
ANNUAL REPORT WATCH TOWER TRACT SOCIETY

Considering the financial depression of the year ending Dec. 1, '93, which has very generally affected everybody and everything, it is not surprising that the work of the WATCH TOWER TRACT SOCIETY also has been somewhat hindered.

We have many indications that the spiritual condition

of the WATCH TOWER subscribers is better—their love and zeal stronger—than ever before; and this naturally would have meant larger donations to the Tract Fund and more of them,—had it not been for the financial stringency. Under the circumstances, therefore, the showing of this report, below, is most satisfactory.

The fact that the donations aggregated little less than for '92 may therefore be considered an improvement of one-half over that year; and it will be remembered (refer to our report of one year ago) that '92 was a marked improvement over the several years preceding it.

Another item which no doubt influenced the total was the Chicago Convention. An estimate, made at the time, showed that the total expense of those who attended that convention was five thousand dollars or more. This extra expense no doubt affected the Tract Fund receipts to a considerable extent. And while we have had many reports of good accomplished by that convention, it is still a question whether the same time and money spent in colporteur-ing DAWNS, publishing and distributing tracts, etc., might not have yielded still greater returns to the King's glory.

Indeed, we have been favorably impressed with a suggestion made by one who was present at the Chicago Convention, and who usually attends the Allegheny Convention, that hereafter our conventions, held for several years past, be discontinued; that thus the interests of the general work would be conserved. And although we have enjoyed these annual gatherings greatly—the personal greetings and communions with visiting saints—we feel that there is wisdom in this suggestion of their discontinuance in favor of the Fund for the propagation of the truth by means of tracts, etc.

Another reason, almost as weighty, and one of growing importance to the work, is the item of time. Each year, as the number in attendance increases, the demands upon the time of the Editors of the WATCH TOWER increases; so that the time for preparation before these conventions, and the time spent after them in getting caught up on work which meantime gets behind, in addition to the time spent during the conventions, means in all two months—the one-sixth of each year. We of course *enjoy* this use of our time; and our only question is, regarding the best and wisest use of that time. It seems to us wisest and most to our Lord's praise to use this time for the benefit of *all* the saints in preparing and publishing truth in a printed form, at least until the MILLENNIAL DAWN series has been completed. Together, these considerations seem to us a sufficient reason for discontinuing the General Conventions heretofore held at Allegheny on the anniversary of our Redeemer's death. At all events, we can well dispense with the meeting next Spring, since it is so short a time since the Chicago Convention. And this economy will undoubtedly rebound to the benefit of the work for '94.

SECRETARY'S ACCOUNT

During the year, Dec. 1, '92 to Dec. 1, '93, there have been circulated *free*, the following:

Copies Old THEOLOGY TRACTS.....1,082,011
" ZION'S WATCH TOWER..... 139,577

Since tracts vary in number of pages it is customary to state them in pages. The foregoing, so stated, represent 19,893,428 pages.

TREASURER'S ACCOUNT

Receipts from Good Hopes.....	\$5100.40
" " other sources.....	2798.86
Total.....	7899.26
Expended for Tracts, Towers, etc., sent out free.....	\$5794.88
" Postage on same.....	355.80
" Labor, mailing same.....	708.00
" on Foreign translations of M. DAWN, VOL. I, and in forwarding the work in general.....	1519.18
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	\$8377.86

REPRESENTATIVE OR SUBSTITUTE?

A brother inquires whether the following may not be considered a fair statement of the truth as presented in the Scriptures; viz.:—

"The human race was tried in Eden in the person of Adam its *representative*. His failure was the failure of those whom he represented, and hence the whole race was sentenced to death. Again God purposed another trial, and this time put Christ Jesus as man's *representative*. Christ's obedience was perfect, and hence not only did he thus secure everlasting life for himself but the same also for all the race whom he represented in his trial. Is not this the correct, the Scriptural view? If not, wherein is it at fault? Please answer through the WATCH TOWER."

We reply: No; this is an incorrect and unscriptural view, and a very misleading one.

Christ's death was man's ransom (corresponding price), substituted for Adam's death; and hence applicable to all

This shows a balance of \$478.60; but this amount is really not yet due, being represented by two notes not yet matured.

We point with pleasure to this showing. While our total receipts would not amount to one-half the salary of a popular preacher, the results are large. Our Society has no salaried officers, and the item of "Labor" is for mailing and other necessary work. Your donations go directly for the spread of the truth, according to our best judgment. We trust that all the friends will be pleased with the showing, especially those whose contributions are therein represented; and, more than all others, we trust that our Lord approves it.

The "Good Hopes" plan has proved so much of a blessing to those who have adopted it, that no doubt many will desire its continuance (It is not our plan but the Apostle's—1 Cor. 16:2), laying by them on the first day of each week something for use in the Lord's cause.

We urge no one to give to this Society (those who approve the work and its methods need only to know of their opportunity), but we do urge all our readers to follow the apostolic rule and set apart for the Lord's service a weekly thank-offering. If it be but one cent a day, or one cent a week even, it will surely bring a blessing.

It is fair to presume that all Christian people set apart some portion of their incomes for the propagation of what they *believe* to be truth. WATCH TOWER readers have learned that in the past they have unintentionally helped to spread error. The question for each to decide is, How can I now use time and means at my command, to the best advantage, in counteracting those errors and spreading the truth?—for the glory of God and the blessing of his people? To all such we say, Consider carefully to what extent the WATCH TOWER TRACT SOCIETY can assist you in this matter, and act accordingly to your judgment.

DAWN COLPORTEUR WORK

While the colporteur work, for the circulating of MILLENNIAL DAWN, is under the supervision and patronage of this Society, it is self-supporting to a very large degree;—the only liabilities being in the way of credits to colporteurs (the Society now stands responsible for about \$7,000.00 of such accounts, much of which, however, will yet be paid by the colporteurs), and in the preparation of foreign translations—on which account an item appears above in the Treasurer's account.

Total number of volumes of MILLENNIAL DAWN put into circulation during the past year was 120,916.

The number of colporteurs engaged in this ministry of the truth is one hundred and fourteen: of these seventy-two give their entire time and the remainder almost all of their time to this service. Many of these have started quite recently. And besides these there are probably two thousand of our readers who *do what they can*, in connection with their ordinary duties of life.

All who report any effort expended in the service of the truth report corresponding blessings in their own hearts. They that watered others were themselves watered. They whose hearts burned with love to the Lord and his people, so that they were led to *service* and *sacrifice*, have been kept firm by the power of God in the truth.

Let us each watch, pray and labor during the new year. All who do so will be blest. He who is most faithful and earnest will be the most blest. The "harvest" is great indeed, and the laborers are few in comparison.

who lost life under his sentence. Christ's *death* being substitutionary was of course a representative death, *for* or *instead of* the dead race of Adam; i. e., a corresponding price in exchange for a purchase, which makes possible their release from the death penalty, in God's due time. But during the thirty-three years before he died, Christ represented not the world but *himself*: and since his resurrection he represents, before the bar of divine justice, not the world but *believers*. "He *died* for all;" and will bring *all* to a knowledge of this truth: but he *represents* or *advocates* for only "the household of faith." "We have an advocate with the Father, Jesus Christ the righteous."

Instead of saying that Adam *represented* the race in trial, let us say that he was tried *individually*, and that the race in his loins (as part of himself) shared his sentence and all that he actually (not representatively) entailed upon them—mental moral and physical decay—death. Adam's trial,

even if passed successfully, would not have entitled anyone but himself to *everlasting life*. His children would each have been obliged to stand an individual trial before being adjudged worthy of either *everlasting life* or *death*.

Similarly, Christ's trial was an individual trial. His faithfulness proved *him* worthy of everlasting life. It in no sense proved any one else worthy of everlasting life; and no one gets everlasting life as a consequence of his obedience.

But divine mercy and justice had arranged that another great transaction should be accomplished by the same act of obedience (the surrender of his life) which proved our Lord's love of the Father to be perfect. That other thing was God's acceptance of that death as a sacrifice, a ransom, a substitute, a *corresponding price* for the life of Adam and the race which lost life in him. This *substitutionary* (not representative) sacrifice of our Lord, by meeting the claims of justice against Adam and his race, sealed the New Covenant and made divine mercy possible.

Now, that the claim of God's justice against the race has been met, it may hope for mercy at the hands of him who bought all with his own precious blood.

What will Christ do to those whom he purchased,—the dead, the sick, the dying, the ignorant, the weak, the blind —the mentally, morally and physically dead or dying.

We answer, In full harmony with the divine will, he purchased all, for the very purpose of granting to each member of the race an impartial *trial* for everlasting life. All worthy ones will be proved and granted "the gift of God, eternal life, through Jesus Christ our Lord." All those proved unworthy will be destroyed by the second death.

When will this trial take place?

It comes to all men proportionately as each comes to a knowledge of the truth. But during this age only the church of believers comes to a sufficiency of light to make the trial complete, with a final verdict. All others, the masses of mankind, will receive their trial later on—in the blessed Millennial age, the great "day of judgment" (or trial) which God has graciously ordained.—Acts 17:31.

Is Christ now, or will he ever be, the representative of all men?

No; he bought all, but he does not represent all. He represents only those who "come unto God by him"—faithful believers (Heb. 7:25). It is also clearly stated by John that Christ's sacrifice is the propitiation for the sins of all, but that only *we* (believers) have him as our advocate or representative. (1 John 2:1, 2; Rom. 3:25) Having mediated and ratified the New Covenant, he has opened the door of its blessed provisions to all; and all shall come to a *knowledge* of the truth. Then any and all who accept the conditions of the New Covenant are represented before justice by the value of the "blood of the New Covenant," which speaks pardon for all of their weaknesses and shortcomings, in proportion as these are not willful.

Whenever any member of the race enters, by faith in the ransom-sacrifice, into the provisions of the New Covenant, that moment he has a reckoned standing before God, a reckoned covering of his sins, which continues so long as he continues under its protecting, sheltering mercy. That covering is Christ's meritorious sacrifice (made once for all), applied for all in a general way by the New Covenant provisions, but *specially* only for those who come under that New Covenant's terms, all of whom are *represented* by their Redeemer before the bar of justice as *perfect*,—reckonedly.*

This covering by the provisions of Mercy under the New

* See June 15, 1919, issue for concise treatment of the covenants.

Covenant, and this representing of the mercy-covered ones by Christ, will last as long as it will be needed—until all of the weak and fallen race who thus come to God through Christ, desiring divine favor and seeking to render obedience, shall have attained *perfection*—mental, moral and physical, which will be at the close of the Millennial age. Then this covenant will cease; for *perfect* beings require no mercy. Perfect beings can render perfect obedience to the perfect law; and mercy or any excuse for failure could not be granted. When Christ has finished his work at the close of his Millennial reign, he will first have destroyed the reign of sin and death, begun by Adam's fall, will have granted each member of the human family a full and gracious opportunity of reconciliation with God, under the terms of the New Covenant, and will have destroyed all willful sinners (Psa. 145:20; Heb. 10:26, 27; Rev. 21:8);—and then all the remainder he will present before the Father, *perfect* and *unreprovable*.—1 Cor. 15:24; Col. 1:22.

This New Covenant of *mercy*, under which God accepts those who approach him, in the merit of Christ, is therefore for the very purpose of permitting the work of restitution. Under its provisions, the fallen but penitent sinner is accepted *as* though he were perfect, and is treated as a child of God during the period of his reformation of character and constitution—during the period in which, under the Lord's supervision, he is being restored, with added experience, to all that was lost in Adam.

What we have described relates to the world in general. Now let us look at the church under the New Covenant. Her relation to the New Covenant is during the Gospel age. But to her the covering mercy of that covenant is not to permit time for reaching physical, mental and moral perfection by a process of restitution, but to give her a standing before God where she can offer herself unto God a living sacrifice, holy and acceptable to God through the merit of Christ—under the merciful provision of this New Covenant.

The *call* of the Gospel age is for the Bride class. The condition of that call is—obedience, faithfulness, self-sacrifice in God's service, even unto death. But only *perfect* ones are eligible to such a call, even as no blemished animal could be laid upon God's altar during the typical Law dispensation. So, then, the New Covenant is absolutely necessary, with its provision of covering of our sins by the merit of our Redeemer's sacrifice. All who come under the blessed provisions of that New Covenant are *acceptable* as sacrificers during "the acceptable year of the Lord"—the Gospel age, until the foreordained number shall have made their calling and election sure. Then the call to *sacrifice* and its very high reward of spirit-nature and joint-heirship with our Redeemer, being at an end, the New Covenant will thereafter, during the Millennial age shield all of the remainder who may desire to benefit by it and thus return to divine favor and everlasting life.

Thus we answer, at length, that the idea of Christ's representative work as set forth by the Brother's question is wholly incorrect. Our Lord gave himself a ransom, a corresponding price a substitute for *all*, but he represents before the bar of justice since his resurrection, *only those* who come unto God by him under the gracious terms of the New Covenant, sealed or ratified by his death.

Adam's trial was a personal one and not a representative one; and so was our Lord's trial a personal and not a representative one. As the effects or results of Adam's failure were inherited by those in him, so the results of Christ's obedience will be shared by all who *believe* in him.—Rom. 5:18, 19; John 3:16.

ECHOES FROM THE PARLIAMENT OF RELIGIONS

A GLIMPSE AT THE SOCIAL AND RELIGIOUS LIFE OF INDIA

In the hope of deepening the sympathy of God's consecrated people for the whole world which "God so loved," even while they were yet sinners, and which Christ shed his blood to redeem, and which he comes again to restore and bless, and in which mission of his Millennial reign we are called to be workers together with him, we publish the following interesting paper on "*The Work of Social Reform in India*," by B. Nagarkar, a native representative at the World's Parliament of Religions. We publish the address in full, both for the information it contains, and also as an illustration of the indirect influence of the Bible upon the character and sentiments of at least one of that benighted race—and not only one, but of a considerable class who are feeling after God. Mr. Nagarkar said:—

"Mr. President, Ladies and Gentlemen: The conquest of

India by England is one of the most astonishing marvels of modern history. To those who are not acquainted with the social and religious condition of the diverse races that inhabit the vast India peninsula, it will always be a matter of great wonder as to how a handful of English people were able to bring under their sway such an extensive continent as Hindoostan, separated from England by thousands of miles of the deep ocean and lofty mountains. Whatever the circumstances of this so-called conquest were, they were no more than the longstanding internal feuds and jealousies—the mutual antipathies and race-feelings—between caste and caste, creed and creed, and community and community, that have been thrown together in the land of India. The victory of the British—if victory it can be called—was mainly due to the internal quarrels and dissensions that had been going on for

ages past between the conflicting and contending elements of the Indian population. Centuries ago, when such a miserable state of local division and alienation did not exist in India, or at any rate had not reached any appreciable degree, the Hindoos did make a brave and successful stand against powerful armies of fierce and warlike tribes that led invasion after invasion against the holy home of the Hindoo nation. Thus it was that from time to time hordes of fierce Bactians, Greeks, Persians and Afghans were warded off by the united armies of the ancient Hindoos. Time there was when the social, political and religious institutions of the Aryans in India were in their pristine purity, and when as a result of these noble institutions the people were in the enjoyment of undisturbed unity, and so long as this happy state of things continued the Hindoos enjoyed the blessings of freedom and liberty. But time is the great destroyer of everything. What has withstood the withering influences of that arch-enemy of every earthly glory and greatness? In proportion as the people of India became faithless to their ancestral institutions, they fell in the scale of nations.

DIVISION AND DEPREDACTION

At first they fell a prey to one foreign power and then to another, and then again to a third, and so on, each time degeneration doing the work of division, and division in its turn doing the ghastly work of further and deeper degeneration. About two hundred years ago this fatal process reached its lowest degree; and India was reduced to a state of deadly division and complete confusion. Internecine wars stormed the country, and the various native and foreign races, then living in India, tried to tear each other to pieces! It was a state of complete anarchy, and no one could fathom what was to come out of this universal chaos.

"At this critical juncture of time there appeared on the scene a distant power from beyond the ocean! No one had heard or knew anything of it. The white-faced sahib was then a sheer novelty to the people of India. To them in those days a white-faced biped animal was synonymous with a representative of the race of monkeys, and even to this day in such parts of India as have not been penetrated by the rays of education or civilization, ignorant people in a somewhat serious sense do believe that the white-faced European is perhaps a descendant of apes and monkeys! For aught I know the ever-shifting, ever-changing, novelty-hunting philosophies of the occult world and the occult laws, of spirit presence and spirit presentment in your part of the globe may some day be able to find out that these simple and unsophisticated people had a glimpse of the "Descent of Man" according to Darwin. Whatever it may be, no one could ever have dreamt that the people of England would ever stand a chance of wielding supreme power over the Indian peninsula. At first the English came to India as mere shopkeepers. Not long after they rose to be the keepers of the country, and ultimately they were raised to be the rulers of the Indian empire. In all this there was the hand of God. It was no earthly power that transferred the supreme sovereignty of Hindoostan into the hands of the people of Great Britain. Through the lethargic sleep of centuries the people of India had gone on degenerating. Long and wearisome wars with the surrounding countries had enervated them: the persistent cruelty, relentless tyranny and ceaseless persecution of their fanatic invaders had rendered them weak and feeble, even to subjection, and a strange change had come over the entire face of the nation.

DECAY OF ANCIENT INSTITUTIONS

"The glory of their ancient religion, the purity of their social institutions and the strength of their political constitution had all been eclipsed for the time being by a thick and heavy cloud of decay and decrepitude. For a long time past the country had been suffering from a number of social evils, such as wicked priestcraft, low superstition, degrading rites and ceremonies, and demoralizing customs and observances. It was indeed a pitiable and pitiful condition to be in. The children of God in the holy Aryavarta, the descendants of the noble Rishis, were in deep travail. Their deep wailing and lamentation had pierced the heavens, and the Lord of love and mercy was moved with compassion for them. He yearned to help them, to raise them, to restore them to their former glory and greatness; but he saw that in the country itself there was no force or power that he could use as an instrument to work out his divine providence. The powers that were and long had been in the country had all grown too weak and effete to achieve the reform and regeneration of India. It was for this purpose that an entirely alien and outside power was brought in. Thus you will perceive that the advent of the British in India was a matter

of necessity and, therefore, it may be considered as fully providential.

"It is not to be supposed that this change of sovereignty from the eastern into the western hand was accomplished without any bloodshed or loss of life. Even the very change in its process introduced new elements of discord and disunion; but when the change was completed and the balance of power established, an entirely new era was opened up on the field of Indian social and political life. This transfer of power into the hands of your English cousins has cost us a most heavy crushing price. In one sense, it took away our liberty; it deprived us, and has been ever since depriving us, of some of our noblest pieces of ancient art and antiquity which have been brought over to England for the purpose of adornment of, and exhibition in, English museums and art galleries.

"At one time it took away from the country untold amounts of wealth and jewelry, and since then a constant, ceaseless stream of money has been flowing from India into England. The cost, indeed, has been heavy, far too heavy, but the return, too, has been inestimable. We have paid in gold and silver, but we received in exchange what gold and silver can never give or take away—for the English rule has bestowed upon us the inestimable boon of knowledge and enlightenment. And knowledge is power. It is with this power that we shall measure the motives of the English rule. The time will come, as it must come, when, if our English rulers should happen to rule India in a selfish, unjust and partial manner, with this same weapon of knowledge we shall compel them to withhold their powers over us. But I must say that the educated natives of India have too great a confidence in the good sense and honesty of our rulers ever to apprehend any such calamity.

"Our Anglo-Saxon rulers brought with them their high civilization, their improved methods of education and their general enlightenment. We had been in darkness and had well nigh forgotten our bright and glorious past. But a new era dawned upon us. New thoughts, new ideas, new notions began to flash upon us one after another. We were rudely roused from our long sleep of ignorance and self-forgetfulness. The old and the new met face to face. We felt that the old could not stand in the presence of the new. The old we began to see in the light of the new; and we soon learned to feel that our country and society had been for a long time suffering from a number of social evils, from the errors of ignorance and from the evils of superstition. Thus we began to bestir ourselves in the way of remedying our social organization. Such, then, were the occasion and the origin of the work of social reform in India.

SOCIAL REFORM NEEDED

"Before I proceed further, I must tell you that the work of reform in India has a two-fold aspect. In the first place we have to revive many of our ancient religious and social institutions. Through ages of ignorance they have been lost to us, and what we need to do in regard to these institutions is to bring them to life again.

"So far as religious progress and spiritual culture are concerned, we have little or nothing to learn from the west—beyond your compact and advanced methods of combination, co-operation and organization. This branch of reform I style as reform by revival. In the second place, we have to receive some of your western institutions. These are mostly political, industrial and educational; a few social. But in every case the process is a composite one. For what we are to revive we have often to remodel, and what we have to receive we have often to recast. Hence our motto in every department of reform is, 'Adapt before you adopt.' I shall now proceed to indicate to you some of the social reforms that we have been trying to effect in our country.

"The abolition of caste—what is this Hindoo institution of caste? In the social dictionary of India, 'caste' is a most difficult word to understand. Caste may be defined as the classification of a society on the basis of birth and parentage. For example, the son or daughter of a priest must always belong to the caste of priests or Brahmans, even though he or she may never choose to follow the ancestral occupation. Those who are born in the family of soldiers belong to the soldier caste, though they may never prefer to go on butchering men. Thus the son of a grocer is born to be called a grocer; and the son of a shoemaker is fated to be called a shoemaker. Originally there were only four castes—the Brahman, or the priest; Kihateiya, or the soldier; Vaishya, or the merchant; and Shudra, or the serf. And these four ancient castes were not based on birth, but on occupation or profession. In ancient India, the children of Brahman parents often took to a martial

occupation, while the sons of a soldier were quite free to choose a peaceful occupation if they liked. But in modern India, by a strange process, the original four castes have been multiplied to no end, and have been fixed most hard and fast. Now you find, perhaps, as many castes as there are occupations. There is a regular scale and a grade. You have the tailor caste and the thinker caste, the blacksmith caste and the goldsmith caste, the milkman caste and the carpenter caste, the groom caste and the sweeper caste. The operation of caste may be said to be confined principally to matters of (1) food and drink, (2) matrimony and adoption, (3) the performance of certain religious rites and ceremonies.

CASTE DEFINED AND EXPLAINED

"Each caste has its own code of laws and its own system of observances. They will eat with some, but not with others. The higher ones will not so much as touch the lower ones. Intermarriages are strictly prohibited. Why, the proud and haughty Brahman will not deign to bear the shadow of a Shudra or low caste. In the west you have social classes; we in India have 'castes.' But remember that 'classes' with you are purely a social institution, having no religious sanction. 'Castes' with us are essentially a religious institution, based on the accident of birth and parentage. With a view to illustrate the difference between 'classes' and 'castes,' I may say that in western countries the lines of social division

are parallel but horizontal; and, therefore, ranging in the social strata one above another. In India these lines are perpendicular; and, therefore, running from the top to the bottom of the body social, dividing and separating one social strata from every other. The former arrangement is a source of strength and support, and the latter a source of alienation and weakness. Perhaps at one time in the history of India, when the condition of things was entirely different, and when the number of these castes was not so large, nor their nature so rigid as now, the institution of caste did serve a high purpose; but now it is long, too long, since that social condition underwent a change. Under those ancient social and political environments of India, the institution of caste was greatly helpful in centralizing and transmitting professional knowledge of arts and occupations, as also in grouping, binding together and preserving intact the various guilds and artisan communities. But centuries ago that social and political environment ceased to exist while the mischievous machinery of caste continues in full swing up to this day. Caste in India has divided the mass of Hindoo society into innumerable classes and cliques. It has created a spirit of extreme exclusiveness. It has crowded and killed legitimate ambition, healthy enterprise and combined adventure. It has fostered envy and jealousy between class and class, and set one community against another.

[Concluded in our next.]

IS NOT THE DOCTRINE DANGEROUS?

Some Christians, whose hearts have been greatly blessed by the opening of the eyes of their understanding, on the subject, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord,"—ask, with fear, Is it not dangerous to give this teaching to our unconverted friends and children? Will it not hinder their coming to God? If they have for years failed to come to God while under the fear of eternal torment in hell, would not the gospel of God's love and mercy merely harden their hearts and prevent their coming at all?

And is it not a dangerous doctrine even for Christians? Is there not danger that such, if they should lose the fear of hell, might become thieves, robbers, murderers, or otherwise evil doers?

We answer, No; there need be no such fears. The professing Christian who would become an evil doer upon learning that his fears of everlasting torment are groundless, never was a Christian; never was a child of God;—was at best only a tare, a "child of the wicked one."

And as for those who for years have had the fear of eternal torment before their minds, we suggest that what fear failed to do, God's love may do for them. It is written, "The love of God constraineth us"—or draws us—to him and his service. True, "The fear of the Lord is the beginning of wisdom"—but the *true fear* or *reverence* of God's mighty power is meant;—that inspired by the Scriptures and not that which results from human misrepresentations of the divine character. Concerning the latter the Lord says, "Their fear toward me is taught by the precepts of men."—Isa. 29:13.

Many unsound minds have been completely unbalanced by these awful fears. And no sound mind can weigh and then accept the thought that an infinitely wise and just being could have arranged such a plan as is generally accredited to our God by his people,—That he created billions of human creatures under conditions which (all denominations agree) exposed them to the risk of an eternity of misery. Some even go further in saying that he predestinated which should go into this unthinkable misery before he began the work of creation; and that, although he has created billions, he has unalterably arranged that only a "few" shall find the narrow

way and that, all told, only a "little flock" shall be saved from everlasting misery.

True, some comparatively sound minds, some seemingly wise people, do accept these doctrines; but we deny that they ever really *weighed* them. They were told that the Bible so taught, and that "to doubt is to be damned." So they believed without proof or any kind of evidence,—except that certain parables of our Lord and certain symbols of Revelation might be so construed.

Indeed, those persons who have persistently refused to believe such doctrines (presented by all denominations in the name of over one hundred millions of the most intelligent people of the world) deserve credit for having more than ordinary soundness of judgment.

As the *truth* was the very food that *your* soul needed and still needs, so it is the food needed by all sound minds, so it is still more needful to those of unsound minds. Let the light of God's Word shine out. It will scatter darkness, and bring, instead, joy and peace and blessing.

If you know one upon whom the truth has had no good effect, you know a score upon whom its effect has been blessings beyond price; and you know of not a single one that has been *injured* by it. The man or woman who becomes outwardly more *wicked* by a knowledge of God's goodness and love manifested in Christ's sacrifice for our sins,—to grant to the children of Adam a full *individual* opportunity of gaining everlasting life by obedience to the terms of the New Covenant—is really *none the worse* at heart, but merely acts out his true character more openly. But these, if there are such, are very few. On the contrary, the instances of conversions through the knowledge of the truth are very many—not only infidels and skeptics, but many open law-breakers. Three prisoners in Sing Sing Prison, N. Y., are rejoicing in the truth, and preaching Christ and a Gospel of the love and justice of God, of which they and we are not ashamed.

However, while doing good in spreading the truth to all whom we can reach, as we have opportunity, we are to remember that the special design of the present truth is for the household of faith, and for them we do and should make our special effort, as the Apostle enjoined.

THE BIRTH OF JESUS

IV. QUAR., LESSON XIII., DEC. 24, MATT. 2:1-11.

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

We have elsewhere presented the Scriptural evidences that the date usually celebrated as the anniversary of our Lord Jesus' birth is incorrect and that, instead of being Dec. 15, B. C. 4, it really was about October 1, B. C. 2*; nevertheless this need not mar our pleasure, nor our appreciation of the great fact so generally celebrated on the wrong date; for its lessons are as appropriate to one date as to another.

The great thought of this lesson is that the first-born of every creature left the glory of a spirit existence, the glory which he had enjoyed with the Father before the world was made, and in conformity to the divine plan for human salva-

tion "humbled himself" to human nature, became a man, "was made flesh, and dwelt among us."—John 1:14; Phil. 2:7-9.

But why did he do this? The Scriptures reply that he took our form and nature—the form of a servant—for *the suffering of death*. It was for the sin of man that he was to atone; and, to do so, to pay our debt, to give our ransom price, to be our substitute, he must be a man;—that as by a *man* came *death*, by a *man* also should come *the resurrection of the dead*.

No wonder, then, that the birth of the babe Jesus, the first step in the divine plan for our salvation from sin and death, was hailed by angels as well as by the wise men and the shepherds as a most notable, a most momentous event. And

* See MILLENNIAL DAWN, VOL. II, pages 54-62.

only those who see quite clearly the necessity for a ransom (a corresponding price), before sin could be forgiven or one member of the condemned race of Adam could be set free from the death penalty resting upon all, can appreciate the depth of meaning there is in that song which the angels sang: "Glory to God in the highest; on earth peace, good will toward men."

The great salvation of which the man Christ Jesus is the center is all of divine arrangement—to the Father of glories therefore we ascribe the "highest" glory for all the blessings which through it we enjoy.

The infant Jesus was the first ray of light and hope to men, because he would become a man, and as the man would give his life a ransom for Adam and all condemned in him; and thus, by virtue of having paid our price, "bought us with his own precious blood [his life given]," he would be legally qualified before the divine law to be the "Mediator of the New Covenant," which he sealed or made effective with his own precious blood:—"the blood of the New Covenant shed for many for the remission of sins."—Matt. 26:28.

The great plan for human salvation, begun by the birth of Jesus, has not yet reached completion. It will not be complete until *his people* have been saved from their sins and

from the penalty of their sins—death, which includes degeneration—mental, moral and physical. The ransom, thank God, has been paid, and Justice has accepted it; and now the Mediator of the New Covenant is seeking out "*his people*." First, during this Gospel age, he seeks his peculiar people, his "Bride;" and in the age to follow this, the Millennium, he will cause the knowledge of the divine offer of life under the terms of the New Covenant to be made general: all shall know, and then "whosoever will may take of the water of life freely." And all whom he now is or ever shall be willing to own as "*his people*" will gladly avail themselves of that New Covenant's gracious arrangements and return to full favor with God;—all others will be willful sinners, and as such will be cut off from life in the Second Death.

Let us, then, who know the blessed story of the love of God in Christ tell abroad the gracious message, the foundation for which was laid in the birth of Jesus,—"*Behold, we bring you glad tidings, of great joy, which shall be unto all people.*" "*He shall save his people from their sins.*" Let us make sure that we have accepted him and are "*his people*." Let us be true wise men and present to him our treasures—all that we have and are—our hearts.

THE COMING CRASH IN EUROPE

The following from the pen of a worldly man—an editorial in a secular journal—expresses our sentiments excellently. The "world" is awaking, faster than the nominal church, to the facts of our times, which the TOWER for fourteen years has been showing to be the forecast of Scripture prophecy. We quote verbatim.

"One of these days there will be the greatest upset of political institutions which has ever occurred. That it has been often predicted ought not to blind us to the fact that the time for it is steadily drawing nearer. An unexampled preparation for it has been made by applied science in the realm of war as well as industry and by the undermining of the foundations of religion.

"Take France. The new session of its Parliament opened with a declaration against Socialism as the chief feature of the Administration program, and Socialism has rent the Cabinet to pieces. Socialism is beyond peradventure the one supreme issue before the French people. It was not long ago that a group of Bishops declared France atheistic, and the declaration is neither extravagant nor absurd. The church there, whatever its name, has ceased to have authority. It can command nobody. It is powerless in the cities: it is as powerless as during the Revolution.

"Take Italy. The Cabinet there went to pieces after a riot in the Parliament house, and the King is at his wit's end, no statesmen having the courage to try to carry on a government in the face of the raging discontent, for which the bank scandals were only an outlet. Every revolutionary ism thrives in that country; always has, but formerly was in a measure controlled by the church. The church now can do nothing. The Italian newspaper press is directed almost entirely by men indifferent to the church when not hostile to it, and not a few of the most influential papers in the chief cities are owned by Jews.

"Take Germany. It was only a few weeks ago that the report to the Congress of Socialists was printed in this country, showing that the Socialist vote will soon exceed that of any other party in the Empire. The discontent there has been increased by the agrarian campaign, caused by the high prices of land and consequent high rents, by the sharp competition from abroad and by the treaties, which Bismarck denounced, passed in pursuance of the Emperor's scheme to form a commercial union for Central Europe. One dispatch yesterday announced that the Parliamentary situation in Germany is so complicated that no one ventures to forecast the issue, and that the peasantry are threatening to go over bodily to the Socialists. Another dispatch relates that an editor was sentenced to prison for six weeks for insulting Caprivi; which undoubtedly means, severely criticising him on account of his policy. Another dispatch relates that an infernal machine was received at the Chancellerie yesterday, but happily discovered to be such before it exploded and killed some one. And the church in Germany can assist the State no more in preserving order than in any other European country, Catholic or Protestant.

"The recent news from Austro-Hungary is the same—Cabinet troubles, proclamations of martial law, complaints from the Emperor that the people are trying to deprive him of his prerogatives.

"And the policy all over Europe is to keep adding to the weight on the safety valve. Immense armies are maintained not only against aggression but against rebellion. People are taxed to poverty to support soldiers to crush them. This cannot continue much longer. There will be an outbreak one of these days, and then such a tumbling of institutions as was never seen before. The applications of science and the undermining of the foundations of religion have prepared the way for the crash."

ENCOURAGING WORDS FROM A FAITHFUL WORKER

MY DEAR BROTHER:—Yours of recent date duly received, and again I thank you for your kindness in writing me. I have done more thinking on these matters since I read the TOWER, than ever before, and think with better understanding.

I like the *Diaglott*, which was duly received, very much, and think it will be a great help. I enjoy the TOWER also. Think perhaps my great difficulty is to let go of self and trust Christ more. Am sure I want to live pleasing to him; but the flesh seems to be weak. I do indeed feel that there is great indifference and carelessness in the nominal church, and apparently more zeal for keeping the *form* than the spirit, and have been somewhat inclined that way myself; not that I so wished, but it seems to be the natural tendency of the church.

What spiritual idea can we get from the wonderful feats of the mind reader, Johnstone? I have witnessed his work, and know there is no humbug about it.

It brings more clearly to my mind how God reads our inmost souls. If that power works between man and man, it is but a little indication of the power of Him who knoweth all. I should be glad if you would write on this subject in the TOWER. I remain, very humbly yours,

REPLY. I am glad that you can say that you *desire* to be con-cerated to God; for (with those who are accepting the Lord Jesus as their Redeemer) the *desire*, the will, is acceptable to God. What remains, then, for you to do is to make a

definite contract with God: in the same way that you would complete a business contract. If you had a deed or agreement before you, and a strong desire to sign it, the desire would result in *action*. Without the desire to sign it, the document would be of no value;—the desire and the action are both necessary to complete it. So in your covenant with God: you have the desire; now take upon you its obligations; tell him of your desire and your intention, by his grace, of carrying it out, and ask him to accept you and direct you in such a course as will be pleasing to himself. Thus, having given yourself away, and having no will of your own, save as you have taken his for yours, you may have confidence of his acceptance and that he will perform his part of the covenant.

About mind-reading: I think the achievements of mind readers are of great interest to us, as illustrating the possibilities of a perfect human being. Lightning calculators, snake charmers, horse tamers, mind readers, musical geniuses, etc., are all freaks of nature which permit us to see powers, all of which belong to the perfect man. I would not be surprised if, after the new age has been opened and the capabilities of mankind have become exercised, people could communicate with each other without speech, just as dogs and others of the lower animals now do; though each person will also possess the power of resistance and be able to secrete his thoughts if he choose.—EDITOR.