

kind of awful punishment, because they did not walk in the "narrow way" which few of them saw and which still fewer of them were able to appreciate, it perplexed us greatly; as it still perplexes the majority of Christian people. Thank God that we now see in his Word the clear instruction that when this "little flock" shall have been selected and rewarded with joint heirship with Christ in the Millennial kingdom, then the "narrow way" will have ceased and another way, "a highway" shall there be opened up—a way in which the human family as a whole shall be invited to return to harmony with God and righteousness through the Great Mediator and under the terms of the New Covenant sealed with his precious blood. It will not be a downward way like the way of sin in the present time, but an upward way. "The redeemed of the Lord shall go up thereon." It will not be a narrow way, that few can find, but a "highway," from which the stumbling blocks of temptation will be removed, and on which the ravenous beasts of evil and temptation will not be permitted.\*—Isa. 35:8, 9.

We can thus see that, while a life of honesty and morality will not fill the requirements of the "high calling" of this Gospel age to joint-heirship as the bride, the lamb's wife, yet those who during this present time seek to live soberly, justly, truthfully, morally, and who thereby develop character, will be much in advance of the besotted and degraded

\* See MILLENNIAL DAWN, VOL. I, Chap. 11.

of mankind (who gratify instead of restraining the fallen tendencies of their nature), when the new age shall open up in which all the families of the earth shall be blessed by the great "seed of Abraham," Christ and his church, the bride.

The call of wisdom to the way of honesty, morality, etc., has been heard and to some extent followed by heathen as well as civilized people; by unbelievers as well as by those who have heard of Christ; and to some extent they have profited by his teachings, and all who walk in this, the way of wisdom, secure blessings both for the present life and also a preparation for the future blessings promised. But the "narrow way," pointed out to some by the still higher wisdom, is found by none of the heathen; Christ is the Door, the Gate, to this "narrow way," and it has but one, which opens to believers only. Although it is not merely a way of morality, but a way of consecration and sacrifice, nevertheless it includes morality in every respect, and to a higher degree than the un consecrated generally recognizes. Those who are on the "narrow way" are required to consecrate their all, including their wills, and to receive instead the will of their Lord and Head, and to operate in harmony with that will. And since Christ's will is perfect in righteousness, truth, purity and goodness, all who walk in his will must walk as closely as the weakness of their flesh will permit after the spirit, after the will of their Head, and not after the will of the flesh.

## QUESTIONS OF GENERAL INTEREST

*Question.* Please state whether you consider as typical the seven years of plenty and the seven years of famine in Joseph's time, and their significance in relation to the events of the next few years. There are some passages of Scripture which seem to indicate that there will be a period of prosperity prior to the breaking forth of the divine wrath.

*Answer.* We are inclined to think that the seven years of plenty and seven years of famine were typical but it had not occurred to us (as you suggest) that the antitype would be like the type. We incline rather to the opinion that the seven years of plenty represent the grace and bounty of God in Christ laid up in the present time, and that the years of famine represent the Millennial age in which the world (perhaps the majority) will come to hunger after righteousness and find none except that which the antitype of Joseph (Christ) possesses and controls.

And the selling by the Egyptians of their goods and themselves to the king through Joseph, in order to obtain food, we would understand to typify the consecration of the above mentioned of mankind, of themselves and all they have to Christ, if they would obtain the bread of eternal life.—See Gen. 41:54-56; 47:13-25.

*Question.* Is heaven a place or a condition? If a place, where is it?

*Answer.* While it is true that beings might be in a heavenly condition; that is, spiritual and invisible to human sight, and yet be near us who are in the flesh; and while

we believe that is the condition in which our Lord is now present, a spiritual or heavenly being, we could not agree that heaven is *only* a condition; it must also be a place, just as truly as the earth is a place. The most reasonable suggestion we know of is that offered in MILLENNIAL DAWN, VOL. III, page 327; namely, that heaven is located in or in connection with the heavenly group, Pleiades.

In evidence that heaven is a place and at a distance from the earth, and that it requires time to go and come, notice the fact that our Lord said that he would "go away" and "come again." This could not be true if to go to heaven means merely a change from human conditions to spiritual conditions, because *he will never come again to human conditions.* He took upon him the form of a servant, and was made a little lower than the angels, *for the suffering of death . . . that he by the grace of God should taste death for every man.* (Heb. 2:9) He has finished that work and has no further use for the body of humiliation and has been glorified; and is the express image of the Father's person.

Again our Lord says in the parable that the Nobleman went away to a *far country.*—Luke 19:12.

Again we are informed that the holy Spirit was not yet given, because Jesus was not yet glorified (John 7:39), indicating that as soon as Jesus would be glorified the holy Spirit would be given to the waiting church. And we know that from the time our Lord ascended up on high until the descent of the holy Spirit was ten days.

## ENCOURAGING LETTERS

The following, received July 24, '96, will be encouraging to those who sometimes see little result from tract distribution. It shows that immediate results may follow in the experience of the recipient of the tract, though they may not be apparent for many months.

*Florida.*  
GENTLEMEN:—In 1894, while attending the C. E. Convention at Cleveland, Ohio, your tract "Do You Know?" fell into my hands. I was much interested in it, and have often thought of writing for further information; but for sundry causes have delayed. Have been much interested in reading and studying the prophecies since reading your tract; but feel the need of some help and guides. What can you do to help me? What is the "Chart of the Ages" spoken of in the tract? Any helps will be thankfully received.

Yours in Him,

*Kentucky.*

DEAR BROTHER RUSSELL:—We had a good meeting Saturday afternoon with about 75 people present. Yesterday we held two meetings in an old church building, about twenty miles from here, with an attendance of over one hundred. Since coming here one week ago fourteen meetings have been held, three in private houses and eleven in public buildings. Some drove over fifteen miles to the meeting yesterday. I send a number of names for sample TOWERS.

I had a very peculiar experience in \_\_\_\_\_ county, a mountain district, where the people think nothing of using pistols, and where the prejudice against us was very strong.

Brother \_\_\_\_\_ had spoken to one of the leaders in the

Christian church; he told him we would use the building Saturday evening; and it was so published. The Methodists held a meeting in a Baptist church building that evening, and the Christian friends closed their building out of courtesy to them, they said. It was then understood that we should have the use of the building Sunday afternoon, but matters were so arranged as to make that impossible. They then agreed to let us use the building for three services Monday, and announcement was made to that effect; but when we went there Monday it was locked, and the janitor refused to open it.

Some who were very anxious to hear what we had to say then went to some of the leaders in the Baptist church, who agreed to let us use that building Monday afternoon and night, and the janitor was paid in advance for cleaning and lighting. The friends published the meeting by going through the town and telling every one they met. A member of the Baptist church, who heard of the proposed meetings, hurried to town to stop them. He said that if that stranger preached in the Baptist church he would have to "stand over his dead body." As we had no desire to be riddled with bullets from a "Baptist gun," we decided not to have the meetings in the church.

You can imagine that by this time quite an excitement was stirred up. We had distributed tracts at the meetings Sunday; and this, with the bitter feeling aroused in the minds of some by the action of the church members, created a strong desire for a meeting. Several in sympathy with us then obtained the school house for the evening. The house