

are using our own words for brevity's sake.) Erkomai is the word used in 1 Jno. iv. 2-3, in which it speaks of a coming of Christ in the flesh, therefore the coming in the flesh spoken of, is in the future, at his second advent, and all who deny this are by the same authority called Anti-Christ—those who are in harmony with the WATCH TOWER particularly included.

Well, we can pardon his allusion to the WATCH TOWER, and even excuse his mistake, but we cannot pass it by unnoticed; and now let us give briefly the facts in the case—First then: In the texts he has quoted the words in dispute are not confined to the future, but are in various tenses. Secondly: The word *erkomai* (on which he hangs the whole argument,) does not occur in any of them.

We will now quote the texts, and give the original words as they really appear:

"Every spirit that confesseth that Jesus Christ is come [eleluthota] in the flesh is of God, and every spirit that confesseth not Jesus Christ is not of God." 1 John iv. 2, 3. The word does not occur in third verse "This same Jesus, who is taken up from you into heaven, shall so come [eleusetai] in like manner," &c. Acts i. 11. "When the Son of Man shall come [elthee] in his glory," &c. Matt. xxv. 31. "Behold, the Bridegroom *erketai!* [Word omitted in best authorities.] Matt. xxv. 6, "Behold, he cometh [erketai] with clouds." Rev. i. 7. "There shall come, [eleusantai] in the last days, scoffers." 2 Pet. iii. 3. "Behold, the Lord cometh." [Eelthe—come; prophetic; like Isa. ix. 6.] Jude xiv. "Which is and which was, and which is to come." [Erkomenas.] Rev. i, 14.

A portion of an article from the WATCH TOWER on the latter part of Matt. xxiv., was rather sharply criticised in our contemporary's article, in which he also claimed to find *erkomai* again where it does not occur. The scripture reads thus: "Who, then, is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his lord, when he cometh, shall find so doing." Brother Russell claimed, in THE WATCH TOWER, that the time spoken of was not the instant of Christ's arrival, as generally believed, but after he has come. The Greek word here is *Elthon*, and it undoubtedly has this meaning. It signifies an arrival accomplished; a period after the coming and during the presence of the Lord. It is a participle form of the word, and should be rendered "having come." We might quote a multitude of texts in which it occurs, but must be satisfied with a few. That we may not be charged with picking up scattered and stray texts, we will take a few in succession as we found them at the beginning of the book. "The star which they saw in the east, went before them, till, having come (*elthon*), it stood over where the young child was." Matt. ii. 9. Notice, the star had been going before them, but at the period covered by *elthon*, it had ceased to go. Its arrival was accomplished: it stood.

"And when Jesus was come (*elthon*) into Peter's house, he saw his wife's mother laid, and sick of a fever." viii, 14.

Tell us, was not Jesus PRESENT? We do not know how long he was in the house till he saw the sick one, but we know that he had arrived, whether she knew it or not. His coming had been accomplished. He was present.

"And when Jesus came into the ruler's house, and saw the minstrels," &c. ix. 23. We might read, "And Jesus having come into the ruler's house," &c. He had arrived. "And when

he was come (*elthon*) into his own country, he taught them in their synagogues," &c. xiii. 54. Surely he was present in this case. "Then he (the evil spirit) saith, I will return into my house from whence I came out; and when he is come (*elthon*), he findeth it empty, swept and garnished." xii. 44. He had returned, and made search, and found this condition of things. "Blessed are those servants, whom, the Lord having come, shall find watching. Verily, I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them." Luke xii. 37.

Have we been astonished at the wonderful feast of love and truth that has been placed before us, without any effort on our part? Marvel not; the Master has come, and has made us sit down, and with his own blessed hands is serving us a bountiful supply. "Behold, I stand at the door, and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me." Rev. iii, 20. Some have supposed that this text had an application all the way down the gospel age. It cannot be so. It was given only to those living in the Laodicean period of the church. The spirit so directed. We know that we have been feasting with him. Could we do so until he had come in to us? Nay more: Could we have heard the knock until he first had arrived, and stood, waiting and knocking for admittance?

And now, dear brethren and sisters, let us look very carefully at Matt. xxiv. 44-51 in the light that has been given us, viz: that our Lord has come.

"Therefore, be ye (ye brethren) also ready; for in such an hour as ye think not the Son of Man comes." This was fulfilled. It was months after Christ came (in Fall of '74) before the company realized it. "Who, then, is a faithful and wise servant, whom his lord hath made ruler over his household, to give meat in due season? Blessed is that servant, whom his lord HAVING COME (*elthon*), shall find so doing." Was there such a servant? Of course, we do not understand that it means one individual, but evidently a small company, best symbolized by a single servant. There was such a one, giving meat in due season, and receiving the blessing, for years. *

"But, and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants," &c. Who is this? He is called that servant, i. e., one perviously spoken of; one, then, who had been giving the household meat when the Lord came. What was that due meat? Surely, the time arguments proving the presence of the Master. What then? Some part, large or small, of that little company must change their minds, and, taking back what they have said, declare, "My Lord delays his coming." Mark, there can be no delay until the time of arrival has passed. This one, therefore, must have known and taught the true time of the coming. Again, to fill the picture, he must begin to smite the remainder of the company; and as he is in opposition, and proclaiming a delay, it is evident that they must be teaching that there is no delay, but that the truth of the past remains true.

Brothers, sisters, how else could this scripture be fulfilled? When, but at this time, could it take place? Truly, the King has come in to the guest-chamber, and is scanning those who have been privileged to enter. Can we bear that searching eye, looking clear through and through? Lord, help us to examine ourselves in the light of present truth. W. I. M.

* [See Volume VII, Scripture Studies, p. 54, last ¶]

A LETTER TO THE WATCH TOWER

MY DEAR BROTHER RUSSELL: How true it is that our Heavenly Father can bring good out of evil, and cause the wrath of man to praise him. At the very time we are cautioned to "watch" and "beware," and that "the love of many shall wax cold," on account of iniquity abounding, He has arranged a mass of concurring events well calculated to increase our faith. I am reminded of this every day. I find men fulfilling prophecy; saying and doing many things, freely and voluntarily, which they have not the remotest idea had any connection with God or heaven, and yet which is of such a nature, or has such a relation to things which are of interest to the child of God who is watching closely every indication of the presence of his Lord, as to impress him forcibly with the thought that He is even at the door. While stopping in a certain city, not long since, a little incident occurred which had something to do with this train of thought.

I was in conversation with a gentleman (not a professor of religion, I suppose). We were in his place of business, and looking out of the window before me, I saw the tall, symmetrical spire of an adjoining fashionable church, which was surmounted by a weather vane in the form of a cock. At first

sight and thought it seemed to me to be a vain thing to be upon a Christian church, and your correspondent expressed his surprise at its being in such a place; for although it is a reminder of Peter's weakness and denial of his Lord, and inferentially of our weakness, yet it is so often used as the emblem of boastful power that it seemed quite out of place there, and it seems that the gentleman referred to was impressed the same way, for he said, looking archly at it, "Oh, it is in harmony with the principles of the churches in these days," giving a peculiar accent to the words "these days."

Soon after, looking out at the building from another point. I observed: "Those must be fine windows, judging from the appearance outside." "O, yes," said he; "it is a fine church inside, but that cannot be said of those who belong to it." And then, striking an attitude, and pointing with scorn toward the place, he said, "Why, sir, if you could take all the Christianity there is in there and boil it down, you would not get a piece as large as a pin's head."

Of course, I had nothing to say, but went off into reverie, and said to myself (the outgrowth of thoughts presented in the WATCH TOWER): That church is struck with lightning, and