

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 DEAR BELOVED BROTHER RUSSELL:—

Your article in Nov. 1 issue of TOWER, entitled "Them that are contentious," has 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,

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 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 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 lest 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 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 to 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-sacrificing connection 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 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.

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 colporteurship they can enlist in the army of voluntary tract distributors. Many are doing so and the result is great. The fruit of their labor 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 colporteurship 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 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 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 Peoples 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
	<hr/> \$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
Greek, Syrian, Spanish.....	623.93

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

Expenditures:

Account Tracts, postage, freight, Peoples Pulpit, Sermons, etc.....	\$43,794.19
Gas, coal, office help, etc.....	6,024.72
Account Pilgrim Service, conventions, advertising, etc.....	27,420.16
	<hr/> \$ 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."

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," has 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 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 often 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.

RAILWAY SCHEDULE FOR BRO. RUSSELL'S DEC. TOUR

Lv. Brooklyn, N. Y.,	9:45 p. m.,	December 11.....	via P. R. R.).....	Arr. Pittsburgh, Pa.,	9:30 a. m.,	December 12
Lv. Allegheny, Pa.,	8:35 p. m.,	" 12.....	(via Chicago).....	Arr. Elgin, Ill.,	9:40 a. m.,	" 13
Lv. Elgin, Ill.,	9:15 a. m.,	" 14.....	(via C. & N. W.).....	Arr. Rockford, Ill.,	10:53 a. m.,	" 14
Lv. Rockford, Ill.,	10:00 a. m.,	" 15.....	(via C. & N. W.).....	Arr. Madison, Wis.,	1:25 p. m.,	" 15
Lv. Madison, Wis.,	7:50 a. m.,	" 16.....	(via C. & N. W.).....	Arr. Milwaukee, Wis.,	10:30 a. m.,	" 16
Lv. Milwaukee, Wis.,	7:30 a. m.,	" 17.....	(C. M. & St. P.).....	Arr. Indianapolis, Ind.,	3:10 p. m.,	" 17
Lv. Indianapolis, Ind.,	11:15 p. m.,	" 17.....	(P. R. R.).....	Arr. Columbus, O.,	7:00 a. m.,	" 18
Lv. Columbus, O.,	5:45 p. m.,	" 18.....	(P. R. R.).....	Arr. Brooklyn, N. Y.,	9:15 a. m.,	" 19

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 concerns, 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, 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" 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,

er, Lord, Head. His promise to her is that when he shall take his great power and establish his throne of Empire over the 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.

"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 sacrifice and sufferings in some other way. This our opponents already do. They say that we suffer 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 sacrifices. 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 no one 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, 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 recover; 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!

"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, en-

dured 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 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 and 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 of 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. (1 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 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!

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 a. 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.

PREPARATION FOR THE FULFILMENT 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.

(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.

(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.

(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 shalt be a god (ruler) unto him"—a superior.

(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.

(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.

(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.

(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 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.

(1) Jesus by prophecy 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 Christ, the real Mediator, during this age is association 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 "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) "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) "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 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 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 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 "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 condition of eternal life upon terms of obedience. The rebellious will be utterly destroyed in the second death.

We shall be like him. Oh, how rich the promise!
What greater could our Father's love prepare?
Few are the words, and softly are they spoken,
But who shall tell the glories hidden there?

We shall be like him, for we'll have his nature,
He'll lift us up and with his glory bless;
He took our sin, O wondrous condescension!
That he might clothe us in his righteousness.

· GOD'S · EVERLASTING · LAW · COVENANT ·

PERFECTION AND OBEDIENCE REWARDED WITH EVERLASTING LIFE.

EDEN	PATRIARCHAL AGE FROM ADAM TO MOSES	JEWISH AGE OF TYPICAL COVENANT FROM MOSES TO CHRIST	THE GOSPEL AGE UNTIL FULLNESS OF GENTILES COME IN COMPLETING BODY OF CHRIST	MILLENNIAL AGE OF MEDIATORIAL REIGN	"AGES TO COME" EVERLASTING BLISS
<i>Adam, created perfect, was in covenant relationship to God, under Divine Law, enjoying life everlasting, a perfect being. By his disobedience he lost this relationship. He was brought into a state of imperfection and then, through the work of the Law, into a state of probation, and then, through the work of the Gospel, into a state of perfection, and finally, through the work of the Millennium, into a state of eternal life.</i>	<p style="text-align: center;"><i>The Abrahamic Oath-bound Covenant Barren Until The Christ Came.</i></p> <p>A Plane of spirit perfection and covenant relationship.</p>	<p><i>re-acted covenant relationship with God.</i></p>	<p>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.</p> <p><i>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.</i></p> <p><i>The "Great Company," spirit-begotten, attain this plane through the "destruction of the flesh."</i></p>	<p>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.</p> <p><i>"I have constituted thee (Abraham) a father of many nations."</i></p> <p><i>The blood of Christ applied secures opportunity for the return of all men to Covenant relationship with God. Rom. 11.</i></p>	<p style="text-align: center;">— CHRIST —</p> <p style="text-align: center;">ON THE THRONE - OF - UNIVERSE · WITH · THE FATHER</p> <p style="text-align: center;">—</p>
	<p><i>Ancient Worthies justified by faith to God.</i></p> <p>B Plane of human perfection actual and reckoned; but incomplete until Christ appeared as</p>	<p><i>re-acted covenant relationship with God, actual even for sacrificial purposes until Christ appeared as their Advocate. - Heb. 11:38-40.</i></p>	<p>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</p>	<p>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.</p>	<p><i>Man kind anew in covenant relationship with God. The Mediatorial Kingdom at an end. 1 Cor. 15:24-28. And the restored ones tried by justice and the unworthy Gods destroyed. Rev. 20:9, 10; Matt. 25:41-46.</i></p>
	<p>C Adam and his race fallen from covenant relationship in sin and death.</p>	<p>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.</p>	<p><i>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></p> <p style="text-align: right;"><i>1 Jno. 5:19.</i></p>	<p>THE DISOBEDIENT DESTROYED IN SECOND DEATH AS GOD'S ENEMIES.</p>	<p><i>Satan and all evil doers destroyed, there will be a clear universe. Every creature praising God. Rev. 5:13.</i></p>

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, symbolizing 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.