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CONTENTS

Views from the Watch Tower.....371
 Socialism Menacing Great Britain.....371
 Strong Words in the House of Lords.....371
 Heathen New England.....372
 Restatement of Methodist Faith.....372
 Business Methods in Church Work.....373
 Brooklyn and Worcester Conventions.....373
 Berean Studies in "Tabernacle Shadows".....374
 He Thresheth His Wheat (Poem).....375
 In the Cross of Christ I Glory.....375
 Bearing the Cross After Him.....376
 "He is Risen, as He Said".....380
 Two Views of the Resurrection.....381

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BUSINESS COMMUNICATIONS AND REMITTANCES

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1907--MOTTO CARDS--1907

We announce these a little in advance because some of the friends may be ordering other mottoes before the first of the year, and may desire to include some of these. We hope that they will be found in every home, if not in every room of WATCH TOWER subscribers. Put up singly and postpaid, 10 cents. In packs of 10 to one address, postpaid, 60 cents. In quantities by freight or express collect, 5 cents each.

The "In Due Time" mottoes we now have in good supply at same prices as the above.

General information with regard to other mottoes will be found on page 4 of the Catalogue in this issue. British friends order of London office.

HYMNS OF DAWN and ZION'S GLAD SONGS are the only hymn books we expect to handle. Between them we have a large and choice selection of nearly 400 hymns and tunes. We trust that all will familiarize themselves with these, that we may sing the same hymns of praise as well as "mind the same things" doctrinally. Quality the choicest, prices one-third the usual.

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R3898 : page 371

VIEWS FROM THE WATCH TOWER.

SOCIALISM MENACING GREAT BRITAIN

THE Liberal Party in the present House of Commons stands committed to a considerable degree to the laboring class--indeed quite a few of its members were chosen on the Labor ticket. British statesmen have been wondering to what extent this new element in their politics will affect future legislation, wondering how conservative or otherwise the new members from the lower strata of society would prove to be. Heretofore the members have generally been chosen either from the aristocratic or wealthy class, or from the middle class of merchants, lawyers, etc., who have a great respect for traditions. It is causing quite an awakening amongst the British to find that the new members representing the working classes are

by no means disposed to be conservative, but rather are laying their plans for the ultimate capture of the majority in Parliament--planning also something of a socialistic turn to legislation. Thus, in their due time, matters are shaping around for the termination of Gentile rule in anarchy by the appointed time--by October, 1914, when their lease or permit will expire. We quote the following from the pen of an English writer who evidently is well posted on his subject. He says:--

"The enormous majority secured by the Liberal party in the last British parliamentary elections had its embarrassments as well as its pleasant features. ...A section of the Labor party in parliament, composing about one-half the labor vote, is socialistic in its program and principles, and has been striving vigorously to whip into line with itself the other half by seeking to get control of the trades unions to which the conservative half owes and confesses allegiance. This movement has become so successful that the leaders of the Liberal party, especially the Scotch, became alarmed at the growth of Socialism in the labor end of the party, and have recently taken steps to warn the Government that any further encouragement of the socialistic element would result in serious trouble. Alexander Murray, the Liberal Scottish whip in the House of Commons, in a recent speech made a fierce attack upon Socialism and its representatives in Parliament. The Scottish Parliamentary Association, under Mr. Murray's influence, passed a resolution that 'it is the primary duty of the Liberal party to present strenuous opposition to all candidates who are not prepared to dissociate themselves from the Socialist party, the avowed object of which is the complete destruction of those principles of individual liberty for which Liberalism has always contended.'

"In the meantime, the Labor representation committee, whose chairman is Keir Hardie, and which is the controlling body of the Socialistic element in politics, is working with might and main among the unions to bring them over body and soul to Socialism, with which they are all more or less deeply leavened, and seems to be in the way of fully succeeding. This presages a cleavage between the whole Labor vote and the Government."

STRONG WORDS IN THE HOUSE OF LORDS

"It is strange that the strong, impressive words spoken by Lord Avebury in the House of Lords last week should have failed, as they have, to excite international discussion. Lord Avebury said:

"The unrest of Europe, the spread of Socialism and the ominous rise of anarchism are warnings to the governments and the ruling classes that the condition

of the working classes in Europe is becoming intolerable, and that if a revolution is to be avoided some steps must be taken to increase wages, reduce the hours of labor and lower the prices of the necessaries of life. Europe is a great military camp. We have no peace, only an armistice, with unlimited expenditures. The result is that instead of accumulating capital for our children we are piling up for them debt and overwhelming responsibilities.'

"These words were spoken, not by a labor agitator or a Socialist, but by an aristocrat and a member of the most conservative body in all Europe. That gives them all the more significance. They contain more valuable political economy than is to be found in most of the books. They sound a note of warning. Take

R3898 : page 372

heed, gentlemen of the war and navy departments!"--
Wall Street Journal.

* * *

The matter that confuses many is that really the working people of the civilized world are better off in many respects today than they ever were before: the unrest is the result of knowledge, the increase of the spirit of liberty. When the people supposed that God had created the royal families to rule and had specially blessed them financially, they looked to them as they properly looked to the Almighty, as their benefactors, and were thankful for whatever they received, thankful to be permitted to live at all, thankful to have enough of food and raiment and shelter to make them reasonably comfortable. But with the opening of the eyes of their understanding, with the information from the pages of history that their kings and nobles in times past had seized the property and power which they now possessed--seized it by force and without divine authorization--this knowledge has rendered the masses dissatisfied. They now reason that those who have seized the earth and its honors, authorities and powers in the past and who hold them by force may be reasonably required to surrender to the public enough of their surplus to make the entire people reasonably comfortable. Nor need we be surprised that frequently unreasonable demands are made by those whose minds have not been developed along the lines of finance, politics and religion, but who are coming to these subjects with crude, half-formed impressions, surmises, expectations. Is not this exactly what the Scriptures tell us respecting our day, the "time of the end"--in which we have already been for one hundred and seven years? Do they not tell us that in this period would come the running to and fro of travel, which we now see about us everywhere, by which the

various nations and peoples and classes are intermingled and waked up to the true situation of matters? Do we not see about us as another evidence of this time the fulfilment of the prediction, "Knowledge shall be increased"? And is it not as a result of the increase of knowledge from this intermingling that the further prediction is to be fulfilled, "There shall be a time of trouble such as was not since there was a nation"?-- Daniel 12:1.

HEATHEN NEW ENGLAND

Rev. Dr. Hoar, of the Newton Theological Seminary, has been making a study of conditions in New England, and finally raises his voice in protest that instead of civilization elevating the people a marked degeneracy is in progress. This may be disappointing to those who have the wrong expectation for the future--to those who are hoping that the Millennium will be introduced by the conversion, sanctification, of the whole world of mankind to the extent that God's will shall be done on earth as it is done in heaven. But for those who take the Scriptural view, Reverend Hoar's findings are a further corroboration of the truth of the Bible. Our Lord's words are confirmed, for he said, "When the Son of man cometh shall he find the faith on earth?"--implying that the true faith would be very scarce at that time. It confirms the Apostle Paul's statement that "evil men and seducers shall wax worse and worse, deceiving and being deceived"; and again, that "In the last days [in the close of the present age, before the dawning of the new dispensation] perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof."--2 Tim. 3:1-5.

Reverend Hoar says:--"There has come to some communities a disintegration and degeneration of public morals which has brought them down in moral tone below the mining camps of the west. Degenerates in mining camps are willing to acknowledge that they are bad, but not so with degenerates in New England. They commit the sins of the mining camps while they lay claim to respectability, and refuse to admit their guilt. There must be a mixture of wickedness in order to free them from a charge of being Puritanical. In 90 per cent. of the New England towns the large majority of the people have no intelligent faith about anything, and do not wish to have any. Serious religion, which interferes with personal aims and pleasures, is

shunned and its advocates ridiculed. The condition seems utterly hopeless."

RESTATEMENT OF METHODIST FAITH

Considerable agitation has been caused amongst our Methodist friends looking toward a revised statement of their creed; but, says the Michigan Christian Advocate, commenting on the question, "Present indications are that no revision of the Methodist creed will be undertaken in this generation."

The Methodist Times (London) admits that honesty seems to call for a revision, but claims that expediency frowns upon it. It says:--

"Theoretically a great deal might be said in favor of the American proposal, especially on the score of

R3899 : page 372

honesty. But, practically, we are convinced that any attempt at definition just now would be inexpedient. The fact is, every Methodist Church now allows a certain latitude to its ministers and people on points of doctrine, so long as the 'substance of doctrine' is accepted and honorably adhered to. We all know in practice what that substance is, for it has been clearly laid down in the admirable Free-Church catechism. Anything further in the way of an attempt to bring the whole body of Methodist belief into the strait-waistcoat of a doctrinal standard would probably have an effect of a far-reaching and disastrous character.

"For the plain truth is, that the world of religious thought is still in a state of flux. True, Christian thought has assimilated and been enriched by the theory of evolution as the result of the researches into natural science. But even on the subject of evolution we have not heard the last word. Meanwhile, a new realm of thought is being opened up by the investigations

R3899 : page 373

of the psychologist. The secrets of man's higher self are being laid bare with the scientific exactness which has been already brought to bear on his physical frame, and the thoughtful Christian is being led into new realms of thought, which must still further widen the theological horizon. In these circumstances no finality is practicable, and any effort to force it prematurely might conceivably end in a fissure which would rend our Church asunder from pole to pole. Students of theological history know well that these periods of flux in thought occur in cycles; and it will be quite time enough to examine our own doctrinal position when the present movement has reached a standstill--

of which no signs are yet discernible. If the invitation comes to the British conference, we hope that it will be courteously declined--and declined not on the grounds proffered by Bishop Wilson and others, of any slavish dread of breaking with traditional views, but because the time is not opportune."

BUSINESS METHODS IN CHURCH WORK

Reverend E. D. Decker, pastor of Ebenezer M.E. Church, Manayunk, Philadelphia, finding that even short sermons and elaborate choir service failed to attract the people to his Church, has introduced a new plan to draw "worshippers," as follows:--

"He has formed the young, attractive and unengaged girls of his congregation into an ushers' association, the chief duties of membership being to conduct worshippers, and especially strangers, to their seats and to collect the offertory. The girls take turns, twelve of them officiating each week. They wear a simple, neat and very effective uniform of white, with a becoming lace cap, and stand ready in a double row at the Church door to welcome arriving worshippers.

"The first trial of the innovation yesterday was an enormous success, crowds of young men who have been stubbornly 'unregenerate,' coming from far and near. The pastor is delighted with the success of the experiment, which, he said, he was sure would prove the long-sought solution of the difficult problem of how to bring light to many young men whom the distractions of business and pleasure have hitherto monopolized.

"The Church's principal supporters are prominent business men, and they are equally delighted. They say that the opposition churches in the neighborhood must follow suit or 'go out of business.' The treasurer said the fact was sufficient that the offertory showed a 150 per cent. increase over the corresponding Sunday of last year."

* * *

The difficulty with Christian people in general is their misunderstanding of the divine plan, with the thought which is so general amongst them, that an outward moral gloss and membership in some of the sectarian churches is what the Lord is seeking and approves. The enterprising Church members, with a measure of good intention, resort to Trilby shows, raffles, chances, and various methods that are somewhat shady for the raising of money, or, as in the above case, for the increase of their attendance. What they all should see is that the Lord "seeks such to worship him as worship him in spirit and in truth." (John 4:23.)

And the call is not to an outward gloss of morality, nor to an earthly Church membership, but a call to saintship, to full consecration of heart and life to the Lord, and these, as the Lord himself forewarned us, will be but a little flock, amongst them not many wise, great, learned or noble according to the course of this world.

But the friends of the various denominations ask, How then would the world be converted and the Millennium be ushered in? We answer that the conversion of the world and the bringing in of the Millennium are matters beyond human power. With all the stooping to worldly methods and ignoble practices, there are twice as many heathen today, after a hundred years of the most noted missionary effort the world has ever known, as there were a century ago. The natural increase of the human family operates effectively to stop any thought of a conversion--all the heathen--we are getting farther from such a possibility every day. But even if the heathen were all converted to the condition of the Church members of Christendom we are all witnesses that the work of conversion would need to be repeated, because surely amongst Church members God's will is not done on earth as it is in heaven. The vast majority of them have no wish for God's will to be done in them, but rather are walking after the flesh and not after the Spirit. The real hope is in the divine plan: the selection now of the little flock to be the Bride, the Lamb's Wife, and the work for the world to begin after the marriage of the Lamb has taken place at the second coming. Then the Spirit and the glorified Bride will say, "Come," and whosoever will may come and take of the water of life freely. Then Satan will be bound and all the families of the earth be blessed with the uplifting influences that will then be world-wide and ocean-deep--the knowledge of the Lord.

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R3899 : page 373

BROOKLYN AND WORCESTER CONVENTIONS

ON November 11th Brooklyn, N.Y., had a splendid one-day Convention. About 200 gathered with the local friends--mainly from New York City, but various cities of New Jersey, New York, Pennsylvania, Connecticut and Maryland were represented. The forenoon rally was heart-cheering. One dear Colporteur present, on hearing a testimony given by one newly come into the light through his efforts, declared that it was worth more to him than a thousand-dollar gift. Testimonies from the newly-interested often astonish us, showing how rapidly some can grow in grace and knowledge.

The afternoon session for the public was splendidly attended, considering that it rained all day;--about 1000 very attentive hearers were present. The friends must have been very industrious and liberal in their

R3900 : page 374

advertising, else no such assemblage could have been gathered on such a day. We were pleased, too, that when they noted the unfavorable weather they did not murmur nor complain, but said,--"The Lord knows best: He could have ordered it otherwise had he so desired."

The evening discourse on "Two Purgatories"--one for the Church and one for the world--those who desire already possess, through the newspapers; so we do not elaborate its features here. We parted with joyful greetings at 9 p.m., all of us wishing for the General Convention with our Lord--hoping that it will be soon.

Worcester, Mass., had its first One-Day Convention on Nov. 18. It was surely a joyous occasion for the dear friends there as well as for us who visited them; over 200 from all parts of New England, but particularly from Boston and vicinity. The local Church is small in numbers and financially weak, but had been saving up in preparation for the Convention expenses for fully two years. They seemed greatly rejoiced with the results of their efforts.

The morning session led off as a Testimony Rally, then came Brother Russell's discourse to the interested on the "Times of Restitution"--slightly different and more elaborated than the reports of it in the daily newspapers. Next came the noon-day repast, and in the afternoon the public service--the event of the occasion. The friends had secured "Mechanics' Hall," the largest and finest auditorium in Worcester, seating over 2,000. A grand audience was present, and the close attention given to so lengthy a discourse told of an interest which with some will, we trust, grow and deepen into love, devotion, zeal. About 1100 were present. Brother Russell's train left just at the close of this service, but the friends had, we understand, further spiritual feasting in the evening.

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page 374

BEREAN STUDIES IN "TABERNACLE SHADOWS"

In the references below, Z. represents this journal and T. stands for Tabernacle Shadows. The references should be given to brethren and sisters for reading in the classes. Free comment should be permitted after each reading.

ISRAELITES, LEVITES AND THE PRIESTHOOD

DECEMBER 9

1. What did the nation of Israel frequently typify?
T.25, par. 2, 3.
2. What did Israel typify in its relation to the Tabernacle?
T.25, par. 3, to 26, par. 1.
3. What did the Levites typify? T.26, par. 2.
4. What did the Aaronic priesthood typify? T.26,
par. 2 to 4.
5. Who is the head of the antitypical priesthood?
Heb. 3:1; T.27, par. 1.
6. What is the significance in the tribe of Levi having
existed before the priesthood was instituted?
T.27, par. 2.
7. What is the significance of the fact that in the ordination
of the priesthood the Chief Priest was
always first? T.28, par. 1, 2.
8. What did the ceremony of the anointing signify
and typify? T.28, par. 3.

DECEMBER 16

9. What was the significance of Aaron's being washed
before putting on the garments of "glory and
beauty"? T.29, par. 1.
10. What were the High Priest's garments of "glory
and beauty"? and what did they typify in general?
Ex. 28:4; T.29, par. 2, 3.
11. What did the white linen "coat" represent? T.29,
par. 4.
12. What was the "mitre"? and what did it typify?
T.29, par. 5.
13. Describe the golden plate or "crown." What did it
typify? and why was it fastened with a blue lacer
to the "mitre"? T.30, par. 1; T.29, par. 5.
14. What was the significance of the "linen girdle"? T.30,
par. 2.
15. Describe the "upper robe." What did its color
(blue) and its golden bells and pomegranates
signify? T.30, par. 3.
16. How was the "ephod" made? and what was the
significance of its two parts with their golden
clasps? T.30, par. 4.
17. What did the "curious girdle" signify? T.33, par. 1.

DECEMBER 23

18. Respecting the statement on page 33, par. 2, "Sealed
with the sacrifice of himself once for all," are
the members of his body all counted in with the

Head in this work of sealing the New Covenant?
and has the great High Priest yet finished this
work of sealing and confirming the New Covenant?
and has it gone into effect? or will this
all be accomplished with the passing beyond the
vail of the last member of the body, the sprinkling
of the blood of the sin-offering, and the coming
forth in glory robes for the blessing of the
people? Z.'05-378 (1st col. par. 1.)

19. Why is that part of the "ephod" representing the
Abrahamic Covenant still incomplete? T.33, par. 3.

20. What is meant by "the Seed of Abraham"? Gal. 3:16,29;
T.33, par. 3.

DECEMBER 30

21. How do we know that the natural seed of Abraham
will not be members of the great antitypical High
Priest? T.33, par. 4.

22. What part will natural Israel have in fulfilling the
Abrahamic Covenant? and upon what conditions?
T.34, par. 1.

23. What did the colors of the "ephod" signify? T.34,
par. 2.

24. How was the "breastplate of judgment" worn, and
what did it represent? T.34, par. 3.

25. How did natural Israel regard the Covenant (represented
by the ephod), and the Law (represented
by the breastplate), and why? T.34, par. 3.

JANUARY 6

26. Describe the Law emblem (the breastplate). Why
was it bound upon the High Priest's heart?
T.35, par. 1.

27. What were the dimensions of the breastplate? and
what the significance of its being a span long and
a span wide when doubled? T.35, par. 2.

28. What was the significance of its being doubled, and
what did each half represent? T.35, par. 3.

page 375

29. What is the precious significance of the breastplate
being suspended by a gold chain from the
gold clasps of the "ephod"? T.36, par. 1.

30. What did Aaron represent when clothed in these
beautiful robes and anointed with the holy oil?
T.36, par. 2.

31. How were the under priests, "the body," clothed,
and what was the significance of their garments?
T.36, par. 3, 4.

32. What beautiful and appropriate antitypical application
does the Apostle Paul make to the Gospel
Church in this connection? T.36, par. 3; F.271,
par. 1-3.

33. How was the anointing oil applied, and what did this ceremony typify primarily? T.37, par. 1.

34. Why was the anointing oil poured only upon Aaron's head, and not upon the under priests? T.37, par. 2.

35. What is the antitype of this anointing in its secondary significance? T.37, par. 2, 3; E.304 to 305, par. 1; F.132, par. 1.

36. From what standpoint should we view Aaron thus robed and anointed? T.38, par. 1.

R3899 : page 375

HE THRESHETH HIS WHEAT

When the Wheat is carried home
And the threshing time is come,
Close the door.
When the flail is lifted high,
Like the chaff I would not fly;
At His feet oh let me lie
On the floor.

All the cares that o'er me steal,
All the sorrows that I feel
Like a dart,
When my enemies prevail,
When my strength begins to fail--
'Tis the beating of the flail
On my heart.

It becomes me to be still,
Tho' I cannot all His will
Understand;
I would be the purest wheat,
Lying humbly at His feet,
Kissing oft the rod that beat,
In His hand.

By and by I shall be stored
In the garner of the Lord
Like a prize;
Thanking Him for every blow
That in sorrow laid me low,
But in beating made me grow
For the skies.

--Unknown.

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R3900 : page 375

IN THE CROSS OF CHRIST I GLORY.

--LUKE 23:33-46.--DECEMBER 9--

Golden Text:--"Father, forgive them;
for they know not what they do."

THE Gospel of salvation by the blood of the cross is becoming more and more unpopular. That divine justice required a "life for a life," and accepted the life of Jesus as the ransom price for the life of Adam and that of the race which lost life through him, seems to be repugnant to the natural mind, and, alas! the number of those begotten of the Spirit and able to appreciate spiritual things from the spiritual standpoint seems to be remarkably small. Worldly wisdom rejects the entire story of redemption when it rejects the Bible record of the fall and substitutes the theory of evolution, which assumes that man is gradually raising himself from bestial to more and more rational conditions. Of course, it must be logically true that if there was no fall from perfection there was no original sin and condemnation, and if Adam and his race were not cursed, condemned, sentenced to death, redemption from such a sentence would be impossible. From this standpoint of worldly wisdom (which is taught in all the colleges, seminaries and high schools) the entire Bible story of redemption through the blood of the cross is foolishness.

"Christian Science," falsely so-called, is aiding also in the undermining of faith in the Bible testimony respecting redemption through the blood. Its theory is that there is no sin, never was any sin nor evil of any kind, but all such matters are purely mental hallucinations and deceptions;--that there was therefore no divine sentence against Adam and his race as sinners, and that there is no such thing as death. They thus contradict the Apostle who declares, "By one man's disobedience sin entered into the world and death as the result of sin; and so death passed upon all men for all are sinners." (Rom. 5:12.) This delusion, which seems so weak and nonsensical to those who have learned to rightly divide the Word of Truth, is, as the Scriptures declare, a "strong delusion" upon many who have only a superficial knowledge of the divine Word. These, after learning to deny the facts in their own experiences, after practising the denial of all pain, gradually so pervert their minds that they cannot reason properly and truthfully on any subject. These, being mentally blindfolded, the Scriptures are twisted for them into such shapes as to bind them hand and foot and render them thoroughly impervious to the Truth.

ERRORS BEGET ERRORS

The third view of the cross is the offspring of the two delusions foregoing: it seeks to hold to the Scriptures and to the cross of Christ, and to some kind of a work there accomplished for mankind, but is confused

and blinded, and sees not clearly just what was accomplished. In its blindness it grasps the statement that Christ set an example to us his followers, but that his sufferings were in no sense of the word redemptive, but merely educational, instructive to his followers. They claim that Jesus suffered to show us how to suffer, that he died to show us how to die, to show us his resignation to the Father's will. They totally overlook and ignore the true view of our Lord's death set forth in many Scriptural, positive statements, some of them in this lesson: that Christ died for our sins, that he gave himself a ransom for all, that he bought us with his precious blood, that we are redeemed by the blood of Christ.

R3900 : page 376

The true view of the cross recognizes that while Jesus is indeed the Teacher of the Church, the Head of the Church, the Bridegroom for the Bride, the Church, it is the Lord who obtained not only the rightful authority to be our Teacher and by and by to be King of the world, but also by the same sacrifice, by the same ransom price, he bought the Church and the world, securing for all mankind release from the original sentence of death, release from the "curse," thus making it possible for God to be just and at the same time the justifier of him that believeth on Jesus. It is when the death of Christ is recognized as the ransom price for Adam, and incidentally for all of his family who lost through his disobedience, that we see its real signification, and how it was impossible under the divine arrangement for the baptism into death to be omitted by our Lord. At the same time we see how all who will be members of his glorious Bride class must also share with him in this baptism into death, and that without the shedding of his blood there could be no remission of sins, no reconciliation to the Father, no resurrection out of death, no reattainment of everlasting life. With the true view before us we have not only feelings of sympathy for our dear Redeemer's sufferings at Calvary, portrayed in this lesson, but we have joy also in his faithfulness, which means our redemption and ultimately through him, in the resurrection, our deliverance from the power of sin and death.

EN ROUTE TO CALVARY

Our last lesson showed us Pilate signing the death-warrant of Jesus under protest, washing his hands as indicating that he considered the matter an outrage of justice, but was helpless as respects further protestation against the will of the people who cried out, "Crucify him!" The scourged Jesus, who knew in advance the result, was the most calm and collected one of the company, fully prepared to drink to its dregs the

cup which the Father had allowed to be prepared for him--conscious that the Father's love and care would do nothing amiss and would cause ultimately all things to work together for his good. Soon all was in readiness, and the little procession was formed and wended its way from Pilate's castle along the narrow streets of Jerusalem to the Damascus gate. First went a soldier with a white wooden board, on which was written the nature of the crime of the convict; next followed four soldiers under the command of a centurion, with hammer and nails, guarding Jesus, who bore his own cross; then followed the two robbers, each bearing his own cross and guarded by four soldiers. A multitude thronged the way, the curious throng, the exultant enemies, and some of the Lord's friends, "Mary with other women weeping" (vs. 27). The entire distance from castle Antonio to the hill-top called Calvary is about three-fourths of a mile. Calvary is the Latin name, signifying the skull; Golgotha, the word used by Matthew, also signifies a skull, being the Aramaic, the original language of the Jews in Palestine. The name was probably applied because, looked upon at a little distance, it much resembled a skull. A recent writer thus describes it:--

"Two hundred yards outside the Damascus gate of Jerusalem there is an isolated white limestone knoll, in contour like the crown of the head and about 60 feet high. It contains in its perpendicular face the most remarkable likeness to a skull. The two eyeless sockets, the overhanging forehead, the lines of the nose, the mouth and chin will be plainly seen. It is also concave, and the same color as a skull. On the summit of Golgotha there is a great pit heaped over with stones. . . . This pit is filled with the skeletons and bones of criminals, who, from time immemorial, have been crucified and stoned. The bodies of criminals are still hurled into that same pit. A mighty earthquake upheaved this solid earth and split this very rock asunder. To the right of the skull the face of the cliff is oddly riven. . . . At the bottom of the western cliff there is a large garden with a very ancient well. Where it touches the foot of the cliff, six feet below the surface, the rock-hewn sepulcher of our Lord has been discovered. There is now a general concensus of agreement that this is the true Calvary."

R3901 : page 376

En route, and probably near the Damascus gate, a women's society for the mitigation of the sufferings of those executed met the procession and tendered refreshments in the form of a narcotic drink of wine and myrrh, intended to relieve the pains of the crucified by benumbing their sensibilities. Their sympathy was also expressed by their tears. The account gives us to understand that Jesus courteously tasted of the beverage

to show his appreciation of the kindness, but declined to drink the potion. He was willing to endure to the end all that the Father might be pleased to permit to come upon him. "More than conqueror" we behold him--we glory in the principles which actuated the Captain of our Salvation in his every act, and we are inspired by his example to press with vigor on, assured by him that "Greater is he that is for us than all that be against us," and that he will not permit any experience to happen to us that he is not able to overrule for our best interests.

BEARING THE CROSS AFTER HIM

Another incident occurred about this time: Simon, a countryman, a Cyrenian, met the procession at a time when, according to tradition, Jesus--weakened through the experiences of the night and through his previous experiences, in which virtue went out of him when he healed the multitudes--was about to faint under the weight of the cross. Simon was compelled to bear the cross after Jesus, but whether this means that Jesus walked before and that Simon carried the cross behind him, or whether it means that Simon walked back of Jesus carrying the end which otherwise was dragging on the ground, we cannot surely know. If, however, it was the latter, the figure becomes all the more striking as an illustration of how the Lord's true followers today are to walk in his footsteps and to join with him in the carrying of the cross--not the literal, but the symbolical.

R3901 : page 377

If we are inclined to wonder where were Peter, John and James and the others of the apostles that they proffered the Master no helping hand, we are to remember that they were "common people" and rather despised as Galileans, and that they had reason to fear that the wrath of the chief priests and rulers against Jesus might also attach more or less to them, and no doubt these considerations had something to do with their backwardness. Besides, they were in a great maze of perplexity at the experiences through which their Master was passing--they understood not until after our Lord's resurrection and his explanation of the Scriptures bearing upon the subject. We are not, therefore, to plume ourselves upon superior courage when thinking how we would delight ourselves in such an opportunity. We are to remember that we have the light and the knowledge and the holy Spirit, which they did not then have, and that thus we have much advantage over them every way.

When we think, however, how nobly Peter, James and John and the others carried on the work of the Lord--how they took up the cross of Christ in the

highest sense as his apostles and servants--we have every reason to rejoice and to do them honor. And now the cross is with us. The truths represented in our Lord, in his teachings, in his sacrifice, are still despised and rejected of men--not only by the world, but also by the chief priests, scribes and Pharisees of nominal Christendom. The members of the body of Christ, their hope of glory, honor and immortality, and the blessing of all the families of the earth, are still laughed to scorn, and there is still room for bearing the cross and experiencing crucifixion of the flesh as the representatives of him who loved us and bought us with his precious blood. How faithful have we been in the past? how faithful will we be in the future? Here is our opportunity also for coming off conquerors through faithfulness in walking in his steps.

"FATHER, FORGIVE THEM"

Arrived at Calvary, Golgotha, the wooden crosses were laid upon the ground, the victims stretched thereon, and nailed by hands and feet; then the soldiers lifted the crosses and set them into already prepared holes or sockets. The torture of these experiences can better be imagined than described. It was a most cruel death, though perhaps not more cruel than some other forms by which the Lord's followers and others have died. It was not the pain, not the suffering that was our ransom price--it was the death. The penalty upon father Adam was not the amount of pain he should suffer, but the fact that he must lose life. And so some of Adam's children have lost their lives with great pain, others with little suffering, but over all the sentence reigns, "Dying thou shalt die." It was sufficient in some respects that the Lord should have died, no matter how, but in other respects this was not sufficient. Under the Mosaic law it was decreed, "Cursed is everyone that hangeth on a tree." (Gal. 3:13.) That vilest sentence or curse against sinners under the Law Jesus bore, that he might not only be the Redeemer of the world in general but also the Redeemer of the Jew, as it is written, "He was made a curse for us"--experienced the sentence of the accursed ones under the Law.

It was supposed that it was just about the time that the cross was dropped into the sockets, which would be one of the most agonizing moments of the entire experience, that our Lord in the midst of his agony prayed for his enemies, "Father, forgive them, for they know not what they do." It certainly would be just like our dear Master to utter such a prayer, and we feel very sure that it was the sentiment of his heart, as it was also that of the first martyr, Stephen, who cried in dying, "Lord, lay not this sin to their charge." It is but truthful, however, for us to note the fact that these words credited to our Lord are omitted from the

Vatican MS., which is one of the very oldest; and although they appeared in the Sinaitic, they were subsequently stricken out of the latter as though their authenticity were doubted. We cannot, however, have any doubt that the words represented our Master's sentiments toward his enemies, for they are in full accord with his instructions to his followers, Love your enemies, do good to them that persecute you, and pray for them.

"THEY PARTED HIS RAIMENT"

The four soldiers who had Jesus in charge, after they had set the cross in place, began to look after his personal effects, his clothing, which became their portion according to usage. Little did they think as they divided his garments, and then cast lots for his seamless tunic, which was the most valuable article, that they were thus fulfilling prophecy. (Psa. 22:18.) Just so it is with the whole world; matters are moving on from day to day, prophecies are being fulfilled, many of us have part in them, but few can see and understand, because only a few have the guidance of the holy Spirit. As an illustration of prophecy being fulfilled in our day, note the statement in Daniel about many running to and fro and knowledge being increased, and the approach of a time of trouble such as was not since there was a nation--all declared to be indications of the time of the end of this age. (Dan. 12:1-4.) Yet how few of those who see and acknowledge that we are living in peculiar and wonderful times realize that these are fulfilments of prophecy.

DECEPTIVE OUTWARD EVIDENCES

The crowd stood around gaping, and the rulers joined with them in deriding the one who so recently had ridden upon the ass as the King of the Jews. They made light also of his miracles of healing, of awaking the dead, saying, "He saved others, let him save himself." Let him save himself if he be the Messiah of God, his elect one. How deceived they were, and what a lesson it should teach us of the fallibility of human judgment and the necessity for looking deeply, especially in matters pertaining to God and his Word. If the rulers had any compunctions of conscience respecting their course previously, they did not now manifest it, since they were fully convinced that our Lord was a

R3901 : page 378

deceiver, a fraud. This was implied in their willingness to say, "His blood be upon us and upon our children." If they had any qualms of conscience these apparently were satisfied as they beheld Jesus on the cross, helpless and dying. Here was certainly a test, they

said. If he were the Messiah undoubtedly he would not thus suffer ignominiously, but would come down from the cross; hence they said, We have proof that our course has been a wise and proper one in ridding our nation of a disturber of its peace, whose teaching would ultimately have overthrown our priestly authority and control of the people.

Similarly in the harvest of this age, with antitypical nominal spiritual Israel, the Truth is stranger than any fiction, and the masses, in a wrong condition of heart, not guided by the Spirit of the Lord, are blind to it, and also the rulers, the Doctors of Divinity. Doubtless the hour will come when measures of force will be used against all who stand faithful to the Lord and his Truth; and they, too, will suffer under the claim that their death will be for the good of the cause, that it is expedient that injustice in some measure be done to a few rather than that their influence should prevail to any further extent against the systems in power.

Spurred on by the influence of the Jewish rulers, the Roman soldiers also derided the one just crucified as the King of the Jews; and the whole multitude, as they read over his head in Greek, the language of literature --in Latin, the language of the Romans, their rulers--in Hebrew, the language of their own nation, the words, "This is the King of the Jews," were struck with the absurdity of the situation--its impossibility, so to speak,--that a king of the nation should be thus completely denounced and rejected by the people of his realm! Alas, how little they understood his power! He could indeed have come down from the cross, could

R3902 : page 378

have refused to die, could have resisted their insults, could have had "more than twelve legion of angels" for his defence. But this would not have been in accord with his consecration, nor in accord with the Father's will, and would have left us as the race of Adam under the sentence of death, without hope of a future life--dead as brute beasts.

How we may rejoice that the dear Redeemer did not when he was reviled revile again, when he was maltreated resent it and do injury to his executioners. How we may rejoice in his faithfulness and love, which enabled him to present the acceptable sacrifice on our behalf. How we can exult also in the great glory, honor, dominion and power everlasting which have come to him as a reward and as a token of the Father's approval, and what a hope it gives us that we also by his grace and assistance may attain to joint-heirship with him in his Kingdom.

"WITH ME IN PARADISE"

As the multitude of onlookers were divided, some sympathizing and some deriding, it is not surprising that similar emotions were awakened in the minds of the two robbers crucified with Jesus. In his company, following him, they had been witnesses of his meekness, gentleness, patience and evident faith in God, yet but one of them had the eyes of understanding to appreciate this in any measure. The other, blind as the rulers and the populace, joined with them in reviling the Lord as an impostor, a hypocrite. The first-- manifesting a faith which, under all the circumstances, was a remarkable one--reproved his fellow saying, "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly, for we receive the due reward of our deeds, but this man hath done nothing amiss." Our Lord's light indeed shined in darkness and the children of darkness comprehended it not, but his disciples at least sympathized. And so also this poor thief perceived that our Lord was suffering injustice, being buffeted, yet taking it patiently.

Doubtless the thief had heard of Jesus, that he was reputed by some to be the Messiah, and, notwithstanding the incongruous condition of things, the thief realized that with our Redeemer there was a kingly demeanor, and the thought had doubtless been growing in his mind, What if this is some great one from the spirit world, who, as he claims, will by and by in another age establish his Kingdom! What if these rulers are moved by envy and selfishness, and are blind to his teachings! The raillery of his companion only opened his mouth in defense of the Savior. Confessing his own unworthiness, he nevertheless pled for justice, suggesting that both he and his companion thief had reason to be fearful in their dying hour as respects what might be their future in the hands of the Almighty; but here was one traduced, buffeted, crucified, of whom they were witnesses that "This man hath done nothing amiss."

"LORD, REMEMBER ME"

Having administered the rebuke he appealed to our Lord, saying, "Lord, remember me when thou comest into thy kingdom"--when you receive your kingdom, wherever it may be and under whatever conditions, if it is in your power remember me. I look to you as vastly my superior and the superior of all of us. It seems to me not at all improbable that you are indeed a mighty king, misunderstood by some of your subjects. I venture this appeal to you, even though in the eyes of others it may seem foolish. "Remember me" when you become a king, for I verily believe somehow, sometime, somewhere, you shall have a kingdom, for you certainly would be worthy of it.

Our Lord's recorded answer has caused much debate amongst Christian people. As it appears in the

English it seems to give the thought that the Lord himself expected to be in Paradise that same day, and that the thief would be there and receive blessing and favor at his hand. If by Paradise heaven be understood, we know that there must be some mistake, because our Lord certainly did not go to heaven that day. The Apostle quotes the Prophet David's words, which imply that he was in sheol (Greek hades) until his resurrection on the third day. (Acts 2:31; Psa. 16:10.) Our Lord himself on the morning of his resurrection

R3902 : page 379

told Mary to tell the disciples that he had not yet ascended to his Father and their Father, to his God and their God. Paul's declaration is that he was dead during the interim--that "he rose from the dead on the third day."--I Cor. 15:4.

PARADISE LOST TO BE RESTORED

The word Paradise, elsewhere mentioned in the Scriptures, refers to the Garden of Eden, from which Adam and Eve were cast out, and to the Paradise restored --the entire earth turned into a Paradise at the second coming of our Lord and the establishment of his Kingdom. The Garden of Eden had long been destroyed at the time of this conversation; the Paradise of the Kingdom is therefore the only one to which the Lord could have referred. The whole question hinges upon the word today, which is not generally used now as in this text, where it is used to express emphasis, and is better appreciated when we transpose the comma and place it after today instead of before it. Then the passage would read, "Verily I say unto thee today [when everything seems unfavorable, when I appear as an impostor, subject to the insults and taunts of my enemies--notwithstanding all this, I tell you] thou shalt be with me in Paradise." But the Lord and the thief went to hades, the tomb, the state of death, that very day. The Lord arose on the third day, but the thief remained a prisoner in the great prison-house of death, with the remainder of the world, unconscious.

When the Lord at his second coming, in due time, shall call forth the thief from the tomb he will come forth to Paradise, for the whole earth at that time shall be filled with the glory of the Lord, the Sun of Righteousness shall fill the earth with the light of divine truth. Then that thief of remarkable faith will be remembered and receive blessing proportionate to his faith and to the blessing which he ministered to his dying Redeemer. Furthermore, the thief's request was to be remembered when Messiah would come in his Kingdom, and we still pray, "Thy Kingdom come, thy will be done on earth as it is in heaven." There

can be no Paradise until his Kingdom shall come. Our Lord's answer, as expressed in the words "Verily, verily," signifies, "Amen, so be it,"--Be it as you have suggested, thou shalt be with me in Paradise, I declare this today amidst all this contradiction of sinners and exhibition of the powers of darkness.

MANY OR FEW STRIPES IN PARADISE

But will not all mankind, except those who have now seen and tasted and wilfully rejected the grace of God--will not all others have some blessed opportunity in Paradise, too, under the ministration of the Millennial Kingdom? We answer, Yes. The blinded thief will be there, and all those blind spectators who railed upon the Lord and those who cried, "Crucify him," and pierced him, and who said, "His blood be upon us and upon our children"--they will all be there, as it is written, "All that are in their graves shall hear the voice of the Son of man and shall come forth." (Jno. 5:28,29.) What advantage then will the friends of the Lord have over the others? We answer they have much advantage every way: first they have the blessing and peace which come in believing even in the present life. All the Lord's disciples know this, and the believing thief assuredly realized a blessing from it, too, and died the happier. As for the future life we may readily see that the blinded ones, while not to be held entirely responsible for their blindness, which the Scriptures declare comes from the god of this world, who blinds the minds of them that believe not, are nevertheless to some extent responsible, and will be handicapped in the future in proportion to their degree of present wilfulness in sin.

The believing thief was certainly not prepared for heaven. He was not begotten of the Spirit, and hence could not be born of the Spirit in the resurrection. He had not cultivated the fruits and graces of the Spirit and therefore would not be acceptable as an overcomer and joint-heir with the saints. But we may be sure that the faith developed and acted upon to the extent of defending the Lord in such an emergency implies a considerable degree of principle and love of righteousness at heart, and that under the Millennial Kingdom conditions the believing thief would undoubtedly have made rapid progress under the blessing of the Lord up to full perfection of all that was lost in Adam and redeemed by the precious blood.

Dr. Alford has well said, "What is really astonishing is the power and strength of that faith which, amid shame and pain and mockery, could lift itself to the apprehension of the Crucified as his King. The thief would fill a conspicuous place in the list of triumphs of faith supplementary to Hebrews 11."

"DARKNESS OVER THE LAND"

It was about noon that Jesus, seeing his mother and John standing near, said, "Woman, behold thy son," and to John, "Behold thy mother." We thus see that, in the extremity of his pain even, our Lord was thinking less of himself than of his disciples and of his dear ones. It was about this time that darkness began to settle, beclouding the scene for about three hours. Undoubtedly the shade was more comfortable for the crucified ones than the sunlight of that bright land. And surely it was appropriate that nature should be draped, the shadowy veil drawn over such a scene. Well did it picture the temporary triumph of the power of darkness over him who is the Light of the world. Thanks be to God and to our Lord that through his blessed sacrifice for sins very soon all the shadows will be past, for the Sun of Righteousness will rise with healing in his beams for the blessing of all the families of the earth.

"GAVE UP THE GHOST"

The last verse of our lesson tells of our Lord's last agonizing cry with a loud voice--consuming the remainder of his strength. His words elsewhere recorded were, "My God, my God, why hast thou forsaken me?" We have already noticed the serene calmness of our dear Master from the time in Gethsemane when the angel strengthened him with the assurance

R3903 : page 380

that his course had thus far been pleasing and acceptable in the Father's sight. But it was necessary that he should have the sinner's bitter experience, even to the extent of being entirely cut off from fellowship with the Father. In God's providence, however, this was not prolonged, but merely "for a moment." The Father hid his face from his beloved Son in the sense of withdrawing all spiritual fellowship and communion: for a moment, therefore, our Redeemer was left in a depth of darkness, and his agonizing cry pictures the loneliness of his heart. It was not enough that of the people there were none with him--it must come to this, that the Father should temporarily withdraw sustaining strength and assistance.

Yet our Lord triumphed, and his final words as he breathed his last were, "Father, into thy hands I commit my spirit," and having said this "he gave up the ghost." The word ghost was at one time used as a synonym for spirit, and the meaning of this statement is that our Lord gave up his spirit, his breath of life. In other words, he breathed out his last breath, he let go his hold upon life.

But what was meant by the words, "Into thy hands I commit my spirit"--my breath, my life? We answer

that when God created Adam he first formed him and then gave him the gift of life. The right to this gift Adam forfeited by disobedience. He was able to transmit to his posterity a spark of vitality, but not perfection of life, because he had lost all right to that. Hence Adam and each member of his race in dying surrenders his life to God under the divine edict that they were unworthy of life, that they could not have it nor claim it either soon or ever. But with our Lord Jesus it was different: he had a life that was not derived from Adam, but, transferred from a heavenly condition, he had a right to life, and it was this life to which he had a right that he was now laying down on behalf of, and as a redemption price for, Adam and his race. In letting go his hold on life he surrendered it to the Father, who had already promised that his life being thus surrendered should entitle him to a higher life under still greater favor, and this he received when he arose from the dead on the "third day," for, as the Apostle declared, "He was put to death in the flesh, but quickened [made alive] in the Spirit"--a spirit being. --I Pet. 3:18.

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R3903 : page 380

"HE IS RISEN, EVEN AS HE SAID"

--MATTHEW 28:1-15.--DECEMBER 16.--

THE PROOFS of our Lord's resurrection from the dead are quite necessary to be kept in mind by those who have been begotten of the holy Spirit; and as they were indispensable to our attainment of justifying faith in Jesus, so they are also necessary for others. Indeed none could reach the higher developments of faith and Christian experience without this foundation well established. As it was necessary for us to know that Christ died for our sins before we could believe in him as the Redeemer, as the one who had secured the right to be the Life-giver to Adam and his race, so it was necessary for us to believe more than this, namely, that he who died for our sins rose again, so that he might be our justifier, our Lord, our guide, our helper, our advocate with the Father, and by and by the Mediator between God and the world. From this standpoint, therefore, our lesson is important as providing us with the necessary reasonable proofs to lay before those who are approaching the subject--our friends, the members of our families, etc., who have not yet accepted Christ.

SUMMING UP THE PROOFS

we find that they are numerous and well substantiated, as follows:--

(1) Our Lord's death could not have been a case of

suspended animation: the spear-thrust in his side made this evident, not only because it was a mortal wound, but because it furnished evidence that our Lord was already dead in that there issued from his side water as well as coagulated blood.

(2) The centurion charged with the execution was convinced of his death, and so reported to Pilate, the Governor.

(3) The request of the chief priests, that the stone against the door of the sepulcher be sealed and the Roman guard placed around the tomb, so that no one could remove the body and then pretend that Jesus had risen, was a further evidence that he was regarded as dead.

(4) His friends believed that he was dead and wrapped him in spices for burial: indeed in their grief they seem to have forgotten his promise of a resurrection--so much so that even after he had risen it was with difficulty that they were convinced.

(5) The record that the guards dissembled and declared that the disciples stole his body while they slept, being bribed by the Jewish rulers, served at last to prove that the guard had been set and that everybody recognized that Jesus was dead.

(6) The tomb in which Jesus was buried was a new one, in which no one had previously been buried, so there could be no doubt as to the identity of the one who arose. We are glad that there is such satisfactory evidence that Christ died, and that thus we have further foundation for the Scriptural assurance that he died as the Redeemer of the world. Even Strauss, the agnostic, is constrained to say on this subject, "The whole countryside knew he was dead."

THE WITNESSES MOST RELIABLE

The resurrection of Christ is vouched for by many most honorable witnesses, of whom it cannot be said that they were shrewd and learned and took advantage of opportunity to hoax the public. On the contrary, they had nothing to gain by their course--everything to jeopardize. The witnesses were not only poor but unlearned, and write themselves down as "ignorant." It would have been to their advantage to have dropped Jesus and the malodorous reputation associated with his name. They testified to his resurrection, and preached in his name and through his power

R3903 : page 381

as the risen one the forgiveness of sins--and did this at their own expense, with sufferings, stripes, imprisonment and cruel death as the reward. Their testimony fully concurs with the Master's own words before he died--words which his own intimate followers could not appreciate, could not comprehend--that on the third day he would rise from the dead.

The doctrine of the resurrection itself is peculiar to the

Jewish and Christian religions. Other religions the world over ignore the necessity for a resurrection, and claim that those who die are more alive than they were before their death. The Apostles, on the contrary, admitted that all their hope rested in the fact that Christ did rise from the dead. Mark the Apostle Paul's words, "If Christ be not risen, then is our preaching vain, your faith is also vain; yea, and we are found false witnesses of God; because we have testified that God raised up Christ: whom he raised not up if the dead rise not; for if the dead rise not then is not Christ risen: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also that are fallen asleep in Christ are perished."--1 Cor. 15:14-18.

It is not reasonable to suppose that honest men would misrepresent such a matter as the resurrection of our Lord, and it would be foolish for them to lay such stress upon a matter of which they were not morally convinced themselves. Why dwell so earnestly upon the resurrection of the dead if they had the least doubt on the subject? Why declare that all faith and all hope in Christ, all hope of forgiveness of sins, all hope of a future life by a resurrection was at an end if Christ had not risen, unless they were satisfied beyond peradventure? Especially so when the learned of that time were teaching Plato's philosophy, that the dead are not dead but more alive, and hence need no resurrection.

Our Lord announced in advance that he would rise from the dead on the third day. In any view of the matter our Lord could not have been exactly three days and three nights in the tomb according to the record--it would have been either more or less, because he died in the afternoon and rose from the dead in the morning, hence no exact statement of even days and nights would fit the case. We recognize the custom of the times of reckoning a portion of a day or a year as though it were a complete one. For instance, throughout all the records of the chronicles of the kings we find that a portion of a year is counted for a year; that if a king reigned three years and three months it would be counted a reign of four years, or if he reigned two years and three months it would be counted three years, since he did reign for a portion of the third year. So in the statement of our Lord's period in the tomb, it is properly enough spoken of as three days and three nights, and shown thus:

JEWISH RECKONING

4 to 6 P.M. Friday==2 hours.

6 P.M. Friday to 6 P.M. Saturday==24 hours.

6 P.M. Saturday to 4 or 5 A.M. Sunday==10 or 11 hours.

R3904 : page 381

BY MODERN RECKONING

4 P.M. to 12 midnight, Friday==8 hours.

From midnight Friday to midnight Saturday==24 hours.

From midnight Saturday to 5 A.M. Sunday==5 hours.

Or another possible view of the matter would indicate Thursday as our Lord's death-day as follows:--

Laid in tomb--6 P.M. Thursday.
6 P.M. Thursday to 6 A.M. Friday--First night.
6 A.M. Friday to 6 P.M. Friday--First day.
6 P.M. Friday to 6 A.M. Saturday--Second night.
6 A.M. Saturday to 6 P.M. Saturday--Second day.
6 P.M. Saturday to 6 A.M. Sunday--Third night.
6 A.M. Sunday--Beginning third day.

Either view thus reckoned fulfils Peter's words, "He rose again the third day."

TWO VIEWS OF THE RESURRECTION

The view of the majority of Christian people is that our Lord arose from the dead to the same conditions exactly that he had during his life on earth--a man subject to the same limitations that he had before he died. The other view is ours, namely, that our Lord arose from the dead a spirit being, but since human beings cannot see a spirit being without injury, our Lord--really a spirit being--clothed himself as it were with flesh and clothing in order to appear to his followers--in order to give them a demonstration that he was no longer dead; and secondarily by appearing to them in various forms, as a gardener, as a stranger, as a man on the shores of Galilee and as the one who was pierced--that by all these changes he might demonstrate to his followers that, although risen from the dead, he was no longer the same being as before nor subject to the same limitations as before; but now as a New Creature, a spirit being, even as he explained to Nicodemus, he had power to come and go as the wind, and none could tell from whence he came or whither he went--so is everyone born of the Spirit, everyone who experiences a resurrection to the spirit nature.--John 3:6-8.

Our Lord had indeed appeared subsequently to Saul of Tarsus, and manifested to him a certain measure of the glory of his resurrection condition, but the effect upon Saul was to blind him so that it required a miracle for his relief. To have so appeared to the eleven apostles and the others of the five hundred brethren who believed on him would not have been a satisfactory proof of our Lord's resurrection. They would merely have known that they had seen a great light, experienced a shock, and that they had heard certain wonderful words, but where would have been the proof to them or others of mankind that the one who was buried in Joseph's tomb had arisen from the dead and was now a spirit being? Our Lord, therefore, evidently chose by all means the better plan for making known the great fact of his resurrection. He appeared as a man, but under varying conditions, showing that he was not bound by the limitations of the human nature, but that he appeared and disappeared in bodily forms as the angels had in previous times,

as for instance the three who appeared as men to Abraham for the purpose of communion with him, who ate dinner with him and whom he afterwards came to know as the Lord and two angels. For a similar purpose the Lord had appeared to his disciples after his resurrection: he veiled his glory and they saw it not when he appeared in various forms.

ERROR ALWAYS CONFUSING

The majority of Christian people are greatly confused over the matter of the resurrection anyway. Having received from heathen philosophies in the "dark ages" the same doctrines that were communicated by the Adversary to all the heathen, namely, that the dead are more alive than they ever were before, Christian people in general wonder why the Scriptures lay such stress upon the resurrection--why

R3904 : page 382

there is any necessity at all for a resurrection. They properly enough reason that if they were told at the time of the funeral that their dead friend was now "free," no longer trammelled with the earthly body, etc., why would he need to be trammelled with it in the future any more than in the present? and if some had gotten along without bodies for eighteen centuries or more, why would they need bodies thereafter any more than before? All this confusion of thought is directly traceable to Satan's falsehood, "Ye shall not surely die," and the rejection of God's statement, "Ye shall surely die." When we accept the teachings of the Word of God that the dead are really dead, then we perceive that there is no hope for them ever to have any knowledge or consciousness except by resurrection of the dead--we learn that there is neither knowledge nor device nor wisdom in the grave, sheol, the state of death, whither all go. (Eccl. 9:10.) As an illustration of how confused some of the ablest clergymen of the country are on this matter, we quote a few words from Doctor Peloubet. He says:--

"The resurrection of Jesus shows us the meaning of the New Testament teaching concerning the resurrection of the body. So in the Apostles' Creed we declare our belief in the 'resurrection of the body.' But these things do not express what the New Testament teaches concerning the resurrection, especially in 1 Corinthians 15. Jesus himself did not have his resurrection body till he ascended. The disciples saw the same body they had seen before the crucifixion. Our present bodies with flesh and bones cannot inherit the Kingdom of God, but out from them in some way will grow spiritual bodies."

What confusion we find here! The cause is not far to seek: it is first the error of supposing that the dead are not dead, and secondly the failure to see that our Lord was "put to death in the flesh but quickened in the spirit," as the Apostle most explicitly tells us. (1 Pet. 3:18.) Thank

God that with the morning light shining upon the divine Word these shadows so confusing to heart and mind are gradually fleeing away, disclosing to us new beauties in our heavenly Father's Word--consistencies, harmonies. Here we see the Apostle's statement that we are sown in weakness, raised in power, sown in dishonor, raised in glory, sown a natural body, raised a spiritual body (1 Cor. 15:42-44)--not sown a natural body and raised a natural body out of which will grow a spiritual body. The Scriptures are consistent, harmonious, beautiful, when allowed to interpret themselves.

REVEREND DOCTORS CONFUSED

We suggested foregoing that the doctrine of the resurrection is a confusion to the majority of Christians, and we give another sample of this from Doctor Peloubet:--

"What is the need of a resurrection body? The body is the instrument of the soul: it is probable that the soul must have some medium of communication with other souls and with nature."

Now consider: Our dear friends hold that the souls never die, although the Scriptures tell us that a death sentence is upon every soul of man, and that Christ poured out his soul unto death as our ransom price.) For our views on this subject, "What is the soul?" we refer the reader to MILLENNIAL DAWN, Vol. VI., page 346.) Doctor Peloubet probably holds in common with others that the undying souls go either to heaven or hell immediately at death, that the resurrection will not take place until the second coming of Christ, which he in common with others probably places a long way off; and yet he tells us here that the souls in heaven and in hell would have no instrument of communication with each other and with nature without a body. Hence we might reason, if they could not in any manner communicate with nature, they could not even enjoy pleasures or suffer pain. How much more reasonable is the Scriptural proposition that man himself is a soul, a being, that in dying his being is dissolved, that the resurrection is a resurrection of being by a reorganization of conditions necessary to restore him--the producing of a body with talents and powers to correspond and vitalized by the great Life-Giver who declares, "I am the resurrection and the Life."

OUR LORD'S RESURRECTION

With the foregoing suggestions respecting the fact that our Lord's resurrection is well vouched for by good authority, and that he was raised a spirit being, let us proceed to an examination of the lesson. The narrative is simple, unvarnished, natural. The different gospels tell of the matter in different language, narrating sometimes the same item in different form and sometimes different items connected with the manifestations of the forty days of our Lord's presence after he arose from the dead and before he ascended on

high. Although these accounts differ they in nowise contradict each other; each told what he himself saw and knew, whereas had the account been a spurious one, gotten up to deceive, undoubtedly great care would have been exercised to have every witness tell the same thing. Here, then, is a sure proof of the truthfulness of the records.

To draw an illustration from more modern history: We notice the fact that several generals present at the battle of Waterloo gave very different accounts of the same--especially respecting the time of the beginning of the battle. Two armies of men witnessed the matter, yet an authoritative account of just when it opened cannot today be known. The Duke of Wellington declared that it began at ten o'clock in the morning, and General Alba, who rode beside him, says the hour was eleven-thirty; Napoleon and one of his assistants, Douret, claimed that it began at twelve o'clock, and General Ney asserted that it began at one o'clock. Evidently these different persons had different conceptions of the matter: one may have counted from the

R3905 : page 382

time the first gun was fired, another from a period of the general engagement, or what not. No one thinks of questioning the fact that there was a battle of Waterloo because of these divergent statements respecting the time it began. So with the matter of our Lord's resurrection, the fact that the different records of it are not in the same language militates nothing against the fact as a fact. All agree that the resurrection took place on the first day of the week (Sunday) following the Passover, early in the morning. Mary Magdalene and the other Mary, the mother of James the Less and of Joses, were there (Matt. 27:56), and Mark and Luke tell us that shortly afterward came Salome the mother of John, Joanna the wife of Chuza, and other women, who brought spices for a more thorough embalming of the Lord's body than was possible on the night of our Lord's

R3905 : page 383

burial, on account of the lateness of the hour and the approach of the Passover.

The earthquake had already rolled away the stone, the sentries had fled in terror from the manifestation of the angel's presence--they fled to the high priest, who probably had engaged to be their paymaster--having them detailed for a special police duty by Pilate. But the angel, so terrible to those out of harmony with the Lord, spoke graciously to those who were his friends, assuring them that Jesus was risen, and directing them to go quickly and tell his disciples, also assuring them that Jesus would go into Galilee, and intimating a general meeting of his friends there, which later took place. En route they met Jesus, who sent the same message to his disciples. Seemingly the Lord recognized that woman can exercise faith more readily than can man, and here he used them as his servants and mouthpieces to

bear his message--to prepare his disciples, to assist them more readily to accept the truth of his resurrection. Meantime the affrighted guard fled and told the circumstances to the prominent elders who had set them their task and who were probably special enemies of our Lord. They were assured that their work would be considered satisfactory if they would keep the facts to themselves or report that Jesus' disciples had stolen the corpse. They gave them a handsome present for their cooperation in this matter and assured them of protection should their conduct ever be called in question.

ELEVEN APPEARANCES AT MOST

For forty days our Lord was with his disciples before his ascension, yet he revealed himself to them, according to the records, not more than eleven times in all--and some of these instances are probably duplications. His interviews with the disciples lasted but for a few moments each, and were surrounded by circumstances and conditions which said to them in thunder tones that a great change had occurred to him--that he was no longer the same being, although he evidently had the same loving interest in them as before. He was still their Lord and Master, this same Jesus, although no longer Jesus in the flesh. He was "the Lord, that spirit," a "quickening spirit." To bring the matter more clearly before our minds let us note the records covering these manifestations or appearances, as follows:

ON THE DAY OF THE RESURRECTION

- (1) Sunday morning early--to Mary Magdalene--near the sepulchre at Jerusalem.--Mark 16:9; John 20:11-18.
- (2) Sunday morning--to the women returning from the sepulchre--near Jerusalem.--Matt. 28:9,10.
- (3) Sunday--to Simon Peter alone--near Jerusalem.--Luke 24:34.
- (4) Sunday afternoon--to the two disciples going to Emmaus--between Jerusalem and Emmaus.--Luke 24:13-21.
- (5) Sunday evening--to the apostles excepting Thomas --at Jerusalem.--John 20:19-25.

All five of these were on the first day, the resurrection day, the remaining six appearances being scattered through the remaining thirty-nine days of our Lord's presence, as follows:

THE NEXT SUNDAY--THE EIGHTH DAY

- (6) Sunday evening, a week after the resurrection--to the apostles, Thomas being present--at Jerusalem.--John 20:26-29.

Following this was a long interval apparently in which there was no appearance whatever, and the disciples, discouraged, perplexed, resolved to go back to their homes in Galilee and there to reengage in the fishing business, considering that the Lord and his mission had been a failure.

Our Lord evidently expected just such a process of reasoning on their part, and his delay was undoubtedly to help them over the difficulty and to start them afresh as servants of the Kingdom of God on a higher and still grander plane than their previous ministries had been--under the ministration of the holy Spirit.

APPEARANCES IN GALILEE

Quite probably three weeks intervened without the slightest communication. Meantime the apostles had reengaged in the fishing business, when our Lord appeared to them on the shores of Galilee.

(7) As a stranger on the shore Jesus called to seven of his disciples who were fishing--John 21:1-13.

(8) Shortly after the manifestation on the shores of Galilee Jesus appeared to the eleven disciples on a mountain in Galilee.--Matt. 28:16-20.

(9) Very shortly after this he again appeared to a general company of his followers gathered together by previous appointment, "above 500 brethren at once"--in Galilee.--1 Cor. 15:6.

LAST APPEARANCE IN JERUSALEM

(10) At the close of the forty days our Lord appeared to the Apostle James only, probably at Jerusalem.--1 Cor. 15:7.

(11) At the end of the forty days our Lord appeared to all of the apostles at the time of his ascension. This was at the Mount of Olives.--Luke 24:50,51; Acts 1:6-9.

It was years after this that Paul wrote, "Last of all he was seen by me also, as of one born before the time." He was seen of the other apostles as the gardener, as a stranger, as the Crucified One, etc., etc., but when Paul, the last of the apostles, saw him it was not so, but as we shall see him by and by when we are changed to his likeness--he saw him as one of premature birth. The Church of the First-Born are at the resurrection changed to be like their Lord and see him as he is. Any special revelation of the Lord might have been withheld from the Apostle Paul until the same time except that it was necessary that the apostles should be "witnesses," testifiers to the fact that Christ had not only died but had also risen from the dead; and in order that Paul as an Apostle might thus testify he was granted the vision of the glorified one. He saw him as we shall see him in that he saw him in the brightness of his excellent glory and not as the others, veiled in the flesh. Thank God that the time is not far distant when, those who sleep in Jesus having been changed to his image, we who are alive and remain shall also be changed, in a moment, in the twinkling of an eye, to be made like him, to see him as he is, to share his glory. Not all in the same moment, but each in his own moment, changed instantly--until gradually, thus being changed by passing from death to life, the full number of the very elect shall be completed and the

reign of glory shall begin.

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IN presenting our list of Bibles this year we have dropped a number which we previously carried and have selected others which we think more desirable. We give below a list which, although not very large, we think will cover a range sufficiently broad to suit the wants of nearly all. However, should any of the friends desire a more complete list to select from, we shall be pleased to mail publishers' catalogues upon postal card application.

This list supersedes all previous lists. Bible publishers announce that, owing to increased cost of material and labor, they have found it necessary to advance the price of many of the cheaper grades.

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624 pages, 250 illustrations; cloth sides, leather back and corners, gilt edges. A subscription book at \$3. Our special price 75 cents, plus 25 cents postage.

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The pages are of the same width as those of DAWN, but a little shorter. The paper, etc., are good and the cloth binding is neat and attractive; 190 pages, price 35c postpaid;--to WATCH TOWER subscribers at the wholesale rate, 20c each, postpaid, or in quantities, charges collect, 15c. Free to any WATCH TOWER subscriber too poor to pay for it, on request.

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DAWN--SCRIPTURE STUDIES--INDIA

Calls for DAWNS divided into small portions, light, convenient for the pocket, that could be read on the cars, etc., led us to prepare an India-paper edition. The entire volume is on this very fine paper reduced to three-eighths of an inch in thickness and about four ounces in weight. The type is exactly the same size as in the regular editions. It is a beauty. Leather covers, gold edges. Its cost, with postage, is raised to 75c each for first three volumes and 85c each for the remainder per volume, at which price it is supplied to WATCH TOWER subscribers.

We regret inability to promise these definitely, as we are experiencing great trouble in securing the India paper. We hope to have the first three volumes by April, 1907, and the succeeding three about June.

Specimen Lines of Various Sizes of Type Referred to on
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YOUR "GOOD HOPES" 1907.

[The plan here proposed we designate "GOOD HOPES," because nothing is actually promised--only your generous hopes expressed, based upon your future prospects as they now appear to you. The plan proved not only so beneficial to the cause of truth, but also so blessed to the hoppers, for some years past, that we again commend it to all as Scriptural and good. Those who desire to make use of this plan can fill out both of these memoranda. One should be kept for the refreshment of your memory; the other mail to us.]

To the
"WATCH TOWER BIBLE & TRACT SOCIETY."

Dear Friends:--I have read with interest of the openings for the Dawn and Tract work in foreign lands and here at home. I need not tell you that I am deeply interested in the spread of the Glad Tidings of the lengths and breadths, the heights and depths of redeeming love expressed for us in God's great Plan of the Ages.

I am anxious to use myself--every power, every talent, voice, time, money, influence, all--to give to others this knowledge, which has so greatly blessed, cheered and comforted my own heart and placed my feet firmly upon the Rock of Ages.

I have been considering carefully, and praying to be instructed, how to use my various talents more to my Redeemer's glory and for the service of his people--those blinded by human tradition who are, nevertheless, hungering for "the good Word of God," and those also who are naked, not having on the wedding garment of Christ's imputed righteousness, the unjustified, who stand at best in the filthy rags of their own righteousness. I have decided that so far as my "money talent" goes, I will follow the rule so clearly laid down for us by the great Apostle Paul (1 Cor. 16:2), and will lay aside on the first day of each week, according to my thankful appreciation of the Lord's blessings during the preceding week. Out of this fund I wish to contribute to the several parts of the Lord's work specified on the back of this letter. Of course, I cannot in advance

judge or state particularly what the Lord's bounty may enable me to set apart weekly, and hence you will understand the sum indicated to be merely my conjecture or hope, based upon present prospects. I will endeavor to contribute more than I here specify; and should I not succeed in doing as well, the Lord will know my heart, and you, also, will know of my endeavors.

My only object in specifying in advance what I hope to be able to do in this cause is to enable those in charge of the work of publishing and circulating the Tracts, etc., to form estimates, lay plans, make contracts, etc., with some idea of what I will at least try to do in the exercise of this my highly appreciated privilege.

My present judgment is that during the coming year, by self-denial and cross-bearing, I shall be able to lay aside on the first day of each week for Home and Foreign Mission Work (to assist in circulating Millennial Dawn in foreign languages, and in publishing the "Old Theology Tracts" in various languages, and in supplying these gratuitously to brethren who have the heart and opportunity to circulate them widely, and in meeting the expenses of brethren sent out as "Pilgrims" to preach the divine plan of salvation, and in general to be expended as the officers of the Society may deem best), the amount of.....per week.

To comply with United States Postal Laws, all or any portion of my donation may be applied as subscription price for Watch Tower or O.T. Tracts sent to the Lord's poor or others, as the Society's officers may deem advisable.

That the work be not hindered, I will endeavor to send you what I shall have laid aside for this cause at the close of each quarter. I will secure a Bank Draft, Express Order or Postal Money Order as I may find most convenient, and will address the letter to

WATCH TOWER BIBLE & TRACT SOCIETY,
"Bible House," Allegheny, Pa.

or, 24 Eversholt St., London, N.W., England; or, Equitable Building,
Collins St., Melbourne, Australia.

(Name).....

(Post Office).....(State).....

WATCH TOWER SUBSCRIPTIONS

--ON GOOD HOPES ACCOUNT.--

The friends who contribute to the "Good Hopes" (described on the reverse of this sheet) at times desire to send the Watch Tower to friends who are not yet interested enough to subscribe for themselves; or to deeply interested friends who are too poor to subscribe and backward about accepting our Lord's Poor offer. They are invited to give us such addresses below--the expense to be deducted from their donations. Give full addresses, and write very plainly

please, mentioning the length of the subscriptions.

CHRISTIAN HOME EMBELLISHMENTS.

For several years we have been supplying our readers with handsome text and motto cards for the walls of their homes. Their influence is excellent; for they continually and cheerfully catch the eye and remind the heart of our great favors present and to come, based upon the exceeding great and precious promises of our Father's Word. We commend these as helps in the "narrow way,"--helps in character-building.

We have laid in a large supply of very choice mottoes this year and expect to be able to fill all orders promptly. Late orders last year we were unable to supply.

We have for your convenience put these up in four assortments at \$1.00 per package, including postage. We also have a 50c assortment of the smaller sized mottoes. If you get any of these you will be pleased; but if you have already had some, mention when and how many, that we may send you different ones now.

OLD THEOLOGY TRACTS.

These are published quarterly, copies being sent to all subscribers. Other copies, for distribution among friends, from house to house, for enclosure in letters, and in general for use in such ways as seem judicious, are supplied freely, the expense entailed by the great demand for them being borne by the Tract Fund of voluntary contributions. Write for the tracts as you feel able to use them, even if not so well able to contribute toward the expense; some who are not able, and do contribute, do not have opportunities personally to use all that their contributions pay for, so that the matter is equalized and all may have a part in this service of disseminating the truth.

A PRIVILEGE AND A SERVICE.

We are convinced that the Watch Tower lists do not contain the names of one-half of those deeply interested in its teachings. The total is small enough surely, and we are not content that the name of any should be missing. We believe that all such will be stimulated and encouraged on the "narrow way" by its semi-monthly appearance on their table, reminding them afresh of spiritual matters which the world, the flesh and the devil continually tend to crowd out of mind and heart.

Hitherto we have required that all desiring the Watch Tower on credit, or free, as "the Lord's Poor," should make personal application; but now we request every subscriber to inquire among those whom he knows to be interested in present truth, and to obtain the consent of all such to send in their subscriptions either on credit or free, as their circumstances may necessitate. Any getting it on credit may at any future time request that the debt be cancelled, and we will cheerfully comply. We desire that as nearly as possible the Watch Tower lists shall represent all those deeply interested in its message.

Our object is not the gain of "filthy lucre," but "the perfecting of the saints for the work of ministry"--present and to come. (Eph. 4:12.) We offer no premiums, desiring the co-operation of such only as appreciate the privilege of being co-workers with us in this ministry. Our list is now about 22,000; but it should be at least 30,000, and we confidently expect the above program to bring it to that figure. Let as many as appreciate it as a privilege, join at once in this service.

WATCH TOWER SUBSCRIPTION RENEWALS.

Most of our subscriptions end with the year, so we take this opportunity to remark that we will be glad to hear promptly from such as desire the visits of the Watch Tower continued. This applies to all who get it on the Lord's Poor list as well as to those who pay. When names are dropped and afterward renewed it makes us unnecessary trouble.

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page 385

SEMI-MONTHLY
VOL. XXVII DECEMBER 15 No. 24
A.D., 1906--A.M., 6035

CONTENTS

Views from the Watch Tower.....387
 New Motives and Methods in Foreign
 Missions.....387
 An Apostasy or a Revival.....388
 The Cost of Conversions.....388
 Watch Tower Bible and Tract Society's Report
 for 1906.....388
 "A Little Child Shall Lead Them" (Poem).....394
 "If I Go Away I Will Come Again"394
 Beginning at Jerusalem.....395
 "This Same Jesus Shall So Come"396
 The Story of Jesus in Review.....397

page 386

LETTERS FOR THE EDITOR SHOULD BE SENT TO ALLEGHENY, PA., U.S.A.
BUSINESS COMMUNICATIONS AND REMITTANCES

--ADDRESS TO--

WATCH TOWER BIBLE & TRACT SOCIETY
"BIBLE HOUSE," 610, 612, 614 ARCH ST., ALLEGHENY, PA., U.S.A.

--OR TO--

BRITISH BRANCH--24 EVERSOLT ST., LONDON, N.W.
GERMAN BRANCH--MIRKER STR., 45, ELBERFELD.
AUSTRALASIAN BRANCH--EQUITABLE BLDG., COLLINS ST., MELBOURNE.

PRICE, \$1.00 (4S.) A YEAR IN ADVANCE.
MONEY MAY BE SENT BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED.
FROM FOREIGN COUNTRIES BY FOREIGN MONEY ORDERS, ONLY.
TERMS TO THE LORD'S POOR AS FOLLOWS:--

All Bible Students who, by reason of old age, or other infirmity or adversity, are unable to pay for this Journal, will be supplied FREE if they send a Postal Card each June stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the Studies, etc.

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ENTERED AS SECOND CLASS MAIL MATTER AT ALLEGHENY, PA., POST OFFICE.

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THIS JOURNAL IS PUBLISHED IN THE
FRENCH, GERMAN, SWEDISH, DANISH AND ITALIAN LANGUAGES.
SAMPLE COPIES FREE.

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NEW MOTTO CARDS.

We have new full lines of Motto Cards, put up in \$1 packages. If you desire large cards, so specify; otherwise we will send the medium and small sizes and the more of them. We supply these at about cost. German Mottoes (\$1 pks.) we send direct from Germany.

WATCH TOWER BINDERS.

These are substantially made of stiff cloth boards, and can hold two years' issues of the WATCH TOWER. They prevent soiling and loss. Price, postpaid, 50c.

Friends sending in orders are specially requested to inquire at their local express offices about the time the package

should arrive, as we fill all orders by express wherever possible, rather than by mail. In our usual great congestion of work at this season this will save unnecessary correspondence.

R3909 : page 386

ITALIAN Vol. I. is again in stock. Price same as the English edition. FRENCH translation of "Hell" booklet can also now be supplied at 10c. each, 50c. per doz.

Colporteurs will please use our Order blanks and direct letters to "Colporteur Department."

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R3905 : page 387

VIEWS FROM THE WATCH TOWER.

NEW MOTIVES AND METHODS IN FOREIGN MISSIONS

AS general doubt begins to overshadow the Bible and its teachings, many intelligent people begin to wonder whether or not there is any future life. Decrying the Bible as the work of man, all higher critics and evolutionists are thrown upon the resources of their own judgment respecting the future, and they are very conscious that their intelligence on the subject is a large blank--a guess. Rejection of the doctrine of eternal torment as the punishment for sin, and the supposition that that doctrine is taught in the Scriptures, was the foundation for their scepticism, which now has spread so that their entire faith has been undermined, and what Jesus said of the Samaritans of old is true of them, "Ye believe ye know not what."--John 4:22.

The religious instincts of man lead him to some kind of worship, and a desire to serve his God in some manner, whether that god be a stick or a stone or the sun or the true God. Hence Christian people of various shades of faith and doubt have during the past century contributed liberally for mission work under the stimulating thought that the poor heathen were going into death at the rate of 90,000 a day without a knowledge of the only name given under heaven and amongst men whereby men must be saved. But now as doubts become confirmed and faith weakens there is a slackening

R3906 : page 387

of the energies formerly put forth on behalf of the

heathen. Furthermore it is beyond question that missionary effort has accomplished little in heathen lands in the way of making saints, and that its chief showing has been along the lines of civilizing influences introduced. And is this not true throughout Christendom?

The new thought is that this civilizing influence called Christianization can be introduced better and more quickly by national treaties, etc. Thus Secretary Root's last visit to South America in the interest of better business relationship between those countries and the United States is pointed out by some as having been a great missionary enterprise. So greatly do the ideas of man gradually swing around! We quote below from the Springfield (Mass.) Union on this subject as follows:--

Rev. Newton M. Hall, pastor of North Congregational Church, preached yesterday morning on the modern motive for missions, as a timely topic, in view of the meeting of the American Board of Commissioners for Foreign Missions in North Adams this week. He showed how the old-time motive of soul-saving had largely given place to the motive of Christian work to uplift and better the conditions of the non-Christian peoples. He said in part:

"We must admit that the impulse for missions simply from the standpoint of soul-saving is not as strong as it was a century ago. We may regret this, but we must face the facts. Yet the interest in missions must not die. No greater calamity, from both moral and economic standpoints, could happen to America than to lose interest in foreign missions. What, then, is to be the new motive for missions? It must be the motive, old, yet new, set forth by Paul in the text; the oneness of God, the brotherhood of all men as proclaimed and mediated by Jesus Christ. It is not our civilization which we wish to impose upon alien peoples, for we are far from being Christian, but the civilization which, please God, we mean to have. Brotherhood, fraternity, is the message, the lifting up of other races, not to our level only, but far beyond.

"Now and then you will find a man who will defend the religions of the East. Do not believe him. Ask the men who have lived

'East of Suez,

Where the best is like the worst,'

who have looked the gods of the East in the face, and they will tell you that the work of Buddha and Krishna and the rest is the work of the beast.

"We want to save men from bestiality and the superstition of heathendom to the glory of the brotherhood of Jesus. The mission of Mr. Root to South America was in a large sense a missionary journey. He went not with threats, but in the Christian spirit of love and brotherhood. Every missionary is first an ambassador

of the Lord Jesus, and then God's ordained apostle of liberty and democracy. The peoples of the earth, the downcast, the oppressed, the king-ridden are on the march to freedom. Missionary activity in the 20th century means that we are to aid them in their progress. The haystack missionaries sought its individuals. We are to seek the nations and help them in the struggle until all shall come in the unity of the faith, to the kingdom which hath no end, the joy and expectation of the whole earth."

AN APOSTASY OR A REVIVAL

The editor of Ram's Horn declares that the Christian Church is facing an apostasy or a revival. He says:--

"For nearly twenty years we have been marking time, but we have not been making progress. True, we have been adding wealth and numbers, but we have not been gaining power. Sporadic revivals break out in places, but evangelism does not spread like a holy contagion. There is no use blinking facts. Conditions are serious. But they are not exceptional. Compared with those of some previous periods they are discouraging, but compared with other epochs they appear far from hopeless. The march of the Kingdom seems to be measured by the ebb and flow of the spiritual tide. Today the tide is low. It has been falling steadily since the stirring days of Dwight L. Moody. There are many signs that low-water mark has been registered, and that henceforth we will see a rising flood. But whether it comes this year, or next, or in five or ten years, Christ's people will not lose faith or courage. God is in this world with a purpose, and that purpose cannot be thwarted or defeated. He can do wonders with only a few to help him. He is in need of real Gideons, men and women whose primary business it is to serve God. Perhaps there are more of these faithful ones than we realize. Jonah was deceived by superficial appearances in Nineveh. Doubtless there are more amongst us than we think who have not bowed the knee to Baal. So we will be hopeful and charitable, yet alert and discerning. God is calling the Church and individual Christians to higher walks of faith and duty. It must be either advance or apostasy."

THE COST OF CONVERSIONS

The value of a genuine conversion from sin to the Lord--to saintship, to a membership in the "little flock"

of the footstep followers of the Lamb--is almost beyond estimation; because they are all "Jewels." But when we think of the common run of Church membership, unregenerate, merely bearing a gloss of civilization, the following figures from a more than ordinarily reliable channel seem very high for the results obtained. We quote the following from the Pittsburg Chronicle-Telegraph:--

VILLAGE SINNERS CONVERTED CHEAPLY; IT'S DIFFERENT WITH THE CITY ONES

Frankfort, Ind., Oct. 11.--The closing session of the Indiana synod of the Presbyterian Church was made interesting by a report on the money it costs to convert a sinner and bring him into the Church. The report was made by the Rev. Dr. Donald Morrison, who showed that the cost in cities with the large churches is greatest.

He found that the average ranges from \$27 in villages to \$212 in cities. In large churches the cost is greatly increased. Dr. Morrison showed that the cost to a Church for each sinner brought within its pale in Indianapolis is \$620.

There was no adverse comment on these figures. The Indianapolis sinner is supposed to be worth the time, effort and money required to get him into the Church.

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R3906 : page 388

WATCH TOWER BIBLE AND TRACT SOCIETY'S REPORT

--DECEMBER 1, 1905, TO DECEMBER 1, 1906.--

VIEWED from the standpoint of the great institutions of the world, Bible Societies, Tract Societies, etc., ours is a very small work, if the measurement be by the amount of dollars received and expended; but if the measurement, on the contrary, be by the amount of work accomplished, we are certainly in the first rank so far as we know. We distance all tract circulators in the tract matter distributed freely, in the Bible Study Helps put into the hands of the people, etc., etc. God forbid that we should boast: we have nothing that we have not received of divine favor, and if the work has prospered we believe that it is of the Lord's providence and blessing and not by human wisdom and might. However, surrounded by much opposition from the world, the flesh and the devil, and the nominal Church, we have need to encourage ourselves in every way possible, and believe it to be the Lord's will that we should communicate these encouraging features to you all, knowing well that you will share in

the trials and discouragements which the Lord forewarned us we should expect if we would be faithful to him and his Word.

By the grace of God the report of this year is the most encouraging we have ever had to present to you. It shows progress, increase, all along the line. But there is one report we cannot set forth in dollars or figures of any kind, yet it is the most important of all-- the report of the spiritual condition of those who are in the light of Present Truth. It is not for us to judge the hearts except in the general sense that the Lord directed, that we may know the difference between thorns and grapes and between brambles and figs. "By their fruits ye shall know them."

Viewing the entire harvest field from this standpoint which the Lord gives us, we are encouraged to believe that the spirituality of the flock is as high or higher than it has ever before been. We feel like saying higher than ever before, nevertheless remember that the Lord's dear people in various quarters have had some very severe trials during the year, from which, we

R3906 : page 389

trust, however, they are emerging purified and polished, better fitted for the presence of the King and for a share of his glory. These trials, for the most part, have come apparently from the outside: and although the Apostle suggests "false brethren," we like to hope that some who have apparently filled that role were not at heart false, but merely temporarily blinded by ambition or some other unworthy motive; and we like to hope also that, by the Lord's grace, some at least of these will ultimately overcome, realizing the force of the Apostle's argument that the Lord resisteth the proud and shows his favor to the humble. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."

R3907 : page 389

Though such storms and shakings may, while being experienced, seem very disastrous, we feel sure that the Lord will not forget his own, as it is written, "The Lord knoweth them that are his." We may be sure that he will not suffer them to be tempted above that they are able--that if they see to it that their hearts are loyal to him such experiences will not work them injury but really benefit, for are not all the Lord's people to be "overcomers"? and is it not by the "trial of their faith" that they are to be tested and proved? and is it not for this reason that the Lord permits such shakings? And are not the brethren the stronger after they have passed through such an experience and reached the further side in safety? Are they not the more reliant upon the Lord and the power of his might? And will they not

more closely watch, not only to keep their own garments unspotted, but to assist all the Lord's dear flock who may be in any danger or trouble through their own weaknesses or those of others?

One lesson in this is that we are our "brother's keeper;" that in meekness and gentleness we are to be courageous for the right, for the Truth, and thus to assist the weaker ones of the flock. As the years roll on we may expect more and more of these testings and shakings and siftings. We are not to suppose that all who have heard the message and received it with joy will ultimately be worthy a place in the Kingdom: hence "think it not strange concerning the fiery trial that shall try you, as though some strange thing had happened unto you."--I Pet. 4:12.

OUR GROWING Z.W.T. LISTS

It is with great pleasure that we announce that our subscription list has grown about 5000 since our last report a year ago. Today we have approximately 27,000 WATCH TOWER subscribers, which we may hope represents at least twice or three times that number of readers. We print 30,000 of each issue now, which allows some for sample copies, etc. Our financial sheet shows that our 27,000 subscribers paid us \$12,666.59. Thus, with 5,000 increase in numbers on our lists, we have but \$542 extra in money to show for it. Some might say that this was a bad showing, but not so we--we are glad to have it so. We have known for some time that many have been interested in the reading of the DAWNS and attending meetings that have not felt that they could afford to subscribe for the WATCH TOWER even at its low price of \$1 per year. We have urged that these be encouraged by all the dear friends to send in their names either with the subscription price or without it--either telling us that they are too poor or that they would like to have the TOWER on credit, etc.

The increase of our list with the small increase of money receipts encourages us to think that some of these friends, who ought to be getting the WATCH TOWER (free, if they cannot afford to pay for it), have been reached and are being thus served with the spiritual food according to the Lord's good pleasure. We urge that all the dear friends keep this in mind--that we are desirous of having on our lists the addresses of all who are truly interested in the Present Truth, in the harvest work and message--especially the consecrated. If you know of those who are not subscribers but interested in the Truth, assure them of our good pleasure in respect to the visits of the TOWER whether they can afford to pay for it or not. Assure them that there are good friends of theirs and of the Truth glad to make good the deficiency, and that we would much prefer to have them on the lists. Please remember, too, that we like to hear from subscribers yearly, and that those poor

who request the TOWER are expected to renew their request each year about June 1st, because that is a less busy season with us.

THE COLPORTEUR WORK

This branch of the harvest work seems to be particularly blessed and used of the Lord, and our friends as well as our enemies are astonished at the results being obtained. In every part of the civilized world these ministers of the harvest time, of the King and his coming Kingdom, are going persistently and quietly, making their way against opposition. Our opponents, indeed, are almost without exception those who have never read our books or tracts, and we look for great things from the wide circulation of this reading matter in the near future. By and by, when some of the changes which we see clearly set forth in the Scriptures, and which we see rapidly approaching, shall have reached the world so as to be visible to others, then we may be sure there will be a great awakening of the foolish virgin class, a great trimming of their lamps, a preparation of them for the great time of trouble through which they must pass to wash their robes and make them white in the blood of the Lamb.--Rev. 7:14.

It will astonish you all, dear friends, as it does us, to find it possible to make a better report this year than last. When last year we announced that 254,083 copies of the DAWN had been put into circulation during the year, we were afraid to express any hope of even equaling that large number for the year ensuing. We merely determined to do all in our power. Now we have to announce to you that during the past year, 1906, we have exceeded the output of 1905 by nearly 50 per cent., the total being 377,959. What this means can to some extent be grasped when we point out that this represents an output of over 1200 volumes for each working day of the year.

Now, how about next year? Shall we set our standard

R3907 : page 390

higher or lower? We believe that we may not go far astray if we set our mark for the coming year at 500,000 copies. No other books in the world are selling at this rate--no, nor anything like it!--and no other books in the world carry this glorious message of the Millennial Dawn, of the Parousia of the great King, of the harvesting of the wheat, and the things necessary to the preparation of God's people for a share in the Kingdom. Under God's providence much depends, of course, upon each one of our readers, as well as upon the colporteurs who reach the public in a more direct manner.

The secret of this large output during the year has been the realization on the part of the dear friends that

the harvest is great and the laborers are few, that the work of harvest will not last very long, and that he that reapeth receiveth wages--most wonderful wages of divine favor and blessing upon his own heart now, besides the gracious things which the Father hath in reservation for them that love him. The thought is gradually pressing itself home upon the dear flock that not many years remain in which this harvest work can be carried on--that "the night cometh in which no man can work"--that we are even now approximately in the eleventh hour. We have every reason to suppose that we shall have at least three more years of good opportunities; by that time apparently the forces of evil will be permitted to more or less shackle and restrain our efforts to tell the good tidings, because the work of harvest will be nearly ended, the wheat will nearly all be garnered. With such expectations, hopes, prospects before us, who that has the opportunity could sit idly by? Who that has the Spirit of the Lord will not strive to make opportunity for service?

We encourage those who are free from encumbrances, whose hearts are full of zeal for the Lord and his cause, and who have any kind of reasonable address, to engage in this blessed service. And as for others, whose time and opportunities are less, we suggest to them that they earn those gracious words which our Lord gave to Mary, "She hath done what she could." Do what you can to forward the Truth amongst your friends, neighbors and acquaintances, either by loaning the books or, preferably, by selling them--because people will generally read more carefully that for which they have paid money, from the natural desire to get back again their money's worth. And when we consider that these books are sold at about one-fifth the usual price of such books, and that the Lord's message is precious beyond price, we see readily that we are extending the richest and best of bargains to all our dear acquaintances. If each of our readers would sell during the year but one half-dozen copies, we might feel very sure of being able to reach the high mark set; and if each would sell at least a dozen copies, we should be almost certain of reaching that high mark, Love--Service.

THE TRACT WORK OF THE YEAR

Notwithstanding a handicap put upon us by the post-office department in ruling our Old Theology Quarterly Primary Scripture Studies as not entitled to the specially cheap newspaper rate of postage, our tract distribution for the year shows up wonderfully. It cost considerably more, too, for the extra postage ran into thousands of dollars. However, what we cannot hinder we must conclude that the Lord has permitted, and neither murmur nor repine. We are glad that we can render so good a report for the year.

What we term the "volunteer" work has handled almost all of these tracts. We explain its operation for the benefit of those unfamiliar. We get out a special issue of our quarterly at the beginning of each year and use it as our "volunteer" number. All the dear friends far and near, in every land, are welcome to order of this special issue all that they can use in free distribution. We pay the freight charges. The method is that in each little Bible Study class a Captain be elected to take the supervision of this volunteer work. He in a general way districts the city and asks for the election of enough lieutenants to take charge of the different divisions of the city as he outlines them. Then, as many of the dear friends as can arrange their affairs to suit, meet every Sunday for tract distribution, each being

R3908 : page 390

enrolled as a worker under the general direction of the captain and the special care and direction of the lieutenant. In this way the distribution is thoroughly done, no part skipped and none done twice. Many of these companies of volunteers, after having completed their work of distribution in their own city, go out in little bands of two or three or more to adjoining towns and cities by electric or steam cars or otherwise. Thus the work of circulating the Truth is done in a most thorough manner. Only districts known to be strongly foreign or Roman Catholic are omitted.

The dear friends assure us (and we could see it without their assurances) that this work, whether it accomplishes much or little for others, is a great blessing to their own hearts. It certainly does help to develop the courage necessary to those who would be "more than conquerors." Some who at first felt like hiring newsboys to be their substitutes in the work have found how great a blessing they have been missing, and are now engaging regularly in the service--soldiers of the Truth, soldiers of the Lord. Amongst those who are thus engaged are many brethren and sisters of fine education, good address, and some of them of considerable business standing as merchants, bankers' clerks, physicians, etc. The intelligence of the person handing the tract or putting it under the door gives weight and influence to the tract itself, and, as for the day, no better day than Sunday could be found for such a circulation of the words of the living God. We would be glad to know that ministers in their pulpits accomplish as much good by their sermons as do those who thus circulate interesting and profitable discourses free of all charge.

Whatever the world may think of these dear volunteers, and whether it hates their message or forbears, we know how the Lord and the brethren esteem them, and that the day is coming when the Master--who said,

If any man be ashamed of me and of my words, of him will I be ashamed when I come in the glory of the Father and all the holy angels with me--to each one of these will say, "Well done, good and faithful servant, enter thou into the joys of thy Lord." Not that we are putting works before faith, but as the Apostle says, we show our faith by our works. We believe, and therefore speak--give utterance to the Truth, scattering it everywhere by word and pen and printed page. The great Chief Reaper has so arranged matters as to test us along these various lines of love for him, for his Word, for his brethren--to test our courage or our shame, to prove whether or not we are true soldiers of the cross and followers of the Lamb.

All cannot engage in the colporteur work, but nearly all deprived of that privilege can if they will engage in the volunteer work. If they do not so engage we do not judge them: we will rather think kindly and generously of them, and assume that circumstances, of which we may or may not have knowledge, hinder them from doing all that they would do in this blessed work. But God, who knoweth the heart, will say the "Well done, good and faithful servant," only to those who are found zealous in his service. Let us strive to be pleasing to the Lord; let that be our standard. And in harmony with our text for the year let us "set our affections on things above, and not on things on earth." Let us remember that, whatever the opinions of men may be respecting us, we serve the Lord Christ, we have accepted his standard, receive our directions from him, and are satisfied to be found well pleasing in his sight, even though some who have named the name of Christ have not received the Truth in the love of it.--2 Thess. 2:10.

THE PILGRIM WORK

This branch of the service is, we believe, a very useful one--one which we feel sure has been very profitable to the Lord's dear flock during the year past. The "Pilgrims" are brethren recognized as having not only a clear knowledge of the Truth, but as additionally possessing more than average ability in its presentation to others. They go from place to place at the Society's expense, and meet with the dear friends for usually about two days at each place. They are prepared to speak at least twice every day if suitable arrangements can be made for them. We urge that not more than one-half of the meetings at any place be for the public, allowing the other half to be especially for the interested, and we are urging that the "Pilgrims" during the coming year shall make a specialty of giving examples of the successful way of conducting Berean Studies at each of their visits.

We do this because we know how profitable these

studies are to those who have learned how to conduct them along proper lines, and how insipid they may be if the real spirit of them be not caught by the leader and the class. In those classes where these studies have been most carefully and earnestly followed, and where tactful leaders have been chosen--leaders who will draw the answers to the questions from the classes rather than give the answers themselves, and then in conclusion will summarize the answers--results are excellent. We trust that all the dear friends will take hold of these Berean Studies. The majority of people neither know how to study nor how to teach, and hence fail to get the real food, nourishment, out of what they hear and what they read. Permit the "Pilgrims" to help you still more in this direction during the coming year.

"Pilgrim" appointments are only made where we have a positive request, and each May we publish a series of interrogatories, requesting answers thereto from those who desire "Pilgrim" visits, that we may judge the better as to the needs and the possibility for public and private meetings. We are always glad to receive these from any of the dear friends, and your contributions to the Tract Fund, while appreciated, are not allowed weight or influence in the matter. We seek to supply the "Pilgrims" where they are needed and would do the most good, leaving it to the Lord to find the means for the expenses thus incurred. The fact that you may be quite a distance need not hinder you from answering these questions, and be assured that we shall respond as well as we are able to all such appeals and as often as the men and the expenses and the money at our command will permit. It is too late to make the request when you notice that a "Pilgrim" is headed your way, for their routes are made out several months in advance, and they generally go in continuous journey, thus effecting a great saving of traveling expenses. The labors of this department and the cost of the same shown in our reports will be interesting and are encouraging, though not all that we could have hoped.

THE YEAR'S CONVENTION WORK

We need not go into details respecting these gatherings, as we keep you informed from time to time.

We merely remark here that we are realizing the Lord's blessing upon this feature of the work more and more. We are finding that the One-Day Conventions as a rule are preferable as respects opportunities for reaching the public, that the General Conventions are preferable as respects the assembling of those who are already interested in the Truth, for spiritual refreshment and further development. The latter, we find, can advantageously cover a longer period of time, even though all cannot attend throughout the entire session. Some

combine with the Conventions their vacation, and anyway are much less fatigued by having the Convention meetings spread over a longer period with larger opportunities for rest and social intercourse in the interim.

The General Conventions of the year at Asbury Park, N.J., St. Paul, Minn., and Dallas, Tex., were very interesting indeed, and we believe highly profitable to the Lord's dear people, who attended in large numbers.

The One-Day Conventions are growing in interest and in results as the dear friends learn the necessity for business methods in respect to their arrangements.

R3908 : page 392

To reach the public it is necessary first to have a first-class hall, and such halls are expensive and cannot be indulged in advantageously unless a corresponding amount of money be spent for advertising purposes. This the dear friends have learned, and, following it with success, are greatly encouraged. This year we have requested the treasurers of these One-Day Conventions to send us a report of the total amount of the cost of the Conventions to the local congregations for hall, advertising, etc., and the amount of the expenses has been credited to those congregations as so much donated to the Tract Fund. This item, therefore, swells the Tract Fund contributions and correspondingly appears as an increased outlay in connection with the increased branch of the "Pilgrim" branch of the work. Of late we think it an excellent plan to follow these One-Day Conventions and their large crowds with Chart talks on the following Sundays, the latter being advertised at the large meeting. We thus seek to gather and hold all the interest created by the first widely advertised meeting. The Chart talk usually helps to fix the Truth in the minds of these dear friends, and the larger number are thus introduced to the local classes.

PILGRIM WORK SUMMARY, INCLUDING ALL CONVENTIONS

Total number who served as "Pilgrims," 1906.....	30
" of visits made.....	1821
" of miles traveled in preaching tours..	176,167
" of public meetings held.....	1667
" of parlor meetings.....	3529

The above does not include Pilgrim and Convention work of other lands, Great Britain, Germany, Denmark, Sweden, Switzerland, France, Italy and Australia.

R3909 : page 392

NEWSPAPER HARVEST WORK

Very few probably realize what a great work is possible through the newspapers. This work does not conflict with the other departments of the service, but rather co-operates. The immense circulation of newspapers in our day amongst all classes of thinking people gives the public press a wonderful power for good or for evil. Why should we not seek to use these channels, these implements, in the harvest work? The Lord directed that in the Jewish harvest the message should be scattered everywhere, and we apply the same rules to the present harvest. At the present time and for a good while back Brother Russell's discourses are published regularly in five different newspapers whose combined circulation is 119,000 copies. This in a year represents 6,188,000 sermons printed and scattered broadcast amongst reading people. Besides this, in all the cities where one-day conventions are held the newspapers publish one of these discourses. So that altogether we would be quite safe in estimating that over 7,000,000 sermons were printed and scattered during the year. While we cannot say that 7,000,000 people were turned to the Lord and to his Truth thereby, we do know that some have been interested, profited, blest, brought into the Truth through this channel. What more can we expect? Besides, these lessons reach many who are not entirely convinced thereby, but whose prejudice against the Truth melts away gradually, preparing them for further blessings of the Lord now or in the future. The cause is indebted to many of the Lord's people for this circulation, for if you did not subscribe for these journals and thus encourage their publishers many of them would surely discontinue the service. All subscriptions should be sent through the WATCH TOWER office, except where the newspapers can be bought on the street.

If these sermons in the newspapers were calculated on the basis of tract pages they would represent 20 pages each or a total of over 140,000,000. We estimate therefore that this is a very valuable feature of the harvest work. Indeed, we all know that many will read a newspaper article who will decline to read a tract. We are looking to the Lord for possible further opening of doors in this direction, and if we learn of any way in which you can assist we will be pleased to communicate with you. Postal cards to the editors of journals publishing the discourses serve to show the interest and encourage publishers.

OUR CORRESPONDENCE DEPARTMENT

We are always glad to have letters from the interested and rejoice that the Lord has granted such wonderful opportunities for mail communication in our day. Should we not estimate that all these arrangements are designed of the Lord primarily as aids in the

harvest work? We see that the harvest of the Jewish age covered but a small field, Palestine and vicinity, whereas the harvest of this age properly extends to every part of the world where there are thoroughly consecrated Christian people. And yet the same length of time, forty years, was apportioned to each harvest. How necessary, then, it was that the Lord should arrange greater convenience for the harvest work in our day. And how we see that railroads, steamships, telegraph and mail services all co-operate and were evidently expected to co-operate as factors in this harvest work. Shall we say that these things were designed for the world, and that we are permitted to profit by them? Shall we not the rather say that these things were necessary and intended for the harvest work, and that the world is permitted to profit by them?

Total letters and cards received.....51,656
Total letters and cards sent out.....40,681

If sometimes the dear friends receive very brief replies to their lengthy letters they must not understand this to signify a lack of appreciation. Your letters are all very welcome indeed, but especially so if they are plainly written and concisely stated. Some letters do not seem to need a reply. When you do wish for information please make your question quite distinct. Do not be surprised if sometimes to your lengthy questions we send very brief replies, perhaps on postal-cards. We answer many questions by referring to our wide-margin Bible, noting there the reference

R3909 : page 393

to the treatment of the verse in the DAWNS or TOWERS. We call your attention to the same, knowing that the printed explanations are much more comprehensive than anything that we could take time to write by pen in a letter. Give us credit always, dear Brethren and Sisters, for having the very best and kindest intentions toward you all and toward the cause we serve, and be assured that we feel the same interest in those who get their TOWERS free and make no remittances to the Tract Fund. When receiving a brief letter reflect that we have 26,000 subscribers, and that we write lengthy letters twice every month to every one, to you --the various issues of the WATCH TOWER. Accept these as our principal replies to your kind letters, and our brief replies as mere post-scripts.

In this connection, we remark that the wide-margin Bibles can no longer be supplied, and the little booklet promised some time ago, giving helpful references and texts, may be expected early in the new year. Due notice will be given in these columns.

HARVEST WORK IN FOREIGN LANDS

The harvest work is prospering greatly in Great Britain and Australia and fairly well in other quarters, Denmark, Sweden, Norway, Germany, Switzerland, France, Italy, Greece and near our own doors in the island of Jamaica--amongst the colored people. Reports from these fields are crowded out of this issue, but may be expected in the January 1st number.

THE FINANCIAL SHOWING

The receipts and expenditures of the year exceed those of any previous year. Not only so, but the shortage of last year has been overcome and we have a credit balance to carry over for 1907. We do not boast; --we are aware that our totals are as nothing compared with the millions devoted annually to the propaganda of error in its various compounds and delusions. Were it not for those millions spent in salaries for ministers, in Church edifices, etc., the bad tidings of great misery for all people except the elect would speedily give place to the "good tidings of great joy which shall be unto all people."

Evidently the Lord has designed the permission of this great misrepresentation of his character and name by the Adversary who for so long has deluded so many of the true household of faith and totally blinded those who believe not. (2 Cor. 4:4.) And doubtless, too, it is of the Lord's permission that now, as the clearer light shines in upon his Word, that those millions should gradually turn to the support of that "religious infidelity" called "Higher Criticism" and its twin sister, the Evolution theory, which repudiate the Bible record that Adam was created an earthly image of God and fell into imperfection and death through disobedience; that hence the race needed the work of the Redeemer at Calvary for their forgiveness; and will yet need that Redeemer's work of restitution back to all that was lost in Adam (during the Millennium), ere God's plan of salvation is completed. (Acts 3:19-21.) Doubtless these "strong delusions," together with that of Spiritism and Christian Science falsely so-called are permitted now for the testing of Laodicea (Rev. 3:14), the separation of the wheat from the chaff and tares. "Even so, Father, for so it seemed good in thy sight." It consoles us to know that "The Lord knoweth them that are his," and that none of these shall be plucked from his hand, his power, his care. It will not be possible in this day for those strong delusions to "deceive the very elect," however ignorant or humble they may be.

On the other hand we note that the Lord wonderfully blesses what money his wisdom does provide. And the very scarcity of money becomes a blessing in that it encourages the faithful to economy and self-denials which doubtless inure to their greater spiritual

profit, in various ways. Doing what we can let us be thankful and content. "Thy will be done!"

1906--SUMMARY OF THE OUTPUT--1906

Total output of DAWNS, "Scripture Studies," cloth-bound, sold at cost..... 377,959
Total output DAWN, Vol. I., magazine form, sold at cost..... 43,100
Total output of free TOWERS, Tracts and newspaper publication of our sermons, stated in usual form of tract pages.....215,308,672

1906--FINANCIAL STATEMENT--1906

Receipts

"Good Hopes" realized.....\$36,127.02
Tract Fund from other sources..... 29,134.05
----- \$65,261.07

Expenditures

Deficit of 1905, paid.....\$ 3,952.73
Pilgrim and Convention expenses..... 11,752.45
For Tracts, free TOWERS and newspaper publishings..... 36,490.31
Maintenance of Foreign Branches..... 9,715.83
----- \$61,911.32

Balance, overplus, 1906..... \$ 3,349.75

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R3910 : page 393

Let us permit the blessings of this year to encourage and strengthen and nerve us for the New Year. It may be a strain upon our faith to expect still greater things in 1907, but who knows the mind of the Lord to the contrary? Let us do our parts faithfully and leave the results to him. He is able to put millions into the work through seemingly natural means if he choose; and as we approach the close of the reaping time it should not surprise us to see the work extend wonderfully in the next three years, and then more rapidly close.

If we are doing all in our power, let us not worry but go on contentedly. If we on examination find that we are not doing all in our power we should not be content, but should watch and pray and strive to be of those of whom the Lord will say, "She hath done what she could." Remember that the best thing for your friend to read is STUDIES (or DAWN), Vol. I. Remember that every DAWN reader should be on the TOWER list. Remember that you can at no cost but time be a "Volunteer"-tract distributor.

"A LITTLE CHILD SHALL LEAD THEM"

--ISAIAH 11:6--

A little child shall lead them!
Oh blessed, blessed time--
The Universe will be at peace,
The Bells of Heaven will chime,
As Angel Choirs again will sing
The song of Bethlehem's plain,
Glory to God! "How good He is!"
On Earth good will to men.

A little child shall lead them;
The fierce--the meek--the strong
No chains shall hold, nor fetters bind
The captives in that throng.
But Love shall be the leading string
The Universe to sway!
A Baby's fingers will control
And guide them in the way.

A little child shall lead them;
The pride and pomp of War,
The captives' groan, the angry tone
The battle's awful roar--
No more disturb the harmony
Of Earth's long-sought repose;
And Wilderness and desert place
Shall blossom as the rose.

A little child shall lead them;
The meek, so long oppressed,
Will then rejoice in perfect peace
And all the earth possess.
No more will vain ambition rule
Nor drench with blood the sod,
But all the ransomed human sons
Rejoice before their God.

Oh Precious Master, in whose arms
The little ones were blessed,
Unmindful of the clamoring crowd
That round thy pathway pressed,--
Fill our hearts with childlike faith,
Let Love expel the leaven
Of Sin's unholy blighting power,
For of such is the Kingdom of Heaven.
--Anonymous.

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"IF I GO AWAY I WILL COME AGAIN"

--LUKE 24:36-53.--DECEMBER 23.--

Golden Text:--"While he blessed them, he was parted from them, and was received up into heaven."

THIS lesson connects with our previous one, and is Luke's brief summary of our Lord's manifestations during the forty days of his presence up to the time when he left his disciples by ascending to heaven. It presents what in our last lesson we designated the fifth and eleventh manifestations of the risen Messiah to his faithful apostles, who were to be his witnesses to the Jews and indirectly to the whole world. The forepart, from verses 36-43 inclusive, show how carefully, how wisely, our Lord presented the Truth, so that none of his followers would have occasion for stumbling, although he well knew that he was to be for a stone of stumbling, a rock of offence, to both the houses of Israel, the Jewish and the Gospel nominal churches.

The account graphically sets forth how on the evening of his resurrection, while his apostles were gathered discussing the incidents of the day, the reported meeting, interview, etc., Jesus himself stood in their midst, the doors being shut. No wonder they were affrighted, for they were in a nervous condition throughout the day, not only fearing apprehension by the rulers but perplexed respecting the meaning of the day's incidents. What could they think now but that a spirit being stood in their midst? how could any other come in while the doors were shut? As a matter of fact, we have seen that although the Lord was put to death in the flesh, he was quickened, made alive in the Spirit, and that he was no longer a human being but born of the Spirit, and that it was by reason of his power as a spirit being that he was able to come into their presence, the doors being shut.

We have seen that he could have manifested himself as a spirit being as he did to Saul of Tarsus later, but that instead of so doing he assumed a body of flesh so that they might be without distraction. The wisdom of his course is shown by the alarm of the disciples and his ability to assure them that what they saw was not a spirit but flesh and bones. His words were, "A spirit hath not flesh and bones as ye see me have." But spirit beings had assumed flesh and bones as Jesus did, and had thus appeared to men to deliver divine messages. We have already noticed such an appearance of our Lord and two angels to Abraham, and how they ate and talked with Abraham. Similarly in this case our Lord, to prove that his body was of flesh and bones, called for food and ate before them some broiled fish and honeycomb.

Their fears thus allayed, they were the better prepared to receive the appropriate instructions of the hour--prepared as they could not have been under any other conditions of which we can think. Evidently our Lord chose the very best

way of proving the two facts: first that he was risen, that it was his very self; and, secondly, that he was changed, not the same as previously, because now, as the angels, he had power to come and go, to appear and disappear, to assume one form and clothing or another as suited convenience and the objects he wished to serve.

OPENED UNTO THEM THE SCRIPTURES

Their fears allayed, they were prepared for further instruction --an explanation of the wonderful experiences through which they had recently been passing. We could hardly think of our dear Redeemer speaking to his loved ones upon any other topic at such a time. He explained that what they were experiencing was the fulfilment of his words while he was yet with them--intimating that he was no longer with them in the same sense as formerly. He proceeded to explain to them the necessity for their trying experience and his, that the Father had so arranged from the beginning, and had so outlined the matter in the prophecies of Moses and all the prophets, including the Psalms wherever they referred to him. Thus he opened their understanding, their minds, that they could appreciate the Scriptures. His words served as a Bible Key, bringing order out of their previous confusion.

The fact that the Scriptures are so written that they cannot be understood without certain divine assistance is incomprehensible to the world. Not seeing the divine plan worldly minds think it unreasonable that God should hide his purposes from the wise and prudent and reveal them unto babes (Matt. 11:25); they think it strange that he so arranged his revelations through the prophets that they could not be understood except as he would furnish the necessary elucidation, keys or instructions. However, to us who do see

R3910 : page 395

the divine plan with a measure of clearness, it was evidently not only the wisest way but the best in every sense of the word for God to arrange his plan so that only those in heart harmony with him would be able to appreciate it in advance of its fulfilment, as the Lord declared, To you it is given to know the mysteries of the Kingdom, but to all outsiders these things are spoken in parables and dark sayings, that they might not understand; and again he said even to his faithful ones, "I have many things to tell you, but ye cannot bear them now." --John 16:12.

The things which our Lord revealed to his disciples on this occasion as a key to their understanding of the Scriptures could not properly have been given them previously; those truths would not have been meat in due season to the household of faith earlier. They would do them more good now than at any other time--now that their minds were quickened and they were awakened, energized by the stirring events and perplexities; they now were ready to see the course of divine wisdom in the arrangement of the plan. And

is it so now--today? As one by one the Lord's people come to that condition of mind and heart development where they are ready for it the Lord is pleased to give them more light of "present truth"; and when once their eyes of understanding are opened they wonder why they have been so blind that they did not see these things before. The secret is that they were not previously prepared: other lessons must first be learned before the deeper truths could be appreciated; and the great Teacher, reading the heart, was able to give them the opening of the understanding at the appropriate time for the highest welfare of his followers.

We are not to suppose that our Lord worked some miracle upon the minds of his followers to open their understanding: rather we are to suppose that he operated then as he still operates in giving instruction; that he used natural means, that he reasoned with them, explaining to them the necessity for the one feature and the other of the divine plan, until they got before their minds the logical order and sequence of affairs and were able to some extent to grasp the divine purpose. We are sure, however, that they did not comprehend the Scriptures perfectly, because this was not to be their experience, according to our Lord's own words, until after he had ascended on high and sent forth the holy Spirit, which would guide them into all Truth, yea, into the deep things of God.

What our Lord did do was to give all the details that the natural man in a consecrated condition of mind could appreciate and act upon. He doubtless showed them briefly that the sacrifices of the Law typified his own sacrifice, that the atonement for sin was necessary on a higher scale by better sacrifices before the real reconciliation could be effected and the whole world of mankind be permitted to come back into relationship with God and to have an opportunity for life eternal. He doubtless showed them that natural Israel was not worthy to constitute the Kingdom class, that therefore only those accepting him had been chosen--"The election hath received it and the rest were blinded."--Rom. 11:7.

He showed them, further, the work expected of them--to declare not only his righteousness but that he was the sin-offering, and that although he died he arose again to give the blessing as the antitypical High Priest. He showed them that repentance would be granted through the merit of his death and the remission of sins, and that this would be open and applicable to all mankind--all nations. Evidently, however, he did not explain to them that the Gentiles were to be fellow-heirs with themselves in the great honor of being the

R3911 : page 395

antitypical Israel, Spiritual Israel, joint-heirs with Messiah in the Kingdom; because we find that Peter and the other apostles were quite ignorant of this feature of the divine plan until the time of Cornelius and the special manifestations connected therewith. Their witness was to begin at Jerusalem, but not to end there.

"BEGINNING AT JERUSALEM."

The call to membership in the Bride of Christ must be thoroughly promulgated amongst the natural seed of Abraham that it might select as many as were Israelites indeed before it would be extended to the Gentiles. They were to tarry in Jerusalem also to await enduement from on high--the holy Spirit's anointing and begetting. He referred to the Pentecostal blessing, saying, "Behold, I send the promise of the Father upon you, but tarry ye in Jerusalem until ye be endued with power from on high." The Apostle tells us that the sending of the holy Spirit at Pentecost became a witness or sign of God's acceptance of our Lord Jesus' sacrifice, and thus a sign of his acceptance of the Church and household of faith, whose sins alone were covered by that sacrifice. His words are, "Therefore being by the right hand of God exalted, and having received of the Father the holy Spirit of promise, he hath shed forth this which ye now see and hear." This was the seal of the Father's approval of the sacrifice of Jesus, and of the forgiveness of sins of those for whom his precious blood was applied; as the Apostle Paul declares, "He ascended up on high there to appear in the presence of God on our behalf--as the Advocate of believers, but not as the world's Advocate."--Acts 2:33.

The record is that the apostles did tarry at Jerusalem until they received the Pentecostal blessing, and the lesson to all the Lord's disciples from that day to the present time is that none except those thus endued with power from on high--none except those who come under the blessing of the Spirit of the Lord, the holy mind of Christ--none others are qualified to be the ambassadors for God and his representatives before men. When our Lord sent forth his apostles during his ministry he put his Spirit or power upon them, which enabled them to preach and cast out devils, in harmony with his wishes and instructions; but as soon as he was gone they might do no more work until they received the actual blessing in their own hearts.

We fear that a general trouble amongst those teaching in the name of the Lord today and in times past has been that they did not tarry until they were endued with the holy Spirit, but recklessly pressed into the ministry without this, the real credential of divine authorization. Let us not make the same mistake; let us realize that work not done under the guidance of the holy Spirit is sure to be defective and in some respects evil, and to result in evil fruitage, of which we

R3911 : page 396

can see so much everywhere about us in Babylon. Let us then not only see to it that we have come under the anointing which has been on the body since Pentecost, but see also that we abide in this condition, that we grieve not the holy Spirit, and that thus we shall be qualified to be witnesses for the Truth, ambassadors for God, servants of the Most High, co-laborers in the vineyard. At no time was this more necessary

than now in the harvest time. All of the Lord's people should be awake to a realization that the Truth, the light now due to the household of faith, is not to be expected through any but sanctified channels.

"WITNESSES OF THESE THINGS."

The apostles as witnesses were not merely to tell about the Redeemer's virgin birth, nor merely about his holy, devoted life, nor merely about his Calvary cross, nor merely of our Lord's resurrection, nor merely of his ascension, but in addition to all these facts they are to tell that he was a properly qualified Redeemer, that he met all the conditions of the Law, and that now he ever liveth to succor those who come unto the Father through him. How faithfully the apostles performed their mission! how truly, as the Apostle Paul declared, they shunned not to declare the whole counsel! Worldly wisdom might intimate that to own a Master and Teacher who had been executed as a felon would be to their discredit, and thoroughly hinder them from progress in gathering followers to their Leader. But these faithful witnesses consulted not with flesh and blood as to what they should preach--they told the story simply in all of its details, not neglecting even those features which showed their own weaknesses, as in the cases of Peter and Judas, and the disputing as to which should be greatest, etc. The Truth in the simplicity in which God intended it to be delivered has evidently come down to us in the Bible account.

Now we in our turn are the witnesses charged with the responsibility of carrying forward this same message--the message of our Lord's purity, that he was holy, harmless, undefiled, separate from sinners; the message of his loving devotion to the Father's glorious plan unto death, even the death of the cross, his resurrection and his ascension, and his promise to come again to receive his faithful to himself and establish his Kingdom. Nothing less than the whole Gospel should be witnessed, and it is for each of us to say to what extent we are faithfully using our privileges. He who is ashamed of the Lord and his cause, or of anything pertaining to him--he who is ashamed of his agents and agencies of the past or of the present, is not a faithful witness and has the Master's word that "he that is ashamed of me or of my words, of him will I be ashamed when I come in my Kingdom." (Mark 8:38.) Let us, therefore, dearly beloved, not allow pride or any other evil condition of mind to hinder us from full heart-confession of what great thing the Lord has done for us, and of all the steps which he has been pleased to use in the doing of them.

"HE WAS PARTED FROM THEM"

Bethany was on the Mount of Olives, but a little distance from Jerusalem, and thither the Lord led his disciples at the end of the forty days, after having given them the various manifestations of his resurrection and change already mentioned. We read, "While he blessed them he was parted

from them and carried up into heaven." Another account says, "A cloud received him out of their sight." We must remember that the apostles were still natural men, that the holy Spirit had not yet been shed forth upon them: hence we see the necessity for the Lord's giving them such evidence as natural men could understand.

He could have vanished out of their sight as he did after talking with them and eating of the broiled fish and honeycomb in the upper room. But had he so vanished and ascended to the Father how would they have known about the matter? Would they not have been in doubt as to whether or not he had ever gone away to appear in the presence of God on our behalf? But when the changed Lord, the quickened spirit, was about to ascend to the Father, his last manifestation was in a body of flesh, and he was gradually parted from them and gradually ascended into the sky and was lost to their sight, so that they might have before their minds the thought that he was gone, that they were not to expect him to appear and disappear in the future as he had done during those forty days, that they were to think of him now as being with the Father in the heavenly glory. Now they could call to mind his promise, "If I go away I will come again and receive you unto myself." Henceforth their minds would center upon his second coming and the glorious things then to be accomplished for them and for the world. Doubtless this was part of what our Lord made plain to them in opening the Scriptures--that he accepted them and all spiritual Israelites indeed as his jewels, and was selecting these during this Gospel age, and at its close would come again and would receive them to himself as his Bride, and establish his Kingdom with power and great glory in the earth.

"THIS SAME JESUS SHALL SO COME"

Another account tells us that while they were looking upward to the point in heaven where last they had seen the Lord, two angels appeared and said to them, "Ye men of Galilee, why stand ye here gazing up into heaven? This same Jesus ye have seen go into heaven will so come in like manner as ye have seen him go." The lesson was a complete one and was well understood by the apostles; they fully believed that the Master had gone from them and that as truly he would come again.

They did not forget his statement either, "Lo, I am with you alway, even to the end of the age," but accepted this properly as signifying that he would be with them in the plenitude of his power to protect them, to oversee their interests through various agencies at his command. But as to his actual presence, that was gone--"Ye shall see me no more until that day when ye shall say, Blessed is he that cometh in the name of the Lord." (Matt. 21:9.) He went from them quietly, unostentatiously, unknown to the world. Hence his followers are to be on the watch for the signs that will indicate the presence of the Son of man in the end of the Gospel age, and are to remember that it will be in his

day as it was in the days of Noah, men will be eating and drinking, planting and building, marrying and giving in marriage, not discerning, knowing not that the Son of man

R3911 : page 397

is present, that the Gospel age is closing, that a new dispensation is about to dawn, to be inaugurated by the complete change of the members of the body of Christ, because flesh and blood cannot inherit the Kingdom.

"THEY WORSHIPED HIM"

Although our Lord taught us to worship the Father in spirit and in truth, and again to pray, "Our Father which art in heaven," and although the Apostle said, "I bow my knees to the God and Father of our Lord Jesus Christ," (Eph. 3:14), nevertheless the general sentiment of Scripture seems to imply that there will be nothing wrong in our addressing a petition to our Lord Jesus direct if any so desire at any time. As the head of the body it is but the appropriate thing that, as every member of the natural body makes known its desires, its petitions, to its own head, so the Church, the body of Christ, should be permitted to address him, and thus we read in our lesson that the apostles worshiped the ascended Jesus--they recognized his greatness and dignity and honor as the Messiah, the Son of the living God, the Redeemer of the world, who in due time shall come and receive his faithful to himself and establish his Kingdom for the blessing of the world. The Lord's own words are appropriate here: he says, "That all men should honor the Son even as they honor the Father."--John 5:23.

Matters had now taken a changed form in the minds of the disciples: their perplexities were gone, they understood

R3912 : page 397

why Jesus had died, the necessity for this, and that it was related to his second coming and the Kingdom then to be established--that it was the very basis of his future work. They knew not, indeed, how long it would be before he would come again--the Lord graciously kept this from them lest the length of the period might have discouraged them. Nor was it necessary either to them or their successors, because not one of them would live the entire period, and it was appropriate that each one should live his space of years in expectancy that the Kingdom might come in his day, and with the desire that he might be ready for it at any moment. We who live today have the happy lot to live "in the days of the Son of man"--in the days of his second presence--in the days of the establishment of his Kingdom--in the day of all days the best.

Instead of being discouraged the disciples now had great joy as they waited for the promised holy Spirit of the fiftieth day. Meantime they were continually in the Temple--not that they lived there, but as we say today of a regular

attendant of Church, "He goes to Church all the time," meaning regularly. So with the apostles: they were from Galilee, and had no special business in Jerusalem during the remaining ten days till Pentecost, and they improved the opportunity of spending much of their time in the Temple, praising God, thanking him, desiring to cultivate in themselves more and more the Spirit of the Lord. Applying this feature to ourselves, is it not true of us also that we have had great joy from the time the Lord opened the eyes of our understanding, that we might see his Word in its true light, that we might be his witnesses? All of this class, truly members of his body, are represented as abiding in the Temple, the Tabernacle, the Holy, as the Apostle says: "We are seated together with Christ in the holies," our hearts have fellowship with him, prayer and praise and worship seem to rank amongst the highest and most appreciated privileges. We have less to ask the Lord for than formerly, more to thank him for, as we begin to realize what great things the Lord hath done for us.

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R3912 : page 397

THE STORY OF JESUS IN REVIEW

--DECEMBER 30.--

Golden Text:--"His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."--Isa. 9:6.

THE closing lesson of the year is a review of the quarter's study of the blessed Redeemer, and truly the Golden Text serves well to congregate and crystalize all of our previous studies of the wonderful character and work of the Prince of Life, the world's Redeemer, the Church's Advocate, and soon to be the world's Mediator.

Many are the names of the Son of man--the man Christ Jesus, the Son of God, who was made flesh that he by the grace of God should taste death for every man. The first name given in the list of the Prophet is called Wonderful, and is surely appropriate. His is the most wonderful career and the most wonderful character of which we have any knowledge. Who else than he left the glories of the heavenly state for human conditions? as he himself said, "No man hath ascended up to heaven save he which came down from heaven." (John 3:13.) He alone left the glory which he had with the Father before the world was; he alone exercised that wonderful faith in the Father which permitted him to sacrifice everything with joy, delighting to do the Father's will, with confidence that in due time the rewards of the Father's favor and love would more than compensate for every sacrifice.

Wonderful, too, was his life amongst men, the Light shining in the darkness, the darkness comprehending it not.

More and more as we come into the light ourselves we are able to comprehend this Wonderful One. As the Apostle suggests, the eyes of our understanding being opened we are able to comprehend with all saints the heights and depths and lengths and breadths of the love of God which passes all understanding, such love being manifested, exhibited, illustrated in this Wonderful One. Wonderful also was his resurrection, the "first that should rise from the dead," "the first-born amongst many brethren," "highly exalted, given a name that is above every name, that at the name of Jesus every knee should bow."--Rom. 8:29; Col. 1:15,18; Phil. 2:9,10.

The second name on the list, "Counsellor," is also appropriate. Who else is such a Counsellor? Who else is

R3912 : page 398

able to be touched with the feeling of our infirmities? Who else is able always to guide us with his eye? Who else has assured us that all things shall work together for our good? Happy are they who have made the acquaintance of this Counsellor, whom God hath set forth to be the satisfaction for our sins and to be the Counsellor, the Leader, the Guide, the Instructor of his people, and to bring them out of darkness into his marvellous light, out of the chains of sin and bondage of death back to full liberty of the sons of God. Let us more and more heed the voice that speaketh from heaven, our Counsellor.

"The Mighty God," another of his names, is also appropriate. If the angels were called Elohim, gods, and if the angels appearing to men in the past were called Elohim, gods, because they were the representatives of divine power, surely much more appropriate is the name to him whom the Father specially sent as his special messenger to men. If elohim signifies a mighty one, surely he is above the other mighty ones, next to the Father himself, and may therefore most properly be termed the mighty Elohim--the Mighty God--the one mighty amongst the mighty. "Mighty to save" we sometimes sing; yea, says the Word of the Lord, "He is able to save unto the uttermost all who come unto the Father through him." (Heb. 7:25) Such a mighty Savior we need, one not only able to sympathize with us and to instruct us, but able also to deliver us from the Evil One and from our own weaknesses as well as from the divine sentence against our race as sinners. Let us exult in this "Mighty One," whom the heavenly Father, Jehovah, has sent forth as the Arm of Jehovah for deliverance from sin and death.

The title "Everlasting Father" will in due time be appropriately his--but not yet. These words are a prophecy; some of them have been already fulfilled and others are yet to be fulfilled. When they were written Jesus had not yet left the heavenly glory. Jesus is not the everlasting Father to the Church. No; the Scriptures reveal him as our elder Brother, and again as our Bridegroom. The Apostle most explicitly tells us that Jehovah is our Father, saying, "The God

and Father of our Lord Jesus Christ hath begotten us"--we are his children. The dear Redeemer himself taught us to pray, "Our Father which art in heaven"; and again after his resurrection he sent the message to Peter and others of his followers, "I ascend to my Father and your Father, to my God and your God."--John 20:17.

In due time he will be the everlasting Father to the world--to those of the world who, during the Millennial age, will hearken to his voice and receive of his life--restitution blessings. Jesus purchased Adam and all of his children by the sacrifice of himself: they are his, to make out of them everything possible and to bring as many as possible back into harmony with the Father and to eternal life. They died under divine condemnation; what they now need is life, and the Father has arranged that Jesus may be their Life-Giver, and to this end he has already given his life, purchased them, that in due time, during his Millennial Kingdom, he may offer them the return of all that was lost in Adam, for it is written, "He came to seek and to save that which was lost."

Since that life which Jesus will give to the world during the Millennial age is the fruitage of his own sacrifice, therefore he is said to be the Father, the Life-Giver to the world. And since the life that he will give will not be merely a temporary one, but by obedience to him all those who receive of his life may be brought to perfection, and maintain that life eternally, therefore he is the Everlasting Father. He gives the everlasting life in contradistinction to Adam, who attempted to be the Father to the race, but through his disobedience brought forth his children to a dying condition. No so the everlasting life: the life which he gives to his children during the period of the Millennium, and which will accomplish the regeneration of the world, or of so many of the world as will accept his favor, will be unto life eternal.

Not yet is he the Prince of Peace and King of Glory, but very soon he will take unto himself his great power and reign. Far from peaceful will be its beginning. The Scriptural description is that the nations will be angry and divine wrath will come upon them, and that they shall be broken in pieces as a potter's vessel: that the Lord will speak to them in his sore displeasure, and that there will be a time of trouble such as was not since there was a nation.--Psa. 2:5; Dan. 12:1.

But the Lord wounds to heal, he chastises to correct, and will not "keep his anger forever," but will ultimately prove that he is "plenteous in mercy." The result of his righteous indignation against sin and all unrighteousness and iniquity will be the establishment of justice upon a firm footing throughout the world. Then as a consequence peace will reign and the King of Glory will be known as the Prince of Peace, whose blessings will fill the earth for the refreshment of every creature and the bringing of so many as will into full harmony with God through the processes of restitution.

As we long for the glorious day let us prepare our hearts that we may be approved of the King--that we may be accepted even as his Bride through his mercy and grace. Let us not forget that there are conditions expressed by the Apostle in the words, "If we suffer with him, we shall also reign with him," "If we be dead with him we shall also live with him"--"heirs of God, joint-heirs with Jesus Christ our Lord, if so be that we suffer with him, that we may also be glorified together." A little while and the trials shall be over; a little while and if faithful we shall have the crown and hear the blessed words, "Well done, good and faithful servant, enter thou into the joys of thy Lord. Thou hast been faithful over a few things, I will make thee ruler over many things."--Matt. 25:21,23.

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