

WHY SEVEN WOMEN DESIRE ONE HUSBAND

A Symbolical Bible Picture of Present-Day Religious Conditions.

Woman a Symbol of the Church—Jewish Marriage Typical of the Union of Christ and His Church—The True Church a Betrothed Virgin—"The Marriage of the Lamb"—Who Are the Seven Women?—Who is the One Man?—Why He Turns From Them.



Feb. 21.—Pastor Russell's text today was: "Seven women shall take hold of one man in that day, saying, We will eat our own bread and wear our own apparel; only let us be called by Thy name, to take away our reproach." —Isaiah 4:1.

The Pastor asserted that throughout the Scriptures a woman is a symbol of the Church—a pure woman of a pure Church, a corrupt woman of a false Church. Our Lord compared the true Church in the end of the Gospel Age to a company of virgins, part wise and part foolish, and Himself to the bridegroom. St. Paul amplifies the figure, declaring, "I have espoused you [the consecrated Church] as a chaste virgin unto one husband, which is Christ." (2 Corinthians 11:21.) Here, as well as in our Lord's parable of the Virgins, the Jewish marriage is set forth as typical of the union between Christ and the Church—a very different figure from our marriage custom.

In olden time, when a betrothal took place, legal and binding documents were signed by or for the contracting parties; but no actual marriage occurred for about a year. While waiting for the bridegroom to take her to his own house, the espoused was expected to be as faithful to her espousal as is now expected of any true wife. We see the harmony of this custom and our Lord's dealings with His Church. No one is espoused to the Lord who has not entered into a definite contract with Him. The Lord's part of this contract is the assurance of the Scriptures that if faithful the Church shall be His joint-heir in His Millennial Kingdom. The Church's part is a covenant of consecration, loyalty, faithfulness, even unto death. The interim between our personal acceptance of our Lord's gracious promises by a full consecration of our all to Him and His service until we actually die corresponds to the betrothal period of the Jewish maiden. But the more exact fulfillment of the figure is found in the history of the Church as a whole. The Lord's virgin Church was espoused to Him at Pentecost, and has since been waiting the coming of the Bridegroom and the resurrection change to glory, honor and immortality—the marriage, the union.

Seven Women In That Day.

The Pastor then proceeded to explain the meaning of his text. The number seven is well recognized throughout the Scriptures as a symbol of completeness; and so it may here signify all the churches of this world excluding the true Church, which is not of this world, and which does not follow its course.

We have come to the time when all the various sects and denominations feel the reproach of their situation, brought about by the confusion of doctrines amongst the different branches of Christianity. The heathen are inquiring how it comes that there are so many kinds of Christians, and that they all get their various theories out of the same Book. This is a reproach that is keenly felt by the leading minds of all denominations.

The one Man of the text very properly represents our Lord, the heavenly Bridegroom. The text signifies that all the nominal churches have come to the place where they desire to be called merely the churches of Christ, and want nothing more to do with Him. They desire to hold their sectarian names, but they wish also to be called Christians—their chief asset. For the doctrines of Christ they care nothing; and for any thought of redemption and covering of sins through Him they care nothing; it is merely His name that they desire.

Not So With the True Church.

The more these women desire to eat their own bread and to wear apparel of their own furnishing, the more will the true ones of the Lord's people amongst them find that they have neither lot nor part there. The true Church does not wish to eat her own bread; she desires the bread of Heaven. She does not prefer her own theories, her own plans of salvation, nor that which God has provided things new and old from the Storehouse of Divine Truth. Neither does she desire to wear her own apparel; for she has come to understand that all her righteousness is as filthy rags.

More and more is the true Church learning to appreciate the robe given her by the Heavenly Bridegroom—the wedding garment. More and more does she trust in the merit of her Redeemer, the covering of whose justification was symbolized by the skins of the sacrifice given to Adam and Eve as the covering of their nakedness.

THE DARDANELLES

I've always longed to view the spot Where bold Leander Breast the wave to Hero's grot, Defying slander.

Far, ever since I was a boy My fancy's beckoned Across the storied plain of Troy That Homer reckoned.

And, oh, to see where Xerxes led His legions fabled; Where Alexander fought and bled, Killed and disabled.

Then next my bark in fancy piles (At dawning it is) To where ennobled in gold there lies The pearl of cities!

But from the recent news we've had It must be hot there. And I confess I'm rather glad That I am not there.

—Maurice Morris in New York Sun.

MILITARY TRAINING TO BE FEATURE AT PRINCETON

Voluntary Course Under Army Officers Will Be Instituted.

Princeton will offer a voluntary course in military training after Easter, according to an announcement made by the university faculty. This is the result of an investigation which has covered several months, and it has the vigorous endorsement of President Hibben. The course will consist of a one hour lecture every week, a series of tactical excursions for about two hours every fortnight and regular practice in rifle shooting over indoor and outdoor ranges.

The work will be under the direction of United States army officers, who will be detailed by the war department.

Dr. J. E. Raycroft, chairman of the special faculty committee which had the matter in charge, said that if two or three hundred undergraduates attended the lectures and only twenty-five or fifty took part in the field work and rifle practice the course would be considered successful. The committee's report reads:

A course of open lectures on the following and allied topics:

1. A critical study of the military history of the United States, with especial reference to the war of 1812, Mexican war, civil war and Spanish war.

2. Consideration of ways and means that will prevent similar unnecessary sacrifice of lives and money in any emergency that may arise in the future.

3. Our policy on the Pacific ocean.

4. The relation of regular forces to military reserves and volunteers.

5. Types of ordinance.

6. Function of supply department.

7. The use of maps.

8. Strategic map making and reading.

9. Military hygiene.

These lectures will be given by officers detailed by the war department one hour a week.

10. Tactical excursions for the study of:

1. Offensive and defensive position in a given location.

2. Trenches and trench building.

3. Bridge work, pontoons, etc.

4. Road building.

Two hours or so one afternoon every week or two weeks. Squads to be under charge of officers representing each arm of the regular service.

C. Practice in rifle shooting on both indoor and outdoor ranges.

Your committee recommends the adoption of a resolution giving approval to the organization of voluntary work in military training in Princeton with in conference with representatives of the United States war department. It has a real educational value and is worth while from the point of view of military instruction. The plan includes:

A. A course of open lectures on the following and allied topics:

1. A critical study of the military history of the United States, with especial reference to the war of 1812, Mexican war, civil war and Spanish war.

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