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SEMI-MONTHLY
VOL. XXX DECEMBER 1 No. 23
A.D. 1909--A.M. 6038

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PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London,
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VIEWS FROM THE WATCH TOWER

BISHOP FALLOWS NOT A SPIRITUALIST

THE New York World publishes an interview with Bishop Fallows, of the Reformed Episcopal Church, as follows:--

"Telepathy is an established fact. In recent years great strides have been made in the explanation of psychic phenomena and in the years to come the science of communication with the dead will be made a part of the curriculum of great educational institutions. As its study becomes systematized and more widely spread greater advances will be made and some day we will talk with the

spirits as we now talk with material persons.

"The Bishop made some startling statements in discussing the matter. He frankly states that he formerly fought shy of Spiritualism, and that he is just beginning to learn.

"In the enlightened days to come,' said Dr. Fallows, 'we shall be able to converse with spirits of departed friends and relatives. Their state will be made known to us through these communications. They will be able to advise us on knotty problems.

"There are great truths in Spiritualism. Many Spiritualistic phenomena we cannot understand, but we have to admit them. I have called the new science "Immortalism" because it depends for its existence upon the immortality of the soul, in which we all believe, and the preservation of identity beyond the grave. Immortalism is simply Spiritualism with all the fraud and trickery eliminated. On account of these frauds Spiritualism has been shunned by many right thinking people, but immortalism will claim their most earnest attention.'

"In support of his belief Bishop Fallows quoted from many eminent men who have expressed similar views."

Bishop Fallows will be recognized by many as one of the ministers who have recently been taking a great interest in Faith Healing clinics. We have already pointed out that to our understanding these cures are effected by hypnotic influences and that hypnotism is but another form of Spiritism. We believe that through this channel the fallen angels ("wicked spirits," Eph. 6:12) are seeking to break down the human will, and that the results, shortly, will be direful in the extreme, leading to spirit control and every evil work. It was only to be expected that sooner or later Bishop Fallows and his associates in "faith healing" would be drawn into co-operation with Spiritism and more or less outwardly acknowledge it. But it is with pity that we note Dr. Fallows' endorsement of the power and his denial of the name, as though the change of a name, the calling of it Immortalism instead of Spiritism, would effect any real change in its character.

Immortalism is really a more deceptive name than Spiritism, because it seems to imply the deathlessness of those who have died and to give the inference that it is the dead who do the communicating. Spiritism is the more correct name for the cult because, as the Scriptures show, these various manifestations come not from dead men, who "know not anything" (Eccl. 9:5), but from spirits--wicked spirits--fallen spirits--"the angels which kept not their first estate" and who were restrained at the time of the flood.--I Pet. 3:19; Jude 6.

Poor Christendom! Boasting of its scientific attainments and learning and wisdom it is being led by its professors of colleges, its ministers and bishops, straight into the enemy's camp--into Spiritism--demonism. Within the next few years we expect wonderful developments along this line, for is not the entire nominal Church of Christ blindfold on this subject, and worse, mistaught, deceived into

thinking that their friends are alive, whereas the Bible distinctly assures us that it is because the dead are not alive that they need "a resurrection of the dead" and that the Lord has provided therefor?

Meantime while expecting these traps and snares to stumble many who are not Bible students and taught of God, let us who do recognize them beware for ourselves lest we be entrapped in another way--through the subtle influences of the same great Adversary--inciting to anger, malice, envy, hatred, strife, evil-speaking, slander, etc. We believe special testings along these lines are now being permitted that those who have not faithfully used God's blessings for their establishment in faith and righteousness may stumble, may fall, may be tested by fiery trials along both these lines--faith and practice.

ENCOURAGING IMMIGRATION INTO PALESTINE

A bill has been introduced in the Turkish Parliament with a view of encouraging Jewish immigration into Palestine. It is proposed to do away with the so-called "red passports," which had hitherto been given to every Jew landing in Palestine as an assurance that he would not stay there more than three months. It is believed that such a bill will greatly facilitate Jewish settlement in Palestine and remove the restrictions which deterred many Jews from taking up their abode there.

SOCIALISM GREATLY TO BE FEARED

The public prints still continue to make mention of the great strike and threatened revolt in the Swedish Metropolis, Stockholm. Various lessons are sought to be impressed by it--amongst others the prevalence of Socialism and what it portends. The following from the Moline Dispatch is a sample. The general comment is that when the patient and order-loving Swedes become riotous it marks a new epoch, and more or less justifies the expectation of lawlessness anywhere, everywhere. The below article gives, we think, a fair reflex of European conditions and the influence of Socialism in the affairs of life to-day:--

"The Socialists, of course, fail this time, but we should indeed be blind if we do not see in the incident a further warning of a tendency visible all over Europe. Within the last few months we have seen three important disturbances

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--in France, in Spain and now in Sweden. In each case there has been instant talk of revolution, while the actual and immediate causes of the outbreaks have been submerged by the other and greater forces in the background. No one

wanted to know the immediate excuse for the strikes in France. The only interesting question was whether the shock might be enough to bring down the avalanche. In Spain the only pertinent question was whether the grievances of the people were at last heavy enough to break that patient camel's back, and now in Sweden we are hastily assured that the strike would be quite unimportant but for the stimulus of Socialism.

"Two things are evident throughout nearly the whole of Europe. The first is that the labor organizations are gradually uniting under one control and that any man of magnetic genius can snatch at their dictatorship. Pautaud nearly did this in France, and may do it yet. The second symptom is the growing affinity between European labor Unionism and Socialism, and it is to be remembered that over the larger part of Europe an avowal of Socialism creates no comment or surprise either among rich or poor. A Socialist has been made Prime Minister of France without a word of protest from any one. Socialism in Germany is the one supreme fact that keeps her statesmen awake at nights, while in the English House of Commons we find that the powerful Labor party is practically synonymous with the Socialist party. There are no Socialists in the House of Lords, but it would be easy to find a great many among the titled aristocracy. And now comes the strike in Sweden, and we find the whole standing army of the country placed on the alert, not so much to suppress the ordinary turmoils of such an occasion, but rather to discourage a possible attempt to begin the organized civilization of the country all over again.

"It must, of course, be remembered that there is no cut-and-dried definition of European Socialism. Over very wide areas it is little more than another term for social discontent and for constitutional attempts at reasonable reform. The German Socialist, for example, is by no means the long-haired firebrand with whom we are unpleasantly familiar. He may be simply an orderly advocate of measures that are matters of commonplace here, while any man who opposes the semi-clerical tyranny of Spain is apt to be dubbed a Socialist. Socialism in Europe may sometimes have a definitely constructive meaning with the educated, but with the great masses of the people it means no more than an effort toward Democratic expression. None the less it is significant that widespread discontent should thus be forced under a leadership that may become one of a mischievous intelligence."

BRITISH INTERESTS IN INDIA

The world's discontent has long been felt in India, where a rebellion against British rule has recently been nipped in the bud by prompt measures on the part of the Government. Now the Hindoos have adopted another method of procedure. They propose to boycott all British

goods and thus to damage British interests heavily. Anyone patronizing British goods is to be treated as an outcast by his fellow-countrymen. Unrest prevails the world over. How we long to give the poor, groaning creation a proper view of that blessed hope which so inspires our hearts--the Second Presence of our Lord and the establishment of the Millennial Kingdom--his rule of righteousness for the blessing of all the families of the earth. "Be patient, brethren," while diligent and fervent in spirit.

WELCOMING THE SCALPEL

"When a man is attacked for his loyalty to the Bible and Bible truth, he has a right to feel encouraged. The Bible begins to mean something to him then; and he begins to mean something to the Kingdom. Such an attack is evidence that he is really alive. For, as a well-known defender and expounder of the Bible as God's Word has keenly said: "The Bible is a living thing; and when it gets into you and

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your life, you'll be under the scalpel of every little critic.' Criticism is not a thing to be sought; but when it comes as a result of getting the Bible into your blood, it is not to be feared. Are you intimate enough with the Bible to invite such criticism?"

The above from The Sunday-School Times is well stated and applicable not only to those who resist Higher Criticism and Evolution, but also to those who stand in the light of the Divine Plan of the Ages revealed in the Lord's Word and opposed by the darkness of this present age and the Prince of Darkness and his poor, deluded servants.

TORPEDOES IN THE AIR

The mind of man is fertile. Recent wonderful developments of aeroplane and dirigible balloons are leading the national thought to a new line of warfare. Aerial battles are anticipated. The dropping of explosives upon battleships and cities, arsenals and armies, is being studied. All the governments are seeking to prepare for this new form of warfare, while still the building of battleships continues.

It will be remembered that some years ago the use of torpedoes at sea was brought to considerable perfection, mechanism being finally devised to guide the torpedo by electric currents to the ship intended to be destroyed. The latest suggestion is an aerial torpedo guided through the air, instead of through the water, and so swiftly that the enemy would not be able to ward off its blow and the explosion and destruction which would follow.

Oh, that the world had less of the spirit of the Adversary

and more of the spirit of the Lord. Oh, that these bright minds now exercised in devising death-dealing devices were equally diligent in seeking a system of healing and helping and uplifting humanity out of sin and death conditions to restitution blessings!

Well, a little while and the present order of affairs will be ended! A little while and the last member of the "elect" Church shall have been called, chosen, tested, found worthy and glorified. And then the long-promised dominion of the Lord will be established--his Kingdom for which we pray, "Thy Kingdom come; thy will be done on earth as it is done in heaven." A little while and, in the awful trouble of the "day of wrath," the world will have an illustration of its own money-mad condition and be ready for the peace which God purposes shall then be established! A little while and the world's blind eyes shall be opened to see wonderful things in the opposite direction from that in which it is now looking. Thank God that our eyes are already opening and our ears already being unstopped and that the blessed sights and sounds of the Divine programme are coming to us in comforting and sustaining measure!

THE RISING GENERATION

The Apostle pointed out as among the conditions prevalent in the end of this age the following:--Disobedience to parents; lawlessness; pleasure-loving; ferocity of temper, etc. We need not on this occasion go deeply into the why, but recognize the fact that many of these predictions are now fulfilled before our eyes. Lack of reverence for parents leads on to that careless condition which fears not God, neither regards man, in its selfish, wayward course.

The Philadelphia Public Ledger calls attention to the fact that photographs of those who recently participated in the street-car riots in that city were chiefly those of boys from fifteen to twenty-one years. The same has been remarked of the Springfield, Ill., riots and others in this country, and also respecting riots in Russia about two years ago, and others more recently in Spain.

The lesson is that these boys have been either mistaught or not taught at all respecting justice, the rights of others, etc. We fear that the world is gaining too slack a conception of liberty. Too much time apparently is given to teaching something about man's evolution from a monkey or from protoplasm, and not sufficient time to instructing the youth respecting his own rights and the rights of others and the necessity for law and order.

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In Divine Providence the care of the school does not devolve specially upon us nor our readers, except it be those of us who are school-teachers. Wherever our influence can be felt, it should be used in favor of righteousness, equity,

justice, mercy. But in our own homes and families we surely, each and all, have important duties toward the young of both sexes. The care of his children is a paramount obligation and responsibility resting upon every parent. Right exercise of this great responsibility should be sought carefully and prayerfully and exercised with the greatest wisdom at command. A parent assumes a great responsibility in bringing a child into the world. And how could he hope to be classed as an "overcomer" if he should neglect this responsibility? If, after we have done our very best, a child shall go astray into wrong paths it is a cause for regret and prayer. But if a child go astray because of a lack of proper parental instruction, it is a calamity which should properly call for tears and groans, as well as prayers for Divine forgiveness.

Again we urge upon all WATCH TOWER readers the daily use of the HEAVENLY MANNA at the breakfast table and the reading of the Vow and that surely every day begin with praise and prayer. Also that the children be Scripturally instructed every Sunday by the parents.

THE FERRER PROTEST UNIVERSAL

The wave of protest which quickly spread over the civilized world upon the announcement of the execution of Prof. Ferrer in Barcelona, Spain, has astonished the world. The professor's teachings were anti-Catholic, socialistic, perhaps almost anarchistic. "He was hounded for a time, then imprisoned and finally executed"--most unjustly, it is claimed.

Great commotion of protest which followed, as if by magic, in all parts of the world showed a cord of interest and sympathy and an organization which astonished rulers. New York's "demonstrations of protest" with flags, banners, etc., was followed by speeches in which both Catholics and Protestants were derided and liberty, Socialism, etc., were lauded. En route to the large auditorium the marchers hooted and jeered both Catholic and Protestant Church buildings as they passed them.

Only recently have we seen the reports of the London "protest." We append an account of it. The indications are that respect for both political and ecclesiastical rulers is decidedly waning. The condition of things in Rome was extreme --the Catholic Church being held responsible for the action of the Spanish officials in executing Prof. Ferrer. The London report says:--

"Spanish anarchists in London are openly threatening the life of King Alfonso, and are boasting that he will not be permitted to live the year out. Malatesta and others of the more rabid anarchists are actually inviting reporters to accompany them to secret meetings to listen to firebrand speeches. Some of them have shown reporters laboratories with newly devised bombs, wherewith they hope to be able to take the lives of European monarchs.

"The outbreak of Ferrerism, which is convulsing the

continent, reached England this afternoon and evening and London witnessed scenes duplicating those enacted in Paris and other European capitals. Following a demonstration in Trafalgar Square, 10,000 malcontents rushed to the Spanish embassy in Grosvenor Gardens, by way of Whitehall and Victoria streets, and succeeded in reaching it in spite of frequent charges by the police. The embassy, which was guarded by a strong force of police, escaped any damage. Hand to hand fights occurred, missiles were thrown and sticks and umbrellas were used.

"Victor Grayson, the stormy petrel of Parliament, made a violent speech in Trafalgar Square this afternoon, in which he announced that the expulsion of the Spanish ambassador would be moved in the House of Commons Monday. His speech is the strongest thing delivered from any rostrum in England. He said the murder of Ferrer was a local outrage on cosmopolitan feeling. 'It means not only the death of one great worthy man but an insult to the intelligence of Europe,' he said. 'I believe the price of Ferrer's life will be paid long hence. If the heads of all the kings of Europe were torn from their trunks to-morrow it would not pay the price of Ferrer's life. Let us make no mistake. If all these heads were rolled in the dust to-morrow we should not have one like Ferrer's, who, by his acts as a royal son, lost his life for the people of the world.'

"In the Spanish Parliament one speaker criticized the Government's course, saying, 'This execution was an egregious political blunder. The innocence or guilt of the man has nothing to do with the case. The object of his removal was to help restore internal peace in Spain, but today Ferrer's influence is much stronger in Spain and throughout Europe than it ever was while he lived.'"

CONDITIONS IN PARIS

A correspondent of the State Gazette writes:--

"One must know the restless, red-thinking class of Paris to understand what will most likely happen to old Europe, with its feudalism, its armies, its priests, its czars, autocrats, bureaucrats, and underneath the whole inflammable mass oppressed workingmen full of anarchy and revolutionary ideas.

"Barcelona is only a symptom of what I positively know exists throughout all Europe. Let them try a modern war and then you see what happens."

HOME CONDITIONS AS SEEN BY MR. WATSON

Mr. Thomas E. Watson, several times nominee for President of these United States on the Populist ticket, is reported to have described present conditions here in the following extract from a letter:--

"President Taft knows as well as I do that Socialism is

sweeping this country like a prairie fire, and that there is an army of nearly 400,000 banded together, true to the organization which their leaders have made, and that those men are thirsting for an opportunity to come into collision with the Federal army. That is one reason why Taft and Roosevelt are so eager to increase the number of Federal troops."

EVOLUTION GOSPEL FOR THE "GROANING
CREATION"

"Life has become so meaningless and so useless to some that I advocate the setting up of a suicide slot-machine, where one can deposit a cent and be killed easily and respectably."

The Press is crediting the above to Rev. D. Guthrie, D.D., of Baltimore, Md. Alas! poor, groaning creation! After being deceived for centuries by bad tidings of great misery for all people except a few "elect," they are now treated to the information that they sprang from a monkey, but did not spring high enough. Now they are told that their case is hopeless and that it would be a benevolence to help them get off the face of the earth and into her bosom "respectably" by suicide. Would that their ears were open to hear and that we had a thousand tongues to tell them of the "Good tidings of great joy which shall be unto all people"-- the result of our Redeemer's sacrifice! Thank God for the testimony of his Word that soon every ear shall be unstopped and the due time shall come for the testimony of God's grace to every member of our race.

TO GIVE LIFE TO THE IMAGE

Our readers well know that in 1880 we pointed out in the columns of this journal the now much discussed Federation of Protestant Churches. We showed that it was foreshadowed in Scripture prophecy: that the beginning of it was in 1846 in the organization of the Evangelical Alliance and that the full development waited for the closing hours of this age. This was at a time when the thought of Federation was generally flouted and many boasted that sectarian divisions were advantageous every way.

We showed that the coming Protestant organization would, according to Scripture, become the friend and associate

of Papacy and not its antagonist. We pointed out the prophesy that the life of the new organization or federation would come from the Episcopal Church, which amongst

Protestants has long stood as the "oldest" and as possessed of "Apostolic succession" and supposed consequent "authority." We have for years looked earnestly for such a Protestant Federation as would include the Episcopal Church and give its sanction to the Protestant system.

Finally the way seems to be clearing for this--the pressure of "higher criticism" on the one hand, and the Truth on the other hand forcing religious institutions to band together for mutual protection. But woe will betide all the "little independents" when the great system shall throb with life and become a living image of Papacy and cooperate with it.

The following from the Hartford Post tells of an important proposition now under consideration, looking to the federation of Episcopal and Congregational Churches. We quote:--

"Bishop Hall called attention to the very evident fact that the church needed to stand for definite truth in a community more now than ever before; that religion must have an actual meaning to the people, who are fast falling away from it, if it would bring them back and continue to grow, and that to do this it must unite, come together under one creed, and do its best to bring in other new denominations, rather than lose their valuable contribution by allowing them to maintain separate sects of their own.

"Most of the speakers agreed that it is all a matter of contribution--of how much a church might contribute towards a new Catholic faith, and not how much it might keep of its old faith. That in most cases there was no definite faith at all, is what Bishop Hall called attention to, and thus it might come about that a revival of endeavor might bring Christians to unite on just the one thing set up by the apostles of Christ as his Creed. The Episcopal Church, he said, stood ready to give up its 39 articles of religion, and it was ready to give up its name 'Episcopal' and to sink its identity to accomplish this purpose of unity. In return it offered its creed, definite, simple, true.

"From the Episcopalian standpoint it could be seen today that the movement is no dream and that every clergyman of the church in this section goes out with the one idea that before the next meeting of the body the problem will be much nearer settlement than to-day."

THE LAND OF ABRAHAM--MESOPOTAMIA

"As is reported in the Jewish Chronicle, the Jewish Colonization Association, which controls the de Hirsch millions, is making now all necessary preparations for the colonization of Mesopotamia by Jews. A petition has been presented to the Turkish Government to legalize the establishment of a company which will have this object in view and which should begin work at once. The Government is favorably disposed toward the movement, and there is very little doubt that the desired permission will be soon granted. It

will be remembered that it was the Government itself which first issued the invitation to Jewish organizations to settle in Mesopotamia and later even promised to defray part of the expense of irrigating the land.

"Major General W. Wilcocks, who was commissioned by the Turkish Government to investigate the existing irrigation in Mesopotamia, has presented his report to the Minister of Public Works. He states that the construction of a new dam for the Hindieh River and the repair of the old dam would create a prosperity five times as great as that which existed thirty years ago."--Jewish Exponent.

INQUIRING FOR THE OLD PATHS

The Editor of this journal was surprised recently to receive a request from a Society of Jewesses to address them on the prophecies of the Hebrew Bible. Some of their husbands learned of the matter and desired to attend, so that their hall was deemed too small and they propose getting a larger one. Even should the matter abort entirely, it shows just such a looking to the Lord as we should expect at this time. We are not to expect the Spiritual message to appeal to the Jews, but we surely have a very joyful restitution message for them--to be attained under their New Covenant of Romans 11:27 and Jeremiah 31:31.

GREAT BRITAIN AND GERMANY TO CLASH WITHIN THREE YEARS

"Lord Northcliffe, owner of the London Times, in an interview at Winnipeg, Manitoba, predicted war between Germany and Great Britain. He said in the Krupp works alone 100,000 men are working night and day and on Sundays, preparing for war.

"I will make the suggestion with all respect to the Canadians who are investing the money and labor in constructing railroads and building grain elevators, that they keep an eye on European affairs and begin to figure out why it is all the ship yards in Germany are busy constructing rapid cruisers and first-class battleships, and why it is that the Krupp works have increased their hands to over one hundred thousand men--more than the population of Winnipeg.'

"He said that some Canadians have Utopian views and consider such a war a crime.

"The Germans don't think so,' he continued; 'they have a magnificent army and the strongest navy in the world, and they ask what these things are for.

"They are a thrifty people. They made an immense sum of money out of their last great war. And they will fight again when they think it will pay.' He said some observers think such a war might begin by 1912."

COTTON FOR THE MILLENNIUM

A new variety of cotton called Caravonica Cotton has been found or developed in East Africa, which produces fibre of extra fine quality and length, so that it is difficult to distinguish it from wool. But the further remarkable feature about it is that the life of the plant is about eight years, thus saving a great deal of the labor and expense connected with the common cotton. A company has been formed with a capital of one million marks and headquarters at Berlin for the cultivation of this new and wonderful cotton. It is said to have already been cultivated with success in East and West Africa and Egypt and Mexico.

LONGING FOR HOME

"Zionism is increasing amongst the Jews. There is an awakening desire for national reunion, also in a geographical sense. The old paschal wish, 'next year in Jerusalem?' a mere sentiment so long, is at last showing faint bodings of a dawn of realization. A couple of years ago the first national Jewish banner was unfurled at a Zionist world congress. Russian pogroms and Austrian antisemitism are driving the Jews in scores back to the old country.

"In Palestine Jewish agricultural colonies are increasing and thriving. One of these, the colony of Petach-Tikwah (the Door of Hope) has at present actually issued the first Hebrew stamp. The Austrian postal officials have arranged to carry letters free from charge to and from Jaffa and the Jewish colonies. In return these latter have undertaken to provide themselves with a fixed number of foreign postage stamps at the Austrian office. Seeing that thus they indirectly are made to pay for their postal service, the Government of Petach-Tikwah colony have decided to indemnify themselves by issuing stamps of their own.

"Every letter that the Austrian mail carries from the colony must now be provided with one of these stamps, the value whereof is about three-fifths of a penny. In the same way all letters posted at Jaffa for the colony are to bear this stamp. The stamp has an orange tree and a plowshare on a greenish yellow background. It is enclosed in a black and yellow border, and on top it bears in Hebrew characters the name of the colony, Petach-Tikwah."--Exchange.

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EVIL SPEAKING AND HATRED

MANY who speak evil of others say, "The Lord

be glorified": sometimes they even profess love for those whom they defame, and manifest that they know not what spirit they are of. The Scriptures declare, "Love worketh no ill to the neighbor." If we injure our neighbor in either word or act or thought there must have been a motive or cause behind and it must have been a bad motive or cause, unless we did it ignorantly. And surely we are responsible for the avoidance of ignorance, by the exercise of alertness in the knowledge and practice of the Divine regulations.

In a general sense, therefore, we may conclude that evil words and evil deeds represent some wrong condition, either of head or heart. Hatred is classified as a part of the spirit of the Adversary of God, and properly enough every child of God should flee from anything akin to it and should feel horrified at the bare suggestion that he possessed anything of this un-Christlike character. However, it behooves all to remember the Scriptural declaration that the human mind is deceitful--not necessarily hypocritical, but, as the Apostle suggests, it often deceives itself. All who are seeking to put off all the works of the flesh and the devil should pray the Lord in the language of the Psalmist, "Cleanse thou me from secret faults. Keep back thy servant also from sins of presumption." (Psa. 19:12,13.) Each one of the Lord's footstep followers should daily, yea, hourly, keep watch over his thoughts and words and deeds and the underlying motives connected therewith. This the Apostle terms judging ourselves. He assures us that those who so scrutinize, criticize, themselves should seek to bring the very thoughts of their minds into captivity to the will of God in Christ. These are the very ones who will not need to pass through the trying experiences which will come upon others more careless--less zealous to know and to do the will of the Father.

We have already considered the Apostle's declaration that there is a two-fold work for us to do--certain characteristics we are to put off, because they belong to the Old Man and his depraved affections and desires. And we are to put on the fruits and graces of the holy Spirit. To whatever extent we put off the one we are prepared or privileged to put on the other. Only as we put off anger, malice, envy, strife, etc., may we put on meekness, gentleness, patience, long-suffering, brotherly kindness, love.

RIGHTLY DIVIDING THE WORD

While emphasizing the foregoing thoughts to the fullest extent we wish to guard some against the misunderstanding of what constitutes evil-speaking. Our cue or guide on the subject must be measured by the Scriptural injunctions and examples. Some fail to get the proper thought on the subject of evil-speaking and appear to get the impression that any kind of criticism and any kind of objection to the belief of another is evil-speaking. This is not the right thought. According to this thought our Lord and the apostles did evil-speaking. Whoever has this conception should re-adjust his ideas so that they may conform to the Scriptural lines.

To tell that a certain brother now disbelieves what he formerly believed is not evil-speaking, if it be true. St. Paul spoke quite freely of false doctrines and mentioned particularly the names of some of those whose perverse teachings had been injurious to the Cause, "overthrowing the faith of some." Our Lord Jesus criticized the misconduct of some in his day. He called attention to some as being hypocritical in that they did not practice their own teaching. But neither the Lord nor the Apostles made personal attacks, slandering others. To tell fairly what another believes and to show that it is wrong is far from evil-speaking. It is speaking the Truth, which should always be spoken in love. In many instances it is a duty so to speak.

In a recent issue we published Brother Wilcox's letter to Brother McPhail, because it seemed to us that in a kind way, without attempting in any degree to slander Brother McPhail's character or to say an evil word against him personally, Brother Wilcox criticized some of Brother McPhail's doctrines and endeavored to show their fallacy and that some of them were sophistry and not logic. This is what we frequently do with the presentations of our Presbyterian and Methodist brethren and with only the kindest intentions--to assist in opening the eyes of their understanding. A few dear friends were inclined to criticize Brother Wilcox, but we think without just cause.

On the other hand, let us say that we could have no sympathy with any harsh or unkind expression, either towards brethren or the world. If some who once rejoiced in the light have become more or less blinded to it, that is a cause why we should have sympathy for them--not a sympathy which would lead us to give them encouragement in their wrong course, but a sympathy which would incline us to pity them and to be ready in any possible manner to assist them back to the right way. Even when they misrepresent us we should, so far as possible, attribute this to their blindness and pray for them, rather than smite them in return. "Let no man render evil for evil to any man, but contrariwise--do good to those who evilly entreat you."

Let us remember that the final test of character is love for God and the brethren, yea, and for our enemies--not in word merely, but in deed and in Truth--out of a pure heart. If, as we have endeavored to set forth, we are now going deeper and deeper into the testing time, "The hour of temptation that shall try all them that dwell upon the face of the whole earth," and if we see many falling from their steadfastness, let us not rail at them, nor even feel unkindly, but contrariwise, let us think of ourselves and take heed to our own steps, that they shall be in the footprints of Jesus. Let us remember that the Adversary is trying some in one direction and others in another. Let us remember that we ourselves must be tested by the "fire that shall try every man's work of what sort it is."--I Cor. 3:13.

If the Adversary could stir us up to anger, malice, hatred and strife, even in a good cause--even against Satan or those whom he is using to some extent as his servants (Rom. 6:16)--he would thus be poisoning our hearts and separating us

proportionately from the Lord and his Spirit. We cannot be too careful along these lines!

It is our conviction that God brought to our attention at the proper time the advisability of the Vow which we suggested and which we believe is helping so many of the saints in many ways. Constantly we hear from those who have taken the Vow that they are blessed. Some tell us that the daily repetition of the Vow is assistful--reminding them of the necessity of guarding their every word and act; others, that their own interest in the harvest work and in all the dear co-laborers has been greatly blessed as a result of their taking the Vow; others assure us that they have been specially blessed by being reminded of and guarded against Spiritism and Occultism; still others write us freely that they needed and were greatly blessed by the precautions suggested by the Vow in respect to conduct toward the opposite sex.

We have not set forth the Vow as a test of Christian brotherhood! God forbid! We would have no right so to do! If it were a Divine command it would not be a vow at all; for a vow is a voluntary agreement or restriction or sacrifice made for our own assistance, or for what we believe would be to the Lord's glory. At very most the suggested Vow set forth with emphasis for our daily consideration and practice some of those features of our Consecration Vow (our Baptismal Vow) which previously had been less perspicuous to many--features nevertheless which are everyone of them included in our Consecration Vow of faithfulness to the Lord and the interests of his Cause and to the avoidance of sin, even unto death.

Assuredly that Vow was brought to the attention of the Church by the Lord's providence at this very time; in order to awaken his people and draw them very near to himself and make them very careful, very circumspect as respects every word, deed and thought. Surely the drawing very close to the Lord, which has already been effected in many hearts by the Vow, and the staying very close to the Lord, which is assisted by the daily repetition of the Vow, is having a grand effect in many hearts. We believe that many others of the Lord's consecrated ones will yet see

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that they are missing a blessing by delaying thus to bind their sacrifice with cords to the altar.

But let no one think of the Vow as a charm or fetish. Its blessing comes through its keeping us close, "under the shadow of the Almighty," where the Wicked One cannot touch us. And let us add a word of warning here by suggesting that those who have taken the Vow, if they become careless of its provisions, would really thereby become more reprehensible in the Lord's sight than if they had never taken it. "I will take the cup of salvation, and call upon the name of the Lord (for aid). I will pay my vows unto the Lord now in the presence of all his people." --Psa. 116:13,14.

Another word of caution: While cautioning those who have not taken the Vow to beware not to oppose it--not to interfere with this step of consecration on the part of others --we would also caution those who have taken the Vow that they be not boastful and that they allow no feeling of self-righteousness to spring up in their hearts as a result. We can readily see how the Adversary might tempt some along this very line. "Be not high-minded, but fear." (Rom. 11:20.) Let none attempt to force the Vow upon others, but accord all the full right of his own conscience. Let us commend the Vow by our loving moderation. Let us remember that humility is the first of the graces and will have much to do with our standing the tests now multiplying in so many ways upon all who have named the name of Christ. As the testing begins with the Church and proceeds to the world, so apparently in the Church the testing comes first upon those in prominent positions. And these need to be the more watchful, the more prayerful, the more earnest, that they may be able to stand.

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The Adversary's attempts are various. Some he beguiles with flattery, pride and ambition; others he would vanquish with despondency mingled with humility; others he attracts with the pleasures of the present life; others with ease and popularity; others with misdirected energy, which gradually leads them away from the narrow way. Some are seduced through too great a reverence of human teachings, human authority, subserviency to creeds and theories; while temptation comes to others along the line of disloyalty to God and to the leadings of his providence. Let us each remember that love for God means loyalty to him and to his Word, and to every leading of his providence and grace, and loyalty to the brethren. A little while and our trials will be ended. A little while and we shall see His face, if we are faithful.

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OUR WEDDING GARMENTS

APPARENTLY many of the Jewish customs connected with marriage were so ordered by the Lord as to be typical of matters connected with the marriage of the Church to Christ. The Jewish maiden was betrothed to her intended husband by her father, or some substitute for him. Her father stipulated the conditions as between her and the bridegroom. When these were signed she was considered "espoused." The bridegroom came about a year later to receive his betrothed one and thereby to make her his bride, and to install her in the home as his joint-heir. St. Paul applies this matter to the Church, telling us that we

have been "espoused" to one husband, which is Christ, our Beloved, our Lord. He has gone to prepare a place for us and will come again and receive us unto himself, and make us his joint-heirs in his Kingdom. Then "the Spirit and the Bride will say, Come...and take of the Water of Life freely." For all the families of the earth, the river of the Water of Life will then flow.

One of our Lord's parables took note of the fact that when a kingly bridegroom brought home his bride, he expected that all of his servants would be more than ever on the alert to welcome him and to honor him--intent to note the first sound of his approach and to open immediately when he should knock. Our Lord used this to illustrate how awake all of his true disciples should be that, at his Second Coming, they might not be asleep and overcharged with the cares of this life, but hear the knock--the testimony of the Scriptures respecting the times and seasons and manner of his Second Presence in the harvest of this age. We remember the precious promise given to all of the Lord's followers who would be found thus awake and alert: their Lord would become their servant. He would cause them to sit down to meat--to enjoy a spiritual feast. He would gird himself as a servant and serve them with rich dainties. How we have seen this parable in process of fulfilment during the past thirty years. The knocking has been heard by one and another of the Lord's true servants. Those awake have heard, have discerned his presence, his parousia. And all such have experienced the blessing promised--the Master has become the servant. The servants are seated at his table and are being bountifully fed with rich spiritual food, such as never before was tasted, and such as they were not aware he had provided.

The parable of the wedding garment illustrates another feature of Truth from another standpoint. It was the custom at weddings that all the guests, as they entered the house, should be handed a wedding garment. The acceptance of this implied that they would put it on and wear it. (Matt. 22:1-13.) The parable shows how one, representing probably a class, rejecting the wedding garment furnished him, was expelled.

Interpreting the parable: Coming to the door, desiring to enter in, would imply faith in respect to the marriage. The robe would represent justification; the imputation of Christ's righteousness shows that all who would be acceptable at the wedding must appear in the imputed righteousness of Christ, and not in their own more or less filthy garments of imperfection and unrighteousness. But surely this garment represented something more than mere justification, else why should it be called a "wedding garment"? These garments were not provided for the public in general, but merely for those who had been invited to the wedding and who had accepted the invitation and were desirous of entering in on the terms and conditions of the host. Applying this we see that God is not supplying justification to the world in general, nor to believers in general, but merely to such believers as accept the terms and conditions attaching to the

marriage supper arrangements.

We might assume that all believers were invited to this feast and that all the invited ones were informed that wedding garments were provided for them, but that only those who accepted the invitation and actually came to the wedding and entered in through the door were actually given the wedding robes. Applied, this would mean that all believers were informed respecting the merit of Christ's sacrifice and its sufficiency for them as a covering for all their blemishes and as making them acceptable at the wedding feast if, leaving sin and worldly business and pleasure, they would come as guests to the wedding. The promise and tender of the wedding garment was a promise of full justification from sin and a full imputation of restitution rights, but with the understanding that in order to be sharers of the heavenly blessings all earthly rights, earthly honors and talents, must be surrendered, must be buried, that the individual might be reckoned as a New Creature in the provided robe.

The coming of the guests to the door desiring to enter in to the festival, pictures our compliance with the Lord's call and willingness to sacrifice self and to have ourselves buried as old creatures that we might appear as New Creatures in the wedding garments. The acceptance of the garment and the putting of it on, therefore symbolized that the individual had not only consecrated himself unto death, but that his consecration had been accepted and that thenceforth he was a New Creature privileged to enter in and to participate in all the privileges and joys of the occasion. The point we

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wish specially to emphasize here is that the wedding garment in the parable represents more than merely justification--it represents additionally sanctification or consecration, to be dead with Christ; to suffer with him; to be baptized into his death; to drink of his cup. Only by such a consecration could anyone possibly have right to be at the great banquet, either as a member of the Bride class or as a member of the "great company," her companion.

If now we have clearly in mind the meaning of the wedding garment, what would be suggested by the taking of it off--its repudiation? Would not the rejection of the robe signify a rejection of the consecration unto death--the consecration to share in his cup of sufferings--the consecration to suffer with him and to be dead with him? Is it not a fact that all this must be included in the wedding garment symbol? Must it not represent all the sacrifice we covenanted when we accepted justification on condition that we would sacrifice our justified rights? Is not this our robe as New Creatures and not our robe as human beings?

Surely the "wedding garment" can be worn only by those who, as New Creatures, still have fleshly bodies, whose imperfections are covered by the robe. Surely none but New Creatures ever had on this wedding robe and surely no one ever became a New Creature, except by the full consecration of his earthly restitution rights, sacrificial, after the

manner showed us by the Lord. So then, to take off the wedding garment would not signify merely the rejection of our Lord's merit as our Redeemer, our Ransomer, but it also would include specially the practical renouncing of the terms and conditions of sacrifice, on account of which we obtained the robe. Would it not seem, therefore, that a repudiation of membership in the Body of Christ, a repudiation of our share in his cup and repudiation of our baptism into his death, might symbolically be represented as a taking off of the wedding garment?

Why anyone should wish to draw back from fellowship in the sufferings of Christ seems difficult to understand. Indeed, happy are we if our own loyalty and appreciation of the privilege is so great that we cannot understand the attitude of those who repudiate their Vow to suffer with him, to be dead with him, that they may also share in his resurrection and live with him, that they may also reign with him.

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COMMUNION WITH OUR FATHER

Oft when alone in prayer I kneel
Before my Father's throne;
I cannot tell him all I feel,
Nor make my wishes known.

With heart subdued, and head bowed low,
I lean upon his breast,
And while the tears unbidden flow,
My love for him confess.

I have no boon to ask of him,
Save that his will be done,
To make me holy, pure within--
An image of His Son.

But as he smiles and draws me near--
His Spirit from above
Floods all my soul with peace so dear,
And fills my heart with love.

Though from my gaze he hides his face,
My soul, from self apart,
Has found its happy resting place
Close to his loving heart.

L. C. RAMSDELL.

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ST. PAUL ON THE GRACE OF GIVING

--II COR. 8:1-15--DECEMBER 5.--

Golden Text:--"Remember the words of the Lord Jesus...
It is more blessed to give than to receive."--Acts 20:35.

THE Bible is singularly free from monetary solicitations from first to last. The prophets were poor. The Savior himself had not where to lay his head and his followers were noted as being "of the common people who heard him gladly," and "chiefly the poor of this world." And yet we know of no solicitations for money, either for personal use or for building churches. The Scripture we consider today may be said to be the only appeal for money recorded in the Bible, and it was for the poor at Jerusalem, sorely pressed by the famine in the time of the Roman Emperor Claudius. (Acts 11:28.) If the pages of the Bible abounded with accounts of our Lord's and the Apostles' begging and "sponging," their lives and their words would have far less influence with us.

The fact that their faith and their preaching did not bring them wealth, but cost them much in self-sacrifice, is a convincing proof to us of their sincerity, their honesty--that they believed what they proclaimed. Not to mention the great Redeemer's self-denials, but merely looking at his followers, we perceive that in espousing an unpopular cause they became objects of hatred and derision and were boycotted socially and every way. Instead of profiting by the Gospel, it was of Divine Providence that the acceptance of it cost them "the loss of all things." What noble characters they were, in that they needed not to be bought with money, but gladly paid the price of the Truth. They esteemed their earthly possessions and hopes as loss and dross, that they might share in the sufferings of Christ and thereby attain joint-heirship with him in his Millennial Kingdom by the First Resurrection.--Phil. 3:8; Rev. 20:4.

"MORE BLESSED TO GIVE"

Our text furnishes the key-note to this Study. St. Paul had proven the Truth of Jesus' words, "It is more blessed to give than to receive." He was happy, "joyful in tribulation," giving constantly for the good of others from his store of grace and Truth. He was more blessed in the giving than any of his hearers in the receiving of the message. In the words of this Study, he sought to extend to the Church at Corinth the blessing and joy of giving. They already knew of the necessities of the principal congregation of Christians--at Jerusalem. They already knew that St. Paul intended going thither and that others of the Gentiles purposed sending at his hands a present--an acknowledgment, as it were, that the spiritual blessings of the Gospel message had come to them through representatives of the Jewish people.

St. Paul knew that giving would cheer and warm their hearts and bring them a great blessing--therefore, not selfishly, but as their true friend, he would stir them up to the

exercise of generosity that he might increase their spiritual vitality and joy. He asked nothing for himself, however. It was by way of inspiring them to emulation that he related how the churches of Macedonia had contributed, even while in affliction. The abundance of their joy led them to great liberality, notwithstanding their own deep poverty. Evidently there, as elsewhere, "not many rich" were among the "called." To the measure of their power and beyond it and without urging they gave. Indeed they had entreated the Apostle to act as their representative in this service to the Jerusalem saints. Their course in the matter was more noble than the Apostle had dared hope. They had said in effect, "We are Christ's in this matter, and yours after him; for this we realize to be the will of God."

PRESENT YOUR BODIES SACRIFICIALLY

It was this giving from the heart which the Apostle wished to inculcate. If the Corinthians learned the blessedness of giving a little money to help the poor, if they found that much blessing resulted therefrom, they, like the Macedonians, would be impelled to give themselves more completely than ever to the Lord. And this latter was the Apostle's aim in respect to all Christians, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."--Rom. 12:1.

He complimented them on their faith, utterance, knowledge,

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earnestness and love, and urged for their own good that they should not neglect the grace of giving. It would constitute a proof of the sincerity of their love for the Lord and for the brethren. Emphasizing the necessity for a development of a spirit of benevolence, he reminded them of the Lord Jesus, who for our sakes left riches of glory and honor, when he humbled himself to become the "man Christ Jesus"--that he might redeem our race from its death sentence. If our exemplar became poor that we might attain the riches of eternal life and fellowship Divine, his Spirit in us would surely lead us "to lay down our lives for the brethren." (I John 3:16.) And whoever would lay down his life for a brother would surely be yet more willing to lay down time or influence of money for his assistance.

But, the Apostle urged, that was not suggesting that they should burden themselves by too generous giving--nor that others should be left without a burden entirely at their expense. Amongst men, and especially amongst those who constitute the family of God, there should prevail a spirit of sympathy and equalization. He reminded them also that God looked not at the amount, but at the heart condition prompting the gift. And surely all will agree that in the dark pathway of sorrow and the shadow of death, in which we daily walk, there are abundant opportunities to be generous, even for those who have no money to give. A

kind word of sympathy or advice, yea, even a kind look, has sometimes been worth more to a discouraged brother than a handful of gold:

"It is not the deed we do,
Though the deed be ever so fair,
But the love that the dear Lord looketh for,
Hidden with holy care
In the heart of the deed so fair.

"The love is the priceless thing,
The treasure our treasure must hold;
Or ever the Lord will take the gift,
Or tell the worth of the gold
By the love that cannot be told."

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ST. PAUL'S LAST WORDS

--DECEMBER 12.--II TIMOTHY 4:1-18.--

Golden Text:--"For me to live is Christ,
and to die is gain."--Phil. 1:21.

SURELY saintly was the heart which wrote, For me to live in the world is for a member of The Christ to be living here, serving by self-sacrifice the cause of righteousness--Truth. Equally true was it that for him to have died and rested from his labors, to await the resurrection morning, would have been gain. So far as his own character development was concerned, it was evidently finished. He remained by God's grace, that he might further serve the Lord's flock--including us who have since lived. He thus wrote to the Philippians about A.D. 62, when circumstances intimated that his death was imminent.

Four years later, A.D. 66, St. Paul wrote his last Epistle to Timothy, who was then Pastor of the Ephesus Church. The Emperor Nero was showing greater hostility than ever against Christians, and circumstances indicated that St. Paul was to be a martyr very soon. Sometimes he addressed Timothy as "his son" in the Gospel. He evidently felt great confidence in him as a sort of successor in a general "care of all the Churches." Hence to him he now wrote special warnings and commendations and prophecies respecting the Church's future.

The Gospel should be preached, and nothing else--when convenient and when inconvenient, to the preacher--whenever opportunity offers. The importance of having the Church well indoctrinated was emphasized by the fact that with prophetic vision St. Paul perceived that the "great falling away" mentioned in his other Epistles and by the Lord might be expected to come in speedily after his death. The mission

of the Gospel was not the conversion of the world, but to call out from the world the Church to be glorified with the Redeemer at his appearing and Kingdom. It might be necessary for Timothy to reprove, rebuke and exhort, but if so, all should be done patiently and with instruction, explanation, doctrine. Faithfulness was enjoined in view of the fact that the time was nearing when "sound doctrine" would not be appreciated, nor even be endured by the Church.

THE FIGHT, THE COURSE, THE FAITH, THE CROWN

The reason for the deflection would be an unsatisfactory condition of heart in the Church, a lack of faith in the Lord's supervision--"itching ears for something new." They would seek teachers who could tickle their ears. They would be more pleased with style and oratory than with Truth. They would find such teachers as they were seeking, who would turn their ears away from the hearing of the Truth to fables. Would Timothy succumb to such influence? St. Paul hoped not. "Watch, then, in all things; endure afflictions; do the work of a Gospel bearer; make full proof of thy service to the Lord, for I, Paul, am now ready to be offered and the

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time of my departure is at hand."--Vs. 5,6.

Not egotistically, but for Timothy's encouragement, St. Paul wrote, "I have fought a good fight. I have finished my course. I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." (Vs. 7,8.) What a grand testimony--and at the conclusion of a grand life nobly lived, or rather nobly sacrificed, after the Lord's example, laying down his life for the brethren! He suffered for Christ's sake, as a servant of his Gospel message. How grand the incentive for us who are seeking to walk in the same narrow way! Our opportunities for sacrifice and service are less indeed, but the Lord reckons to each of us according to the heart, the intent. He that is faithful in that which is least would be faithful in greater things. He that is unfaithful in little things gives no proof that he would use large opportunities properly.

The secret of St. Paul's labor was the Divine approval to be manifested in granting him a share in the "First Resurrection." (Phil. 3:10.) This would be "a crown of righteousness"--glory, honor, immortality, association with Christ in his Millennial Kingdom. He knew of his own whole-heartedness in the Lord's service and knew that the Lord was not unjust to forget his work and labor of love. Nevertheless he did not expect reward until "that day"--until the morning of the Millennial Day, the morning of the Resurrection Day. Then the Redeemer, as the Head, and his Church will give to each faithful member an abundant reward--not to St. Paul only, but to all those who similarly love his appearing--his manifestation in Millennial Kingdom

glory.

The number, even amongst Christians, who love the Lord's revelation in Kingdom glory is comparatively small. Some prefer that he shall delay to appear that they may add farm to farm or house to house, barn to barn, million to million. Such instinctively feel that the King of glory would not approve of many of the methods in vogue for such additions as they covet. Others have family schemes. Others have unscriptural theories which lead them to look elsewhere for blessings rather than to the Second Coming of Christ and the establishment of his Kingdom.

His fight, as the Apostle explains elsewhere, was not with carnal weapons. He, the New Creature, fought with and gained the victory over his mortal body, bringing it more and more into subjection to his new mind. Recognizing Satan as "the Prince of this world [age]" and the fallen angels as his assistants, he perceived and taught that these had much to do with the iniquity prevailing in the world--that they deceived mankind into false doctrines and evil practices. He blamed not men so much as the ignorance and blindness by which Satan deluded them. "In whom the god

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of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ should shine into their hearts." (2 Cor. 4:4.) Recognizing the spirit of error as the spirit of the world, he resisted in himself and sought to assist all of the brethren to similarly fight a good fight against every pernicious influence, doctrine and practice.

He had finished his course. He recognized as a Christian that he had certain lessons to learn in the School of Christ and this was a part of his course of preparation for joint-heirship with Christ in the glories of the Millennial Kingdom. The course included not merely theory, but also practice. He not only theoretically learned about Christ, but experimentally. He became a partaker with him in the sufferings of this present time. And sympathetically he was permitted to enter into a large degree of knowledge of the "mystery" of the Divine Plan hidden from the world. Not only had his own course of instruction been a thorough one, but he had been given a post-graduate course as an ambassador for his Lord and Redeemer and as an Apostle for the brethren, the Church. Moreover he recognized the fact that all such as became members of the Body of Christ are so directly under the Divine supervision and regulations that their times are in God's hand--all of their affairs of life, temporal and spiritual. As the Master's death could not occur "until his hour was come," so likewise it is with his consecrated members.

He had kept the faith and the faith had kept him. Many do not realize how important are knowledge and a correct faith. "My people perish for lack of knowledge" is the Lord's testimony. And their faith can keep pace only with their knowledge, for faith must have a basis. A correct life depends

greatly upon a correct faith. Why did our forefathers burn one another at the stake in a diabolical manner? Because they were governed by error. False doctrines, styled by the Apostle "doctrines of devils," had been presented to them and they had believed them. And the legitimate outcome of the wrong belief, the wrong faith, was wrong doing. Believing that God purposed the torture of his creatures for centuries in Purgatory or for untellable millions of years in eternal torment, they copied the misconception of the Almighty in their lives, to our horror.

But St. Paul had kept the faith--the true faith once delivered unto the saints--faith in the Redeemer's sacrifice; faith in its application on our behalf; faith in our justification by the Father on that account; faith in the glorious promises of God's Word; faith in the Lord and faith in the brethren. Surely it means something to keep the faith--especially when we realize that our great Adversary, Satan, is on the alert continually to take it from us or to turn or twist it to our loss or injury.

The crown mentioned, the Apostle had seen for many years with the eye of his faith as a part of the Lord's promise. He had absolute confidence in the Lord and in the promise he had received from him. That crown had been his cause of rejoicing for many years, not because of pride or ambition, but because of love and benevolence. He would love to receive that crown because it would be the mark of Divine appreciation and love for him; and a mark of his faithfulness. He esteemed it because it would afford him untold opportunity of blessing his fellowmen in association with his Lord and the brethren on the plane of glory during the Millennium.

He hoped for this crown, but did not hope to receive it at death. He knew the Bible teaching on the subject of resurrection--that this was his God's provision for the communication of his blessing, first for the Church, and subsequently for the world. He knew and taught that there would be "a resurrection of the dead, both of the just and of the unjust." (Acts 24:15.) He desired to have a share with his Redeemer in all of his glorious Kingdom work and he knew that it could not begin until the completion of this Gospel Age, when all the elect Church, as members of the Bride of Christ, would share in "his resurrection," to glory, honor, immortality and glorious Kingdom privileges.--Phil. 3:10,11.

It was for this reason that he proceeded to declare that the crown was laid up for him--awaiting him--not at death, but at the time of his resurrection. That crown the Lord would give to him and to all others in the attitude of heart to appreciate his revelation at the Second Advent--"that day." True, not many at the present time love his appearing. The majority, not only of the world, but also of Christians, seeking but not finding in pleasures, riches, honors of men, have certain ambitions along these lines which they would like to satisfy first, and then possibly they might be willing for the Lord to establish his Kingdom. But, no! by the time their lives have been spent in such pursuits, they are usually thoroughly disappointed and bewildered and generally

further than ever from seeking the Kingdom.

None but this class will receive this crown. Thank God, the remainder will not be tortured, but, on the contrary, will be blessed by their crowned brethren, from whom, as the Christ of God, will go the blessings of restitution through the agency of the Millennial Kingdom. Eventually all the blind eyes of understanding will be opened--eventually all will see the great Messiah, though invisible to the natural sight. Then every knee shall bow and every tongue confess to the glory of God.

St. Paul closes his exhortation by reciting that in his trial before Nero some in whom he had full confidence had forsaken him and he concludes that the Lord, nevertheless, stood with him and strengthened him and that he had every confidence in his care to the end of the way.

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CONCERNING MESSIAH'S MEDIATORSHIP

WE READ, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.) A brother claims that in this Scripture the word son refers to the Church, the Body of Christ, as well as to Jesus, the Head of that Body. Is this correct? We did not so understand your discourse on this text printed in the newspapers, entitled "The Most Precious Text."

Assuredly the suggestion is wrong. The text refers to our Lord Jesus only. How else could he be "the only begotten?" The difficulty with many seems to be that they see the Divine Plan only in sections and do not get these connected up in one general whole. Let us endeavor again to briefly locate the parts and show their relationship together:--

The Plan of God is for the salvation of the world. To accomplish this God sent his only-begotten Son into the world. Jesus sacrificed his life, in harmony with the Divine Plan, for the salvation of the world. Incidentally, by virtue of his

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sacrifice, he attained Divine nature--glory, honor and immortality --which qualified him to be the great Prophet, Priest, Mediator, King of the world. But before beginning his work for the world, and in harmony with the Divine Plan, a little flock of footstep followers of Jesus must be selected--taken out of the world. "Ye are not of the world, even as I am not of the world." In order that these may share with Jesus in all of his great and glorious work for the world during the Millennium, they must be spirit beings like their Head. In order to grant them this "change" of nature from human to spiritual they must be granted the privilege of sacrificing the human nature and its rights even as did their Redeemer,

Head, Fore-runner.

But they are blemished; for, although pure in heart, in intention, in will, they are imperfect, sinful, as respects their flesh. In a word, they have no earthly life-rights to sacrifice. Hence, in order to give them these earthly life-rights which they are desirous of sacrificing, the Redeemer applied for these, his consecrated followers and under-priests or members, the merit of his sacrifice first, before giving it to the world. The merit of his sacrifice and the restitution or earthly rights which it is able to secure for every man, has been temporarily diverted from the world to the Church, the

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assurance being given that "in due time" it will still be available and efficacious for the world.

In accord with this proposition our Lord Jesus, after his resurrection, ascended up on high and appeared in the presence of God "for us," "on our behalf"; for he "bought us with his own precious blood"--with the merit of his sacrifice of earthly rights. He could have bought the world just as easily, but he followed the Divine Plan and bought the Church. "Christ loved the Church, and gave himself for it." (Eph. 5:25.) As it required all of the Lord's merit for any one individual, so it required all of it for the Church and left none unappropriated. But the world is not by this arrangement to be deprived of the originally intended blessing. It will get it at the time intended of the Father. The only-begotten of the Father was sent into the world long enough in advance of the world's "due time" for deliverance to permit the developing of the "mystery"--the Church as the Bride of Messiah.

The application of the benefit of Christ's sacrifice to "the household of faith" imputes to them earthly rights, earthly restitution, human perfection, etc., solely for the opportunity this will give them of receiving these restitution blessings by faith and sacrificing them by faith--laying them down as did their Lord--becoming dead to earthly interests, hopes, etc., that they may become alive as his members toward the spiritual mercies and blessings promised. This work of faith-justification and faith sacrifice has progressed throughout this Gospel Age--the antitypical Day of Atonement. The entire matter has been under the control of our glorified Head, the High Priest, who by this means is not only justifying, but also sanctifying the antitypical priests and Levites. He is thus preparing the agencies and instrumentalities for the world's blessing in its "due time."

With these under-priests the Father deals directly, yet through the Chief-Priest, his Representative, their Advocate. Their call is of God--"Ye should show forth the praises of him who hath called you out of darkness into his marvelous light." (I Pet. 2:9.) Their justification is by the Father. "It is God that justifieth." (Rom. 8:33.) Their sanctification is of God by Jesus. "The very God of peace sanctify you wholly." (I Thess. 5:23.) "Father...sanctify them through thy Truth: thy Word is Truth." (John 17:17.)

The evidence that the Father has already received us as "members" of the Mediator is the impartation of the holy Spirit--first given at Pentecost. The spirit of begetting is only a foretaste of the greater blessing we are to receive from our Father in our resurrection "change"--which will be as members of the Anointed Mediator, sharers in "his resurrection." (Phil. 3:10.) We are particularly informed that it was the Father that raised up Jesus from the dead and that the Father will "raise us up also" by his own power exercised through Jesus our Head.--2 Cor. 4:14.

When all this shall have been accomplished the great Prophet, Priest, Mediator and King of the Millennial Age will be complete, according to the Divine foreknowledge and intention. Then, in various ways, as represented by these various titles, the antitypical Prophet, Priest, Mediator and King will begin the exercise of the various offices represented by these titles "for the world." By that time the merit of Christ's sacrifice applied to the Church as faith-restitution will all have been returned to Justice; because all to whom that merit is now appropriated (during this Age) will have died to or surrendered back sacrificially the earthly restitution rights.

As New Creatures, begotten of the Spirit, the Church will have no need for restitution rights or human perfection, even as our Lord in his resurrection had no further need for the earthly tabernacle or its rights. Thus the merit of Christ for the world's restitution, temporarily loaned to the Church for a faith-justification as a basis for sacrifice" will all get back again in the hands of Justice to the credit of our Lord the Redeemer--of whom we will be "members." And then the Redeemer our Head will apply to the world that merit now loaned to us. It will not be similarly loaned to the world for sacrificing it, but will be given to them. The world will not have the opportunity of sacrificing the earthly rights and getting a higher nature, because the "acceptable time," the day of sacrifice, the antitypical Atonement Day, will have ended. The resurrection rights which our Lord will give to the world at the beginning of the Millennium will not only cancel their past sins, but, under the terms of the New Covenant made with natural Israel, will bring actual restitution, human perfection and human rights, to so many of mankind as will respond to the Millennial opportunities which the great High Priest will then almost, but not quite, force upon them.

Thus seen the Law Covenant effected with natural Israel under Moses as its Mediator and Aaron as its priest was a type of the New Covenant with The Christ as its Mediator and Priest combined--"after the order of Melchisedec," a kingly priest. The present Gospel Age is the time for the finding, testing and glorifying of the antitypical Mediator, Head and members--the antitypical Melchisedec Head and members. Not until the Mediator is complete, or, in the other picture, not until the Kingly-Priest is complete will God's dealing with the world of mankind begin. That dealing will all be with and through the Mediator, the Priest. And incidentally the Mediator's dealing with the world will

be through Israel, the "natural seed (children) of Abraham," under the terms of the New Covenant.

The Original Covenant made with Abraham and typed by his wife Sarah is our mother--the mother of the Spiritual Seed, begotten directly by the Father, typed by Abraham. (Gal. 4:24-26.) "We brethren, as Isaac was, are the children of the promise" or original Covenant. "If ye be Christ's ['members'] then are ye Abraham's Seed and heirs--according to the promise." "As many of you as have been baptized into Christ [by 'immersion into his death'] have put on Christ." (Gal. 3:27-29.) We are the children neither of the old Law Covenant, nor of the New (Law) Covenant; but of "the Covenant that was confirmed before of God in Christ."--Gal. 3:17.

This Seed of Abraham as Testator bequeaths to Israel (and through Israel to the world) all the earthly or restitution privileges secured by Jesus' death and applied by him "on our behalf" and surrendered by us in death. The death of the Testator is not yet fully accomplished; hence the restitution blessing delays and has not yet begun: Israel's New (Law) Covenant with its better Mediator and restitution glory must wait until the last one for whom the merit of Christ was imputed when he appeared "for us" shall have died actually--because, "they shall obtain mercy through your mercy." Not even the Ancient Worthies (already declared acceptable to God) can get actual restitution until the last member of the Testator shall have died and passed beyond the veil. Thus the Apostle declares--the New Covenant or testament or bequest is of no strength, "no efficacy, while the Testator liveth."--Heb. 9:16,17.

Surely it is inconsistent and unscriptural to claim that the Body of Christ is developed under different covenants. It seems equally inconsistent to claim that the Christ of the spirit plane is developed by the faith-sacrifice of earthly rights, under the same Covenant by which the world will secure earthly rights never to be sacrificed.

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THE MARITIME PROVINCES CONVENTIONS

THE program as outlined in THE WATCH TOWER announcement was carried out in detail. The dear friends at each appointment had made excellent preparations, securing good halls and advertising thoroughly. The results were their own joy and large numbers of their neighbors hearing the glad tidings with earnest attention and evident interest and appreciation.

About forty accompanied us from Boston on the steamer and others joined us enroute. It was a pleasurable series of conventions, very stimulating to our faith and Christian love, and made us long for our "change" and "the general assembly of the Church of the first born."

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PILGRIM BROTHER HARRISON GONE HOME

--DIED OCT. 19TH, BURIED OCT. 22ND.--

WHEN our last issue went to press we had not received any details of his death. He was an excellent Brother in Christ and, as one of his members, an "able minister (servant) of the New Covenant," faithful in his sacrifice to the last. While it is not ours to judge, we express freely our convictions respecting him. We believe that of him it could be said, as of St. Paul, that he fought a good fight, kept the faith, and finished his course with joy. We doubt not that as a "member" of the Body of Christ, the great Prophet, Priest, Mediator and King of the world, he has passed beyond the veil and heard the Master's "Well done! good and faithful servant, enter thou into the joys of thy Lord."

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We append a letter from Bro. Harrison's daughter:
BROTHER RUSSELL, DEAR PASTOR:--

Last August, at the time father had the severe attack from which we thought he might not rally, he expressed the wish that he might leave you some token of his love, and said, "Perhaps I might leave him a little letter; don't you think so?" He then dictated the letter which follows, down as far as the Scripture quotation, when he felt too weak to go on, expecting to take it up later. As you know, he soon began to improve so that the matter as a "farewell message" was not taken up again. When he did go there was no opportunity. While we knew he was in a critical condition, we rather expected that he would be with us for some time, and did not until the day he died really feel that "the time of his departure was at hand." His mind was clear Saturday, Sunday and Monday, though he was very weak; but on Tuesday it wandered, the poison having gone to his head.

That last afternoon I was alone with him, having asked mother to lie down and try to get some sleep, when all at once he began deliberately and in a full voice, as if addressing an audience, "Have you ever considered that Scripture, Though he were rich, yet for your sakes he became poor, that ye through him might be rich?" He paused as if realizing there was a mistake, and then, without comment, repeated it from the first, this time correctly--"that ye through his poverty might be rich." With no further hesitation he went on with a discourse from the text, speaking about ten or perhaps fifteen minutes without a break and the thought in as logical order and in as good language as in any of his public addresses.

If I had thought of his saying more than a few disconnected sentences, I would have tried to take it down, and

rather regretted afterward that I did not, especially as it was just what he was going to give in the letter to you when he stopped on account of weakness. I will give it in the letter as well as I can remember it. It was no doubt due to the thoughts having at some previous time passed through his mind in that order that he reproduced them that afternoon a few hours before he passed away, even when unconscious of his surroundings. I know from the way he spoke of the passage during his sickness that he had not used the words as a text, but that their beauty and depth of meaning had been more forcibly impressed upon him the morning he mentions in the letter.

The first few sentences he dictated some one else took down, and I haven't them. What I have is as follows:

"The gladdest day of my life was when I became acquainted with your writings and accepted the same. All my associations with you have been both pleasant and profitable.

"The Lord has been very good to me in that he has permitted me to have some share in the harvest work of the age. I have rejoiced in these privileges and grown strong in the faith while in the exercise of the privilege of helping others.

"I thought I had everything tucked away in the will of God so that I could say with the blessed Master, 'Thy will, not mine, be done,' but when it became a known fact that I must for the second time within a few months cease from the active pilgrim service, I found some spirit of rebellion in my heart. My great desire to continue the work became manifest, and I found it necessary to take myself vigorously in hand and adjust matters so that perfect harmony might exist between the Father's will and my will.

"Since the adjustment of this matter, perfect peace and joy and gladness have been my portion, and while confined to my room with much time for reflection and meditation, my experiences have been very sweet. I would like to give you an example of one of my experiences in the early morning before the family were up. I was awake and, as was my custom, began some meditations.

"'Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.' Though he were rich--how rich? [He spoke of the riches he had in his prehuman state, of his nearness to the Father--his Only Begotten One in whom the Father delighted, the Father's Agent in the creation of all things, etc.] Though he were rich, yet for our sakes he became poor--how poor? He divested himself and took a bondman's form! How poor was he? 'Foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head!'

"That was poverty, was it not? Would not you and I think it poverty? But he not only had nowhere to lay his head, but there was none to fully sympathize with him. As a New Creature he was alone in the world. It is written, 'Of the people there was none with him.' Did all forsake him? Yes; in the garden he was alone. 'No,' some one may say, 'he had with him Peter and James and John.' Not so; they were asleep and no man can properly be said to

be with another in sympathy and support when he is asleep. But was this the depth of his poverty? No; hitherto he had had the Father's smile of approval, but there came a time when the gate of earth and the door of heaven were both closed to him. There, as he hung suspended between earth and heaven--an outcast--he tasted the depths of poverty for us. Having given up at consecration his earthly rights, he now had no share in them; but not only so, the door of heaven was also closed: 'Cursed is every one that hangeth upon a tree.'

"Oh, the depths of that poverty--'of the people there was none with him'! And as he hangs there the Father, too, withdraws himself and hides, as it were, his face from him and in his utter loneliness of soul our Lord cries out, 'My God, my God, why hast thou forsaken me?'

"Oh, the depths of the poverty he tasted for us, that we through his poverty might be rich!"

There was nothing new, of course, in what was said, but he spoke in a very impressive manner, as though he had come to appreciate more than ever the Savior's sacrifice. Some points he enlarged on, of course, more than I have done.

Your sister in Hope,

MRS. H. L. MITCHELL.

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SOME INTERESTING LETTERS

IF ONE SUFFERS ALL SUFFER

OUR DEARLY BELOVED PASTOR:--

We rejoice that you are counted worthy to suffer for Christ's sake and the Gospel's, and regard it as evidence that the spirit of glory and of God rests upon you. We are also glad and thankful to be your companions in sorrow, suffering with you as members of the same Body. We do indeed desire that we might comfort you, but know that your help and consolation are sure; are near you indeed at all times--his Word in your mouth and in your heart. This being so our prayer for you, dear Brother Russell, is that you may continue in the Father's favor, standing steadfast in your defense of the Truth, and faithful in your service of teaching, and that your fellowship with the Father and with our dear Lord may daily grow more intimate, as more and more you sound the depths of the fellowship of the sufferings of Christ.

We would like to express our continued appreciation of

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THE WATCH TOWER, especially the articles on the Covenants and the Sin-Offering. The Truth on these subjects is becoming more beautiful and harmonious as we view it with you from every angle. We are glad to say that as we

search the Scriptures earnestly we find that these things are so, and we are thus well defended against the attack of the Adversary. We think that some of the dear friends fall because they neglect to "eat" these things; they forget that the food on the Lord's table must be thoroughly assimilated --not merely sniffed at and barely tasted.

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Having through you, dear Brother Russell, come into possession of all these treasures, we would as humble learners call your attention to some Scripture passages which seem to us of great value in establishing the fact that the New Covenant is to fleshly Israel only, and which, as far as we can discover, you have as yet not made use of. They are these: Ezekiel 37, the whole chapter, but especially the last nine verses. And in connection with these: Zechariah 8:20-23. We would also be glad if you will at some time in the TOWER explain Heb. 9:15. To us this verse seems plainly to teach that The Christ becomes the Mediator of the New Covenant by offering himself in death as a Sin-Offering for the transgressions that were under the old Law Covenant--both covenants, thus proving to be with fleshly Israel only. Is this right? You would be able to make this matter so much clearer to us, if you will.

Assuring you again of our fervent love for you in Christ, and our constant prayers in your behalf, we remain,
Your brethren in Christ,

R. AND E. S.--Washington.

IN REPLY

BELOVED IN THE LORD:--

I acknowledge your kind letter of the 26th ult. Being admonished by the sure word of prophecy, we do not think it strange concerning the fiery trials that are now amongst us, realizing that to these we were "called." After we have patiently endured to the end we hope to obtain the crown of life which the Lord, the righteous Judge, will give to all that love him, in that day.

I note the Scripture texts which you call to my attention in connection with the Covenant and the Sin-Offering, and will give consideration along the lines which you suggest, in due time.

Your brother and fellow-servant, C. T. R.--

THE NEW COVENANT EARTHLY

MY DEARLY BELOVED BROTHER RUSSELL:--

Your article in Nov. 1 issue of TOWER, entitled "Them that are contentious," has had the effect of inciting the writer to a very close scrutiny of his own heart--of its attitude toward the Lord and the "brethren." Am sure it will prove a great blessing to all TOWER readers who desire to be

humble and faithful. Your recent articles on the Covenants (particularly in Oct. 15 issue of TOWER) have made the subject clearer than ever to my mind.

It seems that the Lord permitted the subject, so much discussed in the Church of late, namely, the Covenants and the Sin-Offering, to be a little difficult to clearly understand at first, in order to prove whether or not we had genuine Christian love for the brethren, and now, those who had that love are being wonderfully blessed by a much clearer understanding of those, and related subjects.

Ah, yes! we are coming to see more and more that "love for the brethren" is one of the strongest tests of true Christian character. And I more than ever realize how important it is that we all keep very humble; and how strongly the leading brothers are tempted to pride and arrogance. For a long time my special prayer has been that God would enable me to be in the proper attitude toward all the brethren, and very humble before him.

Last night, with a few of the "brethren," we briefly studied the particular Covenant the Church is under, and, by God's grace, received additional light on the subject from the consideration of Gal. 4:21-31--particularly verse 29--in which it is intimated that Isaac was born "after the Spirit," and that "even so it is now," with respect to Isaac's antitype, the Church, whose members are spirit-begotten, heavenly-minded beings, "new creatures."

In verse 26 we see that Sarah was a type of the Heavenly Jerusalem, the Covenant that produces the Seed class--the Christ, Head and Body. As Isaac was produced by unnatural means, under the operation of God's holy Spirit, so is his antitype, The Christ, thus produced. And as Isaac was a child of "promise," so are all the members of The Christ, the Seed class, children of promise.

In Jeremiah 31:27-34 it is plainly intimated that the "New Covenant" will be earthly, and not heavenly; that the Lord will "Sow the house of Israel, and the house of Judah, with the seed of man, and the seed of beast." How plain it is to see that the "New Covenant" is entirely earthly, while the Sarah Covenant--"Jerusalem which is above"--is entirely heavenly. It is quite evident that the Church, whose members are spiritual, "new creatures," could not be under a covenant which, when in operation, will replenish Israel with "man and beast!"

How we praise our God for the clear light he is now giving us on these subjects, and how we more than ever appreciate THE TOWER, through which he is giving us such light! With much Christian love, and very best wishes,

Your brother and servant, FRANK DRAPER.

DEAR PASTOR:--

Just a few words in regard to the Vow: Before taking it, I never fully understood my Consecration Vow, or the import of it, until you suggested the recent Vow; then I said that is just the very thing we all need; it is my

Consecration Vow, put into words that I never could form. I wish to say that I realize his leading so much more, and for this I am glad.

Brother Utzler had to go to Aulander recently to deliver. When he arrived there the books had not come and the station agent told him it would be at least twelve or fifteen days yet. However, a freight was due at five o'clock that evening and Brother U. concluded to wait. He sat on the platform of the station all day, and when the freight came in and a car was opened, the first thing he saw was his box of books. "Praise his name." They were just in time. We thank our Lord for his wonderful goodness to us. I could tell you of numerous instances of a like character. Oh, how we love and trust him in everything, even the very smallest item.

Both of us desire to express to you our sincere love and sympathy in the trials you are passing through. We pray for you every day that the dear Lord will sustain you and bear you up and keep you in his mighty love.

Your Sister by his grace,
MRS. C. M. UTZLER,--Colporteur.

DEAR BROTHER RUSSELL:--

As there is a party representing himself as a Brother Smith from Illinois and now traveling through Kansas and the Southwest securing money from the friends wherever he can, I have thought it best to write you that a warning be put in the TOWER regarding him.

He is heavy set, light complexion, with small, blue or gray eyes set well back in his head; has a heavy head of hair which he parts in the middle; he wears a winter suit of light colored clothing with a black derby hat; he has on a cross and crown pin or button and carries a WATCH TOWER and seems to be not only well versed in the Truth but also fully aware of the sifting that is in progress and speaks familiarly of many of the prominent brethren.

He tells a very smooth story and seems to deprecate any lack of confidence, professing great reluctance in receiving anything not freely and fully tendered. His general course is not to ask assistance but to solicit a loan.

Yours in our Redeemer, _____.

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RAILWAY SCHEDULE FOR BRO. RUSSELL'S DEC. TOUR

Lv. Brooklyn, N.Y., 9:45 p.m., December 11.....(via P.R.R.)
Arr. Pittsburg, Pa., 9:30 a.m., December 12
Lv. Allegheny, Pa., 8:35 p.m., December 12.....(via Chicago)
Arr. Elgin, Ill., 9:40 a.m., December 13
Lv. Elgin, Ill., 9:15 a.m., December 14.....(via C.&N.W.)
Arr. Rockford, Ill., 10:53 December 14

Lv. Rockford, Ill., 10:00 a.m., December 15.....(via C.&N.W.)
 Arr. Madison, Wis., 1:25 p.m., December 15
 Lv. Madison, Wis., 7:50 a.m., December 16.....(via C.&N.W.)
 Arr. Milwaukee, Wis., 10:30 a.m., December 16
 Lv. Milwaukee, Wis., 7:30 a.m., December 17.....(C.M.&St.P.)
 Arr. Indianapolis, Ind., 3:10 p.m., December 17
 Lv. Indianapolis, Ind., 11:15 p.m., December 17.....(P.R.R.)
 Arr. Columbus, O., 7:00 a.m., December 18
 Lv. Columbus, O., 5:45 p.m., December 18.....(P.R.R.)
 Arr. Brooklyn, N.Y. 9:15 a.m., December 19

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BEREAN STUDIES ON THE ATONEMENT

THE TEXT-BOOK USED FOR THIS COURSE IS SCRIPTURE STUDIES, SERIES (V)*

Questions on Scripture Study V.--Man
 for whom Atonement was made.

JANUARY 2

(1) "Hell and destruction are before the Lord." (Prov. 15:11.)
 What does this signify? P. 367, par. 7.

(2) "The way of life is above to the wise, that he may
 depart from hell (sheol) beneath." (Prov. 15:24.) What
 does this signify? P. 367, par. 9.

(3) What is meant by the statement, "Thou shalt beat
 him with the rod, and shall deliver his soul from hell
 (sheol)." (Prov. 23:14.) P. 368, par. 1.

(4) "Hell (sheol) and destruction are never full."
 (Prov. 27:20.) What does this signify? P. 368, par. 2.

(5) "There is no work, nor device, nor knowledge, nor
 wisdom in the grave (sheol, hell)." (Eccl. 9:10.) What
 is the meaning of this statement? P. 368, par. 7.

(6) "Hell (sheol) hath enlarged herself." (Isa. 5:14.)
 What is the significance of this Scripture? P. 369, par. 3.

(7) What is meant by the statement, "Hell (sheol)
 from beneath is moved for thee, to meet thee at thy coming?"
 (Isa. 14:9.) P. 369, par. 5.

(8) "We have made a covenant with death, and with
 hell (sheol) are we at agreement." (Isa. 28:15.) What does
 this Scripture teach? P. 369, last par., and P. 370.

(9) What is meant by the statement, "The grave
 (sheol, hell) cannot praise thee?" (Isa. 38:18.) P. 371, par. 3.

JANUARY 9

(10) "Thou...didst debase thyself even unto hell
 (sheol)." (Isa. 57:9.) What is signified by this expression?
 P. 371, last par.

(11) "He went down to the grave (sheol)...I cast
 him down to hell (sheol);...they also went down into hell

(sheol)." (Ezek. 31:15-17.) What is signified by this reference to hell? P. 372, par. 1.

(12) "The strong among the mighty shall speak to him, and them that help him, out of the midst of hell (sheol)." (Ezek. 32:21.) Explain the Scripture in harmony with this statement, "There is no wisdom, nor knowledge in sheol."

(13) What is meant by, "They which are gone down to hell with their weapons of war"? (Ezek. 32:27.) P. 372, last par.

(14) What is meant by the statement, "I will ransom them from the power of the grave (sheol, hell)?...O grave (sheol, hell), I will be thy destruction." (Hos. 13:14.) P. 373, par. 1.

(15) Who are they that "dig into hell"? (Amos 9:2.) P. 374, par. 1.

(16) Who prayed to God "out of the belly of hell" and was heard? (Jonah 2:2.) P. 374, par. 1.

(17) What is meant by the statement, "Enlargeth his desire as hell (sheol)"? (Hab. 2:5.) P. 374, last par.

JANUARY 16

(18) What word in the New Testament Greek corresponds exactly to the Hebrew word sheol in the Old Testament? P. 375, par. 1.

(19) When translations are made from the Old Testament Scriptures into the New Testament and the word sheol is included, how is it uniformly translated in the New Testament Greek? P. 375, par. 1.

(20) What is the meaning of the Scripture, "Thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell"? (Matt. 11:23.) P. 375, par. 2.

(21) Explain the Scripture, "I will build my Church and the gates of hell shall not prevail against it." (Matt. 16:18.) P. 375, par. 4.

(22) Quote Luke 10:15 and explain it. P. 376, par. 1.

(23) "In hell he lifted up his eyes, being in torments." (Luke 16:23.) Explain this Scripture in harmony with the declaration that there is no wisdom, nor knowledge, nor device in sheol, in hades. Is the nation of Israel dead, but its people alive? P. 376, last par.

JANUARY 23

(24) What is meant by the Scripture, "Thou wilt not leave my soul in hell"? (Acts 2:27.) P. 377, par. 2.

(25) Christ's soul was not left in hell. (Acts 2:31.) What does this signify? P. 377, par. 3.

(26) What did the Apostle mean by the words, "O hell (hades), where is thy victory?" (I Cor. 15:55.) P. 377, last par.

(27) "I have the keys of hell and of death." (Rev. 1:18.) P. 378, par. 1.

(28) "Hell followed with him." (Rev. 6:8.) What does this statement signify?

(29) "Death and hell delivered up the dead which were

in them." (Rev. 20:13.) Explain this Scripture. P. 379, par. 2.

(30) What is meant by the statement that "death and hell were cast into the lake of fire"? (Rev. 20:14.) P. 318.

(31) What conclusion should we reach in respect to these various Scriptures examined? P. 381.

JANUARY 30

(32) What is meant by the statement that "Our Savior Jesus Christ...hath abolished death and brought life and immortality to light through the Gospel"? (2 Tim. 1:10.) P. 383.

(33) Have mankind a longing for a future life? If so, why so. P. 383.

(34) Did God encourage man's aspirations for a future life? P. 383, last par.

(35) Is there any direct promise of eternal life in the Old Testament? If so, what and where? And does it contain any statement respecting human immortality either present or prospective? P. 383, last par.

(36) "The Gospel was preached to Abraham"; did it contain any mention of human immortality? Did it contain any basis of suggestion of a future life? P. 384.

(37) State what assurances of everlasting life or immortality or both are mentioned in the New Testament and to whom they are applicable. P. 384.

(38) State what the New Testament assurances respecting a future life imply--the basis for the hope, the conditions for its attainment and the process by which those blessings may be secured. P. 385.

(39) Does the abundance of the Divine provision imply that eternal life is already a possession of humanity or that it will be forced upon Adam and his race? P. 385, last par.

(40) Quote some Scriptures bearing upon this subject and showing that eternal life is a gift from the Almighty and that it must be striven for, in order to be obtained. P. 386.

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PUBLIC MINISTRIES OF THE TRUTH

UNDER THE AUSPICES OF PEOPLES PULPIT
ASSOCIATION OF BROOKLYN, N.Y.

ONE-DAY CONVENTIONS ADDRESSED BY THE
EDITOR, ETC.

PITTSBURG (N.S.), PA., DEC. 12

Morning Rally for Praise and Testimony in Bible House Chapel, 610 Arch street, at 10:30 o'clock.

Afternoon session for the public at 3 o'clock in Allegheny Carnegie Hall, corner Federal and Ohio streets. Subject, "The Thief in Paradise; the Rich Man in Hell; Lazarus in Abraham's Bosom."

Evening meeting for the interested in Bible House Chapel, at 7:30, preceded by half-hour's song service.

Visiting friends heartily welcomed.

ELGIN, ILL., DEC. 13

Rally and Testimony Meeting at 10 a.m., followed by Question meeting at 11 o'clock.

Address to the interested at 3 p.m.

Service for the public at 7:30 p.m. Subject, "The Thief in Paradise; the Rich Man in Hell; Lazarus in Abraham's Bosom."

All meetings in the Coliseum, Grove avenue, to which visiting friends are cordially invited.

ROCKFORD, ILL., DEC. 14

Morning Rally for Prayer, Praise and Testimony in Woodman Hall, 109-111 W. State street, at 10:30 o'clock.

Discourse to the interested at 3 p.m., in same hall.

Public meeting at 8 p.m. in the Armory, 121 N. Church street. Topic, "The Thief in Paradise; the Rich Man in Hell; Lazarus in Abraham's Bosom."

MADISON, WIS., DEC. 15

Meeting for the public in Colonial Hall, 113 E. Mifflin street, at 8 p.m. Subject, "Overthrow of Satan's Empire."

For local particulars regarding meetings for the interested apply to Mr. W. J. Laughlin, Oregon, Wis.

MILWAUKEE, WIS., DEC. 16

Morning Rally for Praise and Testimony at 10:30 o'clock.

Discourse to the interested at 3 p.m.

Evening meeting for the public at 8 o'clock. Subject, "Overthrow of Satan's Empire."

All meetings in John Plankinton Hall (Auditorium Annex), to which visiting friends are cordially invited.

INDIANAPOLIS, IND., DEC. 17 (18, 19)

Brother Russell will be present on the 17th for an afternoon address to the friends and an evening meeting for the public. Other brethren of ability will serve the friends for the other sessions of the Three-Day Convention, further particulars of which will be given later.

BROOKLYN, N.Y., DEC. 19

Morning Rally and Testimony Meeting at 10:30 o'clock.
Discourse by Brother Russell at 3 p.m. Evening meeting for the interested at 7:30 o'clock will be a Question Meeting. Opportunity for water-baptism will be afforded.

All meetings will be held in the Brooklyn Tabernacle, Nos. 13-17 Hicks street. Convenient to all cars and ferries --two blocks from Fulton Ferry.

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VOL. XXX DECEMBER 15 No. 24
A.D. 1909--A.M. 6038

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PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
CHARLES T. RUSSELL, PRESIDENT
"BROOKLYN TABERNACLE," 13-17 HICKS ST.,
BROOKLYN, N.Y., U.S.A.

Foreign Agencies:--British Branch: 24 Eversholt St., London,
N.W. German Branch: Unterdorner Str., 76, Barmen. Australasian
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YOUR STEWARDSHIP AND RESPONSIBILITY

More than four hundred newspapers are now publishing Brother Russell's sermons weekly. Their publishers should have the support and encouragement of every WATCH TOWER subscriber. Bigotry, envy and ignorance prompt many "ministers of the gospel" and others to write to the publishers, slandering Brother Russell and threatening the use of their influence against the newspaper, unless the sermons are stopped. The publishers have no more interest in the sermons than they have in the preachers--none. They are simply working for money, and whatever the people want they are pleased to publish. In many instances the publishers are amazed at the interest manifested by the public in these sermons and they would not think of dropping them no matter what the preachers might threaten.

The time, however, when our readers should show their appreciation of the service is especially at the first, when the preachers howl and the public have not had time to get interested and to express themselves. At first, then, is your time to do all you can to encourage the editors. Send subscriptions through our office and send letters direct to the editors, and keep it up. If a paper in your vicinity discontinues the sermons, ask the Lord whether or not you failed to do your duty.

QUESTIONS ON "TABERNACLE SHADOWS"

We have these printed in cheap form and will supply them free to those who have TABERNACLE SHADOWS and who

will request them.

BIBLE STUDY HELPS, CLOTH AND LEATHER

These are same as in the latest WATCH TOWER Bibles.
Cloth, 50c; leather, \$1.25.

FIRST VOLUMES IN LEATHER AS XMAS PRESENTS

We call attention to the desirability of the first volume of the SCRIPTURE-STUDIES in leather binding for use as an inexpensive and at the same time missionary gift for the holiday season. We have some specially desirable for this purpose since the covers are not stamped with the volume number. Price 60c, postpaid. Also the leather STUDIES in sets.

CROSS AND CROWN PINS

Gold; beautiful, good and cheap. The cross in red enamel, the wreath in green--\$1.35. The same without the green on wreath, \$1.25. In silver enameled wreath and cross, 25c.; size 3/4 inch. Plain gold without enamel, 1/2 inch, \$1.15. These are wholesale rates and include postage.

"DAWN-SCRIPTURE STUDIES"

These six volumes divided into two sets three vols. each:
Vol. I.--"The Divine Plan of the Ages"; Vol. II.--"The Time Is at Hand"; Vol. III.--"Thy Kingdom Come"; Vol. IV.--"The Day of Vengeance"; Vol. V.--"The At-one-ment Between God and Man"; Vol. VI.--"The New Creation."

Every reader of THE WATCH TOWER should be not only a reader but a student of these books. Many keep reading them by course over and over with continued and increasing profit--twelve pages or more daily. We commend the plan.

These books are sold at one-third usual rates, in order to permit them to be freely sold to the humblest.

The cloth edition we supply (vols. 1-3) at 35 cents; vols. 4-6 at 40 cents, post or express prepaid.

The full leather, gilt-edged edition, \$4.80 for full set.

The India paper set, gilt-edged and leather flexible, \$4.80.

Several volumes appear in foreign languages as well-- German, Swedish, French, Italian, Norwegian, Hollandish, Spanish, Greek, Hungarian, Polish--in one volume; some in all volumes--in cloth binding only.

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WATCH TOWER BIBLE AND TRACT SOCIETY'S REPORT

--DECEMBER, 1908, TO DECEMBER, 1909.--

HOW fast they fly, these busy "harvest" years! How golden are their hours for reaping work and for

the ripening work in our own hearts and the filling and rounding out of our own characters! Hours and days of toil and danger--yet wonderful in their compensating joys of grace and truth! They are too precious to lose a single one in sin or in worldly vanities, or even in religiously "beating the air"; and yet we are glad to see them speeding past and to hope that they are bringing us nearer and nearer to "the rest that remains for the people of God."

"For how can we with such a hope
Of glory and of home;
With such a hope awaiting us,
Not wish the hour were come--
The blessed hour, the glorious morn,
When we shall see his face!
Yet peace our hearts! and hush our tongues!
Be calm our troubled breasts;
Each passing hour prepares us more
For everlasting rest.
We know full well the time our God
Appoints for us is best."

While our faith and hopes would be equally clear and logical whether this age ends in October, 1914, or a century later, nevertheless our expectation that "Gentile Times" will conclude October, 1914, undoubtedly has a stimulating effect

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upon our hearts and influences all of life's interests and helps to "wean" us from earthly joys and ambitions and to set our affections on things above!

If we may judge from hundreds of oral expressions and letters, received as being the sentiments of our readers in general, we conclude that the year past has to many of them been their very best of all years. It surely has been the Editor's best year; and, notwithstanding grievous heart-wounds, it has been one of his happiest as well as one of his busiest years.

However, candor requires that we note that the past year has been one of severe trial and testing upon the Church. And, alas, some fell in the attack--some whom we dearly loved and whom we had hoped would be with us in the battle to the end--the victory! Even though forewarned that a thousand would fall at our side (Psa. 91:7), we have been surprised--we feared more for some who fell not and feared less for some who fell.

It would be a mistake, however, to suppose that the deflected ones are many; nor should the fact that some of them were prominent imply that the harvest work has been crippled. We have no thought that it is within the power of opponent to thwart the great King or hinder his "harvest" work. "All his purposes shall be accomplished." We merely sorrow for the dear ones themselves as we think of what they have cast away--their share in "the sufferings of Christ," their share in drinking His "cup"; their share in "baptism into

His Death"; their share in "His Resurrection."

For years night and day we have forewarned the dear brethren that the harvest tests would surely be along these lines, and that supreme loyalty to God and to his Word and his Providences in the Church would test our love for the brethren. Surely, too, we have long warned the dear friends that however we might point out to them the previous truths they must put these on as an armor, else they would be unprepared for the Adversary's attacks when they would come.

It is just what we might have expected, that our wily Adversary would attempt to keep the Lord's people from putting on the whole armor of God and fastening it on. More than this, he attempts to prejudice them against the very instrumentalities God provided to keep the "feet" of Christ in this evil day.--Psalm 91:11,12.

From various quarters the word came to us that the leaders of classes were protesting that WATCH TOWER publications should not be referred to in the meetings, but merely the Bible. This sounded loyal to God's Word; but it was not so. It was merely the effort of those teachers to come between the people of God and the Divinely provided light upon God's Word.

Let us remember that Satan is behind such a move as that! He poses as an angel of light and a defender of the Bible, yet he has succeeded in blinding millions with Bibles in their hands and in regular Bible-study classes! Why would it be any more disloyal to the Bible to consult THE WATCH TOWER publications respecting the meaning of a verse of Scripture than to consult the leader of the class or any of its members? Ah! says the leader, it would be right enough to consult THE WATCH TOWER publications, only that since (because) from them you got nearly all you know about the Bible that is rational you are inclined to stick to those things. I would like you to forget them and let me lead you in a hunt after the old style, in which anything found is more likely to be confusing than helpful.

On the other hand we forewarn all that Satan surely will try to lead them to an opposite course--to learn, parrot-like, to answer Berean questions from the printed page without comprehending the meaning. The questions should be discussed freely by all first, and then before proceeding to the next question the DAWN answer should be considered and discussed and understood. Never forget that the Bible is our Standard and that however God-given our helps may be they are "helps" and not substitutes for the Bible.

But, notwithstanding the loss of some of these dear "reapers" (who very soon begin to do all in their power to oppose the "harvest" work and to dishearten other "reapers") the work as a whole progresses, as our details to follow will show. "The Lord knoweth them that are his," and will keep those whose hearts are loyal to the sacrifice they made when they were begotten to the new nature as members of the Christ--the Prophet, Priest, Mediator, King of the World.

Have we no hope of their return? We would be glad to welcome them back, but our experience along these lines

forbids us to so hope. If after having seen our fellowship in the "Mystery," in the sufferings and in the glory to follow, they now become blind to them so that they see them no longer, how can we account for the matter? Apparently in only one of two ways. Either they never really saw these privileges, or else for some reason the Lord has so thoroughly taken that spiritual sight from them that they are completely gone now. Of course, some may be merely confused, and may eventually be recovered: we have not ceased to pray for them, nor to do all in our power to awaken such as may be merely dreaming, and who may not have actually lost the light wherewith they once seemed to be "illuminated."-- Heb. 10:32.

On the whole, the "sifting as wheat" seems to be having an awe-inspiring effect upon those whose sight remains, making them more careful, drawing them nearer to the Lord and to each other. The effect upon the others seems to be the reverse. They seem glad to "separate themselves," anxious to bring about division, to boast of their "liberty." They denounce the majority because they will not allow the minority to lord it over them, speaking evil of them as "slaves," "in babylonish bondage," etc.

It would appear that nearly every case of doctrinal deflection and blindness was preceded by more or less of a mind-poisoning by slander, evil-speaking, evil surmising. By such rapidly developed roots of bitterness the Adversary prepared the way for the error, in nearly every case.

The number being reached and brought into fellowship in the sufferings of Christ is greater than ever: as if to include substitutes for those who no longer esteem it a privilege to "walk in His steps," to "suffer with Him," to "be dead with Him," to drink of the "cup" of their great Redeemer and Advocate: who prefer to count themselves under the New Law Covenant and prefer to think of Christ as a Mediator between them and the Father, rather than as their "Advocate with the Father."

Mark them that cause division and stumblings contrary to the doctrine which ye have learned, and avoid them. (Rom. 16:17,18.) Do not render evil for evil, nor slander for slander; but both think and speak kindly of them with pitying love, even as toward all men confused by the Adversary. (2 Cor. 4:4.) Let us keep our hearts in the love of God, and full of love for all the brethren, and in love for truth and justice everywhere and on all matters. Let us "mark" how the wrong spirit misguides and blinds and leads into the dark, while the right spirit of love, the holy Spirit, guides into the Truth. Let us "mark" the course taken by those who have separated themselves from us "because they were no longer of us," and whither that course leads them.--I. John 2:19.

We congratulate ourselves, and all the dear "members" of the Christ associated with us in this Society, that we still see the "Mystery of God," and still rejoice in "the fellowship of this Mystery." (Eph. 3:9; Col. 1:26.) And that as servants or able (qualified) ministers of the New Covenant we

still realize that we are in the "harvest" time; and that the present work of gathering the elect will soon be finished; and that then the selection of the sacrificing members of the Mediator being completed the New Covenant with Israel will go into effect for the blessing of every creature, with Restitution privileges.

We congratulate you also that the Lord has so wonderfully blessed your efforts and ours in the harvest work during the past twelve months. Small and insignificant as we are amongst the great religious systems our work and labor of love is not in vain, but is mighty through God to the pulling down of the strongholds of error and the finding of the Lord's jewels in all parts of the earth. Most evidently our Lord has prospered the work, else it never could have been accomplished. Recognizing this let us acknowledge it and give thanks for the privileges granted to us to have some little share in it. While the reward is future, we realize that already we have been more than compensated by the joys of the Lord for every trial, every self-sacrifice connected with the service of the Truth and the brethren.

THE CORRESPONDENCE DEPARTMENT

Like other features of the work, the correspondence of the year shows a further increase over previous good records. The Editor is not able to answer so many personal letters as formerly, but he is still in touch through your letters and often their intimations influence his writings in THE WATCH TOWER.

He again requests that the dear friends accept THE TOWERS as personal letters twice a month. The increased volume of letters, in and out, measures to a considerable degree the general work. The letters received and sent out by the various foreign branches are not included in the report which appears in the Summary further on in this Report.

THE WATCH TOWER

The subscription list of THE WATCH TOWER we rely on as the best test of all respecting the numbers of the deeply interested. Hence we urge that each one of this class send us every year his subscription or renewal--whether for cash or on credit or as the Lord's poor for the "Charity (love) List." Numbers of the brethren stand ready and anxious for the privilege of paying for the "Charity" list. But under the later interpretations of the postal laws we are hindered from counting as a subscriber any who do not yearly comply with one or the other of the above conditions. Do not wait until your name has been dropped; but save us and yourself trouble

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by renewing promptly and in plain language; for sometimes P.O. Inspectors ask to see the letters.

Our WATCH TOWER list does not show a marked increase over last year. We still publish 30,000 copies each issue--which allows about 3,000 for sample copies and for new subscriptions.

The cutting off of some who did not renew, accounts for this in part.

Responsibility for the size of the list lies largely with you, dear readers. You are our agents; not for the sake of "premiums," but because you appreciate the contents and because you desire as "fellow-servants" to dispense the Divinely provided "meat in due season" to all who belong to the "household of faith."

THE COLPORTEUR DEPARTMENT

The output of volumes the past year, as will be seen from the Summary, was less than for the year preceding. But that year had a phenomenal record, which we dare not hope ever to exceed. Assuredly no fault lies with the dear Colporteurs, who now number about 625, and whose loving zeal for the service is continually manifested in various ways. One Brother has tried the plan of introducing the six volumes of DAWN-STUDIES for \$2.15--only about the price of one volume as such books are ordinarily sold. He reports that he sells as many sets of six as he formerly sold sets of three. And where formerly he sold one he now can usually sell three. Should this plan become generally successful it might lift our output for the coming year still higher than that of 1908. Nor is it merely the sale of the books, for some are more attracted by the IV. or V. or VI. Volume than by the first three. Again, the entire six upon the book-shelf attract more attention and are the more likely to be examined.

We are glad to note that this service seems to be yielding a larger fruitage than ever before. Either the public are in better attitude of heart and head to receive the Truth or the Colporteurs are more successful in finding and gathering the deeply interested. Surely the Colporteurs, too, are putting forth more effort to establish little classes for DAWN-SCRIPTURE STUDIES. Communicating with the Office they frequently arrange for a Pilgrim visit, or themselves give a few Chart Talks, and illustrations of how to conduct profitable "Scripture-Study Meetings" with our helps. One thing is very evident, namely--that the dear Colporteurs themselves are reaping rich blessings from their privileges in the service as "able (qualified) ministers of the New Covenant"--seeking to serve it in the sense of seeking for and assisting and making ready the "members" of the Great Priest who shortly will establish his Mediatorial Kingdom and bless Israel and the world under the New [Law] Covenant.

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THE VOLUNTARY TRACT DISTRIBUTION

More and more those who love the Truth and have zeal to serve it are anxious to do so. If they cannot give their entire time to preaching or Colporturing they can enlist in the army of voluntary tract distributors. Many are doing so and the result is great. The fruit of their labors is

manifested in many ways--partly by the greater yielding of prejudice and opposition--partly by the letters of inquiry for more reading matter which reach our Office. But a very special blessing resulting from this work is the rich outpouring of the Lord's favor upon the heads and hearts of those who render this service--to the Lord and to the Truth and to Brethren in Babylon, who could not otherwise be so well reached. The Summary shows a grand total that certainly should be inspiring to us all. Surely the quantities are far in excess of any other tract distribution work. So far as we know, it exceeds all others combined.

Yet we would not boast. When we have done all in our power we are to realize that we are unprofitable servants, that we do not bring to our Lord as much as we receive from him. If we could double or treble the work, surely we all would rejoice in the privilege which thus would be afforded us of testifying to our Lord of our love and zeal for him and his Truth, and for showing forth to our fellow creatures "the praises of him who has called us out of darkness into his marvelous light." What shall be done in this Department of the harvest work during 1910? Let each reader ask himself this question and answer it according to his judgment of what would be pleasing to the Lord.

"THE FIELD IS THE WORLD"

Evidently the due time has come for the proclamation of the harvest message in every nook and corner of this favored land, to which the Lord has brought people of every nation and through whom in turn the message properly goes back to their home lands. For a time the Lord's providence opened up to us no other channels for distributing the Truth than the interested--Colporteurs, Sharpshooters, Volunteers, etc., but latterly he has opened secular channels--newspapers. The intimation would seem to be that there was not a sufficient number of "reapers" to accomplish the work intended in the time apportioned.

A year ago we noted the fact that eleven newspapers were publishing the sermons regularly and that brethren familiar with newspaper work had advised our removal from Pittsburg that the sermons might come from a preferred city and that the number of newspapers to use them would greatly increase. We noted the providential leadings in connection with the transfer of the Society's office to its present location. We now note the resulting blessing of the Lord upon this newspaper service; for, instead of the eleven publishing the sermons a year ago, we now have more than four hundred, with the list continually increasing. The Brethren having this part of the service in charge estimate the present weekly circulation of the sermons to be about two and a half million copies; or for the year, one hundred and twenty-five million copies. As newspapers are reckoned to reach four persons each, these figures run up enormous totals.

The majority of these papers are weeklies which reach rural districts not so easily accessible to Colporteurs, Volunteers, etc. Moreover we have occasionally encouraging reports.

For instance, we learned recently the following from a Brother who was Colporteur in Tennessee. He canvassed the clerk of a country store, where several men had congregated. As soon as it was learned that his books were from the same pen as the sermons they had been reading in their newspaper he got a hearty welcome and sold sets to nearly all in the store. Later one of these purchasers, laboring with others upon a road, recognized him as he passed and introduced the subject to his associates. Thus several more sets were sold and the Brother was urgently requested to hold a meeting and to address them along these lines. The lesson to us is "Sow beside all waters. Withhold not thine hand; thou knowest not which will prosper, this or that."

Now an additional feature of newspaper work has been started. Some of the larger newspapers desired the sermons but could not spare more than one column of space. In an endeavor to meet these requirements and thus to still more fully circulate Present Truth we have commenced to supply these papers--the weekly Sunday School Lesson headed "Brooklyn Tabernacle Bible Studies." Already ten newspapers are publishing these, and, their circulation being large, about one-half a million of readers are now being reached in this manner weekly.

Our intimation above, that this service is carried on by worldly agencies alone, might give the wrong thought. In a very particular and important sense all of our readers have the privilege of co-operating in this service, and very many of them are doing so--by patronizing the journals which publish the sermons, and by encouraging their editors from time to time by post card or otherwise--advising them of their appreciation of this feature of their journals. It is not ours to reward you, dear friends. The great Chief Reaper takes note of your efforts and ours to use the various agencies which he is pleased to open up for the dissemination of the Truth. We are all waiting for the joyous moment when he shall say, "Well done!--enter into the joys of your Lord." Indeed in these various ways we are already entered into some of those joys--the joy of sacrificing and serving in the interest of others. If we thus drink of his "cup" now, we shall drink afresh of his cup of joy in the Kingdom.

THE PILGRIM SERVICE

The report of Pilgrim service in our Summary does not include work of this kind done in other lands, but merely in the United States and Canada. The summary shows fewer Pilgrims, but about the same amount of work--a little more. The results of the work continue to be favorable every way. The new location of the office is favorable to the Pilgrim service. Our office helpers use their Sundays and evenings in this work and we are now planted in the center of a population of twenty millions of people, the most remote accessible by a few hours' ride.

The dear Brethren engaged in this Pilgrim branch of the service have special opportunities for serving the Lord's dear flock. We pray for them, and believe that they enjoy special

blessings of the holy Spirit, specially qualifying them for this work of ministry. All of the Lord's dear people are to be "Able ministers of the New Covenant"--serving it by their own sacrificing and the promotion of the spirit of sacrifice in the brethren in general, by exhorting them to drink of the cup of the New Covenant, of which our Redeemer drank; that they may be accounted worthy of sharing with him in his Kingdom glories.

The Pilgrim Brethren should be, and we believe are, specially qualified for this service. We continually look for the guidance of the Lord's Word and the leadings of his providence in respect to who may serve the flock most advantageously along the lines of this service--the means which the Lord puts at our disposal being considered a factor also in determining how many shall be thus engaged, etc. These dear Pilgrim Brethren, Colporteurs, and others express themselves

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as encouraged greatly by the fact that they are remembered daily by the more than six thousand of our number who have taken the Vow suggested in these columns some time ago. This was our motive in the framing of that particular clause of the Vow which specifies prayer for the harvest workers everywhere. Many letters told the Editor that he was continually remembered at the Throne of Grace, and in the knowledge of this he is greatly refreshed and strengthened. This led him to desire that the sympathies and prayers of all might be enlarged so as to include all who love the Lord and who are seeking to manifest their love and faith by devotion to the Harvest Work.

We remind you again that the amount set down in the Reports of the last two years as expended for the Pilgrim service includes much more than their personal expenses and traveling expenses. It will be remembered that we invited the friends everywhere to send to the office a memorandum of

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funds which they expended in connection with One-Day Conventions and Pilgrim Visits--for the hire of halls, advertising of meetings, etc. We give credit in the TRACT FUND for the amounts thus expended, just the same as though the money were sent to us and paid out by us. All such expenditures are charged to the Pilgrim Service account, thus swelling the amount considerably.

While the Society proposes to furnish all the expenses of the Pilgrims, it expects, and the Pilgrims heartily agree, that their expenses shall be kept just as small as decency and comfort will permit. Neither they nor we forget that many of those who contribute to the TRACT FUND are very poor in this world's goods, and that their donations frequently represent special self-denials for the sake of the Lord, the Truth and the Brethren. Our thought is that all engaging in the Pilgrim service should do so from this same standpoint of self-sacrifice. Nevertheless it is our desire that the Pilgrims shall

be comfortable and that their clothing shall be such as would not cause the friends to be ashamed of their appearance-- "decent."

SUMMARY OF THE YEAR'S WORK

Letters received..... 81,649
Letters sent out..... 88,230

Dawn-Studies sent out--all volumes, all languages..... 626,981
Average per working day..... 2,035

Tracts and Towers and People's Pulpit circulated
free in English language, 8,538,800--pages.....171,999,000
Tracts and Towers and People's Pulpit circulated
free in other languages, 6,269,700--pages..... 83,368,800
Sermon circulation--weekly service--newspapers..... 407
Total number of sermons published.....140,421,496

Pilgrims in service during the year..... 42
Miles traveled in the Pilgrim Service (Bro. R.
45,700)..... 311,816
Public meetings held by Pilgrims..... 2,781
Parlor meetings held by Pilgrims..... 6,070

Financial Showing.

Balance from 1908 report.....\$ 8,100.34
"Good Hopes," 1909..... 96,870.81

\$104,971.15

Expended in Foreign Missions:

Germany.....\$ 6,562.02
Australia..... 1,822.67
Scandinavia..... 2,330.26
Jamaica..... 1,702.21
Switzerland, France and Italy..... 350.06
Africa..... 4,270.78
India..... 351.77
Greek, Syrian, Spanish..... 623.93

Foreign Missions total.....\$18,013.70

Expenditures:

Account Tracts, postage, freight,
People's Pulpit, Sermons, etc....\$43,794.19
Gas, coal, office help, etc..... 6,024.72
Account Pilgrim Service, conventions,
advertising, etc..... 27,420.16

----- \$ 95,252.77

Balance for 1910.....\$ 9,718.38

We rejoice that in God's Providence we are able to make so favorable a report. We congratulate you and ourselves that the substantial balance on hand will give us a good start for the new year. Present prospects are that it will afford us better opportunities than ever before for the glorious harvest work. We shall greatly miss the few dear friends who walk no more with us, but we cannot delay for tears. We leave them in the Master's care and onward press our way. Some very precious brethren have been found by the Truth during the year closing and we doubt not the Lord has others ready for every crown that may be vacated.

"A little while, our trials will be over.
A little while, the harvest time will end.
A little while until the Great Chief Reaper
Shall have us in his Kingdom without end."

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A SOLDIER OF THE CROSS

--2 TIMOTHY 4:7.--DECEMBER 19.--

Golden Text:--"I have fought a good fight, I have finished my course, I have kept the faith."

WAS there ever a nobler soldier of the Cross than St. Paul--the Redeemer alone excepted? Soldiers of fortune and patriots have indeed left their marks in the world and on the pages of history, but not one of them has left so indelible a mark as St. Paul. The motive power influencing others has generally been selfishness. But the motive power of the Christian is the reverse --love. Others hazarded and laid down their lives in self-interest, or in the interest of their kin or tongue. St. Paul, copying his Master, laid down his life for Jew and Gentile, bond and free, male and female, to assist in gathering the "elect" to be the Bride of Christ--that ultimately through the glorified King and his glorified Bride, all the families of the earth may receive the blessing which God waits to give to "all the families of the earth, through Abraham's Seed."-- Gal. 3:29.

St. Paul's courageous life reminds us of the words of the poet:--

"Be not like dumb, driven cattle,
Be a hero in the strife."

God is seeking only for heroes now. By and by he will

deal with the remainder, helpfully. The "elect" must all be courageous, "conformed to the image of his Son"--heroes. Hence the promises to the Church are "to him that overcometh." And let us remember that Scripturally considered this character which the Lord seeks may be developed in very humble stations--the butcher, the baker, the machinist, the housewife, the washer-woman--all these may develop the overcoming qualities which the Lord will reward.

When writing the words of our study St. Paul realized that the close of his career was near--his course was finished.

He recognized as a Christian that he had certain lessons to learn in the School of Christ and this was a part of his course of preparation for joint-heirship with Christ in the glories of the Millennial Kingdom. The course included not merely theory, but also practice. He not only theoretically learned about Christ, but experimentally. He became a partaker with him in the sufferings of this present time. And sympathetically he was permitted to enter into a large degree of knowledge of the "mystery" of the Divine Plan hidden from the world.

Not only had his own course of instruction been a thorough one, but he had been given a post-graduate course as an ambassador for his Lord and Redeemer and as an Apostle for the brethren, the Church. Moreover, he recognized the fact that all such as became members of the Body of Christ are so directly under the Divine supervision and regulations that their times are in God's hand--all of their affairs of life, temporal and spiritual. As the Master's death could not occur "until his hour was come," so likewise it is with his consecrated members.

He had kept the faith and the faith had kept him. Many do not realize how important are knowledge and a correct faith. "My people perish for lack of knowledge" is the Lord's testimony. And their faith can keep pace only with their knowledge, for faith must have a basis. A correct life depends greatly upon a correct faith. Why did our forefathers burn one another at the stake in a diabolical manner? Because they were governed by error. False doctrines, styled by the Apostle "doctrines of devils," had been presented to them and they had believed them. And the legitimate outcome of the wrong belief, the wrong faith, was wrong doing. Believing that God purposed the torture of his creatures for

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centuries in Purgatory or for untellable millions of years in eternal torment, they copied the misconception of the Almighty in their lives, to our horror.

But St. Paul had kept the faith--the true faith once delivered unto the saints--faith in the Redeemer's sacrifice; faith in its application on our behalf; faith in our justification by the Father on that account; faith in the glorious promises of God's Word; faith in the Lord and faith in the brethren. Surely it means something to keep the faith--especially when

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we realize that our great Adversary, Satan, is on the alert continually to take it from us or turn or twist it to our loss or injury.

The crown mentioned, the Apostle had seen for many years with the eye of his faith as a part of the Lord's promise. He had absolute confidence in the Lord and in the promise he had received from him. That crown had been his cause of rejoicing for many years, not because of pride or ambition, but because of love and benevolence. He would love to receive that crown because it would be the mark of Divine appreciation and love for him; and a mark of his faithfulness. He esteemed it because it would afford him untold opportunity of blessing his fellowmen in association with his Lord and the brethren on the plane of glory during the Millennium.

He hoped for this crown, but did not hope to receive it at death. He knew the Bible teaching on the subject of resurrection --that this was his God's provision for the communication of his blessing, first for the Church, and subsequently for the world. He knew and taught that there would be "a resurrection of the dead, both of the just and of the unjust." (Acts 24:15.) He desired to have a share with his Redeemer in all of his glorious Kingdom work and he knew that it could not begin until the completion of this Gospel Age, when all the elect Church, as members of the Bride of Christ, would share in "his resurrection," to glory, honor, immortality and glorious Kingdom privileges.--Phil. 3:10,11.

It was for this reason that he proceeded to declare that the crown was laid up for him--awaiting him--not at death, but at the time of his resurrection. That crown the Lord would give to him and to all others in the attitude of heart to appreciate his revelation at the Second Advent--"that day." True, not many at the present time love his appearing. The majority, not only of the world, but also of Christians, seeking but not finding in pleasures, riches, honors of men, have certain ambitions along these lines which they would like to satisfy first, and then possibly they might be willing for the Lord to establish his Kingdom. But, no! by the time their lives have been spent in such pursuits, they are usually thoroughly disappointed and bewildered and generally further than ever from seeking the Kingdom.

None but the faithful will receive this crown. Thank God, the remainder will not be tortured, but, on the contrary, will be blessed by their crowned brethren, from whom, as the Christ of God, will go the blessings of restitution through the agency of the Millennial Kingdom. Eventually all the blind eyes of understanding will be opened--eventually all will see the great Messiah, though invisible to the natural spirit. Then every knee shall bow and every tongue confess to the glory of God.

St. Paul closes his exhortation by reciting that in his trial before Nero some in whom he had full confidence had forsaken him, and he concludes that the Lord, nevertheless, stood with him and strengthened him and that he had every confidence in his care to the end of the way.

THE BIRTH OF THE SAVIOR

--DECEMBER 26.--MATT. 2:1-12.--

Golden Text:--"Thou shalt call his name Jesus; for he shall save his people from their sins."--Matt. 1:21.

NOT until some time after Pentecost was the "middle wall of partition" between Jews and Gentiles broken down, as St. Paul explains. For more than eighteen centuries previous all of God's favors and promises were made to the Jews exclusively and only through their prophets did he speak and only to them. Only their kings and priests were in any sense recognized by the Lord. This was not because there were not noble minds amongst other peoples, but because, in the working out of the great Divine Program the seed of Abraham was specially selected--although declared by the Lord to be a crooked and perverse people. Because they had no special revelation from God, the nobler minds amongst the other nations gave special study to the starry heavens along the lines of astronomy or astrology. The stars were charted and certain lessons were said to be learned therefrom bearing upon humanity's welfare.

At the time of the birth of the Savior, God made some astrological sign of the momentous event, which the wise men of the East, described in our study, understood. Reverentially they followed the guiding star from their home in the East, possibly Persia. How the star led we are not informed, but apparently its leading discontinued when they reached Judea, and naturally they went to the palace of King Herod inquiring for "him that is born King of the Jews." The mistake was quite reasonable. It required some time for us to learn that Divine favors and blessings are not always to the rich and the great, but oftenest for "the poor of this world, rich in faith and heirs of the Kingdom." (Jas. 2:5.) The filled, the rich, the satisfied, are frequently less interested in the Savior than are the poor, because they do not realize so great need for him and for the Millennial Kingdom of righteousness and blessing which he is to establish. For that matter, however, only the comparatively few were interested at our Lord's First Advent, as the Scriptures intimate that comparatively few will be longing for his Second Advent and the establishment of his Kingdom.

Herod affected an interest with the wise men in their search, but merely that he might thwart the Divine purpose by destroying the Child, that thus the Kingdom of Israel might be preserved to his own family--as it was through his six successors who bore his name, Herod. As the announcement of Jesus the Babe troubled the great at that day, similarly, we may be sure, any announcement of Jesus as the

King of Glory to take over the dominion of the world, if corroborated, would cause consternation amongst the rulers of earth today--financial, political, etc. All have unfinished plans more or less selfish, and all instinctively realize that the inauguration of a reign of absolute righteousness would interfere with the business and schemes and trusts and corners, grafting and trickery, which are getting such a hold upon the highest civilization of our day.

The prophecies were searched and it was learned that the humble city of Bethlehem would be the honored place of our Savior's birth. The crafty Herod feigned reverence and his desire to worship the Heaven-appointed King, but only that he might subsequently destroy him--as a little later he attempted to do in causing the slaughter of the innocents from two years old and under. But how foolish was his endeavor to thwart the Almighty!

The wise men who sought the Babe of Bethlehem with worship and gifts, symbolized, perhaps, the great fact that those are truly wise who ever since have sought the Divinely appointed King and who bring to him the incense of their devotion, and as gifts all their talents and powers. Such lay their very lives at the Savior's feet, as St. Paul explains: "living sacrifices, holy and acceptable to God."--Rom. 12:1.

The name Jesus is the Greek form for Joshua, signifying Savior; and in the Syriac, Savior signifies life-giver. Therefore, the Babe that was born to be King of the Jews was to be the Savior, the Life-Giver of the world. He has not become the Life-Giver yet, nor the King. His great work is still future. It will be at his Second Coming that he will appear in his glory and become the King of Israel--on the spirit plane. Then, too, as the out-working of that glorious Empire which he will establish, he will be the world's Life-Giver,

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its great physician, and all mankind will be blessed with the glorious opportunity of becoming "Israelites indeed." The Empire of Sin will be overthrown and the darkness, ignorance and superstition connected therewith will be dissolved in the glorious light of Truth and grace which then will overspread the world.

True, in a certain sense, Messiah's Kingdom, rule, dominion, may be said to be already begun--begun at Pentecost. In a similar sense his work of saving sinners may be said to have begun there. But as respects the world's salvation, what has been accomplished during the past nineteen centuries is merely preliminary work to that which Jesus will accomplish when "he shall take unto himself his great power and reign" at the beginning of the Millennial Age. Those who now become his people are the favored few, "not many great, not many wise, not many learned," a "little flock"

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altogether. These he deals with on the basis of faith. They have sickness, pain, trouble, sorrow, as other men, but they

believe God and act accordingly, and have the Spirit's testimony that they are children of God, called out from the world to be joint-heirs with their Savior. Their salvation begins now in the sense of reformation and rest in the Lord's promises, but, as the Apostle declares, they are not saved actually, but "saved by hope." For the actual salvation they must await the Second Coming of the Redeemer in the end of this Age to gather them as his jewels and to actually save them from sin and from death, by granting them a share in the First Resurrection.

Neither can it be properly said that Jesus reigns over the Church, his "members," his "espoused," soon to become his Bride. Toward her his attitude is that of teacher, Elder Brother, Lord, Head. His promise to her is that when he shall take his great power and establish his Throne of Empire over earth, she shall sit with him in that Throne as his Bride and Joint-heir. She shall be associated with him in judging or disciplining the world, incidental to its uplifting to human perfection--to more than Adam possessed and lost and that Jesus redeemed. Ah, yes, there is a depth of meaning in this word Jesus--Savior. Only with the conclusion of this Age and the experience of the resurrection "change" will the Church enjoy the promised reward that shall be brought unto her at his revelation. And only at the conclusion of the Millennial Age will the full meaning of Savior be appreciated by the world. By them the willing of earth's millions will have become "his people," saved from their sins, while the incorrigible will be utterly destroyed in the Second Death.

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"PRESENT YOUR BODIES LIVING SACRIFICES"

WHOEVER fails to see that the Church as "members" of the Christ suffer with him sacrificially (after being "justified by faith in his blood"), will be logically bound by and by to interpret the sacrifices and sufferings in some other way. This our opponents already do. They say that we offer merely "the sacrifice of thanksgiving." (Psa. 116:17), "the sacrifice of praise to God."--Heb. 13:15.

True, we answer, the word sacrifice is used in that broad sense, even though it is a pleasure rather than a sacrifice to praise God, as the word sacrifice is now generally used. This sacrifice under the Law was represented in the "peace-offerings" and "thank-offerings." But St. Paul also urges us, "Present your bodies living sacrifices, holy and acceptable to God." (Rom. 12:1.) He as well as the Master intimates that there is a more difficult sacrifice than the offering of praise before us when we forsake all and take up our cross to follow him in the narrow way. St. Paul urges, "Let us go to him outside the camp, bearing the reproach with him." He identifies these words with the Sin-offering by pointing out that

the blood of both the bull and the goat of sin-offering was taken by the Priest beyond the second veil into the Most Holy. He identifies it again by his reference to the burning of both "outside the camp." Compare Hebrews 13:11-13 and Leviticus 16:27. If once you saw the beauty of this application of the "better sacrifices" and see it not, confess the blindness that has come upon you and seek the precious eyesalve of Divine supply.

So far from the "sufferings of Christ," which we experience, being sufferings for sins, the reverse is true. Even the "great company" suffers not for its own sins, but suffers the "destruction" of their justified flesh (as the "scape-goat"), because they fail to sacrifice it.

This is the one peculiar and destructive feature of the Gospel Call of this Gospel Age, differentiating it from the preceding and the succeeding ages! Some of the past, from Enoch to John, had the sacrificing spirit and did lay down their lives in the service of the Lord and righteousness, but God did not accept them as sacrificers. Our Lord's great sacrifice was necessary first for our actual justification before God. Since then is the opportunity for believers who have the same sacrificing spirit--"Present your bodies living sacrifices, holy and acceptable to God." "Now is the acceptable time"--"the acceptable year of the Lord"--the time in which God will accept your sacrifices, because he accepts you as "members" of the Body of the Christ, the Great High Priest, the Great Mediator of the New Covenant.--Isa. 61:2; Luke 4:19; 2 Cor. 6:2; 1 Pet. 2:5; Eph. 1:6; Rom. 12:1.

In the future age "the acceptable time" will be past--the Antitypical Atonement Day will be at an end. Satan will be bound and none will any more suffer for righteousness sake.

Now note the import of this. The Ancient Worthies will get restitution blessings as a part of the world. "Instead of thy fathers, they shall be thy children." (Psa. 45:16.) They will be the first-born children of "the everlasting father." Under the new order of things they will be made the earthly agents or representatives of the Kingdom. And the world will get restitution blessings also as under the New Covenant they obey the great Mediator. But why is this? Is there partiality with God that we of this Gospel Age alone of all mankind have the offer of a spiritual or heavenly inheritance?

No, we answer! The gift in every case is the same, namely restitution of earthly rights secured by our Lord's sacrifice of his earthly rights. The whole difference is that we live in the "acceptable year (or time) of the Lord" and willingly take advantage of the privilege afforded. That privilege is restricted to those who have ears of faith and hear the "glad tidings" now, and fleeing from sin become servants of righteousness and present their "bodies living sacrifices holy and acceptable to God." We receive of our Redeemer earthly restitution rights by faith, and sacrifice these with whatever we have of earthly advantage. All such are accepted as "members" of the Christ, under the Redeemer their Head, the Prophet, Priest, Mediator and King of the world.

Whoever sees this sees "the Mystery hid from past ages and dispensations, but now made manifest unto the saints--

Christ in you [which is, that you are his 'members,' and that this fact is the only ground for your] hope of glory." Whoever helps to blind those who have once seen this great "Secret of the Lord" (Psa. 25:14) is beguiling them of the prize (2 Cor. 11:3), whether he knows what he is doing or not. Whoever loses sight of the fact will cease to strive for it. And the fact that the Lord led into the light of "Present Truth" and showed us the "Secret," the "Mystery," implies that he would not let us be plucked out of his hand and away from his leading unless the heart was at fault.

Nor is it necessary for us to specially condemn the hearts of those who are now losing their sight of what they once claimed to see as clearly as we. Some of them may be merely blinded by dust and may be recovered; and find their chief trial along the line of humility in the matter of acknowledging their error. Let us neither do nor say anything to make their way back more difficult. Let us apply the principle rather to ourselves. Let us find comfort, peace and joy as well as caution in the assurance that if our hearts are loyal, God by myriads of agencies is able and willing to keep our poor heads!

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YOUR "GOOD HOPES" FOR 1910

[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 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 carried on by our Tract Society. 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 Scripture Studies 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,

BROOKLYN TABERNACLE, 13-17 HICKS ST., BROOKLYN, N.Y.

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.

Watch Tower Subscription Renewals

Most of our subscriptions end with the year, so we take this opportunity to remark that we shall 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 their applications in May. 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.

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. (These we import from London subject to custom duty, hence our London office can do still better for our British friends.)

We have a very choice assortment of these this year. For your convenience and ours we put these up in packets of choice assortments, as follows: At \$1.00 each, postpaid. So doing we are enabled to give you twice as many mottoes for your money as you could purchase elsewhere. Besides, we select the styles and mottoes with great care. The following packets represent our assortment. Order by number:

No. Ma--Contains only small mottoes of assorted texts and styles, 22 in number; all beautiful.

No. Mb--Contains medium and small mottoes assorted, 11; all choice.

No. Mc--Contains medium mottoes, 10; all handsome.

No. Md--Contains medium and large mottoes, 5; all elegant.

No. Me--Contains large mottoes only, 4; all desirable.

No. Ma1/2--Is a 50-cent packet of small mottoes.

Daily Heavenly Manna

Those who use this book as we recommend are surely being blessed. It should be on your breakfast table regularly. Its daily text should be read and commented on freely by all. Then the Manna comment should be read. Introduce it to your friends as a help toward godly living. See prices in our November 1st issue.

1910--Motto Card and Vow--1910

This beautiful card was illustrated in our issue of Nov. 15th. The text is our Lord's "New Commandment" for his "members" with St. Paul's commentary words. The illustration of a grapevine, well laden with fruit, tells the same story pictorially. These should be in all of our homes.

On the reverse side in good sized type is the Vow.

Prices are low, prepaid, 2 for 15 cents; 5 for 25 cents; 12 for 50 cents; 25 for \$1.00.

Sweet Brier Rose Booklet (EIGHT PAGES)

Just what we all want. See November 15th TOWER.

Cross and Crown Pins

In celluloid, small, 1/2-inch.....5 cents for two.
In silver, 3/4-inch.....25 cents each.
In gold, 1/2-inch.....\$1.00 each
In gold enameled.....\$1.35 each
In gold enameled, 3/4-inch.....\$1.50

New and Old Tracts, all Languages, Free

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 25,000; 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.

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"SOLD ALL THAT HE HAD AND BOUGHT"

TWO of our Lord's parables are very assistful to a proper understanding of the difference between the Ransom-Price and the Sin-Offering. "The Kingdom of Heaven is like unto a treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the Kingdom of Heaven is like unto a merchantman, seeking goodly pearls, who, when he hath found one pearl of great price, went and sold all that he had, and bought it."

(Matt. 13:44-46.) The Kingdom of Heaven, the Millennial Kingdom, its glory and honors and its privileges in connection with the world's restitution, constitute the great prize peculiar to this Gospel Age. This prize never before was possible of attainment, and opportunity to attain it will end with this age, when it will be established in power and great glory at the Second Coming of our Lord--at which time "we shall appear with him in glory." This prize was first presented to our Lord Jesus; as we read, "Who for the joy that was set before him, endured the cross, despising the shame and is set down on the right hand of the Majesty on High." This is the same prize or high calling which has since been set before us.

The two parables under consideration illustrate the process by which this Kingdom is obtainable. Our Lord left the glory of the Father and humbled himself to become "the man Christ Jesus." But this humbling was no part of the Ransom nor of the Sin-Offering. It was preparatory work. A perfect man had sinned and had involved the entire race in his death condemnation, and only a perfect man could pay the price for one or any number or all of the sinners. When our Lord reached the age of thirty years, the age of manhood according to the Law, he was ready to be put on trial for his own life, that by loyalty under tests he might prove his worthiness of everlasting life on the human plane. Only such a tested, proven, perfect man could be the world's ransom-price.

Our Lord's keeping of the Divine Law was not the ransom-price of the sinners. It merely demonstrated that

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our Lord could be an acceptable ransom-price for all. The giving of his life at thirty years in consecration was finished at Calvary. By that consecration, by the things which he suffered, by the laying down of his life, he laid down the world's ransom-price. It mattered not that the testing of his personal loyalty and his consecration of himself unto death were simultaneous. It was just as proper that it should be so as it was that he should have been tried and tested first and should subsequently have surrendered his life willingly as man's ransom-price.

This feature of the work--the laying down of his life--is illustrated in the parables under consideration by the statement, "Sold all that he had." As in the parable the selling of all that the merchant had did not purchase the field or the pearl, but merely secured the price which was sufficient afterward for its purchase, so, our Lord's surrender of his life and all of its rights and interests sacrificially in the world's behalf did not purchase the world--did not pay the price--but merely secured the ransom-price for the sins of the world, to be applied afterward as he may please.

As in the parable the price was afterward used in the purchase of the treasure, so in the reality our Lord's payment of the price to Justice corresponded to the buying of the treasure, the buying of the pearl. In other words, the ransom-price of the world was secured by our Lord by the

sacrifice of his human life, but the use of that price for the purchase of the treasure was a later and a totally different transaction. It was after our Lord had risen from the dead and sojourned with his Apostles forty days and had ascended up on high that he "bought us with his own precious blood." "He appeared in the presence of God for us" and there applied on our behalf the merit or ransom-price which previously cost him his life.

Those whose eyes of understanding are open to a discernment of "the mystery of God" will readily see the further application of the parable to us, the Lord's followers and members. By the grace of God our Lord paid the price and bought us for whom he appeared. He did not buy the world, but the "Church." He "loved us and bought us with his own precious blood." "Ye were redeemed (bought) not with corruptible things, but with the precious blood of Christ." (I Pet. 1:18,19.) But this application of the ransom-price to us is provisional, conditional. To be of the class included in this purchase requires that we shall not only flee from sin and believe in the Lord Jesus Christ unto justification, but that additionally we must have our Lord's character-likeness and must, like him, sell all that we have, that we might share with him in his great work and thus pass his merit on for the purchase of the world--for the cancellation of the sins of the whole world, at the close of this age.

Whoever has not the Spirit of Christ in this sacrificing is none of his. And whoever, after thus consecrating his life, draws back does so unto perdition, destruction. (Heb. 10:39.) Whoever seeks to preserve his life--the restitution life imputed to him through the merit of Christ--will lose his eternal life. (Mark 8:35.) (This principle is applicable to the Church only, during this age. The rule will be the reverse for the world during the Millennium. Whereas we receive of Christ restitution rights to sacrifice them as his members and to gain the new nature with him, the world will get restitution rights to keep them everlastingly and never to sacrifice them.)

In the transaction, be it noted, the merit, the value, all proceeded from the one man--the man Christ Jesus. No more was needed. No more was demanded by Justice for the sins of the whole world. So to speak, our Lord Jesus loaned to the "elect" the merit of his righteousness, imputing it to us by faith as a wedding garment. Thereby he qualifies us as his members and in his name to share in his sacrificial work in order that we may be permitted to share with him in his Millennial Kingdom glory and its great uplifting work for the world of mankind.

It is the merit of Jesus which now temporarily is loaned in justification by faith to the Church and which must be sacrificed again by us as his "members"--that is to constitute eventually the ransom-price of the whole world of mankind, who are to be blest during the Millennium.

The condition upon which we may share the Millennial Kingdom with our Lord is that we shall walk in his steps; that we shall suffer with him; that we shall drink of his cup; be partakers of the blood of the New Covenant, which, at

the end of this age, will be sealed for Israel and the world. Thus we shall be sharers in the sufferings of Christ, by immersion into his death, in order that, in due time, we may share also in "his resurrection."

Who cannot see the force of these parables? Who cannot note that our dear Redeemer counted well the cost, then laid down his life--sold all that he had? And who does not remember that he calls upon us also to sit down and count the cost of being his disciples? The field will be bought. The precious pearl will be secured by our Lord, in harmony with the Father's arrangement. And more than this, the faithful elect Church will secure a share therein as members of his Glorified Body. How important, then, that we count the cost in advance and that we count not our lives dear unto us, that we may win the prize, the pearl, the treasure!

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BROOKLYN BETHEL HYMNS FOR JANUARY

After the singing of the hymn the Bethel Family listens to the reading of "My Vow unto the Lord," then joins in prayer. At the breakfast table we consider the MANNA text: (1) 34; (2) 312; (3) 230; (4) 75; (5) 22; (6) 278; (7) 94; (8) 16; (9) 313; (10) 262; (11) 49; (12) 3; (13) 72; (14) 191; (15) 258; (16) 8; (17) 193; (18) 176; (19) 293; (20) 4; (21) 130; (22) 26; (23) 95; (24) 316; (25) 12; (26) 32; (27) 87; (28) 105; (29) 333; (30) 93; (31) 60.

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VARIOUS BOOKLETS BOUND TOGETHER

Uniform in style with the DAWN-STUDIES. Cloth, 50c; Morocco, gilt, \$1.

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[The majority of this page is a chart entitled:]

GOD'S*EVERLASTING*LAW*COVENANT
PERFECTION AND OBEDIENCE REWARDED WITH EVERLASTING LIFE.

[3 horizontal lines on the chart are labeled and described as follows:]

- A. Plane of spirit perfection and covenant relationship.
- B. Plane of human perfection and covenant relationship to God, actual and reckoned; but ineffectual even for sacrificial purposes until Christ appeared as their Advocate.--Heb. 11:38-40.
- C. Adam and his race fallen from covenant relationship in sin and death."

[The vertical areas of the chart are labeled and described as follows:]

EDEN

Adam, created perfect, was in covenant relationship to God, under Divine Law--obey and live everlastingly; disobey and die.

Sin broke this covenant relationship and brought Adam and his race under death-sentence. Their only hope lies in a restoration of perfection and then a renewal of the covenant conditions by Messiah.

PATRIARCHAL*AGE

FROM

ADAM TO MOSES

JEWISH*AGE

OF

**TYPICAL COVENANT
FROM MOSES TO CHRIST**

[The following sentences span both vertical areas entitled PATRIARCHAL and JEWISH AGES:]

The Abrahamic Oath-bound Covenant Barren
Until The Christ Came.

Ancient Worthies justified by faith to reckoned covenant relationship with God.

[The following sentences span only the area under JEWISH AGE:]

TYPICAL ISRAEL BROUGHT
INTO COVENANT RELATIONSHIP
WITH GOD BY MOSES, but
unable to maintain it.
Renewals "year by year"
brought life everlasting to
none. "Salvation is of the
Jews."
Amos 3:2; Jno. 4:22.

THE*GOSPEL*AGE

UNTIL

**FULNESS OF GENTILES COME IN
COMPLETING BODY OF CHRIST**

JESUS CHRIST BY HIS PERFECT
sacrifice and the Church, his
"members," by their faith-justified
sacrifice exalted to covenant relationship
on the spirit plane--Heirs of
the Oath-bound Covenant--"THE SEED."
Gal. 3:29.

To retain covenant relationship
these are required to be obedient to
the spirit of God's Law in Christ.
"Ye are not under the Law, but under

Grace".--Rom. 6:14.
The "Great Company" spirit-begotten,
attain this plane through the
"destruction of the flesh."

THE PRIZE WON BY THE
CHRIST AND SACRIFICED.--
Rom. 11:7. THE JEWISH NATION
BLINDED AND REJECTED UNTIL
SPIRITUAL ISRAEL'S SELECTION.
Rom. 11:25-32.

Believers tentatively justified by
faith, giving them opportunity
for sacrificing earthly interests:
failing of this their justification
lapses and they pass with the
world to the actual justification
of the Millennium.

I Jno. 5:19.

"The whole world lieth in the wicked one."

*MILLENNIAL*AGE*
OF
*MEDIATORIAL*REIGN*

THE CHRIST IN GLORY,
MEDIATOR, PROPHET,
PRIEST, KING, JUDGE OF
ISRAEL, reconciling and perfecting
fallen men, as
Abraham's Earthly Seed--
getting them ready to turn
over to God under his Law
Covenant renewed.
"I have constituted thee
(Abraham) a father of many
nations."

The "blood" of Christ applied
secures opportunity for the
return of all men to Covenant
relationship with God. Rom. 4:17

ANCIENT WORTHIES,
ABRAHAM'S EARTHLY SEED,
IN COVENANT RELATIONSHIP--
"PRINCES IN ALL THE EARTH."
THE EARTHLY PHASE OF THE
MEDIATORIAL KINGDOM.
ALL THE FAMILIES OF THE EARTH
UNDER MEDIATOR'S KINGDOM IN
PROCESS OF RESTITUTION.

THE DISOBEDIENT DESTROYED IN

SECOND DEATH AS GOD'S ENEMIES.

"AGES
TO COME"
EVERLASTING
BLISS.

CHRIST
ON THE THRONE
--OF--
UNIVERSE
WITH
THE FATHER

Mankind anew
in covenant
relationship
with God.

The Mediatorial
Kingdom at an end.
I Cor. 15:24-28. And
the restored ones
tried by justice and
the unworthy "Goats"
destroyed. Rev. 20:9,10;
Matt. 25:41-46.

Satan and all
evildoers destroyed,
there will
be a clear universe--
"Every creature...
praising God." Rev. 5:13.

[This is the end of the chart.]

There is but one Divine Law, whatever be the form of its statement--Supreme love for God and the same love for a neighbor as for self. To this Law angels and men must conform to be in Covenant Relationship with God, enjoying eternal life. The Law Covenant attempted this for Israel during the Jewish Age, by its mediatorial work of one Atonement Day renewed "year by year."

The Antitypical Moses (the Christ Head and Body, the "Royal Priesthood"), by his "better sacrifices," will succeed in bringing antitypical Israel into Covenant Relationship and life everlasting. The Gospel Age is "the acceptable time" for consecrating the priests through sacrificing (Psalm 50:5), and paying to Justice the ransom-price laid down at Calvary. The Millennial Age will be the time for reconciling the world, symbolized by Moses sprinkling "the people" with the blood of the sacrifices of atonement. The at-one-ment will not be complete between God and men until the end of the Millennium, when Christ shall deliver over the Kingdom to the Father.

The world through Israel's renewed Covenant and better Mediator will begin to receive New Covenant blessings at once under the Mediatorial Kingdom, but not until the Millennium is ended will perfected, restored men, be admitted to covenant relationship with God.

The Church, accepted through Christ by faith and consecration, as members of the antitypical Seed of Abraham, are now at one with God through their Bridegroom-Advocate, in Covenant relationship and blessing.--Gal. 3:29.

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PREPARATION FOR THE FULFILLMENT
OF THE DIVINE PROMISE TO ABRAHAM

"IN THY SEED SHALL ALL THE
FAMILIES OF THE EARTH BE BLESSED"

(1) Moses was the typical mediator between God and the people of Israel (who typified the world of mankind); undertook to bless them by mediating for them with God the Law Covenant. Under his mediation their past sins were ignored, provided they would keep perfectly the Divine Law. The arrangement failed because they could not abide in covenant relationship with God, being unable to keep the Law of God perfectly.

(1) Jesus by prophesy of Divine appointment is the Mediator "between God and men"--the world. He undertakes the satisfaction of Justice for all, and then to bless all under his Millennial Mediatorial Kingdom (through Israel represented by the Ancient Worthies) by affording all the opportunity to become Israelites indeed and thus ready for transfer to the Father anew under everlasting Law Covenant conditions.

(2) By Divine arrangement the typical mediator associated with himself the priestly tribe--Aaron and his sons and the entire tribe of Levi--"his house," by whom the sacrifices of mediation were offered.

(2) By Divine arrangement Christ, the real Mediator, during this age is associating with himself a priestly class--the Church--a "little flock," "the royal priesthood" and "a great company" or "household of faith," antitypical Levites.

(3) This house of Moses (the tribe of Levi) was specially chosen of the Lord as his "first-born." It alone represented

the first-born of Israel spared in the Passover night, when the first-born of Egypt were slain, in that Passover night.

(3) This "household of faith," of which the "royal priesthood" is a part, is called by the Lord "the Church of the first-born." It includes all those passed over in the Gospel Age "night" preceding the Millennial Day of general deliverance.

(4) While Aaron was the chief of that house, he was subject to Moses, his brother. As the Lord declares, "I have given thee Aaron to be thy mouthpiece and thou shall be a god (ruler) unto him"--a superior.

(4) "Wherefore, holy brethren, partakers of the heavenly calling, consider Jesus Christ the high priest of our profession" or order. (Heb. 3:1.) Consecration as a priest preceded Kingship and its Mediatorial work for men.

(5) Aaron and the underpriests and Levites all assisted Moses--were his servants and under his direction in the mediating in the various services incidental to the satisfaction of Justice and the sprinkling of the people, "reconciling" them prior to the inauguration of the Law Covenant, which represented their harmony with God and his acceptance of them so long as they should keep his Law. Thus it is written, "Moses verily was faithful as a servant over all his house"--the Levitical tribe.

(5) "But Christ as a Son (is) over his own house, whose house we are if we hold fast the confidence of our rejoicing firm unto the end." (Heb. 3:6.) This service includes the propitiation offerings and later the blessing and teaching of the world to prepare all for a renewal of covenant relations with God as before the fall. All agreeing, "All these things of Divine Law will we do!" as did Israel to Moses, will be blessed with Millennial opportunities--restitution--to enable them to do perfectly--for direct relationship with God.

(6) The priests participated in the offering of the "calves and goats" whose blood sprinkled the tables of the Law and subsequently sprinkled all the people. For was it not this same sin-offering which was repeated "year by year continually" and which could no more than typically cleanse from sin?--Heb. 9:19-21.

(6) The antitypical priests are invited to join with the High Priest in the work of sacrificing necessary to the inauguration of the Mediatorial Kingdom. "I beseech you therefore brethren by the mercies of God (justifying you by faith) that ye present your bodies living sacrifices, holy and acceptable

to God and your reasonable service."--Rom. 12:1.

(7) The killing of the bullock and the goat for the sin-offering, whose blood propitiated for the sins of the house of the mediator and also for the sins of all the people, was efficacious for a year, and was "repeated year by year." Since it never really took away the sin, the blessings which came from it were merely temporary, as was indicated in the necessity for the annual repetition. (Heb. 10:1.) The two killings and the two sprinklings of the Mercy Seat foreshadowed plural antitypes.

(7) The antitypical bullock and goat, "the better sacrifices" of Jesus and his "members," his under-priesthood (all the merit proceeding from Jesus' sacrifice and through his under-priests) will be fully efficacious and need no repetition. The High Priest offered himself (the bullock) at Jordan and "finished" the sacrifice at Calvary. Following this he offered his Church (the goat) at Pentecost, and this sacrifice will finish with the death of his last "member" in the flesh.--Heb. 10:22,23.

(8) As a result of its sacrifices being only typical, the Law Covenant failed to give eternal life and blessing to Israel. Hence they did not attain their glorious hopes of participating with Messiah in the blessing and instruction of all the families of the earth--in line with the promise made to Abraham. But what they failed to attain as a whole the elect did attain to, and the remainder were "blinded" until all of the elect "members" of Spiritual Israel--the Antitypical Moses and his house--should first be delivered by the power of God in the First Resurrection.--John 1:13; Rom. 11:25-31.

No Jew can get eternal life under the terms of the Law Covenant except by one of two methods. (1) During this "acceptable time" he might become a "member" of the Anointed Priest, King, Mediator by becoming "dead to the Law and alive toward God through Jesus Christ." (Rom. 6:11; 7:4.) (2) In the Millennium the old Law Covenant will be supplanted by the new Law Covenant, and all under the old will then for a thousand years have the opportunity to come under the New Covenant--through its better Mediator, the Christ.

(8) As a result of "the better sacrifices" of the true Mediator --King and Priest--the Gospel Church, accepted by the Father as a sacrifice at Pentecost, progresses "until we all come to the full stature of a man in Christ"--Jesus being the head and we his "members." (Eph. 4:13; Acts 3:23.) Jesus and all his "members" are ministers (servants) of the New Covenant. (Mal. 3:1; 2 Cor. 3:6.) The first service is to sacrifice. At the end of this age the blood, "holy and acceptable" through Jesus' merit (Rom. 12:1), will be applied "for all the people." Then Messiah's Kingdom will at once restore

to perfection the Ancient Worthies, who will at once be in New Covenant fellowship with God. These as the earthly seed will become the "princes" through whom the Millennial Kingdom blessings will extend to all mankind. The result will be glorious: All the families of the earth will be blest with knowledge and assistance out of sin and death conditions back to the renewed covenant conditions of eternal life upon terms of obedience. The rebellious will be utterly destroyed in the Second Death.

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PUBLIC MINISTRIES OF THE TRUTH
UNDER THE AUSPICES OF PEOPLES PULPIT
ASSOCIATION OF BROOKLYN, N.Y.

CONVENTIONS TO BE ADDRESSED BY
THE EDITOR, ETC.

INDIANAPOLIS, IND., CONVENTION, DEC. 17, 18, 19

All sessions of the Convention will be held in the K. of P. Auditorium, Massachusetts avenue and Pennsylvania street (opposite Postoffice). Several car lines from Union Station pass this point. Rooms may be secured in advance by addressing C. A. Wise, 1112 W. Thirtieth street, Indianapolis, Ind. A party of friends will be made up at Chicago and any desiring to take advantage of the fellowship and lower fares may make arrangements by addressing Dr. L. W. Jones, 4209 Washington boulevard, Chicago, Ill. Come all who can, praying a blessing from the presence of the Lord and from the presence of his consecrated people.

COLUMBUS, OHIO, DEC. 18

Meetings in I.O.O.F. Temple, S. High street, between Rich and Town streets. Morning Rally for Praise, Prayer and Testimony at 10 o'clock. Discourse to the interested at 11 o'clock. Session for the public at 3 p.m., with the topic of "Overthrow of Satan's Empire."

HOLIDAY SEASON CONVENTION TOUR
RICHMOND, VA., DEC. 26 (AND 27)

Morning Rally for Praise and Testimony at 10 o'clock.

Address to the interested at 11 o'clock in Smithdeal College Hall, Ninth and Broad streets. Session for the Public at 3 p.m. in City Auditorium, Cary and Linden streets. Subject: "Where Are the Dead?" A Pilgrim Brother will serve Sunday evening and on Monday for the friends who find it convenient to remain.

KNOXVILLE, TENN., DEC. 26-28

Brother Russell will be present for the afternoon and evening of the 27th and for the other sessions brethren of ability will serve. Address to the interested at 3 p.m. in Market Hall (where all other sessions of the convention will be held). Public meeting in the evening at 7:30 o'clock. Subject: "Man's Past, Present and Future in the Light of the Bible." Holiday rates will be obtainable over most of the roads at this season.

ATLANTA, GA., DEC. 28

Brother Russell will be present for an afternoon and evening meeting. Address to the interested at 3 p.m. Evening meeting for the Public at 7:30 o'clock in Cable Music Hall. For further particulars, apply to Mr. W. S. Stevens, 75 Park avenue, Atlanta, Ga.

BIRMINGHAM, ALA., DEC. 28-30

Brother Russell expects to be present the entire day of the 29th. Pilgrim brethren will be in attendance for other sessions, all of which will be held in the First Baptist Church, Sixth avenue and Twenty-second street. At 10:30 a.m. Wednesday, the 29th, Question Meeting. At 3 p.m., address to the interested. At 7:30 o'clock, discourse to the Public. Subject: "The Overthrow of Satan's Empire." For local particulars, address Miss Bessie T. Morris, 4805 First avenue, Woodlawn, Birmingham, Ala.

MEMPHIS, TENN., DEC. 30-JAN. 2

Here, too, will be a Convention of several days, with the Editor present on Thursday, Dec. 30, who will address the interested in the afternoon at 3 o'clock in Business Men's Club Hall, 79-81 Monroe avenue, and discourse to the Public in the evening at 8 o'clock. Subject: "The Thief in Paradise; the Rich Man in Hell; Lazarus in Abraham's Bosom." Evening session to be held in Italian Hall, 136 S. Second street. Brethren of ability will serve at the remaining

sessions of the Convention, including a public meeting on Sunday in the Lyceum Theatre. Local particulars may be had from L. E. Turner, 688 Beale avenue.

FORT SMITH, ARK., DEC. 31-JAN. 2

In response to requests from this quarter, a Three-Day Convention has been arranged. Bro. Russell expects to be present on the 31st. Address of welcome at 10:30 a.m. Address to the interested at 3 p.m. Evening meeting for the Public at 8 o'clock. Subject: "Man's Past, Present and Future in the Light of the Bible." Pilgrim brethren will serve for the remainder of the convention. Arrangements have been made by the Fort Smith class for the free entertainment of any of the friends who find it inconvenient, financially, to remain during the whole Convention. Address C. L. Knowles, 2212 N. Fourteenth street, Fort Smith, Ark.

CHICAGO, ILL., JAN. 2

Morning Rally for Praise and Testimony at 10 o'clock. Address to the interested at 11 o'clock. Afternoon service for the Public in the Auditorium, Congress and Wabash avenue. Visiting friends cordially welcomed.

BLOOMINGTON, ILL., JAN. 3

Morning Rally for Praise and Testimony at 10:30 o'clock in Odd Fellows' Hall. Afternoon and evening sessions in the Coliseum. Afternoon address to the interested at 3 o'clock. Evening meeting for the Public at 8 o'clock. Subject: "Man's Past, Present and Future in the Light of the Bible." For local particulars address Miss Lula Isemenger, 713 S. Clayton street, Bloomington, Ill.

DUBUQUE, IA., JAN. 4

Praise and Testimony meeting at 10:30 a.m., also discourse for the interested at 3 p.m., in Temple Hall, Ninth and Locust streets. Evening meeting for the Public at Grand Opera House. Subject: "The Overthrow of Satan's Empire." For any additional information, address F. A. Uhlich, Kniest and Garfield avenues, Dubuque, Ia.

ST. PAUL, MINN., JAN. 5

Morning Rally for Prayer, Praise and Testimony in Woodruff Hall, Prior and St. Anthony streets, at 10 o'clock. Address to the interested at 11 o'clock. Public meeting in Minneapolis at 2:30 p.m. in the Auditorium. Subject: "The Thief in Paradise; the Rich Man in Hell; Lazarus in Abraham's Bosom."

WINNIPEG, MAN., JAN. 6

Morning Rally for Praise and Testimony at 10:30 o'clock. Address to the interested at 3 o'clock. Public meeting at 7:30 p.m. For further particulars regarding place of meeting, etc., address E. C. Tinling, Gen. Del., Winnipeg, Man.

HAMILTON, ONT., JAN. 8

In view of the great distance from Winnipeg to Hamilton, and in view of the possible delay of trains at that season, it is not likely that Brother Russell will be able to reach Hamilton in time for more than an evening meeting for the Public at 8 o'clock in Y.M.C.A. Hall, James and Jackson streets. Subject: "Man's Past, Present and Future in the Light of the Bible."

TORONTO, ONT., JAN. 8-10.

Pilgrim brethren will be provided for the Saturday and Monday sessions, Bro. Russell being present on Sunday. He will conduct a question meeting beginning at 11 a.m. Afternoon meeting for the Public. For further particulars, see later announcement, or address F. W. Manton, 100 McPherson avenue, Toronto, Ont.

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ITINERARY FOR BROTHER RUSSELL'S HOLIDAY SEASON TOUR

Lv. Brooklyn, N.Y.....Saturday, December 25
.....Pennsylvania Railroad..... 9:15 p.m.
Ar. Richmond, Va.....Sunday, December 26
.....R.,F.&P.R.R..... 7:50 a.m.
Lv. Richmond, Va.....Sunday, December 26
.....N.&W.R.R..... 9:00 p.m.
Ar. Bristol, Tenn.....Monday, December 27
.....N.&W. (via Bristol)..... 9:30 a.m. E.T.
Lv. Bristol, Tenn.....Monday, December 27
.....Southern R.R..... 9:15 a.m. C.T.

Ar. Knoxville, Tenn.....Monday, December 27
 Southern R.R..... 1:45 p.m.
 Lv. Knoxville, Tenn.....Tuesday, December 28
 L.&N..... 6:10 a.m.
 Ar. Atlanta, Ga.....Tuesday, December 28
 L.&N..... 11:55 a.m. C.T.
 Lv. Atlanta, Ga.....Tuesday, December 28
 Southern R.R..... 11:10 p.m.
 Ar. Birmingham, Ala.....Wednesday, December 29
 Southern R.R..... 5:20 p.m.
 Lv. Birmingham, Ala.....Wednesday, December 29
 Frisco Line..... 10:30 p.m.
 Ar. Memphis, Tenn.....Thursday, December 30
 Frisco Line..... 7:30 a.m.
 Lv. Memphis, Tenn.....Thursday, December 30
 Frisco Line..... 11:00 p.m.
 Ar. Fort Smith, Ark.....Friday, December 31
 Frisco Line..... 11:30 a.m.
 Lv. Fort Smith, Ark.....Saturday, January 1
 Frisco Line..... 6:05 a.m.
 Ar. St. Louis, Mo.....Saturday, January 1
 Frisco Line..... 7:45 p.m.
 Lv. St. Louis, Mo.....Saturday, January 1
 C.&A.Ry..... 11:45 p.m.
 Ar. Chicago, Ill.....Sunday, January 2
 C.&A.Ry..... 7:55 a.m.
 Lv. Chicago, Ill.....Monday, January 3
 C.&A.Ry..... 9:00 a.m.
 Ar. Bloomington, Ill.....Monday, January 3
 C.&A.Ry..... 12:39 noon
 Lv. Bloomington, Ill.....Tuesday, January 4
 I.C.Ry..... 6:20 a.m.
 Ar. Dubuque, Ia.....Tuesday, January 4
 I.C.Ry..... 1:40 p.m.
 Lv. Dubuque, Ia.....Tuesday, January 4
 C.,B.&Q.R.R..... 11:59 p.m.
 Ar. St. Paul, Minn.....Wednesday, January 5
 C.,B.&Q.R.R..... 7:20 a.m.
 Lv. Minneapolis, Minn.....Wednesday, January 5
 G.N.R.R..... 5:50 p.m.
 Ar. Winnipeg, Man.....Thursday, January 6
 G.N.R.R..... 7:25 a.m.
 Lv. Winnipeg, Man.....Thursday, January 6
 C.P.R.R..... 10:40 p.m.
 Ar. Hamilton, Ont.....Saturday, January 8
 C.P.R.R. (via Toronto)..... 4:45 p.m.
 Lv. Hamilton, Ont.....Sunday, January 9
 G.T.R.R..... 8:10 a.m.
 Ar. Toronto, Ont.....Sunday, January 9
 G.T.R.R..... 10:00 a.m.
 Lv. Toronto, Ont.....Sunday, January 9
 G.T.R.R..... 6:10 p.m.
 Ar. Brooklyn, N.Y.....Monday, January 10
 D.,L.&W.R.R..... 10:45 a.m.

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