

**Criticisms**  
*of*  
**Millennial Hopes and Prospects**  
**Examined**



*Miscalculations Corrected*

*What 2000 Years More Would Mean  
Under Present Conditions*

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WATCH TOWER  
BIBLE AND TRACT SOCIETY  
ALLEGHENY, PA., U. S. A.

NO. 64.—JANUARY, 1904.

ENTERED AS SECOND CLASS MAIL MATTER AT THE POSTOFFICE, ALLEGHENY, PA.  
SAMPLE TRACTS FREE! SUBSCRIPTION PRICE, SIX CENTS (3d.) PER YEAR—48 PAGES

# OLD THEOLOGY QUARTLY

— FOR THE —

PROMOTION OF CHRISTIAN KNOWLEDGE.

PUBLISHED BY THE

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# A Criticism of Millennial Hopes Examined.

“This Millennial doctrine encounters a very serious difficulty. If the world’s population had doubled each century for the past sixty—which seems a very *reasonable* estimate—the present population of the earth would be two and one-third quintillions of people. That would cover over the fifty millions of square miles of land surface on this globe with people as thickly as they could stand, four thousand feet deep. If each were five feet high they would reach up into the sky nearly four miles. *No doubt people enough have been born to make that number.*”

The above remarks were addressed by Reverend E. L. Eaton, D.D., to the M. E. ministers of Pittsburg at a meeting held April 27, 1903. The address was favorably received by the learned gentlemen present and thought so highly of that it was printed for circulation.

Six months later, on Oct. 29, 1903, the same Rev. Dr. Eaton, in debate with Pastor C. T. Russell, at Carnegie Music Hall, Allegheny, Pa., repeated so much of the above as applied to his method of calculation, but revised his figures as to the total of humanity for the past six thousand years. As illustrating the large concession, we place his figures side by side:

First statement .....	2,333,333,333,333,333
Second statement .....	98,098,300,000,000
<hr/>	
Shrinkage in six months .....	2,333,235,235,033,333,333

Let us hope that a man of so liberal a mind and so easy a pencil may yet get to see the question he was discussing in

its true and reasonable light. Let us hope that the intelligent, thoughtful, educated clergymen who so innocently swallowed the first exaggeration will be as ready to receive the truth on the subject as they were to accept the error. It is not our thought to speak slightly of any one's honest endeavor to ascertain truth, however egregiously he may err in his attempts; neither is it our wish to make personal criticisms; but extravagantly erroneous statements have been so freely made by men of large reputation and deficient comprehension, that it is necessary in defence of the truth, and for the assistance of the unlearned and non-professional, that this matter be critically examined. Our statements, therefore, are not to be considered personal, but a general criticism of all the learned men who have talked so foolishly upon this subject. Dr. Eaton and his figures merely come in conveniently at the present time. Our criticisms apply equally to the thousands of other great heads which have similarly misapprehended the truth on this subject.

Before showing the reasonable figures for the total of humanity who have ever lived on this earth, let us give a simple illustration of the inaccuracy of Dr. Eaton's computations that will be proof positive of the grossness of his error, even in his revised figures, to every one possessing a sufficiency of "gray matter" to be able to reason on any subject. Any one can demonstrate this matter, for the Doctor has told us his method of computation, namely, the doubling the population each century. Accordingly, the last century of the sixty would be the one-half of the entire sum. The demonstration follows:

According to Dr. Eaton's largest figures the total population of the world at the present time would be . . . . .	1,166,666,666,666,666
According to his second statement . . . . .	49,049,150,000,000
According to the census taken the figures should be . . . . .	1,600,000,000

We cannot suppose that Brother Eaton questions the accuracy of our last census returns, for he surely knows that at the present time the "50,000,000 sq. miles of land surface on this globe" are not covered "with people as thick as they could stand" two thousand deep—reaching up in the sky nearly two miles. Yet, above, he tells us that to him all this "seems a very reasonable estimate" and adds that he has "no doubt" on the subject. Evidently the Brother's desire to make the doctrine of the Millennium "look like thirty cents" as he expressed it—"to strike that doctrine a blow between the eyes from which it would never recover"—blinded him to the antics of his pencil. But, alas, Dr. Eaton, and many of those who applauded his ludicrous statements, are as far from the truth in their general understanding of the divine plan as they are in error on this simple mundane proposition. The secret of this un wisdom lies in rejecting the clear testimony of the Bible and opposing it—claiming that the Apostles and early Church in looking for a Millennium were misled by their ignorance of matters now well known (?) by modern theologians of the higher criticism school. Well says the Apostle that to these the teaching of the cross is foolishness—they have no use for the doctrine of the ransom, that we are bought back from destruction by the ransom price, even the precious blood of Christ. The words of the Prophet quoted by the Apostle are still applicable to such, and still explain why it is that worldly wisdom is so liable to err unguided by the letter and the spirit of revelation. The quotation is—"I will destroy the wisdom of the wise and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?"—1 Cor. 1: 19, 20.

#### A CAREFUL ESTIMATE BASED ON FACTS.

We should reason of unknown things from the basis of that which is known. We know that the world's population today is approximately 1,600,000,000. We know that the present rate of increase is eight per cent. for the past ten

years; this would give an eighty per cent. increase for a century. However, that the increase has not been so great in the past we are certain. This is easily demonstrated, for if we should reckon backward at this ratio of increase we would get back to the first pair (Adam and Eve) in about three thousand years, and we have Scriptural grounds for believing that it is fully six thousand years since the creation of our first parents.

We believe that every careful, thoughtful calculator, who with us will take Bible history and secular history, will come to close agreement with our conclusions on this subject.

Our figures for the whole number of people who have ever been born on this earth are 28,441,126,838 to date—including the present population. It is our conviction that these figures are probably double the actual number, but we desire to make them so generous that even opponents can find no fault with them. We arrive at these figures as follows: (See also "ANOTHER CALCULATION," p. 15.)

During the first sixteen hundred and fifty-six years, down to the flood, the Scriptures show us that humanity lived longer and reached development more slowly than now, many of the children not being born until the parents were more than a hundred years old. Thus Seth, the son of Adam, was one hundred and five years old when Enos, his son, was born; Enos was ninety years old at the birth of his first son, Cainan; Cainan was seventy years old when he begat Mahalaleel; the latter was sixty-five when he begat Jared, who was one hundred and sixty-two when he begat Enoch. The latter when sixty-five begat Methuselah, who when one hundred and eighty-seven begat Lamech, the father of Noah. We are inclined to believe that the whole population in that time may not have exceeded one hundred thousand, but to be liberal we have placed it in the foregoing estimate at one million.

After the flood humanity began again with eight persons, and for a time evidently the increase in population was much more rapid than before the flood. In our liberal estimate we reckon the population to have multiplied five

times in each century for the first five centuries, which would bring us down to about the time of Abraham, and show a population in Abraham's day of under fifty-eight thousand, although it is our opinion that these figures are double the actual facts. "Higher critics" are so in the habit of using wild unreason in respect to matters of ancient times, that we make this concession. They will declare, for instance, that Assyria was a great nation at this time, and that evidences have been unearthed mentioning the great King Chedorlaomer, whom they estimate as probably the ruler of millions—taking no thought of the flood and the impossibility of having more than fifty thousand in the world at that time.

The Scripture narrative, however, will save the Lord's people from such errors of judgment, for this great King Chedorlaomer is distinctly mentioned in Genesis xiv. in connection with three associated kings, who, joining their combined forces, attacked five other kings in the vale of Siddim. The great Chedorlaomer and his valiants conquered, and carried away the spoil, including Lot, Abraham's nephew, and his goods. The narrative shows that these kings, though great for their time, when there were few people in the world, had very small armies, for they did not venture to attack (King) Abraham, who was "very rich" in flocks, herds, etc. On the contrary, when (King) Abraham heard that his nephew Lot was taken prisoner, he armed his three hundred and eighteen servants and pursued after the four great kings and their armies, smote them hip and thigh, and brought back Lot and all his goods. To the Bible student, therefore, the biggest thing about King Chedorlaomer was his name, and such will not be confused by the exaggerated estimates of the higher critics respecting the millions of those days; for their figures are just as reliable as Dr. Eaton's given above.

Continuing our liberal allowances, we have estimated that during the next five centuries the world's population multiplied three times each century. This would give us as the world's population at the time of the exodus 14,241,744.\*

\*See NOTE, page 28.

We now reach the time of wars and must reckon the increase of population more slowly than during the pastoral period. Proceeding, we group the next six centuries together and remember that the Israelites in Canaan were some eighteen times in bondage to their enemies during this period, and that a census taken near the close of David's reign by Joab showed the numbers competent to serve in the army to be 570,000; the entire population of Palestine, therefore, at that time can not have been much, if any, above 2,000,000. The same warfaring spirit affected other nations and similarly hindered rapid propagation; hence our estimate is that the race doubled during those six centuries, which would show a population in Solomon's time of over 37,000,000 throughout the world—again, a very liberal estimate according to all reliable information at our command, probably double the actual number.

We group the next twelve centuries together, concluding that the race doubled during those twelve centuries. To some this may appear too slow a ratio of increase, but we should consider the immense wars of that period, during which Assyria went down and Babylon rose and conquered the whole world, destroying many nations entirely; and that it subsequently fell before the Medes and Persians, who also shed blood in a wholesale manner, and who in turn fell before the Greeks; and that the latter, under Alexander the Great, conquered and dominated the world, but in turn fell before the Romans; and that these, at a cost of thousands upon thousands in the prime of life, did their share also in staying the rapid propagation of the race. These figures would give a world population of 82,000,000 in the time of Nebuchadnezzar, of 100,000,000 in the time of Christ, and of 113,000,000 at the time when the Roman Empire was at its zenith—its boundaries extending over Europe, Africa and a considerable portion of Asia. The historian estimates the population of the Roman world then at 50,000,000, and our estimate shows a surplus therefore of 63,000,000 for the known and unknown portions of the earth at that time—again, evidently, a very liberal reckoning.



We estimate the next four centuries as increasing the population twenty-five per cent. each century; for the decrease of war resulting from the firm establishment of the Roman power must have had such an effect. This gives us at the time of Charlemagne, at the opening of the eighth century, a world population of over 227,000,000.

Following came the centuries of the Crusades, etc., in which millions of the youth of the world perished. Our reckoning is that the world's population doubled during these six centuries—from the year 800 to 1399, A. D. This gives us as the population of the world for the year 1400 the sum of 455,733,808.

The next four centuries were more favorable to the multiplying of the race, great battles and desolating plagues being fewer. The religious reformation belongs to this period. We reckon the population to have doubled during these four centuries, and this would give us the world population for the year 1700 of 911,467,606. These figures, so far as we know, are very greatly in excess of any reliable statistics.

We reckon the period from 1700 to 1800, A. D., at a twenty per cent. rate of increase, giving the population in the year 1800 at 1,093,759,939.

For the century just closed, from the year 1800 to the year 1900, we have estimated an increase of forty per cent., which shows the population for the year 1900, 1,531,163,915. Although, as already stated, the ratio of increase in population for the ten years of the last census was eight per cent., representing an increase of eighty per cent. for the century, it is manifest that the increase during the earlier portion of the nineteenth century was at a much slower rate. Present conditions are increasingly favorable to the propagation of the race, as well as to its longevity; and it would not surprise us if the increase would show much greater in the near future.

The following tables of estimates of the world's population, made during the nineteenth century, show clearly that the estimates we have given are exceedingly liberal; besides, in reckoning the total we have counted the entire century at the figures of its close.

Volney in 1804 estimated the population of the world at.....	437,000,000
Pinkerton in 1805 estimated the population of the world at.....	700,000,000
Malte-Brun in 1810 estimated the population of the world at.....	640,000,000
Morse in 1812 estimated the population of the world at.....	766,000,000
Graberg v. Hemso in 1813 estimated the population of the world at.....	686,000,000
Balbi in 1816 estimated the population of the world at.....	704,000,000
Balbi in 1843 estimated the population of the world at.....	739,000,000

We believe that the liberality of our figures will be conceded by all careful, thoughtful people, and in our opinion they are as a whole double the truth.

Our next step was to approximate the number that died each century. We have estimated that twice the number of the whole population died every century down to the time of Solomon; and that since then to the present time three times the number of the whole population have died each century. It is on the basis of this calculation that we have already stated the number 28,441,126,838. Be it remembered also that in this calculation we have nearly doubled the actual facts. Take, for instance, the last century, which began with 1,093,759,939 and closed with 1,531,163,915. In estimating this we did not multiply by three the supposed number living in the middle of the century, 1850, but multiplied by three the total number living at the close of the century.

Now with this large allowance and liberal estimate everywhere of probably double, what can we say respecting the ability of the earth to furnish these habitation and food? Remembering the Lord's promise that in that millennial period "the earth shall yield her *increase*" and that the desert and wilderness places of the earth shall become as a garden of Eden, we may safely estimate upon all the land

—which we find, according to recent estimates, to be 57,000,000 square miles, or over 36,000,000,000 acres.

What would this mean as to space for each individual who has ever lived in the world according to this very large, liberal estimate? It means that there would be *twelve hundred and seventy-five acres* for each little village of *two hundred families* (one thousand persons). Quite a sufficiency of room, all will agree, under the new conditions promised; but if more space be necessary, let us have a little of the faith which father Abraham exercised when he counted that God, to keep his promise, was able to raise Isaac from the dead. With this faith we will see readily that it will be quite within the divine power to raise vast continents from the depths of the oceans, or indeed to give a literal as well as a symbolical fulfilment to the declaration, "There shall be no more sea."

Our conclusion then must be that those who hold to the teachings of the Lord and the faith of the Apostles and primitive Church have not been put to shame in any degree by the wisdom of this world.

Now let us look on the other side of the question, and see if it be not true respecting the worldly wise as was written nearly three thousand years ago, "The wise are taken in their own craftiness"—"They hanged Haman on the gallows that he had prepared for Mordecai."—Esther 7:10.

THE OTHER SIDE OF THE QUESTION.—OPPOSERS OF THE  
MILLENNIUM SILENCED AND SHAMED.

"OUT OF THINE OWN MOUTH WILL I JUDGE THEE."

Those who stand loyally in support of the teachings of our Lord and his Apostles in respect to the coming Kingdom "under the whole heavens" have generally been content to be on the defensive. Those who trust fully in the promise of God to Abraham, "In thy seed shall all the families of the earth be blessed," have too long endured the sneers of the worldly wise and refrained from pricking their bubbles of self-complacency, pride, sarcasm and folly set afloat by

those who think themselves to be somebody, and discredit the inspired revelation and those who stick closely to the Book.

The time is come to forever silence these opposers of the divine Word, and we shall now proceed to do so. Again we must use Brother Eaton's words, but we again disclaim any personality and recognize that he is merely one of a class—a large class, an influential class, a D. D. class—whose minds and expressions on the subject are the same as Brother Eaton's. We take his words rather than those of some one else because they were uttered recently and in public contention with this very subject of the Millennium, were heard by hundreds and read by thousands. We must have some positive statement to deal with, and his is the nearest and most suitable one; therefore, and not for any personal reasons, his words are criticised. Dr. Eaton's words in his argument against the reasonableness of expecting a Millennium not only were as above quoted, and criticised, but additionally he said that he did not expect the second coming of our Lord until the conversion of the world and the end of this dispensation, which would not be for probably

“FIFTY THOUSAND YEARS YET.”

Brother Eaton by this time has gotten used to the treachery of his pencil, and we trust will conclude that while it may be safe to use the pencil *ad lib.* on the subject of astronomy, where a few hundred thousand solar systems will not be noticed by the credulous public, it is nevertheless a very uncertain pencil to use in respect to earthly things.

Now let us weigh carefully this statement, made not only by Rev. E. L. Eaton, D. D., but by hundreds of other equally titled gentlemen, whose position before God's people and before the world as teachers has been trusted too confidently by their flocks. We hope that on the subject under discussion and on all subjects they will revise their methods of “foolish talking,” and remember that those who pose as ministers of the gospel of Christ should, according to the exhortation of the Apostle Paul, “Speak as the oracles of

God"—truthfully, accurately—in a manner to be depended upon. Meantime we hope their followers will give them no more credit for accuracy in other features of their religious teaching than in the one under consideration.

Let us do a little figuring; let us do it in a manner that any schoolboy can follow. We want to inquire how many people will be living on the earth at the end of fifty thousand years—about the time Dr. Eaton estimates that Christ will come. We will take as the basis of our calculation the present population of the world as 1,600,000,000. We will take as the basis of our reckoning for increase the census returns for the last decade, namely, eight per cent., which would mean eighty per cent. increase for the century. If the favorable conditions of the present continue, no doubt the increase will be far in excess of eighty per cent., but let us confine ourselves to present conditions. A little figuring shows us that at the end of the *first* of these *fifty* thousand years the living population of the world would be over 3,491,000,000,000, and at the same ratio of increase the close of the *second* thousand years would find a living population on this earth of over 7,249,000,000,000,000.

What do these figures mean? They mean that if God's Word is not true, if the great change of dispensation which we preach is not soon inaugurated, the whole world of mankind will be in great distress, not only for food to eat, but for standing room. We have only counted *two* of Dr. Eaton's *fifty* thousand years! What would the figures be if we were to run them up further?

#### ANTI-MILLENNIALISTS PUT TO CONFUSION.

Those who deny the teaching of a Millennium must of course ignore the promises which declare that "the wilderness will blossom as the rose and the solitary places be glad," and consequently any reckoning from their standpoint must exclude all the at present useless portions of the earth's surface. Approximately estimating the habitable and tillable portion of the earth at 25,000,000 square miles, we find that this would give us 16,000,000,000 acres or 696,960,000,000,000 square feet.

Comparing these figures with the above reckoning as to population we find that at the close of the *first* thousand years there would be two hundred and eighteen people for each acre of the habitable earth. At the close of the *second* thousand there would be ten thousand four hundred persons for each square foot of the habitable earth, or in other words they would be standing on each other's heads about twenty thousand persons high; or, if we include the polar regions and waste portions of the earth, they would be about ten thousand persons high on each other's heads; or, if we include the water surface as well as all the land surface, there would be seventeen hundred persons for each square foot. Allowing two square feet for each individual, the population would need to stand in piles thirty-four hundred deep, closely packed together all over the surface of land and sea.

What would the figures be at the end of *fifty* thousand years if each of the succeeding forty-eight were estimated on the reasonable basis of the *two* already calculated!

#### THE MILLENNIUM INDISPENSABLE—SOON.

Is it not time that those who do not believe in a coming Millennium should begin to pray that God would arrange for one? Is it not evident that if Christ's Kingdom were delayed even three *hundred* years the world would be in terrible straits. The population at the present rate of increase would then be over 16,000,000,000—with less than two habitable acres apiece, and only by very "intensive farming" could they subsist at all.

Ah! says some one, You are neglecting to count that death will keep things balanced, about as they now are, always. No, we are not over-looking death, but averaging it as at present. We are merely reckoning the *increase* of population on the basis of the last census reports.

Very evidently the facts, as we look backward and forward, all indicate that we are just at the right time for the establishment of "the Kingdom of God's dear Son." The declaration of the Lord at the beginning was, that the earth should be filled, and according to our computations we have now

reached a place where a sufficient number of people have been born into the world to about reasonably and properly fill it, if they were recovered from the tomb. On the contrary, looking into the future, we see not only an impossibility of long continuance under present conditions, but we see likewise that even three centuries more at the present rate of increase would add to the numbers of the dead 59,000,000,000, or over double the number of our above liberal estimate of all the past dead—making the total number 87,000,000,000. Add to this number of the dead, at the close of three centuries future, the number then living at present rate of increase, viz. 16,000,000,000, the total would be over one hundred and three thousand millions. There would then be room for an argument on the possibility of God's promise of "restitution of all things spoken." (Acts 3: 19-21.) The awakening of such a host would furnish only one acre of at present useable land for six persons. Three centuries are not far ahead either!

The more we investigate this question upon a proper basis, the more strong our faith must become in the promises of the divine Word respecting the "times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began," and which are to commence with the second coming of our Lord. (Acts 3: 19-21.) They are surely nigh at hand: these facts agreeing well with the Bible testimonies. See *Millennial Dawn*, Vol. II.

\* \* \*

In the light of the foregoing we find all of Brother Eaton's figures quite erroneous. His revised figures are more than three thousand times too large; while those first presented were more than seventy millions of times too large! Let us all the more closely stick to the Book—to God's Word. "The Word of the Lord is sure, making wise the simple."—Psalm 19:7.

\* \* \*

#### ANOTHER CALCULATION PROVING OUR FIGURES.

Another calculation would be to take the known beginning after the Flood—eight persons—and the known population in A.D. 1900—1,600,000,000—and viewing the whole as a wedge, reckon a gradual percentage of increase from the one number to the other. Reckoning thus, and counting three generations to die each century, the total of

humanity that ever lived would count less than (10,000,000,000) ten thousand millions.

We still stick to the figures based upon our previous estimate (28,000,000,000) twenty-eight thousand millions; but we merely give these figures based on the "wedge" as corroborative evidence that our first calculations are in every way liberal.

## A Fleshly Kingdom Inferior to a Spiritual One.

Another objection that is frequently urged in opposing the Millennium is that it would be inconsistent for our Lord to reign on earth as a man in the flesh—to have an earthly court, to sit on a gold or ivory throne at Jerusalem or elsewhere, and to have men pay homage to him as they would to a kaiser or czar.

We agree that such a view of the Millennial Kingdom would be an unreasonable one. But no such objection can be urged against the Scriptural presentation of this matter.

According to the Scriptures our Lord Jesus, the great King, and his glorified Church, his Bride, will be as invisible to men as is the heavenly Father and the holy angels at the present time. The fact that Christ will be King over all the earth in that day does not involve the thought of his being seen by men with the natural eye. Is not Satan the prince of this world, as our dear Redeemer expresses the matter (John 14: 30), or the god or ruler of this world, as the Apostle Paul explains? (2 Cor. 4: 4) Is not Satan the prince of devils, the fallen angels being his associates in his present usurped dominion of the world? Has not Satan dominated the world in general for now thousands of years? Has he not used as his tools and dupes the majority of the human family, who, because of this relationship to him, are called "children of the devil," because his works they do?—John 8: 44.

Seeing that Satan has thus wielded an evil influence, blinding mankind and deceiving the nations (Rev. 20: 3), will it be any less possible for the Prince of Peace to rule the world, to open the blind eyes and to cause the knowledge of God to be generally appreciated throughout the world during



his reign—without his appearing in the flesh? Let us note the Scriptural declarations, which clearly teach that God's Kingdom will be invisible to mankind though all powerful in its blessed influence.

“THE KINGDOM OF GOD IS WITHIN YOU.”

When our Master was proclaiming his Kingdom at his first advent the scribes and Pharisees opposed him. Desiring to show that he lacked both the money and the soldiers to establish a kingdom, and wishing further to show what they considered to be the unreasonableness of his pretensions as a king, they demanded of him when the kingdom that he preached would be manifested;—when they could see something tangible of his glory and power, and his disciples associated with him in that kingdom. Mark the Lord's answer! Weigh every word of it! He said: “The Kingdom of God cometh not with observation [earthly show, display]: Neither shall they say, Lo, it is here; or Lo, it is there! for it will be in the midst of you.”—Luke 17: 20.

The beauty of this statement has been largely lost by a mistranslation, which has caused many to understand the Lord to have meant that the Kingdom of God would be established in the hearts of his questioners. Nor do those who take this view of the matter show creditable discernment, else they would perceive that there must be some mistake, for the Lord had already said, concerning these same opponents, that they were of their father the devil, that they were hypocrites, whited sepulchres, full of all manner of corruption. (Luke 11: 44.) A very slight degree of perception is sufficient to show any one that the Lord did not mean that the Kingdom of God would be set up in their hearts in the midst of that corruption. The proper translation makes everything clear: the Kingdom of God will be in the midst of men, good, bad and indifferent. The Kingdom power will be exercised throughout the length and breadth of the world, an invisible but everywhere present power, to correct sin and wrong doing and to reward righteousness and well doing, to lay “judgment to the line, and righteousness to the plummet: and sweep away the refuge of lies.”—Isa. 28: 17.

Take another statement by our Lord, speaking respecting the Kingdom class—respecting those who would be joint-heirs with him in the Kingdom. He said, “Ye must be born again”—“flesh and blood cannot inherit the Kingdom of God.” Further in the same discourse he explained that “except a man be born again he cannot see the Kingdom of God;” “except a man be born again he cannot enter into the Kingdom of God.” (John 3: 3, 5, 6.) The explanation that our Lord gave to all these was, “that which is born of the flesh is flesh, and that which is born of the Spirit is spirit;” fleshly beings cannot see spirit beings.

Here again a little confusion of thought interferes with many Bible students, hindering them from getting the scope of our Lord’s illustration. The natural birth is preceded by a begetting of the flesh; likewise the spiritual birth is preceded by a begetting of the Spirit; but rather unfortunately, in the Greek the one word *genao* stands for both thoughts, begetting and birth, and translators generally fail to make the proper distinction. *Begetting* of the Spirit should be understood whenever the word is used in connection with the present life, while *birth* of the Spirit should be understood as relating to the future life entered upon by a resurrection. Thus our Lord Jesus was the first born from the dead, and his Church will have a share with him in his resurrection to spirit conditions in due time.

That will be the birth of the Church to the spirit plane. It is to that time and condition that our Lord refers, saying, “That which is born of the Spirit is spirit,” and that only these born-again ones of the spirit-resurrection can go and come like the wind, so that no man can know whence they come or whither they go. These born-again ones of the resurrection alone enter into the Kingdom, alone see the Kingdom. Mankind in general will not see the Kingdom members, the Bridegroom and the Bride, because, as the Apostle shows us, these will all be “changed.” He explains that “We [the Church] must all be changed,” because “flesh and blood cannot inherit the Kingdom of God.”—1 Cor. 15:50.

We remember our Lord’s words again, saying, “Yet a little while and the world seeth me no more—but ye shall see

me." (John 14: 19.) The thought here is the same: That the faithful of the Gospel age as the Bride will be with the Bridegroom, and behold and share his glory, while mankind in general will neither see the Lord nor the Bride.

Again the Apostle says, "It doth not yet appear what we shall be." Evidently, then, the Church is not to expect that they will be what they now are, men, fleshly beings. The Apostle proceeds to add, "but we know that when he shall appear we shall be like him"—like our Lord Jesus, who is no longer a man, no longer in the flesh, but, as the Apostle says, "he was put to death in the flesh but quickened [made alive] in the Spirit." (1 Pet. 3: 18.) "Now the Lord is that Spirit."—2 Cor. 3: 17.

The declaration that we shall be like him signifies that, as he experienced a change of nature, lifting him from the human plane, far above angels, principalities and powers, and making him a partaker of the divine nature—the highest of all spirit planes of being—so the faithful of the Church, the overcomers, are promised not only a share of the dominion of earth, but a share of the Lord's glory, honor and exaltation of nature. The Apostle Peter speaks of this, saying, that God has given to his Church "exceeding great and precious promises, that by these we might become partakers of the divine nature." (2 Pet. 1: 4.) The "change" from human to divine nature is not only enunciated by the Apostle Paul, but in the text we are now considering it is also clearly stated, for the Apostle continues, "We shall be like him and see him as he is." (1 John 3: 2.) Most evidently the Apostle's thought is that our future honor and condition and nature will be so different from our present nature and condition that, although our Lord has described it to us, it is impossible for us to comprehend it; but we are sure it will more than meet our grandest expectations when we know that it means that we shall experience such a change as will make us like our Lord, such a change as will permit us to see him—not as he was, but as he is; such a change as will make us like him—spirit beings, glorious, powerful and immortal.

Elsewhere we have shown that our Lord experienced his change from human conditions to spirit conditions at his resurrection. There he was born from the dead, born of the Spirit—a spirit being of the highest order, the divine nature. We have shown, too, that our Lord's appearance to the Apostles after his resurrection was in various forms, as a gardener, as a wayfarer, etc., and that on these occasions the disciples did not recognize him either by the print of the nails in his hands and feet nor by the print of thorns in his forehead nor by facial expression nor by the garments he wore—all were different from what they had previously been accustomed to, and different each time from the other. Furthermore, we have shown that the few appearances at that time were brief, lasting but a few moments, when the Master would vanish from their sight as suddenly as he had appeared, remaining invisible for days at a time. We have shown that all these manifestations were intended to be lessons to the early disciples and to us—to teach that a great change took place at the time of our Lord's resurrection: that he was no longer the man Christ Jesus, subject to the conditions of humanity, but was a spirit being, clothed with every power which permitted him to appear and disappear, as did the holy angels on previous occasions when conveying messages from God to Abraham, to Manoah, to Jacob, to Mary and others.—Gen. 18; Judges 13; Gen. 32; Luke 1.

True, our Lord did appear in a body bearing the marks of his crucifixion, but this evidently was in order to identify him to the minds of his disciples. They had not yet been begotten of the Spirit, and could not therefore comprehend clearly spiritual things. One such appearance seemed absolutely necessary to convince the Apostles that the Lord was no longer dead; the other, the second appearance in this manner, was particularly to convince the Apostle Thomas, who declared that he would not otherwise believe. But even in these manifestations, in a body like to the one crucified, the circumstances were such as to prove to the disciples that they were not beholding the body that had been crucified; for the doors were shut and securely fastened for fear of the Jews when the Lord appeared to them in the upper room

and showed them his hands and his feet. In other words he materialized before their eyes, the body of flesh no less than the clothing being miraculously produced inside the room before their very eyes; and when he left them, instead of going out of the room and going to some place to lodge, the flesh and clothing merely vanished out of their sight as mysteriously and miraculously as they had appeared. This materializing\* in a body of flesh, with clothing, was neither more nor less than the Lord and the holy angels previously had done—for instance, at the appearance to Abraham.

As a man our Lord could not and did not appear and disappear; but because he had been changed again to a spirit nature in his resurrection, therefore to be seen at all by humanity would involve a miracle—appearance in flesh, in a burning bush or in some miraculous manner. Our Lord chose the method of appearing which would least alarm his disciples, most convince them of his change, and best permit him to give them the needed lessons for their future guidance.

Thus the Scriptures teach us conclusively that the Lord and the glorified Church will be invisible to men but yet present with them, their spiritual rulers, overseers, helpers and guides, who, as God's Kingdom class, will so order the affairs of earth as to bring every member of the race into touch with the grace of God, and to assist as many as will to profit by the general uplifting which will then be inaugurated in those times of restitution of all things spoken by all the holy prophets since the world began.—Acts 3: 19-21.

#### THE KINGDOM OF GOD MERELY HOLY LIVING.

This is another objection raised by the opponents of the Millennium. They consider that there is to be no future Kingdom; that everything in the Scriptures relating to the

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\*Nothing in this is intended to advocate or encourage belief in so-called materializations of deceased friends, purporting to be accomplished through spirit mediums. Some of these are frauds; and the genuine materializations (other than those of our Lord, and of some of God's messengers on various occasions) we have shown to be the work of evil spirits who personate the dead.—See "What say the Scriptures about Spiritualism? Proofs that it is Demonism." 116 pages. Price 10c. Address Watch Tower Bible and Tract Society, Allegheny, Pa.

Kingdom of God's dear Son, etc., refers to the present experiences of those who are fully consecrated to God. A favorite text with these is:

*"The Kingdom of God is not meat and drink; but righteousness and peace and joy in the holy Spirit."*—Rom. 14: 17.

Our critics should examine this text in its connection and see its true meaning, as shown by the Apostle's entire argument, namely, that the privileges and advantages of belonging to God's Kingdom class consist not merely in our freedom from the restrictions of the Jewish Law in respect to what we may eat and drink and what we may not eat and drink. The Jews under the Law Covenant had no discretion. Christians, under the arrangement of grace during this Gospel age, have all questions left in their own hands, with merely the general guidance that they must conscientiously seek to honor God and to do good unto all men in their bodies and spirits which are his. If then this liberty we have respecting our food and drink is not the chief blessing in the present time, what is the chief blessing? We answer, with the Apostle, that the chief blessings which are ours through Christ in the new arrangement are our righteousness, our justification before God, and the peace of God which this brings to our hearts, and the joy of the holy Spirit resulting from the new arrangement.

The Apostle touches the same thought in his letter to the Corinthians (1 Cor. 8: 8), saying, "Meat commendeth us not to God: for neither if we eat are we the better, nor if we eat not are we the worse."

The Church in the present time is the prospective royal family, even though by divine arrangement left subject to the trials and difficulties and mutations of this present evil world or dispensation. "I have said ye are gods, all of you sons of the Most High: yet, ye shall die like men, ye shall fall like one of the princes"—like Christ our Head and forerunner. (Psa. 82: 6, 7.) Amongst these sons of God, prospective heirs of the Kingdom, of course the royal law will govern—the law of love. Meantime the trials and difficulties will test and prove the sincerity of the consecration of each, and those found insincere will lose their relationship as mem-

bers of the body of Christ, members of the Kingdom class. Only the very elect, the "little flock," will inherit the joint-heirship with their Lord in the coming Kingdom.

THE COMING KINGDOM TAUGHT BY OUR LORD  
AND ALL THE APOSTLES.

We have already called attention to many of our Lord's parables illustrating the condition of his Church during this Gospel age and the progress it is to make and its final glory. All will call to mind how many of the parables were respecting the Kingdom of heaven, likened to this, that, and the other thing, and the declaration that the Kingdom now suffers violence and the violent rule it by force, yet not the violent but the meek shall inherit eventually. We have called attention to the prayer which our Lord taught us to pray, "Thy Kingdom come," and to his assurance that at his coming he will call his servants and reckon with them first, and that to the overcomers he will appoint the dominion of the new dispensation, one to have rule over two cities, one over five cities, etc. Let us now notice a few expressions by the Apostles indicating that their hope was still in the future Kingdom, that in no sense of the word did they consider that the Kingdom had been set up at Pentecost in any but its embryo or preparatory form. We quote:

"Know ye not that the unrighteous shall not *inherit* the Kingdom of God?"—1 Cor. 6: 9, 10.

"They which do such things shall not *inherit* the Kingdom of God."—Gal. 5: 21.

"For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any *inheritance* in the Kingdom of Christ and of God."—Eph. 5: 5.

"Ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath *called you unto* his Kingdom and glory."—1 Thess. 2: 12.

"That ye may be counted *worthy of* the Kingdom of God, for which ye also suffer."—2 Thess. 1: 5.

"The Lord Jesus Christ shall judge the quick and the dead at his appearing and his Kingdom."—2 Tim. 4: 1.

"Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and *heirs of the Kingdom* which he hath promised to them that love him?"—Jas. 2: 5.

"The rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall: for so an *entrance* shall be administered to you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."—2 Pet. 1: 10, 11.

"To him that overcometh *will I grant* to sit with me in my throne, even as I also overcame and am set down with my Father in his throne."—Rev. 3: 21.

"He that overcometh and keepeth my words unto the end, to him *will I give* power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers."—Rev. 2: 26, 27.

"If ye be Christ's, then are ye Abraham's seed, and *heirs* according to the promise"—"In thy seed shall all the families of the earth be blessed."—Gal. 3: 29.

\* \* \* \*

It is evident, then, that the Kingdom promised is future, that its work of blessing all humanity, "all the families of the earth," is future, and that the royal heirs or members of the Kingdom are the elect Church now in process of selection and perfecting for their glorious future service for the race of Adam, purchased with the precious blood of the Redeemer.

Such as are of this class will have hearing ears for more of the Lord's Word on this subject, which is sure to appeal to them. We will be glad to respond to the requests of such for spiritual food whether they are able to pay for its preparation or not. As for others—they probably have more than they can digest in the foregoing. "Light is sown *for* the righteous, and its joys for the upright in heart."—Psa. 97: 11.



# Missionary Successes, Present and Future.

Of the world's 1,600,000,000 population less than ten per cent are Protestants—really much fewer, for these are merely nominal Protestants, and include all in Christendom not avowed Catholics, Jews and Infidels, and not merely Protestant Church members. For instance, in this estimate 40,000,000 Protestants are counted in the United States, though most of the number are infants, who are Protestant Christians only in parental hopes.

The increase of the world's population—according to the U. S. Government's statistician—for the ten years from 1890 to 1900 was eight per cent., which means eight-tenths of one per cent. a year.

This means that the *natural* increase of the world this year alone would be 12,800,000, nearly all of whom are "heathen" or worse. So far from our being able to convert the world, under present conditions, the balance is going rapidly against us.

Thus seen, the heathen *natural* increase during one year is far in excess of all the conversions to Christianity (Catholic and Protestant) made in heathendom during the entire nineteenth century. And yet no other century approached this one in missionary activity. It is estimated that Protestants are now spending at the rate of \$15,000,000 a year on Foreign Missions.

What is the lesson of all this? It teaches that the blessing of all the families of the earth by the Spiritual "Seed of Abraham" while *in the flesh* is an utter impossibility. It shows clearly that we can not hope to see the world thus blessed, according to God's "Oath-bound Covenant" (Heb. 6: 17-19; Gal. 3: 29), until the Spiritual Seed has been completed, "*changed*" (1 Cor. 15: 51), and associated with her

Lord, the Great King, Immanuel, whose Kingdom "under the whole heavens" will then be established "in power and great glory" (Dan. 7: 27; Matt. 25: 31; Rev. 11: 17)—thus to bless all mankind. Then the True Light shall lighten every man that ever came into the world. (John 1: 9.) Then, in those "times of *restitution*," all the families of the earth will be evangelized and blessed.—Acts 3: 19-23.

The results thus obtained (Isa. 11: 9) will be thorough; whereas the conversion of the entire world to the present condition of Christendom would leave them in need of *another conversion*, that God's will might be done on earth even as in heaven.

#### MEANTIME WITNESSING PROGRESSES.

Now we come to see the meaning of our Lord's declaration, that his true followers would be but a "little flock," to whom it would be "the Father's good pleasure to give the Kingdom," that will during the Millennium bless "all people." (Luke 12: 32.) Now we understand his words to the effect that we should let our light shine amid darkness, which would comprehend it not, but oppose it; but thus we would be his representatives and witnesses until the close of this age and its elective work. Now we see the meaning of his words, "When the Son of man cometh shall he find *the faith* on the earth?"—and of the Apostolic declarations that the end of this age would witness a great falling away from the true faith, just before the great time of trouble, which shall prepare for and usher in the glorious Millennial Morning of Christ's reign of righteousness and blessing.—Luke 18: 8; 1 Tim. 4: 1; Jas. 5: 1-9; Thess. 2: 8-12.

#### ARE YOU INTERESTED IN THESE MATTERS?

If so you cannot afford to waste your time reading "new theologies," "higher criticism," "Evolution" theories, etc., all of which are wisdom of men and foolishness with God. Neither should you go to the God-dishonoring and Scripture-wresting creeds of the "dark ages." Nor to the more modern traditions of men, based on those errors of the "dark ages."

To what then do we commend you? We answer, "To God and to the Word of his grace, which is able to build you up, and to give you an inheritance (in the Kingdom) among all them which are sanctified." (Acts 20: 32.) But the time is short, and you have wandered far from the simplicity of the Divine Word, and the path of return is piled full of the rubbish of ignorance, superstition, pride and sectarian ambition, as well as beset by the world, the flesh and the devil. Therefore our great Shepherd has sent to all such "A Helping Hand," to point out the right path (Jer. 6:16) and to assist you over the rubbish and difficulties, and to bring you back, clear back, to our Master's own words and those of his inspired Apostles and Prophets. This helping hand, "The Divine Plan of the Ages," (360 pages), is sold at cost, or will be *sent to you free* if you cannot afford to pay cost, and will send a postal card request for it. It is published by the Society whose address is below, and whose greatest pleasure it will be to hear from all Pilgrims bound for the heavenly Jerusalem, and to do all in its power to assist them freely, regardless of sect or party lines.

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[NOTE.]

## ISRAEL'S INCREASE A MIRACLE.

Some may be disposed to question our figures of the Exodus, and cite the fact that at that time Israel had 603 550 men capable of bearing arms and burdens, besides women and children. (Num. 1:45,46.) We accept those figures with the statement that there were none infirm amongst the Israelites. Accordingly we would reckon that this included all the males from fifteen years old and upward, that there were as many females and as many young children, and estimate the whole at 2,000,000. The increase of the Israelites was phenomenal, miraculous. In no other way could we possibly understand how Jacob and his twelve sons and their families could in the short space of 198 years increase from seventy persons to 2,000,000; nor did the miracle continue, for we find that forty years later, when entering Canaan, their male forces numbered less than when they left Egypt. (Num. 26.) Several centuries later, King Saul numbered the entire army preparatory to a war with the Amalekites, and the total was 210 000 fighting men—little more than one-third of the number that left Egypt (1 Sam. 15:4.) Nor are such decreases of population exceptions. Where are the former peoples of Palestine and Egypt? In more modern times note the disappearance of the Aztecs and Montezumas of Central America and the rapid fading away of the North American Indian.

Evidently the fertile country and temperate climate in the vicinity of the Mediterranean Sea made that region the cradle of the race after the flood. From thence the people spread abroad. Palestine itself was the home of seven of the great nations of that time, enumerated as greater and mightier than Israel. (Deut. 7:1) But this must mean that combinedly they were greater and mightier, or else it signified that these people were larger-bodied—giants. This latter thought is in accord with the report of the spies (Num. 13:22, 28, 33), and agrees with the words of Moses. (Deut. 9:2) Certainly the entire seven great nations of that time cannot have numbered much over a million souls, else how could that little land have supported them? Its entire area is only 6,040 square miles—less than one-seventh that of the State of Pennsylvania,—less than one-fortieth that of the State of Texas.

We repeat that at that time Israel was a great nation—that “the nations under the whole heaven” feared them. (Deut. 2:25.) Unquestionably Egypt was the principal nation of that time, and the King of Egypt freely conceded that the Israelites were “more and [physical-ly] mightier” than the Egyptians.—Ex. 1:9; Deut. 1:10; Psa. 105:24, 25, 37.

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