

EARTH'S BETTER DAY DRAWS NEAR

Passing of the Year Suggests Closing of Present Age.

PROPHECY OF THE FUTURE

Pastor Russell Says the Dawning of the New Year Should Remind Us of the Epoch Which God Has Promised. Dawning of the New Era is Manifest to All, but Understood by Few—The Lord is Judging His People and is About to Reward the Faithful.



Louisville, Ky., Dec. 29.—Pastor Russell delivered two addresses here today. We report one of them from the text: "He that sat upon the Throne said, Behold, I make all things new. . . . Write, for these words are true."—Revelation 21:5.

Pastor Russell reminded his hearers that his text is a prophecy by the Redeemer, who in these words declares the work of His Messianic Kingdom. Similarities are found on every hand between the close of the year and the close of the Age. The sowing and reaping of the year, with their associated hopes and fears, and labors with sweat of face, have been accomplished. The harvests have been gathered; and on well ordered farms the brush and brambles, thorns and thistles, have been destroyed by gehenna fires. In general, it is a time of preparation for a fresh start.

In the business world the closing of the year is the time for taking stock and for taking account of the profits and losses of the year. In other words, it is a time of judgment, or decision. It is a time for dropping the unsatisfactory and for putting the business on a proper footing for the next year. It is a time for issuing dividends, or rewards, to those who have made wise investments. It is a time for the meeting of directors and for the electing of officers and servants for the new year. So at the close of this Age, its affairs are being wound up. The Lord is judging His people and is about to reward the faithful in glory. And the world's condition must be set in order for the new arrangement of things about to be inaugurated.

"He That Sat Upon the Throne."

Earth is the one province of creation which is in rebellion against the Creator and at variance with His laws. Man, the king of earth, was created in the image of God, with the Divine Law written in his heart, and only "a little lower than the angels." But this earthly king, Adam, rebelled against his over-Lord, Jehovah, disobeyed His laws and brought himself under a sentence of death, "Dying, thou shalt die." The laws of decency have so operated that today the children of Adam find the average of life only thirty-five years, and but few individuals pass the century mark. But Adam in his perfection, less favorably circumstanced, was nine hundred and thirty years in dying. The dying experiences of the race are manifested in mental and moral degradation, as well as in physical. With all our knowledge and medical skill the race continues to wicken, and the ratio of the insane to increase.

Once, Bible students would have stated that God is upon the throne and dwells in the present order, which the Bible declares to be a reign of sin and death. Once Bible students would have declared that, not satisfied with the present awful conditions, the Creator has arranged that at death all humanity except the Elect Church shall be turned over fully to the control of demons. These by Divine foreordination will be empowered to everlasting torture the poor unfortunates of Adam's family beyond the power of human tongue to tell.

These same Bible students would have resented the suggestions that God is not reigning over the earth—that indeed, the world is under the domination of Satan, the "Prince of this world" (Age)—John 14:30.

But with facilities for Bible study far superior to anything enjoyed by our forefathers, Bible students find that Christian people have overlooked many features of the Divine record. As the eyes of their understanding gradually open more widely, they are seeing lengths and breadths and heights and depths of God's Wisdom, Love, Justice and Power, of which they never dreamed before.

We are finding that our horrible teachings of the past, which have so generally caused a spiritual nausea, came not from the Bible, but were "doctrines of demons," promulgated during the Dark Ages. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."—1 Timothy 4:1.

"The God of This World."

St. Paul tells us that the present blindness and ignorance, which hinder mankind from seeing and appreciating God's real character and Plan, are deceptions by Satan. He says, "The god of this world (Age) hath blinded the minds of them which believe not, lest the light of the glorious Gospel of

Christ . . . should shine unto them."—2 Corinthians 4:4.

Now, properly enough, comes the query, If Satan is ruling amongst mankind as a god, or prince, of this world, where did he get his authority and power? Did God turn over the control of mankind to demons?

The Bible answers all our queries. God did not give the dominion of earth to Satan, but to man. In proportion as man lost his perfection and became weak in mind and body, he became the slave of sin and Satan. Satan and the fallen angels have exercised—especially for the last forty centuries—all their power and ingenuity for the enslavement and degradation of man. Their influence would have been all-powerful for man's overthrow, had not the Almighty provided humanity with will power and to a large extent forced the evil spirits to respect it.

As a result we see that human depravity has made much less rapid progress than it might have done. Man still possesses to some extent traces of the image of God in which he was created. Many still possess a natural appreciation of truth and righteousness, and considerable will power, which under God's arrangement the fallen angels are not able to overcome. If mankind realized the true situation, undoubtedly the human will would be more persistently than ever exercised in opposition to the wiles of the Devil. As it is, these evil spirits hide their identity, and through spirit mediums personate the dead, who, according to the Bible, "know not anything," being asleep in death until the resurrection morning.

"I Make All Things New."

The Redeemer of men, by the Father's appointment, is to be the great King of Glory, who will reign for a thousand years, and "make all things new." Repeatedly He tells us that the first work of the New Dispensation will be the binding of Satan. Not only is this referred to in Revelation 20:2, but also in our Lord's parables.

Jesus declared that when the time should come His Second Advent would take place. He likened it to the coming of a thief in the night, when men in general would be off guard, not expectant of a change in the rulership of earth. He intimates that His loyal saints will first be taken, while mankind will be in ignorance of the fact that the time has come for the Reign of Righteousness. Next the Son of Man will "bind the strong man, and then He will spoil his house"—overthrow present arrangements.

This picture implies a struggle, for the strong man—Satan—has a great host serving him, ignorant of the fact that he is a usurper, and that many of his laws are unjust.

Many of them have never understood that He who redeemed the world by the sacrifice of Himself, holds a Divine appointment to be King of Earth, to overthrow the rebellion and to bring back into harmony with God all the willing and obedient. Many do not know that this Messianic Kingdom will be God's fulfillment of the Redeemer's prayer, "Thy Kingdom come! Thy will be done on earth, even as it is done in Heaven." Many therefore do not know that all things are to be made new, and that the time appointed by the Father for this great work is a period of a thousand years, now chronologically due to begin.

Not knowing these things, many will be found fighting against God, thinking that in supporting the institutions of the Prince of this world they are doing God a service. The Redeemer intimated most distinctly that some of these ignorant ones will be prominent in the ministry in His own Church. They will be surprised that when the honors of the Kingdom are distributed they will receive none, but will suffer humiliation and tribulation as unfaithful servants. The Master's words respecting these are, "Many will say to Me in that Day, Lord, Lord, have we not prophesied [preached] in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?"

But the new King will say to these, "Depart from Me"—come not near to share in My Kingdom. Instead of working righteousness, you have been workers of iniquity. Instead of serving Me as ambassadors for My Kingdom and properly representing Me before men, you have done the reverse. You have upheld unrighteousness, promulgated doctrines of demons, and have been My adversaries, not My servants. Depart with weeping, wailing, gnashing of teeth, expressive of your disappointment, to be sharers with the world in its great time of trouble, from which My faithful Bride class will be delivered.

Whatever reformation your share in that tribulation shall effect will determine what I may do for you or with you in the future, in harmony with the Divine arrangements. But I cannot recognize you as in any sense worthy of the glory, honor and immortality which shall be accorded to the Bride class.—Paraphrase on Matthew 7:22, 23; 13:40, 41; 23:13, 25-29; Luke 13:25-28; 12:45-48.

Destruction of Old Things.

Looking at the change from the Jewish Age to the Gospel Age, we perceive that during a period of forty years God dealt with fleshly Israel—from the time when Jesus' ministry began until Jerusalem was destroyed by the army of Titus. That forty-year period the Master styled "the Harvest" of that Age. The gathering of the wheat progressed close down to the consummation—the separating of the chaff meanwhile progressing.

Finally, when the wheat had been gathered into the garner of the New Dispensation, by the begetting of the Holy Spirit, the chaff was consumed in a time of trouble which utterly destroyed the Jewish polity. The destruction of the chaff did not signify

the annihilation of unbelieving Jews, nor their eternal torture. It represented, parabolically, the complete destruction of their Jewish hopes. Those hopes have lain buried for eighteen centuries, and are only now reviving, in the form of Zionism.

The parable of The Wheat and the Tares (Matthew 13:24-30, pictures the Lord's work during the Gospel Age. Jesus and the Apostles sowed only good seed, the pure Message of the Messianic Kingdom which a saintly few would attain, and which ultimately would bless all the families of the earth. But Satan, through his various agencies (many of whom wore the liveliness of Christ) oversowed the wheat-field with tare seed—false doctrines, "doctrines of demons."

From this unauthorized sowing of the Adversary—as a result of these false doctrines which he caused to be promulgated in Christendom—many nominally came into the Church of Christ. These never really professed to be wheat, never had the begetting of the Holy Spirit, never were disciples in the only sense that Christ acknowledges any to be His followers.

As tares resemble wheat, so these deceived people, the progeny of false doctrines, think themselves Christians and greatly outnumber the true Christians, just as the chaff of the Jewish nation outnumbered the "Israelites indeed." As God then gathered the wheat, the "Israelites indeed," into the spiritual House of Sons by the begetting of the Holy Spirit, so now He will gather the faithful ones of this Age into the Heavenly garner by the resurrection change. As the prospects and the hopes of the nominal Israelites, or chaff class, were consumed in the great time of trouble which closed that Age, so the hopes and prospects of the tare class will perish in the great fire, or time of trouble, with which this Gospel Age will close.

The change near at hand will be much greater than that of eighteen centuries ago. There Jesus merely set forth the Message for the calling out of His Church. But here the Church, being completed, is to be glorified; and Messiah's Kingdom is to completely overthrow the kingdom of Satan. The Scriptures, in illustrating the radical change to take place in the near future, refer to the Deluge, which completely overthrew the systems of wickedness and unrighteousness then prevailing. The Apostle Peter tells us that in the end of this Age, the overthrow of present institutions will be as complete as in the days of the Deluge.

St. Peter declares that the present earthly elements of Capital and Labor, aristocracy and common people, plutocracy and socialists, will be in a terrible strife, which can be properly symbolized only by a consuming fire. Thus the present evil world is represented as being consumed by the strife of its elements.—2 Peter 3:10-13.

NOTICE.

To the Officials and People of Kentucky:

In view of the danger to health and life in most of the river counties and cities from unsanitary conditions and damage to water supplies, which will become more pronounced as the floods recede and the season advances, the State Board of Health, in the discharge of an evident public duty, appeals to the health and civic officials, the newspapers, business men's associations, women's clubs, and the people in every town and county in the flood districts, to call public meetings or in other ways arouse public sentiment for an organized, systematic and thorough clean-up campaign, the free liming and whitewashing of all recently overflowed premises, and the boiling of all suspicious drinking water.

Competent health boards and officials exist in every county and city in the State for just such emergencies, but they are entirely dependent upon the fiscal authorities of the jurisdiction for funds, and upon the people for such cooperation as will make their efforts effective. After the officials do all that is in their power, still more will remain to be done by the individual and family, and no good citizen should wait to be forced to an evident duty, especially as such work and the incident expense will be found for cheaper than the sickness which will follow neglect. Trained inspectors are now in the most exposed sections, but the main responsibility is with the local officials and people, and it is to them that this appeal is addressed.

By authority of the Board,
JOHN G. SOUTH, M. D.
President,
J. N. MCCORMACK, M. D.
Secretary.

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COMMISSIONER'S SALE

John Hopkins 1 Pitt. vs. I. L. Hopkins & Co. Defts. By order of the Knox Circuit Court, rendered at its January term 1913, in the case of John Hopkins against I. L. Hopkins & Co. Defendants I will, as Commissioner, on Monday, April 28th, 1913, same being first day of the April term of the Knox County Court, sell at the Court House door in Barbourville, Ky., to the highest and best bidder the following described property,

to satisfy the judgment in said case and costs of about \$50.00.

A certain tract of land lying and being in Knox County Kentucky on the waters of Stinking Creek; waters of Cumberland River, and bounded as follows, to-wit:

Bounded on the South by the lands of C. B. Slusher and Willis Warren; and bounded on the East by the lands of Harrison Taylor's heirs; and on the North by the lands of Isaac Taylor's heirs; on the West by lands of F. D. Sampson et. al. Containing 250 acres more or less.

Said property will be sold on a credit of six months the purchaser to execute bonds with approved security, bearing interest at 6 per cent from date until paid, having the force and effect of a judgement and retaining a lien on said property until the purchase money is paid.

Witness my hand, this 5 day of March 1913.

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Etiquette Language. "I see where the firm of Hook & Took are about going up." "Yes, they are fast going under."