restitution from the standpoint of the ransom price given by our Lord Jesus for Adam, and consequently for all lost in Adam, it settled the matter of restitution completely, and gave me the fullest assurance that ALL must come forth from their graves and be brought to a clear knowledge of the truth and to a full opportunity to gain everlasting life in Christ.

Thus passed the years 1869-1872. The years following, to 1876, were years of continued growth in grace and knowledge on the part of the handful of Bible students with whom I met in Allegheny. We progressed from our first crude and indefinite ideas of restitution to clearer understanding of the details; but God's due time for the clear light had not yet come.

During this time, too, we came to recognize the difference between our Lord as "the man who gave himself," and as the Lord who would come again, a spirit being. We saw that spirit-beings can be present, and yet invisible to men, just as we still hold and have set forth in *MILLENNIAL DAWN*, Vol. II, Chap. 5. And we felt greatly grieved at the error of Second Adventists, who were expecting Christ in the flesh, and teaching that the world and all in it except Second Adventists would be burned up in 1873 or 1874, whose time-settings and disappointments and crude ideas generally as to the object and manner of his coming brought more or less reproach upon us and upon all who longed for and proclaimed his coming kingdom.

SIX SERMONS

ON THE INQUIRY

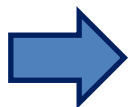
IS THERE IMMORTALITY IN SIN AND SUFFERING?

ALSO, A SERMON ON

CHRIST THE LIFE-GIVER:

OR,

THE FAITH OF THE GOSPEL.

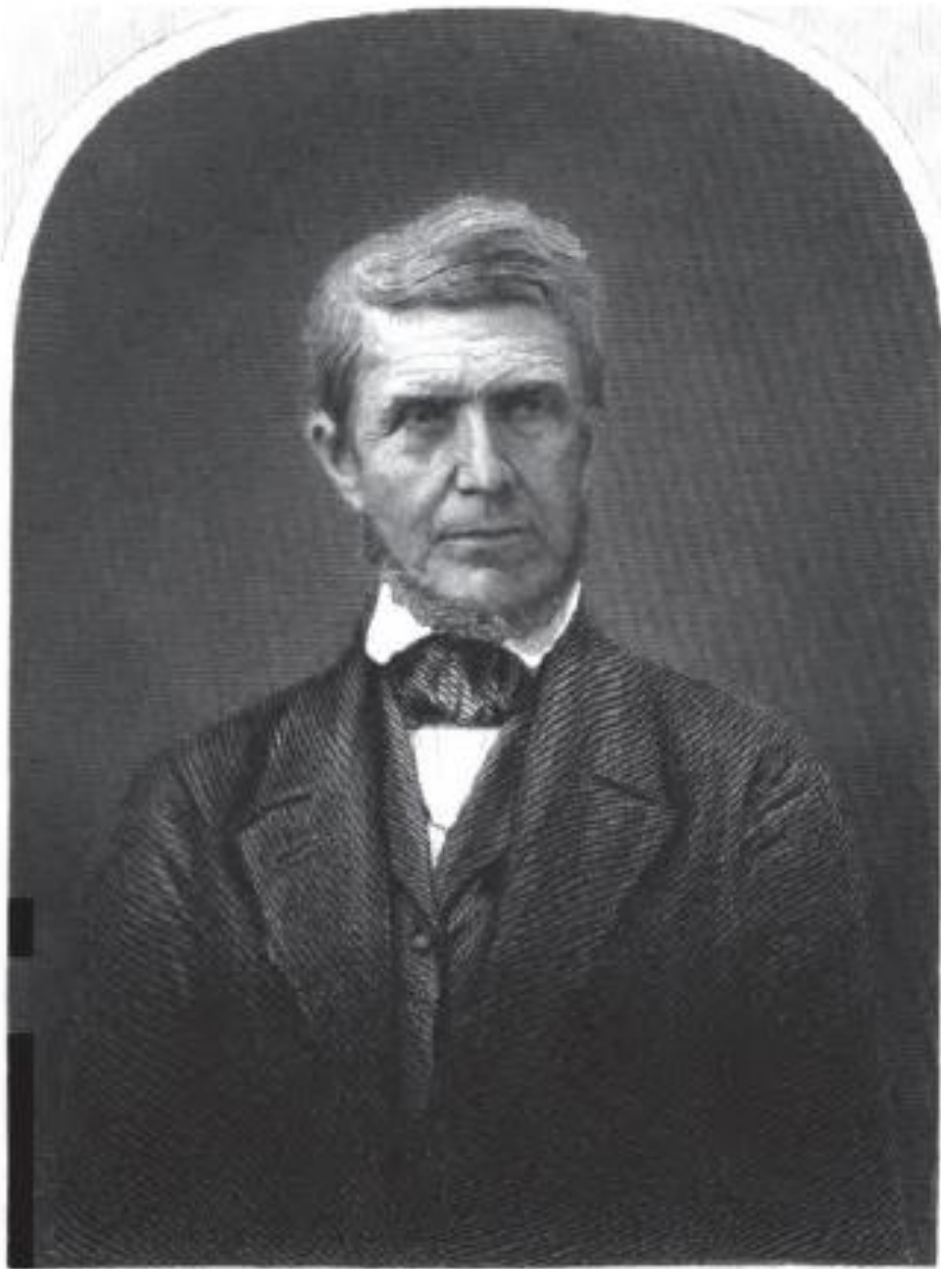


BY GEORGE STORRS,
EDITOR OF BIBLE EXAMINER.

FOURTH EDITION.

NEW YORK:

Published at the Office of the Bible Examiner,
1856.



Yours in hope of eternal life
through Jesus Christ alone

Geo. Storrs.

A BIOGRAPHICAL SKETCH;

OR,

BR EF NOTICE OF THE AUTHOR OF THE SIX SERMONS.

GEORGE STORRS, the subject of the following remarks, was born in Lebanon, N. H., December 13th, 1796. He was the youngest of eight children. His father, Col. Constant Storrs, was originally from Mansfield, Conn.; and was an industrious mechanic, serving, for a time, in the American Revolution as a wheelright. After the war of the Revolution he was married to Lucinda Howe, who was half-sister to the late Richard Salter Storrs, for many years minister of Longmeadow, Mass. After their marriage they removed to New Hampshire—the country being then a wilderness—and located in Lebanon, on Connecticut River; and by industry and economy became, what, in those days, was called a *wealthy farmer*. To them were born seven sons and one daughter. The mother of these children was ever watchful over their religious instruction, while the father was most studious to promote their temporal welfare. The mother invariably gathered her children around her, particularly on the Sabbath, to give them instruction in things pertaining to God, and our Saviour, Jesus Christ. She was not disposed to leave their religious education to the min-

ister, or any other less interested in their welfare than a *Mother*.

The Congregational and Calvinistic ministry was about the only preaching in Lebanon for many years. Very few of any other denomination ever preached there. The strong tendency to fatalism, in the Calvinistic preaching of that period, was a subject which the mother of these children did not fail to endeavor to counteract in the minds of her offspring, and to impress upon them unceasingly, that if they would seek the Lord he would be found of them. Such pious labor was not lost.

Though this family of children grew up to maturity, four of them died before their father ; and six had gone down to the grave before their mother : two only survived her.

GEORGE'S mind was often deeply exercised on the things of religion from a child. Many anxious desires filled his heart that he might be a Christian. Early had his mother taught him to acknowledge " Our Father, who art in Heaven," and point him to " Our Saviour, Jesus Christ." Experimental religion, however, was a mystery to his mind, though one that he often anxiously desired to solve. Secret prayer was often resorted to, but he heard sometimes from the pulpit that, the man who cursed and swore was as likely—*yea, more likely*, to be converted than he who went to his closet to pray for the salvation of God. Such teaching made George feel sadly, as he thought his case was more hopeless than boys who he knew to be very profane, while he feared an oath. This influence, however, was counteracted by the vigilant instruction of his mother. Happy for him that he had *such* a mother. But for her instruction he has often thought and felt that he would never have been brought to a saving knowledge of God and His Christ. The sweet and heavenly strains of prayer, poured forth by that mother when she took George to her closet, and sought the mercy of God in Christ for him, made him forget or disregard the false teaching of the mere Theologian. Such scenes told on his heart not to be obliterated.

The preaching of the torments of hell never won his heart, though it often filled him with a dread of God, which was calculated more to drive him from God than to draw him to such a being. From fifteen to seventeen years of age was the most thoughtless period of his life. None of the terrors of preaching had any tendency to win him to the service of God ; but at the close of the time last mentioned, in meditation, alone, far removed from all excitement, he became so affected with a sense of the *goodness* of God to him, that he resolved henceforth to seek the Lord till he should find Him. If he could pray for nothing else, he determined to pray daily that God would show him his need of a Saviour, which *theoretically* he understood, but *experimentally* he had not realized. His resolution being made, he pursued noiselessly and alone his purpose, light gradually breaking upon his mind till he was led to bow to Jesus, and come to God by him and found mercy. Months had passed away and no mortal but himself knew the exercises of his mind : he did not even communicate to his mother the revolution going on in himself. He took occasion, however, to listen to any persons who seemed disposed to converse on spiritual subjects, and often felt his heart encouraged by such conversation, though he took no part in it, but was an interested listener, unknown to them. This state of things continued for a year or more. During this period his only sister died. After her death his anxiety increased to be in a state of reconciliation with God, yet all his exercises were kept within his own bosom, except on one occasion to ask his mother---who was at the time confined by a fever---some indirect questions relating to God and Christ : after which he retired alone, and was overwhelmed with a sense of the love of God. Still he travelled on alone, sometimes believing and sometimes doubting. After months had passed away in this manner, he expressed to his mother, one day, that he much liked to hear a man talk who always talked sweetly about Jesus. His mother said to him---“ George, do you think you are a Chris-

tian?" This was said with an anxious look which made him feel that a mother's heart was deeply interested. It was a question so unexpected that he almost faltered in answering it ; but at length said, his mind was much interested on the subject. His mother replied—" I have long thought it was." This was as unexpected as her question, as he had no suspicion that any one thought him specially serious.

From that time himself and mother had frequent conversations, and she often prayed with him and for him, being a mother indeed, in more senses than one. He has never ceased to bless God for that mother.

At the age of nineteen he united with the Congregational Church, and about twenty others near his age united at the same time, who were the fruits of a revival at this period. Three years afterwards he was happily married to one of like faith in Christ. Two years passed and that wife was confined on a bed of sickness and suffering, which can never be known except to those who were witnesses of the scene. Four and a half long years of sickness, suffering and trial were then endured which terminated in her death.— She died most triumphantly, though a most painful death. Her husband stood by her bed-side and closed her eyes, when the dying struggle was over.

Prior to her death, Mr. Storrs had had his mind exercised with the conviction that God had called him to preach the gospel of Christ. He had exercised his gifts in the prayer and conference meetings of the church for years ; and the thought had often occurred, that possibly he might have to proclaim Christ more publicly, and as a minister.

During the time of his wife's sickness, he was induced to hear a Methodist minister preach for the first time since he was interested in the things of religion. That minister he invited to his house, and also another of the same denomination. Their visits became a source of comfort to himself and wife. Ever after an intimacy existed between him and the Methodists ; and about the time of his wife's death he united with that Church, and soon after commenced his labors as a

minister of the gospel. He joined the Methodist Traveling Connection in 1825, being then twenty-nine years old. The same year his second marriage occurred with a daughter of Col. Thomas Waterman, of Lebanon, N. H. His father-in-law was the first child ever born in Lebanon, and to the close of a long life one of the most prominent men in that town, being highly esteemed by all. Mr. Storrs traveled and preached among the Methodists till 1836, when he took the relation of a Local Preacher, but traveled more extensively than ever. For three years he spent most of his time lecturing and preaching on the subject of slavery, in a time which tried men's souls; as nearly the whole Methodist E. Church was hostile to an agitation of that subject. That hostility manifested itself specially through the Bishops, who endeavored by every possible means to suppress the discussion of the subject. That opposition convinced Mr. Storrs that *individual* responsibility was the true ground to occupy, and he could not submit to leave his responsibility in the hands of Bishops, nor any body of men, however good they might be. Without going into details of matters which led to such a result, he withdrew from said church entirely, in 1840, after a connection with it of sixteen years.

At this point it may be necessary to say, that Mr. Storrs never had a charge preferred against him for immoral or disorderly conduct at any period of his connection with the Congregational or Methodist Churches. And in severing his connection with them he was not actuated by hostility to them but by a deep conviction that his responsibility was to God *alone*.

In 1837—three years prior to his withdrawal from the M. E. Church—his mind was first called to a consideration of the subject of the final destiny of wicked men as being, possibly, an entire extinction of being and not endless preservation in sin and suffering.—This was by a small anonymous pamphlet put forth, as he learned, by Henry Grew, of Philadelphia. He read it to pass away a leisure hour while passing from Boston to New York. It was strange to him that so

plausible and scriptural an argument could be made in defence of a doctrine, which he had always regarded as unworthy of a serious consideration ; for he had never doubted that man possessed an immortal soul.— A new train of thought had now been waked up in his mind ; but he proceeded with great caution in examining the subject, and in conversing with any one upon it. He searched the Scriptures carefully, and sought every opportunity to get information from ministers, in particular. As the inquiry continued, the strongest arguments urged against this, to him, new view, served to carry his mind into the conviction of its truthfulness and scriptural basis. After several years investigation, conversation and correspondence with some of the most eminent ministers, and looking to God for direction he became settled that man has no immortality by his creation, or birth ; and that “ all the wicked will God destroy ”—*utterly exterminate*.

He had counted the cost before he came to this conclusion. He had stood high in the denomination with which he was connected, and was greatly beloved by the ministers in the Conference, with which he had passed so many years. That Conference had given him, always, the most gratifying evidence of its confidence and esteem. Though he had, previous to the time now spoken of, taken a “ local relation ” he still enjoyed a high place in the affections of those ministers, and was ever happy to enjoy association with them.

To take a position, then, which should sever himself from them, and separate himself from the relation which had so long existed, with the certainty that he must for ever after be excluded from their pulpits, if not from their Christian regard, was a trial to his mind which could not have been endured except under a deep sense of the truth of that position which he now felt called to advocate and defend. Relying upon God, he chose to follow his convictions of truth to any and all other considerations ; and he took his stand in defence of the doctrine, that there is no immortality out of Christ, and therefore wicked men will be con-

sumed—destroyed—or cease from life—be no more—
“be as though they had not been.”

He wrote three letters to a prominent and able minister of the Methodist E. Church, with whom he had been intimate. In reply, he acknowledged that he could not answer Mr. Storrs' arguments; and he never undertook it. On the contrary, after a few months, they had an interview, and examined the subject together, which resulted in his advising Mr. Storrs to publish the letters he had written him, but with a request to withhold his name. Accordingly, in the spring of 1841, four years after his attention was first called to the subject, two thousand copies of the "*Three Letters*" were issued from the press and sent abroad. This was not done without counting the cost.

At this period he was residing in Montpelier, Vt.; and expected likely he would never be called to preach anywhere again only as he did so on his own appointments, and near his then residence. Contrary to this expectation, he shortly after had an invitation to visit Albany, N. Y., which he did; and after preaching in that city three Sabbaths concluded to remove his family to that place in August, 1841. There he ministered to a small congregation, who came together on the principle of "Receiving one another as Christ had received them." The Bible was the only creed—Christian character the only test. For eight months he preached there without dwelling distinctly on his new views of Christian doctrine, though he had frankly told them what his views were, and circulated among them the "*Three Letters*" he had previously published.

He now felt called upon to come out more fully and distinctly on the subject, and he determined to do so. This gave rise to what has ever since been called the "*Six Sermons*," the special history of which we will here state.

Early in the spring of 1842, he determined to give *one* sermon that should embody all that might be desirable to present in relation to it. The appointment was made one week before hand, and public notice

given in the city papers. Monday previous to the time appointed he went to his study, and there spent the entire week in investigation, meditation, and prayer. Thus was the "*First Discourse*" prepared.—Never had he a deeper and sweeter sense of the Divine presence and blessing ; and of being engaged in a work well pleasing in His sight ; and he could as well doubt any other part of his Christian experience as to doubt that.

He found before the first week in his study was ended, that two discourses at least would be necessary to present the subject in a proper light. The time came for the first discourse to be delivered : it was Sabbath evening, and the house, for the first time since his ministry there, was full.

He informed the congregation that as his subject was a peculiar one, and he was liable to be misrepresented in what was said, he had determined to do what he had never done before—*i. e.*; read nearly all he had to say. At the close he gave out to preach another sermon on the same subject the next Lord's day evening. His second week was spent in his study in the same manner that the first had been ; and thus was the "*Second Discourse*" prepared ; but found there must be a third ; and so did the matter proceed till he had prepared and preached the "*Sixth Discourse* ;" and the history of the first week in his study is the history of the six weeks, each of which was spent in the same manner as the first. All this was without any reference to ever publishing. After the Discourses were ended, several who had listened to them desired their publication.—Accordingly he spent several weeks more in revising, reviewing, and preparing them for the press, and they came forth in May or June.

Such is the *origin* of his "Six Sermons," as they are now called. And he has never doubted, from that day to this, but what it was of God. His opponents, therefore, may not expect him to be easily shaken, whatever reaction they may suppose will take place ; or though they may think the views are "making very little progress." They have made ten thousand times more

progress than Mr. Storrs ever expected in his life time. A brief history of that progress may not be uninteresting.

A few weeks after the "Six Sermons" were first published, at Albany, Mr. Storrs was visited by a man who was preaching the views of Wm. Miller on the second advent. He gave him the use of the "House of Prayer" in which to present those views. As the attention was deep, and the subject one of so much importance, if true, it was consented that he might repeat his course of Lectures in their place of worship, and Mr. Storrs became partially convinced of the correctness of the views advocated; so much so that he solicited the services of the late Charles Fitch, formerly a Congregational minister, who had embraced the views of Mr. Miller, to visit Albany and preach to the people on the subject. Accordingly a *Tent* meeting was appointed for that place, and thousands came out to hear that holy man of God, Mr. Fitch, who labored unceasingly and with great power in preaching the coming of the Lord. During his ministry there Mr. S. became settled that the doctrine he preached was true. Under this impression, he left his stated ministry in Albany to travel and preach; and for the next three months, in the fall of 1842, preached to thousands on thousands in relation to the coming of the Lord.— Thus, without seeking it, the providence of God had given him an influence over a multitude of minds, both ministers and laymen. He did not however introduce his *peculiar* views directly into his ministrations in public. He had no desire to do so. But as it was known that he held these views he was constantly met with inquirers, both ministers and private Christians, to whom he frankly stated his belief that "all the wicked will God destroy." The Six Sermons were sought for and read, and the truth on that subject spread while he kept silent, publicly.

At length the "organ" of Mr. Miller's views, "The Signs of the Times," Boston, Mass., came out strong against a minister who felt it his duty to preach what the end of the wicked would be as well as to preach

the coming of the Lord. That paper several times published remarks censuring that minister; and Mr. S. felt that as he held the same sentiments he was bound not to keep silence and let him suffer alone.—Accordingly, in Dec., 1842, under a deep conviction that God called him thereto, he revised the Six Sermons, and published an edition of five thousand in newspaper form, in the city of New York, where he was then preaching, and scattered them over the United States, at his own expense. A few weeks after that he gave them another revision and published ten thousand more and scattered them in the same manner. Thus was the seed sown, and it sprung up in all directions.

In the spring of 1843, he was invited to Philadelphia to preach on the advent, and thousands came out to hear. It was well known what his sentiments on the end of the wicked were, and there was an evident desire to hear something on that subject. Instead, however, of preaching on the subject, he had the Six Sermons stereotyped in the quarto form, and printed two thousand copies; these were distributed among the congregation to which he was then preaching; and there is little doubt but that most who then read were either convinced of the truth, or had their prejudices so far removed as to feel no opposition.

In the fall of 1843, he went to Cincinnati, Ohio, and spent several months. There also and in Indiana, some five or six thousands of the Sermons were scattered; and we know that the seed took root in that region.

It is proper and right that we should here state that Mr. Miller uniformly opposed Mr. Storrs' views on the immortality question.

The views maintained in the Six Sermons, in the winter of 1843 and 1844 had taken strong hold of many minds; and in Jan., 1844, Charles Fitch, of whom we have previously spoken, wrote Mr. Storrs a letter commencing as follows—

“ CLEVELAND, Ohio, Jan. 25, 1844.

Dear Br. Storrs :—As you have long been fighting the Lord's battles alone, on the subject of the state of the dead, and of the final doom of the wicked, I write this to say, that I am at last, after much thought and prayer, and a full conviction of duty to God, prepared to take my stand by your side.”

He then went on to state his “ thorough conversion” to the views in question. This letter was indeed a cordial to Mr. Storrs. Mr. Fitch was a pleasant and powerful preacher, and carried with him a mighty influence. This letter from him was a dreadful blow to the opposers of the doctrine of the Six Sermons among the advent believers. -

In May of the same year he wrote Mr. S. again, and commenced by saying—“ I have received a long letter from Br. Litch, touching the state of the dead, the end of the wicked, &c. It would be exceeding pleasant to me, to be able to please him, and the dear brethren who agree with him, for I love them all, and could rejoice to concede anything but truth, to be able to harmonise with them in my views. But there is a friend who has bought me with his blood, and I take more pleasure in pleasing Him, than in pleasing all the world besides. I never preached my present views touching the state of the dead, and the destruction of the wicked, until fully convinced that I could no longer withhold them without displeasing my blessed Lord and Master.”

He wrote another letter in July, 1844, giving a particular account of his “ first impressions”—“ the process of conviction,” and his “ conversion” to these views. In this faith Mr. Fitch lived and labored a few months ; but his abundant labors brought on sickness, and in October, 1844, he fell asleep in Jesus, in the glorious hope of soon awaking at the voice of the Son of God.

About the same time as Charles Fitch, many other ministers in various parts of the country came into the

same views, and their number has steadily continued to increase to the present time.

In 1843 the Six Sermons were republished in England and circulated in various parts of that country, and must have attracted some attention, as they are referred to by several writers on both sides of the question there. About this time Dr. Lees, of Leeds, broke ground in England against the endless-torture doctrine, and man's natural immortality. Near the same point of time, Mr. Dobney, a Baptist minister, published his excellent work on "Future Punishment," in England, which has been republished here, and has been the means of bringing many to the truth. Mr. White, a Congregationalist minister, also published his "Life in Christ," taking the same side with Mr. Dobney; and several other ministers in England are on the same ground, and among those who favor it is Archbishop Whately; also Wm. Glenn Moncrieff, lately a minister in the Congregational Church in Scotland; and last, not least in labor, J. Panton Ham, Congregational minister, Bristol, England. The work is clearly spreading on the other side of the Atlantic.

But to return to this country. These truths are spreading all through the western States; both ministers and laymen are taking hold of them, and sinners are converted through their influence that could not be reached by the old horrible doctrine—"Ye shall *not* surely *die*"—"Ye shall be kept *alive* eternally, and tormented." In North Carolina Dr. Lee and Eld. Pritchard, both Baptist ministers, are doing battle for the truth on this subject. Dr. Lee has there scattered several hundred copies of the Six Sermons.

Dr. Pope, in the State of Missouri, has not been idle; but has circulated many of the Six Sermons and other works. More recently a number of ministers in various places, have espoused the cause of Life and Immortality only through Christ; and the conflict is waxing warmer continually.

For the sentiments contained in the Six Sermons, as now revised and much enlarged, Mr. Storrs alone is responsible, as he has steadily refused to let any man,

or any body of men, hold any responsibility for him or his views. It has not been, nor is it now, his object to establish a sect; as he has steadily refused to be recognized as in, what is called, a *church relation* with any body of men. He does, not, however, make his views of his independent responsibility a standard for the action of others; he desires all to act in harmony with their convictions of what truth and duty requires of them, as reponsible to God.

It may be proper in this place to say, that he labored stately in the city of Philadelphia from Nov. 1844, to April, 1852, employing nearly all his time among that people, but never seeking for, or consenting to, an organization such as all sects labor to establish.—He believed that love was the bond of union, and that when that would not bind a people together they had better separate. For the last two or three years of his residence in Philadelphia he was called more to visit different parts of the country, and finally concluded to remove to New York, as a more central position for visiting abroad.

The "BIBLE EXAMINER" was started by him in 1843, as an occasional issue, at his own expense. It was continued in that way till 1847, when it was issued regularly each month, then in quarto form. With 1848 it was changed to a super-royal sheet of sixteen pages, and continued monthly till 1854, when it was issued *semi-monthly*. Its object is expressed by its motto---"NO IMMORTALITY, OR ENDLESS LIFE EXCEPT THROUGH JESUS CHRIST ALONE." In 1852 and 1853, in addition to issuing the EXAMINER, Mr. Storrs traveled thousands of miles, east and west, preaching to many people on the Life Theme. Since the EXAMINER has been issued twice each month, his labors have been nearly confined to it, and preaching in New York and vicinity. Thus situated, he resolved on a revision and enlargement of the "SIX SERMONS." While uncertain whether to attempt to publish them in this revised form, his plates for the quarto Six Sermons were destroyed by fire. He then resolved to go forward with the work he had been contemplating, which resulted

in the issue of the volume here presented to the reader.

A Phrenological description of Mr. Storrs, given in 1849, may conclude this account of the author of the Six Sermons. It is as follows :—

Mr. Storrs' physical and mental constitution is durable ; he has considerable force and energy of character, with fortitude, firmness and perseverance. He thinks for himself, but is open to conviction ; will not be forced, but may be persuaded. He is naturally confiding, but experience may have, to a considerable extent, corrected this predisposition to believe, confide in, or give credence to. He is a man of enlarged views, liberal sentiment, and a benevolent disposition. His object is *truth*, and this he strives to obtain, no matter at what sacrifice. He consults duty before expediency ; and would sooner stand *alone* with truth, than go with the multitude and be in error ; yet, he is not dogmatical in the advocacy of what he conceives to be the truth, but is rather persuasive, conciliatory and argumentative. He is a warm friend, a good companion, and an excellent counsellor.

He takes comprehensive views of things, examines both sides of all questions of a scriptural character, and decides according to the weight of evidence.—While he uncompromisingly advocates what he believes to be truth, in opposition to this and past ages, he does not sit in judgment on his opponents, but leaves them in the hands of God, to whom they must give account, and unto whom they stand or fall.

BIBLE VS. TRADITION:

IN WHICH THE

TRUE TEACHING OF THE BIBLE IS MANIFESTED,

THE

CORRUPTIONS OF THEOLOGIANS DETECTED,

AND THE

TRADITIONS OF MEN EXPOSED.

BY AARON ELLIS.



REVISED AND MUCH ENLARGED

BY THOMAS READ.

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1853.

P R E F A C E

OUR TITLE would seem to indicate that we have exposed every case where the "Traditions of men have made void the word of God." But not so: this would require volumes. But by attacking error in its strongest hold, we do much to overturn its whole foundation. And we venture to affirm that he who shall embrace the truths treated of in this book, will be desirous of pursuing the investigation still further. In these pages we have more particularly confined ourselves to the scriptural elucidation of The Mortality of Man, The Unconsciousness of the Dead, and the Destruction of the Wicked; but we have likewise investigated the Nature of Man, The Penalty of the Law, The nature of the Sacrifice of Christ, Endless Life obtainable only through Christ, The Resurrection of the Dead, The nature of Hell, The Gospel of the Kingdom and its Location, and various other matters that are not generally understood in these days of fables. The Immortality of the Soul, and the necessary departure from the sense of Scripture which this belief requires, are the basis of all sectarianism and of all creeds. These abandoned, and the way is opened to the introduction of a purer Christianity, based solely upon the Word of the Living God. If we can convince men that God means what he says, and says what he means, we shall have opened the door into the Temple of Truth; and may a merciful God induce many to enter therein, that they may be sanctified thereby.

THE RICH MAN AND LAZARUS.



BY GEORGE STORRS.

THIS parable has been insisted upon as proof of the conscious state of men in death, and of eternal torments to the wicked; but we believe it affords no evidence of either. If it could be demonstrated to be a *history*, and not a parable, it would not prove that wicked men are to be endlessly tormented; because the scene is laid immediately after death and *before* the judgment; hence, is not *the* punishment which *follows* judgment: that punishment may be death or literal annihilation for all this case teaches. But the whole is a parable; and this fact is so notorious that scarcely any commentator, or any intelligent writer, pretends to question it. To call it a "*literal history*," in these days, is to manifest fixed bigotry, profound ignorance, or willful opposition to clearly settled truth. We shall therefore occupy no space in proving it a parable, but proceed at once to its exposition.

Parables are never given to teach doctrine, but to illustrate some truth already partially known or about to be announced; and no parable is ever to be interpreted on the principle that every item contained in it was designed to have an application. Bishop Lowth says—"Parable is that kind of allegory which consists of a continued narration of *fictitious* or accommodated events applied to the illustration of some important truth."—The *scope* and design of a parable is all we need to concern ourselves about; and to attempt a particular application of every expression in it is to enter the field of speculation where the most fanciful will be the most successful in turning off eyes from the real design of him who spake the parable.

The *key* to a parable is either in the parable itself or in the discourse connected with it. In the case before us, it is in the context. The *scope*, or design of the parable was to teach the effect to follow upon *two classes of men* by a change from the Mosaic, or Law-dispensation to the Christian, or Gospel dispensation. This fact is clearly set forth in the 17th verse, which is the *key* to the parable, and unlocks it perfectly. That verse reads thus—"The law and the prophets were" [preached] "until

John: since that time the kingdom of God is preached." That is, a new dispensation of God's favor is now opened; no longer to be confined to the Jews, or *one* nation, but to embrace "all nations" in its offered benefits. This change would affect very differently two different classes of men; viz., the Jews, who were under the law, and the Gentiles, who are to be embraced under the gospel, or to be made partakers of those peculiar blessings which had been hitherto so exclusively confined to the *sons* of Abraham. The effects of this change are illustrated by the parable under consideration. The parties concerned and to be affected are distinctly marked. The items relating to the rich man clearly mark him as the representative of the Jews, as a people. We note his case first. *His dress.* He was "clothed in purple and fine linen." Now turn to "*the law*" that was "*until John.*" and see what was the clothing of the priests under that law. See Exodus 28; where Moses was commanded to make for Aaron and the other priests "garments for glory and beauty." Verses 5, 6, 8, and 15—"And they shall take gold, and blue, and purple, and scarlet and fine linen. And they shall make the ephod of gold, blue, and purple, scarlet, and fine twined linen. ** And thou shalt make the breast-plate ** of purple * * and fine twined linen." Such were the peculiarities of the dress, or *clothing* of these *representatives* of the law and the Mosaic dispensation, or Jewish system. These peculiarities our Lord commences with in his description of the rich man; and they are sufficiently striking to satisfy the unprejudiced inquirer after truth that the Jews, nationally, were to be represented by the rich man in the parable. The Jews were *rich* in those abundant communications of truth, knowledge, and peculiar privileges which God had endowed them with by direct communications, or through the prophets whom he had raised up to instruct them from time to time, till at length he spake unto them "*by his Son.*" Rich were they, indeed, in these high and exalted advantages over all other nations and people. It were easy to enlarge here, but we study brevity. The period of their exclusive enjoyment of those peculiarities was their "*life-time:*" but the time came that those peculiarities were to pass away; and that period is represented as a *death*. It was the death of their whole ecclesiastical polity—it was now to be superseded by a more spiritual and universal system, embracing other people: the "*life-time*" of their peculiarities is ended—the change has come over them, symbolized by a death and burial. Where next is this once rich man found? Is it in the *theological hell*? No: it is not even in *Gehenna*; but, in *Hades*. The preceding part of this work has sufficiently explained these terms, and we do not therefore stop to dwell upon them here. The rich man is alive after his ecclesiastical death; but is stripped of all his peculiarities and reduced to a state of wretchedness and torment. And does not the history of the Jews, as a people,

from the overthrow of their temple, city, and sacrifices there, unto this day, or present century, fully justify the parabolical description given by our Lord of the misery to which they would be subjected under the new dispensation which was to follow theirs? No one can doubt this who has any knowledge of their history for the last eighteen hundred years: and if we have not understanding of their history, read the prophecies of the judgments threatened them, Lev. 26th and Deut. 28th chapters, and "be no longer faithless but believing." "Wrath has come upon them to the uttermost." 1 Thess. 2: 16. And Jesus said, relative to the overthrow of their city and the tribulation to attend and follow that event—"These be the days of vengeance that ALL THINGS which are written may be fulfilled." Lk. 21: 22.

Since the ecclesiastical and national death of the Jews—the rich man—there has been a claim maintained among them that "Abraham" is their "father;" but no relief has come to them from that quarter.

The desire expressed by the rich man, that further light or information should be given to convince the nation or people of Jews, by a resurrection of one from the dead, is met, in the parable, by showing that no further information would avail with those who had rejected all the previous light God had given them: and the answer—"neither will they be persuaded though one rose from the dead,"—was shown to be true by the conduct of "the chief priests and pharisees," when Jesus actually raised a "*Lazarus*" from the dead, [John 11th,] they called a "council," and "from that day forth took counsel together for to put Jesus to death." How true that they would not "be persuaded though one rose from the dead;" and after they had accomplished their bloody purpose, and put Christ to death, and he also had been raised from the dead, under such circumstances that there was no chance to doubt the fact, the same obstinate unbelief remained; and they gave large sums of money to the soldiers to tell the most silly and improbable *lie* that was ever invented; viz., That the disciples of Jesus came by night and stole Jesus away while they slept!!

Thus the parable, so far as the rich man is concerned, has a fair and full application, and illustrates the obstinate unbelief and consequent misery and torment of that people, after their final refusal to receive Jesus as the Messiah.

It only remains now briefly to consider that part of the parable relating to the poor man, or *Lazarus*. Prior to the change in the dispensations, from the Mosaic to the Christian, the Gentiles were poor indeed in religious knowledge, and excluded from the *peculiar* privileges of the Jews—the rich man. They could only approach the "*outer court*"—or "*gate*"—of the Temple service: where some of them sought the "*crumbs*" of knowledge which might better their condition. Still their general condi-

tion in regard to divine "things" was "evil." The time at length arrives when they are no longer to remain in this condition, and that change—to keep up the harmony of the parable—is represented by a death. They pass out of their previous state and find themselves in "Abraham's bosom"—*partakers in that covenant* God made with Abraham; for, "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. To this honor they are brought through the ministration of angels—*aggellon—messengers*. Christ gave his *messengers* commission to "go into all the world and preach the gospel to every creature." Under this commission they brought many Gentiles into the Abrahamic covenant; for, The Scripture foreseeing that God would justify the heathen [the Gentiles,] through faith, preached before *the gospel* unto Abraham, saying, "In thee shall all nations be blessed." Gal. 3:8. And the apostle adds—"So then they which be of faith *are blessed with faithful Abraham*:" they are in "Abraham's bosom:" a phrase which imports a partaker of his blessings and being in the same covenant relation to God. In this condition are all believing Gentiles, and are now "*comforted*;" while the obstinate unbelieving Jew from the time of Christ, or from the introduction of the Christian dispensation, has been "*tormented*:" and the "*gulf*" between the two dispensations is "*impassable*"—they cannot be joined in one: to come into the blessings of the Christian dispensation is impossible to any one still cleaving to the Mosaic for justification; and to return from the Christian to the Mosaic is to "fall from grace," and to be swallowed up in the gulf.

We might greatly enlarge the proof that the foregoing is the true scope and design of the parable; but we believe enough has been said to satisfy the candid inquirer after truth, and we have no expectation that obstinate bigotry will be removed, even tho' another Lazarus should arise from the dead and affirm the truth of the exposition we have here given.

BIBLE VS. TRADITION.—APPENDIX

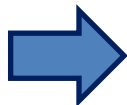
A HISTORY OF THE PRESENT POPULAR OPINIONS CONCERNING THE DOCTRINE OF HUMAN IMMORTALITY.

BY REV J. PANTON HAM, BRISTOL, ENGLAND.

WE propose a historical inquiry into the present popular opinions on the doctrine of Human Immortality. The notions now current on this subject we believe to be altogether unscriptural, and a most mischievous corruption of Biblical Christianity. The *unscriptural* character of these current opinions we intend to discuss and disclose. At present we are but doctrinal chroniclers,—historians of opinions. Our inquiry will demonstrate that there is such a thing as an hereditary faith, not necessarily a Scriptural faith. We think it will demonstrate more,—that such a faith is the popular faith in the theory of the soul's intrinsic immortality.

THE APOSTOLICAL FATHERS—THE FIRST AND SECOND CENTURIES.

The Apostolical Fathers, or Clement of Rome, Polycarp, Ignatius, Barnabas and the Pastor of Hermas, are so called as having been contemporaries with the Apostles of our Lord. Their opportunities of being informed concerning the doctrines of Christianity were therefore peculiar, and their testimony is of a corresponding value. Let us not, however, unduly exaggerate the doctrinal value of their writings; for although their opportunities were what we have stated, it is quite conceivable that other circumstances should tend to depreciate the value of their personal testimony. Their testimony is nevertheless valuable, if not authoritative; and by the clearer light of Scripture they may be read with considerable profit. In their writings, we never meet with those conventional phrases of modern orthodoxy about the soul,—its separate state and immortality. "Immortal soul,"—"never-dying soul,"—"deathless soul,"



It is due to the untiring activity of Mr. George Storrs, of New-York, that we should make honorable mention of him, in connection with these controversies. Mr. Storrs is the editor of a monthly periodical, called the "Bible Examiner," and has written and preached very extensively on his side of the Atlantic. He has been testifying to these truths for the past twelve years, and been the means of raising up many advocates of these Gospel principles in different parts of the States.

Once more the controversy is revived, both in Great Britain and America, and has been publicly acknowledged by several writers, who have labored to fortify the popular faith. The Congregational Lecture of the late Dr. Winter

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GEO. STORRS, New-York.

The Bible commands our reverence and respect because of its author—God. We accept its teachings as authority and law on this account. How important it is then that we have the Word of God as pure and free as possible from human teaching. The channels through which it has come have not all been pure. Are we certain then, that the Bible as we now have it, is all inspired and holy? Let us glance at the New Testament. Perhaps all are aware that the New Testament was written originally by various apostles at different places and times. After their death, their letters, &c., came to be highly prized by the church as authorities on various subjects, and we have reason to believe that this was the design of the Spirit in causing the writings at first,—not merely to bless and instruct the portion of the church to whom directly addressed, but to have it contain elements of truth valuable, and intended for the whole church in all ages. It was not long before each church had a copy of all the sacred writings. These copies were all made with the pen for about fourteen hundred years (until printing was invented) and the process of copying and recopying gave rise to many small errors and omissions, as for instance the addition or omission of an and, or the, or but. Another source of trouble is the interpolation, or adding to the word of various words and sentences. A few of these, about four, bear marks of design and seem to have been added about the ninth century, probably to give a basis or support to some papal dogma, while the great majority seem to have arisen from accident. For instance, one copyist while writing the text of the word might add as a sort of parenthesis some thought which he might have as to its meaning not designed to be understood as a part of the sacred writing, but merely to refresh his own mind when reading the same scripture again, much as we are in the habit of doing on the margin of our Bible. Yet another copyist using this ms. as a guide would be apt to copy the previous writer's note into the body of the text, and so that uninspired clause would be handed down to future generations as inspired, and these have given much trouble.

Seeing then the liability to error, it is only just to ourselves that we be careful that what we accept as our basis of faith and hope is the word of God and not the errors of men, since it is "all scripture given by inspiration of God," that is "profitable for instruction in righteousness etc." Our regular authorized version, called "King James' Bible," was published A. D. 1511. It was not a translation from the original. It was not a direct translation from the original Greek, but a revision of several versions then in use as will appear from the following instructions given by King James to the forty-seven learned persons whom he appointed to revise translations then in use (1604)—"The Bishop's Bible (A. D. 1568) to be followed and altered as little as the original will permit. And these translations to be used when they agree better with the text than the Bishop's Bible—namely: Tyndale's (first Bible published 1526.) Coverdale's, (1535) Matthew's (1537) Whitechurch's and Geneva (1560.) These being all translations from the *Vulgate Latin* and not from the original Greek text, (only compared with it follows that our "King James' Bible" is only a revision of the *Vulgate Latin*. Says an able writer: "This translation was perhaps, the best that could be made at the time, but if it had not been published by kingly authority, it would not now be venerated by English and American protestants as though it had come direct from God." At the time of the revision of "King James' Bible," the translators had the advantage of some eight Greek mss. and none of these were of earlier

date than the tenth century. Who will say how many errors large and small crept into the text during that thousands years? It is claimed that the errors may be numbered by thousands, mostly small and insignificant, but some of importance and weight.

Few perhaps are aware of the great advantages possessed by translators of the present day. Between 600 and 700 Greek mss. are now known, some of which are quite ancient. Two of them, the "Sinaitic" and "Vatican No. 1209," dating about the year A. D. 350. What an advantage in our favor above every other age, for obtaining the pure word of God. Truly the word of God is being fulfilled, "In the time of the end * * knowledge shall be increased. Not merely scientific and mechanical knowledge has increased but also knowledge and understanding of what is the word of God. The Sinaitic MS. the most valuable of all was only recently found and was published in 1870.

If not governed by prejudice and preconceived opinions we should improve all the opportunities offered to grow in the knowledge of the truth, remembering that it is not error but truth which sanctifies. Truly

"We are living; we are dwelling,
In a grand and awful time.
In an age on ages telling,
To be living is sublime."

WHAT HELPS CAN WE OBTAIN

which would give us a more clear understanding of what is the true and inspired text, you ask.

I answer: There are three which I can commend, all of which I make use of and receive help from, viz: The New Testament (regular authorized version) with foot notes of different readings by the three oldest mss.—"Sinaitic," "Vatican No. 1209," and "Alexandrine"—the latter written about A. D. 450. (From the Vatican ms. are missing the epistles to Timothy, Titus and Philemon and Heb., from ix, 14 to close and also the book of Revelation.) This work, known as "Tischendorf's New Testament," is to me very valuable.

Second: The "Emphatic Diaglott," a work upon which a great deal of time and care have been bestowed by its author, Benj. Wilson. We value it highly. It contains the Greek text of the N. T. according to Dr. Griesbach and interlined with it a literal word-for-word translation—The corresponding English being placed directly under the Greek word. Together with this it contains a new version for general reading based upon the labors of many learned critics. In the form of foot notes, it gives the different readings of the Vatican ms. No. 1209, as far as it goes, after which Vatican ms. 1160 (of the seventh century) 884 pp.

Third: "The American Bible Union" translation of the N. T.—a revision of the oldest translations compared with ancient mss. It is very useful, giving a good clear rendering which is usually in harmony with the others above mentioned, though not so critical. It would be of little advantage to any who possess the Emphatic Diaglott.

We have corresponded with the publishers of the above named works, and are able to announce that we can furnish them to our readers at wholesale prices—postage added, viz:

"Emphatic Diaglott" cloth,	(price \$4.00) for \$2.70
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"A. Bible Union" N. T. cloth	(price 1.00) for .65
"A. Bible Union" pocket edition	(price \$1.00) for .75

If you wish any of these books we shall take pleasure in furnishing them to you at these prices.

BROTHER GEO. STORRS

Our brother, so long the editor of "The Bible Examiner" is known to most of our readers; also that he has been obliged by severe illness to discontinue his paper. While he no doubt feels, as we do, that he should like to continue the proclamation of the love of God for all His creatures, yet he has much reason to thank God for being privileged to spend so long a life and one so consecrated to the Master.

Feeling that many of you, as well as I, would be glad to hear from our brother occasionally we offered him the use of a part of our space. The following from his daughter, will be of interest to you.

BROOKLYN, Dec. 14th, 1879.

Bro. Russell: Your letter of the 9th, was duly received and read to father as he lay on his sick bed, exhausted and worn. He appreciates your Christian sympathy and kind suggestions, but as for his writing or inditing anything, he

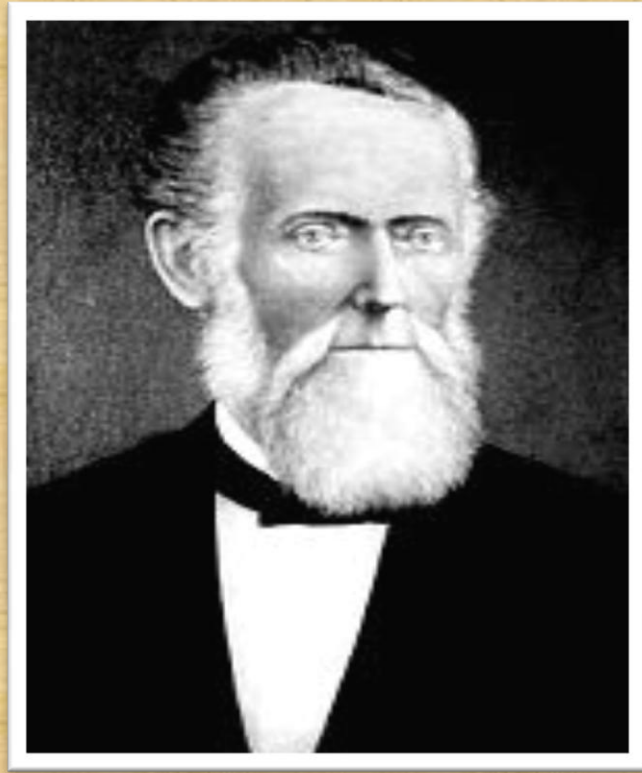
has not strength either of body or mind. He does not suffer so constantly as he has done, but he is much emaciated and helpless as a child, and is so heavy that we find it necessary to have a man to lift him.

We should like a statement of his condition in ZION'S WATCH TOWER—Your offer is the first we have received from any paper, and we thank you for it. He is very patient and uncomplaining, though at times his sufferings are so great that he longs for rest. Yesterday was his 83rd birthday, as I suppose you know. He sends much Christian love.

Yours respectfully,

H. W. STORRS.

We (without solicitation) suggest to any of our readers to whom the Lord has given bountifully as His stewards: that this is one opportunity (among many) of "ministering to the necessities of the saints."



George Stetson

A SKETCH OF THE DEVELOPMENT OF PRESENT TRUTH

Many are the inquiries relative to the truths presented in **MILLENNIAL DAWN** and **ZION'S WATCH TOWER**, as to whence they came and how they developed to their present symmetrical and beautiful proportions—Were they the results of visions? Did God in any supernatural way grant the solution of these hitherto mysteries of his plan? Are the writers more than ordinary beings? Do they claim any supernatural wisdom or power? or how comes this revelation of God's truth?

No, dear friends, I claim nothing of superiority, nor supernatural power, dignity or authority; nor do I aspire to exalt myself in the estimation of my brethren of the household of faith, except in the sense that the Master urged it, saying, "Let him who would be great among you be your servant." (Matt. 20:27.) And my position among men of the world and of the nominal church is certainly far from exalted, being "everywhere spoken against." I am fully contented, however, to wait for exaltation until the Lord's due time. (1 Pet. 5:6.) In the Apostle's words I therefore answer, "Why look ye upon us, as though by our power we had done these things? We also are men of like passions with yourselves"—of like infirmities and frailties, earnestly striving, by overcoming many besetments, discouragements, etc., to press along the line toward the mark of the prize of our high calling, and claiming only, as a faithful student of the Word of God, to be an index finger, as I have previously expressed it, to help you to trace for yourselves, on the sacred page, the wonderful plan of God—no less wonderful to me, I assure you, than to you, dearly beloved sharers of my faith and joy.

No, the truths I present, as God's mouthpiece, were not revealed in visions or dreams, nor by God's audible voice, nor all at once, but gradually, especially since 1870, and particularly since 1880. Neither is this clear unfolding of truth due to any human ingenuity or acuteness of perception, but to the simple fact that God's due time has come; and if I did not speak, and no other agent could be found, the very stones would cry out.

The following history is given not merely because I have been urged to give a review of God's leadings in the path of light, but especially because I believe it to be needful that the truth be modestly told, that misapprehensions and prejudicial misstatements may be disarmed, and that our readers may see how hitherto the Lord has helped and guided. In so far as the names and views of others, who have parted our company, may be associated with this history, I shall endeavor to bring forward only such points as are necessary to an understanding of our position and of the Lord's leadings. Nor can I name all the little points of divine favor in which faith was tested, prayers were answered, etc., remembering that our Master and the early church left no such example of boasting faith, but rather admonished otherwise, saying, "Hast thou faith? have it to thyself." Some of the most precious experiences of faith and prayer are those which are too sacred for public display.

LIGHT OUT OF DARKNESS

I will not go back to tell how the light began to break through the clouds of prejudice and superstition which enveloped the world under Papacy's rule in the dark ages. The Reformation movement, or rather movements, from then until now, have each done their share in bringing light out of darkness. Let me here confine myself to the consideration of the harvest truths set forth in **MILLENNIAL DAWN** and **ZION'S WATCH TOWER**.

Let me begin the narrative at the year 1868, when the Editor, having been a consecrated child of God for some years, and a member of the Congregational church and of the Y. M. C. A., began to be shaken in faith regarding many long accepted doctrines. Brought up a Presbyterian, and indoctrinated from the Catechism, and being naturally of an inquiring mind, I fell a ready prey to the logic of infidelity as soon as I began to think for myself. But that which at first threatened to be the utter shipwreck of faith in God and the Bible, was, under God's providence, overruled for good, and merely wrecked my confidence in human creeds and systems of misinterpretation of the Bible.

Gradually I was led to see that though each of the creeds contained some elements of truth, they were, on the whole, misleading and contradictory of God's Word. Among other theories, I stumbled upon Adventism. Seemingly by accident, one evening I dropped into a dusty, dingy hall, where I had heard religious services were held, to see if the handful who met there had anything more sensible to offer than the creeds of the great churches. There, for the first time,

I heard something of the views of Second Adventists, the preacher being Mr. Jonas Wendell, long since deceased. Thus, I confess indebtedness to Adventists as well as to other denominations. Though his Scripture exposition was not entirely clear, and though it was very far from what we now rejoice in, it was sufficient, under God, to re-establish my wavering faith in the divine inspiration of the Bible, and to show that the records of the apostles and prophets are indissolubly linked. What I heard sent me to my Bible to study with more zeal and care than ever before, and I shall ever thank the Lord for that leading; for though Adventism helped me to no single truth, it did help me greatly in the unlearning of errors, and thus prepared me for the Truth.

I soon began to see that we were living somewhere near the close of the Gospel age, and near the time when the Lord had declared that the wise, watching ones of his children should come to a clear knowledge of his plan. At this time, myself and a few other truth-seekers in Pittsburgh and Allegheny formed a class for Bible study, and from 1870 to 1875 was a time of constant growth in grace and knowledge and love of God and his Word. We came to see something of the love of God, how it had made provision for all mankind, how all must be awakened from the tomb in order that God's loving plan might be testified to them, and how all who exercise faith in Christ's redemptive work and render obedience in harmony with the knowledge of God's will they *with them* receive, shall then (through Christ's merit) be brought back into full harmony with God, and be granted everlasting life. This we saw to be the Restitution work foretold in Acts 3:21. But though seeing that the church was called to joint-heirship with the Lord in the Millennial kingdom, up to that time we had failed to see clearly the great distinction between the reward of the church now on trial and the reward of the faithful of the world after its trial, at the close of the Millennial age—that the reward of the former is to be the glory of the spiritual, divine nature, while that of the latter is to be the glory of restitution—restoration to the perfection of human nature once enjoyed in Eden by their progenitor and head, Adam.

However, we were then merely getting the general outline of God's plan, and unlearning many long-cherished errors, the time for a clear discernment of the minutiae having not yet fully come. And here I should and do gratefully mention assistance rendered by Brothers Geo. Stetson and Geo. Storrs, the latter the editor of The Bible Examiner, both now deceased. The study of the Word of God with these dear brethren led, step by step, into greener pastures and brighter hopes for the world, though it was not until 1872, when I gained a clear view of our Lord's work as our ransom price, that I found the strength and foundation of all hope of restitution to lie in that doctrine. Up to that time, when I read the testimony that all in their graves should come forth, etc., I yet doubted the full provision—whether it should be understood to include idiots or infants who had died without reaching any degree of understanding, beings to whom the present life and its experiences would seem to be of little or no advantage. But when, in 1872, I came to examine the subject of restitution from the standpoint of the ransom price given by our Lord Jesus for Adam, and consequently for all lost in Adam, it settled the matter of restitution completely, and gave me the fullest assurance that ALL must come forth from their graves and be brought to a clear knowledge of the truth and to a full opportunity to gain everlasting life in Christ.

Thus passed the years 1869-1872. The years following, to 1876, were years of continued growth in grace and knowledge on the part of the handful of Bible students with whom I met in Allegheny. We progressed from our first crude and indefinite ideas of restitution to clearer understanding of the details; but God's due time for the clear light had not yet come.

During this time, too, we came to recognize the difference between our Lord as "the man who gave himself," and as the Lord who would come again, a spirit being. We saw that spirit-beings can be present, and yet invisible to men, just as we still hold and have set forth in **MILLENNIAL DAWN**, Vol. II, Chap. 5. And we felt greatly grieved at the error of Second Adventists, who were expecting Christ in the flesh, and teaching that the world and all in it except Second Adventists would be burned up in 1873 or 1874, whose time-settings and disappointments and crude ideas generally as to the object and manner of his coming brought more or less reproach upon us and upon all who longed for and proclaimed his coming kingdom.

George Stetson was a minister, school teacher and a physician, who followed the Christian pathway for over forty years.

In his early years, Stetson was associated with Henry Grew and George Storrs, and in his later years with Jonas Wendell and Charles Taze Russell.

Stetson and Wendell wrote for George Storrs' magazine *The Herald of Life and the Coming Kingdom*, and for other magazines such as *The World's Crisis*.

In the early 1870s, they worked together in several Advent Christian churches throughout Pennsylvania and Ohio. While he was pastor in Pittsburgh in 1872, Stetson met Charles Taze Russell.

Stetson led the Edinboro, Pennsylvania congregation for the following six years until his death. His dying request was that Pastor Russell give his funeral sermon, where over twelve hundred attended.

ish church under the Law, a pattern of the christian church under the Gospel; the one on the fleshly, the other on the spiritual plane, each called Israel.

We know how their age ended with the advent of Christ in the flesh. So he is to be present in the end of this age, a spiritual body. We know that he called the end of that age a "harvest" to the fleshly house and that he also says: "The harvest is the end of this world" (age). You will recollect that their age from the death of Jacob (Israel) to Christ's baptism—the beginning of their harvest—was 1841½ years, and that the parallels show that the *harvest* of this age and Christ's presence (a spiritual body) was due to commence in the fall of 1874, or 1841½ years, from the spring of 33.

As at the end of his three-and-one-half years' ministry. Jesus wept over that church, gave them up and said: "Your house is left unto you desolate," so we believe that at the parallel point of time—the spring of 1878, the nominal gospel church was given up and their house left desolate. Until the harvest of their age, all outward Jews—"wheat and chaff" were spoken to and of as Israel but Jesus did a separating work—"His fan is in his hand" to winnow the chaff from among the wheat and when the work of separation is accomplished the wheat only is recognized. So here true and false grow side by side in the church and together they are nominally "The kingdom of Heaven"—"Let both grow together until the harvest"; but in the harvest of this age, "He will gather out of his kingdom all things that offend," &c. Matt. xiii, 30, 41. But since the spring of 1878 we believe that the nominal church is cast off and now only the wheat—"the little flock"—is to be considered the church; and we believe this to be the date of the beginning of the fall of *Babylon church*, the parallel to the date of the fall of the church of the Scribes and Pharisees—hypocrites, who "encompassed sea and land to make one proselyte." Their fall was gradual, so is Babylon's.

This rejection of the nominal—Babylon church—by the Lord seems to be illustrated in the picture of the church in its seven stages. Rev. iii. 16. The seventh or last, boasting of her being rich, increased in goods, &c., is pronounced by the Lord poor, naked, miserable, wretched and blind, and is spewed from his mouth. Once she was the mouth-piece of God; he spoke and taught through her, but now she is spewed out. "*Babylon is fallen.*" Who cannot recognize that Babylon is now *falling* in the esteem of the world, which points to its children as more honorable, honest and faithful than the many Pastors and great ones in the church, of whose fall into great sins we hear almost daily.

The public press now takes every advantage to sneer at, and compare the lives and acts of christians with infidels—thus saying—"How is the mighty fallen!"

There was much wheat in the Jewish church, when given up, so too there is much wheat among the chaff and tares of the Babylon church. As God cared for and separated every true grain of wheat in that given up church (among them was Paul) and called them out into the true Gospel church, so now in this harvest he cares for every grain and now calls to them by his word—Rev. xvii. 4: "COME OUT OF HER, MY PEOPLE, that ye be not partakers of her sins and that ye receive not of her plagues."

Do you advise us to disconnect ourselves from the church? I advise you to be separate from the world. If the church with which you are connected, lives in adulterous union with the world, you must, if you would keep your garments white, leave her, "hating even the garments spotted by the flesh." Jude 23. With her condition you can have no fellowship nor communion and the words of Paul 2 Cor. vi. 15, 18, would apply to you: "What concord hath Christ with Belial? What agreement hath the temple of God with idols? For ye are the temple of the living God." . . . "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the *unclean thing*, and I will receive you." If on the contrary you associate with a company who live separate from, and endeavor to keep themselves unspotted from the world and bearing the fruits of the spirit—meekness, gentleness, patience, Godliness, brotherly-kindness &c., be assured it is no part of Babylon. "Forsake not the assembling of yourselves together as the manner of some is, and so much the more as ye see the day approaching," but, "building up yourselves in the most holy faith . . . keep yourselves in the love of God." But we have a standing as individuals aside from our church standing. As individuals we have become joined to Christ and recognize him as our head and director. We have professed to have died to the world and to have become alive toward God through Jesus. Is our life conduct in harmony with our covenant with Christ? Are we entirely his? Is it our meat and drink to do his will? The profession is vain unless it is true. "His servants you are, to whom you render service." Our day is one of peculiar temptation from the world. If in business, it seems to require every moment and every energy, and we are in danger of being swallowed up by the cares of this life, which press upon us every moment. Remember Jesus' words: "Ye cannot serve God and Mammon."—"Be not overcharged with the cares of this life." Living in the world be not of it.

BRO. G. W. STETSON

Death has laid our brother low. He died at his home, Edinboro, Pa., Oct. 9th, 1879. Though an event not entirely unexpected, since he has been seriously ill for some time, yet his death is a heavy blow to his many friends abroad as well as at home. He was beloved and esteemed by his fellow townsmen of all denominations as well as by the congregation of which he was pastor. He had been a faithful undershepherd, ever holding before his hearers, as the great incentive to holiness and purity of life, that which filled his own soul with joy and peace and helped him to live "above the world"—viz: The appearing of the Heavenly Bridegroom—The King of Glory, and our gathering together unto him. Our brother was a man of marked ability, and surrendered bright prospects of worldly and political honors to be permitted to preach Christ, when the glories and beauties of the word of God dawned upon his heart. The truth cost him much, yet

he bought it gladly.

The funeral services (Sunday following) were held at "Normal Hall," it being more commodious than any of the churches of the place, which through respect were closed, the pastors taking part in the services of the occasion.

The brother's dying request that the editor of this paper should preach his funeral sermon was complied with. About twelve hundred persons attended the funeral services, thus giving evidence of the high esteem in which our brother was held.

His family and congregation will feel keenly their loss, yet sorrow not as those who have no hope.

If thou art a vessel of gold, and thy brother but of wood, be not highminded. It is God that maketh thee to differ. The more bounty God shows the more humility he requires. Those mines that are richest are deepest.

THY TRUTH IS MY SHIELD AND BUCKLER

"Soldiers of Christ, arise,
And put your armor on,
Strong in the strength which God supplies
Through His eternal Son;
Strong in the Lord of Hosts,
And in His mighty power;
Who in the strength of Jesus trusts,
Is more than conqueror.

Stand then in His great might,
With all His strength endued;
But take, to arm you for the fight,
The panoply of God;
That having all things done,
And all your conflicts past,
Ye may o'ercome through Christ alone,
And stand entire at last."

TRUE LIGHT is in harmony with all previous *light*, or truth.

We should scrutinize closely everything presented as *light* which shines only as it is able to extinguish previous *light*.

Remember, too, that now ("the evil day") is not so much a time of attack and advance, as of watching and *withstanding* the attacks of error. "Take unto you the whole armor that you may be able to *withstand* in the *evil day*."



Ernest and Rose Henninges

said, Why not talk the matter over with Bro. Russell? He replied, It is no use, he would explain everything away; —the congregation ought to know these rotten things. Bro. E. was much distressed and waited in fear for the "boiling pot" to "boil over."

To start the matter, Bro. Rogers, Bro. and Sister Zech and Bro. Paul Koetitz attended one of the six Wednesday Evening Prayer and Testimony Meetings, held for nearly a year in this vicinity. There, in the absence of Bro. Russell, those meetings were denounced, and Bro. Russell, for his connection with their institution, was denounced as a "pope," etc. The leader of the meeting in vain called for order and told them that the meeting was for the purpose of divine worship and praise, and for mutual assistance in spiritual development. Mrs. Russell was present and reproved both the interruption and the unkind spirit manifested. She pointed out that while the meetings were suggested and recommended by me, the matter was left to the congregation, nearly all of which had taken up with the suggestion and voted to have the meetings—not for doctrinal discussions, etc., but solely and only for worship and spiritual upbuilding.

She pointed out, also, that none were in any sense forced to attend; and that those who did not care for prayer and conference in harmony with the object of the meetings should stay away and give to the others who did so desire, proper liberty to worship God as they pleased. She pointed out, too, that there are many meetings at which doctrinal subjects, etc., are considered. She showed plainly that while Bro. Russell's course contained nothing like a popish disregard of the wishes of others, the course of Bro. Rogers, in coming from England to force his ideas upon Bro. Russell, and now the course of all these in interrupting the worship of others, was decidedly popish, if indeed it were not worse than popish. Finally the discontents withdrew; Bro. Rogers staying that night at Bro. Zech's.

But I was unsuspecting all the while and lost the morning of that very day from the Lord's work (Dawn, Vol. IV.) to collect money to make good my check of \$700, given to Bro. Zech the afternoon before to keep his note from going to protest. The next day Bro. Rogers

returned to our house for another conference (at which the entire family was present and which occupied the whole morning), and remained for dinner. After dinner he said he was going to Zech's but would be back for tea; but we told him that as he had been ten days at our home interrupting important work, and as Bro. Zech with whom he was more in harmony had made him welcome, we would not invite him to stop longer in our home. He then went to Bro. Zech's house, where, evidently, it was decided that *now* would be the most favorable time to explode the "bomb" that had been kept for some eighteen months. So Bro. Rogers was sent west, arranged with Bro. Bryan, who was to manipulate an assorted lot of grievances and damaging charges against Bro. Russell, and got Bro. Adamson in to line;—who, it seems, had some *previous* knowledge of the conspiracy. Brother Adamson had a grievance relative to his tract, as will be explained further on; and being one of the older colporteurs, it was hoped that his name would add to the destructive force of the coming "explosion." They had seen Bro. Russell pass through trying experiences with "false brethren" before, for God and truth were on his side; but never before had they seen such a combination against him; and they encouraged themselves that *now* Bro. Russell would be humbled in the dust, and they would profit thereby.

THE CONSPIRACY CULMINATES.

Accordingly, they—Rogers, Adamson and Bryan—gathered at Bro. Zech's home, and with him and his family, sent out, on Wednesday, April 4, special letters to the Church at Allegheny, inviting them to gather at Bro. Zech's house the next evening to hear matters of importance, etc.,—meaning the "bomb" and smaller fire works.

About forty or fifty of the congregation attended, all of whom except one, so far as we are aware, received *special* invitations to be present. As we were not present, we submit the report of Bro. E. C. Hennings, the Secretary of that meeting, well known to many of our readers. It is as follows;—

THE SECRETARY'S REPORT.

"In response to invitations sent out, signed E. Bryan, S. D. Rogers, J. B. Adamson and O. von Zech, requesting attendance at Bro. Zech's house on April 5, at 7:30 P. M., to hear 'things concerning our highest welfare,' about forty of the Church at Allegheny attended. Finding on arrival that it was to be a congregational meeting at which some kind of charges were to be preferred against Bro. Russell, a Chairman and Secretary were called for by those in attendance, that whatever was done might be 'done decently and in order;' besides which, it seemed proper that if the Congregation were to 'hear' the complaints, it implied that they were to render their judgment or verdict, and all this required proper order and a congregational head or chairman to the meeting and an authorized record. And further, some present who had knowledge of Bro. Russell's past experiences with Bros. Zech, Bryan and Rogers, foresaw that it would be most unjust to have the self-constituted impeaching committee appoint one of their own number to manage the trial, as they insisted on doing, and at the same time call it a *congregational* meeting. After nearly an hour had been spent in trying to get the congregation to sit quietly and hear their best friend introduced, without any power to properly inquire into facts, etc., the four complainants were overruled by the congregation, and Bro. H. C. Wolf was chosen Chairman, and myself Secretary, of the meeting.

"Bro. Bryan was first introduced, but became, under some interruption, so excited, disorderly and rebellious that he grievously insulted the congregation by saying, 'I refuse to recognize the authority of the Chair.' It was promptly moved and seconded that we hear Bro. Bryan no further; but an amendment, giving him the alternative of apology or dismissal was carried. On his declaration that he had 'no thought of apology,' he was dropped, after having occupied the floor for about fifteen minutes.

"Bro. Rogers had the next opportunity, and spoke for nearly two hours. He gave a resume of his plan, which several of us had heard before at Bro. Russell's house, a report of which was given in ZION'S WATCH TOWER of

April 1, '94, under the heading, 'The Work in England.' At Bro. Russell's he said he had not yet tried his new method. At Bro. Zech's he declared that he 'had tried this method largely in London,' and it was 'very successful.' He stated, as grievances, four ways in which he claimed Bro. Russell had injured him. (1) By pointing out that the printed page is the best way to preach the Gospel. (2) On account of this he got the feeling that he must sell so many books per day to pay expenses, and this kept him from trusting the Lord. These two things kept him in a great bondage which he had felt, but the cause of which he had only lately realized. (3) By telling him that he had 'no talent' for public speaking. (4) By advising him to change his London meeting to one in Bible-class style. This last he regards as an 'assumption of control of my privileges.'

"Bro. Zech spoke at odd times against Bro. Russell in general terms, to the effect that Bro. Russell had too much authority and lack of love for the brethren; also 'Bro. Russell does *great sins*; and, if you do not want to hear it, you are partaker of his sins.' Twelve o'clock, midnight, came without Bro. Adamson having had his say except in the opening prayer, in which he thanked God for having the privilege of sharing in 'this great reform movement' for liberty and equality amongst the brethren.

"Upon motion, the meeting adjourned, while Bro. Bryan shouted that they would be heard from fully in a few days—that a hall would be rented where they [the four] could have matters all their own way, and that it would not be called as a congregational meeting and that *this* thing will not down; we will print it and publish it to all the world,' etc.

"Respectfully submitted,

E. C. HENNINGES.

After the meeting had dismissed, a few were invited to stay longer, and did stay until four o'clock A. M. Then were detailed the other matters, and through some who were there we finally got to know about the "bombs," etc. When asked if they had gone to Brother Russell and asked whether he could or would give them an explanation, they replied that some of the minor charges had been presented

prayer meeting had been a failure, because the friends here are widely scattered, we conceived the plan of having meetings in various parts of these two cities, not for Bible study, but for prayer and testimony, for the cultivation of the fruits of the spirit and the binding together of the body of Christ in love and Christian fellowship. I suggested to the Church the advisability of such meetings, urging that while doctrines are necessary, the cultivation of the fruits of the spirit is the real object of all doctrine. I asked those who favored the plan to signify it by rising; and almost all arose, Bro. Zech and family being conspicuous as voting against the meetings,—which they had a full right to do. I was not surprised at the matter, however, as I knew that Sister Zech had frequently expressed herself as having no confidence in prayer.

Next we asked for houses to be volunteered in which the meetings could be held, and several were promptly offered, the object of the meetings being clearly understood by all as *not doctrinal*, but *social* meetings.

I then appointed leaders of those meetings—asking Bro. Zech first, whether he would serve. He declined. Later he started a German meeting at his house for doctrinal disputations, which, of course, was all right; for the appointment of the social meetings did not hinder any who pleased from holding or attending other meetings. But because I urged that these meetings, appointed for social worship, should be held strictly to their object, Bro. Zech and wife complained that I was a pope, and privately, we now learn, endeavored to raise a spirit of opposition in others, but without success, as the congregation appreciates the meetings greatly. Bro. and Sister Zech, after trying for six months to discourage the meetings, began to attend them; and we were greatly encouraged for two months,—especially when at a general church meeting (Dec. '93) Sister Z. testified before all, of the benefit she had derived from those meetings. This sympathy and interest ceased, and they at once changed their plans, when it was known that there would be no general Convention here this Spring.

The charge of "bondage" and "under my thumb," etc.

which now they make public, I find has been a part of their "whisperings" for the past four years. They did what they could to prejudice the minds of the Tower office helpers: slanderous falsehoods, called "revelations," were made to them, to undermine their confidence and poison their minds against me; so that when the time for "exploding" the "bombs" should come, I should have no friends. Three years ago Sister Ball was invited over to their home to spend the evening and then advised, confidentially, that she was imposed upon by us, etc., etc., etc. Sister Russell and myself then visited them, showed the error of this course and they apologized. But within a year it now seems that they began again: Bro. Hennings was "talked to" about being in bondage to Bro. Russell; and it was intimated that he was a fool for staying here. Bro. Campbell was made a "confidant" before he had been here a month, every endeavor being made to prejudice him against me. Bro. Abbott was similarly approached; and when questioned as to his salary, replied: "I am not sure that Bro. Russell would want his private affairs discussed, but I will tell you this much: he is paying me more than I asked for." An attempt was even made to alienate my wife, and to make her my enemy; but praise God it did not succeed. I can now heartily thank the Lord that I have such faithful, proved ones so closely associated with me in the work. It is strange how blind I must have been, not to have noticed what others all around seem to have seen and heard. But I placed too high an estimate upon those who bear the, to me, sacred name of "brethren."

Since Bro. Zech has alluded to the events of Christmas evening 1892, I must give the facts. Sister Russell and I invited Bro. and Sister Zech and a few other friends to a six o'clock Christmas dinner. After dinner, while in the parlor, Sister R. interrupted me in some trivial matter, and then catching herself asked me to proceed. I replied, "No; you tell it—you are the head of the house." This I admit was sarcastic; and seeing that it hurt Sister Russell's feelings and that she at once disclaimed any wrong intent, I excused it, and said that I did not mean it lit-

Korah with the other three charged Moses (without cause) with the very *sin* which he and his associates themselves committed. We find the same ambition, jealousy and pride in the conduct of Ahithophel, who, being King David's counsellor and friend, became, through this same leaven of sin, the most treacherous enemy of the servant of God; but David's heart remained loyal, and his prayer to the Lord "turned" Ahithophel's bad-intended course into what his name signifies, *foolishness*; for, said David, "O Lord, I pray thee, turn the [treacherous] counsel of Ahithophel into *foolishness*." (2 Sam. 15: 31.) A like conspiracy we find against the Apostle Paul, when they banded themselves together to "kill him." (Acts 23: 12.) And a like conspiracy was kindled against our dear Redeemer by certain ones of his time; for they "consulted that they might take Jesus by *subtlety*, and kill him." (Matt. 26: 4, 5.) And again, it is written, "They hated him without a cause." (John 15: 25.) May the dear Lord strengthen your mind and heart, so that through you, dear Brother, the proclamation of the gospel cause may be fully established.

"Hoping that this explanation will fully clear us in your eyes from any connection with the libelous circular, and desiring that, if opportunity present itself, you will make this known to any who may have seen the present statement of the conspirators,

We remain, yours in love and service of the truth,
 J. A. WEIMAR, ELIZABETH K. WEIMAR,
 JOHN CROMIE, LAURA J. RAYNOR,
 H. C. WOLF, ROSE J. BALL.

"P. S.—Brothers Ohlsson and Winter are not now in the city, and hence their signatures have not been obtained; but besides them the only other signers, exclusive of ourselves, are the conspirators."

Let me here remark, incidentally, that if there are any of God's married children whose interests are more thoroughly one, and whose esteem for each other is greater than that which exists between Sister Russell and myself,

we would be glad for them to have it so; but we have no present reason for so believing. Ours, we feel, is indeed a union in the Lord, which we believe that even death will not sever.

Is it any wonder that, when I came to know the depth of their perfidy, I refused to allow Bro. Zech to preach in the chapel—the use of which for years I have furnished free of charge to the German friends? Could I, in justice, do less than inform those German brethren and sisters (about twelve persons), that while *they* were as welcome as ever to use the chapel every Sunday morning, Bro. Zech had proved himself wholly unworthy of my confidence, and that I felt that it would be *wrong* to supply him the opportunity to attempt a further defamation of my character, by misrepresentations slobbered over with protestations of brotherly love? Indeed, I am of the opinion that not one man in a thousand, professor or non-professor, would have had so little shame as to have attempted further abuse of my generosity, after having publicly done all he knew how to defame me. He claims to have been "under bondage" to me. So I at once forced him to become a free-man by refusing him longer the privilege hitherto enjoyed, of speaking to the German friends in the chapel. But even this enforcement of liberty is one of his charges against me.

BROTHER BRYAN'S GRIEVANCES.

Bro. Bryan served the cause in the Tower office for several years—well in many respects. But by heredity he has a very violent temper, a vindictive disposition and a penchant for minding other peoples' affairs. It is with deep regret that I thus write, and now only because it seems a necessary explanation of what follows. When I say he evidently inherited these ungainly traits I consider that I am making an apology for him. Time and again have I helped to settle differences between him and the other office helpers, in which he was uniformly to blame—generally trying to mind some one else's business; and time and again has he repented and lamented his course and promised to turn over a new leaf. But his difficulty seemed to grow upon him. He got worse and worse.

He at least six times during the last three years of his stay urged that he should leave the office for the relief of others; and each time I persuaded him to try to do better: yet, when at last I concluded to let him go, he seemed determined to stay. I could not then judge why, but can now see that it was because he had become one of the conspirators and was waiting for the time to explode the bombs. It was after his conduct finally became unbearable, that I wrote him the following letters.

Allegheny, Pa., Mar. 2, '93.
 "DEAR BROTHER BRYAN:—Your note, which I requested last evening, saying, if there are other matters "that you say would still be difficulties, even if you could determine not to meddle with and annoy Sister Ball," is before me. In reply I must tell you that this note manifests still more of the same wrong spirit of which I complain on behalf of Sister Ball.

"It shows that you not only want to annoy and manage her and her work, but that you also want to do the same for me and my business, and that of the entire office and home. I have assured you repeatedly of my Christian love and my care for your every concern, and my desire that you enjoy every comfort and pleasure which our home and office afford, but you seem to think that every thing should be run according to your ideas, which is neither possible nor reasonable.

"For over two weeks (I might almost say three years) you have been worrying the office and home circles, and that without any justification. You should be conscientious enough to admit that you have *no right*, human or divine, to interfere with Sister Ball's rights or business, nor with mine, nor with those of others. If, therefore, this matter can be fixed only by your leaving the Tower office, do not persuade yourself to a false view, in supposing that you will be going forth for righteousness' sake, or for conscience' sake; for, on the contrary, it will be because you are a persistent busy-body in other people's affairs—and an *intentional one*, since instead of acknowledging the fault you attempt to excuse it, and even argue by the hour that you have a

right to judge the conduct and even the consciences of others, and to give them tongue chastisements and other incivilities until they adopt your conscience as instead of their own and repent to you, etc. I should tell you also that Sister Ball is not the only one who has mentioned your interferences.

"A month or so ago Bro. Hennings said to me:— 'Bro. Russell, cannot I do some of the work of the composing room, or in some way shift so as not to be so much of an annoyance to Brother Bryan?' I replied that I thought I had a plan for dividing the work which would harmonize the difficulties peacefully, and to wait and see.

"Within a week Bro. Page said, 'Bro. Russell, I feel that I am the seat of Bro. Bryan's trouble, and while I came here, as I believe, under the Lord's leading, do not let me stand in the way of the smooth running of the Lord's work. At the same time I scarcely think that you do your duty toward Bro. Bryan and the others, and the work, to permit him to interfere with and snap the head off everybody and everything. In a worldly office such conduct would not be endured five minutes.'

"I explained how I believed the trouble to be in part a heredity and that I was trying to have you take the right view of it, and that if you could *see it* fully and clearly I had confidence that you would *do* differently. But why you cannot or will not see so plain a matter I cannot understand.

"You know better than any one else, dear brother, how, with great patience, prompted by loving interest for you and for the work, I have tried to have you see the error of being a busybody—especially so when you knew that those you interfered with are fully as conscientious as yourself,—and full more so on the subject of respecting the rights and liberties of others.

"I have exhausted every proper means at my command to have you *see right* and *DO RIGHT*. But you all the more assume a self-righteous air and insist that you have a right to be the judge of the rights, liberties and consciences of others.

"This I can no longer permit. It becomes my duty,

else? Is it likely that the world, the devil and opposing nominal church people would pass by even slight transgressions of business etiquette or morals, if they could find them? On the contrary, my character, my word and my credit stand high amongst intelligent people whose only objection to me is, "his religious views"—which of course they generally misunderstand, because they have been misrepresented by both friends and foes.

The following letter explains itself.

Allegheny, Pa., April 25, 1894.

"MR. C. T. RUSSELL, MY DEAR SIR:—My attention has just been drawn to certain charges, made against you by a busybody named Bryan, in the matter of a little business between you and me relating to my boiler-compound discovery, and the transfer of interests in the same to yourself and Mr. Sweet. I have also been shown a *proof* of your reply to the charge; and I desire to say to you that your conduct in that whole matter was entirely honorable, and quite satisfactory to me. My only regrets in the matter are that it has been the innocent cause of your being subject to such a 'charge.'

"By the way, I notice that you refer to the slanderer as 'Brother Bryan.' I advise that you have as little as possible to do with that sort of brothers. In business parlance we call such folks '*skunks*,' and keep them at a distance.

"In conclusion let me say that your business associations with me have all been most honorable in every respect, and I know that your business integrity stands too high in Pittsburg to be injured by such senseless calumnies. Abroad, however, where you are unknown, your reply may be needed.

"Sincerely yours,
J. A. DUBBS."

Since receiving this kind note from Mr. Dubbs, he tells me that Bro. Bryan called upon him some time before, and inquired whether he had been wronged in any manner in the matter of the sale of the said interest in the boiler-compound; and he

was answered that everything was satisfactory to Mr. Dubbs. Yet, in the face of that, his conscience was so asleep or dead, and his malice so alive, that he still clung to his evil thought and used it as a *dagger* to strike down one of his best friends—who had always shielded his weaknesses, and spoke so well of him that his present course is a surprise to all except our immediate household.

On the Sunday on which I refuted these charges before the Church here, I was afterward informed that Mr. Geo. Rindfuss (who was present), who had been my book-keeper for several years, and who was quite familiar with the above transaction, was claimed by the conspirators as in some degree associated and in sympathy with them. I therefore sent Sister Ball to see him the next morning with very satisfactory results. The following is her written report of her interview with him.

The following are the sentiments of Mr. George Rindfuss, expressed to me in a special interview on the subject, at the office of Mr. John A. Snee, Ferguson Block, Pittsburg, Pa.—on Monday morning, April 9th, 1894, the day after Bro. C. T. Russell's public refutation, to the Church at Allegheny, of the charges privately and otherwise circulated by Otto von Zech, Matilda von Zech, Paul Koetitz, Elmer Bryan, J. B. Adamson and S. D. Rogers.

"The relations existing between Bro. Russell and myself have been uniformly pleasant. A report is being circulated that I lost money through him; but it is untrue. I never lost any money through him, and to my knowledge he never lost any through me.

"I am Bro. Russell's friend, and I never wittingly said anything to damage his character or credit. Viewed from the standpoint of a business man of knowledge, experience and integrity, all his transactions and business dealings, so far as I am aware, are honest, fair and above-board—not shady, nor dishonorable, nor derogatory to his character—perfectly legitimate.

"I do not believe in gossip, and if I had not been drawn into this affair, not only this time but several

son and out of season." "Avoid foolish questions." "Speak evil of no man." "In honor prefer one another."

Yes, the more we study the law of the spirit of life, the more we find that it means *death to self*; so that we would "endure grief, suffering wrongfully," humiliation, pain, death itself, rather than displease our present Master, or allow the old autocrat, Sin, to gain the least ascendancy over us. Yea, we count all things as loss and as dross, if we may but remain in Christ.

In yet another way are we in bondage. We found that our new Master did not consult us as to what position in his household we would like to occupy: he arbitrarily appointed us our places, and we were thankful, oh, so thankful, to be used at all, that we were not very particular. We were glad to be used in any capacity. We found that "God hath set the members in the body as it hath pleased him." Realizing this, we are content. He knows best how to use us; he has used us in the past and we trust him to use us more effectively in the future.

But we are bound—bound to the body; and, being bound, we are endeavoring to supply that strength and stability, that grace, which will tend to the increase of the spirit of love, and to the effectual service of the entire body.—Eph. 4: 15, 16.

We are bound in still another way: "We can do nothing against the truth." The unenlightened world, the entire nominal church, some who once loved us, principalities and powers, seen and unseen, Satan with all his hosts, are arrayed against the truth, to destroy it if possible, to drag in the dust its most earnest advocates; but we, *we* can do nothing against the truth. The very thought is pain. Rather let all the anathemas pronounced by Papacy against heretics be upon us. We can do nothing, we *will* do nothing against the truth. "Let God be true, though it prove every man a liar."

Glorious bondage! Glorious liberty from Sin, from death, from self. Glorious liberty *in* Christ! Glorious bondage *to* Christ!

"Not my own!" Oh, "not my own!"
Jesus, I belong to thee!
All I have and all I hope for,
'Thine for all eternity."

These, dear Bro. Russell, are the sentiments of our hearts toward the Lord and his work, and we believe them to be also the sentiments of your own heart. We want to assure you of our oneness of purpose with you in the forwarding of the work, over which we believe the Lord has made you overseer, and in which, by his grace, we are glad to be accounted "helps." (Can it be that the Apostle referred to us when he used that peculiar term?) This is a trying hour to you; and perhaps you feel a little as the Lord did, when some walked no more with him—"And will ye, too, go away?" So we want to sustain you by our love and sympathy and co-operation, as well as by our prayers, and to give you every reason to believe that we are *your* friends, as well as friends of the truth.

We know not what to say concerning those who malign your character; but we fear for them the retribution of those who spoke evil of another to whom the Lord had given a special charge.—Num. 16: 1-35.

With this assurance of our sentiment, we are,
Your servants in Christ,

EDWARD F. ABBOTT, WM. L. CAMPBELL,

ROSE I. BALL, E. C. HENNINGES,

JAMES A. WEIMAR.

New York, April 16, 1894.

MY DEAR BROTHER AND SISTER RUSSELL:—It is now near midnight, but I cannot retire without first trying to express (for words fail me to express fully) our deep love and sympathy to you both.

This A. M. we received a "circular letter," which I take the liberty to enclose to you, believing you ought (if you do not) to know its contents. Truly it has been a sad day to us, more like a house of mourning. Mrs. G. is almost prostrated over it, but thank the good Lord, we have not read the TOWER for over twelve years in vain. By God's grace, we can see

Henninges married Rose Ball

a year, at the end of which time my wife gave me her solemn assurance that she had ceased to bear false witness against me before others, whereupon I gave her possession of a house which I owned facing the parks, and furnished it for her in good style—a better home than she ever before had—thinking to myself, I will overcome her evil with good; she shall yet see the wrong of her course and appreciate my loving intentions. She manifested some appreciation, sat on my knee and kissed me, and knelt with me in prayer in that house. The house contains ten rooms, and she had considerable income from renting some of these to lodgers. In hope that a change of sentiment was in sight I visited her every Thursday evening for some five times, when she said, "Husband, I have been fearful that the neighbors and lodgers would think it strange to see you come here every Thursday." The hint was sufficient; I discontinued attentions. The puerility of the situation was ludicrous. The neighbors would see lodgers, men, going to and from the house daily, hourly, but would be surprised to see the woman's husband come once a week. I perceived that further quest for her affection was useless. Afterward she merely requested me to come to see her when she desired some repairs or additional furniture.

A FRESH ATTACK IN 1903

By 1903 Mrs. Russell had laid by in bank a little sum of money which evidently was consecrated to the injury of her husband. The opportune time for its use came, and with it she published a new kind of tract—not to stir up the pure minds of God's people, but the very reverse. It was an endeavor to misrepresent me, to slander me. It purported to give letters which I had written to Mrs. Russell and copies of her replies. It was declared therein that I ill-used her, would not speak to her, and wrote her these unpleasant epistles. I remembered well the time when she was with me when she would not speak despite my every effort, and I remembered another time in which she did everything to hinder my work, when I was obliged to tell her that my time could not be used continually "discussing affairs." To save time I wrote her several replies on my common manuscript paper.

The tract as a whole was a gross perversion of the facts, and written expressly to injure the interests of the cause which I represented. These were sent to all the WATCH TOWER addresses she could secure, and bundles of them were sent to ministers in different towns where Pilgrim services were announced in the WATCH TOWER columns, and a letter accompanying each bundle requested ministers receiving it to get the tracts, to look up the meeting of the MILLENNIAL DAWN people, and to have some person circulate these tracts at those meetings. It was expected that ministers of various denominations would be so antagonistic to MILLENNIAL DAWN and their author that they would take pleasure in this scurrilous work; but to their credit be it noted that not many of them accepted the proposition. Some wrote back declining the service and characterizing the request as mean, despicable, insulting to their manhood.

This was in the beginning of 1903, and led me to conclude that my endeavor to help my wife was being taken advantage of by the adversary as a means to do injury to the Truth to which I have consecrated life and all. I concluded that assistance from me must stop, and put my sister in charge of the residence, reserving however a room for Mrs. Russell and arranging for her boarding. The result was a commotion. Mrs. Russell, her relatives and roomers, created such a disturbance that my sister was obliged to call for the protection of the police, while Mrs. Russell and her friends misrepresented matters through the public press to the extent of their ability.

Since then, under the direction of the court, Mrs. Russell has received from me \$40.00 per month for her maintenance, and her suit for divorce from bed and board with alimony has just come off. She has been as separate from me as could possibly be imagined for years. No advantage could accrue to her from a monetary standpoint that she did not already possess. I must presume therefore that the motive back of this suit is revenge; to have an opportunity of defaming me and scandalizing the truth, as a retaliation for my refusal to permit her all the liberties she desired in the columns of ZION'S WATCH TOWER.

THE COURT RECORDS

Mrs. Russell's bill of complaint admitted that there had been no cohabitation between herself and her husband, and her attorney attempted to make out of this that she was deprived of one of the chief pleasures of life. The Court would not permit this. The fact is that the matter was in Mrs. Russell's own control. She did understand that her husband preferred to live a celibate life, but she agreed and expressed the same as her preference. She knew his teach-

ings on the subject, as now expressed in DAWN, Vol. VI., chap. 12—that neither the husband nor the wife may "defraud" the other of reasonable marital rights.

Notwithstanding the foregoing, Mrs. Russell on the witness stand and through her attorney attempted to give the impression that her husband was very amorously inclined, "like a jelly-fish floating around," "embracing all who would respond." She said that some one had told her this thirteen years ago. *Hear-say* testimony is not admissible in Court, but the precious object to be obtained was the public branding of her husband as a "scalawag," so her attorney smuggled this in by having Mrs. Russell swear that she had told it to her husband ten years ago.

When the next day the husband took the witness stand and swore that he had never used the language (and never had heard of it before) all reasonable people concluded that only an idiotic person would make such an uncomplimentary remark about himself. They concluded, too, that even an ordinary woman, seeking a charge against her husband for thirteen years, could imagine wonders and create the living and real in her own mind. This is the most charitable view possible of such an oath. The Court ruled that the testimony be stricken from the Court records.

Mrs. Russell charged an improper intimacy between her husband and "Rose," who became a member of the Russell household in 1888. The attempt of Mrs. Russell and her attorney to give the *inference* of criminal intimacy was so manifest that the Court interrupted to inquire, if criminal intimacy were charged, why it had not been made part of the plea and why "Rose" had not been made co-respondent in the suit? Then both Mrs. Russell and her attorney disclaimed any charge of criminal intimacy, but meant that "Rose" had sat on Mr. Russell's knee and he had kissed her. Mrs. Russell also swore that one night she entered "Rose's" room and found Mr. Russell sitting near her bed and holding her hand. The attempt of Mrs. Russell was not to state "the truth, the whole truth and nothing but the truth," but conversely, to state a part of the truth in order to give seeming foundation for evil surmisings, that would injure her husband's influence among those who do not know him.

The next day Mr. Russell on the witness stand explained that "Rose" and her brother "Charles" were members of the family and office assistants—the former at Mrs. Russell's request. "Rose" was quite childish in appearance, wore short dresses, and looked to Mr. Russell to be about 13 years old. He did not know her age, but another who knew her guessed that she was then only 10 years old. She may have been older than 13 in 1888. The brother came first, and shortly after "Rose's" coming he died.

It was some months later that Mr. Russell in the Watch Tower office, hearing sobbing, turned to find "Rose" in tears. Inquiring the cause, "Rose," still weeping, came over and sat on his knee, and complained that Mrs. Russell had worked her too hard before she started for the office; and that she felt weary and friendless. He told her that all that was a mistake. He defended Mrs. Russell as not intentionally unkind or unreasonable, and told "Rose" to do what she was able to do, cheerfully, and then to explain her weariness, and that he was sure nothing unreasonable would be asked. Then, suddenly drying her tears, "Rose" kissed Mr. Russell. Although surprised at all this Mr. R. did not resent it nor reprove it; but rather reproved himself for not having been previously more fatherly. That very night he talked with his wife about "Rose," and pointed out that she was surely lonely since her brother's death, and that it would be a duty to look after her interests more carefully.

Mrs. Russell agreed, and it was mutually arranged that "Rose" thereafter should be considered and treated as an adopted daughter. "Rose" was so informed in the presence of the three, and invited to spend her evenings in the large study and reading room with the Russells. This course was followed; and when "Rose" retired, usually at 9 p. m., Mrs. Russell kissed her good-night and told her to "pass the kiss along" to Mr. R. also. This custom continued several years, until Mr. R. said to "Rose": "I think it best that I should discontinue kissing you; you are now wearing long dresses and looking more womanly, and Mrs. R. might get to feel jealous;—although she has never said a word to that effect. I would not wish to give her the slightest reason for so feeling." Mr. Russell declared that it was quite a while after his discontinuance of his proper fatherly conduct toward "Rose" that Mrs. Russell (having become alienated on account of not getting all the liberty she desired in the WATCH TOWER columns) upbraided him for kissing "Rose." As for Mrs. R.'s claim that she found her husband in "Rose's"

12202

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— FOR —

HEART AND MIND



10,000 Edition

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"I believed, and therefore have I spoken."—2 Corinthians 4: 13.



1909.

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PREFACE.

The Scripture citations are numerous, and it is believed fully sustain the interpretations given; but it has been found impossible to refer to all the Scriptures which might be corroborative. It is hoped that the reader will, with a concordance or other aid, search the Word for such additional evidence as may be therein contained. Our experience is that the systematic searching of the Scriptures reveals much more of the details of God's gracious purposes than the casual reader imagines. Very often the difficulty is that the passages on a given subject are so numerous, that constant reference to them is necessary, in order to keep them all in memory,

The most of these Bible Talks have been given by one of the authors in many of the large cities of Great Britain, the United States, Canada, Australia and New Zealand. Some of the hearers have been so good as to say that they were edified. May the truth in print have the same result in greater measure, if God so will!

It is a pleasure as well as a duty to acknowledge the spiritual, literary, and financial assistance afforded by many friends in many lands. The Lord reward them!

Yours in Jesus, our Redeemer, Mediator and Intercessor,

E. C. and R. B. HENNINGES.

Melbourne, June 1, 1909.

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THE LATE ERNEST CHARLES HENNINGES
(Taken in 1909 at the time he founded The New Covenant Advocate.)
DIED FEBRUARY 3 1939



DEATHS in the District of MELBOURNE, in
Victoria, Registered by ARTHUR FEGAN

1 No.	No 13463
Description—	
2 (1) When and where died	22nd November, 1950, "Carmel" Private Hospital, Hotham Street, Preston, City of Preston, County of Bourke.
(2) Usual Place of Residence	75 Claremont Avenue, Malvern, City of Malvern.
3 Name and Surname	Rose Ball HENNINGES,
Occupation	Authoress (Retired).
4 Sex and age	Female, 81 years.
5 (1) Cause of death	Bronchopneumonia - 5 days,
(2) Duration of last illness	Cerebral arteriosclerosis -
(3) Legally qualified medical practi- tioner by whom certified	Myocardial degeneration - Senility.
(4) When he last saw deceased	Dr. C.G.Batten, 22nd November, 1950.
6 Name and surname of father and mother (maiden name, if known), with occupation	Unknown Ball, Unknown Ball, maiden name unknown, Unknown.
7 Signature, description, and resi- dence of informant	<i>A. H. Allison</i> Authorized Agent, Sydney Road, Brunswick.
8 (1) Signature of Registrar	
(2) Date	
and	
(3) Where registered	5th December, 1950, Melbourne.
If burial registered—	
9 When and where buried	24th November, 1950, Burwood Cemetery,
Undertaker by whom certified	J. Allison.
10 Name and religion of Minister, or names of witnesses of burial	A.H. Allison, W. McKenzie.
11 Where born, and how long in the Australian States, stating which	Buffalo, United States of America, 49 years in Victoria.
If deceased was married—	
12 (1) Where	New York, United States of America,
and	
(2) At what age	25 years,
and	
(3) To whom	Ernest Charles Henniges,
(4) Conjugal Condition at Date of Death	Widow.
13 Issue in order of birth, the names and ages	Not any.





Burwood Cemetery, Melbourne, Australia