

23d. will be the first day of the Jewish Passover week.—Lev. 23.

We refer our readers to the Sixth Volume of the Scripture Studies, Chapter XI, entitled "The Passover of the New Creation." There we have endeavored to set forth this subject in detail. We hope that all of God's dear people who trust in the merit of the precious blood of Christ for justification will celebrate this Memorial of the great Sacrifice of our

Lord. And let us not forget that it also memorializes the consecration to death of all the members of the Body of Christ. "If we suffer with him, we shall also reign with him." "If we be dead with him, we shall also reign with him." "This cup is the New Testament in my blood." "Drink ye all of it." —Luke 22:20; 1 Cor. 11:25; Mark 10:38.

VOL. XXXI

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No. 4

1909—REPORTS FROM THE SOCIETY'S FOREIGN BRANCHES—1909

The brethren in charge of the foreign branches made their reports in due season, but we were unavoidably prevented from printing them until now. We are sure that they will be of deep interest to all WATCH TOWER readers. We have nothing in a concrete form to present respecting developments in Africa and India. However, matters in those lands are progressing as satisfactorily as could be expected. Of course, opposition is encountered everywhere, but not from the worldly. As it was the Scribes and Pharisees who opposed the Gospel message eighteen centuries ago, so similar classes oppose the Gospel of the kingdom now. As then the rulers were "grieved that he taught the people," so it is now. There seems to be little objection to the various forms of error, Christian Science, Higher Criticism, Evolution, etc., but the moment the Truth is presented anger and opposition are aroused. This seems to prove our theory that the adversary himself is exciting and driving our deluded opponents to envy, malice, hatred, strife, slander, evil-speaking and insinuations, which are his methods. Would that all of God's consecrated people could realize this! What a change it would speedily effect—even those blinded by error would then be saved from being used as Satan's tools!

The reading of the reports following will certainly prove a great encouragement to all who love the Lord and who delight to note the prosperity of the truth. Of course, to those that walk no longer with us the effect will be the reverse. Things once despised they now love; things which they once loved they now despise. The reports show that the sifting work is in progress all over the harvest field. This is just what we should expect. While our hearts ache for the dear friends who have left us, the fact that they so speedily lose not only the truth, but its spirit of love, reconciles us the more quickly to the situation and shows us that their condition of heart, which we did not suspect, but of which the Lord well knew, must have been behind their rejection by him and the taking from them the light of present truth. The evidences from every quarter are that many more are coming into the truth than are leaving it. And apparently those now coming in have been under the Lord's supervising care and in another department of the School of Christ for some time. Now as their eyes are open to the harvest message they feed upon it rapaciously. So successfully do they assimilate the truth that sometimes a six-months' beginner may be able to correct even a leader who has been in the truth for ten or twenty years, but who has neglected reading. We cannot too strongly urge the fact that our vessels are leaky and require frequent spirit renewings. We are glad to note from letters received that the number of those reading twelve pages of the "Dawn-Studies" each day is increasing. We believe this to be one of the very best methods of Bible study—putting on the whole armor of God, fortifying heart and head. We learned with pleasure that during our absence, on New Year's Day, nearly all the members of the Bethel family resolved to follow this method and so to accomplish the reading of the entire six volumes of "Scriptural Studies" during the Year 1910.

REPORT OF BRITISH BRANCH

DEAR BROTHER RUSSELL:—

I have pleasure in sending once again the British yearly report of books sold and work accomplished in this part of the harvest field. The year has not been specially notable in any of the various features of the harvesting, but you will see that the general activities have been kept up and the results betoken increase of interest. You will know that trade in these countries has not been very brisk, and you would partially expect, if not a decrease in the sale of STUDIES, not any notable increase. We have indeed to report a slight decrease in the circulation of the cloth-bound Vol. I, but there has been a considerable increase in the output of the cheaper issue. Our total, as shown on sheet No. 1, is 46,926 STUDIES and DAWNS and other books, amounting in all to 61,225 books and booklets.

The Tract work has gone on well. If our brethren find it hard to sell books they find it easy to give out tracts. These have been circulated to the extent of 2,369,000, at the rate of nearly 50,000 per week. The newer form—the PEOPLES PULPIT

—is very popular both with the brethren and with those who look for our tracts; and the No. 3, "Where Are the Dead?" has brought forth many inquiries. People will read a paper when they will not read a tract. Then the small inset picture of yourself on the first page has done good by letting people see we are not associated with "Dowieism," which many have believed was the case. The inquiries and the results show that there are many waiting to hear some satisfying news of the love of God; and regularly we are getting evidences of the blessing which the STUDIES are bringing to the people. It has been a surprise to me that there has not been a large increase in the sales of these books, for surely in this country the Lord must have many who fear him. I believe there is a large number of the class who have been associated with religious work, an intelligent middle-class, who have as yet hardly been touched with the books, and I cannot but think many of these will come to the Lord through the Harvest work. There seems no chance of newspaper work here in the meantime, but surely the heavy tract work must to some extent correspond with the newspaper work of the States.

I regret that there is as yet no further information to send you about a central meeting hall for London. No doubt we could have a choice of several places if we were in for buying property; but we are waiting upon the Lord, as I know you are. The British friends look forward with eagerness to your return, desiring it as soon as it can be arranged. The year has brought us trials, sorrows, disappointments, but the joy of harvest is surely ours, and the many evidences of the Father's favor have been especially sweet. The work goes on, and the prospects are good at present. We want to use all our opportunities for witnessing to the truth and to the kingdom before the end comes. In humbleness of mind we pray the Lord to keep us and to keep all his own, and we pray especially for you, dear brother, that in the multitude of your labors you may be kept. With much love from the household and from all the brethren, I am

Your brother and fellow-servant,

J. HEMERY.

Summary of the Work

Number of DAWNS and STUDIES (in various bindings)	46,926
Number of booklets and other books	14,300

Tracts Distributed

Various tracts (including 304,000 No. 80 of last year vol. matter)	836,000
PEOPLES PULPIT No. 3	1,533,000
Total number of tract pages	40,669,800
Letters and cards received	11,735
Letters and cards sent out	10,405

REPORT OF AUSTRALASIAN BRANCH

DEAR BROTHER RUSSELL:—

We are pleased to send along herewith the usual Annual Statement; we could have hoped to have a better account to render, but under the circumstances we are thankful that it is what it is through the faithful efforts of the colporteurs and zealous and earnest friends.

You will notice that we wind up the year as has always been the case since the Branch started, with an increased debt to Brooklyn. This increase shows a little more than usual on account of including the amount of fares of Brother and Sister Hennings back to Buffalo. We should have liked to see Australasia somewhat more, if not entirely, self-supporting, and possibly many of the friends have not realized their privilege of co-operation in this way.

There remains little of Australasia that has not been colporteurd, only a few isolated places; but we trust that a second going over the territory will prove even better in results as to the finding of "wheat," and just as easy for the colporteurs to make their way. We are glad that the Lord has put it in the hearts of our Brother and Sister Richardson to stay in these parts notwithstanding that it has meant so much of self-sacrifice for them to do so; and we hope that others may come forward in this the eleventh hour to enter the joys of the Harvest work. We have now five other laborers in this privileged serv-

ice, Brother and Sister Thompson having left for home by way of Ceylon, India and England.

The volunteer work shows a bit less output than previously; but the outlook for the ensuing year is better, and able and willing ones are now getting systematically to work. One dear elderly brother comes in regularly for his weekly supply, his face always beaming with joy as the privileges which he has of being able to put out 1,000 to 1,200 PEOPLES PULPITS per week. Throughout Australasia the work goes forward and new interest continually comes to light of some who are rejoicing in the very truths from which others have turned aside. It is as though those who have become upset over the Vow and become blinded as regards the covenants and the church's high calling have made room for others to "take their crowns." The great lesson appears to be "Take heed"—"Let him that thinketh he standeth take heed lest he fall."

Of course, as was anticipated, Bro. H. carried the bulk of the Melbourne class with him. He had such a hold upon them that there was small opportunity for assisting them to the truth on the points at issue. He also did what he could to prevent their reading the TOWERS, so that some TOWERS received from America were simply re-addressed to this office unopened (only two or three). Some whom I had not seen for two years and had left at that time in good fellowship—nothing having passed between us in the meantime—wanted to pass us on the street as though we were poison.

We have tried to take advantage of any opportunity that any would give us of helping them, and the Lord has been pleased to bless our efforts in this way so that some have been regained. When we started here there were about twelve with us; now we have usually about twenty-five at our Sunday evening meeting—but probably not more than twenty are thoroughly established in the truth. Bro. H., I think, still holds about eighty or so, but many of them are not readers to any extent and have been drawn to his meetings rather by his "eloquence" than by the truth. Some of them do not even acknowledge the "parousia," and one who happened to come in yesterday had still the thought that man has an immortal soul. I do not think that Bro. H. is making any progress, as I have not heard of any that he has gained, while we can count a few, say about ten, around Melbourne, besides more in other parts. Though our numbers remain low, it is not because there have not been additions, but on account of so many going out of the city, either to go into the colporteur work or for private reasons. All the same, we are not discouraged and do not want to accomplish more than the Lord is willing for us to do; only we do not wish to leave a stone unturned to the end that we may gather every grain of "wheat" in the vicinity.

We are contemplating more pilgrim work, but of course the distances are great and the little companies are far between. Brother Nicholson has just returned from a trip to South Australia, where he enjoyed the privilege of blessed meetings with the friends in Adelaide and other points. Brother Nelson is making preparations for a trip to Tasmania and New Zealand, coming around by New South Wales.

We would think it good for you to draw the attention of the Australian friends to this part of the work, especially if you think one or the other of us should be out most of the time. The friends here have not responded to the invitation in the May Tower regarding Pilgrim trips, thinking, we suppose, that the matter referred to America only.

Yours in the privileged service of our Redeemer,

R. E. B. NICHOLSON and EDWARD NELSON.

Summary of the Work

Publications circulated:—	
Copies of STUDIES	11,358
Copies of Vol. I in WATCH TOWER form	970
Copies of Booklets	1,251
Copies of Free Tracts and WATCH TOWERS	90,602
These represent Tract Pages	1,906,096
Letters and Cards received	1,696
Letters and Cards despatched	2,970

Tract Fund Expenditure

	£.	s.	d.
Deficit from 1908.	750	12	7
Tracts, postage, freight in and out, rent, gas, etc.,			
Pilgrim work, meetings and other expenses, etc	310	12	8
	£1,061	5	3
Subscriptions to THE WATCH TOWER and contri- butions	£91	7	8
Deficit.	£969	17	7

REPORT OF SWEDISH BRANCH

DEAR BROTHER RUSSELL:—

By the Lord's grace and favor we have again passed another

year in his blessed communion and service, and it is once more my much appreciated privilege to send you an annual report from this part of the field.

As we expected at the beginning of the past year we have, during the same, seen greater victories for the Truth than in any other twelve-months period up to the present, and the prospects just now are more encouraging than ever, a fact that seems to indicate that this is the Lord's time to gather the last of his jewels, and, by his own methods, to finish their preparation for the coming "Glory, Honor and Immortality." We have also had the most abundant proofs that even the multitude begin to listen with joy to the "good tidings" and wish to hear of God's true character and plan. The doors of opportunity are open wider than at any time before and inspire us to pray the Lord of the Harvest to send more able and willing laborers to this end of the large field.

In spite of the bad economic circumstances which the Swedish people, and many of the truth friends also, have been in for the last four months, because of the great conflicts here between employees and employers, we are able to report a considerable increase in the circulation of DAWN-STUDIES as well as in other directions. We have sold over 2,000 more books and nearly 5,000 more booklets, TABERNACLE SHADOWS, etc., than last year. About ten regular Colporteurs have been at work during the year; they are all very thankful to the Lord for the privilege of spreading his message abroad. Of late, six or seven new ones have come into the work—one of these is a dear brother in Finland who, no doubt, is a chosen instrument in the Lord's hand to serve his people in that country. This Brother came in contact with the truth only five months ago, but his love for the Lord and his zeal for present truth are very great. A few days ago he visited Orebro in order to symbolize his consecration and to confer with us about the work and prospect for the truth in his native country. Another brother also in that land seems now to intend to sell his farm and go out as a colporteur there.

The number of subscribers to the Swedish WATCH TOWER has increased only by a little more than 200, but we have received many proofs, by letters, etc., that it is much appreciated and a great help to its readers in general. A good many new subscribers for next year are expected. We have also published a new edition of 10,000 copies of "About Hell," an edition of 9,000 copies of "About Spiritism," an edition of 5,000 copies of a new hymn book containing 166 very good hymns for use at our meetings, and besides this eight different tracts, or parts of the Swedish PEOPLES PULPIT—about two millions altogether.

Our efforts to have the tracts distributed with the newspapers as supplements have not led to any result, but still we have sent out nearly twice as much "volunteer" matter as in the preceding year, and the friends in general seem more and more to appreciate the opportunities of service offered to them through the Society's generous arrangements in this matter. As an example I will mention how a Brother living in a little place at a distance from here has of late began to systematically send out the tracts to all small villages and parts of the country where the Colporteurs and usual tract distributors have not been. He puts a four-fold tract into one of our envelopes, stamps it at his own expense, and sends it out according to the directory. Several orders for the first volume have already arrived at the office from remote places as a result of this brother's work.

The pilgrim work has been greatly extended, as the following report will show. Five Swedish brethren have taken part in this service during the year, and the Lord has richly blessed their efforts to edify the friends, and also the many meetings held for the public in nearly all parts of the country. One general convention has been held in Orebro, when the truth friends in attendance, numbering about 350, had the privilege of partaking of the spiritual feast the Lord spread before us by you as his mouthpiece. We also held about ten local two-days' conventions at different places, all of which were blessed of the Lord to the encouraging of his people.

The amount of the donations to the Tract Fund is not quite as high as last year's total, but still the sum is very good in view of the poverty of most of the friends in Sweden. And then we must consider that a large part of their savings has been used to rent halls for meeting, the advertising of public meetings, etc., which is not included in the report.

Hearty expressions of love and thankfulness for the faithful service you, Brother Russell, as the Lord's special servant at the present time, have rendered to the blessing and help of his people even in these lands, have been made in numerous letters received here from different parts. It is but proper for me to convey all this love and thankfulness to you. Please find enclosed a further list of two hundred and two Swedish brethren and sisters who have voluntarily taken the "vow" and ask us to send you notice of it.

We start the New Year with brighter prospects before us than ever, and we pledge our faithful services to the Lord and to the Society and pray that we, by his grace, may remain steadfast, immovable, always abounding in the work of the Lord, even unto death.

Yours in him, AUG. LUNDBORG.

Summary of the Work

Work accomplished through the Swedish Branch, from Dec. 1, 1908, until Dec. 1, 1909:

Copies of DAWN-STUDIES circulated.....	7,261
Various booklets, TABERNACLE SHADOWS, Spiritism, etc.	11,211
Number of subscribers to the Swedish WATCH TOWER	1,580
Old sets Swedish TOWER, cloth-bound and unbound...	427
Bibles sold.....	110
Volunteer Tracts and sample TOWERS.....	567,104
Expressed in usual form of Tract pages.....	7,156,224
Number of meetings held.....	788
Number of miles traveled in preaching tours.....	31,141
Letters and cards received.....	2,518
Letters and cards sent out.....	1,988
Parcels by mail and by railroad sent out from this office	14,251

Financial Summary

Expenditures.

Pilgrim, Convention and other meetings	kr. 3,919.56	\$1,045.22
For translation, printing, paper, etc..	12,111.32	3,229.69
Freight and postage.....	1,681.17	448.31
Office expenses, rent, light, heat, etc...	2,983.52	795.60
Total	kr. 20,695.57	\$5,518.82

Receipts.

Voluntary donations to the Tract Fund	kr. 4,407.17	\$1,175.24
Swedish TOWER subscriptions.	1,919.77	511.94
Books sold, etc.....	8,179.31	2,181.15
Total.....	kr. 14,506.25	\$3,868.33
Deficit, 1909.....	kr. 6,189.32	\$1,650.49

REPORT OF FRENCH AND ITALIAN WORK

DEAR BROTHER RUSSELL:—

Enclosed you will find my account for the year 1909. I received your kind letter of the 29th of October and shall follow your instructions regarding the publishing of the French tracts in new form, having them to appear henceforth as PEOPLES PULPIT.

Doubtless by this time you have heard of the sifting work which is in progress in this country, as well as in the United States. A special meeting was held by the friends at Berne on the 7th of November. Here matters were discussed with considerable animation and some were to some extent in opposition to the harvest work and some were more clearly illuminated respecting doctrinal points. I am sorry to say that most of the Thun and Berne classes prefer to go their own way. I am sorry, too, to have to advise that the "Aussicht" has taken a stand on the wrong side of the controversy.

We see that we are drawing near to the end.

Yours in our dear Redeemer, King and Master,
A. WEBER.

Financial Summary

Receipts.

Received from sale of French and English DAWNS....	157 frs.
Received as subscriptions for English and French TOWERS	603 "
Voluntary donations.....	610 "
Draft from Brooklyn, April 7.....	1,200 "
Draft from Brooklyn, October 15.....	596 "

Total..... 3,166 frs.

Disbursements.

For French TOWERS (2,000 monthly).....	1,150 frs.
110,000 Volunteer tracts.....	565 "
Postage and customs.....	540 "
90,000 Italian free tracts	342 "
Rent, car fare, post cards, etc.....	889 "

Total 3,486 frs.

Deficit 320 frs.

REPORT OF GERMAN BRANCH

DEAR BROTHER RUSSELL:—

With gratitude toward God and our dear Redeemer we look back upon another year of service in his cause. We feel that a good deal has been accomplished, though we could wish the results were greater. But we comfort ourselves with the Apostle's exhortation, "Inasmuch as ye know that your labor is not

in vain in the Lord." We certainly feel drawn closer to him for having been engaged in his service, and we know of a good many others who have been richly blessed.

The German WATCH TOWER list now exceeds 3,000 subscribers, and certainly quite a number more readers. We are encouraged by this increase of interest. Many of the dear friends have patiently co-labored variously in the "preaching" of the glorious Gospel of Christ and the kingdom. In the distribution of tracts mentioned below they have had a large share, likewise in getting their friends and neighbors to read the STUDIES and booklets. Thus, with the few colporteurs, who are able to remain in the field, we can rejoice in noting the totals of

LITERATURE DISTRIBUTED, SOLD AND FREE

Vol. I, STUDIES.....	5,450
Vol. II-VI STUDIES.....	2,168
Vol. I, TOWER form.....	1,350
Vol. I Hollandish.....	349

Total..... 9,317

Booklets	9,274
Copies of monthly German TOWER.....	38,214
Sample copies.....	91,700
Ditto stated in tract pages.....	4,585,000
4,800,000 tracts—pages.....	48,000,000

Total free literature in tract pages..... 52,585,000

Letters and cards received.....	5,131
Answers sent out.....	2,265

Of the total of \$10,000 expended for printing and circulating the above mentioned tracts, and for all other expenses and pilgrim work, the contributions of Germany and Austria amount to \$2,340.

The new year promises to be still more favorable. We anticipate that with PEOPLES PULPIT in German we shall hear of much new interest. The "people" are being waked up! We are sure that these plain, simple truths concerning the good tidings and the kingdom will convince many. Of course, we find that our opponents are angered. Some of them, we know, must admit that our presentations are reasonable and Scriptural, but they fear to "let the people know." Others are proclaiming the setting up of the kingdom in 1915 without giving the source of their information or the proofs. However, we think it is a good sign that the Truth is making some impressions.

Just a word about the siftings of this year. Some, indeed, have gone out from amongst us here in Germany, too, and they are using the very same arguments as are in English—they are busy translating. So we see that the adversary seems to have great liberties just now. Indeed, we see signs of still greater activities on his part. But we know that the Lord is on our part, and that the truth will fully sanctify (separate to himself) those who appreciate the "mystery" of the kingdom, of the church, and who are giving all diligence in faith and patience and love. The vow assists us in watching and praying.

I am glad to say that quite a number of the German friends have reported that they took the vow, and to me it is a source of strength, not only to be amongst those who have thus formed a special prayer circle, but to know that on such a basis of faith and prayer we cannot be deceived so far as the teaching of the Word is concerned. We are determined by his grace to "stand fast in the liberty wherewith Christ has made us free" and not to be entangled again in any yoke of bondage of error and schism and confusion—Babylon.

Praying the Lord's blessing upon you and your co-laborers everywhere, all the true Israel of God, I remain with love from us all.

Your brother in Christ our Lord,

O. A. KOETITZ.

Financial Report

Expenditures

For DAWNS and Booklets, German TOWER, Mdse., etc.	Mks. 8,203.50
For Pilgrim work.....	" 3,823.90
For tracts.....	" 29,463.21

Total Mks. 41,490.61

Receipts.

German contributions.....	Mks. 9,841.89
From Brooklyn (\$7,674.81).....	" 31,648.72

REPORT OF WORK IN DENMARK

DEAR BROTHER RUSSELL:—

It is due to the fact that the Lord graciously heard our prayers, and sent out some efficient laborers in the Colporteur field, that we are now able to send a report from this country of some little work done in the past year in the way of spread-

ing the good tidings concerning the Kingdom. We trust that at the same time a work of grace has been going on in the hearts.

Yours in the Master's service,
CARL LUTTICHAU.

Summary of the Work

Output of DAWN-STUDIES at cost price.....	5,501
Output of various booklets at cost price.....	2,295
Total.....	7,796
Tracts, free, about.....	53,892
Letters and cards received.....	1,057
Letters and cards sent out.....	737
Parcels sent out.....	974

REPORT OF JAMAICAN BRANCH

DEAR BROTHER RUSSELL:—

The blessing of the Lord which maketh rich continues to flow upon us in Jamaica. The year which has just closed has brought us more of his favors than previous ones, as we should have expected, but these have come to us in ways a little different from those of any other year when viewed as a whole. It has been peculiarly a year of difficulties and drawbacks and disappointments and hardness, changing the course of many of our best endeavors.

The Colporteurs have come in for the largest share of these trials, which have tested their faith and patience to the limit. Although that part of the service began under very auspicious circumstances, it was not long before the Lord of the Harvest began to show them how great things they must suffer for his name. Those who engaged as Regulars were only two less than last year, but some of these had to leave the field altogether and were nigh unto death because of their zeal for the work; others, through unavoidable causes, could not return as they expected; and only a few, perhaps not more than a half dozen, were able to continue for any considerable length of time.

One other thing which contributed much to the difficulty was the strenuous opposition from the shepherds "out of the way." As careful as some were to avoid them, they often returned to the field with scores of volumes for delivery and found it impossible to deliver them because some shepherd had learned of it and poisoned the minds of all who had given orders. The work is done in the country parts, where one person's business is everybody's business.

The pilgrim service surpassed all others in the amount of work done, not because we tried to make it so, but because the circumstances would not have it otherwise. And we have found in our little territory that when one or two branches of the service expand usually, there is a corresponding contraction in some of the others, which apparently cannot be avoided.

If this is the Lord's method, we accept it as ours and will

continue to thank him for the least privilege of serving him and his dear people.

We are pleased at the great number of those whom outside circumstances, as well as the life of the truth people, have made ready to investigate "this way." Some have received a genuine and lasting impression; but alas! others have gone out from us because they ceased to be of us.

Costa Rica and Barbados have received much spiritual profit through the ministrations of the two Pilgrim Brethren sent to them; and we hope that we shall soon be able to find servants among them, qualified to dispense the Truth to the edification of those classes and relieve those Pilgrims for service elsewhere.

The spiritual condition of the brethren everywhere is good, even while the whip of small cords in the hand of the Chief Reaper is doing its work of manifesting the true and the false.

The "covenants" and the "vow" have not been stumbling-blocks to us because we are not sufficiently educated for that, but the Lord is using other means to test our loyalty to him. He has shown us some favors recently, which make us confident that the coming year will bring us greater opportunities than ever for expanding all branches of the work, and rendering more efficient service.

We remember you daily in our prayers, and thank you for your assurances in word and deed that you have a genuine interest in our welfare.

Your fellow-servant,

J. A. BROWNE.

Summary of the Work

Number of Pilgrims.....	11
Number of Pilgrim visits.....	81
Public meetings held.....	14
Semi-private meetings held.....	850
Number of miles traveled.....	2,490
Number of Colporteurs.....	24
Total output of DAWNS.....	3,650
Total output of booklets.....	1,065
Total number of tracts distributed.....	17,000
Letters and cards received.....	1,286
Letters and cards sent out.....	950

Financial Statement

	£	s.	d.
Pilgrim service.....	234	17	6½
Freight, postage, etc.....	19	3	8
Current expense, sundries, etc.....	136	16	7½
Total expense.....	£390	17	10
Voluntary contributions.....	£131	14	11
Deficit for 1909, supplied from Brooklyn.....	£259	2	11

VOLUNTEER WORK EXTRAORDINARY

The four Christian mass-meetings recently held in the Brooklyn Academy of Music for the consideration of what the leading Christian denominations would be obliged to surrender in favor of church federation, required widespread advertising. Newspapers and bill-boards and window-cards were extensively used; but the volunteer work was specially effective. It was the most systematic and successful of which we have knowledge. We must describe it for the encouragement of volunteers everywhere:

Think of it—more than 300,000 copies of PEOPLES PULPIT were distributed carefully in one week, and the second week brought the total up to 530,000! These contained two sermons each, besides the back-page advertisement of the mass-meetings. Thus more than a million sermons were put into the hands of intelligent people, many of whom do not usually attend church services. And if each paper reached five persons (which is the usual newspaper claim), then five million sermons were delivered in two weeks by the Brooklyn and vicinity Tabernacle Congregation. Thank God for such privileges!

(1) The city was districted and each of the congregations which could do so served its own district.

(2) Managers of factories were approached in a pleasant and dignified manner by specially selected sisters. They were presented with P. P. and asked if the employees might be served at time of dismissal, and how many, at what hour, and the

number of exits. Later, these were served by volunteers supplied with P. P. in plenty.

(3) The managers of large department stores were similarly approached re employees. These gladly attended to the distribution themselves, with thanks!

(4) Large restaurants and hotels also accepted supplies and gave them to their patrons.

(5) Of course, the house-to-house distribution was the great work, and it included the serving of the large office buildings. This was a delicate matter, as ordinary circularizing is not allowed. But our P. P. are not circulars. Some of the brightest of the sisters were assigned this work, and they did it well.

(6) It is needless to say that the colporteurs of Brooklyn and vicinity were amongst the most active of the volunteers.

(7) What has been done can be done again—not only here, but in every city and village. Surely the Volunteers get the very cream of the blessing.

(8) How many can afford to miss so glorious an opportunity for serving the Lord, the truth and the brethren?

(9) Elect your volunteer captains and lieutenants at once and advise us how many copies of this year's Volunteer papers (PEOPLES PULPIT) you can and will use—wasting none. Give full shipping directions. We supply PEOPLES PULPIT free of charge—prepaying freight. Respond quickly that we may know how many millions to print.

WORTHY AND UNWORTHY AMBITION

MATTHEW 6:19-34.—FEBRUARY 13.

GOLDEN TEXT:—"Seek ye first the Kingdom of God and his righteousness and all these things shall be added unto you."

The Great Teacher taught no extravagance. He was energetic in the Father's business and taught his followers to be "not slothful in business, but fervent in spirit, serving the

Lord." Nevertheless his teaching in this lesson is that our energies are not to take the selfish form of laying up earthly treasures: We are to lay up heavenly treasures instead. Not-

withstanding the reference to moth and rust and thieves despoiling earthly treasures, we understand his teaching rather on a higher plane, though the principle is a broad one. All will admit that it would be folly to lay up clothing or food far in advance of need, except under very peculiar circumstances. But gold might be treasured, or money in the bank, or bonds, or stocks, or farm added to farm, and house to house, and the same principle would be involved.

Although no moth could touch the bank account, nor rust injure the gold, and no thieves could steal the title to the property, the principle is the same. Treasures of every kind may lose their value—do lose their value to us, when we die, if not before. Death, corruption, touches everything earthly under present conditions, no matter how careful or thoughtful the provision. "Naked came we into the world, and naked must we leave it." (Job 1:21) Intelligent people are generally agreed that God has provided a future life beyond the tomb, attainable in the resurrection morning. And the Scriptures teach that the degree of our blessing then will stand related to our use of the present life. It is this point that the Great Teacher emphasized in the study of today. All intelligent minds assent to the reasonableness of this.

Let us not take the extreme view entertained by some; let us not suppose that the Master taught that people might not make reasonable provision for their own comfort, and that they might not be dependent upon charity in old age. Let us not suppose that he meant that parents should be neglectful of their duties toward dependent members of their family. The Bible distinctly teaches that "he who provides not for his own is worse than an unbeliever." The proper thought, then, is that it is right to economize and, as St. Paul expresses it, "to lay by in store" for our own future needs or that we may have to lend to others, in need. God's people are to be frugal, to avoid debts, to be "forehanded," and with some reserve of capital.

But earthly things are not to be the treasures of their souls, but merely their servants, conveniences—always ready for use, for every emergency, freely, whole-heartedly. He who follows this course will rarely have large earthly wealth. Only by making wealth a treasure and setting upon it inordinate desire can one become miserly or very rich. Setting the affections on things above would signify so loose a handling of worldly riches as would hinder the accumulation or preservation of great wealth.

The Master's word is, that whoever sets his affections upon earthly treasures will become sordid, selfish, earthly; while he who sets his affections upon the things above will become correspondingly heavenly, spiritual, blessed, generous. We have two eyes and if they be not properly adjusted with relationship to each other our vision of things will be distorted. Hence we seek to correct such a difficulty, that we may get the true view of matters. So it is with the eye of our understanding. It has both a present and a future outlook, an earthly and a heavenly view. It is important that we get these rightly adjusted, so that we may see matters in their true light—see the great value of the future life in comparison with the present one, and correspondingly be guided to the setting of our heart affections there, and in general balancing all the interests of life wisely.

As in the natural body the eyes may become darkened or blinded, so it is with our eyes of understanding. And if this

blindness come upon us after we have once seen and enjoyed the divine promise, our case would be all the more pitiable. How great that darkness would be!

Still another lesson there is for us along the same line. The serving of mammon would bless us in the present life, but be injurious to our future interests. But the service of God would prepare us for future influence. And although obedience to God may cost us the loss of the pleasures of sin and the loss of some legitimate worldly blessing in the present time, nevertheless there is a blessing even now to those who are faithful servants of God and righteousness. And additionally there is the glorious prospect of the future. It is necessary, however, for us to choose between the two masters. We cannot serve both. We cannot get the rewards of both. As Joshua did, so let us determine, "As for me and my house, we will serve the Lord."

The Master urges us to commit all of our interests to God and to wholly resolve to be obedient to him, to the extent of our ability, and then to realize the Divine care which is over all creation to be specially over us, because of having come into special relationship to him, in accordance with his promises. Such need have no anxiety with respect to their earthly affairs, but may trust all their interests to their Heavenly Father. Our eternal life is worth more than the food and raiment of the present life. If wise we will seek the future life at any cost, at any sacrifice of the present one.

As for the ability of our Heavenly Father to care for our interests, we should consider the manifestations in nature of his power and wisdom and grace, in his provision for the fowl of the air and for the lily of the field. We should realize that he has equal power to provide for our best interests; thus faith should firmly trust him, come what may. Suppose we were of small stature, and inclined to worry over the matter of increasing our height? Then let us realize our own littleness and look rather to the Lord for the things respecting the present as well as the future life. Let us be diligent in his service, leaving all of our present experiences as well as our future rewards to his wisdom, love and power.

Should we suppose that God, who cares for the lilies and the birds, would not much more care for us after we had become his children through faith in Christ and through the consecration of our lives? Let us then cast off all anxious care respecting food and raiment and all matters pertaining to these which the world in general are worried about. To be without worry would not mean to be without proper concern and due diligence to find work and to do it. But our Father knows better than we the things that we really need, and faith is not merely to trust him, but to accept what he gives as being for our best interests.

Our chief concern as followers of Christ is to seek to attain a share in God's kingdom with our dear Redeemer—a share in the Millennial kingdom as the bride of Christ, who shall sit with him in his glorious Throne for the blessing and uplifting of the world of mankind. We have our Master's assurance for it that whoever pursues this course will do wisely and that God will look out for his earthly interests, for his highest welfare. So doing our lives will be crowned with peace and joy and rest in the Lord, which in his Word he has promised those who trust him.

THE GOLDEN RULE

MATTHEW 7:1-12.—FEBRUARY 20.

GOLDEN TEXT:—"Therefore, all things whatsoever ye would that men should do to you, do ye even so to them, for this is the Law and the Prophets."

"Never man spake like this man." Perhaps the nearest teaching to this Golden Rule was the maxim attributed to Confucius, "Do not do to others what you would not have them do to you." This latter is a grand teaching, but it is far inferior to the former, which is sublime. Christians are not to be negative, but positive. They are not merely to follow the standards of others, but to set standards; they are to raise up the Lord's standard before the people. It is not for the followers of Jesus to say, "We will endeavor to keep within the bonds of human law," but rather, "We will live according to the divine law, so far as possible. We will esteem that human law represents the standard of the majority of fallen men and not the divine standard."

Our Savior tells us that we will be tested along the line of our love for God and for our neighbor. God through the merit of Christ's sacrifice has provided forgiveness for our past sins, and now purposes that as his children we shall be taught the lesson of mercy, kindness, forgiveness toward others. Hence he tells us that only in proportion as we exercise benevolence towards others need we expect his benevolence in respect to our weaknesses and shortcomings. The principle of justice is in-

involved in this. Whoever is kind and forgiving towards others demonstrates the possession of love in a ruling, dominating degree. And "Love is the fulfilling of the law." Hence these may be treated as though they were perfect, because their conduct towards others gives evidence that their hearts are right—ruled by love; and that the imperfections which cause their trespasses are merely weaknesses of the flesh, which may be forgiven, because not of the heart.

From this viewpoint how should Christians judge one another as respects motive, intention, etc.? Surely most leniently! How should they measure one another's endeavors? Surely most generously! How should they look upon the blemish in a brother? Would not their sympathy cause his defects to seem the smaller in their estimation? And would not their own imperfections show the more largely to themselves? Surely such would be more concerned in removing the beam from their own eyes than in assisting the brother to free himself of the mote or lesser blemish troubling him. Hence we may suppose that the continual fault-finder, who sees great blemishes in others and who sees none in himself, is blind to his own defects or hypocritical. This is the Master's word.

We are, nevertheless, to discriminate. Not all are brethren in Christ, begotten of the holy Spirit. Of the remainder some are more, and some less, brutish. Hence in our dealings with various classes of people (v. 6), we should avoid presenting the holiest and most precious things of our religion to those who are in no condition to appreciate or understand them. They would doubtless resent them and do us injury. On the contrary, we are to be wise as serpents in the presentation of the truth and harmless as doves. We are to make known the riches of God's grace to those who have the hearing ear.

All the consecrated followers of Jesus are to be free to come in his name to the Throne of grace to make request for the things which they need—the things promised in the Word of God to the faithful. We are to seek for them and we shall find them. Knocking, we shall have divine blessings unlocked before us.

Consider how this principle prevails, even amongst fallen humanity. Any father asked for a fish, would he give instead a serpent? If asked for bread, would he give a stone? Surely not! And if so, what shall we say in respect to our Heavenly Father? Would he not be all the more willing to give to his children who ask him? He has indeed given us many blessings without the asking, but some of the chiefest of his favors he withholds from us until we make requests—because thus he would draw us nearer to himself and prepare us the more for the blessings he is willing to bestow.

Elsewhere the Master tells us that the good thing which the

Father is specially pleased to bestow is his holy Spirit. This is the all-important thing, for only as we become possessors thereof, only as we attain to the mind, the disposition of God, and of our Lord Jesus Christ, shall we be fit for a place in the glorious Millennial kingdom to which we have been invited. His holy Spirit is manifested in us by meekness, gentleness, patience, long suffering, brotherly kindness—love.

The Golden Text of our study (v. 12), "All things therefore, whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the Law and the prophets." The whole demand of the Law of God is briefly summed up in this Golden Rule. Yet the Christian has an additional requirement—the Lord's "New Commandment." To attain joint-heirship with the Redeemer in his kingdom we must "love one another" as our Redeemer loved us—to the degree of self-sacrifice, even unto death. "We ought also to lay down our lives for the brethren."—1 John 3:16.

We would be glad, indeed, if all of our readers would resolve to follow the Golden Rule in all of life's affairs; but we could not hope to have them do so, because we cannot hope that they are all fully consecrated to God. Nothing short of full devotion to the Lord and instructions in the School of Christ will enable a man or a woman to live consistently along the lines of this Golden Rule. Only by the assisting grace of the Great Teacher can this rule obtain, even in the consecrated heart. We urge, therefore, that the consecrated shall follow this rule, and that others should make consecration.

TRUE DISCIPLESHIP DEFINED

MATTHEW 7:13-29.—FEBRUARY 27.

GOLDEN TEXT:—"Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in heaven."—V. 21

The advance of the world in civilization, coupled with a general lowering of Christian standards in neglect of the Bible, has drawn the civilized world and the nominal church very close together. Never more necessary than now are the Master's words of this Bible Study, "Enter ye in by the narrow gate; for wide is the gate and broad is the way that leadeth to destruction and many there be that enter thereby; for narrow is the gate and straitened the way that leads unto life and few there be that find it."

The teaching of the dark ages handed down to us was that the many walking on the broad road are being swept by millions into eternal torture. The general revulsion from this interpretation of the Bible has shaken confidence in the Bible itself and turned many completely away from it to a mild form of Universalism—to the hope that nearly everybody at death goes immediately to glory, regardless of whether he walks in the narrow way of discipleship or in the broad, easy way of worldliness. In every sense of the word the effect of this misinterpretation has been injurious.

Now we perceive that the Master said not that the broad, easy road leads to eternal torture, but to destruction—death. Now we see that father Adam by disobedience was cut off from fellowship with his Creator under death sentence and that his children were all born in a sinful and alienated condition and that their perverted appetites and the influences bearing upon them constitute a broad road of self-gratification down which they are speeding to the tomb.

Our Lord came as the world's Redeemer, but before dealing with the race as a whole he selects the church class—disciples. The love and loyalty of these is tested by their call to walk contrary to the general tendencies of the world—upward along the narrow way, at the end of which they are promised eternal life—glory, honor, and immortality and association with the Redeemer in his great work of the Millennial kingdom. Then he will deal with humanity now going down on the broad road to death—recovering them and giving them glorious opportunities secured by his sacrifice.

The present call to discipleship is through the narrow gate of full consecration, even unto death, in the footsteps of the Master, and few there be who find and willingly walk this way. Thank God that the masses of humanity on the broad road were redeemed and will yet be blessed, though they will miss the great "prize" now offered to the "elect," who walk the narrow way. Eventually only the wilfully wicked will be destroyed in the second death.

The Lord's disciples are to beware of false teachers who pretend to be shepherds and wear the cloth, but really they are unlike the Great Shepherd. They are self-seekers, ravenous, wolfish. They do not lay down their lives for the sheep, but feed upon the sheep.

It is forbidden us to judge the heart. "Judge not, that ye be not judged." (Matt. 7:1) The Master here illustrates that we shall judge those professing to be his disciples by the general fruits of their lives. Are they sharp, thorny, injurious, poisonous, in their influence upon others, or are they helpful, strengthening, uplifting? As a tree may be known and graded by its fruitage, so also may a man be known—and especially such as profess discipleship, such as profess to be followers of Christ and taught of him.

Nor will it do to make professions and offer prayers, saying, "Lord, Lord." Not all such will enter the kingdom and become joint-heirs with Christ. Only such will be acceptable as will do the will of the Father. Not, however, that any can live up to the height of the divine standard in every word and act. But the heart, the will, must be right, sincere, true, pure, loyal to God and to the principles of his Government. And this being the case every shortcoming will be a cause of regret and the whole life will gradually become changed, "transformed."

When at the close of this age the Heavenly King shall return, before establishing his Millennial kingdom to deal with the world, he will reckon with his church that he may first reward the faithful with a share in his kingdom. Then, he declares, it will be seen that not a few, but many who prophesied or taught in his name and did many wonderful works, and even cast out devils, will be found unworthy of the kingdom, because of not having developed characters in harmony with the Father's law—the Golden Rule. The King will say to such, I do not recognize you and cannot receive you as my elect bride. Your work on the whole is unacceptable, iniquitous, out of harmony with the principles of my teaching. Such, instead of entering the glories of the kingdom, will be obliged to pass through tribulations with the world, losing their share of the great prize of this Gospel age.

Whoever is now blessed with the hearing ear, whoever now hears the call of discipleship, whoever now accepts the call and becomes by consecration a follower of Christ, has the opportunity of erecting a faith structure which will stand all the storms of life, because built upon the Rock. Christ is this Rock of Ages. He is not only the great Redeemer, but to those now called, he is the great Exemplar, in whose footsteps all shall follow who desire to become joint-heirs with him in his heavenly kingdom. Those who essay to become his disciples and who, nevertheless, neglect a careful following of his instructions are building false hopes, building upon a foundation which will not stand the storms and trials of life, which are specially permitted as tests of character upon those favored with the call of this Gospel age.

The Apostle, describing the testing of the church and the proving of our discipleship, likens the testing to a fire, saying (not of the world, but of the church), "Every man's work shall

be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved;

yet so as by fire." (1 Cor. 3:13-15) The Apostle here describes the testings of those who build upon the Rock. Those who build upon the sand will suffer the loss of everything and at the beginning of the Millennium will be no better off than the world in general.

MID-WINTER CONVENTIONS

Our trial of mid-winter conventions has proven only partly satisfactory. In several instances the cold and storms hindered large audiences, and on two or three occasions delayed our arrival on schedule time. The lesson is that hereafter we should not tempt Providence, but hold all Southern conventions in the winter and Northern conventions in the summer.

However, we are not complaining. On the contrary, no doubt the disappointments served to test our faith in the Lord's oversight of his work, and our submission to his providences. We are to remember how our Lord refused to leap from the pinnacle of the Temple, because such faith would be tempting Providence.

The friends everywhere got a reward for their labors of love in preparing for the meetings, even when the expected results were not attained—so did the speaker.

The Pittsburg Convention was a success in every way. The forenoon session was devoted to the election of servants for the church for 1910; the Editor had been re-elected pastor for 1910 on the previous Sunday. The Testimony Meeting which followed the election was a most interesting one.

The afternoon session for the public was in the Allegheny Opera House, where about 1,000 gave close attention—an excellent audience for the cold and unfavorable weather and the slippery condition of the streets.

In the evening Bible House Chapel was crowded beyond its capacity. Following a discourse we shook hands with the company and took train for Elgin, Ills.

At Chicago, we were joined by about 100 in two special cars. Notwithstanding the cold weather we had refreshing there, as also at Rockford and Milwaukee.

At Indianapolis a three-day convention was attended by about 400 from nearby points. Much as we should have enjoyed staying to its conclusion we could not, but after one day sped to Columbus, O., and then to Brooklyn. At both of those places the results were most instructing and seemingly profitable.

At Richmond, Va., the storm hindered our arrival in proper season, but did not hinder about 1,300 hearing a public address (by Brother Wright), nor hinder about 300 of the friends hearing us at the evening session.

Knoxville, Tenn., then Atlanta, Ga., then Birmingham, Ala., and Memphis, Tenn., had interesting meetings; the latter two lasted for three days each, being supplied by pilgrims as announced.

At Fort Smith, Ark., there was also a three-day convention—remarkably well attended. Nowhere did the friends appear more zealous and enthusiastic. Before 6 o'clock next morning about sixty-five were at the depot to bid us a final adieu. They sang for us, "God be with you." Our next stop was at St. Louis, Mo., where we addressed about 50 of the interested from 9 to 10:30 p. m. Quite a number accompanied us to the depot.

The Sunday at Chicago was a grand one, which we and many will long remember. We arrived in season to give our testimony at the Testimony Meeting of the forenoon. The afternoon meeting at the great Auditorium was a success. The dear friends had spared neither time nor money nor labor to make it a success. About 3,500 were present. We had excellent attention. Many prayed and all hoped that the results would be helpful to some and to the honor of our Lord.

In the evening we had a heart-to-heart talk with the interested for nearly two hours more—on the covenants, the ransom, etc. After it we had a season of hand-shaking and good wishing for each other's future, as the dear friends, tired, but happy, went to their homes. The meeting, we learned, cost the friends over \$800 and many days of hard labor in circulating PEOPLES PULPIT, ads., window cards, etc.

At Bloomington, Ills., the meetings were not so large, but they were very good and we trust very helpful to the friends as well as to some of the public.

The Dubuque appointment was delayed by the cold and storm; but nevertheless we had an hour for the interested and fully two hours for the public. The class here is small but very intelligent and earnest. We hope that others will be added ere long—"of such as are disposed for eternal life."

The snowstorm delayed our train so that we missed our St. Paul-Minneapolis appointment; but the Lord provided a substitute in Brother George Draper, and the friends had a grand

time. Spelling our disappointment with an h instead of a d we rejoiced to learn a lesson in patience and perseverance, and pressed onward. We have promised the dear Minneapolis friends a Sunday convention, if possible, next time and as soon as possible.

Winnipeg, Manitoba, our next appointment, was reached in good time. We were privileged to join in the morning Testimony Meeting, which we greatly enjoyed. The afternoon meeting for the interested was well attended and interesting. Here again we set forth and illustrated the various features of the philosophy of the Atonement. The evening meeting for the public was well attended. Manitoba Hall, said to hold 1,200, was crowded—some stood and many were unable to gain admittance. The interest was excellent to the close. We left for our train while the closing hymn was being sung.

Hamilton, Ontario, our next appointment, was reached in good season. We enjoyed a Social Tea with the local class and then gave a public address in the Y. M. C. A. Hall to a very attentive audience. After a refreshing night's rest we proceeded to our appointment for Sunday, January 9, at Toronto, Canada, accompanied by about thirty of the friends.

The Toronto meetings were fine in every sense of the word. They began on Saturday, Pilgrim Brother MacMillan having preceded, and continued over Monday. Pilgrim Brother Hersee serving them. The report is that the friends to the number of nearly three hundred gathered from all parts of Canada and had a delightful season of refreshing. The Sunday forenoon session was for the interested. We discussed the philosophy of the Atonement, apparently much to the satisfaction of the hearers.

The afternoon session for the interested was held in the Royal Alexandra Theater. Its capacity, 1,600, was overtaxed, hundreds being turned away disappointed. One gentleman almost had a row with the police. He had been reading the sermon and had come twelve miles from the country and wanted to have a chance to stand in the rear, where there were already enough for the safety rules. He was later quietly located at the rear of the stage. The large audience gave splendid attention and we hope some good was accomplished.

We subjoin a letter for two reasons: (1) To show that there are evidently some true, ripe grains of wheat still in Babylon, and (2) to show that it requires more than one meeting and more than one tract to sufficiently arouse such to even write for further reading matter—so strong is the prejudice and so false the misrepresentation of the truth.

"TORONTO, Jan. 12, 1910.

DEAR SIR:—

"It was my joy and privilege to listen to your lecture in the Royal Alexandra Theater on Sunday last. According to your invitation I am writing for a copy of your printed address on "Hell," and trust same will come to hand in safety.

"From a boy I have taken a heart-interest in Christianity, and am seeking day by day to make Christ king over my life. My soul seems, naturally, to respond to his claims, and, to sum the matter briefly in Professor Drummond's words, I believe that 'To become like Christ is the only thing in the world worth craving for; the thing before which every ambition of man is folly and all lower achievement vain.'

"And yet, Pastor Russell, there has been all the way through the bitter struggle with doubt; books like Paine's 'Age of Reason' having been largely the cause, perhaps. Being a profound lover of books, and with an earnest desire for truth, naturally, as a boy of eighteen or twenty, I came in touch with literature treating the Bible from countless viewpoints. And yet, perhaps, over and above all this, the church's doctrine of eternal punishment has always been one of the main barriers to a whole-hearted acquiescence to the message of the New Testament.

"Is it any wonder, then, think you, if I should appreciate beyond telling such an interpretation of the Christ message as you give? How it seems to lift the burden of gloom, and breathe new hope for the sin-maimed victims of heredity and environment, whom the church of old would condemn to a hopeless and terrible eternity!

"The silence of the present-day church on this subject goes to intimate that it is no longer in the thrall of so terrible a doctrine.

"However, Pastor Russell, there are quite a few passages in Holy Writ that are hard to understand in the light of this newer interpretation. I should be, indeed, grateful to you if you could let me have any pamphlets treating this subject efficiently; also advise as to any books I might procure that would help me to a better understanding of that truth of which Christ is the unique centre.

"I have desired for years past to enter the ministry, feeling that that is what I am, perhaps, best fitted for. So far—principally through lack of capital—I have not realized my desires.

However, the way may yet be opened; and, if so, I would like to take out into a sin-darkened world the Christ evangel in all its completeness; hence the need for more light.

"I may never meet you. Pastor Russell, but I am truly thankful for having heard you on two occasions in this city. I suppose it will take nothing less than an eternity to estimate the vital influence of such a life in the community.

"Thanking you in anticipation of a reply, with booklets,

"Sincerely, ———."

THE NEW COVENANT HARMONY WITH GOD

DEAR BROTHER RUSSELL:—

The secret of the Lord (the divine plan) is (already) with (understood by) them that fear (reverence) him, and (in addition to this favor) he will (future tense—in due time, through "that servant") show them his covenant (which, when understood, will order and classify all the features of that plan).

It has been on my mind for some time to write to you in regard to the New Covenant, and having been requested by several brethren to do so, I gather that possibly it is the Lord's will. But first let me express my thankfulness to the Lord, and to you as his servant, for all the truth that is shining for us clearer every day, through THE WATCH TOWER articles. I have particular reference to the article in the November 15 TOWER, under the caption, "Ransom Points to Be Remembered." To my mind the essence, the philosophy and logic of the sin-offering doctrine is all stated there in a few words, an unanswerable argument. Praise the Lord!

When Vol. 5 was published I read it and comprehended some of its beauties. Some three years ago you requested my opinion of the Swedish translation of Vol. 5. I therefore read sections of it critically, comparing it with the original. On page 27, STUDIES (pages 28 and 29 DAWN), I read something which riveted my attention, that had escaped me in previous readings. It was this: "When father Adam was perfect, in complete harmony with his Creator, and obedient to all his commands, a covenant between them was implied, though not expressed; the fact that life in its perfection had been given Adam . . . and the additional fact that . . . if he would violate his faithfulness to the great King, Jehovah, by disobedience, he would forfeit his life . . . —this implied, we say, a covenant or agreement on God's part with his creature that his life was everlasting, unless he should alter the matter by disobedience, and bring upon himself a sentence of death." Thus Adam's condition before he fell was a covenant condition. To this agrees Hosea 6:7 (margin and Revised Version), "They have all like Adam broken the covenant." This thought is the key.

(1) Adam was in covenant relationship with Jehovah, Vol. 5, SCRIPTURE STUDIES, page 27 (pages 28 and 29 in DAWN). It was not a covenant or agreement in words, but an agreement of Adam's whole being with God's law, a oneness resulting from the fulfilling of mutual obligations—God supplying life and its blessings, Adam rendering obedience.

(2) Adam broke this covenant condition (Hos. 6:7, margin and Revised Version).

(3) God's plan is to restore the race into this oneness, this covenant condition, which Adam lost.

(4) This (future) perfect union or covenant condition was foreshadowed in and by an imperfect (typical) union or oneness between God and Israel. The law was "a shadow of good things to come."

(5) The Law Covenant was made on (or during) the "third day"—two days being preparatory.—Exod. 19:10, 11.

(6) The New (Law) Covenant will be made during the Millennial "day"—the Jewish "day"—the Gospel "day" being preparatory.

(7) Moses was the Mediator or "go between" of that Law Covenant. He went back and forth between God and the people, making known God's terms, and bringing back their response.

(8) The Christ will be the Mediator or "go between" of the New (Law) Covenant. He will make known to the world God's terms for human sonship and covenant relationship, and bring back their response.

(9) The title of Mediator applied to Moses only while the Covenant was being made. Only "at that time" did he stand "between" God and Israel as Mediator. (Deut. 5:5) His prominence afterwards in Israel's affairs was in great measure due to the imperfect covenant he established, which necessitated the repetition of its prominent features, renewing the covenant yearly, on the atonement day. In these repetitions Aaron represents the Mediator in his sacrificing and subsequent blessing the people, while Moses represents the law—justice—which the Mediator satisfies—a different type from that of the "third

day." (Lev. 9:3) TABERNACLE SHADOWS, page 82, last paragraph, and page 83, first paragraph.

(10) The Christ will be the Mediator only while he (gradually) establishes the New Covenant, but his prominence will (like Moses') continue after his mediatorial work is ended. He will, for instance, be Jehovah's agent in destroying the unworthy ones at the close of the Millennial Age, and be highly esteemed to all eternity by the restored world.

(11) The Jews were blessed with a Law Covenant on the "third day" and were blessed in it for a whole age (in proportion to their faithfulness to it).—Rom. 3:1, 2.

(12) The world will be blessed with a New Covenant being gradually made during the Millennial day, and will be blessed in it to all eternity, an "ever"—"lasting" condition of perfection and union with God.

(13) Jeremiah (31:31-33) states that the making of the New Covenant consists of a writing of God's law in men's hearts. When the law has been fully written, the union, not only of their wills, but of their whole being, with God will be accomplished—the covenant condition being fully attained.

(14) Before this New Covenant or perfect union between God and men can be consummated, a twofold work must be done. (1) The "book" must be sprinkled—Justice must be satisfied, and (2) the people must be sprinkled (cleansed, restored—see WATCH TOWER, 1909, page 110, second column, paragraphs 2-4).—Heb. 9:19, 20.

(15) The New Covenant will thus be mediated for a thousand years, and consequently will not be in force as a finished thing until the end of that time. THE WATCH TOWER, 1909, page 110, first column, paragraph 2, expresses this thought thus: "And it is consequently after the Gospel age, when they are pardoned freely for Christ's sake, and restored to the condition of sinless perfect manhood, that the New Covenant comes into force."

(16) God has never entered into covenant relationship with any who have not first been both justified and consecrated.

(17) Abraham must be justified (by faith) and consecrated (by circumcision) in order to be in covenant relationship with Jehovah.—Gen. 17:9-14.

(18) Israel must leave Egypt (type of the world) and be freed from the dominion of Pharaoh (type of Satan and sin), and they must be (typically) consecrated,—"baptized into Moses" (Vol. 1, STUDIES, page 112, paragraph 1), the world must be actually justified and consecrated in order to enter into covenant relationship with Jehovah. Their consecration is the antitypical circumcision on the antitypical eighth day. They will prove their full consecration by standing the test coming to them in the "little season" which is the beginning of the eighth thousand-year day. (This thought was expressed by Pilgrim Brother Paul Johnson.)

(20) In the type, females were ignored. Only males were received into the Law Covenant, by circumcision, on the eighth day. In the antitype, at the end of the seventh thousand-year day, the beginning of the eighth thousand-year day, only males will be received into the New Covenant—restitution having previously lifted them to Adam's condition before he was divided into sexes. See TABERNACLE SHADOWS, page 101.

(21) The Law was one thing, and the Covenant based upon that Law quite another thing. See WATCH TOWER 1894, double number (Oct.), treating the Sabbath. The Law was the terms, while the Covenant was the condition which followed, a condition of oneness and harmony. While the Jews were "under" the law, under obligations to keep it, they were not "under" the covenant, but in it. The Scriptures do not speak of any being under any covenant, nor do they give that thought, but always in a covenant—under obligations of law in order to be in a covenant condition of blessing.

(22) The English usage of the word mediator forbids the thought of mediating a covenant after it has been made. To illustrate: Russia and Japan were at war with one another. After awhile they were willing to consider peace negotiations, but according to international customs and rules they could not directly confer with one another, but only through a third

party, a mediator. Ex-President Roosevelt volunteered this service, and by and by peace was concluded. The President then stepped back, his mediatorial work was finished. He had effected a covenant between the two parties. It would be untrue to say that he continues to mediate this covenant or agreement all the time it lasts. So with Christ: He will not establish the New Covenant at the beginning of the Millennial age and then mediate it afterwards, but the New Covenant will be the result of his work.

(23) The Law Covenant was a failure, as far as giving life was concerned, because Moses introduced the people in their imperfect condition into covenant condition with Jehovah, and, being unable to keep the law, the base of their covenant condition, they were condemned to death.

(24) The New (Law) Covenant will be a success because the Christ will make mankind perfect before he will introduce them to Jehovah, into covenant condition with Him, when they can fully keep that law upon which the New Covenant will be based. If the New (Law) Covenant were made with mankind at the beginning of the Millennial age, or at any time during that age, its Law, being applied to them when they entered the Covenant, would condemn them as the Jews were. And since the world will not then have imputed righteousness, they will be in a more or less sinful or imperfect condition. THE WATCH TOWER, 1909, page 314, column 2, paragraph 2, expresses this same thought that God cannot enter into any covenant with sinners, which corroborates the foregoing.

(25) From the time that Moses killed the animals whose blood was used in making the Law Covenant—from that time and on he was the mediator of it until he had consummated it—he was actually working on the first feature of it.

(26) The opponents of the truth point us to the present tense of Heb. 9:15 and 12:21, etc., and think they have an unanswerable argument for their view. But allowing the present tense, as we must do, is not that very thing the strongest argument against their theory? To illustrate: Mr. A. is building a house. From the time that the spade is stuck in the ground to excavate for the foundation, the actual work having begun, Mr. A. can truthfully be said to be building (present tense) his house, and may be spoken of as the builder of the house, although there is no framework in sight yet. So Christ, from the time he took the first actual step towards making the New Covenant is engaged in working on it—on its first feature, satisfying Justice—laying the foundations of the house, so to speak. And since the type was due to cease when the first actual work on the New Covenant was begun, it follows that no difficulty is encountered in saying that the typical significance of the law (not the law itself) ceased when Christ presented his sacrifice at Jordan, thus giving full play to Heb. 10:9. See WATCH TOWER Bible comments against this verse. And as Mr. A. has no house to live in until he is through with building it, so there is no New Covenant for men to be brought into as long as the Mediator is not through with his work of making it. In other words, Where there is a mediator, there is a covenant in progress, but not consummated yet, and where there is a covenant consummated there is no longer any mediator, his work being done.

(27) As in building a house there are three stages, (1)

laying the foundation, (2) the actual building of it, and (3) the dwelling in it when finished; so the New Covenant. (1) One age is consumed in satisfying justice; (2) Another age in the actual making of the covenant [bringing of men into line with its provisions—EDITOR], and (3) Mankind being in it [in covenant relationship with God—EDITOR] to all eternity. What a wonderful covenant it must be when it takes two ages to make it!

(28) While the typical significance of the Law Covenant ended when the antitypical Mediator came and began to work on the New Covenant, the Law Covenant itself did not cease, and will not cease as long as Abraham's posterity continue to bind themselves to it by being circumcised on the eighth day. The condemnation feature thus rests upon them yet.

(29) The opponents accuse us of taking off the wedding garment. But on the contrary, they are doing that very thing theoretically. If a man, after attaining perfection at the close of the Millennial age, should say, "I need a mediator," would he not ignore and deny his perfection? He surely would. But the perfection which the world will attain to actually at that time is reckoned to us now. If we, after being justified, reckoned perfect, should say, I need a mediator, would we not ignore and deny our reckoned perfection? It surely would seem so. With much Christian love,

Your brother and fellow-servant of Christ,

D. KIHLEGREN.

REPLYING.

DEAR BROTHER:—

Your letter is much appreciated. I am in very good accord with it. Incidentally I might say that although the New Covenant will not reach full operation until the close of the Millennium, nevertheless the blessings of the New Covenant will begin to go into effect as soon as the great Mediator shall have applied the merit of his sacrifice "for all the people." This blessing will begin with the ancient worthies, because they already are acceptable with the Father. Under the New Covenant provisions they will immediately get the blessings of restitution to human perfection. They will represent Israel and thus the blessings will proceed through Israel to all mankind.

The mediating of the New Covenant with mankind during the thousand years of Christ's mediatorial reign will mean the gradual bringing of the willing and obedient nearer and nearer to the standard of human perfection—by the rewards and punishments of that "day of judgment." The world will be under the blessed provisions and experiences mediated for them by The Christ, but will not be individually introduced to the Father—brought into covenant relationship with God. At the close of the Millennium the perfected world (all rebels being destroyed in the second death) will be introduced to the Father on the covenant terms of full regeneration of both mind and body at the hands of the Mediator. Thus it is written, "I the Lord will give thee for a covenant of the people." (Isa. 42:6) In other words, while the covenant will not be in a finished or completed condition until the end of the Millennium, its blessed provisions for the uplift of mankind will operate from the time the Millennial reign begins.

Your brother and servant in the Lord,

C. T. R.

HE SHALL SIT AS A REFINER

Sometimes as we look on, we gaze in wonder
Upon the dealings of our gracious God,
With those whom o'er and o'er his hand afflicted,
Who pass so often 'neath his chastening rod.

Pure gold and well refined, to our poor vision
These loved ones seem; and oft we wonder sore
Why souls who seem to us each day more saintly
Should by his hand be chastened more and more.

But the dear, loving Lord who tries the spirit,
Sees in them what no human eye can see—
A further fineness where his gracious dealing
Has formed the Christ within, in days to be.

As in a portrait by some cunning artist,
Which men call perfect—those who praise the skill
Of him who warms to life dull, senseless canvas,
Impatient that he labors at it still.

Labors, because before his inner vision
There floats an ideal he has not attained,
And in his heart he holds a steady purpose
To labor on until that point is gained.

So with these precious souls. Men see their graces,
So far exceeding those of common men,
And wonder why a God of loving kindness
Should chasten them again and yet again.

Nor will he stay his hand, though our impatience
Claim for these souls exemption from the rod,
Till, polished, perfected, refined, and holy,
Shines out from them the image of their God.

Art thou, beloved, one of this tried number?
Hold still, though furnace fires may hotter grow,
And when his work in thee is all accomplished,
The true life "hid with Christ in God" thou'lt know.

HELEN S. PEPPER.

ITINERARY FOR BROTHER RUSSELL'S MID-WINTER SOUTHERN TOUR

Norfolk, Va	Feb. 13	N. Y. P. & N. R. R.	Arrive 9:05 a. m.	Feb. 13	S. A. L.	Depart 8:30 p. m.
Wilmington, N. C.	" 14	S. A. L.	" 1:10 p. m.	" 15	A. C. L.	" 6:00 a. m.
Charleston, S. C.	" 15	A. C. L.	" 1:15 p. m.	" 16	"	" 7:15 a. m.