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

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VIEWS FROM THE WATCH TOWER

GETTING READY FOR FEDERATION

UNQUESTIONABLY the splitting of Christendom into numerous denominations since the Reformation has been productive of a spirit of moderation in sharp contrast with the period in which many were racked, maimed, burned at the stake, etc., as "heretics." When we have pointed out that the proposed Federation of Religions would again put great power into the hands of a united majority and possibly revive the persecutions of the past, we have been

laughed at. We are told that the world has so changed that persecution for religious belief would be unthinkable.

Within a month we have heard of two professed "ministers of the Gospel" whose remarks imply that nothing is lacking but the favorable opportunity for them to light the fires of persecution. Besides the most refined modes of persecution, by slander and ostracism, there may yet be opportunities for as barbaric martyrdoms for the Truth's sake as were practised in our Lord's day.

REV. DR. PATTERSON'S CHRISTIAN LOVE

"There was an exciting episode at the Monday meeting of the Philadelphia ministers, and the Rev. Dr. R. M. Patterson, pastor emeritus, was the centre of it. His assignment was a discourse on John Calvin. He gave the ministers a surprise by advocating capital punishment for other felonies than murder--and for flagrant heresy. According to one reporter, he said: 'Those who spread blasphemous and immoral doctrines should also be put to death.' According to another reporter, he added that burning at the stake was too good for them."

The editor of the Philadelphia Inquirer, in answer to a query as to the very words of the reverend gentleman, replied (Oct. 18):--

"We are sorry that you should ask us to print the very words used by Rev. Dr. R. M. Patterson in his recent outburst. They were reported as follows: "If I had my way about it I would have an executioner called in to deal with all heretics and blasphemers. Burning at the stake would be too good for those who revile religion and take the Lord's name in vain. The growth of heresy is such today that nothing but measures such as this can stop it."

Not all Presbyterians, however, feel so bitterly toward the non-elect heretics; for we read further:--

"The Rev. Dr. Henry C. McCook, replied to the Rev. Dr. Patterson. 'My blood boils,' he said, 'at what I have just heard, and it astonishes me to think that a Presbyterian minister should utter such sentiments.'"

THE SPIRIT IS WILLING

Evidently, some of the "doctors of the law" in our day are as willing to do violence as were those who stoned Stephen. Their spirit is willing but their flesh is weak--because public sentiment would not stand for it. But we expect to see public sentiment grow in the same direction under the stimulus of the Federation of the Churches.

Recently the Editor preached at Morgantown, W.Va., to a large audience, which gave close attention

for more than two hours. Shortly after a man who was present met one of the ministers of that city who asked him if he had heard the discourse. He replied, "Yes! and I enjoyed it very much. Did you attend?" "No," replied the minister, "I would sooner have joined in stoning him out of town!"

It is presumable that only lack of courage held back this Reverend Doctor of the Law of Love from enjoying himself at our expense. Poor blind leaders of the blind! We are so glad for them that God has a glorious plan in which they may yet share--when "all the blind eyes shall be opened and all the deaf ears shall be unstopped." Verily it is written, "They that hated you, that cast you out [rejected you] said, Let the Lord be glorified! [We do it for the good of Churchianity!] But he [Christ] shall appear to your joy and they shall be ashamed."--Isaiah 66:5.

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METHODIST RE-UNION IN ENGLAND

By means of re-union a new church was created in Great Britain on September 17. This event, says Dr. Robertson Nicoll in *The British Weekly* (London), "was a historic day of the twentieth century and marked an epoch in the Christian Church." Three Methodist denominations, known as the Methodist New Connection, the Bible Christians, and the United Methodist Free Church, merged their separate life in one organism to be known as the United Methodist Church. From the beginning, the above writer also states, "this Church takes its place with the best equipped and most powerful denominations in the kingdom."

The historic uniting conference took place in John Wesley's chapel, City road, London, and was composed of seven hundred delegates. The controversies which from time to time caused the formation of these divisions have long passed into history, and the only differences that have marked them in recent years have been those of polity and not doctrine. Legal questions were, therefore, the main questions requiring settlement. Some account of these old denominations is given in *The Daily News* (London). We read:

"The Methodist New Connection is the eldest of the three contracting parties, and has been in existence for one hundred and ten years. It represents the first division that took place in Methodism after the death of John Wesley. The question at issue, as in almost all the subsequent divisions of Methodism, was practically the right of the people to a place in the government of the Church. The leader of the agitation was Mr. Alexander Kilham, who contended for the right of the Methodist people to order their own form and fix their

own time for religious worship, the right of Methodist preachers as apart from clergymen of the Established Church to administer the sacraments, and the right of the people to make and administer the laws of Methodism. The first two reforms were granted by the conference under what is known in Methodist history as 'The Plan of Pacification,' passed in 1795, but the third reform was refused, and for advocating this reform in a pamphlet Mr. Kilham was expelled from the conference in 1796, and in the following year, after a deputation to the conference had failed to obtain redress, the Methodist New Connection was formed.

"The second of the uniting churches is the Bible Christian denomination, which has behind it an unbroken and successful history of eighty-nine years of fervent evangelism. It originated through the remarkably successful lay ministry of Mr. William O'Bryan, who refused to confine his labors within the narrow bounds of a circuit. Though he was acting in the spirit of John Wesley, who said, 'The world is my parish,' and though he invariably chose as the sphere of his labors those parts of Devonshire and Cornwall where Methodism was unrepresented, he was deemed by the Wesleyan courts to be acting irregularly. Because he would not limit his labors to the circuit-preachers' plan, he was expelled in the chapel at Gunwen, in 1810, 'a chapel,' says the Rev. G. Eayrs, in his excellent little handbook, 'the erection of which he had superintended, of which he had given half the cost, and for which he had given the freehold, with more land for a burial ground.'

"The third Church, the United Methodist Free Church, is itself a union of denominations, each of which had unsuccessfully striven for certain reforms in the Wesleyan Church, and, in consequence of their failure, had formed themselves into separate denominations. The Protestant Methodists, formed in 1827, stood for simplicity of worship and impartial observance of Connectional regulations. The Wesleyan Association arose in 1835 out of controversies respecting ministerial education, and the claim of the local churches for self-government. The Wesleyan reform movement, in the controversy that ended so disastrously for the Wesleyan Church, and which cost that denomination 100,000 members, was a protest against the arbitrary rule of the conference and a demand for the cooperation of laymen with the ministers in legislation and administration in Wesleyan Methodism. The expulsion of Messrs. Everitt, Dunn and Griffiths, and the formation of the Reform Church, were the outcome of this controversy. Ultimately these three denominations united in 1857 under the name of the United Methodist Free Churches, and for fifty years this denomination has been regarded as the most democratic of the Methodist churches."--Literary Digest.

THE TIME OF TROUBLE APPROACHING

The present financial flurry is doubtless another of the spasms of "travail" referred to in DAWN I., p. 334. The primary cause is a shortage of money, due to a demonetization of silver. Secondly, Italians, Poles, etc., to the number of 5,000,000, have come here lately, and, earning good wages, do not trust banks, but carry their money or bury it. At but \$200 each this would be an immense drain on our currency--\$1,000,000,000. Thirdly, the depreciation in stocks started many to hoarding money in safe deposit vaults. However, as the country is very prosperous it is to be expected that confidence will soon return. It is seven years yet before the time for the great financial and social collapse which we find so clearly depicted in the prophecies. But meantime the spirit of unrest must be expected to prevail increasingly.

FRENCH PRIESTS AS TENT-MAKERS

The Hamburger Nachrichten in the following report does not intimate that these priests still serve the Lord and the people:--

"An unforeseen result of the separation of Church and State in France has been to make the Church of France more apostolic than it has ever been before. Peter was a fisherman; Paul a tentmaker. Thus a great number of the French priests are looking round for opportunities of earning their daily bread by the labor of their hands. Several of them are keeping bees and living on the sale of the honey. Others have large poultry-yards and live by selling eggs and fowls for the table. The breeding of blooded dogs, such as poodles, makes a profitable occupation for many of them. The cure of Labourgabe has a profitable trade in the fruits he preserves and has become quite famous for the geese he rears.

"Many of the clergy show a preference for handicraft. The cure of La Pannonie has set up a lathe and become a turner. Wheelmaking suits the priest of Averdon, who has accordingly become a wheelwright and carriage-builder, while as a side-issue he undertakes the repair of sewing-machines and bicycles. The

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cure of Maurages has turned locksmith. But the favorite trade of these spiritual men is that of watchmaking, in which seven noted cures are known to be engaged. Humbler vocations are also selected. The cure of La Tadiere has taken to tailoring, the ex-pastor of Negron

weaves rugs, while about ten of his confreres do knitting, producing stockings and underwear. Among the most respected and honored of French village clergymen is the cure of Hericourt, who now applies himself to the stationery business, the printing of visiting cards, etc. Others are bookbinders, photographers, artists, sculptors."

Such conditions in France should be very favorable to the Truth. We will be glad to further assist French brethren in making use of present opportunities for "harvest work" there.

TO REVIVE "PASTORAL OVERSIGHT"

When a pastor meets a member of his congregation, should he talk of politics and the weather, or bring the conversation to bear upon the member's spiritual condition? This spiritual pastoral oversight, which formed an important element in the vocation of a minister of a past generation, is practically laid aside by many clergymen nowadays without a substitute. The spiritual loss occasioned thereby is frequently lamented by religious journals; but the remedy is not easy to find, since, it is alleged, "the younger lay element in the Church" prefer the minister to "be a man among men," a "hail fellow, well met." "Real pastoral oversight," declares The Lutheran (Philadelphia), "is not desired as a rule, and, when offered, it seems almost like an intrusion, if not an impertinence." Whatever the cause, the fact remains, so The Lutheran asserts, that "in this age of ecclesiastical secularization, the pastoral office is not exercised as it should be." We read further:--

"That a similar state of affairs exists in communions where considerable emphasis of a certain kind is placed on conscious spiritual experience is made evident from an editorial on 'The Care of Souls' that appeared in a recent issue of The Congregationalist (Boston). It reports a business man as saying: 'I can't see that ministers as a class in private conversation with laymen discuss to any degree the subjects peculiar to their profession. When my pastor meets me, for example, it's "How are you?" and then some comment on the news of the neighborhood or in the morning paper. He never ventures an inquiry or remark that has any bearing upon my personal religious condition.'"

The man in question is not regarded as a "complainer, or demonstrative in his emphasis of a peculiar kind of spirituality, but one who, immersed in business cares, probably feels the need of spiritual direction." The Congregationalist goes on:

"We wonder if this desire is not more widely spread on the part of the laity than many ministers realize!

They have become of late years men among men. They play golf and mingle with their parishioners freely in clubs and social circles. That indefinable but real sense of separateness from common men which attached to the old-time ministry has gone. On the whole this is well, but the gains do not outweigh the loss if the average minister today is less eager and less competent to understand and satisfy the demands of the personal religious life. He is still or ought to be the spiritual specialist of the community. His supreme interest still is not in men in the mass, but in this and that and the other individual--how he or she can be brought under the compulsions of religion and then grow daily in grace and in knowledge."

The Lutheran recommends for its own communion a return to the practice of setting aside a day in the

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week when pastors would be free to confer with souls who feel the need of spiritual counsel. "What but this individual-contact method of dealing with souls have we to take the place of the Roman confessional?" it asks. It even conceives a way of adapting that confessional to Protestant uses, speaking in these words:

"We need not wonder that the Reformers were loath to part with this individual method of dealing with souls and that they purified it and retained it. The inquiry room or sick-bed visitation is a very poor substitute for the confessional in its purged Protestant sense. What a new significance the celebration of the Lord's Supper would have could there be instituted in every congregation an individual preparatory service such as is in vogue here and there in Germany and Scandinavia! Besides, much of the reverence and respect once accorded by the laity to the clergy would be regained if the pastor might be known among them more preeminently than is the case at present as one who is in travail for their souls' sake. No ministry is likely to strike a powerful spiritual note until it has become intertwined with the deepest longings and spiritual needs of a congregation."--Literary Digest.

THE MISSION FIELD

William T. Ellis has made a journey to Heathendom with a view to studying out a better mission policy. He has returned wiser as respects true conditions there and, while admitting that he was greatly disappointed at what he saw, because he had accepted too fully the mission reports, he nevertheless is hopeful that if new "business" methods were adopted much might soon be accomplished. Alas! thus others have hoped against hope, only to find that there are twice

as many heathen today (1,200,000,000) as there were a century ago (600,000,000). He says:--

"Up to the present, foreign mission work has been a mere reconnaissance in force, and not a war. One of the hurtful delusions of the home churches concerning foreign missions (a delusion sometimes fostered by ill-balanced reports from the field) is that the whole heathen world is on the verge of conversion to Christianity. One of the commonest figures of missionary oratory represents the nations as crowding into the Church. Now, the unwelcome fact is that heathendom, as a whole, has scarcely been budged by missions. Great as have been the missionary triumphs in spots, the whole mass has hardly been touched by the Christian teachings. Even enlightened Japan, which many persons believe to have become almost Christianized, is still rankly heathen, except for a small percentage of the population which only the mind of faith can invest

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with conquering power. The overwhelming and, at first sight, immovable and impregnable heathenism of mission lands is a challenge to the churches."

How much more reasonable the Bible hope: that when God's due time shall come, the glorified Christ (Head and Body) will inaugurate the Millennial Kingdom, under whose wise and loving and powerful rule Satan will be bound, sin estopped, ignorance and superstition banished, and the knowledge of the Lord be caused to fill the whole earth--causing every knee to bow and every tongue to confess.

Let all of our readers understand, therefore, that our present effort to send the true Gospel into Africa and Japan and China is not at all with a view to converting those peoples, but to do a harvest work among them--to seek for some of the Elect Church amongst them,--"not many."

PROHIBITION SENTIMENT GROWING

"The movement against the use and abuse of strong drink has grown and is still growing. It has already assumed the proportions of a veritable crusade. It is, too, a crusade of the strongest and most effective kind --a crusade of the people. The growth of this sentiment is found most vigorous in places where, but a short time ago, to have hinted of such a thing would have been considered absurd. Throughout almost the entire South, where the very term hospitality has so long been synonymous with strong drink that it was a fixed tradition that all southerners drank, and no southern man would think of welcoming another to his home without offering him the cup that cheers temporarily,

this sentiment against general drinking has grown wonderfully, and is gaining strength with every day that passes. Georgia has passed a strong prohibition law that becomes effective at the beginning of the coming year. Local option is coming to be the rule in another southern State, Kentucky, where tradition says every native is trained from his cradle up to 'turn his back when he passes the bottle,' that he may not be guilty of taking note of the size of the drink taken. In Tennessee saloons have been practically driven out of the State by the declaration of sentiment against them under the local option law. In Missouri fifty-three counties have already declared in favor of local option, putting the saloon under the ban, and the work appears to have only begun. These are only some of the more notable instances of the growth of this sentiment. Equally good work is being done in many other States. --National Daily.

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NEW WATCH TOWER BIBLES

THE first edition (5000) of the new WATCH TOWER BIBLES is about exhausted. We however, purpose another (5,000) edition, which we hope will be ready by May, 1908. Meantime Brother C. J. Woodworth is at work on the Commentary again, and promises that soon he will have it include all TOWER comments that are not found in the DAWNS. This addition will make unnecessary "Part V., Index to Scriptures treated at length in Zion's Watch Tower." Nevertheless it will add over 200 pages to the "Helps," making them in all about 500 pages. This will add the price a little, too--15 cents each. Do not order until we announce that these are ready.

Of the present edition we still have some of all styles with the patent index, which adds 25c each to the price. We also have a few of No. W138, price with postage \$1.48.

THE HELPS SEPARATE SOON

To issue all of these "Helps" as a separate volume, in India paper, bound in cheap leather, would make the books cost as much as the cheapest of these Bibles; hence would be undesirable, for surely it is a great item to have such helps bound in with the Bible. However, we well know that some of our dear readers who get the TOWER free, as "the Lord's poor," cannot afford another Bible, however desirable and cheap.

We therefore are preparing all the helps, except the Commentary, on India paper, 64 pages, which we can supply at 10c each, including postage--and our

"Lord's poor" will be welcome to one each free. Others may find these convenient for use with other Bibles. They are thin, so they can be carried under your Bible cover. Orders may be sent in any time. We expect to be able to make deliveries Dec. 1.

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GLASGOW CONVENTION REPORT

DEAR BROTHER RUSSELL:--

The Glasgow Convention, just passed, was one of the many seasons of sweet and blessed refreshment with which we are now being favored by our present Lord. It was indeed good to be there. As for myself I could not but continually thank the loving Giver of every good and perfect gift for the love which was so clearly discernible in the brethren gathered there. I suppose that one's impression of the Convention is sure to incline to the writer's mind or feelings, so I perhaps speak more for myself when I say that I thought the brethren seemed to have a quieter and more assured bearing. There was the feeling of work to be done, and that the time for its doing is rapidly shortening. The joy of the Truth is widening out into a realization of the need of witnessing to the many who have not yet heard of the "loving kindness of our God," and that "the time is at hand" for the establishment of the Kingdom. Brother Edgar early reminded us that we are now entering into the last week of the "Gentile Times," and that the probability is there are very few General Conventions for any of us. May we all be

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ready for the Great Convention where our Lord and all his faithful will be.

The two thoughts which were chief amongst those introduced by the brethren who addressed the meetings were, as might be expected, "The hope set before us" and "Our privilege of being sharers in the 'ministration of righteousness.'" After a word of welcome from Brother Johnston, representing the Glasgow brethren, and from Brother Hemery, representing the W.T.B. & T. Society, Brother Guard gave us a helpful talk on "The great and precious promises." Later Bro. Hemery spoke about "The disciple's race" (Heb. 12:1), of the difficulties and testings of the way we run in laying hold of the hope. On Sunday Brother Crawford talked on "The hope set before us," and many helpful hints were given. One of the pleasant features of the Convention was an address by Brother Edgar on "A tree planted by the rivers of water." It was a very interesting comparison of the natural growth of a tree

and the developments of the Christian in his growth from faith to love (2 Pet. 1:5-8), and the lessons driven

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home made it an effective help to growth.

On the Monday 62 brothers and sisters symbolized their consecration by immersion. We rejoice in their faith and hope, and trust that they and all will grow unto the likeness of the Lord. There were other addresses and other meetings intended to help us all to do with our might the work before us. Quite a good number promised to help as much as possible in the Colporteur service, and I believe both that department and the general work have got a stimulus. The farewell meeting was a happy time, even though it was tinged with the sadness of saying good-bye for a time, for there was the possibility of speaking with each one and thus of sharing in our pilgrim fellowship.

Our parting message was a word from Brother Hemery, who used the parable of the sower as the basis of a short exhortation to have the heart ready for this "word of the Kingdom" which is now so abundant, that we may be neither of the wayside class, nor of those who receive the Truth into stony hearts, nor of those who allow thorns to hinder development. We trust we all may be of those whose hearts are of good ground, and who shall give back to the Lord some thirty-fold, some sixty-fold, some an hundred. And we parted, thanking the Lord for the privilege of the Convention.

Your letter came a day too late to enable me to make an announcement to the Convention of the proposed dates of your visit next year, but the news has got around pretty well by this time. Before I left Glasgow the brethren there had entered upon a scheme which included colporteurship the city again before your coming in the spring. The brethren in other parts are also preparing themselves--and the people, too--so we are looking forward to a good time. The Lord give you strength for all your many labors.

With much love, I am your brother in his grace,

J. HEMERY.

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BEREAN BIBLE STUDY IN TABERNACLE SHADOWS

OTHER SIGNIFICANT TYPES

JANUARY 5

1. Is it in their own merit as individuals or only as under priests in the merit of their Head, the High Priest, that the prayers of the consecrated believers

are acceptable to God at the Golden Altar of incense? T.120, par. 1.

2. If they "ask amiss" is it because the New Creature does not offer the prayer, or has neglected to seek and obtain first the mind of the Head on the subject, and because the Head will not present the petition? T.120, par. 1.

3. Is it merely the prayers of the priests that were typified by the incense offered on the Golden Altar? T.56, par. 2 and 120, par. 2.

4. Would the incense representing the Church's obedience to God be acceptable unless supplemented by their Lord's imputed merit? With his merit would theirs be acceptable to God? Rom. 12:1.

5. What constituted the only article of furniture beyond the Vail--in the Most Holy? and what did it represent? T.121, par. 1. A. chap. 5.

6. What did the Ark of the Covenant contain? Please read the Scriptures which explain this. T.121, par. 2.

JANUARY 12

7. What did the two tables of the Law there signify? and why were there two? T.121, par. 2.

8. Since the Lord's followers, even with the best intentions, are still actually more or less imperfect, how can it be that they could be represented by God as fulfilling his perfect Law? T.121, par. 3.

9. By what means can God maintain the justice and dignity of his own laws and yet overlook our blemishes? Romans 3:26; T.121, par. 3.

10. In what sense is "the righteousness of the Law fulfilled in us" now, before we have actually reached the end of the way? T.122, par. 1.

11. Relate the narrative of the budding of Aaron's rod. Num. 17.

12. What did that budded rod, when placed in the Ark of the Covenant, signify or typify? T.122, par. 2.

JANUARY 19

13. What was the peculiarity of the almond tree which constituted it a suitable type, marking the Royal Priesthood? T.122, par. 2.

14. How could a rod which marked the acceptance of Aaron and his sons represent Christ and his followers of the Royal Priesthood, since these were not Aaron's sons nor of his tribe--Levi? Heb. 5:1-5.

15. If Aaron and his sons under the Law typically represented only the sacrificing work of Christ, is there any other type which represents his great future work as a Priest-King--a Royal Priest? Heb. 5:6-10.

16. Was the Manna, hidden in the Ark of the Covenant

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by Moses, referred to seventeen centuries later by our Lord? Read Rev. 2:17.

17. What does Gold represent in the divine symbolisms and why?

18. Did Israel's supply of Manna keep indefinitely or was it very perishable? Read the record in Exodus 16:18-20,23-25,32-34.

JANUARY 26

19. Was there any typical significance in the fact that no manna fell on the seventh day? Would it not represent that the bread of Truth on which the Lord will feed the world during the Millennium will be exactly the same as he has now provided and that came from heaven, during the sixth day of the world's history?

20. Since Christ is the antitypical Manna must all, to have eternal life, "eat the flesh of the Son of Man?" Read John 6:48-51,58.

21. What is meant by eating Christ's flesh? F.696.

22. If the Manna is for all could it represent eternal life to some eaters and immortality to others? 2 Tim. 1:10. T.123, par. 1,2.

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HONORING OR DISHONORING THE HEAD

"I would have you know that the head of every man is Christ; that the head of the woman is the man; that the head of Christ is God. Every man praying or prophesying with his head covered dishonoreth his head. But every woman praying or prophesying with her head uncovered dishonoreth her head: for that is one and the same thing as though she were shaven. For if a woman be not covered let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. --I Cor. 11:3-6.

THERE is something about the above Scripture that seems to wound or hurt some of the Lord's dear flock. We greatly regret this, but the fact does not authorize us to change or modify the Scriptures. On the contrary, it implies to us that where there is a soreness of the heart against some regulation which the Lord has placed in his Word, some false ideas upon the subject resulting from wrong views and wrong practices of ourselves or others, there has been produced a condition of mind which, because of this very

soreness, is indicated to be diseased. We have even known a few to be so sensitive, so tender, upon this subject that they felt embittered toward the author of DAWN STUDIES, Vol. VI., because he therein called attention to this Scripture and its evident meaning.

If we find any Scripture which touches us to the quick our attitude should be, not that of opposition to the Scripture nor of opposition to the one who drew it to our attention, but on the contrary we should be grateful that a weakness and sore spot of ours had been brought to our attention, thus enabling us to apply the correct remedies, which would salve the sores and make the Lord's yoke easy and his burdens light. It will not do to say that these were not the words of our Lord, but only those of his Apostle Saint Paul; for the Lord honored the twelve and their words and prayed a blessing upon us all through them--upon "all who would believe on him through their word." (John 17:20.) He declared furthermore that whatsoever they would bind on earth would be bound in heaven, and whatsoever they would loose on earth would be loosed in heaven--thus giving us to understand that their words would be guided with particularity, so that what they would enjoin we might understand would be a divine injunction, and what they would tell us respecting our liberties in Christ we might understand to be a divine message also. Furthermore we are to remember how greatly the Lord used those channels of blessing for the comfort and edification of his Church. We are to remember how they were specially given to him of the Father as he declares, "Thine they were and thou hast given them unto me, and I have lost none save the son of perdition"--Judas. We see that the Apostle Paul was the divine selection to fill the place vacated by Judas' deflection, and we see that in the Lord's providence through him God has sent to the Church the larger proportion of the New Testament message--the explanation of the divine plan as a whole. True, the words of our Lord and the words of the other apostles have brought blessing to the Church, but in number and in explicitness the words of St. Paul outrank all others. As we have seen, this is true of our Lord's words, because his preaching was before the descent of the holy Spirit, and hence was to those who were not Spirit-begotten and who were unable consequently to appreciate and understand spiritual things. Hence many of our Lord's deeper teachings were given in parables and dark sayings, and these evidently were but partly understood even by the twelve until after Pentecost.

We call attention to this subject afresh, not by reason of any desire to make it more prominent than it already is--not because we wish to force the Apostle's words upon any, not because we wish to condemn any, but because we want to have the responsibility for these thoughts placed where it belongs, upon the Apostle

and upon the holy Spirit back of him, and not upon the author of SCRIPTURE STUDIES. Whoever quarrels with the subject let him know with whom he is quarreling and be on his guard proportionately. No one ever quarrels with the Lord to his advantage. On the contrary, those who with meekness receive the engrafted word which is able to make them wise--these have the greater blessing. The self-sufficient, and all who think themselves wise above what is written, are in a dangerous place. They should understand that now is the trial time, and that humility is one of the tests which the Lord is applying to all of us. They should

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remember that our tests are not all the same, but that it is the Lord who by the various testimonies of his Word tries and proves those who have made a consecration to him--not with a view to their stumbling, but to their testing, and if rightly exercised to their greater blessing and advancement in the divine favor.

Let any who are disposed to dispute this Scripture read the entire context down to and including the 16th verse, in which the Apostle declares, "But if any man seemeth to be contentious we have no such custom, neither the churches of God." This is the Apostle's final word on the subject--the Lord's final word through the Apostle. In substance it means this: "I have set before you the truth on this subject, through obedience to which you will have a larger measure of the blessing of God not only in your families and in the assemblages of the Church but also in your own hearts and experiences. By following this course you will make better progress and be the surer of winning the great reward and hearing the Master's 'Well done.' Nevertheless, do not consider what I have said as a law; I am not giving it in that sense. I am giving it as an admonition, as something that will be for your benefit individually and collectively. If anyone is disposed to resent my presentation and to argue the question and to contend about the matter it would better be dropped. Let those who appreciate my advice follow it and reap the blessings; let those who do not appreciate it follow their own course in this matter--to themselves will be the disadvantage from which I fain would shield them. They will lose the blessing which I fain they would receive by following this advice."

The Apostle's advice respecting the covering and the uncovering of the head is a part of his general teaching respecting the relationship of the husband and the wife in the affairs of the home and of the Church. The man who covers his head in his devotions dishonors his head by showing that he does not appreciate the divine word on this matter. In the home in which the husband does not occupy the place of the head of the family, he is covering his headship;

in the home where the woman does not recognize the headship of her husband she is dishonoring him and dishonoring herself in that she thus confesses that she has unwisely married a man whom she cannot esteem as she should--as the head of the home. If men and women professing godliness recognized this principle which the Apostle here enunciates it would, we believe, mean the solving of many domestic infelicities and difficulties; for the wife looking to her husband would thus throw upon him the greater weight of responsibility in the affairs of the home, and as soon as she got accustomed to this she would find a great relief to her

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own mind--a lessening of the nervous tension which is so wearing, especially upon women. The husband, realizing his situation and his responsibility as the head, should and we believe would generally be more careful than ever to look out for the interests of his wife, his children and all that come properly under his supervision--to not only provide for their temporal necessities, but also to realize an increasing measure of responsibility as respects their higher interests, mental, moral, spiritual. But let us remember that the Apostle has placed the responsibility of this question with each man and each woman in the Church of Christ, and has not made it a matter in which Brother A may criticize Brother B or Sister B, nor vice versa. To his own master each one of us stands or falls on this and on other similar questions. The more obedient we are the greater our blessing, the less obedient the slower our progress, seems to be the divine rule, and it is increasingly important to us to know this as we are approaching the consummation of this age and finishing our course.

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"THE PRAYER OF FAITH SHALL SAVE"

DEAR BROTHER RUSSELL:--

A few weeks ago, while reading the Diaglott, I noticed that the word translated sick in James 5:14 was *astheneo*, a word derived from *a-sthenes*, meaning without strength (*a*, without; *sthenos*, strength). From this is derived *asthenia*, a word much used in medicine. From my knowledge of medicine I knew that a person might be *asthenic* without being diseased or sick, so I looked up the word rendered sick in the 15th verse, and this I found to be *kamno*, a word which occurs only three times, and means, "to labor, suffer from fatigue." The two other passages are Heb. 12:3 and Rev. 2:3, which Young's translation renders as follows: "For

consider him who endured such gainsaying from the sinners to himself, that ye may not be wearied (kamno) in your souls--being faint." (Heb. 12:3.) "And thou didst bear and hast endurance and because of my name hast toiled and not been weary (kamno)." (Rev. 2:3.) These passages would indicate that it was the weary and weak in faith who was told to call for the elders, and not the one suffering from disease. There are other words which mean sick, such as nosos, meaning sickness, unsoundness, disease; echo kakos, meaning to be ill.

These two words are never used to denote moral or spiritual sickness, while asthenos in its various forms is so used, and while it is frequently rendered sick in the common version, it is never rendered sick in Young's translation, and the revised version has the number of times reduced.

I also looked up the word healed, and found that there are three words rendered healed, viz., (1) therapeuo, meaning to attend to, to heal, cure; sozo, to make sound or whole; iaomai, meaning to heal. This last word is the one used by James, and it has also the significance of saved, as the following passage will show: Matt. 13:15, "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they

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have closed, lest at any time they should see with their eyes and hear with their ears and should understand with their heart and should be converted and I should heal [iaomai] them." (See also Acts 28:27,28; Luke 4:18.) "The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal [iaomai] the broken-hearted, to preach deliverance to the captives, recovering of sight to the blind, to set at liberty them that are bruised." Jno. 12:40, "He has blinded their eyes and hardened their heart, that they should not see with their eyes nor understand with their heart, and be converted and should heal [iaomai] them."

Acts 10:38, "How God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good and healing [iaomai] all that were oppressed of the devil." I Pet. 2:24, "Who his own self bare our sins in his own body on the tree, that we being dead to sins should live unto righteousness: by whose stripes ye were healed [iaomai]."

These passages can be applied only in a moral or spiritual sense, while therapeuo is never applied in such a sense but always relates to a cure of a physical disease.

As examples of the use of astheneo, I quote the following: Matt. 8:17, "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities [astheneia] and bare our sicknesses

[nosos]." Matt. 26:41, "Watch and pray that ye enter not into temptation; the spirit indeed is willing but the flesh is weak [astheneia]." Rom. 4:19, "And being not weak [astheneo] in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb." Rom. 5:6, "For when we were yet without strength [asthenes] in due time Christ died for the ungodly." Rom. 6:19, "I speak after the manner of men, because of the infirmity [astheneia] of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness." Rom. 8:3, "For what the law could not do in that it was weak [astheneo] through the flesh, God sending his own Son in the likeness of sinful flesh and for sin condemned sin in the flesh." Rom. 8:26, "Likewise the Spirit also helpeth our infirmities [astheneia], for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Rom. 14:1,2, "Him that is weak [astheneo] in faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things; another who is weak [astheneo] eateth herbs." I Cor. 8:11,12, "And through thy knowledge shall the weak [astheneo] brother perish for whom Christ died? But when ye sin so against the brethren and wound their weak [asthenes] conscience ye sin against Christ." Heb. 4:15, "For we have not an high priest which cannot be touched with a feeling of our infirmities [astheneia], but was in all points tempted like as we are, yet without sin."

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Nosos is the word most commonly used to denote sickness or disease and occurs in the same verse in contrast to astheneia, viz., Matt. 8:17, "That it might be fulfilled which was spoken by Esaias, the prophet, Himself took our infirmities [astheneia] and bare our sicknesses [nosos]."

From the foregoing I would conclude that James referred to Christians who had become weak in faith, or, to use a common expression, had "backslidden." This is indicated in verse 16, the word "faults" being translated from paraptoma, meaning a falling away.

I hope I have made myself clear, and I very much desire your comments. The following is a more literal translation of Jas. 5:14-16: "Is any weak among you, let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the wearied one. And the Lord shall raise him up, and though he have committed sins they shall be forgiven him. Confess your fallings away one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

Yours in our dear Redeemer,
J. E. TAYLOR, M.D.

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Evidently the weakness and faintness are spiritual, and the restoration and healing also spiritual. In accord with this is the exhortation that we "Consider him who endured such contradiction of sinners against himself, lest we become weary or faint in our minds," as respects the Lord and his promises, and thus become unfaithful, covenant-breakers, alienated from God. Any in such a condition will find it difficult to return to rest in the Lord and should follow St. James' prescription.

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BIRTH OF "THE MAN CHRIST JESUS"

--MATTHEW 2:1-12.--DECEMBER 22.--

"And the angel said unto them, Fear not, for, behold, I bring you good tidings of great joy which shall be unto all people."--Luke 2:10.

OUR subject does not take us back to the beginning of God's creation when Christ as a spirit being became "the first born of every creature;" the Word that was with God in the beginning of creation, and by whom all things were made, and without whom not one thing was made. (John 1:1-3,10.) Our Master at that time was "the beginning and the ending, the first and the last," of Jehovah's direct creation: all subsequent creations being by and through him as Jehovah's honored agent. (Rev. 1:11; 3:14; Col. 1:15; John 1:1-3.) We come to the time when he who was rich and for our sakes became poor (2 Cor. 8:9) and

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left the glory which he had with the Father "before the world was." (John 17:5.) Then, without dying, our Master underwent a change of nature and "humbled himself," "was made flesh" (Phil. 2:8; John 1:14), "took upon himself the form of a servant" and was "found in fashion as a man;" "a little lower than the angels;" and then still further he humbled himself even unto death, and yet more even unto the shameful death of the cross--as a culprit, as a sinner. (Heb. 2:9,16; Phil. 2:6-9.) This lesson, appropriate to the season, calls our attention to the birth of "the man Christ Jesus."

In the divine predictions of a coming Savior attention is largely called to the fact that he is to be a King,

a Deliverer, a Savior. This point is made prominent because God appealed to mankind along the line of their necessities and hopes. The sacrificial feature of the Lord's ministry was made less prominent than his power and majesty and glory, because the sacrifice related specially to God and was to meet the demands of the divine law against the sinner-race. The question of how God would settle the matter consistently with his own sentence of death, resting upon the race, would to the average human mind be much less important than the statement of the resultant glories, restitution and blessings. Hence, we find the references to the sacrificial features of our Lord's ministry largely presented under types and symbols intended to be comprehended only by those who, as sons of God, would be guided into the truth by the Spirit of God.

It is not surprising that the angels who announced our Lord's birth mentioned only the glories to follow and not his sufferings which would intervene. It is not surprising that they did not weep for the sufferings and humiliation, but sang, "Glory to God in the highest, on earth peace, good will toward men;" grasping merely the culmination of the great divine plan which had its beginning in the birth of Jesus.

(1,2) Whether or not the "wise men" of the East were Hebrews we are not informed; but since divine favor was for the time confined to Israel, and since that favor did not depart until they had rejected the Messiah, we consider it highly probable that these wise men from the East were part of "the twelve tribes scattered abroad," who, "instantly serving God," were hoping for and "waiting for the consolation of Israel" through the long-promised Messiah. (Acts 26:7; Luke 2:25.) We do know that hundreds of thousands if not several millions of Israelites were carried captive to this very East country--Babylon, Medo-Persia; and we know also that less than 55,000 availed themselves of the decree of Cyrus permitting their return to Palestine. The great bulk of the people of Israel, therefore, at that time (as now) resided in foreign lands. And it would appear that their foreign captivity was helpful to their religious interests, and that the Israelites in general had more faith in the Lord and more strong interest in prophecies respecting Messiah after the captivity in Babylon than for several hundred years previous, when they were continually beset with idolatry.

The promise of God to Abraham of a great "Seed," a great king and ruler who should bless the world with a righteous reign, it would appear, was carried by the Israelites into all the then civilized world. Leading some to expect a Jewish Messiah, it led others through a feeling of pride to declare that they were as able as the Jews to produce the desirable government and ruler for the world. Hence, we find that the idea of universal dominion began to prevail. It is claimed by some that Zoroaster, the great Persian religious teacher, was a

disciple of the Prophet Jeremiah, and the memoir of Mrs. Grant, missionary to Persia, says:--

"Zoroaster taught the Persians concerning Christ. He declared that in the latter days a pure virgin should conceive, and that as soon as the child was born a star would appear, even at noonday, with undiminished luster. 'You, my son,' exclaimed the venerable seer, 'will perceive its rising before any other nation. As soon as you see the star follow it wherever it leads you, and adore the mysterious child, offering your gifts to him with the profoundest humility. He is the almighty Word which created the heavens.'"

Although this is only a legend, it is interesting to know that there was such a legend amongst the people of the East. And respecting Zoroaster it may be said that his teachings were of a higher character than those of other heathen teachers.

(3-6) Expecting a king, the wise men naturally came to the palace of Herod, who, although called the King of the Jews, was the representative of their conquerors, the Romans. Herod was the founder of the House of Herod and naturally had great expectations, not only with reference to the duration of his own dominion, but also with a view to the establishment of his posterity in the power and office which he enjoyed. No wonder, then, that he was "troubled." The prospect of a rival either in the power or in the esteem of the people was not to his liking. "And all Jerusalem [was troubled] with him." Political influence takes in a wide circle. There were connected with Herod's government or benefited by it, directly or indirectly, many whose plans, hopes, etc., might be very much disarranged by any change of the government. Herod evidently knew of the Jewish tradition respecting Messiah, for he at once sent for those who were learned in the Scriptures to demand of them where the prophets indicated that Messiah should be born. The scribes and Pharisees were evidently quite familiar with the subject, had looked it up, and apparently without hesitation gave the name of Messiah's birthplace as Bethlehem, and quoted from the prophet in support of it.

(7-12) The cunning art of Herod, by which he hoped to learn who was this divinely designated Prince and heir to his throne, is appreciated only when we remember the sequel to this narrative: how, when he found that the wise men did not return to give him the information and permit the destruction of the child Jesus, he determined to kill all the children of the city of Bethlehem of two years old and under; thus he

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might be sure, he thought, that he had outwitted the divine plan and protected his own power.

The star which seemingly had led these wise men toward Jerusalem, and which then apparently had vanished,

and left the searchers to arouse the curiosity and interest of the people of Jerusalem, again became their guide as they left the city, leading them to Bethlehem, which is only a short distance, and the star appears to have indicated even the very house in which they found the new-born King. According to the custom of the time they presented costly treasures as well as their homage.

Although the King came, his own received him not; and like the "young nobleman" of his own parable he went "into a far country," even heaven itself, there to be invested with power by the King of kings, and to postpone the establishment of his Kingdom until his Church, his Bride, his joint-heirs, should be selected and prepared to share the Kingdom with him.

Meantime, the world still needs a King as much as ever. All nations are learning more and more their need of a wise, a just, a powerful, a loving, a merciful

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ruler. They need this very one, and are gradually learning that none of the fallen race can be trusted with much power, honor and glory; that all are weak through the fall, and that a superior king and a superior government are essential to their highest blessing. The masses are beginning to feel this need more keenly; and it is remarkable to what extent various advocates of Socialism recognize and quote with commendation the teachings of this very King--even though it may be said that they wish others to be governed by the Golden Rule, while they themselves fail to walk by it.

The world is beginning to realize that the King is at the door: the Herods of today and with them all those of influence and power, political and financial, are "troubled" at a prospect of a change of government, which their own "wise men" announce as imminent. We need not expect that the princes of this world will welcome him; rather they will fear a disruption of present institutions; fear that under his government they would not have so favorable opportunities for prosperity; and that in the general leveling, which the prophets declare will accompany his reign, some that are high shall be abased, and some that are low shall be exalted. As a consequence, Messiah's Kingdom, although a Kingdom of peace and righteousness, must be introduced by a "time of trouble, such as was not since there was a nation." Yet we rejoice in the promise that "when the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness," and that eventually his Kingdom shall come to be the "desire of all nations."

Thus far the Gospel of the Kingdom has been received by only a few; and the special blessings have been with the few who have acknowledged the King, and who are being prepared to be joint-heirs in his

Kingdom. But let us not forget the gracious results that are to follow the establishment of that Kingdom, when, as declared in the Golden Text, the good tidings and the great joy "shall be to all people."

"OUR SUFFICIENCY IS OF CHRIST"

Where's the day I'll call dreary,
While his favor shines so bright?
Where's the time in which I'll weary
Of his loving words of light?

Where's the test of faith that's greater
Than the measure of his grace?
Where's the loss of goods more precious
Than what's given in its place?

Where's the stone on which I'll stumble
While I trust to him my hand?
Where's the fear to make me tremble
When his words the winds command?

Where's the cross that is too heavy
When his strength doth lend me aid?
Where's the crowned head I'd envy
Since he's having my crown made?

Where's the home that we could long for
Like his palace up above?
Where's a way more fit to get there
Than his narrow way of love?
--B. H. Barton.

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"THOU CROWNEST THE YEAR WITH THY GOODNESS"

--PSALM 65:11.--DECEMBER 29.--REVIEW.--

INTERESTING as it is to review the lessons of the year, reaching from the Creation to the boyhood of Samuel and the beginning of the epoch of the kings of Israel, we leave that to individual effort and consider here the beautiful golden text of the International lesson.

When we remember Father Adam's disobedience and that he justly came under the sentence of death therefor, and that in consequence ourselves and all of his posterity share his imperfections and dying conditions as we share the blessings of life through him, we have cause for gratitude toward God for endurable conditions of whatever kind he may be pleased to permit

us to experience. From this standpoint every blessing is an unmerited favor, whether small or great, for we deserve nothing, all of our rights having been forfeited. Hence, as members of the world we should feel ourselves at the close of the year impelled to look up to the Creator and to confess that we have received at his hands numberless mercies and blessings which we could not claim by right or desert. For not only are we under condemnation through heredity, but we realize that individually we are unworthy of divine favor, for, as our Episcopal friends express it, "We have all done those things which we ought not to have done and have left undone those things which we ought

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to have done, and there is no health in us." It is appropriate, therefore, that the world, which the Apostle speaks of as the "groaning creation," should be exceedingly thankful to God for the blessings they enjoy, even though these have not been unmixed with bitter disappointments and sorrows and tears.

But if the natural man has cause for gratitude to God, much more have we, the children of God through the adoption which is in Christ Jesus our Lord. Do we not enjoy all the blessings which the world enjoys? and have we not the same call as they to thankfulness? And, in addition, is it not true that God has done for us exceeding abundantly more than we could have asked or thought according to the riches of his grace? (Eph. 3:20.) How profitable it is for us to turn our minds backward and note the steps by which divine grace has led us to our present station, in which we rejoice in the hope of the glory of God. When we were without strength and without merit Christ died for the ungodly, including us. We are amongst the favored ones who heard of the grace of God; we are amongst the comparatively few whose ears and eyes of understanding were opened to a realization of the Lord's grace and truth; we are amongst the still fewer number who, having heard, were enabled to rejoice with joy unspeakable and who appropriate the blessing to ourselves. We are amongst the still fewer number who received not the grace of God in vain, but under the guidance of the Word and Spirit of the Lord presented their bodies living sacrifices, holy and acceptable to God, their reasonable service.

"Oh, happy day, that fixed my choice
On thee, my Savior and my God!
Well may this glowing heart rejoice
And tell its raptures all abroad."

The Apostle says of himself, "If others have somewhat whereof to boast, I more." And so we see in general that if the world has something to boast of in respect to God's gifts and blessings, and something for which they may be thankful, we more--we who are in

Christ Jesus, who have tasted of the good Word of God and the powers of the age to come, and been made partakers of the holy Spirit, we may rejoice abundantly. We may be glad even in the house of our pilgrimage --even though here we have no continuing city, no abiding place, no security, but are buffeted by the world, the flesh and the Adversary continually. The Lord, our great Deliverer, is on our part; his promises, exceeding great and precious, are our support and consolation. We have laid hold upon one who is mighty to save; yea, more, he has laid hold upon us, or, as the Apostle expresses it, "we have been apprehended of Christ Jesus." (Phil. 3:12.) Neither will he let us go so long as our hearts are loyal to him. Only the wilfulness which would take our interests out of the divine keeping could in any sense of the word separate us from the love of God which is in Christ Jesus.

Let all of this class review the year, especially from the spiritual standpoint, to note what progress each of us has made in spiritual growth, in grace, in knowledge, in love--the fruits and graces of the holy Spirit. In proportion as these are large let us rejoice; in proportion as they are small let us lament the fact, yet not to the degree of discouragement or surrender to the enemy. Let us hear the Master's voice saying, "Fear not, I have overcome the world," "My grace is sufficient for thee; my strength is made perfect in your weakness."--John 16:33; 2 Cor. 12:9.

Reviewing the year in its temporal blessings and mercies and privileges and favors, and in its spiritual opportunities and strength and knowledge and development in character-likeness of our dear Redeemer--while rejoicing in all these, let us say to ourselves in the words of our text that the crowning of the year with blessings is in the divine goodness. The Lord would not have us understand that he does everything for us so that we have nothing to do for ourselves, but he does give us clearly to understand that all of our doings would accomplish nothing without his aid--that our efforts and strivings are profitable in their results only as they have the divine favor and blessing. God's goodness is the crowning of the year for us. We are glad at its close to remember how good he is, how generous, how sympathetic, how compassionate, how loving and kind--especially to the household of faith. To these alone he has exhibited or sent messages of his grace and peace as yet, but we are glad to see in his Word that soon the New Covenant will be inaugurated and its message of forgiveness will go forth in trumpet tones, a Jubilee message to the world of mankind that they have been ransomed by the precious blood which seals the New Covenant and which makes possible to them the "times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began." (Acts 3:21.) We rejoice, then, not only in our own favor and blessing, but also in the

coming blessings, all of which we recognize to be of, by and through divine goodness. Our Lord Jesus was the great channel of this divine goodness, through whom it reaches us who are his followers, the adopted members of his Body. We are thus permitted to come into relationship with him, so that we also shall become channels for the dispensing of the divine goodness ultimately to natural Israel and to all the families of the earth.

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NO DEBATE IN PARAGOULD, ARKANSAS

SOME months ago the Editor received a challenge for a debate from the Baptist minister at Paragould. We declined personally, but assured the gentleman that one of our "Pilgrim" brothers would serve in a Christian manner for the edification of the Truth. The following is the outcome:

DEAR BROTHER RUSSELL:--

I have no doubt but what the Lord had some good

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purpose in permitting me to come to Paragould, but it evidently was along different lines from what we had anticipated. The challenger is a little country preacher, one of apparently little ability, and if we had known the man it would have been better to ignore his suggestions. However, the Lord knows best, and by his grace I shall make the best use of the occasion. If the Baptists fail us we will explain matters in papers and advertise fact that we will take both sides, showing what Baptists believe and why, and why we know that they are wrong, and what is right. If they will not show their weakness we will have to do it for them.

LATER.--The challenger had tried to engage a man who possessed great eloquence and no spirituality--much fighting ability but little Scriptural knowledge of a desirable sort--Rev. _____, one of the last men in the world anyone would want to talk Scripture with. He told me himself that it would depend on the deacons of the Baptist Church as to whether he would debate at this time or not; but I suppose they would not agree to pay him enough, for he decided not to take part. However, before he left he asked me to sign some propositions which accompanied a resolution regarding a debate in December, and of course I refused. This was merely a ruse to enable them to circulate a report that the debate was not held because I would not sign the propositions.

Not content with that they had us locked out of the school house, in which we purposed to hold other meetings. The school house has been open for religious services of every kind, but we were obliged to secure an unoccupied house for our meeting place. The first night our audience had

to sit on the floor. What a miserable substitute for Christianity these people have!

The experience has confirmed my old idea that it is not the representative religious people of each denomination that are asking for debates, but rather the little country preachers, who owing to lack of better ways of using their time are anxious to stir up a fight and have some excitement and have their people attend, not to learn, but to applaud their preacher.

There are only six or seven believers here and I trust our visit may prove to be a blessing to them and to a few others who are willing to hear. The Baptists may write about a debate later, but I told them that if you had known the real condition of things you would not have noticed their request and that future communications would be ignored.

However, there is a blessing for me in this experience and I am trying to get all the good I can out of it. Am giving discourses on the various propositions, and hope to tract the town before leaving. With much Christian love,

BENJ. H. BARTON,--Pilgrim.

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"GIVE US TODAY OUR DAILY BREAD"

DEAR BROTHER RUSSELL:--

Should you think well to make use of this in the TOWER please do not use my name. It is a copy of a letter I sent to a brother, a stranger, who twice addressed me requesting charity. Yours in the Lord, C_____.

MY DEAR BROTHER:--

Your letter of some weeks ago and also your later one came duly to hand, and though I feel I did quite right in making no reply to your first letter, yet now that you have taken the trouble to address me twice on the same subject I will give you my understanding of the Lord's will in regard to the matter discussed.

First let me say that I take no exceptions to the style or composition of your letters. On the contrary they disclose a very unusual talent for writing, and my only regret is that this talent should have found expression in a way that is so little calculated to glorify the Lord or his cause, or to really benefit you or anybody else. I remind you that all our talents belong to him if we are truly his, and that these talents ought never to be exercised in any manner which would reflect upon his ability to care for his own, but on the contrary should be directed into channels such as would provide an honest livelihood for ourselves and our families and additionally enable us to give something toward the spread of the Lord's Truth and the blessing of

his people. It is not yet too late for you to make a proper use of the talent you possess in letter-writing, nor for the Lord to aid you in making it a source of honorable income if devoted to worthy ends.

I trust you are not mistaken, dear brother, in your confidence that if any man goes to the Kingdom he will be sure to meet you there; but I remind you that the Scriptures are very explicit on the point that the only ones who will ever get there will be the ones who DO the will of our heavenly Father as expressed in his Word, and that many, very many, who now have unbounded confidence that they will be accepted of the Lord are sure to hear the words, "Depart from me, ye that work iniquity, I never approved of you." The fact that one has been fed on the loaves and fishes broken by the Lord's hands is no guarantee whatever that he will be accounted worthy to be the Lord's joint-heir in his Kingdom.

These matters are stated thus plainly to you, dear brother, because as a diligent student of the Word you must be very familiar with the Scriptures, which declare that "I have been young, and now I am old, and yet have I never seen the righteous forsaken nor his seed begging bread"; "No good thing will he withhold from them that walk uprightly"; "All things work together for good to them that love God"; "His bread and water shall be sure"; "Your Father knoweth that ye have need of these things"; "Trust in the Lord and do good, and verily thou shalt be fed", and a host of others of like import.

And it ought not to be necessary additionally for me to call your attention to the fact that there is not one solitary passage in the Lord's Word that would justify you or any other brother in Christ in asking alms of anybody except the great Dispenser of all blessings upon whose never-failing bounty we all subsist. To whom did the Lord Jesus instruct us that we should raise the petition, "Give us this day our daily bread"? Of whom is it said that if we lack we may ask and he "Giveth to all men liberally and upbraideth not"?

Furthermore, it would be quite as improper for me to respond to your appeal for alms as it was for you to make

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the appeal. Why? Because the statement is clear from the Scriptures that we should be on the lookout for wolves, swine and dogs, and the predominant characteristic of all these creatures is hunger, selfish rapacity, which would greedily devour not only the food of the Lord's true sheep but the very sheep themselves, if given the opportunity; and the Lord has instructed his people not to be led about by every suggestion that may come to them (for the devil is just as busy in making suggestions as he ever was) but to be "Wise as serpents and harmless as doves," testing every question--even this question of alms to the needy--by the Scriptures and by them alone.

It is not for me to say why the Lord has permitted poverty to come to you, dear brother. I have never seen you,

and have no knowledge of you whatever beyond what is contained in your letters, but it is barely possible that the chief reason for your poverty is that instead of "Working with your hands the things which are good, that you may have to give to him that needeth," you have been of the class that are mentioned by the Apostle as content to live on the bounty of others, "Working not at all." I hope this is not the case, but there is nothing in your letters to indicate that such may not be true.

Your brother in Christ, C_____.

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ENCOURAGING WORDS FROM FAITHFUL WORKERS

DEAR BROTHER RUSSELL:--

In addition to my report I wish to tell you how much I enjoyed the Niagara Convention. It was my first General Convention and it was far beyond my highest expectations. I appreciated it all very much, especially your kind words of encouragement and advice to the colporteurs.

I am so thankful to our dear heavenly Father that the way was opened up for us to go out in the harvest work and attend to our parental obligations by having our little one with us. I consider this a great privilege, and oh, the blessed experiences which we have in the work! I will mention some since we have been here. One forenoon I had secured 33 orders in the neighborhood of the U.B. minister's home. Half an hour after meeting him, the minister was around, calling where I had taken orders and advising the people not to take the books. At one place where they had ordered them, before I left some one came with D. M. Panton's tract on the "Deadly errors of MILLENNIAL DAWN revealed." But, thank the Lord, neither the minister's warnings nor the warning of the tract influenced the people so as to have them cancel their orders. Those very people have more of a determination to read the books than if the preacher had remained at home. We know they cannot overthrow the Lord's work. "Praise the Lord, oh, my soul, for his mercy endureth forever."

We realize the Father's leading more and more each day; and know it is only with his strength and grace that we are able to do anything at all. We do appreciate all the favors which we receive, the promptness in which the orders are filled, the TOWERS, sermons, etc.--they are all so good!

May our heavenly Father richly bless you, dear brother, as you dispense the meat in due season to the household of faith. With much Christian love to yourself and all the Bible House staff,

Yours in his service,
(MRS.) B. VANHYNING,--Colporteur.

DEAR BROTHER:--

Enclosed find my Pilgrim report for this month and money order for balance due the Society.

I returned to Atlanta Sept. 9 very much reduced in physical health and strength. It was with great difficulty that I finished my route; but the good Lord gave just enough strength to complete it. It does not seem as though I could have filled another appointment, but am better now. The last week of rest and quiet has been a great help, and today for the first I feel quite like myself.

I rejoice as I think that if we only keep the sacrifice bound to the altar it will not be long before it will all be consumed. Sister Henika and I are thankful that we made the sacrifice of not attending the Niagara Convention so I could take the Pilgrim trip, for the friends in the extreme South, where there is not so much Pilgrim service as in some other parts of the country, were very glad to get the service of even this frail earthen vessel, so we feel that your decision of the matter was approved of the Lord, and each has received a blessing in making the sacrifice.

As this is the fourth season that I have spent in the southern Pilgrim work you may want to know what I find of the spread of the Truth in the extreme South. While you will see by my reports that the interest and numbers are a little on the increase the opposition to the "Present Truth" in the South is very great; but there is one thing that is breaking it down, and that is that the friends are showing their faith by their works. I find that where there has been an increase of interest, or even a more favorable disposition to the Truth, it is the result of consistent living on the part of those who have made the covenant to sacrifice. (I Pet. 2:12.) And so their neighbors are beginning to come and see what it is that is lifting the daily walk and lives of those in "Present Truth" above that of the nominal Church people. It is a mystery to them how the Truth people live the high standard of life that they do and do not believe in eternal torment. How much we have to be thankful for that we have the "eyesalve" which enables us to see the "mystery hid for ages."

The Church in Atlanta send Christian love and greeting to the TOWER office and to Brother Russell.

Your brother in Christ,

J. H. HENIKA.

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A.D. 1907--A.M. 6036

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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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1908--MOTTO CARDS--1908

The year-text selected for 1908 is a double one: "The eternal God is thy refuge" and "Thy will be done on earth as it is done in heaven." We have gotten out a very handsome motto-card bearing these texts in artistic silver lettering--the one above and the other below a beautiful chromo representing in Isaiah's symbolism the peace and harmony of the Millennial Kingdom. The card is panel-shaped and corded, size 10 x 15 inches. The chromo is the work of Sister Darlington --the same sketch from which the Millennial pins were made. Price, 10c, postage 7c extra. Per dozen, \$1.00, by express, charges collect, or \$1.25, charges prepaid. One of these cards is included in each \$1.00 package of mottoes, unless otherwise ordered.

INSTRUCTOR'S GUIDE AND BEREAN INDEX

Now ready--68 pages--India paper--thin, can be carried in back of any Bible. Price, 10c, 6 for 50c, 12 for \$1.00, includes postage. Free to any on our poor list.

RENEW THROUGH US SUBSCRIPTIONS FOR
PAPERS PUBLISHING BROTHER RUSSELL'S SERMONS.
COST TO YOU IS LESS AND INFLUENCE IS GREATER.

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WATCH TOWER BIBLE AND TRACT SOCIETY'S REPORT

--FOR THE YEAR ENDING NOVEMBER 30, 1907--

ANOTHER year has coursed swiftly by. We congratulate you that one year less lies between us and the glorious consummation of our hopes--the completion of our "change"--that one year less intervenes before the establishment of God's glorious Empire, which is to bring blessing to all the families of the earth through the setting at liberty of the captives of sin and death. From this standpoint we rejoice to see the years fly swiftly by, and, as our Lord directed, we lift up our heads and rejoice, knowing that our deliverance draweth nigh. (Luke 21:28.) But while we would not restrain the speeding days and years, nor wish for a renewal of their trials and difficulties, joys and sorrows, nevertheless we believe that the expiring year, like many of its predecessors, has been a joyful, a pleasant one to the majority of the Lord's faithful followers. To the world it might appear that the trials, the testings, the scoffs, the slanders to which faithfulness to the Lord is sure to expose, would rob

life of all its pleasures. But not so: "When he giveth quietness, who then can make trouble?" (Job 34:29.) All the Lord's people are surely being taught the lesson enunciated by the Apostle--that we must learn to rejoice in tribulation, and to be patient because of our hope, which, as an anchor sure and steadfast, has entered within the veil. Quite to the contrary of what the world would suppose, our own experiences, and the testimony of many of the household of faith, assure us that no other people in all the world are so happy, so contented, so joyful in the house of their pilgrimage as are we. The poet has well said:

"Think what spirit dwells within thee,
Think what Father's smiles are thine,
Think how Jesus died to save thee--
Child of heaven, canst thou repine?"

If, momentarily, earth-born clouds and shadows do to some degree becloud our pathway, it is but for a brief season until we hear the voice of our Father and of our Savior assuring us of "Love divine, all love excelling." Before our mental vision comes the bright picture of the first manifestation of divine love on our behalf--in the redemption accomplished by our dear Redeemer; then the call of the Little Flock, and the fact that the way of attainment thereto has been made so clear to us--justification through faith in the blood, and begetting to a new nature through the operation of the truth and the sanctification of our hearts. Then comes the evidence that we have the divine favor, in that the eyes of our understanding have been permitted to see wonderful things in the divine Word--to realize that we are in the harvest time, that the great Chief Reaper is present, that the separating work is in progress, that the wheat is already being garnered, and that when the reaping, threshing and winnowing processes shall have been completed, and the last worthy member of the Body shall have been changed, "Then shall the righteous [the saints] shine forth as the sun in the Kingdom of their Father."--Matt. 13:43.

Our sighs and tears are indeed called for as we think of our dear friends and neighbors who are still blind to these glorious things. Yet the murmur is hushed and the tears dried, as we hearken to the voice of him that speaketh from heaven, assuring us that his love and sympathy for the groaning creation are far greater than ours, and that he has made ample provision for every man, and that in his "due time" all shall have the necessary knowledge and the necessary assistance to a participation in the glorious "restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began."--Acts 3:19-23.

THE VOLUNTEER WORK

We begin our report of the year's work with that

feature in which the largest number of us have had the privilege of active participation--some by the contribution of money for the publication of these tracts and the payment of the freight and express charges thereon, others by the free circulation of the tracts, giving their time and energy thereto, and some

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by participating in both of these ways, and still others who, unable to actively participate, have sympathetically assisted the workers, figuratively holding up their hands in prayer and otherwise.

This year properly enough surpasses any of the previous years in the distribution of free literature. Many who have recently come into the Truth have found in this arrangement an opportunity for service, joining hands with those who for years have been active in volunteer tract distribution. And more and more, as the Truth works down deeply into the hearts of the Lord's people, and they come more and more to appreciate the Lord's favor to them and their privilege of being co-laborers with him, the dear friends are seeking opportunities to engage in this work. Many are obeying the Apostolic injunction to redeem the time--to buy it back from earthly cares, pleasures, ambitions, etc., that they may have the greater opportunity of "showing forth the praises of him who has called us out of darkness into his marvelous light." (Eph. 5:15,16; 1 Pet. 2:9.) We congratulate you all, dear brethren and sisters, in the success of this department of the Lord's service, and we trust that the figures shown may so stimulate and energize you that the new year before us may show no slacking of our zeal, but rather an increase, as the signs multiply about us confirmatory of our faith and hopes.

Amongst the laborers in this department of the Lord's harvest work are many brethren and sisters of good education, good social position, etc., who rightly reason that whatever of social standing or honor amongst men they may have attained should be brought to the support of the Truth--laid as a tribute upon the altar of the Lord. We think, for instance, of one company of volunteers in whose ranks are to be found several business men, several teachers, a high-school professor, a General of the U.S. Army and several bank clerks. These, instead of being ashamed to own their Lord and to witness a good confession of his Word of Truth, are properly glad that they have a little influence in the world to lay at the Master's feet. Not that we consider it a great matter to distribute gratuitously leaves of healing for the mental and moral comfort and relief of our friends and neighbors--it is, indeed, a light service, a precious opportunity for showing to our Master on a small scale our love and zeal. Glad would we be if we had a thousand tongues

to sing our great Redeemer's praise, and a thousand hands and feet to use in the promulgation of the blessed message of "good tidings of great joy which shall be unto all people."--Luke 2:10.

THE COLPORTEUR WORK

The summing up of this year's work in the Colporteur department has exceeded our most sanguine hopes. Many of the dear friends, astonished at the results of last year's efforts, thought that we must not expect as great results this year: others thought it would be unwise at least to expect more; but we ventured to express the hope that this year we might reach nearly to the half-million mark. To our surprise, and yours no doubt, the totals show that we have surpassed this--notwithstanding the fact that a strike in the bindery interfered considerably for a little season.

The love and zeal with which the dear Colporteurs have labored during the year is worthy of our highest appreciation, and gradually their numbers have increased, until now we have about 600 laborers in the field, more than half of whom are giving all of their time, and others a portion, to this blessed service, which the Lord seems to be using so wonderfully in the scattering of his message. Amongst these dear laborers are several who were physicians, others who were school-teachers, stenographers, farmers and preachers, and others still who left manual labor and housework to give their time and energy to this method of preaching the Gospel. God is blessing these dear co-laborers, and we can note in their letters to the office, in their reports, and in the good results which follow their labors, that they themselves are growing continually in grace, in knowledge and in the love which the Truth begets, which includes meekness, gentleness, patience, long-suffering, brotherly kindness.

We note with interest also that the public are awakening more and more--that they are discovering a spiritual deadness in the nominal Church, and that those who have been begotten of the Lord's holy Spirit are feeling and hungering and thirsting for the Truth, which the chaff of sectarianism cannot satisfy. Many formerly earnest are therefore absenting themselves from former Church associations--sometimes to seek for spiritual food elsewhere and sometimes giving themselves over to worldliness and carelessness and doubt. These, who could not be reached from any pulpit, are reached by the Colporteurs, who not only defend the Bible as the divine revelation, but proffer them helpful suggestions, and seek to put into their hands the Bible Keys. The books may be neglected for a time, yet the earnestness of the Colporteur will so attach itself to the STUDIES that, as the time of trouble nears, the keys

will more and more come into use for the blessing and enlightenment not only of the Little Flock but also of the Great Company. As the earnestness and spirituality of the Colporteurs increase and abound more and more, their work becomes more lasting, more effective, as, for instance: a report from one group of Colporteurs recently received showed that after their canvass of a small city they were able to locate a number of deeply interested Christians, some of whom had purchased from them, while others already had the DAWNS in their possession. These were gathered to a little meeting in one of their homes. The Colporteur talked over with them the Divine Plan of the Ages for a whole Sunday, and on the following Sunday he urged that they have regular meetings. This was decided upon by a vote of twenty, and one of their number, who manifested not only a deep consecration but a clear knowledge of the Truth, was chosen as their Elder or leader for further cooperation in the studying together of the

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Divine Plan. Thus the harvest work goes grandly on, despite the opposition of the world, the flesh and the devil.

THE NEWSPAPER MISSION

Some eight or nine newspapers are now publishing Brother Russell's weekly sermons--the aggregate of their circulation amounting to more than 300,000--possibly 400,000. This in a year means approximately 18,000,000 copies of sermons, and since newspapers are presumed to be read by three to five persons each, it swells the total of possibility in this direction to an enormous figure. We are not forgetting that comparatively few have ears to hear the whole truth, the deep things of God, but are remembering also that there are many features of Present Truth which at the present time appeal strongly to the common sense of even the natural man, and it is our belief, based upon experience, that a favorable influence for the Truth is thus being widely exercised.

What is the power, the influence, that is pushing forward this department of the Harvest work? We trust that it is the Lord who is moving in this matter, as in all others, and rejoice that he is using the brethren in this as well as in the other matters. For instance, the latest request that has come to us for publication of the weekly sermon explained that various of the brethren had made request of the editor that he should publish these discourses, and that finally some of them addressed the "Circulation Manager," assuring him that they could guarantee at least 100 new subscriptions to his journal if the sermons

should appear. Thus was the Lord pleased to use the brethren, who had in mind not only their own desires in respect to the reading of the sermons weekly, and the opportunity of sending copies to their friends, but additionally the thought that thousands would thus be brought in contact with the Truth who otherwise could not be so favorably reached. We commend this course to the dear friends in various quarters.

We note specially favorable results through the Pittsburgh Dispatch, and believe that other good work is gradually being accomplished. We encourage the dear friends who have been maintaining this work by their subscriptions to the Dispatch to continue so doing to the extent of their ability. We also suggest that the dear friends everywhere encourage the editors of these papers from time to time by mentioning briefly some point in the sermons which they have specially appreciated, and acknowledging the good work which the editors are doing by assisting in the publication of these sermons. In nearly every case ministers of the various denominations, sometimes singly and sometimes in a body, approach the editors and, by misrepresentation and threats, endeavor to have the publication of the sermons stopped. If the friends of the Truth manifest no interest, and give the newspapers no encouragement in the matter, and the opposition is active, it is easy for the editor to conclude that his interests would be better served by discontinuing the publication of the sermons.

The Woman's National Daily has made a clubbing arrangement with ZION'S WATCH TOWER, which now includes all the United States. Under this arrangement we are permitted to receive from within that territory \$1.60 as a year's subscription to both papers, or 60 cents for a year's subscription to the National Daily from those who are already TOWER subscribers. Many of the dear friends have already taken advantage of this. Some, going further, have solicited subscriptions to the National Daily at \$1.00 per year (one-third cent per copy) and have thus made for themselves a little profit, besides putting into the hands of their neighbors 52 sermons for the year. We suggest to all residing in the favored territory that such subscriptions, costing them but 60 cents each, would be excellent Christmas gifts, which might accomplish much for the Truth. We hope soon to know of some weekly papers in the North and East which would give our friends in those districts as good an opportunity at as low a price. We will advise you how we can accomplish the largest good in this direction--by assisting in the circulation of a paper which already has a large circulation amongst intelligent people.

ZION'S WATCH TOWER

The only disappointment we have to note in this year's report is in connection with the subscription list of ZION'S WATCH TOWER. It is not what it should be --not what we had expected it to be by this time. True, its circulation is large. We print 30,000 copies of each issue, sometimes more, when extra sample copies are needed. But our regular paid list is only about one-half of this. It seems a pity that this branch of the service cannot be extended more widely. Those who receive the TOWER assure us of their high appreciation of it and the blessings which they look for and receive with every number. For this encouragement we thank the Lord and you all. However, it is our opinion that if every thoroughly interested brother and sister would take this matter to heart, they could increase our list at least 10,000 during the present year. This is not an appeal for money. Our desire is that the good influence which we believe accompanies the TOWER shall be extended--that many who now have some interest and are reading the DAWNS and STUDIES, and are participating in the meetings, should additionally have the privilege and blessing that the Lord has provided through this journal. We remind you all again that those whose circumstances do not permit them to pay the price, are welcome to the TOWER free upon application, and that those who prefer not to ask for it free, yet have not the money conveniently now, may have it on credit with the plain understanding that if they should never be able to pay for it, and so request, we will cancel the indebtedness at any time. We would like to have the WATCH TOWER list representative of all the truly deeply interested friends everywhere, regardless of their financial conditions. Let each one do his part and watch and labor and pray for a wider influence for good in this direction--for the further ripening of the wheat and its ultimate preparation for the heavenly garner.

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THE CORRESPONDENCE DEPARTMENT

The correspondence feature of the work continues to increase, as we should expect, and we take this opportunity of assuring all that we are glad to have your letters and respond to your queries. If sometimes our replies are brief we trust you will not take it as an indication of lack of interest and appreciation. Sometimes on a card we can refer the questioner to the answer to his query in the DAWNS or in a back TOWER, and thus really respond more fully than the proper compass of a letter would permit. The new Bibles will bring many of you into closer touch with your DAWN-STUDIES and back TOWERS, and we trust will be very helpful. Nevertheless, do not forget that we are pleased to hear from you. We again request that all orders

for books, tracts, etc., be on a separate sheet of paper from your general letter, that your address be very plainly written, and that any questions be separate from the letter itself. We also remind you that each receives a personal communication from the Editor twice every month--ZION'S WATCH TOWER. Please accept these communications in lieu of any lengthy epistles from him.

Number of letters and postal cards received at Allegheny..... 60,580
Number of letters and postal cards mailed from Allegheny..... 50,232

THE PILGRIM SERVICE

This branch of the harvest work has had the Lord's blessing to a marked degree during the last year. Altogether, thirty-five brethren have done more or less work in this branch of the service--some of these giving all of their time, others giving such portions as they could spare from their other engagements in life. The names of the latter do not appear in the Pilgrim list, but notifications of their visits are sent by mail. The following brief summary will give quite a comprehensive view of this branch of the service:

Total number of visits made.....1951
" " public meetings held.....2009
" " semi-public meetings held (in parlors, etc.).....4210
" " miles traveled.....184,878

THE YEAR'S CONVENTION WORK

We have reported all the General Conventions and need not here repeat that they were simply grand--one and all. How we wish that all TOWER readers could attend at least one each year! They are such an inspiration

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as pen cannot do justice to. Once we considered them too expensive: now we consider that they pay well in increased zeal and love. "They that feared the Lord spake often together," writes the prophet, and then he adds, "A book of remembrance was written before him of them that thought upon his Word. They shall be mine, saith the Lord, in that day when I come to make up my jewels."

All cannot attend in person, but we feel sure when we meet that many are with us in spirit who cannot come in the flesh. And they are remembered by us and by the Lord, and share the blessing.

We cannot announce any program for these General Conventions for 1908, but feel impressed to have one in

Pittsburg if the way seems to open. Let us look to the Lord for guidance--wisdom from above on the subject of time and place. We desire to take advantage of some large Convention's special excursion rates, that the larger numbers might be enabled to attend.

The "One-Day Conventions" of the past year have been events of increasing interest. We have not reported them all, for two reasons: (1) Our space is limited, and (2) although each one is different and has its own special blessings to those attending, there would of necessity be much sameness in the reporting of them. But they are surely awakening the public--Christian people in particular--especially such as have gotten hungry and tired of the "husks" of false doctrine. And they do the "brethren" good, too. They enjoy hearing not only on their own account, but also on account of others. Their self-denial in raising the money necessary for rent of auditorium and advertising brings a spiritual blessing as a reward. And their zeal to scatter the advertisements and place the show-cards finds a reward in the greater strength of character thus engendered. More than this, the conventions promote brotherly love and fellowship amongst the brethren of an entire district. Thus, for instance, at our last One-Day Convention--at Brockton, Mass.--more than 50 brethren came from Providence, R.I., on a special electric car; while friends from Lowell, Lynn, etc., joined the Boston friends and came together in a special train of five cars (321 passengers)--enjoying the journey and cheering and encouraging the Brockton class. May the Lord continue to bless this branch of the service in 1908 also.

"He is the fountain of blessing,
Yes, worthy is he to be praised."

FOREIGN MISSION WORK

In proportion as the Lord's spirit of love pervades our hearts, it overrides and obliterates all division of country, race, sex, language, etc., and emphasizes the Lord's words, "One is your Master, even Christ; and all ye are brethren." (Matt. 23:8.) We properly, therefore, feel the same interest in finding one of the Lord's hungry sheep, whether the color be yellow or black or white, or whether the residence be in Africa, in Europe, in Asia or America. However, every year seems to emphasize what we have suggested along the line of the divine providence, viz., that the Lord has gathered to this favored land people out of every nation, tribe, kindred and tongue, and especially the poor emigrating classes of all nations, with a view to their emancipation from the thralldom of priestcraft and superstition in preparation for this "harvest" message; hence, it does not surprise us to find that the great majority of those interested in Present Truth are still being found in this country. And a great many of those who are

being interested in foreign lands have received more or less of the knowledge of the Truth through their friends

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residing here. Nevertheless, while using every energy here in the opening of the eyes of understanding of those who give evidence of having heart loyalty to the Lord, we feel it to be both a duty and a privilege, as the Lord opens the way, to convey the light of Truth to other lands, that the loyal and the true may be found and be refreshed, and be prepared for the Kingdom by the meat in due season--the "harvest" message--"the good tidings of great joy, which shall be to all people." --Luke 2:10.

Since during the past year the Lord has sent to our care and stewardship an increased amount of money, we have taken it to be his will that we should not only increase our activities in the home field, but also avail ourselves of the opening doors in foreign fields, and continue to enlarge the foreign missions already established. Reports from some of these will appear in a later issue. We content ourselves in this report with a brief general review.

Principal amongst these missions is the British, which during the past year has flourished exceedingly, giving evidence that many of the British people are becoming awake and responsive to Present Truth. The condition of things in Great Britain more closely resembles the conditions in the United States and Canada than does that of any other section. We feel greatly encouraged by the outlook there.

The Australian mission is making good progress, too. The field seems to be a ripe one, but not many Colporteur reapers have presented themselves there, and consequently the work is not progressing as it otherwise might. We are hoping great things from the dear friends of that mission, and that they may become more and more warmed and imbued with the spirit of the Truth.

Considerable work has been accomplished in Germany, but results are rather disappointing for the amount of effort put forth and money expended. The Colporteur work does not seem to prosper there either, because the dear friends do not learn how to do it, or else because of the scarcity of money, or perhaps the two difficulties in combination. The people of Germany certainly live comfortably, and if they were made to appreciate the value of the spiritual food that the Lord is now spreading before his consecrated ones, they would be ready to deny themselves natural food and luxury for the sake of the spiritual. We fain would encourage the Colporteurs in that field to greater courage and greater zeal in thrusting in the sickle of Truth. What has been accomplished there has been largely through the distribution of tracts, and, alas, but a

small proportion of these were scattered through volunteering, nearly all having been sent in conjunction with newspapers through the mail. Thus, the tract distribution does not mean so large a share of blessing to the dear friends of the cause as might otherwise be supposed. Nothing in this, however, should be considered a reflection on the loving zeal which has exercised many of these German brethren and sisters. We presume that the narcotic influence of nominalism, Higher Criticism, etc., has affected Germany as much as or more than any other land. We here remark that the Germans in America are amongst the most active, most earnest, most self-sacrificing.

The work in Scandinavia, especially in Norway and Sweden, has been making considerable progress in the last year. We are glad of this, and rejoice to note the zeal of many of the dear friends there. The work in Denmark seems to lag. We are trusting for much better things in the year ahead of us. The work in Switzerland, France and Italy is extremely small, rather discouraging, nevertheless some true wheat has been found and we trust some ripened for the garner. We bid the dear friends in these countries be of good cheer, and to pray the Lord of the harvest to send forth more laborers into the vineyard. (Matt. 9:38; Luke 10:2.) The work in Jamaica has prospered well during the year and is taking good hold, finding a considerable number who are very zealous to serve the King of kings as Colporteurs. Nearly all of these are colored.

We cannot give much of a report from Africa. A great many books and tracts have been sent there, and Brother Booth is there doing what he can to gain a hearing amongst the blacks. He reports some success, but nothing that he can boast about. It remains to be seen whether or not we acted wisely in supposing that there might be some true "wheat" among the aborigines, and in undertaking to find it and ripen it with Present Truth. We expect to send Brother Browne (colored) shortly to see if he can do anything to further the interests of the cause there.

The proposition to serve the Truth in Japan miscarried. The missionary who had read and rejoiced and who desired to spread the Truth amongst the people there had not become sufficiently rooted and grounded in it. However, we are advised that the Japanese can read Chinese literature, and, a favorable opening having manifested itself in China, a work is under way there of which we have nothing as yet to report. We trust, dear readers, that all these various interests of the harvest lie so close to your hearts that you continually remember them at the throne of grace, petitioning for all your representatives and the Lord's in these various services of the Truth, that wisdom and grace from on high may be granted, that the Lord's will may be accomplished thereby, that his people may be blessed and his name honored. The Society's expenditure

in these various missions, noted below, is in excess of whatever was collected and used in the missions themselves:

In Great Britain.....	\$ 5,973.47
In Germany.....	6,385.00
In Australasia.....	5,142.54
In Scandinavia.....	2,089.91
In Jamaica.....	1,446.73
In Switzerland, France and Italy.....	303.02
In Africa.....	1,740.25
In China.....	1,288.19

Total.....	\$24,369.11

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THE FINANCIAL SHOWING

The increased donations of this year encouraged us to spread the work as never before. The increase may be accounted for in part by the general prosperity prevailing; but this accounts for it only in part. In various ways we have evidence that a deepening work of grace is in progress amongst us. This led not only to financial activity but also to activities in Colporteuring and Volunteering and in attendance at the Conventions and arranging for them. The Lord be praised! This zeal to know the Lord, to understand his Word and to assist others toward the Kingdom is just what we should expect of the "called and chosen and faithful"!

We are not deceiving ourselves into thinking that our financial showing is very great. We know well that all of our receipts would be very small for some of the large institutions, which propagate "a ring-straked and speckled" Gospel, and that the amount would not be large enough to pay the salaries of the "officers." But we thank God that in his providence he has made us stewards to the extent indicated. We are striving to use the money so wisely that He will be pleased with the results and by and by say, "Ye have been faithful in a few things, I will make you rulers over many things."

1907--SUMMARY OF THE OUTPUT--1907

Total number of DAWNS, "Scripture Studies," cloth-bound, sold at cost.....	554,021
(This is more than 1,789 volumes per each working day of the year.)	
Total output DAWN, Vol. I., magazine form, sold at cost.....	41,625
Total output DAWN, Vol. I., magazine form, given gratis.....	11,125

Total..... 606,771

Total output of free TOWERS, Tracts and Newspaper publications of our weekly sermons--stated in the usual form of tract pages.....212,696,246
(This does not include several millions of Tracts and TOWERS printed and scattered in Germany, Scandinavia, etc., for which see later issue.)

FINANCIAL STATEMENT

Receipts

Balance from last year.....\$ 3,349.75
"Good Hopes" realized and other Tract Fund donations..... 83,042.07

Total.....\$86,391.82

Expenditures

Expended for Pilgrim service. (This year this item is greatly enlarged by reason of including hall rents and advertising expenses, nearly all of which extra was actually sustained by the friends who were served. We have invited their reports of the amounts expended, have credited the same as a Church donation to the Fund, and charged the same in as part of the expenses connected with the Pilgrim service. This also includes the reported expenses of One-Day and General Conventions.)....\$17,091.38
Expended on Foreign Missions..... 24,369.11
Cost of Tracts, TOWERS and other free literature above, with postage, freight, rents, etc..... 35,670.91

Total expended during 1907.....\$77,131.40
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Balance, overplus for new work.....\$ 9,260.42

* * *

Although this comfortable balance encourages us to an aggressive campaign for the Truth in 1908, we cannot hope that the receipts will equal the above report. But, if next year's receipts should be less, we will strive to use them wisely and to remember that our Lord owns all the gold and the silver and the cattle upon a thousand hills. If he sees best to withhold he will have a reason for so doing. Possibly money may be less plentiful in general, and hence the output of DAWN-STUDIES may be less, and the test of the loyalty and faithfulness of the dear Colporteurs the more keen. He knows! He knows what is best!

But on the other hand we are most decidedly of the opinion that the Harvest Message is to have a much wider

circulation than it has yet had, before the closing in of the world's dark night of sorrow. It is for us to apply to ourselves the message, "Speak to the people that they go forward." It is ours to lay down our lives for the deliverance of the brethren from the yoke of error and the blindness of the Adversary, and to "show forth the praises of him who hath called us out of darkness into his marvelous light." Let us be faithful and endure hardness as good soldiers and wait for our Captain's word, "Well done! Faithful over a few things, I will make thee ruler over many things."

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THE WORD WAS MADE FLESH

--JOHN 1:1-18.--JANUARY 5.--

Golden Text:--"The Word was made flesh and dwelt among us."

AS a pendulum swinging from one extreme to another, passes the true center of gravity midway, so are the conceptions of Christians in general respecting our Lord: they go to one extreme or the opposite. One extreme view declares our Lord Jesus to have been simply a good man, a member of Adam's race as are others, the son of Joseph; others that he was perfect but not preexistent. Some deny the personality of God, and claim that what is called God is merely an operation of nature--that man is the greatest personal being in existence, and that he was not created but evolved himself from lower conditions. All of these theories we must set aside as being entirely inconsistent with the divine revelation, the Word of God, which teaches us respecting the intelligent Creator that he, in his sympathy and love, provided a Redeemer separate and distinct from our race. The opposite view holds to a personal God, the Creator of all things, and accounts for the honorable station of our Lord Jesus by assuming that he was the Father, but called himself the Son of God in a harmless deception of mankind for a time. It assumes also that he was "incarnate"--that is, that God entered a human body and used it in an obsessional sense.

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It would be in harmony with the carrying out of this thought to say that when Jesus prayed to the Father he really prayed to himself, but in this mild manner deceived because the disciples were not able to comprehend the great fact that he himself was the Father. Pursuing the same line this theory would imply that our Lord on the cross, praying to the Father, "My God,

my God, why hast thou forsaken me?" merely did this for the effect upon the disciples, since he was the Father and could not forsake himself. The same theory carried out supposes that when the body of Jesus died it was merely the moment when God stepped out of it, because it would be claimed that God could not die, and that the universe could not be left even for three days without supervision, and that if God died he could not raise himself from the dead. Therefore this theory compels the thought that our Lord's experiences from first to last were deceptive. We cannot agree with this thought; it is founded upon several errors, and as a whole is repugnant to reason as well as to Scripture.

Another thought along the same line is that the declaration of the Scriptures that there is but one living and true God is to be accepted in an accommodated sense --that there are really three Gods, but that they cooperate so thoroughly in every plan and purpose and act that they might properly be called one God.

According to this theory one person of the Trinity left heaven, was incarnated, and addressed another person of the Trinity as Father, and prayed to him and not to himself, and declared that the Father was greater than he--though this was not really the truth, since they were all one, according to the Westminster Confession, "equal in power and glory." Nevertheless this view also insists that Jesus, being God, was not made flesh, but merely appeared in flesh in an obsessional sense--in the same sense in which the demons took possession of men. According to this claim this God obsessed Mary's babe and dwelt in him until he died, performing through him wonderful works and giving forth wonderful teachings, but being God this one could not die, and therefore did not die at Calvary, but merely allowed the obsessed body to die.

The foregoing statement of the views of Unitarians and Trinitarians is not in exactly the verbiage used by the advocates of these doctrines, but our presentation is truthful, merely stripping their statements of the matter of some of the gloss they would use to hide the difficulties of their theories.

We now come to a consideration of the Bible view of this important subject, which agrees with none of the foregoing. We do not admit that either we or others

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have a right to ignore the plain statements of the divine Word, but claim, on the contrary, that the Scripture should be allowed to interpret itself, and that what it presents should be accepted by all Christian people without cavil. Let us look at the subject candidly as presented in this lesson.

"IN THE BEGINNING WAS THE WORD"

The first verse of our lesson, although not a bad translation, fails to give to the English reading the force, the significance of the Greek, and gives the implication that there are at least two Gods, whereas the Scriptures declare that "there is one God, the Father, and one Lord Jesus Christ." (I Cor. 8:6.) Nowhere in the Scripture are these said to be equal in power and glory. On the contrary, whether we take the words of the apostles, or the prophets, or of the Lord Jesus himself, they all declare in harmony that the "Father is greater than I." "I came not to do mine own will, but the will of him that sent me." (John 14:28; 6:38.) When we read, "In the beginning was the Word and the Word was with God," that makes two, the Word and the God whom he was with or represented, and then the statement that the "Word was God," we are thrown into confusion. How could the Word and God be God? It is here that the Greek gives the relief and makes the matter plain. It reads, "In the beginning was the Word and the Word was with the God and the Word was a God; the same was in the beginning with the God." If we accept this just as the Greek gives it, with the emphasis of the Greek article in the one place and not in the other, then all is straightened out--is clear. Then we can see that originally there was but the "one God, the living [self-existent] and true God"; that the glorious personage in this verse called the Word or Logos was the beginning of the Father's creative work.

This is in full accord with the Scriptural declaration that Jesus was the beginning of the creation of God--the "Firstborn of every creature." (Col. 1:15.) But some one objects,--"You are making Jesus, the Son of God, a created being." We answer, No; we are making nothing. We are just finding out what the Scriptures say; we are twisting nothing. The fault lies in the error of the "dark ages" in assuming that Jesus was one of three Gods or that he was all of the one God. For neither of these positions is there a particle of Scripture. Let us not be wiser than God. If we accept the Bible as the divine revelation--as the voice from heaven said of our Lord Jesus, "This is my beloved Son, hear ye him"--does not the very word son, applied to our Lord, imply that he was not his own father nor coexistent with the Father, but a begotten or subsequent creation? Surely there is no escape from the simplicity of the Scriptural presentation of the subject. "The same was in the beginning with the God" clearly implies a certain time recognized as the beginning, but so far as the heavenly Father himself is concerned, the Scriptures declare, "From everlasting to everlasting thou art God." (Psa. 90:2.) In other words, while it may be beyond our comprehension, it is the Scriptural presentation that the Father alone was without beginning, and that the Son was the beginning of the Father's creative work--created before

angels as well as before man.

"ALL THINGS WERE MADE BY HIM"

Let us notice carefully this statement: it refers to the Logos, and is in full harmony with the statement made by the Apostle, "All things are of the Father, all things are by the Son." (I Cor. 8:6.) The power was of the

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Father, but it was exercised through the Son, the beginning of his creation, and hence "without him was not anything made that was made." What a beautiful testimony! How honoring to the Father! how honoring to the Son! The Father used the Son as his active agent in every creative work--nothing whatever was done without him. Is not this a sufficiency of honor for our dear Redeemer? Is it not as much or more than he ever claimed? In his humility he said nothing about his high honor, which he left to be our Redeemer.

The name he used, "The Word of God," the "Logos," was of itself significant, and in full harmony with our interpretation, as all scholars must admit. In olden times the kings kept themselves more or less apart from their subjects; they were rarely seen. It is said that it was a custom for them, when addressing multitudes of their subjects, to sit behind a screen or curtain, while in front of this stood the king's interpreter or representative, who spoke the king's words in a loud tone to be heard of all who were there. How beautifully this represents the honorable position of our Lord Jesus. He is the mouthpiece of the Father; he is his representative to every creature, to angels and to men. He is his active agent; by him were all things made, and without him was not anything made.

"In him was life." Abruptly the writer passes from our Lord's great work in the creation of all things to his appearance amongst men. He declares, "In him was life; and the life was the light of men." Our Lord is here contrasted with other men. He was different from others because he was not born of the flesh, though born in the flesh--that is to say, his life did not come from a human father, though it was nourished, matured, by a human mother. It was this peculiarity which marked him as separate and distinct from all of the race. That perfection of life was in marked contrast with the imperfection of the remainder of the race. The death sentence which passed upon father Adam, and which all of his children increasingly inherit, had brought them down to low mental and moral conditions, while our Lord Jesus, having a perfect life transferred from a heavenly condition, was in consequence very different from others of his people. This life constituted the light amongst men. They perceived that he was a remarkable character--"Never man

spake like this man." "They marveled at the gracious words that proceeded out of his mouth." (John 7:46; Luke 4:22.) They had never before seen one in whom was life: all others whom they had met, like themselves, were dying creatures, nine-tenths dead.

"And the light shineth in darkness, and the darkness comprehendeth it not." Not only is it true that the sin-darkened ones of our Lord's day comprehended him not, nor the light of truth and grace which shined from him, but it is still true that the darkened class comprehendeth not. "The god of this world hath blinded the minds of them that believe not." (2 Cor. 4:4.) This is the Apostle's explanation of the matter --he still blinds the darkened class, and their eyes will not be opened until, at the second coming of Christ, Satan shall be bound for a thousand years; and then, during that Millennial period, under the reign of our dear Redeemer, all the blind eyes shall be opened and all the deaf ears shall be unstopped, and every creature shall come to a knowledge of the mercy and goodness and love of God, operating through Jesus Christ our Lord.

JOHN, OUR LORD'S FORERUNNER

The people indeed recognized John the Baptist as a notable character and servant or messenger of Jehovah, and this the Evangelist corroborates, saying that he was sent from God to be a witness of that Light. But John's witness was received by comparatively few, though it was given to all the favored nation to whom the Light was sent. The fact that John as a servant of God was given that honorable position of identifying and declaring Jesus as the Messiah, the Son of God, which taketh away the sin of the world, was of itself an assurance that the great One thus introduced and announced was very great in the estimation of Jehovah God, very honorable, the Messenger of the Covenant.

"HE WAS THE TRUE LIGHT"

"He was the true light, which lighteth every man that cometh into the world." This is a prophetic statement, for our Lord at his first advent did not even enlighten all of his own nation, and made no attempt whatever to enlighten the world of mankind. Nevertheless it is God's purpose that ultimately all shall see, all shall know of his love and wonderful provision. And our Lord Jesus is that great Light, the great Enlightener, that is yet to enlighten Adam and every member of his race. When amongst men the glorious Light was not fully revealed, even though what the Jews did see caused them to marvel. Our Lord himself, according to the Scriptures, "learned obedience by the things which he suffered," and was thereby prepared

for his exaltation, his glorification, which he received when he had finished the work which the Father gave him to do--when on the third day thereafter the Father raised him from the dead by his own power, to glory, honor, immortality, the divine nature. Now, in his highly exalted condition, he is still the true Light which shineth with a brightness above that of the sun at noonday. He is to be the great Sun of Righteousness which, during the Millennial age, shall bless and enlighten every man that cometh into the world; and we are given the blessed assurance that the Church, the Bride class, the Elect, will be with him in that glorious mission of blessing and enlightenment.-- Matt. 13:43.

"HE WAS IN THE WORLD"

"The world was made by him and the world knew him not. He came unto his own, and his own received him not." These words set forth in plain perspective the dignity of the Son of God, who was made flesh and dwelt among us. The world knew him not! and, still more surprising, his own nation, the Jews, knew him not! although they had been instructed from the beginning

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of their nationality to look for the Messiah, and although to them a description had been given--not only that he should be very great, but also that he should be born of a virgin and made of no reputation. How they received him not is clearly set forth in the Scriptures: they mocked him, derided him, rejected him; they preferred instead of him Barabbas, the robber; at the instigation of their priests and doctors of the Law they cried, "Away with him! Crucify him!"

But while this was the course of the majority, a few had the eyes to see and ears to hear the message of God's love which came through him as the Word of God. Of this our lesson tells, saying, "As many as received him to them gave he power [privilege or right] to become the sons of God, even to them that believe on his name." These were the "Israelites indeed," of whom were the twelve apostles and the seventy, also the "500 brethren," and those Jews subsequently reached on the Day of Pentecost and afterward during the entire harvest of their age. These had formerly belonged to the house of Moses, the house of servants--"For Moses, verily, was faithful as a servant over all his house." But now, the due time having come, these favored ones saw the true Light, because they were in the proper attitude of heart, and they received from him not only forgiveness of their sins through the merit of his sacrifice, but also the begetting of the holy Spirit--an adoption by the holy Spirit into the family of the sons of God--quite a step above their previous position as

merely members of the house of servants, for of our Lord it is written that Christ as a son was faithful over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.--Heb. 3:6.

The following verse (13) emphasizes all this, saying, "Which were begotten, not of blood, nor of the will of the flesh, nor of the will of man, but of God." We render here the term *gennao* begotten, and not born, as in our common version, for although the same Greek word is used interchangeably as referring to begetting and birth, yet there is that in the construction of the Greek sentence which fixes it here as signifying begetting. It refers to our begetting of the holy Spirit, whereas our birth of the holy Spirit is the Scriptural designation for the resurrection. It was not along family lines of blood relationship, not along fleshly lines of worldly sympathy and judgment, not according to man's wealth or wisdom that some were changed from being members of the house of servants and made members of the house of sons of God, under Christ. It was of God that all this came to them, because they were Israelites indeed in whom there was no guile--the very class for whom God had prepared the exceeding great and precious arrangements of his plan. Only such are at present able to appreciate the full riches of God's grace and loving kindness. As sons of God, as members of the Royal Priesthood, they are privileged to have a greater fellowship in the great High Priest, Jesus, and a greater intimacy with the divine Word than is granted to others. As the Lord expressed the matter, "Unto you it is given to know the mystery of the Kingdom of God; but unto those who are outsiders, these things are spoken in parables."--Mark 4:11.

"THE WORD BECAME FLESH"

The last verse of our lesson contains much food for thought: from it our Golden Text was selected. It declares that the Word was made flesh. The revised version renders it, "The Word became flesh." Both are correct, and both contradict the two extremes of view held by Christendom. It was the Word that was made flesh, and hence our Lord's was not an ordinary birth. On the other hand, note that it does not say that the Word was incarnated or got into flesh or obsessed it, but says quite correctly, "The Word was made flesh--the Word became flesh." Let us make no mistake in the reading of this message on this important subject; let us take it just as it is written, without twisting. The lesson is that the great One, the beginning of the creation of God, the only begotten of the Father, full of grace and truth, came down from that glorious condition as a spirit being and was made flesh and dwelt among us, as the Apostle says. "The man Christ Jesus" was not an incarnated being, but was

himself the One who had been with the Father, and whose nature as a spirit being had been changed, exchanged for human nature as a fleshly being. It was when he made his consecration at thirty years of age and symbolized it in water baptism that he received his begetting of the holy Spirit to a new nature, a spiritual nature, as high or higher than he had before. From that moment on he was the Anointed One, which in the Greek signifies the Christ, and in the Hebrew the Messiah. He was anointed with the holy Spirit, with the oil of joy above his fellows. And directly after this anointing came upon the Master, he began the work of selecting those who were to be joint-heirs, otherwise styled the members of his Body, the under priesthood, the Bride, the Lamb's Wife. In the preceding verse we have seen how some of these "fellows" were given liberty to become the sons of God--to be begotten of the holy Spirit, with a view to their ultimately reaching the same glorious nature.

It is not the Word made flesh that was glorified and exalted; rather the Word made flesh offered up himself a living sacrifice to the Father and carried out that sacrificing covenant, completing it at Calvary when he cried, "It is finished." The sacrifice was finished, the Word made flesh had died, had ceased to be. Neither was that Word made flesh ever revived. No, he gave his life a ransom for many, for Adam and all his race, and never revived as a man, never took back that sacrifice. Hence we may go free. As it is written, "Deliver him from going down into the pit: for I have found a ransom for him."--Job 33:24.

But if the Word made flesh died and did not rise again, what did arise from the dead? and who is the Lord of Glory that now ever liveth? We reply that the

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Lord of Glory was begotten at the time the Word made flesh offered up himself, namely, at the time of our Lord's consecration and symbolization of that covenant at Jordan. Not the newly begotten Son of God, begotten of the holy Spirit, but the Word made flesh sacrificed himself, gave himself up as a man, with all of his earthly rights and privileges sacrificed on behalf of father Adam for the restoration of Adam and all those condemned to death through him. This New Creature, begotten of God by the holy Spirit, prospered, grew, developed, as the Word made flesh yielded and finally died. This New Creature, which did the sacrificing of the man Christ Jesus, was the One recognized of the Father, the One who gave his flesh for the life of the world. (John 6:51.) This New Creature's life was not given for the life of the world, the New Creature was not sacrificed for sins. No! it was the Word made flesh, the man Jesus, that was sacrificed, while Jesus the New

Creature, begotten again, was delivered in the resurrection --raised from the dead on the third day by the Father. He it was who ascended up on high, there to appear in the presence of God on behalf of the Church, which is his Body, the under-priesthood, and on behalf also of all the household of faith, the antitypical Levites.

Meantime not only the faithful of Natural Israel, but also the called-out ones from amongst the Gentiles have been privileged to walk in their Master's footsteps. True, they had not perfect flesh as he had; true, it could not be said of them as of him that in them was life. But to them was imputed life, because they believed --they were justified through faith, and their sins and imperfections reckonedly covered. Hence from this, the divine standpoint, they were thenceforth like their Lord. They also consecrated their flesh, they also were begotten of the holy Spirit, they also were reckoned as New Creatures, they also crucified the flesh with its affections and desires, they also laid down their lives, their flesh, in death, and to them also was the promise that eventually, as the Father raised up Jesus from the dead, so also will he raise them up in his likeness, in his resurrection--the First Resurrection of the blessed and holy. They like their Lord will never more be of the human nature: when perfected as New Creatures they will be like their Lord, see him as he is and share his glory, because they will be changed--because "flesh and blood cannot inherit the Kingdom of heaven." --I Cor. 15:50.

When the Apostle says, "And we beheld his glory, the glory of the only begotten of the Father, full of grace and truth," we may not surely know his thought. He may have meant that subsequent to our Lord's resurrection he and the other apostles had beheld the Lord's glory when he had manifested himself to them; or he may have meant that during the days of his flesh before his sacrifice of it was complete, that they beheld his glory, his honor, his dignity, his perfection, as the earthly image of God--God manifest in the flesh. In any event we may here apply to ourselves, not only a good doctrinal lesson, but also a good practical lesson, for we are amongst those who are hoping to make our calling and election sure, that we may become joint-heirs with our dear Redeemer in his glory and Kingdom. The lesson shows us clearly that if we would be so honored by a share in his resurrection, we must be faithful now and make our calling and election sure by walking in his steps and finishing the sacrificing of our flesh: "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable to God, your reasonable service."--Rom. 12:1.

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YOUR "GOOD HOPES" 1908

[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).....

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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.

OLD THEOLOGY TRACTS

These are published quarterly at 6 cents per year. But extra SAMPLE 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. The Lord's Poor friends have been requested to send in their applications in June. When names are dropped and afterward renewed it makes us unnecessary trouble.

When desiring to know date of expiration, look on your Tower wrapper. Date is given in lower left-hand corner.

HYMNS OF DAWN WITH MUSIC.

Our readers have for years inquired for this book. We now have it for you in handsome cloth binding and at cost price. It is the best and the cheapest hymn book in the world, at 35 cents per copy, postpaid, and contains 333 of the choicest hymns of all ages. By express, collect, 25c each, in any quantity.

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.

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AN INTERESTING LETTER

DEAR BROTHER RUSSELL:--

I have just returned home from a colporteur tour, occupying several months time. During the time I canvassed about 117 days and sold 4,406 volumes, averaging a little better than 37 books a day. One little town I canvassed in one day and took orders for 127 books, and when I came back to deliver I delivered every book ordered, besides three more, after three o'clock in the afternoon.

In one town it was "noised about" that the books I was taking orders for were the DAWNS. In fact the subject was discussed at the M.E. "sewing circle." One of the ladies had Vol. I., said she had read it and enjoyed it, and wouldn't take a hundred dollars for it, and yet thought it wasn't quite safe for young people to read! This same lady called on me that evening at my rooming place and told me I wouldn't likely secure any more subscriptions from Methodists, and that those who had subscribed would likely countermand their orders. Of course this made me a little uneasy; still, I knew if I lost the orders, the experience

would be good for me, and so I left the matter with the Lord. Well, the result was I still kept on taking orders from Methodists, and not a Methodist went back on me. One man whose wife didn't give me an order, sent word for me to call when I was delivering and he bought all six of the books.

I met a man in a little town who said he had got the first three volumes last year, and that he had read all of them three times, that he found something new every time he read them and that they never grew stale. He said he has a library of over a thousand books. He bought the other three from me. When I find persons having the first three I always try to get them to take the other three and they do not often hesitate to do so.

I have heard from a set I sold last year, that the person had read all six books three times in less than a year and considered them the finest literature on the Bible that he ever read.

I met a dear old brother who is ninety-one years old. He is two years old in the Truth, and got the Truth by reading the "Debates."

With much Christian love, in which the household here joins, I am, your sister in the Lord,

ANNA J. GILLESPIE,--Colporteur.

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