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1907—OUR YEAR TEXT—1907

Our book of "*Daily Heavenly Manna*" is evidently being greatly used of the Lord for the blessing of the household of faith. The bringing thus of a morsel of meat from the storehouse of truth, with a comment upon it, at the beginning of each day, is evidently tending toward the strengthening of the new nature, the new mind, by continually directing it in the ways marked out in the Lord's Word. Additionally our year-texts are helpful, as tending to remind us along the lines of our general duty, as the daily texts refresh us and strengthen us along particular lines. We have had this in mind in the choosing of this text, and believe it to be one the frequent consideration of which will be profitable—and the value of all these spiritual refreshments is enhanced by the realization that the minds, the hearts, of the Lord's people everywhere are being similarly stirred and refreshed along the same lines.

As announced in a previous issue we have this year's texts in large supply, very elegantly gotten up and at a trifling cost, so that none need do without them—none need be deprived of this help and encouragement. Desiring that every reader of this journal should have the comfort and profit of this means of grace—this assistance in the narrow way—we have made the prices extremely low, simply to cover cost, but additionally now propose that if there be any of you who cannot afford to purchase we will take pleasure in supplying you without charge: that thus we may assist in washing the feet of the Lord's disciples—assist in cleansing them from earthly defilements and thus in preparing them for the heavenly courts.

TO WHOM IS OUR TEXT APPLICABLE

The Apostle does not address the world, however morally well disposed they may be. None has an interest in the things above unless first of all he has heard of Jesus as the Redeemer, renounced sin and fled to the Savior for refuge—justification. He must have gone even further than this to have an interest in the things above: he must have consecrated his justified life, presenting it a living sacrifice to the Lord (Rom. 12:1), and been accepted of the Lord and been begotten again of the holy Spirit, and thus have started his experiences as a spirit being—a "new creature" in Christ Jesus.

It is well for us to have continually in mind the sharp distinction which the Scriptures draw as between the natural man and the new creature. The natural man, however well disposed, is of the earth earthy. This does not signify that he must be sensual, degraded, devilish; for, on the contrary, some natural men have very fine characters indeed, considering that they are sharers with all of mankind in the degradation of the fall. Adam thus was a natural man in his perfection, in the image of God. He could not set his affections on things above, for he had no revelation respecting them, no hopes or prospects centered there. His interests, in harmony with his nature, were earthly. So it will be also in the future age. While mankind under the blessings of restitution will be restored to the full perfection of human nature lost through Adam, redeemed by the precious blood of Christ (Acts 3:19-21), although they will be reverencing the heavenly laws, messages, authorities, they will, properly enough, be giving their thought and attention largely to earthly things—appreciating especially the restitution blessings, privileges, opportunities that will then be afforded them.

THE CHRISTIAN'S CONFLICT

It is because the Lord has called us out of the world to constitute the new creation, his "body," his "Bride," to share with him his spiritual, heavenly glories and honors, therefore we should ever keep this in mind and strive for these things, for "even hereunto were ye called."—1 Pet. 2:21. Called to "glory, honor and immortality," it remains for us to make this calling and election sure. (Rom. 2:7; 2 Pet. 1:10). Again he reminds us, "Let us fear lest a promise having been left us of entering into his rest [the heavenly rest] any of you should seem to come short of it."—Heb. 4:1.

The Apostle forewarns us that we must not forget that, although we are reckoned by the Lord and by ourselves and by the brethren as dead according to the flesh and alive according to the spirit, nevertheless we have this treasure of the new life in the earthen vessel, which is only reckoned dead, but which really is very much alive and constitutes our chief enemy. Not that we have two wills and are thus double-minded (Jas. 1:8). Thank God, No! We have only the one will, and it is fully devoted to the Lord according to the terms of its consecration. But this one new will can not have its new body until it proves itself worthy of it, and then will gain it as a reward in the resurrection. Meantime the conflict is on between the new will (which has no body of its own kind) and the old flesh (which has no will of its own kind). In order to be a conqueror the new will must struggle with the old flesh, and by the Lord's assistance keep it under, in subjection until the end of the course, until literally dead.

The Apostle assures us that in proportion as the new mind, the new creature, grows on the spiritual food, the promises of the Lord's Word—in proportion as it affiliates with other new creatures and is thus strengthened and sustained by the holy spirit granted to all such, it grows stronger and stronger for its conflict with the world and the flesh and the adversary. It cannot hope to conquer the adversary nor the world, even though it may resist them; but it is encouraged to hope for victory in its combat with the flesh. The Apostle's assurance along this line is that "If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." (Rom. 8:11). If the power of God was sufficient to quicken and energize the dead body of Jesus, surely he is able as well as willing to make it sufficient for us—to give us the victory over our flesh to the extent that sin need not reign in (dominate) our mortal bodies, but instead we, as new creatures, will be able to use them more and more efficiently in the service of our Lord, to whom we have pledged our all.

WHY SET OUR AFFECTIONS ABOVE?

Since the new mind (the will) has no way of expressing itself except through the mortal body, and since the latter is prone to sin through inherited weaknesses, the new mind has a difficult task before it to rise from the grovelling things of sin and the sordidly selfish conditions surrounding everything at the present time to the grand heights of perfect love and unselfishness inculcated by the spirit of the Lord, by which we have been begotten. Realizing that the tendency of the fallen flesh is continually downward, the new creature is

obliged to make heroic efforts to overcome the tendencies of the flesh and the spirit of the world in order that he may live in the world as not of the world, but on the contrary as a new creature, a spiritual or heavenly creature, merely tabernaculating for awhile with men in a body of flesh, far from perfect or acceptable to himself. Since, then, the constant tendency of the flesh is downward and in opposition to the new mind, it follows that those even who have already consecrated to the Lord need to reset or reestablish their affections on the heavenly things continually. A little carelessness, a little looking away from the things which God hath in reservation for them that love him, a little putting of our minds and affections on earthly things, earthly hopes, earthly ambitions, earthly prospects, would speedily mean great loss to us—the revival, the strengthening of the old nature and the proportionate weakening of the new, and correspondingly a great backset as respects the race we are running for the heavenly crown, the prize of our high calling in Christ Jesus.

Is it any wonder then that the Apostle urges the Lord's faithful ones to set their affections on things above and not on things on earth? Surely not! It was his duty to remind us of the danger along this line and our duty to remind ourselves continually and to remind each other of the necessity for setting, fixing our affections, our minds, our hearts, more and more firmly on the heavenly things. It is with this in view that the Scriptures have been provided us as a guide to our new minds, and the throne of grace has been opened to us that we may come there, too, and obtain mercy and find grace to help in every time of need. And the same gracious Provider has in these days given to the household of faith still further meat in due season whereby we may be strong in the Lord and in the power of his might. At a time when earthly things are more attractive, more seductive than ever before in the world's history, the Lord opens before his faithful ones still clearer views of the heavenly crown, heavenly glories, honors and privileges and blessings, that they thus may give the strength to the new mind which will offset the seductive influences affecting us through the flesh.

HELPS OR HINDRANCES, WHICH?

We have today in the advancement of art, in the increase of wealth, in the better homes and their better furnishings, in improved roads and landscapes and more artistic clothing, in pictures and music and conveniences and wider business prospects and opportunities, in the conveniences of mail, telegraph and telephone—in all these things we have a hundred-fold more to attract our minds and ambitions and desires to the earth and earthly things than had our forefathers of even a century ago. How needful it was that the Lord should open simultaneously to his faithful a clearer understanding of his Word and plan—of the riches of his grace and his loving kindness toward us, his wonderful provisions which eye hath not seen nor ear heard, neither hath it entered into the heart of the natural man, but which God hath revealed unto us by his spirit. (1 Cor. 2:9.) Moreover, by the same Word we can see that these heavenly glories are nigh, even at the door, and that the earthly joys, ambitions and prospects under present conditions will be transitory, leading to the great time of trouble and anarchy which will blight every earthly prospect and at the same time mean the realization of our heavenly hopes and prospects and the ushering in of the glorious kingdom of God's dear Son for the blessing of the world in general.

The means for the dissemination of this light of present truth for our aid is undoubtedly of the Lord. This journal, under the Lord's providence, cheers, comforts, and helps to inspire with fresh zeal and courage for the heavenly race about 50,000 of the Lord's advancing followers twice a month (we are now publishing about 30,000 at each issue, and estimate that this represents approximately 50,000 readers). The DAWNS, as Helping Hands and Bible Keys, are in the homes of nearly 2,000,000 of the most intelligent of the Lord's people, many of whom we find are considerably interested yet not on the WATCH TOWER list. (We deplore this fact: we would like to have on our lists, even though free, as to the Lord's poor, every child of God interested in present truth. We suggest to our readers coöperation along this line).

An additional aid in setting our affections on things above

is the fellowship of the brethren and participation with them in Berean studies, DAWN Circles for Bible Study, and prayer and testimony meetings for mutual upbuilding in the fruits and graces of the spirit through ministries of the truth, in proportion as they are found helpful and valuable in aiding us to lose the spirit of the world and to receive more and more the spirit of Christ—to set our affections on things above, and not on things on the earth.

HELPFULNESS OF METHOD AND RESOLUTION

The whole world is rapidly learning the value of method and resolution—learning that wobbling and indecision are responsible for the majority of failures, learning that a positiveness of will, of intention, is necessary to every good or noble result. As Christians—as disciples of Jesus, as soldiers of the cross, followers of the Lamb—we need to have this great fact well impressed upon our hearts. All of the Lord's teachings are in accord with this. He instructs us that in order to be acceptable to the Father at all we must make a full self-surrender, turn over an entirely new leaf, because we are now new creatures in Christ Jesus, to whom old things have passed away and all things have become new—new motives, new hopes, new aspirations, new relationships, new rules, a new mind, a fixity of the will for the Lord and his righteousness.

"A double-minded man is unstable in all his ways," hence the Lord does not expect the double-minded amongst his true followers, running in the race for the prize of the high calling. On the contrary, he instructs those who would be his disciples, his members, to sit down first and count the cost. Those who love sin and its joys and sorrows would not be acceptable to the Lord as members of his bride class. He desires only those who, after counting the cost—the renouncement of earthly things and ambitions, etc., in favor of the heavenly blessings, hopes, promises and joys—do with full purpose of heart give themselves unreservedly to the Lord, to henceforth be his at any and every cost, with the understanding that if we suffer with him we shall reign with him, if we be dead with him we shall also live with him, and with the resolution to count all earthly ambitions, opportunities and hopes but as loss and dross that we may win Christ and be found in him—members of his body.

Whosoever takes this step of full consecration does the proper thing and realizes a blessing, and that blessing will continue and increase in proportion as the same spirit continues to guide and control in all the little affairs of life. If a Christian at all, his will is fixed so far as its general purpose and direction go; nevertheless this is not enough—there might be a firmness, a positiveness of the will as respects the great fact of consecration, yet a slackness as respects the little details of everyday life. Our suggestion is that this fixity of purpose should be extended to all of life's matters—that the words of our mouths, the meditations of our hearts, and so far as possible every act of life might speak forth the praises of him who hath called us out of darkness into his marvellous light. Whoever takes this position is setting, fixing, establishing his affections, his mind, his heart on things above, and loosening them as respects things of earth.

Such will grow the more rapidly, the more thriftily. On the contrary those who, even with fixity of will, rule their mortal bodies slackly, too leniently, are in danger of failing to come off more than conquerors, failing to become members of the little flock. They are in danger of becoming members of the great company, for whose development it will be necessary that they pass through a time of trouble for the washing of their robes in the blood of the Lamb and for the development of character thereby. Much better is it that we develop this character in harmony with the Lord's Word without the bitter experiences, but with, on the contrary, the continued assurance of the Lord's favor and smile, encouragement and blessing upon our endeavors to set our affections on things above, to cut loose from the earthly things, and to take a firm stand in even the small affairs of life for the Lord and his cause in harmony with the directions of his Word.

Let us unite our hearts and our prayers the one for the other, that this Year-Text may be deeply impressive to all of us and deeply helpful, for we realize that its admonition is from the Lord and is the essence of wisdom, the wisdom that cometh from above.

OUR ADVOCATE, THE WORLD'S MEDIATOR

"Ye are not of the world, even as I am not of the world," for "I have chosen you out of the world."

These words of Jesus respecting his church clearly express the wide difference in his relationship to the two. Again, when praying for his followers, he said, "I pray not for the world, but for them that thou hast given me:" "that they

may be one"—"that the world may believe." (John 17:9, 11, 21.) Here again the church and the world are kept separate and distinct, and although the prayer was exclusively for the church, he clearly intimates his love and interest in

the world. He prayed not for the world because the world's time for trial for life eternal had not yet come: he prayed for the church because its time of trial had already begun—because therefore it needed the divine grace imparted.

Our Lord's interest in the world will be fully manifested in due time. He has already given his life with a view to the world's blessing—he tasted death for every man; but now in the present age his chief interest is in the church, which is his body. The development of the church is a necessary step in the divine plan before the blessing of the world in general can be accomplished. As it was necessary that Christ should come as the "seed" of Abraham, so also it was necessary that the church, his body, his bride, should be developed as members of the same seed before their work could be accomplished, "In thy seed shall all the families of the earth be blessed." Thus the Apostle's words are clearly applicable to the church: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise"—heirs of the promise that through you, as members of Christ, a blessing shall proceed to all the families of the earth.—Gal. 3:29.

ALIENS, STRANGERS AND FOREIGNERS

What constitutes the distinction between the church and the world may properly be asked. Why should the Lord favor one class more than another during this Gospel age? We answer that the distinctions between the classes is the basis for the difference in the divine dealings: the church are those who are hungering and thirsting after righteousness—desiring to know and to do the Lord's will, walking after the spirit of his law to the best of their ability, not after the flesh. God is pleased to accept such, and to make known to them the riches of his grace in Christ Jesus, and to receive them into his family by the adoption which is in Christ Jesus.

But as for the world, the Scriptures clearly set forth that its children are strangers, aliens, foreigners, enemies of God through wicked works. They have not the spirit or disposition to be sons; they have suffered so severely through the fall that they are quite alienated from God and considerably in sympathy with sin and injustice, so that they do not desire to walk after the spirit of God's law but prefer to walk after the flesh. Notwithstanding the sin and imperfection, injustice, hypocrisy, double dealings, etc., they love the world and the things of the world; they do not love righteousness and hate iniquity in such degree as to recognize that all unrighteousness is sin, that they themselves are full of blemishes and imperfections, and therefore justly under divine condemnation as unworthy of eternal life amongst the perfect and holy.

Not seeing their need of the great Physician the worldly are not listening in that direction and do not hear his voice. The Gospel message sent hither and thither throughout the world during this Gospel age has been sifting, separating—electing—the lovers of righteousness and truth and God from the lovers of sin and selfishness and those who are in sympathy with them. The result is a household of faith, among whom there are not many wise, not many great, not many learned, not many noble, not many altogether who enjoy the divine favor and blessing and privileges of this present time. On the other hand are the great mass of mankind, still outside of divine recognition, still under condemnation, still children of wrath, still in darkness and ignorance respecting the divine character and plan, which thus far they have not been counted worthy to understand, because "The secret of the Lord is with them that reverence him, and he will show them his covenant."—Psa. 25:14.

"WE HAVE AN ADVOCATE"

Seeing the distinction which God's Word sets forth between the church and the world, it does not surprise us to learn that totally different terms express the relationship of Christ to the church and to the world. He is our Advocate now, and by and by he will be the world's Mediator. A mediator is one who interposes between two persons who are at variance, with a view to reconciling them. Thus the Scriptures teach that there is "one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." (1 Tim. 2:5, 6.) The due time for this testimony to be known, as the Scriptures clearly show, will be the Millennial age, the period of our Lord's reign, his mediatorial reign, as some have expressed it—a reign as a mediator for the purpose of effecting reconciliation between God and others opposed to him—the world, for God was in Christ reconciling the world to himself.

As the Apostle Paul explains, a mediator is not of one party only but of two parties. (Gal. 3:20.) In this case the two parties are God and Adam and his race. Justice lay on God's side: he had a charge of disobedience against mankind, and he justly placed his ban or condemnation upon Adam and his race—"Dying thou shalt die." As the Apostle

expresses the matter, "By one man's disobedience sin entered the world and death by sin; and so death passed upon all men because all are sinners." (Rom. 5:12.) Originally man had no antipathy to God: on the contrary, we may be sure that Adam felt contrition, realized that his penalty was just, and longed for restitution to divine favor. But as centuries rolled around the fallen conditions worked havoc in man, and mentally and morally he got out of harmony with his Creator, got to be the enemy of God, learned to love unrighteousness and to delight in sin. The record is that God gave him over to a reprobate mind—allowed him to take his wayward course of opposition to God and to righteousness—and the result has been increasing degradation and increasing opposition not only to righteousness but to God, the great King and representative of righteousness.

In addition to man's natural depravity the Scriptures inform us that Satan and the fallen angels have conspired to his undoing, blinding him to principles of right and truth, putting darkness for light and light for darkness, good for evil and evil for good. As a result the heart of man has become exceedingly warped and twisted from the principles of righteousness, and much out of harmony with God himself. To such an extent is this true that only a very few now have the ear to hear or any appreciation of heart for the divine message of God, that they through Christ may now come back into harmony with him. This is the declaration of the Apostle, The god of this world hath blinded the minds of them that believe not, lest the glorious light of the goodness of God shining in the face of Jesus Christ should shine in their hearts.—2 Cor. 4:4-6.

THE WORLD NEEDS A MEDIATOR

The need of a mediator under these circumstances is very apparent: God refuses to recognize sin or to tolerate it in any degree. His law declares that the "wages of sin is death." The world has gotten to love sin, and is so blinded to its best interests that it hates God's righteousness—strict righteousness. The first thing necessary was the satisfaction of justice in respect to our race. There would have been no propriety in exhorting men to return to God when the divine law inexorably commanded the death of the sinner and declared that God could have no communion with the unrighteous, the blemished. Hence it was that God provided the Lord Jesus to be the mediator between himself and the race of sinners, to the intent that through his work so many of the sinners as possible might be brought back into accord with God and thus to the enjoyment of his approval and blessing instead of the curse or death sentence. Our Lord Jesus at his first advent died, gave himself a ransom for mankind, that thus through him the divine sentence against mankind might be remitted, cancelled, and that then the Mediator might have the opportunity of taking hold of the race he had redeemed with a view to bringing the rebels back from their blinded and fallen condition, by restitution processes, to perfection; and thus to the condition where the Father could receive them without condemnation and grant them his blessing of life eternal.

The Mediator's work in the world will be considerably one of force, compulsion: he will lay righteousness to the line and justice to the plummet, and sweep away the refuge of lies. (Isa. 28:17.) His anger will burn against all injustice and unrighteousness; stripes or punishment will be visited upon those who are out of the way and who need correction; the plowshare of trouble will be run through the hearts of men, to break up the fallow ground and to prepare them for a resowing of the good word of God, the gracious promises and appreciation of divine favors. That will be a time of reconstruction. At the very beginning of the Millennial age the Mediator will be revealed in flaming fire, taking vengeance, executing punishments upon all wrong doers, upon all who know not God, who appreciate not his character and plans and government and righteous laws—to the intent that they may learn what these are, in hope that by experience therewith they may come to learn righteousness and hate iniquity instead of loving iniquity and hating purity.

THE MEDIATOR OF THE NEW COVENANT

God's arrangement or dealing with the world during the Millennial age is said to be under the New Covenant. The great original covenant was the one made with father Abraham, which reads, "In thy seed shall all the families of the earth be blessed." This we sometimes designate the "Oath-Bound Covenant," because the Lord swore to it. That covenant, the Apostle points out, had no mediator—it needed none so far as Abraham was concerned. He loved the Lord and desired to serve him: he was not an alien or a stranger or a foreigner, not a rebel, but was acknowledged to be a "friend of God." (Jas. 2:23.) No mediator was necessary then; God merely promised Abraham a certain great blessing. The

children of Abraham, the seed of Abraham, are counted in with him under this covenant which needed no mediator.

Anyone, at heart or otherwise an alien from God, could not be counted as the real seed of Abraham: only those coming into relationship to God through faith and obedience to Christ are counted of this Abrahamic Seed. They are not in alienation from God, and need no forced measures to bring them back. Rather they are looking longingly for the heavenly city and the glorious conditions of the kingdom which God has promised to them that love him; they are to him as children, and he to them as a father; they inherit his gracious promises and delight therein, and of his sentiments toward them it is written, "The Father himself loveth you." (John 16:27.) No wonder that that covenant and those represented under it as its beneficiaries need no mediator, no go-between, to enforce upon them terms and conditions. There is a willing love which leads them to willing sacrifices that they may do the will of the Father in heaven.

The Apostle explains to us that although this Oath-Bound Covenant is the real, genuine first one, nevertheless it was not time for it to go into operation at once; but instead the Law Covenant was added, and developed during the Jewish age the Jewish nation, as a typical people of God under the Law Covenant, with Moses as its mediator, which was typical of the New Covenant, with Christ as its mediator. The Apostle points out that this covenant failed to bring forth any children of God—it brought forth only servants—and that with its failure it was set aside when our Lord Jesus at his first advent, by his obedience, proved his right to be heir to the Abrahamic Covenant. The Apostle points out that Sarah, Abraham's wife, typified that Oath-Bound Covenant, which for more than 2,000 years was barren—did not bring forth the spiritual seed of Abraham to bless the world. He declares that Hagar, the bondwoman of Abraham's family, represented the Law Covenant, that her child Ishmael represented the Jews, and that the casting off of the Jewish nation and the setting aside of their Law Covenant was typified in Abraham's dealing with Hagar—"Cast out the bondwoman and her son, for he shall not be heir with the son of the free woman."—Gal. 4:30.

The Apostle points out that antitypically the son of the free woman, the son of Sarah, the seed of Abraham that was to inherit this promise, was primarily the Lord Jesus himself, and in a larger and secondary sense the entire Gospel Church, the "little flock," of which he is the Head and Captain—"If ye be Christ's then are ye Abraham's seed and heirs according to the promise." Thus we have before our minds now, by the Apostle's aid, a clear view of the Jewish nation and their Law Covenant; and also a clear view of the true seed, Christ and the church, the heirs of the Abrahamic Covenant, which had no mediator. It has required all of this Gospel age for the selection of this spiritual seed (house of sons) just as it required all of the Jewish age for the selection of the class symbolized by Ishmael, the house of servants, born in bondage under the law.

THE NEW COVENANT

Entirely separate and distinct from both of the foregoing covenants is the Lord's promise of a New Covenant. It also was represented in Abraham's family by a woman, for after the death of Sarah, Abraham married again, his wife's name being Keturah; and by her we are told that he had many sons and daughters, whereas there was but the one son by Hagar, and but one by Sarah. The intimation thus clearly is that under the New Covenant God will bring many into the relationship of sons, as it is written of Abraham, who typified God, "I have constituted thee a father of many nations."—Gen. 17:4.

Not unnaturally there has been a disposition to apply the New Covenant promises to the Gospel church, for two reasons:

(1) Because during the "dark ages" God's purpose for the blessing of all the families of the earth in ages to come was lost sight of, and the theory accepted instead that death is the end of all hope, and that with the end of this Gospel age would come a wreck of matter and crash of worlds, with nothing beyond.

(2) Another reason why the promises respecting a New Covenant have been more or less applied to this Gospel age is that remarkably few of the Lord's people during and since the "dark ages" have seen clearly what the Apostle designates as the "mystery of God"—which he explains to be "Christ in you [the overcomers of the church] the hope of glory." (Col. 1:27.) Not seeing that the church are to be fellow-heirs with Jesus in the kingdom which is to bless all the families of the earth, indeed not seeing with any distinctness that there is to be a kingdom at all, it is not surprising that the promises of the New Covenant were applied exclusively to this age.

Now, however, in the clearer dawning of the Millennial morning, in the brighter shining of the Lamp of God's Word upon our pathway as a light in a dark place, we see most distinctly that the New Covenant belongs exclusively to the coming age, as the Abrahamic Covenant belongs exclusively to the Gospel age, and as the Law Covenant applied exclusively to the Jewish age. And when we examine the matter all the Scriptures confirm this interpretation. For instance, note the Apostle's application of the words of Jeremiah 31:33. He says:—

"Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the days when I took them by the hand to lead them forth out of the land of Egypt. . . . For this is the covenant which I will make with the house of Israel after those days, saith the Lord; I will put my laws within their mind and write them in their hearts, and I will be to them a God and they shall be to me a people: and they shall not teach every man his neighbor and every man his brother saying, Know the Lord: for all shall know me from the least to the greatest of them. And I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith a new covenant he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."—Heb. 8:8-13.

It is evident that the Apostle here is contrasting the New Covenant with the Law Covenant, which did vanish away. He is not contrasting the New Covenant with the Abrahamic Covenant, under which we inherit. Moreover, the New Covenant is to be made with the house of Israel and the house of Judah, and they have been cast off from divine favor during the eighteen or more centuries since their Law Covenant passed away. They are waiting therefore for the New Covenant—for the blessed arrangement of the Millennial age, under which the Lord declares he will be merciful to them and remember no more their past sins and iniquities.

That this is the Apostle's thought let us note carefully his teachings in Rom. 11:25-33. There the Apostle is pointing out that Israel did not obtain the chief blessing sought for, that the elect obtained it, and that the rest were blinded and cast away from divine favor. Nevertheless he tells us that they are not forever cast away nor forever blinded, but as soon as the elect class shall be completed the divine blessing will turn toward the blind and outcast ones to recover them and to save them all from that blindness and cast-off condition, as it is written, "There shall come out of Zion the Deliverer that shall turn away ungodliness from Jacob."—Rom. 11:26.

This Deliverer is the Christ, Jesus the Head, and the church, his body, or, under another figure, his bride. As soon as this great Deliverer is completed Israel's time for restoration to favor will be due. Mark now the Apostle's words further, "For this is my covenant unto them when I shall take away their sins." Notice the similarity of the terms here: The Apostle says they are to be blessed under a covenant, and that it will mean the cancellation of their sins. He cannot mean the Abrahamic Covenant, because the spiritual seed inherited it and took the place of the natural seed: neither can he mean the Law Covenant, for it passed away—the bond woman and her son were cast out at the end of the Jewish age. He must, therefore, refer to the New Covenant, and the expression is in exact accord with the prophecy respecting the New Covenant in which the Lord declares the taking away of the sins of natural Israel.

THE MEDIATOR OF THE NEW COVENANT

Our Lord Jesus is specifically declared to be the Mediator of the New Covenant (Heb. 12:24); and again it is declared, "There is one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." But where is the New Covenant? Where is the mercy to the Jew and the forgiveness of his sins? We answer that the New Covenant is not yet in existence, and hence the Jew, who is first to be blessed under it, is not yet receiving his portion. Nevertheless the work has been begun: the man Christ Jesus has appeared, he has already paid the ransom price sufficient for the satisfaction of justice in respect to Adam and all of his race. He is fully prepared, therefore, to be the mediator and to proceed in the work of mediation, and under the New Covenant to bless the world. Why, then, so long delay—over 1,800 years?

We answer that the Mediator, in the interim, is accepting, in harmony with the divine plan, a bride from amongst the redeemed ones. As we have already shown, this bride class—now being called and accepted and tested in faithfulness even unto death—needs no mediator, needs no go-be-

tween, needs no urging, needs no stripes to bring them to an appreciation of God and a desire to be his. Rather, after the manner of Abraham and in the spirit of their Lord, they delight to do God's will, they delight themselves in righteousness, they seek to walk not after the flesh but after the spirit. They realize indeed their imperfections, but they glory not in these. They do rejoice that he who called them out of darkness into his marvelous light, out of the abundance of his merit has applied a portion on their behalf, that they may be reckoned perfect, clean every whit, holy, and may be accepted as his joint-sacrificers and joint-heirs in the kingdom that is to bring the blessing to Israel under the New Covenant and through Israel to all mankind.

That the Oath-Bound Covenant could not go into effect without the shedding of blood was evidenced by the fact that Isaac, the seed of promise, died typically and typically was received from the dead by a resurrection, as the Apostle explains. (Heb. 11:17-19.) So no part of the great plan of God, either toward the church or the world, could have succeeded without the death of Christ. Thus the Apostle, speaking of the bride class, says that, "Christ loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing."—Eph. 5:25-27.

As for the world, the death of the mediator is the basis of its reconciliation under the New Covenant. By his death on our behalf Jesus proves himself worthy before the divine law to be the Mediator of the New Covenant. He has associated the church with himself, and shortly the inauguration of the New Covenant will take place. This inauguration is typified in the Law Covenant, for Moses its mediator took the blood of the typical sacrifices for sin-offerings and sprinkled the book of the law, which represented the Almighty, as being bound by the covenant, and then sprinkled the people by the same blood, as intimating that they also were bound by it. Meantime stirring scenes were enacted at Sinai: the mountain shook, the earth quaked, and tempest and storm prevailed with flames of lightning. And all of this the Apostle explains to us was typical of the way in which the New Covenant will be inaugurated at the second coming of Christ and the establishment of his kingdom. We who are now being called as the joint-heirs with Christ belong to the antitypical house of Levi, and are members of the royal priesthood, whose work it is to offer the sin-offerings and to do the sprinkling of the blood.

The Apostle clearly intimates that this age will end with a time of trouble, which will be an antitype of the shakings and tumults at Sinai, and that here everything will be shaken, things political, religious, financial and social, until everything contrary to the divine will shall have been overthrown, and only that which God would approve will be permitted to stand. And this the Apostle intimates will be the inauguration of the Lord's kingdom: his words are, "Wherefore, receiving a kingdom which cannot be shaken, let us have grace whereby we can serve God acceptably." The very thought of this kingdom of righteousness, which God is about to establish through us for the blessing of Israel and all the families of the earth under the New Covenant, should give us a realization of the holiness necessary to be pleasing in the sight of the Lord, and should lead us to more and more sanctity of life, as it is written, "He that hath this hope in him purifieth himself even as he is pure."

OUR RELATION TO THE MEDIATOR

Moses was the Mediator of the Law Covenant, which typified the New Covenant, and he foretold the greater Moses, the Mediator of the New Covenant, saying, "A Prophet shall the Lord your God raise up unto you from amongst your brethren like unto me." (Acts 3:22.) Our Lord Jesus himself was the great Head of this antitypical Prophet, Priest, King, Mediator, for Moses was all this to Israel. But it pleased the Father to associate with our Lord in these glorious offices the "little flock," his bride and joint-heir. Again: all through this Gospel age the Lord has been raising up from amongst the brethren the "more than conquerors" who shall be counted worthy of membership, joint-heirship, as the glorified body of the Messiah—the great antitypical Mediator in whom will be vested all the powers of kingship for the rule of the world, of prophet for the instruction of the world, and of priest for the relief and succor of the world under the New Covenant.

The church's share in the work of mediation will be a great one, as the Apostle declares, "Know ye not that the saints shall judge the world?" (1 Cor. 6:2.) It will not

only be the mission of the church to shine forth with their Redeemer as the great Light of the world, the Sun of Righteousness (Matt. 13:43), and to invite the world to a knowledge and appreciation of divine mercy (Rev. 22:17), but also it will be their mission to judge, to correct, to discipline the world in righteousness. "And it shall come to pass that the soul that will not hear [obey] that prophet shall be utterly destroyed from amongst the people." Indeed we may assume that this is a large part of the divine purpose in connection with the calling of the elect church, to make the joint-heirs with his Son and co-laborers with him in the glorious work of the kingdom, for the judging and uplifting and blessing of all Israel, of whom it is written, "They shall obtain mercy through your mercy," and of all the families of the earth.

It being thus evident that the church will have as mediator an important share with our Lord in the reconciling of the world during the Millennial age the next question is, Has the church any share with her Lord in that part of the mediatorial work which satisfies divine justice as against the world?

THE TYPE OF THE SIN OFFERING

We answer Yes to this question, and refer to the words of the Apostle that we are to suffer with Christ if we are to reign with him, that we are to go to him without the camp bearing the reproach with him. (Rom. 8:17; Heb. 13:13.) We notice his remark here that the sin-offerings were burned without the camp, and reason therefore that we are invited to be participants in the same offering—"burned without the camp."

Turning to the principal account of the sin-offerings in Leviticus 16 we find the matter there most interestingly set forth, yet in a manner which none can understand except as the eyes of their understanding open to these things. Hence the Apostle prayed for the church that, the eyes of their understanding being opened, they might be able to comprehend with all saints; and our Lord declared, "Blessed are your eyes for they see." This spiritual sight, however, is granted only to those who abide in the shadow of the Almighty, in the secret place of the Most High, in nearness and fellowship with him;—these alone may see that there were two sin-offerings on Israel's typical Atonement Day—the bullock, which represented our Lord Jesus, and the goat, which represented the church, his followers.

The value of these animals as sacrifices was typically represented in the amount of their fat, which was burned upon the brazen altar as a sweet incense to God—as a mark of the love and devotion of the sacrificed ones. And here the figure is beautifully appropriate, for the goat, which represents the church, is a very lean animal, while the young bullock, which represented our Lord Jesus, had much fat, much zeal, much love, which gave incense before God. Furthermore, these two sacrifices were not treated as equals in any sense of the word: they were not offered together, but the bullock first as making atonement for the class represented by the goat. Thus it was necessary that Christ should die and pay the penalty for our sins, and that this should be accepted on our behalf by the Father before we could have any part or lot with him in Christ's sacrifices; or, as the Apostle expresses it, "Fill up that which is behind of the afflictions of Christ,"—afflictions which Jesus' sacrifice was so abundantly able to complete, but which he purposely left for us, in order that by participation in his sufferings we might also in harmony with the divine program be enabled to participate in his divine glory, his kingdom.

THE BULLOCK SACRIFICED FOR THE LEVITES

Reading the account carefully we find that these two parts of the sin-offering were appropriately different: the valuable sacrifice, the bullock, was appropriated not for all the people but merely for the priest and his house—the house of Levi—the tribe of Levi. The signification of this is not difficult to find, for over and over the Scriptures assure us that Christ is the High Priest of our profession or order, and that we are a Royal Priesthood under him. He is the head, the chief of this body of priests, the little flock. And these all are selected from the household of faith, which was typified by the house of Levi. So, then, when we read that the High Priest offered the bullock for himself and his house, we are to understand it as signifying that the merit of the death of Christ was by God's order and arrangement applied for himself (for the church his body—the head himself being holy, harmless, undefiled, separate from sinners, had no sins to atone for) and for his house, the household of faith.

This sacrifice of the bullock was accomplished by our Lord Jesus—he "finished" it at Calvary. In the type the bullock

represented the man Christ Jesus consecrated to death at his baptism, and gradually fulfilling that consecration for three and a half years of his ministry, laying down his life for his brethren, until finally he finished his baptism into death at Calvary. At the moment that our Lord made his consecration he received the begetting of the holy Spirit, of which John bore witness that it descended in the form of a dove. From that moment our Lord was reckoned as a new creature, which, as the Priest, had the duty of sacrificing the mortal body consecrated to death. Our Lord's consecration was represented in the type by the first vail of the Tabernacle, under which he passed in consecration into the Holy, which signifies his life as a new creature, in the closest fellowship with God, enlightened by the holy Spirit, typified by the golden candlestick, fed by the truth, symbolized by the table of shew bread, and privileged to offer sweet incense acceptable to God on the golden altar. Our Lord continued in that condition, symbolized by the Tabernacle's Holy, during all of his ministry, until he as the priest passed under the second vail, which represented his actual death. He was under that vail for parts of three days and nights, and arose on the other side of it in the Most Holy in the perfect spiritual condition of his resurrection, concerning which he himself said, "All power is given me in heaven and in earth." A little later our Lord appeared in the presence of the Father, to lay before the divine presence the merit of his atoning sacrifice. This in the type was illustrated by the High Priest sprinkling the blood upon the Mercy Seat and before the Mercy Seat to make atonement. The efficacy of the High Priest's work was solely for the class for which he offered the sacrifice, namely, himself and his house—the Royal Priesthood, the household of faith. This is in full accord with the Apostle's statement, "He ascended up on high, there to appear in the presence of God for us."—Heb. 9:24.

Jesus did not "appear" for the world: it would not have been proper to have advocated the cause of those that were aliens, strangers and foreigners through wicked works; but he could and did appear for us who have fled away from sin, who desire full harmony with the Father, and who delight to know and to do his will. The great High Priest Jesus offered his sacrifice for the church, and we have the blessed assurance that we are reconciled to God by the death of his Son. Through the sacrifice of Christ we whose hearts long for righteousness and delight to do to the extent of our ability the Father's will, were brought into accord with him. The Father's acceptance of the High Priest's sacrifice on behalf of the church and the household of faith was indicated by the remarkable manifestation of Pentecost, this, the Apostle declares, assuring us that Jesus procured of the Father this blessing which he shed forth upon his followers, and which indicated divine reconciliation.

THE GOAT SIN-OFFERING

The second sin-offering of the Day of Atonement was the goat, which, as already stated, typified the elect church, "the body of Christ"—the body of the priest whose cleansing and reconciliation was typified by the sprinkling of the blood of the bullock. The New Testament abounds in exhortations to this class that they faithfully follow in the footsteps of Jesus, that they walk with him in the narrow way of self-sacrifice, self-denial, even unto death. The Apostle's words are, "I beseech you, brethren, by the mercies of God [your reconciliation, already accepted], that ye present your bodies living sacrifices, holy, acceptable to God, your reasonable service."—Rom. 12:1.

In the type of the Day of Atonement we see how the sacrifice of the church is accepted—we see it typified in the sacrifice of the goat. If at first we are disposed to say that it is impossible that we, who by nature are children of wrath even as others, should be acceptable to God as participants with Jesus in his great work of atonement, we must remember again the words of the Apostle above quoted to the effect that our sacrifices are both holy and acceptable to God, and this by reason of the fact that the merit of our Redeemer has been appropriated to us. Our sins were laid upon him, his righteousness is imputed to us.

The record states that the priest laid his hands upon the head of the Lord's goat and slew it, as he slew the bullock. This is interesting as showing that it is not alone our consecration to the Lord that is necessary. Our consecration is

shown in the fact that the goat stood at the door of the Tabernacle, and the fact that the High Priest killed the goat of the sin-offering illustrates that it is the power of the Lord operating in us as members of his body, working in us to will and to do of his good pleasure, that enables us to accomplish our sacrifice—he by his spirit in us sacrifices us, assists us to perform the great transaction we have undertaken, to be dead with him, to suffer with him, to walk in his steps, to be baptized into his death.

The record is that the goat in everything was treated exactly as the bullock had previously been treated. Its fat (very little, however) was placed upon the altar, and its hide, hoofs, etc., were burned without the camp in the same place that the hide, hoofs, etc., of the bullock had been burned, and its blood was taken into the Most Holy and sprinkled as the blood of the bullock had been. Thus we, like our Lord, present all that we have in sacrifice. The proportion of our love and zeal is what the Father recognizes upon the altar—alas that we have no more! Our suffering of the contempt of the world and the nominal church, the opposition of sinners, is represented by the burning outside of the camp, and in this respect resembles our Lord's experience, "The world knoweth us not, even as it knew him not"—they called the Master of the house Beelzebub, why should they think that his followers were anything better than fools and the off-scouring of the earth? as the Apostle declares.—1 Cor. 4:13.

After telling us that only the sin-offerings were burned outside the camp, the Apostle exhorts us to go unto him without the camp, bearing his reproach; and thus he identifies us with the goat and our Lord with the bullock, and the adverse experiences of both with the burning outside the camp. But we also have advantages, for like our Lord we at our consecration pass beyond the vail into the Holy, and there, as the Apostle declares, are seated together with Christ in the heavenlies, enjoying the light of the golden candlestick, eating of the shewbread, and coming with courage to the golden altar, realizing ourselves as accepted in the Beloved. Finally, we all, as members of the great High Priest's body, will pass under the second vail, pass into death actually, and rise beyond it in resurrection power. The entire company complete, the great High Priest—without a member of his body missing, and without a superfluous member—will then present the blood of the goat as his own blood, because it represents the sacrifice of all of those whom he has accepted as his members. The value of the sacrifice of the church is thus to be presented before the Father in the end of this age, when all shall have passed beyond the vail.

THE APPLICATION OF THE BLOOD

On what account will this blood, this merit represented in the church, the body of Christ, be applied? The Scriptures answer: The type tells us that whereas the blood of the bullock was applied only for the tribe of Levi, typifying the household of faith, the blood of the goat was applied for all the other eleven tribes of Israel, which typified all mankind who will ever desire to come into harmony with God—all the Israel of God as they shall be ultimately numbered at the close of the Millennial age. How beautifully these matters harmonize! what a grand message of divine love and mercy they speak! and what strength, what courage, it brings us to realize the privileges thus granted us by our Lord and our Redeemer, of having fellowship with him in his sufferings that by and by we may be sharers in his glory.

A little while and all the sufferings of all the members will be at an end. There will never be any more sin-offerings for Adam and his race, no more burnings without the camp, no more walking in the narrow way of self-sacrifice. Thank God for the privileges brought to us in this way, and thanks be to his name also for the blessed assurances that the whole world shall, in consequence of divine favor thus bestowed, be brought into fullest opportunities for reconciliation to the Father—to the Jew first, also to the Greek and to all men. While in the type the sacrifices were offered for one tribe first and then for the other eleven, in the antitype we see this is much larger—that the one tribe represents the believers of this present Gospel age, and the eleven tribes represent the world of mankind in general, at the head of which will be natural Israel, the first to share the benefits of the New Covenant.

When to the cross I turn mine eyes
And gaze on Calvary,
O Lamb of God, my sacrifice,
I must remember thee!

Remember thee and all thy pains
And all thy love to me;
Yea, while a breath, a pulse remains,
I will remember thee.

"A LITTLE CHILD SHALL LEAD THEM"

ISAIAH 11:6.

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

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

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

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

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

—ANONYMOUS.

REPORTS FROM OUR FOREIGN BRANCHES

REPORT FROM BRITISH BRANCH, 1906

25 Eversholt St., London, N. W., England.

DEAR BROTHER RUSSELL:—

Herewith I forward to you reports of the WATCH TOWER BIBLE & TRACT SOCIETY'S work in Great Britain for the fiscal year. It is not all that we could have desired and hoped for, but all that we were able to attain. In some respects, I am sure, you will be pleasantly surprised at the good results. My chief cause for regret is the slowness of the colporteur work here. I realize, too, that this in some respects is the most important branch of the service—for the dissemination of the Truth—for the finding of the wheat, for the gathering of it into the garner. I regret the fact that our sales of DAWN, Vol. 1., during the past year were not so large even as during the previous year, whereas in all reason, with the love and zeal and knowledge which the friends of the Truth here seem to possess, we should have put at least five times as many into circulation. I trust that the fault is not mine: that I am doing all in my power to forward this important branch of the service.

How I wish some of the dear friends of the cause here, of good address, and unencumbered, could see their way clear to enter this grand work. Truly, as the Master said in the harvest of the Jewish age, The fields are white for the harvest but the laborers are few. Would that all of the dear ones here might fall in line with the Master's exhortation, "Pray ye the Lord of the harvest that he would send forth more laborers into his vineyard:" I should hope that as a result of such earnestness and prayers quite a good many would quickly be saying, "Lord, here am I! accept my little service—send me!" And if this should include some who can only give a part of one or two days a week from business or household duties, as I understand is the case with many in the United States, we would be glad to assign to such what territory they could profitably use nearer at home. I do trust that next year's report will show a great advance in the service of our King in this most valuable department. We have plenty of territory as yet untouched. We feel ashamed to ask aid from the American laborers for this field, yet would be very glad indeed if some of them were here to assist us, to stimulate us, to put more vim in us.

Since our last report of a year ago there has been considerable work done in Wales and Ireland, in both of which there is now a considerable and growing interest.

We had two General Conventions during the year, both of which were very profitable and deeply interesting, besides which some Pilgrim work was done, including that by Brother Barton, whom you so kindly sent to us and whose ministries we so greatly appreciated.

You will note that the volunteer report this year shows well: those of the brethren who did take part have worked hard, and the year shows larger than any before in the distribution of free literature. We are preparing for a great campaign next year, not forgetting that the time is short and

that the privilege and opportunity of service is grand beyond compare. We hope for more volunteers this year, too. As the Truth takes hold of our hearts more and more and its spirit energizes us, we will be wanting to do with our might what our hands find to do—and there is so much to be done! How can we be idle or careless or indifferent or overcharged with the cares of this life while we have the opportunity of serving such a Master and of telling such good tidings?

The Tract Fund donations, you will notice, have considerably increased over previous years—another evidence of the deepening of the work of grace in the heart. When the Truth touches the pocket-book, so that such donations are offered without request, without an appeal, without urging and without collections, it means considerable of love for the Lord, for the Truth, and for the brethren.

Praying divine grace and blessing upon yourself and all the dear brethren, and with much love, I am,

Your fellow-laborer,

J. HEMERY.

SUMMARY OF WORK ACCOMPLISHED THROUGH THE BRITISH BRANCH

DAWNS and STUDIES, various bindings, sold.....23,987
DAWNS in magazine form..... 1,898

Total number of DAWNS and STUDIES put into circulation.....25,885
Total number of Booklets, Hymn Books and Manna sold 7,897
Total number of Tracts and TOWERS circulated free..1,159,000
(Expressed in usual form of tract pages).....30,195,800
Letters and cards received at this office.....7,825
Letters and cards sent out from this office.....8,150

FINANCIAL SUMMARY

Expenditures

| | £ | s | d. |
|---|------|----|----|
| "Pilgrim" and Convention expenses..... | 104 | 0 | 10 |
| Cost of Tracts, postage and office expenses.... | 1318 | 2 | 5 |
| Total | 1422 | 3 | 3 |
| Donations to Tract Fund..... | 908 | 14 | 0 |
| Deficit for year 1906..... | 513 | 9 | 3 |

REPORT OF GERMAN BRANCH

45 Mirker St., Elberfeld, Germany.

Dear Brother Russell:—

I send you with this a report of the Society's work done through its German Branch during the past year. It has been a great year with us, a year of great activity, as the report shows. And yet along some lines we might feel discouraged did we not know what to expect in this "harvest" time. We are always glad to have your sympathies, your love and your prayers in this part of the harvest field. The oneness of the Lord's cause is sustaining us, not only financially but in every way. It certainly encourages the less numerous friends of the Truth on this Continent to know of the prosperity and the love of the Lord's people in other parts of the world. We rejoice that the Truth is made more and more accessible to

the hungry ones of various nations through its publications in many languages.

We seem to be unable to accomplish much in that very important department of the harvest work—the colporteur field. We are ashamed of the small showing in this particular, although books are sold at an extremely low price and although there is a large middle class of people here who are able to purchase. We seem not to have been able to find the right method for impressing them with their need of these helps in Bible Study. Indeed, one great difficulty is that good, well-meaning people here are full of prejudice, while those who get free from the prejudice and superstition seem very generally to fall into Socialism, with its earthly aims and prospects, ignoring the Bible, or into open infidelity and antagonism to everything religious. I remember that it is your opinion that great numbers of DAWNS could be sold here if we only get at the proper method. I have been endeavoring to find that method and will still endeavor.

You will be glad to learn that quite a work of grace is in progress amongst those who have received the Truth. Many of them have been subjected to calumny and opposition of various kinds, but now seem to be learning that the “disciple is not above his Lord”—learning to overcome their trials. Letters from these dear soldiers of the cross bring many messages of love and sympathy and requests for remembrances in prayer. The Truth is rooting and grounding them in character, so that none of the attacks of the adversary move them. Others are fearful and need our tender care, words of sympathy, etc.

Our principal work accomplished has been in the distribution of free literature, some of which, we trust, will ultimately prove to be good seed in good hearts, bringing forth abundantly to the Master's praise.

During the year we received 2,474 letters and sent out 1,433. Many of these were answered by the mailing of free literature and others by post-card replies.

We had one Convention this year which was very interesting and we trust very profitable to all. We made four extended “Pilgrim” tours (with frequent visits to neighboring towns.) The mileage covered in these tours was 7,625—one of them extended a considerable distance into Russia. Through these various methods, by voice and pen and printed page we trust that we have succeeded in bringing the Truth before a considerable number, and that some of these are the Lord's jewels.

Here I mention that I read with concern your kind words of admonition in the November 1st TOWER, “Gathering or Scattering. Which?” I hope and pray that the love of Christ may constrain us each and all more and more to be of “one mind,” “one mouth,” “of the same judgment,” having the “same love.” How well meant and tender-hearted are the Apostle's words along this line in Rom. 12:16; 15:6; 1 Cor. 1:10; 2:16; 2 Cor. 13:11; Phil. 1:27; 2:2; 1 Pet. 3:8; 4:1.

Your brother and servant in our dear Redeemer,

O. A. KOETITZ.

SUMMARY OF WORK ACCOMPLISHED THROUGH THE GERMAN BRANCH

DAWNS sold, various bindings.....2,805
DAWNS issued, magazine form.....3,250

Total6,055
Various booklets sold.....4,290
Sample TOWERS and Tracts free (stated in tract pages)5,600,000

FINANCIAL SUMMARY

Cost of Tracts, postage, samples, Pilgrim expenses, rent, light, heat, etc.....\$3,990 82
Volunteer Donations to the Tract Fund.....1,802 81
Deficit for 1906.....2,188 01

JAMAICA AND COSTA RICA MISSION

[This mission, now several years old, is under the general care of the colored brother who sends this report. Thus far the work is almost exclusively among the blacks. However, a little interest is being aroused amongst the whites lately and we will assist them as opportunity may offer.]

Dear Brother Russell:—

We send you herein our General Report for the fiscal year 1906. Our tongues can but feebly express the gratitude we feel for our heavenly Father's leadings during a year so fraught with wonderful experiences for us all. We feel like David when he said, “Truly God is good to Israel, even to those who are of a pure heart.”

We are pleased to say that the spiritual condition of all the brethren is constantly growing better and the number of interested ones is gradually increasing. We were agreeably surprised at the many inquiries from strangers who had come in contact with colporteurs or with tracts bearing our address stamp. Some of these we are continually watering with DAWNS and TOWERS and they give evidence of genuine interest.

The Pilgrim service has been used effectively and chiefly to establish an assembly in Montego Bay, the second city of importance in the Island, situated in the west. The adversary was strenuously opposed to it and gave us much trouble, but he who is on our side proved to be mightier than all those who are against us; and now there are about a dozen brethren and deeply interested ones in regular attendance: and Bro. Condell is rendering good service.

The inconvenient situation of the brethren in the country parts as well as the difficulty of reaching them prevented us from paying them Pilgrim visits as often as we desired. We made two trips during the year which took in all the assemblies except Cedar Valley, covering a distance of 362 miles and holding sixteen semi-private meetings and two public ones. In addition to these we held three public meetings in Kingston which have done much to arouse some of the sleeping ones.

The Colporteurs have done better work this year, though they were not able to go out as constantly as last year. The whole number engaged was 17, four of whom gave all their time.

Number of DAWN volumes sold.....2,210
Number of Booklets sold.....1,593
Number of Tracts distributed free (tract pages)....1,267,886

The Colporteur brethren should be specially mentioned: the work here is extremely hard, even distressing, and we are sure that it is only the love of the Truth that would lead anyone to give up his life to it.

There are no facilities for traveling or for conveying books. All the work is done in the mountains and brethren have to walk from 20 to 60 miles, carrying on their shoulders from 15 to 30 books. It is difficult traveling over the mountains and into the valleys, sometimes being overtaken by rain, sleeping out often at night because unable to find lodging, and, being disappointed many times in deliveries, have to return long distances with the books they carried. And yet some of them call it a joyful privilege to be so engaged. Their appreciation is shown by the fact that others are joining the ranks. The physical condition of our colporteurs in general is very poor: at one time during the year every one was sick and the work had to stop.

OUTPUT IN COSTA RICA

DAWNS.....451 Booklets.....91
Free Tracts (pages).....123,186

Brother Hudson is the only one colporteur there.

Your brother in Christ,

J. A. BROWNE.

CREATING THE WORLD

Genesis 1:1-25.—JANUARY 6.

“In the beginning God created the heavens and the earth.”

We believe that we serve the interests of our readers best by not attempting a discussion of this lesson here. Instead we refer them to the quite comprehensive discussion of the subject presented in the DAWN SCRIPTURE STUDIES, Volume VI., Chapter I. This will not only serve their purposes better, but save our space in this issue for other matters.

We content ourselves here with a mere reference to the Golden Text, noting the fact that the Bible records assume the existence of the Creator himself “from everlasting to everlasting.” (Psa. 90:2.) This lesson discusses merely the

things pertaining to this world—their beginnings—leaving out of account entirely the other worlds of the universe. It is our thought, however—and the general inference of Scripture, we think—that the other worlds are less advanced in their development than this one. For aught we know to the contrary, the lessons and experiences wrought out on our earth are yet to have to do with other planets whose inhabitants have not yet been created. All that, however, is beyond us, and we are not authorized to speculate on it, and hence must restrain our imaginations and content ourselves with the things

which God has already revealed, assured that we shall have in this a sufficiency to occupy our limited time and talent.

Nothing in this lesson takes in the wide scope of John 1:1, which declares, "In the beginning was the Word, and the Word was with the God and the Word was a God. . . . All things were made by him, and without him was not anything made that was made." The beginning here mentioned was evidently long prior to the beginning mentioned in today's lesson. Our Lord himself, we are told, was "the beginning of the creation of God," and divine power was exercised through him in the creation of the various orders of angels,

for "without him was not anything made that was made." (Rev. 3:14; John 1:3, 10.) This comprehensive statement would undoubtedly embrace the creative work mentioned in the lesson of today. We thus have an assurance that the Only Begotten of the Father, the beginning of the creation of God, was the superintendent of the various affairs connected with the creation of the earth and its inhabitants.

For the details respecting the six creative periods, the harmony between the Scriptural statements, and the best findings of Geology, see DAWN, Vol. VI., Chapter I.

MAN CREATED IN GOD'S IMAGE

Genesis 1:26—2:25—JANUARY 13.

"God created man in his own image, in his own image created he him."

Many of the blind devotees of Science, bent upon ignoring the power, and, if possible, the very existence of the divine Creator, attempt to account for all things by so-called laws of nature. They seize upon the great variety in nature and the evident relationship between some of its parts as evidence, proof, that they all sprang from one source. The definite objects of their attack are man and the Scriptural declaration that he was the special creation of God. Their particular desire is to disprove this Scriptural statement, and hence they construct a theory of Evolution as respects plant and animal life and fit this to man, claiming that he is the development of this natural process of evolution.

Some may say, "What difference does it make?—let them account for the origin of man as they choose. It is admitted that he is not now a monkey—why quarrel or dispute on the subject? Let us leave all discussion and disputation and go forward to make the best we can of what we are." This has a wise sound, but it has not the wisdom that comes from above, which is first pure, then peaceable. (Jas. 8:17.) It is not pure at all, it is not wise at all; for it ignores God and his revelations on these subjects and looks solely to human wisdom, which means merely human guess-work supported by insufficient evidence. Its acceptance means, not merely a reliance upon human guess-work, but far worse than this—it means the rejection of the entire system of divine truth furnished to us in the Bible. It is in conflict with every proposition of the Bible from Genesis to Revelation respecting man's origin—so violently in conflict that if the one be true the other must be false.

Since many fail to see this conflict, and seem to think that the evolution theory of man's origin, that Adam had an ape for a grandfather, does not conflict with the teachings of Christianity and of the Bible in general, it is well that we take this opportunity for a fresh statement of the conflict, not only that our own minds may be more firmly established, but as opportunity may offer we may be able to assist others who are rapidly but unconsciously sinking into infidelity. This is our apology for a fresh rehearsal along these lines.

MAN A PERFECT CREATION

As for the lower animals we will not on their behalf quarrel with the deductions of evolutionists, although we do hold that the fixity of species today is not very favorable to their contention. If an evolutionary process did take place in the past we hold that it was so under divine supervision and guidance—that different species of plants and animals were brought to perfection, so that no further evolutionary processes in them are possible. On the other hand be it noted that the Scriptural account might be understood to rather favor the Evolution theory in respect to the lower creatures. For instance the statement, "God said, Let the earth bring forth the grass, the herb yielding seed and the fruit tree," etc.; and again, "God said, Let the waters bring forth abundantly the moving creature that hath life and the fowl"; and again, "God said, Let the earth bring forth the living creature after his kind, cattle and creeping things and beasts." But when we come to the creation of man there is no suggestion that this was a bringing forth or a development. On the contrary, the account is most explicit that God formed man, and "God created man in his own image." This distinction in the statement implies that there was a difference between the ordinary development of plant life and the special creation of man to be the lord of earth, the representative of the Creator.

Whoever believes that Adam was developed from a monkey is in violent conflict with the faith once delivered to the saints, to the effect that man was specially created in the image of his Maker. Scientists agree that there is a wide difference between the so-called "man-ape" and even the

lowest form of human being. Professor Rice points out that the highest man-ape known has a brain capacity of only 34 cubic inches, while the lowest of men has 68 cubic inches of brain capacity. In other words, the very lowest form of man has twice the brain capacity of the highest ape. He says, "No specimen of the stone age that has yet been discovered is inferior to the lowest of existing man." A reasonable inference from this statement would be that we have today lower specimens or forms of humanity than any of those discovered by science supposed to belong to the remote past.

"SCIENCE FALSELY SO CALLED"

Thus does "science falsely so-called" receive a rebuff at the hands of its own facts and in the mouths of its own teachers, while at the same time the Word of God, the Bible, receives corroboration. The Bible teaching is that man has deteriorated seriously from his original grand perfection as the image of God in the flesh. The Bible accounts for the degraded races of mankind by the fall of our first parents into disobedience and under divine condemnation to death. The Bible shows that this death-sentence affected our race not only physically but also morally and mentally, and that thus the mental, moral and physical deterioration that surrounds us in the world are more or less directly connected with original sin.—Rom. 5:12.

The Apostle Paul most particularly describes some of this extreme degradation which we witness today in heathendom, saying that God gave them over unto evil passions, and that as they did not care to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not fitting. "Because that when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools." (Rom. 1:20-30.) Thus we see that the Scriptural account hangs together and takes cognizance of every fact known to us, and maintains its position as fully as does science even on the outside.

INTERNAL SCRIPTURAL PROOFS

It is when the Lord's people look at matters from the inside—from the standpoint of a divine revelation respecting man's fall and redemption and recovery—that he perceives the strength of the Bible's position and the weakness and untenableness of the Evolution theory. According to that theory, if man were evolved from a monkey, and if the first man were very little better than a monkey, he would have been in no condition mentally or physically or morally to be put on trial for eternal life or eternal death. Moreover, if the race has been gradually rising during the past six thousand years, has been losing its monkey weaknesses and failings and attaining more and more to manhood, where would be the original sin? Why would there be the curse, the divine displeasure and condemnation, and where would be the room or necessity or propriety in the plan of human redemption from sin? According to this theory the race has been going grandly onward, evolving itself according to the law of nature, and may hope surely to attain to some still higher position or condition than it now enjoys.

The Bible takes the very reverse position, and declares that man was in God's image at the beginning, that the first man was in a proper condition to be tried by the divine law, that he was tried, that he failed and was condemned to death, and that none of his children since have been in proper condition mentally or physically to be tried as he was—that they all first need to be redeemed and restored before they could be fit for a testing as respects eternal life. Note the consistency of the Scriptures in every detail, that the disobedient Adam was condemned and punished, and that various apologies and excuses were made by his children—that they were unlike him,

but were "born in sin and shapen in iniquity," and are "prone to sin as the sparks to fly upward," and that they need a Redeemer through the merit of whose sacrifice they may be reconciled to God, and under whose superintending care they may be brought back through restitutionary processes to all that was lost in Adam and redeemed by Jesus.

How appropriate, too, that this coming Millennial age for man's restoration to what was lost should be called "times of restitution," the inference of which most signally confirms the Scriptural record that man was originally "very good," the image of his Creator. The Scriptures do not claim that the first Adam had perfection of knowledge, but merely perfection of capacity, that it was the Creator's design that he should gain the knowledge by experience, and that while gaining it he should trust to the wisdom, love, justice and power of his Creator and be guided and instructed thereby. It was his failure to thus rely upon the Creator that got him into difficulty and disobedience and the penalty therefor, death.

Professor Thomas Dwight, of Harvard Medical School, in a recent address (1906) is reported to have said that he did not think it impossible that plants might develop into animals, although he did not think it likely; "but when it is said that man had an ape for his grandfather we are talking nonsense,—if indeed we are talking by the principles of sane reason." He added that it is not proved that man came from the lower animals. As a scientific secret, he added, the leaders of science are at a pause on this subject. Professor LeConte remarks, "The earliest known man, the riverdrift man, though in a low state of civilization, was as thoroughly human as any of us." Recent discoveries in Egypt and Babylonia show conclusively that the people of long ago were no more monkeys than the people of today. They had a civilization which in many respects corresponded to our own, and yet these ancients, according to the Bible account, were members of the fallen race who had experienced two thousand years of degrading influence without any counteracting influence from God for their uplift—without anything that would correspond to the stimulating influences that have come to those of our day through the Law and the prophets of the past, and through the instructions of Christ and the apostles of the present age.

We prefer to read verse 26 of our lesson thus, "And God said, Let us make man in our image, that after our likeness he may have dominion over the fish of the sea," etc. In other words, man was not only made morally and intellectually to resemble his Creator, so that he would be able to think on higher planes than would be possible to the lower animals, but he was also endowed with authority to control the lower creatures—to be the god of earth as Jehovah is the God of the universe. This agrees well with the statement of Psalm 8:5-8, in which it is declared that God created man but a little lower than the angels, so far as his intelligence and capacity were concerned, and that thus he was "crowned with glory and honor" and given dominion over the lower creatures. Be it noted also, that we not only have the original proposition of God to create man thus in his own image but the after declaration, "So God created man in his own image, in the image of God created he him, male and female created he them." This statement that God's work was fully accomplished in Adam, thoroughly contradicts the suggestion of some that God merely began a creation which he purposed should eventually attain to perfection in his image. "Let God be true though it make every man a liar."—Rom. 3:4.

The creation of mother Eve is a further testimony in contradiction to the Evolution theory, for had Adam been merely a higher type of monkey no doubt he would have found companionship amongst the monkeys; but the Scriptural account is that he was so far superior to all other creatures that he had no companionship amongst them. They were his servants, under his control, but none of them suitable to be a helpmate for him; hence the declaration of the particular formation of Eve as a part of Adam, to be his companion and joint-heir with him in the blessings of the Lord.

The story of creation is rehearsed throughout the Scriptures, in the New Testament as well as in the Old. As the latter tells of the perfection of Adam, so the former tells that Jesus in the flesh gave himself to be the ransom, the corresponding price for the first man. And this very statement of correspondence implies not that our Lord was an inferior man corresponding to a first inferior man, but, quite the contrary, that he was a superior man, corresponding to the first superior man, by whose disobedience life was lost for himself and the race. The fact then that our Lord is the Redeemer, the corresponding price for father Adam, establishes well the conclusion to those who are logical and who accept without question the Word of God, that the first man was perfect.

"AND GOD BLESSED THEM"

The divine blessing is withheld from that which is imperfect, the entire theory of Scripture being that "all his work is perfect," and that any imperfection or blemish implies sin, degradation from the original divine concept. The fact that God blessed Adam in his original condition, and that the Scriptures teach that since the fall there is a curse or condemnation upon all the members of the race, is but another way of telling us that we all are imperfect and that father Adam was originally perfect. Another thought connected with this blessing is the declaration, "Be fruitful and multiply and fill the earth and subdue it and have dominion," etc. According to this original condition it evidently would have been possible for our first parents to have had their home in Eden and to have gradually carried on the work of subjugation and rectification of the as yet unfinished earth, had they continued under divine favor. It was their disobedience that led to their expulsion from the Garden of Eden and compelled them to rely upon the sweat of face for their daily bread, struggling therefor amongst the thorns and thistles, and hindered from approaching the life-sustaining fruits of the trees of Eden by the cherubim with flaming sword which barred the way.

Thus, had disobedience, sin, not entered the world, the intimation is that there would have been no death in the human family, but that a perfect race would have been developed, all of them in the image and likeness of God. We have here then strong condemnation of the thought of some that it is sinful to marry and to bring forth children. On the contrary, the Lord expresses this as a part of the blessing upon the first pair, "Be fruitful and multiply and fill the earth." It was a part of the curse that woman's conceptions and incidental sorrows were increased—leading, nevertheless, to the rapid filling of the earth so that our estimate of 20,000,000,000 of Adam's children who have been born and died would constitute quite a fair filling of the earth in its perfection, when the great Redeemer shall bid them all come forth from the tomb.

While thus contradicting those who speak against marriage and the begetting of children, our position should not be misunderstood; hence we add that the Lord's words in this connection were to the natural man and woman and not to the church—new creatures in Christ Jesus. It is for each one of the church to consider his consecration of life to the Lord and his service, his cause, and to remember the example of our Lord Jesus who, by the power of his consecrated will, became a eunuch for the kingdom of heaven's sake. (Matt. 19:12.) The Apostle lays down certain lines and furnishes certain advice which we merely refer to and endorse (see 1 Cor. 7, and DAWN, Vol. VI., Chap. 12).

Had our first parents remained loyal to God and hence free from the curse and more and more possessors of the spirit of a sound mind we may be sure that, under the Lord's blessing, their development of a family would have been profitable not only to the family but also to themselves. Even under present fallen conditions, where the spirit of a sound mind rules, children may to a large extent become precious blessings instead of being nuisances to themselves, their parents and their neighborhood. The parent who does his duty by his children, instructing them, controlling them, guiding them in harmony with the precepts of the Lord's Word, will not only greatly advantage his offspring but additionally will bring to himself a rich blessing of experience, because while attempting to be the guide and instructor of his children in the nurture and admonition of the Lord, he will continually find he is teaching himself valuable lessons that will be helpful in his own character-development and tend to bring him increasingly to the character-likeness of the Lord.

Man's original power over the animal creation is evidently considerably lost through his own fall. Professor Charles Darwin points out that brutes trust man until they learn to know him from his bad conduct, and that the more civilized peoples can raise the brute creation to a higher condition than savages have ever done. When the times of restitution have brought mankind back again to all that was lost in Adam, and redeemed him and his race through the precious blood of Jesus, we have the assurance in Scripture that nothing shall hurt or destroy throughout the Lord's holy kingdom, but that peace and blessing shall reign throughout the earth.

"MAN'S FALL OVERRULED FOR GOOD"

The wisdom of God is able to take hold of the affairs of his creatures and to so transform and reshape them as to bring blessings even out of some of our calamities and curses. Thus in man's case, while God did not cause the disobedience but merely permitted it, he has overruled the matter so as to make of man an exhibit that would be profitable not only