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#### THE GOOD TIDINGS SPREADING IN AFRICA

#### BROTHER BOOTH REPORTS FAVORABLY

-----

RESPECTING the work in and around Pretoria it is very encouraging in many respects. While as yet not many of the English people are taking hold of the Harvest truths, the reception of them

by the native Christians is very gratifying. On my first Sunday here I entered one of the large native compounds and began singing in several of the native languages successively. The dwellers responded as by an electric shock and gave close and joyful attention as they grasped some of the simpler features of the message.

At this writing several of the natives who work at the mines and other places are so situated and so interested that they are going out from Saturday p.m. to Monday a.m. delivering tracts and teaching in the various compounds for thirty miles around Johannesburg and Pretoria of the Harvest-time and Restitution truths to the 250,000 natives and Indians and some 20,000 Chinese cooped in from noon Saturday till over Sunday. They are overjoyed at having the same message brought here which they have heard was being proclaimed up in their home country, Nyassaland, by Brother Elliott Kamwana.

One who has been here only three months tells that he saw Elliott baptise 300 in one day; another gives advice that in one place there are 700 adherents. And I am further informed that there are towards 3,000 in that country in about 30 separate places who have accepted the Divine Plan as preferable to Presbyterianism and the Church of England. Brother Elliott himself reports that there are about 9,000 who are interested somewhat, though not all of them to the extent named above.

The method chiefly employed is singularly applicable to the conditions of the native towns. Every village has a Bwalo for the hearing of matters of public interest. The itinerant brother reading English translates the paragraphs in simple style into the vernacular of the people. Questions are entertained, etc.

The native brethren are sending in subscriptions for "The Watch Tower" for points in Nyassaland to the number of 76. King Lenanika and the Prince Letitia, his son, and their Prime Minister, from 600 miles north of the Pretoria Falls, have sent highly educated Christian representatives for the whole six volumes. They wish this message to be fully studied and proclaimed through their country, and throughout that of their friends, the great Basulu chiefs of Basululand.

Nor are the Europeans being neglected in this vicinity. Brother Brink and self are giving a series of lectures, gradually covering the message, in English and Dutch. Two sisters at Krugersdorp, 12 miles out of Johannesburg, are working up an interest and circulating "Dawn-Studies." These, like Brother Sargent, of Johannesburg, came out boldly in a street meeting in Cape Town.

BROTHER BRINK WRITES ALSO

-----

MY DEAR BROTHER RUSSELL:--

May God bless you and keep you and spare you. I

am overwhelmed by the most glorious Gospel, the love and majesty of God, the Father, that is being revealed from God's grand Book in these latter days of this Gospel Age through your instrumentality.

"Glory be to God in the Highest, on earth, peace, good will to men." This was the theme of one of my trial sermons before I came out as minister of the Divine Word in 1897. But only now, since I read your "Studies in the Scriptures," the six volumes (Millennial Dawn edition), and since yesterday "The Watch Tower"

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(Vol. XXII., January 15, 1901, No. 2), kindly lent me by Brother J. Booth, who arrived here a few days ago, do I realize the full import of that grand anthem of the heavenly hosts.

I am lifted up into mid-heavens, and even higher, by this grandest of all Gospels, and day and night I am pleading with the Father in the heavens and his Christ to accept of me and my life and whole-hearted services and to facilitate my promulgating the same.

I am endeavoring all I can to disseminate these truths, but am grievously hampered by personal indigence since I resigned my parish charge and salary already in the beginning of 1903, and worked and preached since then without income or remuneration, and besides lost all my property to the extent of L4,000 by political and ecclesiastical persecutions. I am further hampered by the indigence of the masses and the indifference of others.

To Europeans I preach through and with the delivery of your volumes and tracts. But to natives of about twelve different denominations I preach these truths in their pulpits and churches and through your volumes and tracts. They, too, are amazed and overwhelmed, the Spirit of God co-operating. Many a native minister has Vol. I. from me and is reading and preaching these truths in Pretoria and elsewhere since I met them.

I am doing the work by bicycle and have to traverse the same grounds several times, which proves rather fatiguing, with small monetary results.

I am burning to get the books into the possession of every minister in the state, also the tracts and the special issue of "The Watch Tower." But I am too impotent and indigent; I cannot finance that matter. The great plunderer has been let loose on me, and since 1903 has succeeded in completely circumventing me. I am practically bound hand and foot in respect to finances. Otherwise I am free from all sect prejudice and trammel. Thanks to God for that. My supplications are now day and night to Father "that I may know and be enabled to do Thy will." There are millions in South and Central Africa within easy reach prepared for these glorious truths.

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There, now, my dear brother, you have the true situation in a few words. Do as the mind and will of God may direct you. I am waiting and in the meantime will do what my hand finds as opportunities may offer. There is no time to waste.

Believe me, sincerely yours in The Christ.

-----

DEAR BROTHER BRINK:--

We are glad to hear from you and to note the influence of the Truth upon your heart and life and that you are glad to press your every energy into the Lord's service. We are glad to co-operate with you as we may be able. Our Society is small and poor as this world's affairs go, nevertheless the Lord has supplied all our needs thus far. No doubt you will yet see that the loss of your property was indirectly a favor and blessing from the Lord to direct your heart nearer to him and to prepare you the better for his service.

We are enclosing you some assistance and ask of you a candid statement of what your income is at the present time and what you would need in order to sustain you in a self-sacrificing manner. It would be far from our thought to accept monies from the friends of the Truth here at considerable sacrifice to themselves and then to dispense it to missionaries or others who might use it extravagantly. Hence our feeling that it is necessary for us to inquire carefully of you respecting the facts-- not with a desire to pry into your affairs, but with a desire to assist you and to fulfil our own responsibilities to the Lord and his cause.

In your next please give us some particulars respecting the numbers and classes to whom you are permitted to minister the Truth in the English and in the African languages.

Yours in the love and service of our Redeemer and King,

C. T. RUSSELL.

PERSECUTION FOLLOWS

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Since the above is in print we learn that Brother Elliott Kamwana was arrested and deported by the government at the instigation of the Calvinistic Scotch Missionaries of Bandawe, Lake Niassa, who were greatly surprised that their work of years could be so quickly lifted to the higher plane of our teachings.

Seven at once volunteered to follow Kamwana in his preaching and if necessary to prison also. One of these is Brother Brink, the other six are of Kamwana's tribe, "Alonga." We cabled acceptance of the offer of Brother Brink and of the others, who also had been preachers previous to learning the Truth. We also

sent five hundred dollars for expenses.

We have written a protest to the British Commissioner, and to the American Consul a request for his good offices for peace and righteousness.

Brother Kamwana baptized 9,126 in past year.

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## BROTHER RUSSELL'S EUROPEAN TOUR

### IN SCANDINAVIA AND GERMANY

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OUR steamer "Neptune" reached Bergen, Norway, at 2 p.m., Monday, May 17. On the quay stood our dear Brother Luttichau, the Society's representative, who had come from Copenhagen to be our interpreter. With him to welcome us were about 20 dear fellow-disciples. After a hearty greeting came the 3 o'clock meeting. It was well attended by the friends--about 50--and others to the number of about 400. We spoke on "The Overthrow of Satan's Empire" for about two hours. Next came a luncheon and then an evening session--a Question Meeting for the interested, which lasted three hours. We were pleasantly surprised at the intelligence displayed in the questions asked. Eyes and hands expressed to each other our mutual joys in the Lord and his Truth, emphasizing the words spoken through the interpreter.

Tuesday morning early we took the train for Christiania. By 8 p.m. we reached Glucken, where in summer the journey is continued for 28 miles by lake steamer. But the ice was still in the lake and hence navigation not opened. We made the journey quite comfortably in a one-horse, two-wheeled vehicle wrapped in a fur coat hired for the occasion by one of the friends. By two o'clock at night our party (some ten of the Bergen friends accompanied Brother Luttichau and myself to Christiania) had again reached the railway, and by 10 a.m. were at Christiania.

Here, also, we had a most cordial reception from Brother and Sister Lindquist (who entertained us) and all of the dear household of faith--all of whom have the one spirit because they have the one faith and one baptism into Christ. The Norwegian people reminded us of the Scotch in general appearance and also in mannerisms. Indeed, we found that those who could speak and understand English would have understood us better if we had a little of the Scotch brogue.

Wednesday and Thursday were well filled with enjoyable services for "the brethren" and for the great "Elder Brother" and for the "Father of us all." Some of the sessions were for the public and were crowded

with intelligent looking and attentive hearers (about 500 to 600). Other sessions were specially for the interested--including a Question Meeting. We had a fellowship dinner provided by one of the friends. Over one hundred participated--all of them deeply interested in Present Truth.

#### OREBRO AND STOCKHOLM, SWEDEN

We left the dear Norwegian friends at 6 p.m. Thursday and reached Orebro 8:23 a.m. Friday. Four of the dear friends met our train a few stations ahead, and as we alighted at Orebro probably a hundred and fifty were on the platform singing and waving their handkerchiefs and hats. Here again flowers were presented while we shook hands and presented our greetings through our interpreter, Brother Lundborg, the Society's representative for Sweden. We learned that some of these dear friends had come a journey of over one thousand miles for the spiritual privileges of this Convention. How our hearts flowed together in the Lord, notwithstanding the impediments of speech, none but the spirit-begotten can understand!

The time was filled full. At 10 o'clock we gave a discourse on the Covenants, which lasted more than two hours. Then came general dinners at three restaurants. From 3 to 5 p.m. we preached on Baptism and its import, following which 53 were immersed, understandingly, including an ex-Baptist minister. About 200 attended all these meetings for the interested.

The State-College Auditorium had been secured for the addresses for the public in the evenings. It was full to overflowing and many stood for fully two hours. Attendance 800. Our topic was "The Overthrow of Satan's Empire."

Saturday was similarly full of blessed fellowship and service. At 10 a.m. we had a Question Meeting until 12:15; then a general dinner at restaurants. The afternoon session was a "Colporteur Meeting," but as usual it took up in general the harvest work and the privilege of each of God's children in some of its departments

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as under-reapers--colporteurs, sharp-shooters, volunteers. As the evening meeting would be for the public, this one closed the Convention proper. We sang together, "God be with you," while all who were Elders of Congregations, by invitation stood on our either hand (about 20 in all) and the Congregation singing filed past and gave a farewell hand-shake and greeting. The evening meeting was a duplication of its predecessor, except that a still larger crowd stood--probably 160--and that our topic was different, "Where are the Dead?"

After a good night's rest refreshed us we took the



6 a.m. train Sunday morning, which brought us to Stockholm just in time for the 11:30 morning meeting. We would have been late had not friendly arrangements provided an automobile. The auditorium was packed before we reached it, and some, refused admittance, were still lingering near the door when we arrived. The attendance was about 700 to 800, about 100 standing. Our topic was "The Overthrow of Satan's Empire." We closed at 1:30 and greeted the friends of the Truth. The same dear friends who entertained us six years ago had a cab awaiting us and entertained us at luncheon.

A meeting for the interested was held from 3 to 4:15, when the doors were thrown open for the 4:30 public service on "Where are the Dead?" Again the auditorium was crowded and many stood until 6:20. An interlude of singing gave opportunity for strangers to depart, and then a special meeting with the interested lasted until 8:15, when we departed for our train accompanied by nearly a hundred of the friends, who gave us a final goodbye and requested that we come soon again. Brother Lundborg accompanied us to Copenhagen.

Monday morning brought us to Copenhagen. Here we were met by about thirty or forty dear friends at the depot. They were headed by Brother Luttichau, who parted our company at Christiania in order to prepare our way at Copenhagen. A cab soon brought us to the office of our Dano-Norwegian WATCH TOWER, maintained by our Society. By 10 o'clock about 100 of the interested had gathered there and we addressed them for two hours on "The Covenants." Then followed a general dinner provided by the friends in an upper room. Our seat was at the head of the table with Brothers Luttichau and Lundborg on either hand. Close by was a little girl of ten years, reported to have made a full consecration four years ago. She had read the DAWNS and had come a journey of about 300 miles, using therefore small sums of money given her last Christmas and since, so anxious was she to meet us and to enjoy the anticipated spiritual feast.

In the afternoon about 100 sat for a photo, and then we had a two-hour Question Meeting.

In the evening we had a session for the public. The house was crowded, many standing, about 600 present. We had closest attention for two hours. The earnest singing of the hymns assured us that our hearers were of the devout sort aside from those specially with us in the Truth. Indeed, all of our experiences in Scandinavia were very encouraging. The people as a whole impressed us as much more reverential than the masses of our beloved America. We believe that God has much people amongst the Scandinavians. We shall expect great things there during the next few years.

Our train was to leave shortly after midnight and probably sixty of the friends remained after the meeting and took a cup of tea with us, and accompanied us

to the railway station, where they sang for us in English a specially-learned hymn and sent greetings to the friends we would meet in Germany, Great Britain and America on our tour, at the same time urging us to come again and soon.

#### HAMBURG, BERLIN, DRESDEN, BARMEN

Our train brought us to Hanover about 11:30. We were met by Brother Koetitz, the Society's representative for Germany; with him were about eight local friends and two from outside places to greet us. We had a pleasant and profitable hour; then said farewell and started for Berlin, Brother Koetitz accompanying as interpreter.

At Berlin three dear brethren awaited our coming and welcomed us and escorted us to the home of one of them, at which a congregation of about 50 was already waiting for us. Our chair and table were festooned with evergreen and forget-me-nots and back of us was the text: "I will bless thee and make thee a blessing."-- Gen. 12:2.

We had a delightful meeting of two hours considering the Covenants and then followed a Question Meeting full of interest to all.

The evening session was for the public, and the brethren, although few in number, had so thoroughly advertised it that the room was crowded, so that nearly 150 were obliged to stand for the two hours of the meeting. We had excellent attention and trust that some were impressed with the Truth.

A good night's rest refreshed us and we took train Wednesday morning for Dresden, which we reached about noon. Four brethren awaited us at the depot and escorted us to a dining hall, where nearly one hundred greeted us with a song and an address of greetings, to which we responded, giving the greetings of others sent with us as well as our own. Next came an address to the interested on "The Covenants"; then a Question Meeting; then tea; then the public meeting in a larger hall had our attention on the topic, "The Present and the Future in the Light of the Bible." Although the evening was very wet the Auditorium was full--about 600--and we had excellent attention. We were entertained most hospitably by Brother and Sister Wentzel, and, refreshed, we started next morning on an all-day journey for Barmen, where we arrived just in time for an evening meeting at 8:30 o'clock. A crowd of the Barmen friends met us at the depot and escorted us. It was a public meeting. About 800 were present, many of these standing. The interest evidenced by the singing was good and spiritual. All seemed to sing, and with their whole hearts, so that the Auditorium rang. If close attention and keen eyes are an indication, many who heard were interested and should be heard from later.

Friday forenoon we inspected the Society's new quarters, wrote some letters and conversed with Brother Koetitz and family. The afternoon was devoted to a Question Meeting. It was deeply interesting. The Vow and the Sin-Offering, and how opponents of these should be regarded and treated, were among the interesting questions. Our replies were taken by a brother who is a stenographer and may appear later in these columns. In the evening we discussed The Covenants. At the close about 180 friends sang to us, "God be with you," and we waved each other goodby with our handkerchiefs, and departed for the 10:50 train for London.

On the railway platform about 60 of the friends gathered to give us a parting greeting with the hand and by song and later with their handkerchiefs. We surely have a very warm place in our heart for our German friends, and in answer to their request promised to do what we could to visit them ere long again.

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#### THE LONDON CONVENTION

A night and a day by boat and rail brought us to London at 5 p.m., May 29. About 200 of the friends, headed by Brother Hemery, the Society's British representative, greeted us at the railway station, singing, "Blest be the tie that binds our hearts" and waving us the Chautauqua salute with their handkerchiefs. We returned the salutations, and a little later expressed to the assembled Convention our appreciation of the privilege of being with them and the greetings we brought from the friends in America, Norway, Sweden, Denmark and Germany. We noted the oneness of spirit and joy in the Lord of all those walking in the light of Present Truth.

The Convention had already begun; an excellent Testimony Meeting had been held, and Brother Bundy had given an interesting address in the afternoon. Brother Hemery spoke very acceptably in the evening, and we had an excellent opportunity for a little rest in preparation for the Sunday services. It was at this service that Brother Hemery announced, publicly, that from the time the Vow first was promulgated he had made it his own, in spirit, but that now finally he had taken it formally to the Lord, in the fullest sense. He felt that already he had a blessing through this tighter binding of his sacrifice to the altar. Many others informed us that they had taken the Vow but had not written us of the matter. We requested them to send us at least a post-card of information, as we desire as full a list as possible.

There were three sessions on Sunday. In the morning a Praise, Prayer and Testimony Meeting gave excellent opportunity to the dear friends to tell the Lord and each other of their appreciation of Present

Truth, and of their resolutions respecting further faithfulness in the service of the King, and his message, and his brethren.

The Sunday afternoon meeting was attended by about 800 to 900, who gave closest attention to our two-hour presentation of "The Covenants." The evening service was the public one. The hall was crowded, about 1200 being present. We discussed "Where are the Dead?" and had closest attention.

Monday forenoon was devoted to an immersion service. One hundred and twenty-nine symbolized their consecration (66 brethren, 63 sisters) all adults. In the afternoon we discoursed for an hour on the Ransom and the Sin-Offering, and then for an hour answered questions on the subject, apparently to the satisfaction of the hearers. The evening session was similarly devoted, the first hour to a discourse and the next to the answering of questions.

On Tuesday afternoon we had a Symposium on the graces of the holy Spirit, in which six speakers participated, evidently to the pleasuring of the attending friends. Then came the closing service of the Convention. We addressed the dear friends in a general way, pointing out the trials of the "narrow way" and the propriety and necessity for loving sympathy one with the other in love, forgiving one another and encouraging one another, after our Lord's example. Then came the Love Feast. We stood in the centre, Pilgrims Hemery and Bundy on either side and the Elders of the London Church on either side of these. Brothers Bundy

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and Hemery held the plates of bread. The congregation singing familiar hymns filed past, giving and receiving parting hand-grasps and words of cheer. It was an inspiring and affecting scene long to be remembered. Many said, "Pray for me that I may meet you in the Great Convention--the General Assembly of the Church of the First-Borns; I always remember you." Many remarked that they had taken the Vow, but had not yet sent us word of it, but would do so. Thus closed our best British Convention and one of the best ever held anywhere.

On Wednesday we had a look about London in search of a more favorable general meeting place for the friends there. On Thursday we had a conference with the London Church Elders respecting the general interests of the work, and suggested that if a more central meeting place were found we might consider it a leading of the Lord's Providence for a return next October to endeavor to give the work in the world's metropolis a further boost--so greatly are we impressed with the wonderfully ripe wheat-field, of which London is the centre.

## BELFAST, DUBLIN, AND HOMEWARD

Traveling by night we reached Belfast Friday and were entertained as on our last visit by Brother and Sister McComb. The afternoon was spent with the interested in their usual meeting room and was very enjoyable and we trust profitable. The evening meeting was for the public. About 450 were present, of whom about 100 stood for two hours. Great interest was manifested, many remaining for a Question Meeting until 11 p.m.

After a good night's rest we started for Dublin, where we were met by a committee of four representing the Church and were hospitably entertained. Here we preferred a Church-meeting only. It lasted from 4 p.m. to 11:10 p.m., tea being served in the same room. The Dublin company is not in a most happy condition; several of the dear friends have become afflicted with "independent thinking," and claim "new light," which we tried to show them is really the "outer darkness" in which Christendom in general is discomforted. Our discussions of these differences were conducted in a most kindly manner, yet we fear not to any great profit to the disaffected, who seemed determined to hold to and to magnify their differences rather than to prefer harmony and seeing eye to eye. The beauties of the Divine Plan, once seen, they saw no more and seemed not to desire to see them again. We urged upon all the cultivation of love and humility and prayer and study as being all that could be counseled under the circumstances. The loyal ones expressed themselves as greatly strengthened, and incidentally mentioned that they had taken the Vow, while, so far as they knew, none of those who had turned aside had done so.

We reminded them that we must not think strangely of such matters; that we know that we are in the harvest time of testing and separation and have already been forewarned that "a thousand shall fall" at our side, and that it is indeed a question "Who shall be able to stand?" rather than who shall fall?

Notwithstanding our protests five of these dear friends accompanied us to the station at 3 a.m. Sunday, when our train left to connect at Queenstown with our steamer "Mauretania," which we boarded at 8:30 a.m. homeward bound.

We had a pleasant homeward journey and, thanks to God's Providence in sending with us Brother Huntsinger (stenographer), we were enabled to write articles for the WATCH TOWER columns covering the points principally treated at the London and other conventions. We had but one opportunity for a public address on the steamship, but through it got into communication with several passengers, some of whom, we trust, may develop "hearing ears."

Our vessel landed us at New York on June 11, a

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month and seven days from time of departure. Much as we had enjoyed our visit to the friends abroad and their fellowship, we were glad to be back--to re-engage in the services at the Brooklyn Tabernacle and Bethel.

#### THE HOME RECEPTION

As our steamer docked we discovered on the pier some of the friends waving with their handkerchiefs a welcome home. Some of them had been waiting for us for three hours. We reached Brooklyn Bethel at noontime and the entire family, gathered in the parlor and study, sang to us their welcome in some words composed

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by Sister Land, as follows:--

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#### THE FAMILY WELCOME

Welcome home to those who love you--welcome, Brother dear!  
Daily have our hearts been with you o'er the sea!  
E'en the ocean cannot separate between God's children here,  
Bound by cords of love divine to him and thee.

We behold gross darkness gathering all around us here below,  
Men's hearts failing them through dread and doubt and fear;  
We rejoice with you to send out Truth's pure light of hope,  
Until nations, kindreds, tongues may God revere.

#### CHORUS

When we bade "Farewell--God speed thee!  
Bear his harvest message true  
To the dear ones waiting on that foreign shore,"  
Then our fervent prayers ascended, that grace might still  
abound--  
Bring you safely back to home-ties as of yore.

Noble heart! May God sustain you and rich blessings send  
While you're striving Truth's fair banner to uphold;  
God hath guided and preserved you for this special time of need,  
And through you hath sent us mercies manifold.

So this day our hearts are glowing and in gratitude ascend  
To the one who kept you in his tender care;  
May the angel of his presence guard you to the end,  
And God crown you in his Kingdom--is our prayer!

We returned the greeting, telling them of how the Lord had blessed our journey and encouraged us on the way and that we brought them the greetings of the

friends in England, Ireland, Scotland, Norway, Sweden, Denmark and Germany.

We briefly rehearsed the blessed season we had enjoyed with the friends abroad, telling them in few words of the forty-nine addresses given and the Lord's watchful care over all our interests in the long but speedy journey.

Then followed another surprise and blessing. Brother Rutherford placed in our hands a bundle of papers, explaining that during our absence a number of other friends had concluded that it would be the Lord's will that we should be relieved of certain burdens and annoyances which have been our portion for some time, in connection with Mrs. Russell's request that the monthly allowance be increased from \$40 to \$100, which was allowed by the Court, but which we were unable to comply with, because all of our property, except that which brought the income of \$40 per month (which Mrs. Russell had been receiving), had been donated to the WATCH TOWER BIBLE AND TRACT SOCIETY. The dear friends concluded to surprise us on the return home by clearing off these obligations. They handed us receipts aggregating over \$9,000, showing a payment of Mrs. Russell's alimony into 1913, with Court costs, attorneys' fees, etc. Our heart returned thanks to the Great Giver of every good gift for this, a fresh manifestation of his loving care and for such evidences of brotherly love.

What shall we render unto the Lord our God for all his benefits to us? We will take the cup of salvation. We will partake of the blood of the New Covenant. We will call upon the Lord for grace to help. We will pay our vows unto the Most High.--Psa. 110:12-14.

Incidentally we remark that numerous false rumors have gotten abroad amongst the dear friends--to the effect that the Society's property in Allegheny had been sold and that its property in Brooklyn was attached, etc. There is no truth whatever in any of these rumors. Nevertheless we believe that the dear brethren who so nobly came to our relief did well. They surprised us with surprise, too, in that they did not seek a compromise, but paid every penny that was or could be asked, believing this to be the wisest plan and the one most pleasing to the Lord.

Next our attention was drawn to stacks of mail awaiting our attention. Many of these were kind Christian greetings from individuals and Churches all over the United States--hundreds of them. One from Chicago was signed by the Elders and Deacons and other friends there to the extent of 167 names. The Boston Church, to be sure that their greetings would reach us in time, sent them by wireless to the ship, reaching us a day before our arrival. As a sample of the kind expressions received we give the following:--

DEAR BROTHER RUSSELL:--

The occasion of your return from a foreign shore, to continue

your faithful ministry of the holy Word to the Lord's "little ones" at home, gives me opportunity to express my heart gratitude for the Master's blessing at your hands.

Words but feebly tell the thankfulness of hearts made free in Christ. Hand-clasps and written phrase are human means by which we seek to show in part our love, our joy, our deep esteem.

Please accept, Beloved Brother Russell, this humble expression of my continued appreciation of the Harvest Work and of your faithful service and my whole-hearted sympathy in, for and with you in this noble service of the Lord--my pledge of a deeper zeal and a quickening of the spirit of sacrifice as I witness your untiring devotion as you so unsparingly seek to "lay down your life for the brethren." "Your labor is not in vain in the Lord." God bless you!

Yours in Christian love, \_\_\_\_\_.

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[As we cannot possibly answer all of these letters by pen, we request that this be accepted as our acknowledgment of them and of our appreciation.]

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#### WESTERN CONVENTION TOUR

WASHINGTON, D.C., JULY 7, EVENING MEETING

PIEDMONT, ALA., JULY 8-11

Other Speakers are provided for the 8th, 10th and 11th, Brother Russell being present on the 9th with Morning address to the interested at 10:30, and afternoon address to the Public at 3 o'clock. Subject: "The Overthrow of Satan's Empire." Ask ticket agent for reduced rates on Certificate Plan account of Bible Students' Convention. If for any reason these cannot be obtained, investigate the round-trip rates to either Borden Springs or Piedmont Springs, which are near. Very low rates can be obtained for meals and lodging. Those desiring accommodations address Mr. Geo. W. Henderson.

MEMPHIS, TENN., JULY 10, 11

Morning Rally for Prayer, Praise and Testimony at 10:30 o'clock, and afternoon session for the interested at 3 o'clock, in Italian Hall, Cor. 2d Street and Lincoln Avenue. Evening meeting for the Public in Jefferson Theatre, Madison Avenue, near Fourth Street. Subject: "The Overthrow of Satan's Empire." Bro. J. F. Rutherford will serve on July 11. Further information from Mrs. N. Turner, 734 Union Avenue.



NEW ORLEANS, LA., JULY 11

Morning meeting for Rally, Praise and Testimonies.  
Afternoon meeting for the interested at 3 o'clock. Evening  
meeting for the Public at 7 o'clock in the Athenaeum;

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topic: "Where are the Dead?" For particulars  
address Mrs. N. O. Pedrick, 6120 Perrier Street.

HOUSTON, TEX., JULY 12, 13

All sessions in Beach Auditorium, 1106 Main Street.  
Rally meeting at 10:30 a.m. and address to the interested  
at 3 p.m. Evening meeting for the Public at 8  
o'clock. Subject: "The Thief in Paradise, the Rich Man  
in Hell and Lazarus in Abraham's Bosom." Brother  
J. F. Rutherford will speak on the 13th. For local particulars  
apply to Mr. S. H. Huston, Box 647.

SAN ANTONIO, TEX., JULY 13, 14

Morning Rally--Praise and Testimonies, at 10:30  
o'clock at 424 Soledad Street. Meeting for the interested  
at 3 p.m., and Public meeting at 8 p.m., subject: "The  
Thief in Paradise, the Rich Man in Hell, and Lazarus in  
Abraham's Bosom," in Grand Opera House. Brother  
Rutherford present on the 14th. For further information  
apply to Mr. W. T. Sessoms, 418 Warren Street.

LOS ANGELES, CAL., JULY 16-18

Brother Russell expects to be present the afternoon of  
the 16th till 5 p.m. of the 17th. Excellent programme,  
including Brother Rutherford, is provided for the other  
sessions. Purchase reduced rate tickets account of "Elks  
Convention." Further details from Mr. E. D. Sexton,  
214 O. T. Johnson Building.

OAKLAND, CAL., JULY 17-19

Saturday, the 17th, addresses by Brothers Sullivan and  
Bundy. Brother Russell in attendance the 18th and 19th.  
For further particulars address Mr. W. L. Dimock, 3418  
School Street, Fruitvale, Cal.

PORTLAND, ORE., JULY 21, 22

Morning Rally for Prayer, Praise and Testimony at  
10:30. Afternoon address to the interested at 3 o'clock.  
Evening meeting for the Public at 7:30 o'clock. Subject:  
"Man's Past, Present and Future in the Light of  
the Bible." Brother Rutherford will speak on the 22d.  
For local information address Mr. L. F. Shinaman, 348  
Seventh Street.

SEATTLE, WASH., JULY 22-25

Sunday, July 25th: "Question meeting at 10:30, conducted by Brother Russell, in Armory Hall. Meeting for Public at 3 p.m. Subject: "Where are the Dead?" Evening meeting for the interested at 7:30 o'clock. Week day sessions in Christensen's Hall, Cor. Broadway and Madison, arranged as per Programme. For further information address Mr. F. A. Acheson, Box 543, Ballard, Washington.

SPOKANE, WASH., JULY 26

Morning session for Rally, with Prayers, Testimonies and Songs, at 11:00 o'clock. Address to the interested at 3 p.m. Discourse to the Public at 7:30 p.m. Subject: "Thief in Paradise, the Rich Man in Hell, and Lazarus in Abraham's Bosom." For incidentals address Mr. M. O. Field, E. 2127 Sprague Avenue.

BUTTE, MONT., JULY 27

Morning meeting for Praise and Testimony at 10:30 o'clock. Afternoon address to the interested at 3 o'clock. Evening session for the Public at 7:30. Subject: "Where are the Dead?" Particulars from Miss Alice L. Crossman, 1024 South Wyoming Street.

DENVER, COLO., JULY 29-AUG. 1

Sessions in Central Christian Church, Cor. 16th Avenue and Lincoln Street. Afternoon of Thursday, the 29th, address by Brother Russell to the interested, and in the evening, at 8 o'clock, discourse to the Public on the topic, "Where are the Dead?" Friday morning at 10:30, a Question meeting. Purchase one-way first-class ticket, on July 26, 27 or 28, and ask for Certificate receipt. This when presented at Convention will secure you return passage at one-fifth regular fare to practically all points in Colorado. Watch, however, for any cheaper rate, special Tourist rate, or otherwise. Further items from Mr. F. L. Hall, 3559 Zuni Street.

ST. JOSEPH, MO., JULY 29-AUG. 2

All meetings will be held in the Auditorium, Cor. 4th and Faraon Streets. Take Union Depot and Stock Yards Car going north from Union Station. Full programme is provided, together with opportunity for immersion. The Sunday afternoon meeting will be for the Public, addressed by Brother Russell, with the topic, "Where are the Dead?" Inquire of Mr. Wm. Wild, 820 Dewey Avenue, for particulars.

ABERDEEN, S. D., AUG. 1-3

Meeting on Tuesday, August 3, at 3 p.m., in Gottschalk Auditorium. Subject: "The Overthrow of Satan's Empire." Evening meeting for the interested at 7 o'clock. Secure "Certificate" receipt when purchasing railway tickets. Good eating and sleeping accommodations may be had at reasonable prices. Any unable to provide their own entertainment will be arranged for by addressing Mr. Geo. Draper, Conde, S. D., before the Convention.

TOLEDO, OHIO, AUG. 3-5

The friends in this vicinity have also requested the privilege of a Convention, and since it was directly on the homeward journey, it has been granted. Brother Russell expects to be present on the 5th. Further particulars later or from Mr. E. W. V. Kuehn, 20 Produce Exchange.

ALLEGHENY, PENNA., AUG. 6

At the Bible House Chapel, 612 Arch St., at 7:30 p.m., Brother Russell will address the friends.

RAILWAY SCHEDULE--Note Changes

July 7 Lv. Brooklyn, N.Y.....12:45 p.m.  
 Arr. Washington, D.C..... 6:16 p.m. July 7  
 July 8 Lv. Washington, D.C..... 9:00 a.m.  
 Arr. Atlanta, Ga..... 5:00 a.m. July 9  
 July 9 Lv. Atlanta, Ga..... 6:30 a.m.  
 Arr. Piedmont, Ala..... 9:16 a.m. July 9  
 July 9 Lv. Piedmont, Ala..... 7:30 p.m.  
 Arr. Memphis, Tenn..... 7:30 a.m. July 10  
 July 10 Lv. Memphis, Tenn.....11:40 p.m.  
 Arr. New Orleans, La.....10:55 a.m. July 11  
 July 11 Lv. New Orleans, La..... 9:00 p.m.  
 Arr. Houston, Tex.....10:15 a.m. July 12  
 July 12 Lv. Houston, Tex.....12:25 Night  
 Arr. San Antonio, Tex..... 7:35 a.m. July 13  
 July 14 Lv. San Antonio, Tex..... 9:00 a.m.  
 Arr. El Paso, Tex..... 8:30 a.m. July 15  
 July 15 Lv. El Paso, Tex..... 7:45 a.m.  
 Arr. Los Angeles, Cal..... 1:30 p.m. July 16  
 July 17 Lv. Los Angeles, Cal..... 7:30 p.m.  
 Arr. Oakland, Cal..... 2:02 p.m. July 18  
 July 19 Lv. Oakland, Pier, Cal..... 8:50 p.m.  
 Arr. Portland, Oregon..... 7:15 a.m. July 21  
 July 21 Lv. Portland, Oregon.....12:15 Night  
 Arr. Seattle, Wash..... 7:30 a.m. July 22  
 July 25 Lv. Seattle, Wash.....10:30 p.m.  
 Arr. Spokane, Wash.....12:20 noon July 26  
 July 26 Lv. Spokane, Wash..... 9:55 p.m.  
 Arr. Butte, Mont.....11:18 a.m. July 27  
 July 27 Lv. Butte, Mont.....11:40 p.m.  
 Arr. Billings (N.P.), Mont..... 8:25 a.m. July 28  
 July 28 Lv. Billings, Mont..... 9:10 a.m.

Arr. Denver (C.,B.Q.), Colo.....11:30 a.m. July 29  
 July 30 Lv. Denver, Colo..... 1:15 p.m.  
 Arr. St. Joseph, Mo..... 9:30 a.m. July 31  
 Aug. 2 Lv. St. Joseph, Mo..... 1:45 p.m.  
 Arr. Huron (C.&N.W.), S.D..... 7:00 a.m. Aug. 3  
 Aug. 3 Lv. Huron, S.D..... 8:40 a.m.  
 Arr. Aberdeen, S.D.....11:55 a.m. Aug. 3  
 Aug. 3 Lv. Aberdeen, S.D..... 8:35 p.m.  
 Arr. St. Paul (C.,M.&St.P.), Minn..... 8:10 a.m. Aug. 4  
 Aug. 4 Lv. St. Paul, Minn..... 8:45 a.m.  
 Arr. Chicago, Ill..... 9:00 p.m. Aug. 4  
 Aug. 4 Lv. Chicago (Wabash), Ill.....11:00 p.m.  
 Arr. Toledo, Ohio..... 7:00 a.m. Aug. 5  
 Aug. 5 Lv. Toledo (Penna.), Ohio.....10:15 p.m.  
 Arr. Pittsburg, Pa..... 6:00 a.m. Aug. 6  
 Aug. 6 Lv. Pittsburg, Pa..... 9:40 p.m.  
 Arr. Brooklyn, N.Y..... 8:15 a.m. Aug. 7

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#### THE RANSOM AND THE SIN ATONEMENT

"For the bodies of those beasts, whose blood is brought into the sanctuary (Most Holy) by the high-priest for sin, are burned outside the camp."--Heb. 13:11-13.

WE ALL recognize that the Bible teaches that sin is in the world; that sin entered the world by father Adam's disobedience, and that until a Ransom-price had been paid there could be no complete reconciliation between God and man. There must be a Ransom as a basis for reconciliation. We understand, therefore, the Scriptures to teach that our Lord Jesus, when he laid down his life, laid down the Ransom price. The word Ransom signifies corresponding price; and because our Lord Jesus did not have a nature that was the same as Adam's nature, it was necessary for him to leave the glory that he had with the Father before the world was, to humble himself and to take upon him the form of the human nature, that he, by the grace of God, could taste death for every man. And so we read in the Scriptures, "A body hast thou prepared me."

There was no human being that had such a body as would be a sufficient sacrifice for the sins of mankind, because all were sinners. Had there been a perfect man he might have given his perfect life a ransom, but there was no perfect man. Therefore, as represented in the Psalms, "no man could give a ransom for his brother." Hence it was necessary for God to find one who would have the ability, who would have the necessary thing to offer for man. The Lord shows us through the Law that his law calls for "a life for a life, an eye for an eye, a tooth for a tooth"; that this was the basis of Justice on which God was operating in this matter.

And so, because it was a man that had sinned, the death of an angel could not be his redemption price; it must be a like, or corresponding price. It was a human life that was lost, and it must be a human life given to constitute the redemption price. It was not sufficient that there should be bulls and goats slain during the Jewish time, because these, the Apostle explains, were only figures and types of the "better sacrifices" which God intended in due time to present.

So the Apostle assures us that the man Christ Jesus came to our relief. He left the glory of the heavenly nature and took the human nature, for the very purpose of sacrificing it in order that he might be our Redeemer; because Justice required a man's death to redeem the man (Adam) who had sinned.

When our Lord "died, the just for the unjust," it was that he might bring us to God; not only that he might bring us, the Church, to God, but that he might bring to God all of humanity who might desire to come to God. But his death did not bring us to God. His death was merely the laying down of the price, and that price was necessary to be found first. To illustrate: Suppose you had an obligation to meet--five thousand dollars. And suppose that you owned a property worth five thousand dollars, which you could sell. The price, or value, of the property would be a price exactly corresponding with the debt that was owing. You sell this property in order that you may have its value as a ransom price. But when you sold the property, you had not cancelled your obligation; you had merely sold the property, and obtained the price, which later you could apply.

Such was the effect of our Lord's death. When he "died, the just for the unjust," he laid down "a corresponding price." Thus it is stated that "by one man's disobedience sin entered the world and death as a result of sin," and thus the death sentence and all its concomitants passed upon Adam's race, because all were infected by the disease of sin, and therefore were all under the sentence of death. Our Lord, in order to redeem us, laid down our Ransom-price, his own life. That Ransom-price was a sufficient price for Adam, or for any other member of Adam's race, or for all--just as he might subsequently apply it. No less than that would have paid for any one. If the Lord had purposed to redeem one individual alone and leave all the remainder of us out, it would still have taken his life, and nothing short of it; because it was man's life that was forfeited, and man's life must be the penalty.

Because this condemnation came through the one man, Adam, therefore in meeting the penalty for one it could be so applied as to take in the whole human family. So we see the philosophy of this great doctrine of the redemption, and how God had fixed the matter purposely so he might be able to settle the debt to his own Justice by the one sacrifice of his Son.

Now that, simply told, is the story of the Ransom, --and all of it. If Jesus, when he ascended up on high, had chosen to use that Ransom-price, or Ransom-value (which he then had in his hand), on behalf of all mankind, then indeed it would have been a sufficient price for all. But he did not do so. The story of how he does apply it is elsewhere told, and that is called the atonement for sin. The account of how our Lord applies his Ransom merit is shown in the typical sacrifices of Israel's Atonement Day.

We are not to think of the Ransom and the Atonement as being the same thing. We are to remember that the Sin-Offerings are not Ransom sacrifices. We are to remember the Ransom sacrifice was not the Sin-Offering. They are two separate propositions. But one view of Christ's work is presented from this standpoint of the Ransom price: that Christ's death was the Ransom-price, and was necessary, no matter how it would be applied; it must be given in offset for the one life that was forfeited and condemned by the Almighty's law. According to the Scriptures our Lord Jesus, in his sacrificial work, met various requirements: For instance, he was "born under the Law." What difference did that make? The Apostle explains that if Jesus had not been "born under the Law" his sacrifice would not have applied to the Jews, because God had previously separated the Jewish nation from other peoples by the Law Covenant which he made with them.

That Jewish nation, under its Law Covenant, was on trial and failed to keep that Law Covenant after accepting its provisions, saying, "All these things we will do." Under their Law Covenant God offered them eternal life if they would keep his Law, but if they violated it the penalty would be eternal death. Thus they came a second time under the divine sentence: the first time with the rest of us under Adamic condemnation, and the second time through failure to keep their Law. Hence, the Apostle says that "the Law which was ordained unto life they found to be unto death," for "by the deeds of the Law could no flesh be justified in God's sight." Hence it was necessary for Christ to be born under the Law, to be a Jew, that he might redeem all the Jews under that Law Covenant arrangement.

God has all these very different features in his plan, nevertheless Christ is the central point from which every one of these variations of the Divine programme radiates--the Jews to be redeemed specially, also the whole world of mankind aside from these; and besides God's purpose in connection with the Church, the elect, the Body of Christ. In order to keep ourselves from getting confused, we must do with these pictures of our Lord's work just as we do with the symbolical pictures

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of the Church he gives us in the parables. The parables

furnish a variety of pictures of the Church. The Church is likened to the living stones of the Temple; to the members of his Body; to a flock of sheep; soldiers under Christ, "the Captain of our salvation"; and again likened to the Bride of Jesus the Bridegroom.

Now, if we mix these all up, and ask, How could the Bridegroom marry the members of his own Body, or how could the Captain marry his own soldiers, or marry the stones of the Temple, you see what confusion we would have. Each picture, therefore, must be recognized as more or less separate and distinct if we would make any progress in understanding the Scriptures. In each picture there is a lesson, but we must not mix it up with other pictures. So, then, get distinctly in mind what the Ransom is, and leave it where it is; do not take it away from there and mix that thought with that of atonement or mediation. The Ransom was that which our Lord gave, and which could not be given by anybody else, and which needed not to have any repetition. But it did not show the application of Jesus' merit. He merely "gave himself a Ransom, to be testified in due time."

How the blessing will begin and proceed is shown by the sin-offering. The sin-offering is the special feature of our topic, as represented in our text.

#### SIN ATONEMENT BY SACRIFICE

The Apostle in our text is discussing sin atonement. He points us to one particular picture illustrating his subject. In the typical service the Jews made various offerings and sacrifices--thank-offerings, peace-offerings, sin-offerings, etc. The sin-offering picture is the only one of these we are now looking at and discussing. The sin-offering for the nation was made annually, on the 10th day of the 7th month, which is styled the Day of Atonement. The offerings or sacrifices for sins, through which the Atonement or Reconciliation with God was effected, were made on this Day and lasted as valid for a year, at the end of which the whole procedure was repeated. The Apostle refers to this offering of bulls and goats year by year continually and tells us of the "better sacrifices" made by our Lord Jesus, which need no repetition, because actually canceling sin. We are to remember, however, that this one sacrifice of himself, which forever perfects all who come unto God through him, began with the sacrifice of our Lord Jesus in his own person and has been continued by him throughout this Gospel Age in the persons of his Church, his followers. These are invited to present their bodies living sacrifices, holy and acceptable to God and their reasonable service. As the High Priest accepts any of these sacrifices the consecrated one is begotten of the holy Spirit and henceforth counted as a member of the Body of The Christ--a member of the Body of the High Priest, who is doing the sacrificing. In this sense of

the word the "better sacrifices" of the High Priest, which began eighteen centuries ago, when he offered up his flesh, continue in his followers as they offer up their flesh, which is acceptable in sacrifice, because of the High Priest--in his name, in his merit, as his sacrifice. In this sense of the word the whole work of the Day of Atonement is the day of sacrifice--though in another sense of the word, as shown by the type, it is divided into two parts--the sacrifice of the Head and the sacrifice of the Church, the members of his Body.

#### THE TYPICAL PICTURE OF ATONEMENT

In Leviticus 16th chapter we have the divinely arranged picture of the Day of Atonement and its sacrificial work. The high priest took a bullock, which was for himself--which represented himself--and slew (sacrificed) it. The bullock represented our Lord as a man; as expressed in the Scriptures, "A body hast thou prepared me." (Heb. 10:5.) Subsequently two goats were brought and tied at the door of the Tabernacle. These were taken from, or represented the congregation, the people of Israel, and were typical of the household of faith, the Lord's consecrated people--two classes of them, the "little flock" and the "great company." How beautifully the type shows that these have not bodies especially prepared for sacrifice. This is particularly shown in the statement that the goats were taken of or from the congregation of the children of Israel for a sin-offering, while no such statement is made respecting the bullock. In other words our Lord, by reason of his miraculous birth, was perfect, actually so--"holy, harmless, undefiled, separate from sinners." We, his disciples, however, imperfect, are of the world, children of wrath, even as others. Taken from the world our imperfections are reckonedly covered by the merit of Christ's sacrifice--by the first part of his sacrifice, atoned for by the blood of the antitypical bullock, the blood of Christ. We remind you that the Apostle points out that our Lord's sacrifice took place at the beginning of his ministry and was finished at its close; who could not be the sin sacrifice until his thirtieth year, under the Law. And it is written that just as soon as he became thirty he made the sacrifice: "Now when Jesus began to be about thirty years of age he cometh to John at Jordan to be baptized of him." We may be sure that he arrived in time to present himself in sacrifice to the Lord, at the very earliest possible moment. There it was, the Apostle tells us, that he fulfilled the prophecy, "Lo, I have come, as in the volume of the Book it is written of me, to do thy will, O God. Thy law is written in my heart." "There," says the Apostle, "he taketh away the first that he may establish



the second." In other words, there he began to set aside the typical for the "better sacrifices." The offering of himself was instantaneous, but the presentation of his body to the trials and difficulties of life continued throughout the three and a half years of his ministry and finished on Calvary. He consecrated himself in a moment, to give up all, even life itself, in the Father's service. But the actual giving of time, influence, strength, vitality, lasted three and a half years. From the moment of his consecration at baptism he was reckonedly dead and, at the same moment, begotten of the holy Spirit. He was reckonedly alive as a new creature, an embryo spirit-being, during the three and a half years, the flesh being consumed and the new nature growing strong in the Lord, developing in harmony with the Divine will. At the cross the sufferings of the flesh, the consumption of the sacrifice, was complete, finished; and on the day thereafter the new nature was raised to perfection by the Father's power, a glorious spirit being, invisible to the dead world, but manifested to the disciples under various forms and under various circumstances, to prove to them that he was no longer dead, and the other fact, that he was no longer the man Jesus, but the glorified spirit Jesus. Thus the Apostle says, "He was put to death in the flesh, but quickened in the spirit."

#### THE THREE BURNINGS--SACRIFICES

In the type the fat, etc., were put upon the brazen-altar in the Court and all the remainder was burned, except the blood, outside the camp. The high priest took the blood, and his two hands full of incense and the fire from the altar and passed immediately into the holy, into the light of the golden candlestick. On the altar, which stood between the candlestick and the shewbread, he placed the fire and then crumbled the incense upon it. We read that the incense penetrated into the Most Holy. This was necessary. The significance of the statement is that the incense offered by the high priest was another picture, as seen by the Almighty. It was a sweet incense to God. It went before our Lord into the Most Holy and there rested upon the mercy-seat. Notice, then, the three burnings. The one in the Holy represented the Divine view of the sacrifice of Christ during the three and a half years of his ministry. The burning of the fat on the brazen-altar in the court represented our Lord's sacrifice as seen by his disciples and faithful followers, the justified

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ones--about five hundred brethren. And all who since have come into this condition of justification have by faith seen that same sacrifice. The burning of the carcass outside of the camp represented our Lord's sacrifice

as viewed from the standpoint of man. To them it is an improper use of time and energy. To them his life had an evil odor, as they considered him a companion of publicans and sinners. The three burnings, outside the camp, inside the court and in the first of the holies, together represented our Lord's sacrifice from these widely different standpoints. When one ended, all ended--when our Lord was crucified. His sacrifice was finished then. He passed beyond the veil in the resurrection to follow. Yet our Lord's work was not finished at Calvary in another sense. It was merely begun. He had finished the first part of his sacrifice--the sacrifice of his own person, the body prepared. But he had a larger work yet to do, namely, according to the Father's plan, the acceptance and sacrifice of a Church class--"the Church of the firstborn, whose names are written in heaven." The Head of this Church had finished his sacrifice and become the Lord of glory, but the remainder had yet to pass through similar experiences to his--walking in his footsteps.

#### HE APPEARED FOR US

In the type when the high priest had finished the offering of the incense, he took the blood of the bullock and entered with it into the Most Holy, stooping under the second veil, which pictured our Lord's three days in the tomb. He arose the other side of the veil a spirit being and later ascended up on high, "there to appear in the presence of God for us." Looking at the type and tracing its fulfilment we find that this signified the sprinkling of the blood upon the mercy-seat and before the mercy-seat. When the Apostle says he appeared for us we find that this fulfilment was typified by the priest's presentation of the blood on behalf of himself and his house--the Church, which is his Body; the "great company," the "household of faith," the antitypical Levites, or the house of Levi.

Next look at the other part of the type or picture. After offering the blood of the bullock the high priest came out and laid his hands upon the goats, as already described, and accepted one of them as the Lord's goat for sacrifice and the other as a scape-goat for destruction. The casting lots indicated that the high priest had no choice as to which should be the sacrifice. Even so all who make consecration to the Lord are eligible to sacrifice and the Lord is no respecter of persons, but willing to accept all who are faithful to their covenant obligation. Those two goats, as we shall show, represented or typified the consecrated Church of this Gospel Age, who from the world have presented themselves to the Lord. The Lord's goat represents the members of the Body of the High Priest; the scape-goat represents the less faithful of the Church, the "great company," the antitypical Levites. In the type we read that the high priest laid his hands upon the Lord's goat and

smote it, killed it, and took of its blood and did therewith even as he had done with the bullock, while its fat was similarly placed upon the brazen-altar and its flesh burned outside the camp. This fact illustrates the Church having part in Christ's sufferings and filling up that which was left of his afflictions. This is true not only of the apostles, but also of all who have since sacrificed their all in the interests of the Lord, the Truth and the brethren.

In our text the Apostle identifies the Lord with the bullock and his faithful people with the goat. He reminds us that no other sacrifices than those of the sin-offering were ever burned outside of the camp, and no other sacrifices ever had their blood sacrificed and sprinkled in the Most Holy to make atonement for sin. Then the Apostle says, "Let us go with him (Jesus) outside the camp, bearing the reproach with him." These, then, are the "better sacrifices" which do take away sin, as explained by St. Paul. The effect of this great sacrificing work of the high priest during this one sacrifice Day of Atonement will never need repetition. It will thoroughly accomplish the Divine purposes. It will effect the full reconciliation of the world. The merit, of course, is in the sacrifice of the bullock. The bullock represented our Lord Jesus, while the goat represented a multitude of 144,000. The laying down of our lives in the Lord's service accounts nothing of real value--nothing that would of itself ever take away sin. The entire merit of our sacrifice is through the justification which first applied to this goat class through the merit of the bullock's sacrifice.

The type tells us that the high priest counted this blood of the goat as a part of his one sacrifice, the one sacrifice by which all will be blessed who ever attain to everlasting life. The high priest presented the blood of the goat for a highly different purpose than that for which he had previously applied the blood of the bullock. The blood of the bullock was for the high priest and the members of his household. The blood of the goat was for all the remainder of the people of Israel. In the antitype the blood of Christ avails for his consecrated saints, the "little flock," the "royal priesthood," and for the Levites, the "great company," while the sacrificial

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merit of the Church, the Body of Christ, he applies on behalf of all the people, the world--as many of the world as desire to avail themselves of the glorious opportunities of reconciliation.

When the high priest had finished the first sacrifice and the offering of his blood he came forth. He manifested himself at Pentecost and symbolically laid his hands upon the Church in the Pentecostal blessing, by which sacrifice his followers were enabled to be conformed to the terms and conditions of his sacrifice. But

after offering the blood of the goat the high priest is represented as having finished his work. He puts off his sacrificial garments and puts on his garments of glory and beauty, typified by the glorious qualities of Christ's character and the honorable mission to which he had been anointed as the world's Prophet, Priest, King, Judge and Mediator. Thus coming forth he represents our Lord's Second Advent and assumption of divine glory and power, at which time the Church will be with him as members of his Body, to cooperate in the dispensing of the blessings of the New Covenant to Israel and to all the families of the earth. As on the Day of Atonement the people of Israel put on sackcloth and ate no pleasant food, but fasted and waited for the coming out of the high priest in his garments of glory and beauty, so it has been throughout this Gospel Age. The whole world lieth in the wicked one, overwhelmed in sin and death and corruption. Of them St. Paul declares, "For we know that the whole creation groaneth and travaileth in pain together until now. For the earnest expectation of the creation waiteth for the manifestation of the sons of God" (Rom. 8:22,19)--waiting for the High Priest, Head and Body, typified by the glorious garments of the Jewish high priest. Following the picture a little further we see that the high priest in his glorious garments went to the Altar and lifted up his hands and gave his blessing to the people--the blessing of the New Covenant, the blessing of the forgiveness of sins, the blessing of pouring out of the holy Spirit upon all flesh. If in the type a blessing is portrayed, how much greater will be the blessing in reality! As in the type the people arose, threw off their sackcloth and fasting and rejoiced in their forgiveness, so in the Millennial morning the world, coming to an appreciation of the great High Priest and the sacrifices of Atonement, will arise from sin and degradation and death and rejoice in divine favor and in the realization of the many blessings of restitution set before Israel, as declared by the mouth of all the holy prophets since the world began.--Acts 3:20.

#### WITH HIS OWN BLOOD

In the context the Apostle says, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." (Heb. 13:12.) Are

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we asked what people Jesus would sanctify with his own blood? We answer, in the broader sense of the word, "All people--all who ever will accept sanctification, cleansing, reconciliation through him." We read that he gave himself a ransom for all. It matters not that he did not apply it at once for all, but merely for us, the Church, the "household of faith." The intention of his sacrifice was for all. This does not alter the fact that

thus far the merit of Jesus' sacrifice extends not beyond the "household of faith." In due time through the Church his merit will extend to every creature. Thus it is written, "They shall obtain mercy through your mercy," and we obtain our mercy through Jesus' death, as he by divine grace, tasted death for every man.

#### THE SCAPE-GOAT'S PART

Some, without mature thinking, have remarked that the scape-goat cannot represent a spirit being class, because it never went into the Holy nor Most Holy. We reply that neither did the bullock nor the Lord's goat go into the Holy nor Most Holy. It was merely the blood of these that was taken into the Most Holy, and the blood represents the surrender of earthly rights and privileges and life willingly, in pursuance of the divine will or arrangement. The scape-goat, or "great company" class, consists of those who made an offering of themselves and were accepted, but who failed to fulfil the conditions of their sacrifice. Failing to become members of the High Priest's Body and sharers of his glory on the divine plane, these would have had nothing, had the Lord not specially provided for them an experience of tribulation for the destruction of their flesh, that the spirit might be saved in the day of the Lord Jesus. They had been accepted of the Lord because of their faith and their consecration unto death. Failing to make good their consecration and holding on to the present earthly life, they would lose all, were it not for the arrangement thus made on their behalf for the destruction of their flesh. Nor are we to think of these as a dishonorable class, an unfaithful class, an undeveloped class. None can gain eternal life under the divine arrangement on any plane of being except as he shall be transformed and be brought to the condition of perfect loyalty to God and his righteousness. Any who do not come up to the highest standard of obedience to God would not be accounted worthy of eternal life in the "great company," or in any other. Having been begotten of the holy Spirit they could not reassume their earthly rights and restitution blessings. Those once consecrated and sacrificed are gone forever. If the spirit life be not attained the implication would be the Second Death.

This "great company" class has nothing whatever to do with sin atonement, for the scape-goat was neither burned outside the camp, nor was its blood brought into the Most Holy. What, then, is signified by the statement (Lev. 16:21) that Aaron laid his hands upon the head of the scape-goat and confessed over it all the iniquities of the children of Israel and all their transgressions in all their sins, putting them upon the head of the goat?

The sin atonement effected by the blood of the bullock and the blood of the Lord's goat represented the atonement for original Adamic sin and all the weaknesses and imperfections traceable directly thereto. Since the

blood of these two animals made satisfaction for all such sins of all the people, it is manifest that none remained to be confessed upon the head of the scape-goat. What sins, then, were those which Aaron confessed upon the scape-goat's head? We reply that they were such trespasses as those our Lord taught us to pray for, saying, "Forgive us our trespasses, as we forgive those who trespass against us." If we freely forgive those who trespass against us, God will freely forgive us our trespasses. But he did not forgive original sin, but instead, sentenced us to death on account of it and provided his Son as our Redeemer. These trespasses are short-comings, imperfections, etc., as represented in carelessness or indifference or wilfulness or any other failure to do the Lord's will the very best we know how. The Lord represents that he keeps a very strict account of all the world's affairs. He explains that the severe tribulations which came upon the Jewish nation in the close of its harvest time was a retributive experience. In that awful trouble with which their age ended, as our Lord foretold, the Lord required all the righteous blood shed from the time of righteous Abel down to about that time. In a word, every injustice cries out for vengeance, for retribution, for penalty. The great original sin, whose penalty is death, our Lord Jesus has paid, dying, the just for the unjust. But there are many sins, many injustices of the past, as well as of the present, which are still unaccounted for to justice. For instance, in Revelation we read that the souls under the altar cried, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Rev. 6:10.) Justice is merely waiting for the full number of those persecuted for righteousness sake to be completed and then the punishment will come. The great time of trouble with which this age will end will, like the time of trouble which closed the Jewish Age, signify a time of settlement of the claims of Justice. The "great company," failing to sacrifice during the acceptable time, will be permitted to share a considerable measure of that trouble coming upon the world--to cancel, if you please, a measure of the troubles due to come upon humanity in general. When that time shall come these dear friends, represented in the "great company," will rejoice in their share of suffering and destruction of the flesh, that they may be saved as spirit beings in the day of the Lord Jesus. And what they shall suffer of the iniquities of the world will mean that much less for others in that day of trouble.

#### "FELLOWSHIP IN HIS SUFFERINGS"

That our Lord suffered, the Just for the unjust, the Scriptures clearly set forth--not merely the amount of pain which he experienced, or, in old English suffered: he suffered death on account of sin. We suffer with him. We are partakers of his sufferings. Our Lord's

most severe sufferings were probably in Gethsemane, where, we read, that he was in a great agony and that "Of the people there were none with him;" even the faithful, beloved eleven apostles were drowsy and could not watch with him at that hour. But they could not comprehend his trouble--that the programme of the next few hours meant so much to him. He knew that in his covenant made at Jordan he had given up his earthly rights and privileges. He knew that now his entire dependence as respects a future life rested upon a resurrection from the dead and he knew, too, that if he had not performed the divine will perfectly, completely, that he could not be granted the glorious resurrection change and the eternal glory on the spirit plane. Thus we read that he offered up strong crying and tears unto him who was able to save him out of death and that he was heard in that thing which he feared. He feared death--not that he doubted the heavenly Father's promise that if his sacrifice was faithfully performed he would be granted a glorious resurrection. He feared that unintentionally he might have made some error, might have failed to perform some portion of his consecration vow. He feared, therefore, lest there had not gone the full measure of the cloud of incense into the Most Holy to

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cover the mercy-seat and to indicate that he had been faithful to the last degree in his sacrificing. Then it was that the angel appeared to strengthen him. What the strengthening was is not revealed, but most evidently it pertained to the things which he feared. Undoubtedly the angel, as the Father's representative, assured him about his faithfulness; that his sacrificing had been acceptable in the Father's sight. At once a great calm came, in which the great storm of anguish, which had threatened but a moment before to wreck his mortal body, subsided. Thenceforth we behold him the calmest of the calm--before the high priests enduring the contradiction of sinners against himself in the presence of Pilate and the rabbis. Led to the cross he was the most

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self-possessed of all of whom we have any knowledge on the occasion. When his disciples forsook him, it was he who interposed that they be not pursued, but let go their way. When Peter denied him, it was he who calmly looked towards Peter, reminding him of the prophecy. On the way to Calvary it was he who spoke words of peace to the weeping women, saying, "Weep not for me, but rather for yourselves." How different are the experiences of Christ's followers! We have him not only as an Example and as a Teacher, but as our Protector and as our Advocate. We may indeed have strong consolation because he has assured us that he has not only

appeared for us, but that he is able to succor us in every time of need. He is still Head of the Church, which is his Body. He is still supervising the interests of all of his members. He is still saying to us, as he did to his disciples of old,

"THIS IS MY BLOOD--DRINK YE ALL OF IT"

Whoever fails to clearly see that the Church at the present time are the members of the Body of Christ can never understand how the Church is to share her Lord's sacrifice, as represented in his cup. After our Lord at the last Supper had himself partaken of the fruit of the vine, he handed the cup to his disciples, saying, "This is my blood of the New Covenant, shed for many for the remission of sins. Drink ye all of it." Not only did our Lord drink of the symbolical cup before giving it to his disciples, but he drank of the same actual cup, the partaking of which he requires of us as an evidence of our loyalty as his disciples. This is the cup of shame, of sorrow, of indignity, of self-denial on behalf of others. The Master spoke of it as the cup which the Father had prepared for him. He left some of it for us, that we might have the privilege of sharing in his sufferings and of the glory that shall follow as soon as the last member of his mystical Body shall have been glorified. When he passed the cup to his disciples at the Memorial Supper, his words, "Drink ye all of it," not only meant that all who would be his disciples must drink of that cup, but also meant that his followers must drink all of it, must leave none of it. In other words the sufferings of Christ belong exclusively to this Gospel Age, marked by his own sufferings at its beginning and terminating with the revelation of his glory in the Kingdom. There will be none of the sufferings of Christ for the world to drink of during the Millennial Age and there will be no opportunity for any of them to become joint-heirs with the Redeemer. The Master said that this cup was the blood of the New Testament--the new will, his will or Testament, by which he is bequeathing his earthly rights and earthly honors to the earthly seed of Abraham and to the world of mankind through them. It is his blood that was necessary for the sealing of the New Covenant and we were invited to share his cup, to share the sealing, and to share the dispensing of the New Covenant blessings to Israel and the world. Whoever does not drink of this cup, whoever does not share in the sufferings of Christ--the same sufferings which he experienced, as members of his Body--cannot share with him his Millennial throne of glory, by means of which the New Covenant blessings will be established with the world.

Mark this intimation that his followers must be sharers with him in his sufferings and mark the declaration that the same must participate in the same sufferings if they would sit with him in his throne. Harken to the two



disciples as they inquired of him just before his death if they might sit, the one on the right hand and the other on the left in his Kingdom. Jesus replied, "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able." (Matt. 20:22.) When they asserted their willingness to die with him he assured them that they would indeed share with him his throne and indeed drink of his cup and share his baptism of death and have place in his Kingdom.

Let us hold fast to these precious promises. If others lose their hold and claim that they can no longer thus see with us, our pity should be for them that the light that they had has gone from them. Let us not smite the blind, but rather be kind and generous toward all. The greater the number of the blind, the greater is the blessing and privilege of those who do see. Let us rejoice in our privileges and use them. Let us remember the Master's words, "If the light that is in thee become darkness, how great is that darkness." Such are in a more pitiable condition than the world who never saw. Let us remember, too, that all kinds of blindness are more or less contagious and let us guard our spiritual sight as one of the most precious boons given of the Lord.

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#### THE FIELD OF BATTLE

To grasp the two-edged sword, and forward rush upon the foe,  
To hear the Captain's cry, to see the flash of answering eyes,  
To feel the throbbing hearts of battling comrades in the  
ranks--

That rapturous inspiration know, of warring for the Right,  
The holy joy of following him who points and leads the way!

Ah, yes! 'tis glorious thus to fight the goodly fight, and yet,  
Methinks, beyond the firing line, beneath those snowy tents,  
A fiercer conflict rages, day and night, where trembling hands,  
Wan lips and fever-lighted eyes do battle with a host  
Of deadly foes--grim giants, Doubt and Disappointment,  
fierce

Despair--before whose fiery darts the bravest well might  
quail!

They also hear the call, and hoarsely cry, "Lord, here am I!"  
They strive to reach their swords, to struggle to their feet,  
but back

In helpless agony of weakness on their pallets fall,  
With brain afire, and reason tottering on its throne, their  
tears

Of anguish flow. Sometimes the noise of battle sweeps  
beyond

The range of those poor straining ears, and then the spectre  
Fear

Stalks through the room, and lays an icy hand upon each

heart:

The awful thought, Our Captain hath forsaken and forgot,  
Our comrades forge ahead, they leave us here alone to die!

But, no! the Lord of Battles is most merciful, he sends  
A swift-winged messenger: "Yea, though a mother may  
forget  
Her sucking child, yet will I not forget!" Then, like the calm  
That cometh after storm, sweet peace and quiet reign within  
Those troubled breasts; and so he giveth his beloved sleep.

Ah, then! true-hearted comrades in the forefront of the fight,  
Remember that the wounded to God's army still belong,  
And send betimes to them a white-winged messenger of  
cheer.

Oh, give Love's roses now, nor keep them for the coffin's lid,  
(A single flower is sweeter far than thousands by and by).  
Take time to speak a tender word, to shed a pitying tear,  
Or breathe, at least, a prayer throughout the watches of the  
night,  
And thus prove more than conquerors through the power of  
deathless love!

G. W. S.--Jan., '09.

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#### SAMPLES OF INTERESTING LETTERS

DEAR BROTHER RUSSELL:--

I am sorry to hear that the untruthful statement has been circulated that you are denying the Ransom. Of you it can be said emphatically that you are the great defender and expounder of the ransom--from the year 1872--and especially from 1878 even to this day.

For centuries the doctrine of the ransom held a prominent place in orthodox theology, but there was no distinction made between the act of providing the ransom price and the act of paying that price over to Justice. This is most convincingly set forth in your writings. The "anti lutron" did not remove the sentence of death from the world; this is to be done by the hilasmos act. In your writings the act of presenting the ransom price as an offset for sins in the heavenly court of justice is divided into two parts--the Atonement for the Church and the atonement for the world; that the legal atonement for the Church was made on the Ascension day, and when the "ransom money" shall have been stamped with the image and with the superscription of the death of the Church, it will be paid over to Justice and God and the world will be at one--legally only. God cannot be reconciled to sinners; they must first be brought into a perfect condition ere they can enjoy the friendship of God; hence the necessity of an effective covenant.

With greatest interest and pleasure I have followed you in your explanation of the three Covenants. I was used to speak of this Gospel Age as the New Testament time and of the Gospel Church as the New Testament

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Church, but you made a clear cut of it, declaring that the New Covenant is not yet in existence, that it belongs to the Millennial Age. This declaration dispelled the mist and caused me to see the wondrous doings of our God more clearly. The Seed promised in the Abrahamic Covenant is to bless Israel and all nations by the arrangement of the New Covenant. The New Covenant will be established as soon as its Mediator, Christ Head and Body, shall have been completed. Then will begin the great transaction. Christ as the High Priest shall enter into the Most Holy with the blood of the Church to justify God in his act of letting the world go from the chain of death--legally. God will then be at liberty to exhibit his wisdom, love and power toward mankind. The work of the atonement will then be finished and Christ shall come forth as the Mediator. The antitypical Ishmael, the Jewish nation, shall come from the wilderness condition to the promised land, even to Mt. Zion, the center from which God will rule the world during the Millennium. The New Covenant will be sealed and the precious work will begin--the work of taking away the sins of Israel and the taking away of the sins of the world, and the writing of the law of God in the hearts of the children of Israel and in the hearts of the people of other nations.

You have brought wonderful things to my attention. I am taken captive by these things. What am I that I should come under the offer of getting the choicest portion of the Abrahamic Covenant? I remember the days when I was reading and thinking of the two Covenants mentioned by Paul in Galatians 4, but I did not understand, so I have watched and received eagerly whatsoever has come from your pen along the line of the Covenants. How precious it is to walk under the light shed upon them! Precious, sanctifying truths indeed they are. Daily I remember you and all your dear colaborers at the throne of heavenly grace.

Yours in love of the Truth,  
K. P. HAMMER,--Can.

DEAR BROTHER RUSSELL:--

For some time I have wanted to write and tell you how greatly I have been blessed since making the Vow my own, which I did at 11:15 p.m., January 9 last. Words fail to express the peace of mind I experienced as soon as I registered it with our heavenly Father. I am happier now than I have been since I came into Present Truth, and can truthfully say, each day I have received more light and knowledge and have increased

joy in the Lord and in his service. My heart overflows with gratitude and extreme thankfulness to our heavenly Father for his goodness to me.

Dear Brother Russell, I grieve very much when I think of the things I believed and thought of you. I am very deeply impressed by the way in which you have taken this trial and by your love for the brethren amid such terrible persecution, and I want you to know you have my heartfelt sympathy. I pray that those who are still in opposition may also have the eyes of their understanding opened before it is too late.

May the Lord's blessing be with you all in "Bethel Home." May I ask you to pray on my behalf? With much Christian love to you all,

Your sister in the blessed Lord,

M. L. JAMES,--Pa.

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DEARLY BELOVED BROTHER RUSSELL:--

I rejoice to tell you that Saturday, April 24th, the anniversary of the day I registered my "Vow" to the Lord, found me "safe in the arms of Jesus," much grace having been obtained in time of need. I love the Vow's sanctifying power and protection. The Lord bless thee abundantly. With sincere love and prayers,

By his grace, C. WHITE,--Texas.

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DEAR BROTHER IN CHRIST:--

"Grace to you, and peace, from God our Father, and the Lord Jesus Christ." "We give thanks to God always for you, making mention of you in our prayers "daily," "Remembering without ceasing, your work of faith and labor of love, and patience of hope in our Lord Jesus Christ"; making request that your trip among the dear ones abroad may be prosperous and assist in "building up many in the most holy faith."

I want to tell you what a great blessing the Vow has been to me--and especially so since Brother Brown went home and I have had no earthly one to lean upon. The dear Lord has been very near, guarding and strengthening me for the daily battle with "the world, the flesh and the Adversary."

"May he who is able to guard you from stumbling and to set you before the presence of his glory, without blemish, in exceeding joy," be with you to the end of your life's journey.

Your sister in the Anointed,

MARGARET REID BROWN.

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BROOKLYN BETHEL HYMNS FOR AUGUST

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After the singing of the hymn the Bethel Family listens to the reading of "My Vow unto the Lord," then joins in prayer. At the breakfast table the MANNA text for the date is read and questions and comments considered. Finally, just before leaving the table, the MANNA comment is read. Desiring that all share the blessings, we commend the plan to others. The hymns for Aug. are indicated below to permit all who so desire to join with us:

(1) 4; (2) 61; (3) 236; (4) 280; (5) 215; (6) 9; (7) 286; (8) 152; (9) 110; (10) 334; (11) 105; (12) 141; (13) 139; (14) 328; (15) 155; (16) 117; (17) 119; (18) 8; (19) 35; (20) 130; (21) 47; (22) 273; (23) 7; (24) 125; (25) 246; (26) 19; (27) 194; (28) 14; (29) 88; (30) 71; (31) 325.

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#### BEREAN STUDIES ON THE ATONEMENT

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

Questions on Scripture Study V.

--Supposed Objections Considered

#### AUGUST 1

(1) Where do we read, "The holy Ghost witnesseth in every city, saying, that bonds and afflictions await me"? Page 277.

(2) What does this signify? Give details and cite the Scriptures.

(3) How did the holy Ghost make the Elders of Ephesus overseers in the Church? P. 278.

(4) The Apostle speaks of his own preaching as being "not in the words which man's wisdom teacheth, but which the holy Ghost teacheth." Where are these words found? What do they imply? P. 279.

(5) We read that "the natural man receiveth not the things of the Spirit of God," etc. Where is the Scripture? What does it signify? Give the philosophy of the matter. P. 279, par. 3.

#### AUGUST 8

(6) Read 1 John 2:20,27. What thought is suggested in the words "unction" and "anointing" in these texts, and how are they applicable to the Church. P. 280, 281.

(7) What does the word unction signify? What is the Greek word rendered unction and its import? P. 281, par. 3.

(8) Could these words, unction and anointing of the Spirit, apply to a person or only to a power or influence? P. 282, par. 1.

(9) Who is the Holy One in the expression, "An unction

from the Holy One"? P. 282, par. 2.

(10) Cite other Scriptures which speak of the pouring out, shedding forth, anointing, etc., of the holy Spirit. P. 282, par. 2.

(11) In this Scripture the wording implies that those who have the unction "know all things," are all-wise. What about this statement? Give a preferred translation. Is it here as in the oldest manuscripts? P. 282, par. 3.

#### AUGUST 15

(12) What is the truth and meaning of the words, "Ye need not that any man teach you"? P. 283, par. 1.

(13) As it stands in our common version, would not this passage be in conflict with many others? Quote and cite some of these. P. 283, par. 2; P. 284, par. 1,2.

(14) About when is it supposed that John wrote this epistle? Tell something of the world's condition at that time. P. 285.

(15) To what class did the Apostle refer as "Them that seduce you"? (V. 26). P. 286, par. 1.

(16) Give a paraphrase of the 27th verse on this text. P. 286, par. 3; P. 287, par. 1.

(17) Where is it written that "The Spirit itself maketh intercession for us with groanings which cannot be uttered," and what spirit is here referred to? P. 287, par. 2.

(18) How is this Scripture generally misunderstood? P. 287.

(19) With the theory that it is the holy Spirit, one of three equal gods, is it reasonable to suppose that there would be anything too hard for it to utter?

(20) Is the popular thought that we must approach the Father and the Son through the holy Spirit as another person a reasonable one or in accord with other Scriptures? P. 287, par. 3.

(21) If the groaning cannot be uttered, how would there be groanings at all? Wherein is the error of the ordinary view of this text? Give a detailed explanation of it and cite the Scripture. P. 288, 289, 290.

#### AUGUST 22

(22) We read of the holy Spirit, "He will reprove the world of sin and of righteousness and of judgment." Where are these words found, and why is the holy Spirit referred to by the masculine pronoun he? P. 291, 170, 171.

(23) Does this Scripture imply that the holy Spirit operates in sinners for their reproof and their reformation? P. 291, par. 1,2.

(24) If it operates only in the Church, the spirit-begotten, what would this text signify? P. 291, par. 3.

(25) Explain how the holy Spirit reproves the world, what influence it exercises and how and the outward evidences thereof. P. 292.

(26) In what sense are the Lord's people "children of light" and whom do they enlighten and what is the enlightening power? P. 293.

(27) Mention some of the things which the holy Spirit reproves through the children of the light. Is such a reproving of the world the chief work of the holy Spirit in this Age, and the chief work of the Church, or not? P. 294.

(28) Give illustrations of how the light of the holy Spirit in the children of the light might become darkness. P. 294, par. 2.

#### AUGUST 29

(29) In what verse of the Bible is the Spirit of God contrasted with the spirit of antichrist? P. 295, par. 1.

(30) Is the spirit of antichrist a person? If not what would be the inference as respects the Spirit of God when thus used in comparison. P. 295, par. 2.

(31) How should we "try the spirits"? And are both the spirit of the Truth and the spirit of error personated through human agencies, teachers, etc.? P. 295, par. 2.

(32) Give one general Scripture text as respects false faith and true and false teachers which refers to the spirit of antichrist as not confessing the coming of Jesus in the flesh. P. 296.

(33) Give illustrations of teaching which deny that our Lord came in the flesh and which, therefore, should be classed as anti or against, opposed to, the doctrines of Christ. P. 297.

(34) What objection is sometimes raised to the common version of this text? Explain the matter in detail and show that our common version is well sustained. P. 297, last par.

(35) Give Prof. Rinehart's definition of the Greek text. P. 298, 299.

(36) Is it necessary to believe that Christ came in the flesh to logically believe in the Ransom? If so, how and why? P. 299.

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\*Five years ago DAWN-STUDIES, VOL. V., was reset, and unfortunately the type was not exactly same size as before; and hence page for page they differ. The references given in these Berean Studies apply to the present edition, a copy of which postpaid will cost you but 30c. But keep your old edition, for unfortunately the new Bible Helps refer to its pages.

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PUBLIC MINISTRIES OF THE TRUTH

UNDER THE AUSPICES OF PEOPLES PULPIT

ASSOCIATION OF BROOKLYN, N.Y.

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ONE-DAY LOCAL CONVENTIONS ADDRESSED BY THE  
EDITOR OF THIS JOURNAL AS FOLLOWS:

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At 10:00 a.m. Praise and Testimony Meeting in G.A.R.  
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SEMI-MONTHLY  
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VIEWS FROM THE WATCH TOWER

EVOLUTION AND CHARACTER

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IN his book on "The Wonderful Century," published ten years ago, Alfred Russel Wallace, the distinguished scientist and co-discoverer with Charles Darwin of the theory of Evolution, asserted his conviction that, in the matter of mechanical discovery, the human race had made more progress in the nineteenth century than in all the preceding eighteen centuries. It is somewhat difficult to reconcile this statement with the attitude he takes in his latest article on "Evolution and Character" in The Fortnightly Review. He has evidently grown more pessimistic. He declares now that it is doubtful if there has been "any considerable improvement in man's average intellectual and moral status during the whole period of human history"; and he says further:

"In comparing a savage with a civilized race, we must

always remember that the amount of acquired and applied knowledge which we possess is no criterion of mental superiority on our side, or of inferiority on his. The average Zulu or Fijian may be very little lower mentally than the average Englishman; and it is, I think, quite certain that the average Britain, Saxon, Dane and Norseman of a thousand years ago--the ancestral stocks of the present English race--were mentally our equals. For what power has been since at work to improve them? There has certainly been no special survival of the more intellectual and moral, but rather the reverse....When we consider further that the effects of education and the arts are not hereditary, we shall be forced to the conclusion that we are today, in all probability, mentally and morally inferior to our semi-barbaric ancestors!"

The Romans and the Greeks, Mr. Wallace reminds us, looked down on their ancestors with just as much contempt as we look down on Kaffirs and Red Indians. It is quite superficial to conclude that because people are in a savage or barbarian state as regards knowledge and material civilization, they are necessarily inferior intellectually or morally. "I am inclined to believe," says Mr. Wallace, "that an unbiased examination of the question would lead us to the conclusion that there is no good evidence of any difference in man's average intellectual and moral status during the whole period of human history at all corresponding with differences in material civilization between civilized and savage races today.... There is good reason to believe that some of the lowest savages today (perhaps all of them) are the deteriorated remnants of more civilized peoples."

#### MENACE OF YELLOW JOURNALISM

-----

One of the severest and keenest indictments of yellow journalism ever written has lately appeared in The American Magazine from the pen of Prof. W. I. Thomas, of the University of Chicago. He takes the ground that the yellow papers published and spread broadcast in our American cities today are "a positive agent of vice and crime," making for all kinds of immorality. Our failure up to the present time to regard the yellow press as an immorality and to take steps to exterminate it is due, he thinks, in part to the fact that we have been reluctant to lose a time-honored faith in the printed page, and in part to the slowness with which we carry generalizations into practice. In connection with this last point he writes:

"Moral exactions never, in point of fact, reflect the most advanced states of consciousness. Our practices run behind our judgments by a generation or two, but that we do slowly and surely carry our generalizations into practice is indicated by the fact that society has since the beginning been constantly changing the content

of its commandments, and practices which at one time were not the objects of moral judgment (slavery, polygamy, blood-vengeance) have come to be classed as immoral. At the present moment there is a focus of consciousness containing commandments in the making. In it are located questions of political graft, monopolistic manipulation, the tyranny of labor, patent medicine fakes, impure foods, the race question, the woman question, and the question of the yellow journal. These are now being agitated and revalued by public opinion and the legitimate press, and when we have made our reconstruction we shall have some new commandments and some new crimes; and among them will be: Thou shalt not have the perversion of truth for a gainful occupation."

Professor Thomas' first and fundamental objection to yellow journalism is based on its appeal to what he calls the "hate attitude" in men. This attitude exists in all

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of us. It dates back to the days when human beings spent most of their time killing animals or fighting with their fellow creatures. It partakes of the nature of impulse or appetite, and is almost as blindly elemental as hunger itself. During centuries of civilization this hate instinct has been modified and controlled, but under the surface it slumbers yet. A murder trial, a prize fight, a slanderous bit of gossip, an exciting game, have still the power to call it into play.

In the light of these facts, says Professor Thomas, it becomes plain that the yellow journal owes its existence to the persistence in men of a primitive feeling of essentially anti-social character, and to the fact that a revival of this feeling brings a sense of pleasure. He continues:

"Pleasurable shocks may be classified with some reference to their social significance. We have, first, the emotional interest of the reflex type represented by the whole gamut of competitive games from marbles to chess, which are pleasant, recreative and valuable--to the child,

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in developing a normal organism, and to the adult (in a society where the division of labor prevails), in taking the strain off certain overworked nerve centers and equilibrating the organism. A second form of shock is associated with horrors, misfortunes, detractions and slanders. Railroad wrecks, fires, murders and domestic scandals are types of this interest, which, as in games, is primarily of the nature of a blind reflex. Artistic presentations, of which tragedy is an example, are conflict situations of a generalized and reflective type, presented with such technique and perspective as to give an added significance to life. Scientific and business 'pursuits' are really of the hunting pattern of interest, involving the

same emotional strains as the chase, though the emotion is subordinated to the reflective processes involved."

--Current Literature.

#### TURKEY ASKS JEWS TO COME

Offers to Confer Full Citizenship Upon Immigrants on Arrival.

-----

"They shall bring all your brethren for an offering unto the Lord out of all nations."--Isa. 66:20.

The Jewish Morning Journal gave out recently a special cable dispatch from Constantinople saying that the Turkish Government had invited the Jews of Russia and Roumania to settle in Turkey, agreeing to remove all restrictions and to grant full citizenship to them. Here is the text of the cablegram:

"Ahmed Riza, President of the Chamber of Deputies visited to-day Hahm Pasha, the ritual head of the Jews in Turkey, and on behalf of the Turkish Government extended an invitation to the Jews of Russia and Roumania to migrate to Turkey. As proof of the good faith of the Turkish Government Ahmed Riza informed Hahm Pasha that the Government would abolish all restrictions against Jewish immigration, and, what is still more significant, will confer full citizenship on Jewish immigrants immediately on their arrival in Turkey."

#### AN UNSECTARIAN PRESENTATION

-----

Dr. H. S. Pritchett, President of the Carnegie Foundation for the advancement of teaching, speaking recently on Leadership in the Colleges, said:--

"Church membership is no test as to whether a man is a religious man or not; nor is it any criterion by which religious men may be chosen. The constant use of this criterion has served to impose upon young men both in and out of college the idea that the obligations of the religious life are binding only on those who have assumed membership in religious organizations. No more unhappy impression could have been created. The obligations of the religious life are the same upon every human being. The idea that he can escape the working out of the great laws which the Maker of the Universe has set up by declining to belong to a human organization is a grotesque one, and yet this is an idea common among young men. I believe, therefore, that the man of sincere religious life, outside any formal organization, has a notable opportunity today for religious leadership in college, and that he escapes some of the limitations which lie in the way of his brother who is part of a definite religious organization. No man has the right to evade the duties of leadership or of service by reason

of his belonging to, or of his not belonging to a religious organization. To advance such a claim is like insisting that a man is not an American unless he belongs to the Republican or the Democratic party."

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"I WILL CALL FOR THE GRAIN AND INCREASE IT"

--EZEKIEL 36.--

OURS is the "day of God's preparation" for the glorious abundance of the Millennium and its blessings. Fresh proofs of this come to us daily. The electric light has superceded the tallow dip; the steamship, 1000 feet long, has succeeded the canoe; the railway train has succeeded the pack-mule and the stage-coach. Already we live in a new world, which, in many respects, would be Paradise were it not for our fallen condition--our mental, moral and physical imperfections--our dying state. Still, however, the necessities of life require labor, toil, sweat of face; but how great a blessing is in this fact few seem to appreciate. Without necessity, idleness would soon breed vice and crime still more abundantly.

Statistics tell us that the wood supplies of the world are running short and that already there is little to spare for fuel. They tell us also that the coal supply will last only about one hundred and fifty years more. They wonder whether or not mankind will soon freeze to death. God's people, however, looking from the standpoint of the Divine promises, may have full assurance of faith that the Divine foreknowledge has provided for every emergency. Already we know that the air that we breathe contains the very elements necessary to supply us adequately with heat, if we could but learn how to separate its component parts. Science has long been striving to accomplish this end. Faith tells us that when the Father's due time shall have arrived the problem will be solved simply enough, furnishing oxygen for fuel and nitrogen for the enrichment of the soil.

Similarly scientists tell us that the earth cannot much more than provide food for its present number of inhabitants. They are in trepidation as to what kind of farming will be necessary to feed the world five hundred years hence. Through the Word of God the eye of faith may see that the time for human productivity is drawing to an end, that soon after the inauguration of the Millennium, conditions will change gradually--until finally human propagation will cease entirely. Still, however, according to the Scriptures, the world will gradually become filled with people; as our Lord's words declare, "All that are in their graves shall hear the voice of the Son of man and come forth." "Every man in his own order," says St. Paul.

There will be an abundance of room for all of this population,

but where their food supply will come from would be an astounding proposition to scientists. The child of God, whose eye of faith has already seen some of Jehovah's mighty power, may rest assured that he who planned all this has made necessary provision for the successful carrying out of its every feature.

In the light of God's Word the eye of faith has assistance, and perceives that humanity's present fallen condition involves a great waste of food, which will be rectified as the race rises out of its imperfection and learns more thoroughly how to use blessings which are now comparatively wasted. Then again the eye of faith sees in the divine promise at the head of this article, and in other assurances of the Scriptures, that "the earth shall yield her increase"--sees the Divine provision for the needs of humanity. Already we have evidences of how these Scriptures may be fulfilled. In the once arid deserts of the United States artesian wells and irrigating canals are causing "the wilderness to blossom as the rose and the solitary places to be glad." Similar developments will doubtless later on extend to other desert lands. Contrariwise the marshes are being drained, and the eye of faith can see how the world will eventually be made all that is implied in God's promise of Paradise restored; that Jehovah "will make the place of his feet [his footstool] glorious."

#### MIRACLE WHEAT--MIRACLE CULTIVATION

A year ago we called attention to the miracle wheat, which was developed in Virginia, seemingly by accident. We know not to what extent it has been sown elsewhere, nor whether any wonderful results have been obtained. However, it gives to the eye of faith a suggestive lesson

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as to how God could "Call for the wheat-corn and increase it" many fold. Now we learn of some wonderful experiments which have recently been made by the Russian Government, which serve to show that in soil that is at least twenty inches deep a new method of cultivating wheat, gives promise of almost miraculous results. Even if only one-tenth of the results claimed can be obtained the advantage seemingly would be considerable. Even if the method be at present found impracticable for any reason, the suggestion to the eye of faith would be valuable every way as showing God's people something of the hidden powers Divine, which are held in reservation for man's time of need.

#### PLANTING WHEAT INSTEAD OF SOWING IT

The new method of cultivating wheat, based upon these experiments, is the making of pits or trenches, twelve to twenty inches deeper than the surface level and forty-two



inches wide. One grain of wheat planted at the bottom of each pit or forty-two inches apart in the trenches is

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covered lightly with two inches of soil. Every three weeks the covering process is repeated about two inches more each time, until ten coverings have been put on. The grain gives forth three shoots with the first covering. With the second covering each of these shoots "bushknots" and gives forth three more shoots, so that with the final covering the total amounts to 59,049 stalks or heads of grain.

The ten coverings will require about thirty weeks or less, according to the climate. It is said that this method of cultivation requires no watering, that the air, having free access to the roots, provides the moisture and gases necessary for the growth of the plant. It is difficult to believe all this--that a single seed could thus produce seventy pounds of grain, and that at the same ratio an acre of land be made to produce forty-five tons of grain. Assuredly, as our text suggests, when the Lord's time shall come he will be well able to call for the increase of the grain for the benefit of the world of mankind, whom he so loved as to redeem and for whom the blessings of restitution are shortly to be made available.--Acts 3:19-21.

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"MY GRACE IS SUFFICIENT FOR THEE"

--ACTS 19:23; 20:1.--AUGUST 22--

Golden Text:--"And he said unto me, my grace is sufficient for thee; for my strength is made perfect in weakness."--2 Cor. 12:9.

FOR two years and three months St. Paul had actively engaged in the service of the Truth at Ephesus, the Gateway or Eye of Asia Minor. He was about ready to leave and had already sent word to the Churches enroute, which he had established, informing them of his journey and of the fact that a famine had recently prevailed in Palestine and that he purposed taking to the Christians at Jerusalem a present of money from their fellow-believers in the Gospel and fellow-members in the Body of Christ in Gentile lands. However, the Lord was pleased to permit the great Adversary to stir up persecution and riot against the Truth and especially against the Apostle just on the eve of his departure. As the Apostle declares, "We know that all things work together for good to those who love God, to the called ones according to his purpose;" hence, we may be sure that God saw some good that could be accomplished by permitting this panic of persecution and that otherwise he would not have permitted

it.

"FAITH MAY FIRMLY TRUST HIM, COME WHAT MAY"

Ephesus was one of the greatest cities of that time. This may be judged from the fact that just at the entrance of the harbor stood one of the "seven wonders of the world," an immense statue of "Diana of the Ephesians"--the deity of Ephesus and indeed of Asia Minor. To her shrine thousands of people came, as opportunity offered, believing that they received a special blessing from her, which affected favorably the prosperity of their homes. Her blessing was supposed to greatly increase the flocks and herds and the birth of children. Unlike the other (virgin) Diana, this one was represented to be the mother of all things living, fecundity being her special blessing. Of course, the fame of this great idol attracted general attention, and those who could not go to Ephesus to worship at the shrine of this image were pleased to purchase from merchants certain charms or amulets, which consisted of small copies of her shrine wrought in silver. The business of making these shrines grew as the people of that region learned to desire her blessing and to offer her worship. In the Apostle's day the business of making these shrines of various sizes out of silver was immense, employing hundreds, perhaps thousands.

A man named Demetrius was the representative or head of a silversmith's guild or union. He, becoming incensed against the propaganda of the Apostle and the early Church at Ephesus, aroused his fellow-craftsmen by a stirring speech, in which he pointed out the great prosperity of their city through this idol, and how they themselves had prospered by the making of her shrine. Then he painted a black picture of how the prosperity would shortly die, as a result of the preaching of this man Paul. He called attention to the fact that it was not merely at Ephesus that this new religion, opposed to the worship of Diana, was spreading, but that it prevailed throughout all Asia Minor amongst people who might be expected to place orders with them for shrines. With a wonderful cunning, he combined with this thought of the duty of supporting their city religion that of the duty also of looking out for their pocketbooks. Who can think of stronger grounds of argument with people in general? That he was successful in arousing the prejudices and creating a riot causes us no wonder. The whole city was in an uproar in the very tenderest spots, religion and worldly prosperity.

The Adversary, no doubt, helped on the matter, with the result that the people were shortly in a frenzy of despair, as though they feared collapse for their religion and their prosperity were already upon them. The home of Paul was known; so thither the mob rushed, seeking the chief factor in the impending troubles. In the Lord's providence St. Paul was absent. Aquilla and Priscilla, who kept the home, were there and, although not arrested, evidently were loyal to the Apostle and to the cause to the very last degree.

Thus the Apostle, subsequently writing respecting them, remarked that they endangered their necks for the sake of the Truth. As working people and home-keepers they were not molested; but two assistants of St. Paul found in the home were taken by the mob. They hurried them to the theatre, or place of public entertainment, whose capacity, we are told, was 56,000 persons, indicating that Ephesus must have been an immense city. St. Paul, learning of the commotion, would have courageously entered into the thick of the trouble in defense of his friends and, above all, in defense of his Master and his message. But wiser counsels prevailed and St. Paul remained away. The brethren suffered him not, believing that his presence would have accomplished nothing with people in so unreasonable a state of mind and St. Paul agreed with them, because no other course would have been the wise or proper one.

The Lord, however, did not neglect the two brethren who were arrested, Gaius and Aristarchus. The town clerk came to their assistance and with words of wisdom dispersed the mob. This official was not interested in the Gospel of Christ and its service, but he was interested in the doing of his duty as an officer of the city. He pointed out to the mob that they had become unduly excited; that they and everybody knew the greatness of Diana, and that one Jew or many Jews could not injure her great fame. And then he concluded, Seeing that these things cannot be

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gainsaid, ye ought to be quiet and to do nothing rash, for ye brought hither these men, which are neither robbers of temples nor blasphemers of our goddess. If, therefore, Demetrius or his companion have any matter against these men, the law courts are open. Let them accuse one another. In other words, let us mind our own business and not allow ourselves to be unduly excited over a matter of no moment. Besides, he pointed out to them that, while there were lawful assemblies provided for them, the present one was an unlawful one, which if it were reported to the Government at Rome, might bring disrespect to the city and perhaps cause it to lose some measure of its eminence. With this he dismissed the assembly.

#### PRINCIPLE AND LACK OF PRINCIPLE

Notice the contrast between the chief actors in the account of this lesson and those mentioned in the preceding one. In that case many people, realizing that they had been working in conjunction with the powers of evil--of demons--brought their books of magic, etc., and burned them, as a result of the influence of the Gospel message upon their hearts. They not only stopped the practice of the black art; they not only refused to use the books of magic; but they refused to sell them to others, lest they should do injury to them. They were willing, glad, to suffer financial loss and be thought foolish by their neighbors,

rather than to do injury to others, after they had come to a true realization of the situation. On the contrary, the chief actors in this lesson were moved to a frenzy and to riotous conduct by their love of money--their fear lest they should suffer loss. Evidently it was not their respect for religion, but their love for filthy lucre which prompted their actions. Moreover, the religion of this goddess was a demoralizing one. Hence we see the stronger contrast between those who raised a riot in order to perpetuate idolatry and sensuality and to bring money to their own purses and those, on the contrary, who are ready to sacrifice their earthly interests rather than do harm, and in order that they may do the more good. Verily there is a power, a wonderful power, in the religion of Jesus, our Redeemer.

It is to be noted that the Apostle and his co-laborers were not guilty of the charge of which they were accused --blaspheming the goddess of Ephesus. Here we have a point of importance and a valuable lesson. St. Paul elsewhere said, "Let none of you suffer as an evil-doer nor as a busy-body in other men's matters." It was not necessary for the Apostle to say one unkind word in reference to the goddess Diana. His commission was to preach the good tidings of great joy--not to quarrel with false gods, or their worship. The persecution was therefore for right-doing. There is a lesson here for us, too. It is not necessary

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for us to do or say a single unkind word or act towards our friends in Babylon. It is not necessary for us to tirade against their systems or doctrines. We have plenty to do in setting forth the Gospel message. Of course, the Apostle did not fail to call attention to the fact that Diana was merely the work of men's hands and not, as claimed, a divinity. So we may properly enough set forth to our friends that there is but the one true Church, which was organized by our Lord, established at Pentecost, and that all other churches, therefore, are merely human systems. But it is not our privilege to tirade against these churches, as we learn some of the dear friends are inclined to do. The command, "Speak evil of no man," may properly be applied also to religious systems. Particularly those who recognize the foundation of Christianity in the redeeming merit of the death of Christ, and that favor and teach morality, if nothing more, should be let alone by us. In Divine providence the appointed hour will come, the Scriptures assure us, when everything which can be shaken will be shaken and overthrown in the great "time of trouble." Against that evil day we warn men that they repent and develop meekness and righteousness; "it may be that they shall be hid in the day of the Lord's anger." Undoubtedly the Lord has permitted sectarianism for some wise purpose, even as he has permitted the Gentile governments to hold sway until the end of the times of the Gentiles. Let us not interfere with the fulfillment of the

Divine purposes. Let us be content to fulfil our mission of assisting the brethren, building them up in the most holy faith and telling the good tidings to the meek and such as manifest an ear to hear.

#### THE LESSON OF OUR GOLDEN TEXT

This is a wonderful text. Our Lord's words therein expressed applied, we may be sure, not only to St. Paul, but to all of us who are of the one Body and energized by its one spirit. Doubtless St. Paul's experiences in connection with his thorn in the flesh were given to him and recounted in the Scriptures largely for the benefit of ourselves and of all who, from his day until now, have been suffering under peculiar experiences, trials, whose necessity and value were not clearly discerned.

When St. Paul, blinded by the great light which accompanied his conversion, finally received the Lord's forgiveness and the restoration of his sight in considerable measure, he doubtless bore patiently with the continued weakness of his eyes, considering it a proper chastisement for his wrong course as an opponent of the Anointed One and an injurious person in respect to the Body of Christ, which is the Church. The measure of his afflictions which remained helped the Apostle, doubtless, to appreciate very distinctly how close is the relationship between the Church and her Lord, as members of the one sacrifice, as explained in the Lord's Words, "Why persecutest thou me?"

However, as weeks and months and years passed, and the Apostle found his defect of vision a great burden, he doubtless wondered why the Lord should permit any measure of the ailment to continue. Well did he know that it would be as easy for Divine power to give him perfect sight as not. Indeed, he had evidence along this line continually--the power of God in healing the sick--so that handkerchiefs and napkins which he had blessed were sent for from far and near, and carried with them Divine blessing and healing. Evidently the Apostle reasoned that after he had suffered awhile in this affliction it would be removed. He may even have surmised that God wished to bring him to the point of humbly asking for its removal.

St. Paul explains to us that he did request healing--the removal of this grievous affliction or "thorn." He tells us that he did this three times. There is a point in connection with the matter which apparently up to that time he had not discerned clearly, namely, that the healing of his eyes would be so much of restitution blessing. But St. Paul, like the others of us, had been called of the Lord not to restitution, but to sacrifice; as he himself explained the matter to others, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1.) Knowing that the blessings of God were passing through him to others, he wondered that some might not have been for himself. He had yet

to learn that the gifts conferred to him were for the worldly and not for the saints, who had consecrated to sacrifice. He had yet to learn that, if permitted of the Lord to take back his consecration to sacrifice, it would mean his letting go proportionately of the spiritual blessings and favors which God bestows upon us when we sacrifice earthly things.

## TWO WAYS OF ASSISTING US

It would not have been right for St. Paul to have been encouraged in a wrong course, in harmony with his prayers for healing. Hence, those prayers were refused. True, the Lord has granted similar requests from many who knew no better than to ask such favors. But with the great Apostle the matter was different. Like his Lord he was an example to the flock and hence it was not appropriate to grant his petition. However, what God did do not only furnished a lesson to St. Paul, but a blessed lesson to us, his brethren, throughout the Gospel Age.

While it was not proper to remove the burden from the Apostle in answer to his prayer; while God saw a special way in which this thorn in the flesh would be specially

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helpful to him in the development of the holy Spirit, nevertheless his prayer could receive an answer still more effective, still more blessed, in a different way. Instead of removing the difficulty, the Lord promised the more grace, the more strength, the more endurance to meet the difficulty, to overcome it, to compensate for it. This was really much better for St. Paul in every way than if his prayer had been answered. We do not know, neither did he know, how necessary to the preservation of his humility and usefulness in the service was that "thorn in the flesh." We may know assuredly, however, that the giving to him of more grace was the greater blessing; because the grace of the Lord is helpful in all things, in all of life's interests, while the taking away of the thorn would have been merely a relief in the one line. No wonder the Apostle, when he understood the situation, cried out, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."--2 Cor. 12:9.

There have been blessed lessons for all of the Lord's dear people throughout the Gospel Age in these experiences of St. Paul. We have various thorns in the flesh, various difficulties, various trials; some of them mental; some physical; some well understood by others; others unknown except by ourselves. What a comfort it has been to many to have the Lord's assurance that what trials and difficulties he does not remove from us, he permits for wise and loving purposes. These, he assures us, will all work together for our good. Of these he declares, "My grace is sufficient for thee; my strength is made perfect in weakness."

Taking this, the Apostle's viewpoint, dear fellow-servants of the cross, let us take all of our experiences in good faith, realizing the truth of these words, that our weaknesses, our imperfections, our frailties, so far from working injury to us, will, under the Lord's supervising care, enable him to supplement the more our willing endeavors with his strength.

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### HEROISM

It takes great strength to train  
To modern service your ancestral brain;  
To lift the weight of the unnumbered years  
Of dead men's habits, methods, and ideas;  
To hold that back with one hand, and support  
With the other the weak steps of new resolve!  
It takes great strength to bring your life up square  
With your accepted thought, and hold it there,  
Resisting the inertia that drags back  
From new attempts to the old habit's track.  
It is so easy to drift back--to sink--  
So hard to live abreast of what you think!

It takes great strength to live where you belong  
When other people think that you are wrong;  
People you love, and who love you, and whose  
Approval is a pleasure you would choose.  
To bear this pressure, and succeed at length  
In living your belief--well, it takes strength--  
Courage, too. But what does courage mean  
Save strength to help you face a pain foreseen;  
Courage to undertake this life-long strain  
Of setting yourself against your grandsire's brain;  
Dangerous risk of walking alone and free,  
Out of the easy paths that used to be;  
And the fierce pain of hurting those we love  
When love meets truth, and truth must ride above.

But the best courage man has ever shown,  
Is daring to cut loose, and think alone.  
Dark are the unlit chambers of clear space  
Where light shines back from no reflecting face.  
Our sun's wide glare, our heaven's shining blue,  
We owe to fog and dust they fumble through;  
And our rich wisdom that we treasure so,  
Shines from a thousand things that we don't know.  
But to think new--it takes a courage grim  
As led Columbus over the world's rim.  
To think--it costs some courage--and to go--  
Try it--it taxes every power you know.

It takes great love to stir a human heart

To live beyond the others, and apart;  
A love that is not shallow, is not small;  
Is not for one or two, but for them all.  
Love that can wound love for its higher need;  
Love that can leave love though the heart may bleed;  
Love that can lose love, family and friend,  
Yet steadfastly live, loving to the end.  
A love that asks no answer, that can live  
Moved by one burning, deathless force--to give!  
Love, strength and courage; courage, strength and love--  
The heroes of all time are built thereof.  
--C. P. S. Gilman.

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### WRESTING THE SCRIPTURES

"They that are unlearned and unstable wrest...the Scriptures to their own destruction."--2 Pet. 3:16.

AN instance in point is found in the columns of a journal, the editor of which was once an earnest co-laborer with us in the promulgation of the Harvest Truth. While still assenting to the fact that we have been in the Harvest for thirty-five years and that it will shortly end, he tells his readers that he apologizes to God that for nearly eighteen years he has been preaching what he now believes to be serious error, namely, that the Church of Christ has a share in her Redeemer's sufferings, a share with him in his sacrifice as members of his Body, filling up that which is behind of the afflictions of Christ--suffering with him that they may also reign with him, becoming dead with him that they may also live with him on the spiritual or heavenly plane.

This Editor now calls all this darkness, and evidently thinks that just at the close of the Harvest he has struck the match and lighted a fresh lamp which shows that the path he was previously traveling was a wrong one and the light which previously shone on his pathway was of the Adversary. He has not yet given up all of the beautiful Harvest Truths, but we may reasonably expect that with this repudiation of the foundation of all spiritual hopes he will shortly conclude that everything that he saw on coming out of Babylon was a delusion, and that he will return fully to the "outer darkness" of Babylon. "If the light that is in thee become darkness, how great is that darkness," said our Master.

Said Editor seems to have become sour towards us personally, for some reason unknown to us. The alienation or bitterness of spirit presumably led to a desire to find fault with us. And since our personality is sunk in the service of the Truth, personal antagonism finding no other course led to an attack upon the truths which we present. How much the Adversary had to do with twisting



and warping of judgment we do not know. How much others may be responsible by reason of over-encouragement or evil suggestions we do not know. But

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we do believe that the Lord will not allow any outside influence to separate from himself and his Truth any whose hearts are loyal to him.

This case is not parallel to the one of which our Lord said, "Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us, is on our part." (Mark 9:39,40.) This is a case of direct opposition--a direct attack upon the Harvest Work, which he had been serving for years--a direct attack upon the very doctrine which, next to the Ransom, lies close to the foundation of our hopes. This erstwhile Brother is now seeking to disrupt the Harvest Work to the best of his ability. He would have the Lord's people everywhere follow him into outer darkness under the delusive cry, "We were all blinded and misled by 'The Watch Tower;' but now, Eureka! I have fortunately found the true light which

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the Lord was anxious to give us earlier in the Harvest but did not succeed in getting to us until now near the close."

But, dear readers, we need have no fear of any disruption in the Lord's work from that quarter, or from any other. If this Harvest message and its service be of God it cannot be overthrown. If it be not of God we would be glad to have it overthrown, that we and others might be delivered from error. Oh, how the Adversary would like to convince us that our present Lord had served us with poisonous food and that we should straightway leave his table and go elsewhere to satisfy our hunger and thirst for righteousness and Truth. These and other efforts will be successful merely to the extent of sifting out those not worthy of the Truth. The others who remain will be stronger than ever, by reason of the agitation of the subject of the Covenants, Sin-offerings, etc.

#### THE COMMUNION CUP

Twenty-nine years ago we were publishing some features of Present Truth respecting the Second Coming of our Lord, the time of Harvest, the Millennial Age, the Times of Restitution; but up to that time we had been in a measure of confusion, darkness, respecting the heavenly and the earthly promises. We saw that the Church had promise of heavenly and spiritual nature and glory. We saw also that the promises to the world were seemingly of an earthly nature, that they would build houses

and inhabit them, plant vineyards and eat the fruit of them, etc. We had not fully discerned why this distinction of natures and were inclined to wonder why we could find nothing in the Scriptures to intimate that at the close of the Millennium the world would be granted the heavenly nature.

It was about that time, 1880, that the Lord drew our attention to other features of his plan previously unseen by us and, so far as we are aware, unseen by others since the days of the Apostles. We realized that this further light was Harvest light for the ripening of the wheat, and by no means an evidence of greater wisdom or ability in Bible interpretation on our part. The due time had come and the unfolding came with it. The Master who had already been serving us brought forth from the storehouse "things new and old," respecting the Covenants and the Atonement sacrifices. We were astonished at the length and breadth and height and depth of the Divine Plan and set them forth in a pamphlet entitled *Tabernacle Shadows of the Better Sacrifices*.

It was through those Tabernacle Shadow blessings that the Lord showed us how and why the Church of this Gospel Age has been called to heavenly glory while the Divine purpose respecting mankind in general is restoration to human perfection with everlasting life to all the willing and obedient--to be granted to the faithful in the close of the Millennial Age, when they shall have reached human perfection and the "paradise restored" shall have been extended to the whole earth.

We then understood for the first time the meaning of the Apostle's words respecting the "Hidden Mystery," namely, that close, intimate relationship between Christ and his faithful followers, the "more than conquerors." It was then that we understood the Apostle's words, "God hath given Christ to be the Head over the Church, which is his Body," and "We are members in particular of the Body of Christ." "This is a great mystery; but I speak concerning Christ and the Church." Oh, yes, this is indeed a hidden mystery--that the Church is completely separated from the world and offered a great prize of glory, honor and immortality, the Divine nature. But we came to see, also, that this prize was offered on certain sacrificing conditions--not merely upon condition of faith, though faith is the basis of all our hopes. This "high calling" proffered is justification from sin as the reward of faith, but it additionally held out the promise to the justified that if they would suffer with Christ as his members, they should also be glorified together with him in his heavenly Kingdom and be with him and sit upon his throne and share his glory.

Now we began to understand why the way during this Gospel Age should be made so "narrow," so difficult, while the Lord promised to make the way to eternal life a broad, "high way" during the Millennium. Ah, yes! all is clear from this standpoint, and the Apostle's words were full of meaning to us as we read, "I beseech you,

therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service." (Rom. 12:1.) Now we saw the two steps; first, justification by faith, and secondly, an entrance into this grace of the "high calling" by being begotten of the holy Spirit. As expressed by St. Paul, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God," which is to be revealed in our Lord and in us as his members in his Kingdom. Now we know why St. Paul was so anxious to fill up a measure of the afflictions of Christ and we were stimulated also to follow his example, filling up a share of Christ's afflictions, which he left for us. Now we know what St. Paul meant when he said, "Let us go forth therefore unto him without the camp, bearing his reproach."--Heb. 13:13.

We perceived from this last text that he referred to the sacrifices of the Day of Atonement mentioned in the context and in which he says that the bodies of those beasts whose blood accomplished sin atonement were burned outside the camp. The type shows that the first of these sacrifices was the bullock and the second the Lord's goat (Levit. 16); that the priest first killed the bullock provided by himself, and afterward killed the goat provided by the Congregation of the Children of Israel. We saw clearly enough that the bullock represented our Lord's sacrifice and that the only other sacrifice burned outside the camp was the goat, and hence that the Apostle must have referred to us, the Church, the members of the Body of Christ.

This has been the basis of our presentations to the Church for these twenty-nine years. We consider it the only key to all the wonderful harmonies of the Divine Word, as they are now in our possession by the Lord's favor. We have no doubt whatever that our great Adversary would like to take from us this valuable key to the Divine Plan, which alone explains the "mystery" of this Gospel Age, which is the Church and her special call --to the privileges of sacrifice now and the privileges of glory by and by. The Apostle made no mistake.

Not anything of the merit belongs to us. Now, and first and last and all the time we have shown that the merit belongs to our dear Redeemer, who, by reason of the "body prepared" for him for the sacrifice of death, was able to become the justifier of all who trust in him. Our justification came by faith in his blood, and hence any merit and all merit would be his, not merely on that account, but also because our begetting of the holy Spirit was based upon our full consecration to be dead with him.

#### THE THINGS NO LONGER SEEN

These are the things said Editor tells us that he no

longer sees--that our sufferings as members of the Body of Christ are part of His sufferings. All this he now claims is a mistake. That we are to reign with him because we suffer with him is claimed to be an error. Some day if he will tell us we shall be glad to know any other reason why we do suffer and with whom else we suffer; what we do sacrifice and for what we sacrifice and what useful purpose our sacrifice will ever accomplish. Possibly some may find ways of applying these Scriptures, but we are sure they will find no interpretations satisfactory to our minds other than that we have already found connected with the "mystery." Our friends in the nominal churches have wrestled with these Scriptures for centuries in a kind of hazy bewilderment, not knowing

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how to intelligently apply them and not understanding the "mystery," because the due time for its unfolding did not come prior to the Harvest.

#### THE BLOOD OF THE COVENANT

This erstwhile co-laborer now assaults us and charges that we have committed the sin unto death, in connection with this application of the Scriptures--because we claim that we suffer with him; that we share in his sufferings (Christ's) and not some other suffering. If this position is true we have been under the Second death condemnation for twenty-nine years and this co-laborer has been under it for eighteen years. Yet those years were the most blessed of our experience and, we presume, also of his. And this doctrine during these years has been the "key" to the "Mystery of God," which has brought more Christians to a full and deep consecration to the Lord than anything else ever known since the Apostle's day.

There certainly is plenty of inconsistency connected with the position of this Brother, and with that of all others who ever leave the light of Present Truth. For instance, the Scriptures intimate clearly enough that any who ever commit this sin unto death cannot be renewed

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unto repentance, seeing that they have crucified the Lord afresh and put him to an open shame. (Heb. 6:6.) If, then, this doctrine of the Church's participation with our Redeemer in his sacrifice as his "members" is the "counting of the blood of the Covenant an unholy thing," how could this Brother claim that, after eighteen years of such delusion and Second Death worthiness, he has now escaped such a condemnation and obtained a special blessing from God and a special privilege to light a new torch and to call the Lord's sheep in an opposite direction?

But let us examine the ground of this serious charge respecting which this Editor waxes eloquent, saying, "We

do not know any consideration on which we would occupy their position. Oh, that we had ten thousand trumpet tongues to warn those who accept this latest of the last-day delusions. It is a test! Who will be on the Lord's side?" We agree that it is a test and that it will fully discover those who are on the Lord's side; those who will share of his cup, share in his sufferings--none others will share in his glory.

Notice the Scriptures which this new light-bearer assures us condemn all who have been believing that they were sharing the sufferings of Christ as the condition by which they might hope to share his glory future. It reads, "If we sin willingly after that we have received a knowledge of the Truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the Covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace."-- Heb. 10:26-29.

This marvelous exegete lifts his hands in horror and, pointing at this Scripture and then at us and the thirty thousand or so who similarly believe, he intimates that he has gotten out of this Second Death condition and that he is willing to help all of us out, if we will follow him, and subscribe for his Journal. On the contrary, the very Scripture he quotes tells that there is absolutely no hope for the class described in these verses, because "there remaineth no more sacrifice for their sins." They consumed their share in the merit of Christ's sacrifice.

The Apostle speaks of wresting or twisting the Scriptures and it may easily be surmised that a considerable amount of wresting and twisting of this Scripture needs to be attempted in the endeavor to make it serve this Editor's purposes. He lays all his stress upon the words, "Counted the blood of the Covenant wherewith he was sanctified an unholy thing." To serve his purpose he has twisted the Scripture thus, "Has counted the blood of the Covenant wherewith he was sanctified a thing shared by a number." The attempt is to prove that all who claim to have fellowship with Christ in his death or, as the Apostle says, "to be dead with him," "to be baptized into his death," thus participate in the blood of the New Covenant, which Jesus is sealing with his own blood and in which he invites us to be partners and share--all these are guilty, according to this indictment, based upon this Scripture, of "treading under foot the Son of God and counting the blood of the Covenant wherewith they were sanctified an unholy thing."

This expositor has lost his bearings altogether. The Apostle tells us that we were justified through faith in the blood of Jesus and he here speaks of those who had gone on after justification through the blood of Jesus to

sanctification through the blood of the Covenant. What is the difference between justification and sanctification and between the blood of Jesus which justifies and the blood of the New Covenant which sanctifies?

We answer that there is a great difference--two distinctly separate transactions are thus brought to our attention. Nowhere in the Scriptures are we said to be justified by a New Covenant or by any Covenant; nor by the blood of the New Covenant; nor by the blood of any other Covenant. We are justified by faith--faith in the blood of Jesus as our Redeemer. Our justification comes as soon as we accept the great fact that we were sinners and that Jesus gave his life for our redemption and accept our share in that redemption by faith. It is only those who are thus justified by faith in his blood that are invited to become his disciples, his followers, his joint-sacrificers and his joint-heirs in glory, as members of the great Prophet, Priest, King, Judge and Mediator, who will come in power with great glory as soon as the last member of his Body shall have been perfected through a participation in the sufferings of Christ. Let us keep in memory the fact that only the justified are called to this "high calling," this great privilege of participation in Christ's Covenant, the blood of the New (Law) Covenant. This being true, it will be readily seen that the Apostle is referring to this consecrated class--"sanctified through the blood of the Covenant."

Get the thought that our Redeemer, "the man Christ Jesus," laid down his life that he might seal the New (Law) Covenant with Israel and through Israel with the world. He consecrated his earthly life and laid it down in death with this in view. His ignominy and death are symbolically called his cup, of which he drank. He offers a portion during the Gospel Age to justified believers, proposing that if they drink the cup with him, if they suffer with him, he will accept such as "members of his Body." The Father will beget them of the holy Spirit and in due time they shall be born from the dead in "his resurrection," as his glorious Body and sharers with him in the work of dispensing the New (Law) Covenant blessings to Israel and to the world.

All who accept his proposition are counted in with him as messengers of the Covenant or servants of the Covenant--those whose lives have been devoted, consecrated, sacrificed with a view to the establishment of this New (Law) Covenant, by which the Christ, including the Church, as the Seed of Abraham, will bless Israel and all the families of the earth. The Apostle says, "We are made able ministers of the New (Law) Covenant"--that is to say, qualified servants of that Covenant. Part of our service we perform at the present time in serving our great Head and the fellow-members of his Body, "edifying one another and building one another up in the most holy faith." (Jude 20.) But in a larger sense of the word we are being qualified or made able servants of the New (Law) Covenant by present experiences, which we

shall put to effective service when the New (Law) Covenant shall go into force and the Millennial Age be inaugurated.

We trust that we have made clear the fact that our consecration, our sanctification, our acceptance of the Lord, our sacrificing with him, and our final glorification with him, are all in connection with the great Work

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which he has undertaken, namely, the mediating of the New (Law) Covenant between God and mankind in general. We were called out from mankind in general, from the world, for these very purposes--that we might be made members of this "mystery" class, the Mediator's Body. Hence our sanctification was in connection with "the blood of the New (Law) Covenant." Had it not been for the New Covenant and our invitation to share in its mediation with our Redeemer, there would have been no present Call to glory and honor and immortality and joint-heirship in the Kingdom. Hence, when the Apostle is speaking of those who "count the blood of the Covenant a common thing," we should understand that he meant that some who desert the Lord, renounce his teachings, renounce their consecration, do disrespect to this special call to joint-heirship. The Apostle explains that this is because they do not sufficiently appreciate the value of this consecration, the value of this "blood," the privilege of sharing with Christ in his sacrifice. They count the statement, To be dead with him, an ordinary thing. They lose sight of its real value. They lose sight of what they really undertook to do when they made a consecration unto death. They lose sight of what it meant to present their bodies living sacrifices. Having changed towards the Lord, they no longer count their covenant to be dead with him as a sacred obligation, but rather as an ordinary matter, a common thing.

#### PROVING IT BY THE GREEK

The Brother whose inconsistency of argument we are criticising tells us that his contention is supported by the Greek text--that the Greek word rendered unholy in Heb. 10:29, koinos, really should be translated "a thing shared by a number." He would apply this to us and all who see with us; because we say that the blood of Christ, the cup of Christ, is shared by a "little flock" of Christ's disciples, who become dead with him, suffer with him during this Gospel Age. Our answer is that the Brother has not dipped deeply enough into the Greek. The Greek word which would have suited his purpose is koinonia, which signifies partnership, or literally, participation, as defined by Strong's Unabridged Dictionary. The same dictionary defines koinos to mean common, defiled, unclean. In other words, while the thought of participation is in both of these words, the one has the unclean thought

connected with it, while the other has the clean and pure thought of partnership. Manifestly the thought we present of participation with Christ in the sufferings of this present time and his glory to follow is not the common or unclean thought of koinos, but the partnership and participation thought of the other Greek word, koinonia. This is our answer to the charge and to the misinterpretation of the Scriptures to support it.

But let us look a little further in the same direction and see what we find. We turn to 1 Cor. 10:15-17 and hearken to the Apostle saying, "I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which

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we break, is it not the communion of the Body of Christ? For we, being many, are one bread and one Body; for we are all partakers of that one bread." This passage is very plain and clear as it stands in the English, but when we point out the Greek word twice rendered communion, in respect to the blood and in respect to the Body of Christ, the passage becomes doubly forceful. This Greek word is koinonia, which signifies partnership, literally, participation.

Here the Apostle tells us that all the members of the Body of Christ have koinonia, participation in the blood of Christ, of the one cup, and in the Body of Christ, the one loaf now being broken, that through the operation of the New (Law) Covenant sealed with his blood, Israel and the world may be fed with the bread of life. Of course no one can be convinced against his will, but we hold that all of the Lord's people enlightened under his Spirit should be able to see that the Apostle commends, approves, endorses, that which said Editor condemns and by twisting of the Greek, endeavors to make out to be the basis of his own Second Death condemnation and yours and ours.

#### BLINDED BY WILFULNESS

We have pointed out for years that on the same night in which our Lord was betrayed he instituted a Memorial of his own death, substituting it for the Jewish Passover Supper and setting forth the bread and cup, as representing his flesh and blood, as instead of that of the passover lamb, saying, This do as often as ye do it in remembrance of me--not in remembrance of the lamb, nor of the type, as in Egypt, but looking forward and recognizing the antitype. He wished them to realize him as the lamb and the Church as the first-born saved during the night of this Gospel Age, and ready to go forth in the morning of the Millennium, typified by Aaron, the high priest, his sons, the under-priests and the tribe of Levi, their servant-associates, typified on the other hand by Moses, the great Law Giver and Mediator. As it is written, "For Moses truly said unto the fathers, A prophet



shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people."-- Acts 3:22,23.

God raised up Jesus to be the Head of this great antitypical Mediator. And during this Gospel Age he is raising up the Church of the First-borns as members of his Body. Shortly the whole will be complete, and then, as the great Mediator of the New (Law) Covenant, this antitypical Mediator will seal that Covenant with his blood, with the merit of his sacrifice, which he is now passing through the Church, which is his Body, permitting us to share in his sufferings, that we may also share in his glory.

This share of Christ's sufferings is symbolically represented in his "cup," styled the blood of the New Covenant, New Testament, New Will. By his death the Lord surrendered his earthly rights to seal that New Covenant and by permitting justified believers to join with him in his sufferings, he permits us to share as his Body members in this sealing of the New (Law) Covenant.

Consequently when he passed the disciples the "cup" he did not mean them to understand that the drinking of that cup meant their justification. They were already justified. Already he had said to them, "Now ye are clean through the word I have spoken unto you." "Ye are not of the world, even as I am not of the world." By passing the "cup" to them, saying, All of you drink of it, and, Drink ye all of it, he meant, I thus symbolically give you the privilege of sharing in my sufferings, which are symbolically represented in this cup. I am laying down my life to seal that New (Law) Covenant long promised of the Father and, if you would be members of the Spiritual Seed of Abraham, now is your opportunity. You are already justified by faith. My death will make that effective to you and you will be sprinkled from all consciousness of evil. All that was preparatory, and with a view to giving you this opportunity of sharing in my cup of ignominy, of death, of woe, of sacrifice. If you suffer with me, if you drink of my cup, you shall sit with me in my throne. If you do not drink of my cup you shall not sit with me in my throne.

All Christ's faithful members who partake intelligently of the bread, understand it to mean not only our Lord's broken body, but also the broken body of his Church, as St. Paul explains. And similarly the "cup" was both Christ's blood or sacrifice and ours if we accept it at his invitation and partake with him. As to our argument in respect to our sharing the Lord's cup, this Brother was apparently so anxious to get rid of it that he declared in so many words that our Lord did not drink of it. Let us see whether Jesus drank of one cup representing one set of sufferings and gave his followers another cup representing

a different kind of sufferings. Is this true?

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What say the Scriptures? We read particularly, "The Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me."-- 1 Cor. 11:23-25.

The records in the four Gospels leave the matter of our Lord's drinking of the cup indefinite, though they clearly intimate that he first drank and then gave to his disciples. But the Apostle Paul, as above, makes the matter positive.

Furthermore, notice our Lord's words to the two disciples who requested special nearness to himself on his Throne in the Kingdom. He said, "Can ye drink of the cup that I shall drink of? and be baptized with the baptism that I am baptized with?" When they assented their willingness he assured them that he would see to it that they should have the opportunity and thus gain a seat in the Throne, though he could not tell them how near to himself they would be, since this would be arranged of the Father. Have we any doubt as to what cup he meant and what baptism? Surely not, because the Master's cup was that of suffering, ignominy and death. Ours must be the same "cup," his cup, else we shall have neither part nor lot in his Kingdom glory.-- Mark 10:38-40.

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#### THE DUAL FEATURE IN RACHEL

IN our February 15th issue, page 63, questions re the Covenants, 6-8, we did not, it seems, express ourself so that all could understand our meaning; hence we now add a few words.

The Sarah Covenant represents the Divine promise in its entirety as a Grace or Faith Covenant. As St. Paul explains in Gal. 4:22-28 her child of promise represented The Christ, Head and Body, the great antitypical Prophet, Priest, King, Judge and Mediator between God and men-- the world of mankind in general. Sarah had but the one child, and hence the earthly seed of Abraham or any other could not be represented by her. But God had promised Abraham an earthly seed, as well as a heavenly. His seed was to be "as the stars of heaven and as the sands of the sea," the Apostle explains: "that the promise might be sure to all the seed, not to that only which is of the Law,

but to that also which is of the faith of Abraham." Abraham's seed according to the Law was cut off entirely, and must get its blessing through the spiritual seed--The Christ, Head and Body. The Spiritual Seed lays down in sacrifice all earthly rights, bequeathing these or willing them by testament or covenant to natural Israel--thus sealing for natural Israel the "New (Law) Covenant." This was in order that the natural seed may, during the Millennial Age, become the Seed of Abraham--as the sands of the seashore. And into the same Covenant as members of Israel, may come whosoever will of the Gentile nations. Thus the Apostle declares that eventually, according to Divine promise, Abraham will be "a Father of many nations." All of these will be blessed by The Christ, the Mediator of the New (Law) Covenant, under which they will be permitted to come back into harmony with God and obtain eternal life through obedience to its Law. It is in accord with this that we read in the same epistle, Romans 11:27-31, that fleshly Israel, under that New (Law) Covenant, will "obtain mercy through your mercy" --the mercy of The Christ, the mercy of the Spiritual Seed of Abraham.--Gal. 3:29.

The Apostle gives us to understand that after the Abrahamic Covenant was confirmed through Isaac, his two sons became in a measure typical characters, Esau, the elder, representing natural Israel, and Jacob, the younger, representing spiritual Israel of this Gospel Age, to whom the Abrahamic blessing has come. Similarly Jacob in due time had the Abrahamic Covenant confirmed to him; and his two children, by his wife Rachel, seem to typify the fact that there will be two classes of spiritual Israelites, represented by Joseph and his younger brother Benjamin. We need not rehearse the various evidences that Joseph was a type of The Christ, Head and Body. We remember how he was hated of his brethren, sold into captivity, suffered various abuses for righteousness sake, yet took all of his trials faithfully. We remember how he was taken from the prison to be next to Pharaoh in the throne, and there became the dispenser of the food which kept the Egyptians and the Israelites alive through the seven years of famine. We have already noticed how beautifully many of these features fit as types to the antitype, which will

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soon be revealed. Christ, both Head and Body, must be brought out of the great prison-house of death before the exaltation to the Kingdom and glory and honor will be effected and the work of feeding the world with the bread of life will begin. Joseph, the life-giver of Egypt through that bread of life, was unquestionably a type of the greater Life-Giver, The Christ, Head and Body.

Joseph had but one brother of the same mother, but he had ten half-brothers. Our thought is that those ten half-brothers represent the Jewish people, who will very shortly be brought before the exalted Christ and be given a share

in the great feast which will come to them from his table. It will be remembered that Benjamin, Joseph's full brother, was with the other ten when the feast was made, but that Joseph sent to Benjamin as his portion five times as much as any of his brethren received. Benjamin, to our understanding, represents the "great company," the foolish virgins, otherwise called the virgins, the Bride's companions, who will follow her into the presence of the King.-- Psa. 45:14,15.

There is another reason for considering Benjamin a prefigure of the "great company." It is this: his name, Benjamin, signifies "son of my pain." He was born in sorrow and travail, even as the "great company" will "come up out of great tribulation." His mother died in giving him birth, as we expect the spiritual feature of the Abrahamic Covenant to pass away entirely with the change of those who will constitute the "great company." It is our thought that the Ancient Worthies belong to this same class and, as already suggested, that they will reach the spirit plane in the time of trouble at the end of the Millennial Age.

We are loath to give any explanation of types not directly or indirectly referred to in the New Testament. These types seem to us to be not directly but indirectly implied by the New Testament teachings already referred to. Those who cannot receive this interpretation are entirely welcome to have as their own any better interpretation, or none at all, as they see fit. Indeed, we might remark that this is true of all that we write. Hence, should any cease to see eye to eye with us, they have full right to their own opinion, without any need for a quarrel with us. If they find new and better light our sentiment towards them is, God bless you. We are glad if you have something that will do you more good than that which we present. If we thought that there were anything better, we, too, would want it. But, on the contrary, we are fully content with the leadings and blessings, the enlightenments, the spiritual food and refreshments which our present Lord has spread before us as his family. It is so satisfactory a portion that we could not think of looking for anything more or different. For long years we hungered and thirsted and searched and finally, when we found the satisfactory portion, we knew it. It satisfied our longings as nothing else could do. The time we have to spare from the eating of such food and the dispensing it to others we have full use for in giving thanks to the Father of Light, who has brought us out of darkness into his marvelous light, wherein we greatly rejoice.

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#### PROPER AND IMPROPER STATEMENTS

A subscriber to this Journal writes us inquiring, Is this

right? and quotes a recent utterance of one of the Pilgrims in the following words:

"I can endorse Brother Russell's views on the New Covenant, but cannot see that the term 'Mediator' has the restricted significance he attaches to it. He probably thought the term applicable only to one who would mediate a Covenant, whereas the Greek word really means one in the middle. Thus Young gives it, 'a middle man,' and Strong, 'a go-between.' This surely describes Christ's position towards us in justification. (Rom. 5:1,2; Heb. 7:25.) It even looks to me as if an Advocate was a mediator, a go-between.

"However, Christ does not mediate a Covenant for his Church. He mediates the matter of making their sacrifice a possibility, just as the Jewish priest acted as a mediator when the sacrifice was brought to him; he stood between God and offerer in the presentation.

"I really think Brother Russell has the thought in his mind this way, even though he limits the meaning of the term. And I cannot but believe that if the broad meaning of the word mediator was brought to his attention he would acquiesce."

We answer, No! such a statement was not right! It was wrong! It produced a false impression! We are much surprised that any Pilgrim would so express himself. Such an expression would certainly have the effect of arousing the suspicion of our friends, while no doubt the opponents of the Harvest Work would appreciate it. Instead of stating himself as opposed to Brother Russell's presentations on the Mediator and being sure that by and by Brother Russell would see his expressed position and surely agree with it, the Pilgrim should have realized that this was neither the wise nor the truthful presentation. What he hoped to gain by such an expression we know not.

According to his own statement he should more wisely and more truthfully have expressed himself about as follows:--

"I fully agree with Brother Russell's presentation in the 'Watch Tower' respecting the Mediator. He therein stated that our English word Mediator is quite broad enough to cover the work done by our Redeemer for the Church; but that the Scriptural usage of the word Mediator confines it to a mediator of a Covenant. Hence, to be in accord with the Scriptural usage we will do wisely to use the word Mediator in the same restricted sense--only in connection with a Covenant. It is wise for us to use the Bible term Advocate when referring to our Lord's work for the Church. See the 'Watch Tower' April 1, '09, page 106, column 2, paragraph 3."

Again we repeat that the usage of a word in the Bible should guide us in our use of it. If the word Mediator were loosely used in the Bible in respect to any and all kinds of service between God and the Church, then we, too, might so use it. But as soon as we find out that it is not so used, we should desist from such a use of it and use it only in harmony with the Biblical usage. This is why we

no longer use the word Mediator in respect to our Lord's various and valuable services for the Church, and refer to him as the Bible does--as "the Mediator of the New (Law) Covenant," but as our "Advocate with the Father."

That New (Law) Covenant is for natural Israel and the remainder of the world, and not for the Church of this Gospel Age, which Church is the Body of Christ, the Body of the great King, Mediator, Judge and Priest.

Only one text containing the word Mediator could be in doubt, and it only until the right interpretation is suggested. The text is--"There is one God and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."-- 1 Tim. 2:5,6.

The Apostle does not here refer to the Church, but to the world. Of the Church Jesus said, "Ye are not of the world, even as I am not of the world." The Apostle tells us that Jesus is the Mediator between God and the world--men. He is not mediating now, but, as the Mediator is getting ready to deal with the world in the Father's stead. He is now performing the sacrifice of atonement--accepting the willing offerings of believers and counting their sufferings as his own, even unto death. Shortly, with these his members, added, this great Mediator will present the blood which will seal the New (Law) Covenant. And then the blessing of Israel and all the nations by restitution opportunities will begin. Note the context. The Apostle is not discussing the Church, but the world--"kings and all in authority."

When did our Lord become the Mediator of the New (Law) Covenant or a mediator in any sense? Not when he was born the babe of Bethlehem! Not when baptized at Jordan! but when he had sacrificed to the finish and was raised from the dead to be a Prince and a Savior, as the Head of the Spiritual Seed of Abraham. That entire Seed will be the Mediator when all the sacrificing will be finished and the entire Church glorified.

But look again! In the Old Testament this "Messenger of the Covenant" is mentioned in Malachi 3:1. And the mention of a New (Law) Covenant in Jeremiah 31:31 implies a mediator for it. Nevertheless the scroll of Divine purpose was still sealed and in the hand of Jehovah, up to the time that the Lamb had been slain. Not until after he was slain was it proclaimed, Worthy is the Lamb that was slain to receive glory and honor, etc., and the scroll.-- Rev. 5:1-12.

The explanation is that God prophetically foretold that he would find one worthy of this great honor of being Abraham's Seed and Mediator of the New (Law) Covenant. However, it was left to our Lord still to demonstrate his worthiness to be that one--that Mediator. Nor was his trial a mere farce! He was in an agony in Gethsemane lest he had failed to make his calling and election sure. Do we not read, "He offered up strong crying and tears unto him who was able to save him out of death, and was heard in regard to the thing which he feared"? (Heb. 5:7.)

And is it not the same with his members--the members of the Mediator? He who foreknew Jesus foreknew us also by Jesus. Were we not "chosen in him from before the foundation of the world"? Hence the exhortation to us, also, to make our calling and election sure.

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Nor does the Church need either a mediator or a Covenant for her justification. She is justified by faith, not by works of the Law either under the Old Law Covenant or under the New (Law) Covenant. As it is written, "Abraham was justified by faith"--and so were all the Ancient Worthies, of whom it is written, "They had this testimony, that they pleased God." This testimony to their justification was given long before Jesus was born. And similarly, before Jesus died, he testified, "The Father himself loveth you." If God loves us and we love God, what need is there for a mediator between lovers? See how we were justified.--Rom. 4:22-24; Gal. 3:14.

Indeed our Lord's testimony is that all called during this Gospel Age come first to the Father and then to the Son. We read: "No man can come unto me, except the Father which sent me draw him."

Let us settle the matter in our hearts that our call is to become members of the Mediator between God and the world--the antitype of Moses, the mediator of the Law Covenant. This antitypical Moses has been in process of raising up for nearly nineteen centuries. (Acts 3:22,23.) Our Redeemer's death is the "surety" for us, his members, and for the New (Law) Covenant.--Heb. 7:22.

If our correspondent is in communication with the Pilgrim Brother whom he quotes, we trust that he will call his attention to this, our reply. We prefer not to inquire for his name.

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#### LIKE UNTO JANNES AND JAMBRES

"NOW as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest to all men, as theirs also was. But thou hast fully known my doctrine, manner of life, purpose, faith, long suffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecution I endured; but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and leaders astray shall wax worse and worse, deceiving and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou

hast learned them."--2 Tim. 3:8-14.

We are asked whether or not this Scripture is applicable to the present time; and, if so, how we shall understand the expression, "Men of corrupt minds"? Shall we look for these amongst moral reprobates?

We reply that we should understand this Scripture to be applicable at the present time. We should be able to find classes today corresponding to Jannes and Jambres. The Apostle distinctly says in introducing these words, "This know also that in the last days [of the age] perilous times shall come." Undoubtedly the Apostle meant that we should look for the fulfillment of his declaration in the "harvest" or end of the Gospel Age.

We are not to expect these leaders astray in the Church to be moral lepers, reprobates. Assuredly Satan would be too wise to use such as his tools, knowing that he could effect his purposes better through those who outwardly, at least, would be moral and religious. Notice that the Apostle did not say reprobate as respects morals, but reprobates as respects the faith. It does not say men of corrupt morals, but does say men of corrupt minds--men whose minds have become perverted, changed, altered, as respects the Truth. He who does not see any fulfillment of this prophecy and who yet believes that we are living in the close of the Gospel Age should certainly at once begin to look for them and endeavor to locate them.

This passage, in harmony with many other Scriptures, assures us of the trials of faith to be expected in this, our day. Remember the Apostle's words respecting the fire of this day, which shall try every man's work, of what sort it is--gold, silver, precious stones, wood, hay, stubble. Remember the Prophet Malachi's declaration that in this time the special Messenger of the New Covenant would sit as a refiner and purifier of silver. Remember the Prophet David's explanation of our day with its arrows, pestilences, stumbling blocks, etc., and the declaration that a thousand would fall at our side.

Let us not forget either our Lord's positive assurances, that he would keep his very own, his elect--those making their calling and election sure. Remember the declaration respecting this elect Body of Christ that a thousand shall fall at thy side, ten thousand at thy right hand, but it shall not come nigh thee, because thou hast made the Lord thy refuge and habitation. The shielded ones will be those who live very near to the Lord--not only outwardly, but in their heart experiences. These very elect have the assurance that God will give his messengers charge concerning them, so that the feet shall not be dashed against the stumbling stone, but be borne up, lifted higher by the Divinely appointed agencies of Jehovah.--Psalm 91.

Remember again the assurance of the Apostle that although this day shall come upon many "as a thief and as a snare," and that they should not escape the snares, nevertheless the faithful would not be in darkness. Remember our Lord's assurances that although trials and difficulties are to be expected which would deceive, if it were



possible, the very elect, yet it will not be possible to deceive the very elect. So close will they be in sympathetic fellowship with the great Shepherd that they will discern his voice and not be deceived by others, of the Jannes and Jambres class.--Mark 13:22.

Remember also the Apostle's words, "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand." (Eph. 6:13.) He pictures the armor, the protection that would be granted to a certain class--the helmet, the breastplate, the shield, the sword of the spirit. He expressly indicated that these defences would be provided for "the evil day" with which our age would close. He specially advised that while this armor was available to all of God's people and to be had

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for the putting on, nevertheless only those who will put it on will be safe. Why so, is it asked? We reply that this is one of God's tests by which he would prove our love, our devotion, our loyalty to him. Those of little love will be careless respecting the details of the Divine Plan of the Ages. "They will not have time" to search the Scriptures. They will not be disposed to make use of the agencies which God will use for providing this armament in this evil day. They will have preference for some sectarian brand of armor or insist that it must come from some particular quarter, or refuse to wear any armor that they have not manufactured for themselves, or refuse assistance in putting on the armor of light.

All such objections, we may be sure, would mean to the Lord disloyalty, headiness, self-will, lack of humility, etc., incompatible with the conditions of his "call." He is looking for those who humble themselves, and who are glad to have his Truth at any cost, and whose hearts, long famished, hunger and thirst for the Truth, and who know the Shepherd's voice, and who find in his message that which "satisfies their longings as nothing else could do." These will gladly accept the armament and by becoming faithful students will make it their own--will put it on. These will be kept while others will fall at their side.

Those who fall away after once having been partially enlightened, for the most part, are those who never properly applied themselves to know, to understand the Divine Plan. Their disobedience to the words of the Lord through the Apostle, their neglect to put on the armor, proved that they are not of the class whom the Lord prefers in the present "election."

On the other hand it must not surprise us either, that some, after wearing the armor, they tell us for eighteen years and preaching to others its value and necessity, should put it off now, in the closing hours as it were. And now, while the Enemy is about and the fight in progress, they assure us that this armor is proving unreliable, that they themselves have been deceived and have deceived others and that they now have taken it off, exchanging it

for a new kind of their own make and brand. We are sorry for such.

Doubtless there were many people in Moses' day who were not at all in sympathy with him and his presentations, but who let him alone and hindered him not. Jannes and Jambres, on the contrary, specially opposed Moses and sought to bring to naught the force of his presentations to Pharaoh and the Egyptians, by imitating his doings to a certain degree. It is not known if these two men were Hebrews or not. Their names are nowhere else mentioned in the Scriptures, though they are mentioned in the Jewish Talmud, where the Hebrew names given justify the inference that they were Hebrews who, to curry favor with Pharaoh or to add to their own fame, resisted Moses and his presentations of Divine Truth, seeking to nullify the influence of the latter. Have we not some similarity in the conditions of the present day? Are there not some whom St. John describes as having gone out from us because they are not of us? Do not these, instead of assisting with the Harvest Work, now seek by every power they possess to oppose it, to nullify it, to belittle its influence? But St. Paul declares that they shall not go far in this opposition until "their folly shall be made manifest," as that of Jannes and Jambres was--by their failure to hinder the Lord's work.

Let us leave such matters with the Lord to reward and to rectify in his own time and way. Let us seek by patient perseverance in well-doing, loyalty, faithfulness, to make our calling and election sure.

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"WEEP NOT FOR ME," BUT "WATCH AND PRAY"

We give an extract from a letter just received from a brother who was active in opposing the Vow, and our answer, for the benefit of all our readers. We are glad to note the loving solicitude of our friends on our behalf, and surely deeply appreciate the fact that more prayers ascend for us daily than probably were ever received at the throne of heavenly grace for any other person who ever lived. The knowledge of this is a constant source of strength and encouragement for which we continually thank God, making mention of all of his dear Israel in our prayers. However, dear friends, do not become so absorbed in thought and prayer for us that you will neglect to follow the Master's advice to also Watch and Pray for yourselves.

#### EXTRACT FROM A LETTER

- (a.) A Test of Faith--that this time of inspection was being delayed;
- (b.) A Test of Brotherly Love--a tendency to smite or

lord it over his fellow-servants;

(c.) A Test of Loyalty--eating and drinking with the drunken, becoming drunk as Luke says.

Brother, are you being tested along those lines? If that is too blunt or embarrassing a question, I rescind it, but the matter weighs pretty heavily upon my heart, and if you are, I want to let others know and exhort them to special prayer along those lines.

We replied as follows:

DEAR BROTHER KELL:--

Your favor of the 11th reaches me on my return. Thanks for its words of caution and kindness. I occupy a peculiar position, dear brother--opposed by the hosts of Babylon and surrounded by a small company of friends who, by reason of the Truth, have their senses exercised to such an extent as makes them the most critical people in the world. The world, the flesh, the devil and Babylon I make no particular effort to please. I am delighted to use every legitimate opportunity to serve and to please the "brethren." But I must not wonder at it if I fail to please all of them all the time. My resolution, therefore, is and has long been, to do my best to please the Lord and to leave it to him to keep all his true sheep from stumbling over my imperfections or through their own awkwardness and combativeness.

I note your three queries and am happy to tell you that none of them is embarrassing. My faith, my brotherly love and my loyalty to the Lord and his Word, I would not boast of, though I rejoice that, by the grace of God, I am what I am in this respect.

Having so little trouble along these lines myself, yet having them brought to my attention frequently by dear and well-meaning brethren, has led me to philosophise upon the subject. My conclusion is that these dear brethren are judging me by themselves and that, knowing their own trials and difficulties, they sympathetically suppose that I am similarly afflicted. Indeed some of them have plainly intimated that if they occupied my position they would surely be away off on all of these points, and hence marvel if I would not be.

I take no credit to myself, dear brother. I had the good fortune to be born with the organ of self-esteem very small and, whatever my character is, I am pleased to credit any good to the grace of him "who loved us and bought us with his precious blood."

Hastily your brother and servant in the Lord.

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#### ABRAHAM'S THREE WIVES

A CORRESPONDENT objects to our suggestion that Keturah, Abraham's third wife, represented the New Covenant, as his secondary wife, Hagar, represented

the Law Covenant, and his primary wife, Sarah, represented the Covenant of Grace, "the New Jerusalem, the mother of us all," the mother of the promised seed, Isaac, typical of Christ Jesus the Head and the Church his Body, as the Apostle declares in Galatians 3:29; 4:28.

The objection is that Keturah was not a wife, but a concubine or secondary wife, and that Abraham had several of these, according to Genesis 25:5,6, where we read, "Abraham gave gifts to the sons of his concubines." The claim further is that Abraham was already old at the time of Isaac's birth and that the probabilities are that he had several concubines while Sarah was still living.

We reply that there is always room to speculate in contradiction to the plain statements of Scripture; so that the worldly-wise and all who lack faith in the Divine record will have abundant opportunity to stumble themselves. The Scripture record is clear to the effect that Abraham's companion, fully recognized as his wife and joint-heir, was Sarah, and that her son was specially recognized as Abraham's heir. As for Hagar and Keturah, the record is similarly explicit--that they bore children to Abraham--the former with Sarah's consent and as her special representative, the latter after Sarah's death. Whether these two women be termed secondary wives or concubines matters nothing and we need not quibble over a point of no consequence. Evidently concubine is the name which preferably describes the relationship of these two women to Abraham. And this was eminently proper, since it was

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evidently the Divine intention, as declared by the Apostle, that Abraham himself should be a type of the Almighty, Sarah a type of the Abrahamic Covenant, and her son Isaac a type of The Christ, the Messiah, the Prophet, Priest, Mediator, King, Judge, through whom the blessing of the Almighty should ultimately proceed to all the families of the earth. The Apostle carries out this figure by showing that Hagar, the bondwoman or concubine, represented the Law Covenant, and that her child Ishmael represented the Jewish people, born under that Law Covenant. The Apostle shows that they could not be both children of the bondwoman and children of the free woman. He shows that the Jews, in order to become united to Christ and members of the spiritual Isaac, the heir of all, must become dead to the Law Covenant and be married to Christ, begotten of the holy Spirit; otherwise they could have neither part nor lot in the spiritual Seed of Abraham. The Apostle does not carry the figure on and declare that Keturah typified the New (Law) Covenant. We believe that this omission was of Divine intention, because the time for this particular feature of the Divine program to be clearly understood was not yet due.

One thing, however, can be clearly seen by all who have the eyes of their understanding open and their spiritual senses exercised, and that is that Isaac did not have two

mothers. It was the same Sarah who from the first was recognized by Abraham as his mate and only full and proper wife, who for so long was barren, but who finally bore Isaac, the seed of promise. Similarly the Sarah Covenant, which was barren for centuries, at our Lord's First Advent bore him as the Antitypical Seed of Abraham. Then also the Hagar or Law Covenant and her child, the Jewish nation, were "cast out." In the Apostle's figure of Galatians 4:28 he represents the spirit-begotten, faithful overcomers of the Church, as members of the Antitypical Isaac, the Spiritual Seed of the Sarah Covenant. "We, brethren, as Isaac was, are the children of the promise." In the picture he gives us in Galatians 3:29 the Apostle presents the Church as the Bride of Isaac and his joint-heir --now betrothed and in the end of the age to be married to him, and to enter into his mother's tent--to enter into all the blessings and privileges that belong specially to this great Covenant which God made with Abraham and which he confirmed with an oath.

The record in Genesis 24:67 and 25:1 shows that after Sarah's death Abraham took Keturah as his wife--not, however, as taking the full place of Sarah as his joint-heir, as the word wife in olden times evidently signified. She was accepted as his companion in a secondary sense without

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disparagement to the first wife Sarah and her son Isaac, to whom Abraham "gave all that he had." We submit that Keturah is a very proper figure of the New (Law) Covenant, as Hagar was of the old Law Covenant. It is not the Oath-bound Covenant, which relates to the Spiritual Seed, which becomes heir of all. As the Law Covenant was no part of the original one, but merely an addition to it--so likewise the New Covenant is an addition to the Oath-bound Sarah Covenant. As the children of Hagar and the children of Keturah did not inherit the original promise, so neither will those who inherit the New Covenant be fellow-heirs with those who inherit as members of Isaac or as his bride and joint-heir.

We therefore deny that it is possible for anybody to be logically, truthfully or Scripturally a child of two Covenants or two mothers at the same time. And on the other hand we urge the reasonableness of the proposition that if the Law Covenant was represented as a mother and a concubine wife the New (Law) Covenant, to take its place, should also logically appear as a concubine wife. We also urge upon the attention of all that the word "New" implies, as the Apostle suggests, that another had become old and ready to vanish away. It was not the original Oath-bound Covenant which vanished away, but the Law Covenant. Hence the New Covenant did not take the place of the original or Sarah Covenant, but is to take the place of the old Law Covenant as a New (Law) Covenant under a new Mediator, superior to Moses.--Acts 3:22,23.

The query is raised, Was not our Lord the child or seed

of two Covenants or two mothers, since we read that he was "born under the Law (Hagar) Covenant" and the Apostle teaches that he was the Seed of the original or Sarah Covenant?

We answer, No! If our Lord Jesus had kept the Law Covenant merely and had not consecrated his life, had not sacrificed it, he might thus have had eternal life as an earthly being. Then truly he might have claimed to be Abraham's seed and heir of all earthly things. But, then, he could not have been the promised seed; for the promised seed was to "bless all the families of the earth"--implying the resurrection of the dead. This blessing ability could be our Lord's not by keeping the Law and becoming Hagar's wonderful son, but by sacrificing all of the earthly blessings proffered by the Hagar Covenant, accepting instead the spiritual privileges of the Sarah Covenant. Let us get clearly in mind that it was not the "man Jesus," but the "new creature" Jesus who became heir of all and who liveth to bless Israel and all nations. Similarly only such believers as have become New Creatures, begotten of the holy Spirit, are members of the great Prophet, Priest, King, Mediator and Judge which God is now raising up as the Seed of Abraham to bless the world.

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#### SAMPLES OF INTERESTING LETTERS

BELOVED BROTHER RUSSELL:--

I want to express to you the rejoicing in my heart in that you are safely back from your European trip, and that you were so richly blessed amongst our dear brethren across the water. I could almost fancy myself there with you from the vivid presentations of your letters as published in "The Watch Tower."

Also I want to tell you of the great blessing I have experienced from the renewal of the Vow. When I took that Vow last year I had not given much thought to the matter and consequently took it in rather a half-hearted way. I took it more in the sense of a resolution on my part than as a promise or covenant. I read in the "Tower" of great blessings coming to the hearts of those who had taken the Vow and wondered why I was not much happier too. Thinking over the matter carefully and prayerfully, it occurred to me that there is a difference between a resolution and a promise; that a resolution involved only myself, whereas a promise involves two parties--the Lord and myself. As I have said, I had taken the Vow with more or less half-heartedness, thinking I did not need to concern myself about certain parts of it, which I felt quite confident did not apply in my case.

Dear Brother, it was those certain parts I needed most to be on guard against and did not know it. Where I felt especially strong there was I weakest, and I thought

of the similarity in Paul's case. The Lord allowed me to come into a severe mental chastisement. For days I was most miserable, most unhappy. Finally it dawned on my mind that I had not rightly taken the Vow. I prayed earnestly for divine guidance and took the Vow anew, and this time with whole-heartedness and went to sleep peacefully. Early on the morrow--before breakfast--my prayer received answer. God's blessing came suddenly and pronouncedly. My heart gave as it were a mighty bound. My soul filled with rejoicing. I felt like shouting aloud. I never was so happy in my life. There is now in my heart a peace that passes all previous comprehension of heavenly bliss. I know of a surety now that God wants his children to take that Vow. Nothing in the nature of argument or reasoning to the contrary could have any effect on my mind. As Paul of old has said, "I know." My experience in this connection is wonderful. Such a change of blessing from comparative misery I could not have believed possible. Oh, that all the dear saints could realize the blessedness resulting from the proper taking of the Vow that I have realized from its renewal in the proper attitude of heart.

Pray for me, brother, as I pray for you and the Bethel family and all of like faith. The Lord bless you for giving me the opportunity to get so close to the Lord. Thank God for the Vow.

Your brother in Christ,  
J. A. BOHNET.

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DEAR BROTHER RUSSELL:--

I have been feasting on the fat things God has been providing for the "household of faith" out of his storehouse, things both new and old in this harvest time.

When I first came to the table which God has been pleased to appoint you steward of I was spiritually starved. I had sat at many other tables, and while I had been stimulated by the wine of Babylon I was hungry for solid food, and, thank God, I found just what I was hungering for when I received Present Truth. I am now able to "give a reason for the hope that is within me."

Dear Brother, the spiritual food God has empowered you to provide the "household of faith" in due season satisfies me fully, and I have come to realize that God is using one channel through which he is serving us who have made a covenant with him by sacrifice.

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So when the Vow came out, although I had never realized any danger to myself from the fallen angels, I did not hesitate in making it mine, knowing that it must be "meat in due season"; and so it has proved to me. Within a month after taking the Vow I was tried along those very lines, and if it had not been for my

Vow I should very likely have had my curiosity awakened and perhaps have fallen into a snare of the Evil One.

Although I may not fully understand some of the deep spiritual things being served us, I know God is providing the food through his own appointed way and it must be good and wholesome.

Dear Brother, there are thousands like myself who are feasting and growing strong on the good things God is providing us through you; many you may never hear from or of until we all meet beyond the veil. We pray for you.

I am your brother in his service,  
FRANK W. MAIN,--Mich.

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PUBLIC MINISTRIES OF THE TRUTH

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

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ONE-DAY LOCAL CONVENTIONS ADDRESSED BY THE  
EDITOR OF THIS JOURNAL AS FOLLOWS:

RE RATES TO ST. JOSEPH (MO.) CONVENTION

As yet the railroads have declined to grant any reduction in the fares to St. Joseph, but we still hope to receive some concessions from the Southwest. If none is granted in the end, we suggest that friends in parties purchase mileage books which will give them a two-cent per mile rate. This will be equivalent to fare-and-one-third in three-cent per mile territory.

TOLEDO, OHIO, AUGUST 3-5

Sessions in Memorial Hall, Cor. Ontario and Adams Sts. Program provided for Tuesday and Wednesday; Brother Russell to be present on Thursday the 5th, with meeting for the Public at 8 p.m. Subject, "Man's Past, Present and Future in the Light of the Bible."

BROOKLYN, N.Y., AUGUST 8

SANDUSKY, OHIO, AUGUST 15

SYRACUSE, N.Y., AUGUST 22

WATERTOWN, N.Y., AUGUST 29

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