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INTERNATIONAL BIBLE STUDENTS ASSOCIATION CONVENTIONS

BROOKLYN, N.Y., JULY 3

Morning Rally for Praise and Testimony at 10:30
o'clock in the Brooklyn Tabernacle, 13-17 Hicks street.
The evening meeting at 7:30 o'clock will also be in the
Tabernacle. Discourse for the Public at 3:00 P.M. in the
Brooklyn Academy of Music, Lafayette avenue and St.
Felix street. Topic: "True Liberty." Visiting friends
will be warmly welcomed.

ERIE, PA., JULY 10

Morning Rally for Praise, Prayer and Testimony at
10:30 o'clock, Zuck's Hall, corner 16th and Peach streets.
Service for the public at 2:30 P.M. in the Majestic
Theater, Tenth street, near State street. Topic: "Hereafter."
Visiting friends will be warmly welcomed.

MINNEAPOLIS, MINN., JULY 15-17

CONVENTION HALL, AUDITORIUM ANNEX

Discourse for the Public by Brother Russell, Sunday,
July 17, 3:00 P.M., at the Auditorium, corner 11th street
and Nicollet avenue. Topic: "Hereafter." Visiting
friends will be warmly welcomed.

SCRANTON AND WILKES-BARRE, PA., JULY 24

LYNN, MASS., AUGUST 14

UTICA, N.Y., AUGUST 21

FALL RIVER, MASS., AUGUST 28

BROOKLYN, N.Y., SEPTEMBER 4

BROTHER RUSSELL'S FOREIGN TOUR REPORT

SECTION III.

SUNDAY morning, May 15, we met with the London friends in what is known as the "Whitfield Tabernacle." The present structure was built on the spot where the original Whitfield Tabernacle stood, and what is reputed to be Whitfield's old pulpit is there. We occupied it on the occasion mentioned and talked to the friends of the London Church. Our text was, "Gather together my saints unto me, those that have made a covenant with me by sacrifice." We emphasized the fact that we are not to be gathered to human teachers, nor into sects, and parties, and denominations. Our gathering of ourselves and our assistance to others is to be into membership in the Body of Christ, the Church of the living God whose names are written in heaven. Saints only are to be gathered. Others may be attracted to some extent and remain for some time in fellowship with the brethren, the Truth and the Lord; but ultimately persecution or ambition, or something else, will separate from the Lord and from those in accord with him, all who are not holy, saintly, fully consecrated.

We specially emphasized that all properly drawn and called and united to the Lord would come into this fellowship

"by sacrifice." Not only would the sacrifice of Christ be the basis of their acceptance with God, but they themselves would enter into covenant relationship with God, by sacrifice. We pointed out that this covenant relationship began upon their turning from sin and seeking the Lord. We endeavored also to point out that justification to life was not obtainable until after Christ's sacrifice and ascension on high. We noted the fact that those called during this age are merely such as desire fellowship with God to the degree of being willing to forego and sacrifice earthly interests, aims, ambitions and hopes, to be with Christ partakers of heavenly things. We urged all, in the language of the Apostle, to make their calling and election sure--to "present their bodies living sacrifices, holy and acceptable to God." We had a very enjoyable session and at its close greeted many of the friends. The attendance was about one thousand, and represented not merely the City of London and suburbs, but many were present from a considerable distance, from Manchester, Bristol, Glasgow, etc.

In the afternoon, Brother John Edgar, M.D., of Glasgow,

addressed the friends in the Tabernacle on the subject, "Our Oneness in Christ." We did not have the pleasure of hearing him, but through others understood that it was a very earnest and profitable discourse.

THE LATER PENTECOST

The evening session was in the world-famous "Royal Albert Hall." The attendance was estimated at six thousand. It was an exceptionally intelligent audience; far above the average in this respect, and in years and in religious appearance. We had excellent attention, our topic being, "The Later Pentecost." We endeavored to show that the Times of Restitution of all things will be the Later Pentecost, in which God will pour out his spirit upon all flesh. But we need not detail the discourse since it is already in the hands of such as desire it, through the newspapers.

On Monday there were a number of baptisms symbolized at two different baptistries; we did not learn the number who thus symbolized. In the afternoon at the Tabernacle we had a Question Meeting. The attendance was about 800. The questions propounded evidenced thoughtful study on the part of the friends, and we trust that the answers were helpful to them. Many of the questions appertained to the subjects which have recently been so interesting to us,--respecting the Advocate, Mediator, Ransom-price, vitalizing our Justification, etc.

Our evening service beginning at 6:30 o'clock was a Love Feast--one of the most enjoyable that we have ever participated in. We gave a talk, taking for our subject a little souvenir, which we proffered to all attending the Convention. Indeed, we made similar offers to all the Convention gatherings during our tour, as we had already done in America, and we expect to continue the practice all the year. The souvenir is not of great intrinsic value, and yet it is priceless; it is not for sale, and is given in this manner only as a Convention souvenir. It is a book-mark made of thin celluloid, cut in the shape of a heart. On the one side is a wreath of forget-me-nots, which suggests that the Conventions and the subjects there discussed, and all the dear friends there met in fellowship, are long to be remembered. On the heart below the forget-me-nots is the text, "Behold, what manner of love the Father hath bestowed on us, that we should be called the Sons of God." These beautiful words should be fixed in our memories, and should have a weighty influence with us, encouraging us in our fellowship with the Father, with the Lord Jesus, and with each

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other. They should remind us of the exceeding great and precious promises of the Lord's Word, and of the glories in reservation for those who love him, and who attest their love by proper zeal, and thus show themselves

copies of their Redeemer.

Turning the book-mark over, the inside of the heart has a grapevine in the center which spreads around the top of the heart, with larger and smaller clusters of grapes. This reminds us of our Lord's words, "I am the vine and ye are the branches--herein is my Father glorified that ye bear much fruit"--fruits of the Spirit. In the center of the heart is a medallion picture of the Lord, about the size of a finger nail. It is traditionally the oldest likeness of the Master. Some time ago an emerald stone was found in Constantinople amongst the effects of the Emperors. In it was etched an intaglio likeness of Jesus. The tradition attached to it is that it was executed in the time of Tiberius Caesar and sent to him as a present. Whether this legend be true or not, the likeness is probably the oldest picture of our Lord in the world. Later on the intaglio was presented to the Papal collection at Rome, and what we have reproduced is from a photograph of it. We elaborate this little scrap of history, realizing that it will enhance the value of the memento in the minds of all who love the Lord, and who long to see his face, not in the flesh; but as the Apostle explains, when "changed," we shall be made like him, and see him as he is--rather than as he was.

KEEP THY HEART, DILIGENTLY

Underneath the likeness of Jesus is the text, "Keep thy heart with all diligence, for out of it are the issues of life." This text we endeavored especially to emphasize as the great lesson of our lives. We pointed out that to all who have made consecration, and whose consecration the Lord has accepted, there is a test or decision. Begotten of the holy Spirit to the spirit nature, the issues are life eternal on the spirit plane, or death eternal. To those who have given up the human nature in consecration, and whose sacrifice God has accepted through the merit of our Advocate, there is no prospect of restitution. Such have received by faith one justification to life through the merit of Jesus' sacrifice, and it is not the Divine purpose to give more than one justification to life to anybody. Whoever therefore receives this justification and fails to use it to the attainment of eternal life will find, as the Apostle declares, that "there remaineth no more sacrifice for sins"; he has had his share in the one sacrifice. Hence in a very pronounced sense the issues of life are before all the spirit begotten.

Another thought is that amongst those who will attain to the eternal life to which they are begotten of the Spirit, there will be two classes--a "little flock" of Priests, and a great company of Levites. The priesthood are to have spirit life on the highest plane, the divine nature, while the other overcoming ones of the Church are to attain life as spirit beings on a lower plane, like unto the angels. Hence, in this sense the spirit begotten household of faith have before them two issues of life. We

exhorted all to lay aside every weight and every besetting sin, that by the grace of God we may make our calling and election sure to the highest position--to which we have been called--to membership in the Body of Christ--to membership in his Bride--to membership in the Royal Priesthood.

We sought also to impress the force of the words, "Keep thy heart with all diligence." We are not to think of God as keeping our hearts, and we are not to pray to him to do for us what he instructs us to do for ourselves. To keep our hearts means to watch carefully the loyalty of our hearts to the Lord, to his brethren, to his Truth--to watch that we do not stray from our consecration Vow--that we do not become selfish, vainglorious, haughty, worldly. Our position in the universe is unique. We are not of the world, but have stepped out from it, under the Lord's calling, drawing, invitation--to joint-heirship with his Son.

LOYALTY TO GOD THE TEST

In our covenant with our Lord, we have agreed to give up our earthly rights and privileges and to accept heartily, cheerfully, whatever this may imply in the way of self-sacrifice and earthly losses. Our test, therefore, as New Creatures is whether or not we will maintain this spirit of loyalty, and devotion, and sacrifice, faithfully, through all kinds of trials and testings. If so we will be copies of our dear Redeemer, and just such as the Father desires shall be associated with him in his Kingdom of glory and the work of the future. If we fail to display our loyalty, we are failing to make our calling and election sure. Every yielding to selfish inclinations signifies a backward step, a repudiation of our covenant of sacrifice. Every victory over self, and sin, and error, signifies a step forward, a demonstration of the spirit which God will approve, a demonstration that we are of the kind who will be counted worthy to become joint-heirs with his only begotten Son, our Redeemer.

We urged therefore that every attention be given to heart-searching, heart-keeping. We reminded the friends of the words of the Apostle, "Keep yourselves in the love of God," and that we keep ourselves in God's love by keeping our hearts. We reminded them also that we ought to keep our flesh--our bodies--under or in subjection to the new mind. Nevertheless the Lord's testing of us will be along the line of heart devotion, and not along the line of our fleshly imperfections. He knows in advance that according to the flesh there is none righteous, no not one. It is the loyal heart that he is seeking, and our partial victories over the flesh are merely attestations to our Lord of our loving zeal, and of our desire to be all that he would have us be.

Following this parting exhortation, we had a Love Feast; the Elders of the London Congregation ranged themselves on either side of us. While the singing of

hymns progressed, the congregation of about 1,100 filed past shaking hands with the representatives of the Society and of the London congregation. It was a blessed season of fellowship, and was evidently greatly enjoyed by all. If there were exceptions we did not note them. This feature of the service concluded the Whitsuntide London Convention for 1910.

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GLASGOW--DUNDEE--EDINBURGH

The night express brought us to Glasgow, Tuesday morning early--not too early, however, for our dear Glasgow friends. About thirty-five of them met us at the railway station with cordial greetings. Doctor Edgar took us off to his home, where we were greatly refreshed, not only with natural food, but by spiritual fellowship. The City Hall had been secured for both the afternoon and evening meetings. In the afternoon the congregation consisted, as you may suppose, of the interested only, the number being estimated at 375. We had close attention while we endeavored to portray what constitutes covenant-relationship with God, and how the Church attains to this in this age; and how differently the world will be privileged to attain to it in the Millennium.

We saw that Adam in his original purity and perfection was recognized of God as a son, and hence in covenant-relationship

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with him in the same sense as are the holy angels--in the sense of having full Divine fellowship and the Divine assurance of everlasting life on condition of continued obedience. We perceived how the fall destroyed that covenant-relationship and placed Adam and his race in the position of aliens, sinners, condemned by the Divine Law to death. We saw how Abel, Enoch, Abraham and others because of their faith and obedience were restored to covenant-relationship with God to the extent of having Divine friendship and fellowship, but not to the extent of being restored to perfection and eternal life and sonship. At very most they could be "friends of God" and have the prospect of "a better resurrection" than the remainder of the world on this account.

We hearkened to the Apostle's words to this effect, assuring us that "They had this testimony that they pleased God," but nevertheless, "that they, without us (the Church) could not be made perfect"; because, God had provided some better thing for us--admitting us, through Christ, to sonship on the spirit plane.

We perceived that this manifestation of Divine grace toward us was not necessarily on account of our greater saintliness, nor on account of our greater faith; but because we live in the "acceptable time." God can now accept such as sons, to glory and joint-heirship with Jesus,

on the basis of his being their Advocate, and making good the imperfections of their offering, by the imputation of his own merit. Thus "we are accepted in the Beloved," and heirs to "an inheritance incorruptible and undefiled, that fadeth not away, reserved in heaven for you who are kept through the power of God." On the other hand, we noted that the promises of the Old Testament to the Ancient Worthies are earthly promises, not heavenly, and will be realized only after the Christ, Head and Body, shall have been glorified on the spirit plane.

OUR JUSTIFICATION TO LIFE

Thus we distinguished between Abraham's justification by faith to a fellowship with God, as a "friend," waiting for the completion of his justification--to life, at the hands of the Redeemer--and in contradistinction, our own complete and actual justification to life and our own begetting of the holy Spirit as sons, "new creatures," joint-heirs with our Savior. We thus perceived that we not only have a faith-fellowship with God, but also "access into this grace wherein we now stand, rejoicing in the hope of the glory of God." (Romans 5:1,2.) We rejoice in the fact that we are already sons of God without rebuke, though it doth not yet appear how great, how wonderful we shall be after our glorious "change," which will make us like our Redeemer and enable us to see him as he is, and to share his glory, in the Kingdom which flesh and blood cannot inherit.

Abraham drew nigh to God by faith without an Advocate or Mediator, except prospectively. We perceived that had he had an Advocate with the Father, Jesus Christ the righteous, Abraham might indeed have been introduced at once to the Father and become a son of God on the same terms by which we enjoy our privilege of sonship, through Jesus as our Advocate.

We noted the difference between an Advocate and a Mediator--that an Advocate stands alongside of, as a representative, as a mouthpiece, as an assistant, so that those he represents may through him come at once into relationship with the Father. On the contrary, a Mediator stands between two who are at variance, until such time as he shall accomplish his work as a mediator and bring them fully into accord. We saw that this would be the work of the great Mediator, The Christ, during the Millennium. The Anointed of God, Head and Body, the Royal Priesthood, will for a thousand years occupy the position of Mediator between God and men--between God and the world.

He will make satisfaction to Divine Justice by presenting his blood--the merit of his sacrifice--as a corresponding price for the sins of the whole world. This presentation will be made as soon as his elect Church shall be completed and with him in glory. By virtue of that application of the merit of his own sacrifice, the whole world will be turned over to The Christ of God and

"he will take to himself his great power and reign." The turning over to him of the dominion of the earth by the Father will be in acknowledgment of his having paid the ransom-price over to justice for Adam and all of his race --"for the sins of the whole world." When Justice accepts of Christ's atonement "for all the people," the formal transfer of the kingdoms of this world will take place, and God will put all things in subjection, under his feet.

Then for a thousand years Christ's Mediatorial Kingdom will put down all insubordination and destroy every foe of righteousness and truth that will not submit; the last enemy that will be destroyed is death. Simultaneously with the overthrow of sin and its power in mankind will come the uplifting of man mentally, morally and physically for a thousand years (up, up, up to all that was lost in Eden), the redemption price of whom was secured at Calvary by our Lord's faithful sacrifice of himself. Those who will refuse to obey that great Prophet, Priest, King, Mediator, like unto Moses, the typical mediator of the Law Covenant, will be destroyed from amongst the people in the Second Death.--Acts 3:19-23.

NEW COVENANT TO BE MADE WITH MEDIATOR

At the end of the Mediatorial Kingdom the whole world will have reached human perfection and be quite competent to keep every requirement of the Divine Law. Then the world will be ready to be turned over to the Father by the Mediator, who will then step out from between God and men, and thus bring God and humanity together in covenant-relationship. Whoever of mankind will then prove his loyalty to God may enjoy the Divinely provided life in fellowship and blessing forever. During the Millennium the world will not be in covenant-relationship with God except in and through the Mediator. All their blessing will come through him, and their approach to the Father and all their worship will be through him. In other words, the New Covenant with Israel will be made not with them directly, but with their Mediator, and he will stand between them and God until they are perfected by restitution, ready to be received as sons of God, in covenant-relationship with the Father, at the conclusion of the Millennium.

We contrasted for a while this delay in the world's coming into personal covenant-relationship with the Father for a thousand years, under the Mediator, with the instantaneous work which the Redeemer effects for his Church, his members, not as their Mediator, but as their Advocate. He introduces us and brings us at once to the Father through the imputation of his own merit to our sacrifices. He thus makes our "sacrifices holy and acceptable to God," permitting their Divine acceptance as such, and the consequent immediate begetting of the sacrificers by the holy Spirit to sonship, to covenant-relationship, as "new creatures in Christ."

The evening service was for the public, our topic being, "The Overthrow of Satan's Empire," which we

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treated in our usual manner. The attendance present was estimated at 3,300--certainly a very large showing for a week-night. We greatly enjoyed our Glasgow visit, and with deep appreciation of the manifestations of loyalty to the Lord and to his Truth, we left the friends for our next appointment, at Dundee. Quite a number accompanied us to the railway station, and some went on with us.

SECURING AND GIVING THE RANSOM-PRICE

We had two very interesting meetings at Dundee, both quite in contrast to those of our previous visit to the same place seven years ago. The class and the interest had in the meantime grown very encouragingly. The afternoon we spent with the interested who assembled to the number of about 175. Here again the subject of the Ransom seemed to be uppermost, and we had pleasure in pointing out the difference between our Lord's giving himself to be the Ransom-Price for all, and his subsequent work, soon to be accomplished, of applying that ransom-price "on behalf of all the people." We noted the largeness of the work of salvation, yet every part of it fitting in with every other part. We called to mind how our Lord left the heavenly glory--how he was made flesh, for our sakes became poor--how he took upon himself the human nature, in order that he might be man's Redeemer.

We noted, however, that Jesus was not the Redeemer when he was born, except in a prophetic sense, the same sense in which he was the Savior, the Advocate, the Mediator, the King, the Priest, the Judge, the Prophet. Nor was he all of these as the lad of twelve years when he discussed the Law and the Prophets with the teachers of his day in the Temple. Nor was he all of these when he reached perfect manhood at the age of thirty years--except in a prophetic sense. His actual sacrifice took place when he was thirty years of age--when at Jordan he was baptized and symbolically represented the full surrender of his all to do the Father's will, as the same had been written aforetime in the Book, the Bible--in the Law and the Prophets. There it was that the prophecy was fulfilled of him, "Lo, I come to do thy will, O God,

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as it is written in the Book." All the things that you, Father, have caused to be written in the Law and in the Prophets respecting the Savior of mankind, I am here, fully consecrated to accomplish.

At that moment our Lord sacrificed himself--laid down his earthly life in the Father's hands, saying: "The cup which my Father hath poured for me, shall I not

drink it." At that moment of sacrifice he represented "the bullock of the sin-offering" and its slaying by the High-priest. He became the antitypical High-priest in the moment of his self-surrender as the sacrifice. Immediately, as the High-priest, he passed into the Holy a "new creature." There he offered for three and a half years the incense of his earthly life-devotion, a sacrifice well pleasing to the Father. At the same time, according to the world's estimation, his self-surrender was a stench, as was represented in the burning of the bullock's hide, etc., "outside the camp." From that moment the disciples beheld, in his spirit of devotion, the antitype of the burning of the fat on the brazen altar in the Court.

From that same moment he was the Lamb of God slain --his life given up to the doing of the Father's will. We looked at the picture of this given in the book of Revelation. There we saw Jehovah upon his throne with a scroll in his hand, written in the inside and on the outside, and sealed with seven seals. No one had yet been found worthy to execute or even to be made acquainted with the Divine Purposes. In answer to the proclamation, "Who is worthy to take the scroll?" no one "in heaven or on earth was found worthy." Even our dear Redeemer in his previous condition was not entrusted with the scroll. But when he had made his consecration as the "Lamb of God," giving up and devoting his life without reserve to do the Father's will--then as a lamb freshly slain he was proclaimed worthy, "Worthy is the Lamb that was slain to receive glory, honor, dominion, might and power." Then the scroll was delivered to the Lamb.

"THE HEAVENS WERE OPENED"

We noted the correspondency to the giving of the scroll to the Lamb, in the fact that as soon as Jesus had indicated his full self-surrender to the Father's will, the holy Spirit came upon him begetting him as the great High-Priest to his great work. Then we read that as he went up out of the water, "the heavens were opened unto him"--the higher things were manifest to him, made clearer. As the Logos he had not been permitted to read the scroll; as the boy Jesus, and as the young man Jesus, he had not understood the deep meaning of the Scriptures. Even the angels, we are told, did not understand. The Law was so written in types, in pictures, and the prophecies were so given in symbolical language and illustrations that the Divine Plan thus presented could not be understood by angels or men until the "due time" when God would grant the influence of his holy "Spirit which searcheth all things, yea the deep things of God." It was at this moment of our Lord's consecration, the moment of his death as the Lamb, the moment of his begetting and anointing as the High-Priest, the moment of the heavens or higher things being opened to him--at that moment the scroll was handed to him by the Great Eternal One. Then proclamation was made, "Worthy is the Lamb!"

"The lion of the Tribe of Judah hath prevailed."
Although his prevailing would not be completed until Calvary, the surrender of his will was complete, and it was accepted as the sacrifice of his all, since everything else that he had was included in this surrender of his will.

We can well imagine how the only begotten of the Father, full of grace and truth, gave heed as the boy to the reading of the Law and Prophets every Sabbath in the synagogue. We can readily see how he knew the Scriptures thoroughly, and that his perfect mind enabled him to memorize the whole Bible from Genesis to Malachi speedily. How many times he must have wondered respecting the types of the Law, the bullock of the sin-offering, the incense, the sprinkling of the blood, the killing of the Lord's goat and the sprinkling of its blood, the burning of the bodies of those beasts outside the camp, the entering of the Holy of holies on the Atonement Day, and the reconciliation of "all the people" to the Almighty!

How often he may have thought of the Passover night, the slain lamb, the sprinkled blood, the unleavened bread, the passing over of the first-borns, the exchange of the first-borns for the tribe of Levi, representing the Church of the first-borns, and the selection from these of the priests who sacrificed as the antitype of the Aaronic Priesthood! How often he must have thought of and tried to associate properly together the declaration of the Messiah's glory, and the blessing of the world through Israel, and every knee bowing and every tongue confessing and in contrast, the statement about one who would be led as a lamb to the slaughter, and as a sheep before her shearers be dumb--one whom it would please the Father to bruise, and to put to shame; not one bone of whom should be broken--one who should make his grave with the rich, and be with the wicked in his death!

These hitherto complicated and apparently contradictory presentations of the Father's Plan all became luminous

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to our Lord when the scroll was handed to the freshly slain Lamb--to the newly consecrated Jesus. The illumination by the holy Spirit opened before his mental vision the heavenly things. Type and antitype, promise and fulfillment, began to come together and our Lord hastened away from the multitude at Jordan into a solitary place in the wilderness, that there he might deliberate upon the Divine purposes as they were disclosed to him by his illumination.

STUDYING TO RIGHTLY DIVINE TRUTHS

For forty days he was rapt in study so intently that he forgot to eat, forgot to be hungry. He had meat to eat of another kind. He was absorbed in his study of the Father's will respecting him. At the conclusion of the forty days of Bible study in the wilderness he had reached

the solution of all the problems proper for him to understand respecting the Divine Word. Figuratively he had read and comprehended all that was written on the outside of the scroll--all that was necessary for him to know prior to the time when he would complete his sacrifice at Calvary.

That he had not yet broken the seals, and that he had not yet comprehended all the things written on the inside of the scroll, is evident from his words to the disciples on one occasion, when he said, "Of that day and hour knoweth no man, no nor the angels of heaven, neither the Son of man, but the Father only." We thus see that there were certain features of the Divine Plan still kept secret or sealed from our Master up to the time that he had finished his course. But, after his resurrection, we remember his words, "All power in heaven and earth is given unto me."

It was after the forty days that the Tempter came unto him. His first salutation was that of a friend intent upon rendering assistance. He greeted our Lord as a friend, because they had known each other before on the plane of glory. Now Satan sympathized with Jesus in that he was hungry, and in effect said to him, You perhaps are not aware of the great power that came upon you at the time of your baptism. You now have a Divine power which makes it unnecessary for you to go hungry. You should use at once the power that you possess which will enable you in a word to "command these stones to become food."

When recently we stood at the fords of Jordan, where Jesus was baptized, we looked from there to the wilderness of Judea into which he went on that occasion, "Led of the Spirit," or rather according to the Greek, "Driven of the Spirit (his own spirit) into the wilderness." He was driven by his earnest desire to know fully and completely the will of the Father, that he might do it. As we beheld the wilderness of Judea full of stones, with practically nothing else in view, we could understand why the Adversary suggested the turning of stones into bread, for there was nothing else to make bread of. We noticed that Satan took the most opportune time to make his attack upon the Savior--when the Master was weak and faint in body and mind through his long fast and study.

Under the illumination of the holy Spirit Jesus had for the first time been able to put together all the testimonies of the Scripture, and had seen what great sacrifices were implied before he should enter into his glory, and be able to give to the world the blessings of eternal life. It was at this moment that the Adversary appeared and presented his temptations. But our Lord was proof against them. Satan left in disgust, convinced that further effort with the Master would be a waste of time. Thus we read, "Then Satan left him." We have no record that he ever returned to tempt him; angels of God then ministered to him.

We found in all this valuable lessons to those who are walking in the footsteps of Jesus. Their illumination of the holy Spirit could not, of course, be as great as that of Jesus, but at their consecration, their baptism into death, came their spirit begetting and, as the Apostle declares, "a measure of the spirit is granted to every man (in the Church) to profit withal." The measure will be according to the degree possible through his infirmity of the flesh. But to the Master who had no infirmity, the Father gave his Spirit without measure, without limitation, fully.

We noted also how the Adversary makes an attack upon all of the Lord's consecrated, seeking their weak points at their weakest moments. We noted the mistake of some in parleying with the Adversary, saying: How do you do it, etc., etc., and we noted that the Master's course was the reverse; that he parleyed not; he was prompt in his refusal. He left no room for the world, the flesh or the Adversary to gain an advantage over him. We noted that our success as his followers will be greatest along the same line of promptness and decision

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of character and that every time we stand firm for righteousness under temptation we are demonstrating our loyalty to God in accordance with our Covenant of sacrifice. We saw that the Lord proceeded along the same line of loyalty, fulfilling his consecration even unto death, the death of the cross.

WHAT DID JESUS' DEATH EFFECT?

Here we raised the question, What did Jesus accomplish by the offering of himself, begun at Jordan and finished at Calvary? Did he purchase the world? No. Did he redeem the Church? No. What did he do? He secured the price, the ransom-price, sufficient whenever applied, to effect the cancellation of the sins of the whole world, but he had not yet applied it. Neither the world nor the Church was as yet released from Divine condemnation, or brought into full fellowship with God.

Although there were five hundred brethren, who had accepted Christ and become his followers, the Father had not yet accepted these. They had offered themselves in consecration to walk in the footsteps of Jesus, they had taken up their cross to follow him, they had been justified to fellowship with God, even as Abraham, but they had not been justified to sonship and life. Hence, they could not have earthly or restitution life. Neither could they present their bodies living sacrifices, holy and acceptable to God, because, they were still sinners from the Divine standpoint. No appropriation of Jesus' merit had yet been made in their case. When Jesus ascended up on high, forty days after his resurrection, he commanded representatives of these, about

120, to tarry at Jerusalem in the upper-room until they should be endued with power from on high--until the Father should recognize them--until the Father should accept the sacrifice which they had already made. But first Jesus, as their Advocate, should appear in the presence of God for them, and make such imputation of his merit to them as to cover their blemishes, and permit Divine Justice to accept them as "living sacrifices, holy and acceptable to God."

We remembered that it was on the fiftieth day that the holy Spirit came upon the waiting ones. That was the first intimation to them that the Redeemer had been acceptable to the Father, and that he had imputed to them his merit, and that the sacrifice which they had

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already made was acceptable to the Father in the Beloved One, and that they were no longer merely justified to friendship, but had come into the position of sons, into covenant relationship with the Father. Thus it is written of the Jews, "He came unto his own, but his own received him not; but to as many as received him, to them gave he power (privilege) to become sons of God, even to them that believed on his name": which were begotten not of man nor of the will of the flesh, but of God--begotten of the holy Spirit. Thus they became sons of God, members of the anointed Body of the great Messiah, Prophet, Priest, Mediator, King, Judge, appointed for men, on their behalf to effect reconciliation between God and men during his Millennial reign.

Meantime the same work has been progressing throughout all these eighteen centuries. Others have been called, both from the Jews and from the Gentiles, to be the followers of Jesus, his under-priests--the Church of the first-borns whose names are written in heaven. As soon as this work shall have been accomplished, the great Mediator, the antitype of Moses (Acts 3:22,23), raised up from amongst his brethren, will be completed. Then the Mediatorial Kingdom will begin the blessing, uplifting and reconciling of the world. Meantime we thank God for the fact that "we have an Advocate with the Father, Jesus Christ the righteous." Jesus as the perfect man, the fleshly seed of Abraham, might have accomplished considerable in the way of helping mankind. As one who committed no sin, whose life would have been secure to him, even though it required twelve legions of angels to protect him, he might have been a glorious earthly prince.

But even as a great ruler amongst men, he would not have been able to accomplish the Divine Purpose of blessing mankind with full uplifting out of sin and death conditions to life eternal. As the man Jesus he could not have accomplished restitution for the race because he would have needed his own human life and rights for himself. The man Jesus, therefore, could not have been "the

Seed of Abraham" mentioned in the Abrahamic Covenant, that in the Seed of Abraham all of the families of the earth shall be blessed. To become this Seed he must first attain to spirit being, just as the record shows he did. By virtue of his sacrifice of his earthly nature, and by virtue of God's having raised him from the dead to the heavenly plane as a reward for his obedience, he has his earthly rights to give to Justice as the ransom-price for what Adam lost. The Redeemer is the "Seed of Abraham" on the spirit plane, and during this Gospel Age he is finding his Bride and bringing her to the same spirit plane with himself as his associate and joint-heir in all the great work of the Millennium--the blessing of all the families of the earth. Thus it is written, "If ye be Christ's then are ye Abraham's seed (spiritual) and heirs according to the promise."--Gal. 3:29.

LIFE LAID DOWN, NOT PAID OVER

Do we see clearly what Jesus sacrificed, what he laid down? He gave himself, he submitted himself to whatever might be the Father's will, but he did not forfeit his earthly life by committing sin so that it should be taken from him. Neither did he barter or exchange it for the heavenly nature. He merely submitted or laid down his earthly rights, in harmony with his own words, "I have power to lay down my life and to receive it again," authority to say this, I have obtained from my Father. No man took it from him, in the sense that no man had that power, since God had promised that, "he that keepeth the Law shall live by it." Therefore, our Lord's life would have been protected had he not voluntarily submitted and laid it down.

He laid it down that he might receive it again. He laid it down in the Father's hands, saying: "Into thy hands I commit my spirit." Then Jesus' rights to earthly life, earthly protection, earthly honor and glory, earthly dominion and power all belonged to him as a New Creature when he arose from the dead. He had lost and forfeited none of his earthly rights. Those earthly rights are the basis of all the blessings of God through him to Adam and all of his race. Jesus has nothing else to give away. He needs nothing else; because, in the merit of this sacrifice there is a corresponding price for the first Adam, and a sufficiency for all.

However, Jesus does not give the Church his earthly nature, and earthly rights, but keeps these to give to the world during the Millennium. Indeed, our calling is a heavenly one, and we should feel somewhat disappointed if instead of the heavenly we should receive the earthly or restitution blessing. But since Jesus does not give us these restitution blessings, and since he has no other merit to give to us or to anybody, what does he do for the Church? what is our hope in Christ? what is the philosophy of it?

The answer is, that this merit which shortly is to be

appropriated as the ransom-price for the sins of the whole world, was already in the hands of Divine Justice, unappropriated, when our Lord ascended up on high, there to appear in the presence of God for us, the household of faith--to present our cause to the Father. As our Advocate he declares to the Father that we are anxious to become members of the elect Church, his Bride, his Body. In harmony with the Divine arrangement he appropriates a share of his merit to us, so that our sacrifices might be acceptable to God.

Thus, instead of giving us the restitution blessings, which are for the world, our Redeemer, our Advocate, imputes to us of his righteousness, and on the strength of it the Father reckons us holy and acceptable, and immediately accepts our sacrifices. Thenceforth we are dead as human beings and our only standing in God's sight is as "new creatures." But, we have this treasure in imperfect earthen vessels, in which the new creature cannot do all that it would. It is the new creature, however, that God is testing and proving--the new creature is on trial, not the flesh. The new creature has no Original Sin, nor is it responsible for the Original Sin of the old creature, which was justified and accepted of God in sacrifice and therefore gone. The responsibility of the new creature is that it shall keep its heart in the love of God, in loyalty to him. Correspondingly, of course, it will strive to keep the body, the flesh, in harmony with the Divine regulations. Its zeal and energy in controlling the flesh and bringing every thought and word and act into accord, as nearly as possible with the Divine will, shows the degree of its love and zeal.

PAST SINS--DAILY TRESPASSES

The new creature needs not to apologize, nor ever to remember the weaknesses and imperfections of the flesh appertaining to the period preceding the sacrifice. By faith the new creature should remember that old things have passed away, and all things have become new, for thus the Apostle declares, "There is now, therefore, no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the spirit." Our Advocate did a thorough work as respects the sins of our flesh: they are past and gone through the forbearance of God. (Rom. 3:25.) The Father did a perfect

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work in reckoning us dead indeed to everything of the past, and in begetting us by the Spirit as new creatures --sons of God. It is for our faith to grasp the situation and to enjoy it.

However, as new creatures we are imperfect in that we have only the old body with its blemishes through which to serve the Lord. Because of antagonism of the legally dead flesh, "We cannot do the things which

we would." What shall we do as respects our failure to come up to all the requirements of the Lord, because

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of our fleshly imperfections? Shall we say to ourselves and to each other, God knows that these imperfect things of daily life are not willingly ours as new creatures, and therefore we need not confess them.

We answer that this would not be the proper course. The imputation of Christ's merit to our consecrated sacrifice merely covered the blemishes against us at that time, but did not cover blemishes future. Hence, daily we should remember before the throne of heavenly grace the imperfections and blemishes of each day and hour, and should ask Divine forgiveness for these through our great Redeemer. Thus he taught us, "Pray ye, Forgive us our trespasses, as we forgive them that trespass against us." This would not relate to Original Sin, which could not thus be forgiven. It relates to our subsequent shortcomings, after we have become children of God through the begetting of the holy Spirit. Thus, the Apostle writes, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous."

"FORGIVE US OUR TRESPASSES"

Our Advocate not only imputed his merit for our past sins, but he is still with the Father and has an abundance of merit. Our Advocate has merit sufficient to cover the sins of the whole world, and therefore to cover all our blemishes. Hence, when we go to the Father through him, we may realize that provision has already been made for the covering of our trespasses, but that we can obtain forgiveness only through prayer. God doubtless intended a great blessing in making this arrangement. He intended that each time we come to the throne of grace, we should earnestly repent of our imperfections, and earnestly promise him that we will strive against them in the future. He would thus encourage us to earnestly seek to fortify our characters along the line of these weaknesses, that we might become stronger and stronger in the power of the Lord and in his might, and be strengthened unto every good work.

When thus we come to the Lord to obtain mercy and to find grace to help in every time of need, and promise continued and increased zeal in fighting the good fight, it puts us on our honor, as it were, and makes us more careful respecting our future course. If perchance we fail again along the same lines, we are properly abashed. Then comes an important testing to us. The suggestion comes that we should refrain from going to the Lord in prayer; that we should feel too much humiliated to go to him. If these suggestions be followed, the result will be alienation, coldness. The earth-born cloud will hide from us the heavenly Father's face. Even

if we do not go off into greater outward sins, such a course would mean a loss of fellowship, which is very important to our growth in grace and knowledge.

"WITHOUT SPOT OR WRINKLE"

Every error, every slip, every mistake, is a spot upon our wedding garment and should be repented of and expunged. With great humility we should go to the Master that we might have such spots promptly cleansed away; as it is written, "The blood of Jesus Christ cleanseth us (new creatures) from all sin." Thus we are able to abide in his love. Those who neglect this matter may find themselves increasingly careless respecting the spotlessness of their robes, until perhaps, if they do not fall completely into the Second Death, they find their garments bedraggled and unfit for the wedding. The Bride must be without spot or wrinkle or any such thing, and the arrangement on her behalf by her Bridegroom is ample to this end. Those, therefore, who for any reason allow the spots to accumulate, and do not have them cleansed, will have a further test and be obliged to decide to return like the sow to her wallowing in the mire of sin, and thus come under the condemnation of the Second Death, or else, as members of the Great Company, they must wash their robes and make them white in the blood of the Lamb, in the great tribulation with which this age will end.

At the public session at Gilfillan Hall, our topic was, "The Overthrow of Satan's Empire," and notwithstanding the rainy weather, nearly 700 were present. We had the closest attention. Let us hope that some good was accomplished, some ears unstopped and some eyes opened to look further and to listen more attentively for the Voice of the Great Shepherd, in respect to the Divine Plan of the Ages, concerning which he is now instructing his people.

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CHAUTAUQUA LAKE CONVENTION

NINE DAYS--JULY 30-AUG. 7.

WE hereby confirm previous announcements, and request all who expect to attend this Convention to so advise us at once--particularly such as desire us to secure for them accommodations at cottages along the shores of Lake Chautauqua. We expect to engage the apartments outright for those who order them, paying for two days at least, in advance.

We will use the large Auditorium at Celeron,

which is an amusement place of the quieter sort. However, the Auditorium is far enough from the noise to serve our purposes. We anticipate that the friends will have no particular interest in the amusements. Anyway these are less patronized in the day time and our proposition is to hold Convention sessions in daylight only-- 9 a.m. to 5 p.m., with an intermission at noon for a plain sandwich luncheon.

BOARDING AND LODGING

At the cottages at various points we will arrange for lodging, breakfast and supper. Large and small steamers ply the Lake frequently and will constitute a convenient method of transportation.

Our Committee in charge of arrangements is prepared to offer per day rates which include a boat ride to and from the Auditorium, a very plain noonday luncheon at the Auditorium and breakfast, supper and lodging at a cottage, all included for the following sums, which vary according to the accommodations and meals for the nine

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days, namely, \$9, \$11, \$14. Those desirous of hotel accommodations can be arranged for at from two to four dollars per day.

Those staying a shorter time than nine days may expect to pay a little more proportionately, \$1.25 to \$1.50 per day, all included. We have made these arrangements, believing them to be specially advantageous to all concerned. Unless we are mistaken our Convention will take up nearly all the available accommodations, except at Jamestown hotels.

RAILROAD RATES AND ARRANGEMENTS

Our Convention is held under the auspices of the "International Bible Students' Association," but excursion rates have NOT been granted in this name. There will be three general excursion rates. The first of these is the regular Chautauqua excursion on July 29. It is the cheapest excursion. It will be good to return any time within thirty days and will permit those living in New York City and vicinity, and at points east of Hornell, on the Erie Railroad, as well as all whose tickets naturally read through Buffalo, to include a visit to Niagara Falls. Those who take advantage of this special Chautauqua rate must begin their trip on Friday, July 29, excepting from points in Alabama, Georgia, Kentucky, Louisiana, Mississippi and Tennessee, from which States tickets will be sold only on July 28. These tickets are on sale at very cheap rates; usually they amount to about \$2 more than a full single fare. Then, though you purchase these tickets to the Chautauqua Assembly Grounds, you can get off at Celeron and come direct to the Auditorium.

We have made arrangements for having these tickets validated for the return journey without inconvenience.

In the interest of those who cannot attend at the beginning of the Convention, another excursion has been granted in the name of The Watch Tower Bible and Tract Society to start either August 5 or 6. The rate is not quite so cheap, however--one fare and a half. The ticket is good to return so as to reach starting point not later than August 17, and also gives option of returning via Niagara Falls, as mentioned above.

Where neither of the above rates can be secured, the following will apply: From practically all points in the United States and Canada regular summer tourist tickets are on sale daily to JAMESTOWN at fares approximately two cents per mile in each direction; or, in other words, about one fare and a half for the round trip; return limit October 31.

CONSECRATED PEOPLE OF GOD

who trust in the Redeemer's merit for their acceptance with God, are cordially invited to this Convention. Let us gather with hearts full of gratitude to God and desirous of knowing and doing his will more perfectly as the days go by. Let us come expecting to receive blessings at the Lord's hand and desirous of being used of him to strengthen and comfort and assist his "brethren."

The Railroad Company has co-operated with us in issuing our Program and Information Bulletin for those desiring to attend. On the one side of it is a picture of Lake Chautauqua showing the various little cities surrounding it, the stopping-places of the little steamers. If you purpose attending the Convention write us for one of these circulars. Determine as soon as possible and make your application, and, if possible, send in the money for your lodging, that everything may be prepared for your comfort in advance of your arrival. We will make no assignments of lodgings until July 15. Then we will apportion the lodgings to those ordering them and will serve their interests impartially to the best of our ability.

The spending of the evenings quietly at the cottages will give opportunity for rest and fellowship amongst the friends. If at any of the cottages there is a desire for singing in the evening or for chart-talks or whatever, the opportunity should be accepted. We trust that, as usual, the dear friends will leave an influence for good behind them. We hope that the Bible Students of this Convention may long be remembered by the people on Chautauqua Lake shores as model Christians in every sense.

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WITHOUT A PARABLE HE SPAKE NOT

--JULY 10.--

Golden Text:--"The words that I speak unto you, they are spirit, and they are life."--John 6:63.

"WITHOUT a parable spake he not unto the people." What the prophet had declared of him was true, "He shall open his mouth in parables and dark sayings." It is important that we remember this. Many noble Christian people have inferred that our Lord's words were all simple, and that they presented the truth in a manner easily understood by everybody. Nothing is further from the truth. If our Lord's parables and dark sayings be taken as plain, literal statements of truth, they will lead to all kinds of errors and misapprehensions. Let us remember, therefore, the Apostle's declaration, "Without a parable spake he not unto the people."

There is absolutely nothing in the words of Jesus without a deep significance. How many have stumbled over our Lord's parables by taking them to be literal statements of facts! How absurd the conclusion drawn from the parable of the rich man and Lazarus, for instance! How absurd to conclude that simply because a man was rich, fared sumptuously every day, and was garbed in fine linen, that he must suffer through all eternity! How equally absurd to interpret the poor man Lazarus, who lay at the rich man's gate, as representing, literally, poor and diseased beggars! How unreasonable to think that only such as have had an experience of this kind, with dogs to lick their sores, and hungering for the crumbs that fall from the rich man's table, would experience the joys of heaven, according to the Divine program! How foolish to think of Abraham's bosom, which could hold only two or three, as being the portion of blessing for only a handful of beggars!

Note afresh the parable of the wheat and the tares, the gathering of the former into the garner and the burning of the latter. Neither represents literal experiences. In the parable the wheat is not literal wheat, the tares are not tares. The wheat symbolizes the inheritors of the Kingdom; the tares symbolize the offspring of error--children of the wicked one. The gathering into the barn of safety symbolizes the glorification of the Church on the spirit plane, and precedes the shining forth of the sons of God in the glory of the Millennial Kingdom, for the blessing of the groaning creation; as the Apostle declares, "The whole creation groaneth and travaileth in pain together, waiting for the manifestation of the sons of God." The whole creation is waiting for the shining forth of the sons of God in the Kingdom, and

their shining forth in truth and righteousness will scatter

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all the darkness of sin and error and awaken and revivify the world of mankind.

Eventually all the willingly obedient may enjoy the blessings of eternal life. On the other hand, the description of the burning of the tares, instead of referring to a literal burning, has, evidently, a symbolic significance; it means the destruction of the tare class--not their destruction as individuals, but as "tares," as imitations of the "wheat" class.

How glad we are to find the key to these symbolic statements--these parables! How glad we are that by the use of this key the parabolic figures become reasonable and beautiful! What a silver lining there is to the dark cloud of trouble which is now looming up before the world! How glad God's people must be to learn that just beyond the clouds and shadows comes the glorious Millennial day!

The parable of "the sheep and the goats," taken literally, has caused confusion to many. They think of the separation of the sheep and the goats as now in progress, failing to notice the Scriptural declaration that the parable shall find its application "when the Son of man shall come in his glory and all his holy angels (messengers) with him. Then shall he sit upon the throne of his glory and before him shall be gathered all nations, and he shall separate them one from another as the shepherd divideth his sheep from the goats." We thus see that the application of the parable belongs to the Millennial Age. All through that age the work of Christ and the Church, his Bride, seated with him upon his throne, will be a work of blessing to the world of mankind. And the manner in which those blessings will be received, will demonstrate the sheep-like or goat-like character of every individual of the human family. The sheep-like will come to the right hand position of favor, the goat-like, to the left hand position of disfavor. The conclusion of the thousand-year Judgment day will bring the expression of the Lord's favor towards the sheep-like, rewarding them with eternal life, and the expression of his disfavor towards the goat-like, destroying them in the "second death." This is symbolically represented by the statement, "Depart ye cursed into the lasting fire (a figure of destruction) prepared for Satan and his messengers (followers)." The reward of the righteous will thus be everlasting life. The "everlasting punishment" of the unrighteous will be everlasting death, for the "wages of sin is death and the gift of God is eternal life through Jesus Christ our Lord."--Rom. 6:23.

"I THANK THEE, FATHER"

Evidently some wise and gracious purpose stands

connected with the hiding or secreting at present of the Divine purpose from mankind in general. While the Scriptures declare it is a mark of special favor to the Lord's people that they are made acquainted with the Divine Purposes, yet nowhere do they declare that all those from whom God's plans are secreted are doomed to eternal torture, or to everlasting destruction. Thus our Lord Jesus prayed: "I thank thee, Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight."

Had the hiding of the Divine counsel from mankind signified eternal torture for those from whom it was hidden, there surely would have been no ground for thanking the heavenly Father for this act. We can thank him, however, that although many of the worldly wise are not privileged to know of his glorious plans, nevertheless those plans are sure. For the world to have known of the Divine purposes in advance would doubtless have been injurious, because in their blindness they would have attempted to thwart these purposes and therefore would have gotten themselves into a worse condition of condemnation.

WORDS OF SPIRIT AND OF LIFE

Our text shows that however dark and parabolic were our Lord's teachings, nevertheless, rightly understood, his message is one that is spiritually helpful and life-giving to those who can and do understand it. It is this quality of our Lord's message which makes the religion of the Bible different from that of all the heathen. It is a message of life as well as a message of holiness. It is a message of forgiveness as well as a message of condemnation. It is a message of love as well as a message of justice. His wonderful words of life--they are charming, beautiful, forceful! We may read them over year after year and we see still more beauty in them, still deeper significance, and that in proportion to our own growth in grace, our growth in knowledge, and in the spirit of our Master.

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CONFESSING THE SON OF GOD

--JULY 17.--MATT. 16:13-28.--

Golden Text:--"Thou art the Christ, the Son of the living God."

OUR Master, wisely and with becoming modesty, hesitated to declare his own greatness. He allowed his actions to speak and to tell to his disciples that he proceeded

and came forth from God, and that in the performing of miracles, and particularly in his teachings, he was the Finger of God and his mouthpiece. John the Baptist was sent to be his special forerunner. It was he that declared that Jesus was "the Lamb of God which taketh away the sin of the world." It was he that declared that the Master was so much greater than himself that he was not worthy to stoop down and loose his sandals.

But after John had borne him witness, testifying, "This is he," and had declared that he saw the holy Spirit descending upon Jesus like a dove, and that this was a sign given him whereby he might know his Messiahship, then came the time for the Master to bring the matter pointedly to the attention of his followers. John had been cast into prison and later had been beheaded. John's prophetic testimony was fulfilled, when he said of Jesus, "He must increase, but I must decrease." The mission of Jesus and his Apostles became more prominent every day, and those who had formerly talked about John were now asking respecting Jesus, whether he was a prophet sent of God, or could it be that he was the Messiah. Do the rulers indeed know whether this is the Messiah or not? Surely "no man

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could do the miracles which he doeth unless God be with him" in some special manner.

"WHOM SAY YE THAT I AM"

Our Lord first inquired respecting the general opinion of the people concerning himself. He did this, not because of his own ignorance, but that he might draw

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out the thoughts of his disciples. They replied that some thought he was John the Baptist; others supposed he was one of the prophets. The ideas of the heathen were gradually making inroads upon the Jews. The doctrine of reincarnation, wholly unscriptural, is suggested in these answers. All the answers, of course, were wrong, for the prophets were all dead and could not reappear until the resurrection. Then our Lord pointedly put the question to his chosen followers: "Whom do ye say that I am?" The courageous St. Peter promptly answered as spokesman for the whole company, "Thou art the Christ (Messiah), the Son of the living God." This was the very answer designed to be brought forth. It was the truth, but our Lord hesitated to present it, because it would better come from the disciples themselves and then have his endorsement. His answer to St. Peter was, "Blessed art thou, Simon Bar-jona, for flesh and blood

hath not revealed it unto thee, but my Father which is in heaven."

It was not that St. Peter had experienced a special vision or revelation, but such a great spiritual fact as was then under consideration, could be duly appreciated only by those who were specially favored of the Father. Indeed, it is evident that the same principle still operates, for we read, "No man can come unto me, except the Father which sent me draw him." Our primary drawing and calling is of the Father up to the time when we accept his grace in Christ and make our consecration to do his will and receive the spirit of adoption into his family as God's children; we are then put into the school of Christ to learn of him. Let us learn the lesson that the special blessings always come, not only from believing in Christ, but also from confessing him to and before others.

ST. PETER--THE ROCK--THE KEYS

According to the Greek, our Lord replied to Peter, "Thou art a stone, and upon this rock will I build my Church." The rock upon which the Church is built is this confession which St. Peter made. St. Peter himself was not the rock, but he was one of the living stones built by faith upon the rock of truth. It was this same Apostle who so beautifully explained the whole matter, assuring us that all consecrated believers are "living stones" in the temple of God, whose foundation and capstone is Christ, in whom we are builded together through the operation of the holy Spirit.--I Pet. 2:4-7.

The expression, "Upon this rock I will build my Church and the gates of hell (hades) shall not prevail against it," is one that is much misunderstood. The gates of hell are not gates to some place of torture, nor gates to purgatory. They are, in the Greek, "gates of hades," and hades signifies a state or condition of death. The passage might well be translated, "The gates of the grave shall not prevail against it." That is to say, Christ Jesus invites the Church to die with him, to share in his sacrifice, in his death, and while, apparently, the gates of hades have prevailed against the Church, against God's people, for more than eighteen centuries, nevertheless, we have the assurance that they shall not forever prevail. The Master's assurance is that by his death he has become Lord of all and has the keys of death and hades. He has the right to open hades, the tomb, and to call forth all who have gone down into it. He assures us that he will do this, as he says, "All that are in their graves shall hear the voice of the Son of man and shall come forth."

Nevertheless, for all these centuries it has required faith to believe that, by dying with Christ, his followers shall yet live with him--that sharing with him in his death they shall yet share with him in his resurrection to the glory and to the honor attaching to the divine nature.

So, then, our Lord's words mean that there will be a resurrection from the grave, and since the Church is to be "a kind of first-fruits unto God of his creatures" (Jas. 1:18; Rev. 14:4), her resurrection means, indirectly, the uplifting of mankind, the opening of the grave to every member of the human family.

The giving of the "keys" of the Kingdom to St. Peter has no reference to locks and bars of heaven over which St. Peter is the custodian. The Church in the present time is the Kingdom of Heaven in its preparatory or embryotic state, and St. Peter was privileged to do the opening work to the Gospel Church. He opened the door to the Jews at Pentecost, when, as the mouthpiece of the Lord, he proclaimed the meaning of the Pentecostal blessing and the hopes then open to every Jew coming individually into membership in Christ. He used the second "key" to open the same Kingdom privileges to the Gentiles, in that when the due time came for Cornelius, the first Gentile convert, to be received, St. Peter did the work. By preaching to Cornelius the Gospel and baptizing him into Christ he threw open the door to the Gentiles, as our Lord foretold in the words of this lesson.

St. Peter's commission that whatever things he should bind on earth should be bound in heaven and what things he should loose on earth should be loosed in heaven, is the same that was given to the other Apostles. (See Matt. 18:18.) It does not mean, of course, that the Lord has turned matters over to St. Peter and made him Lord of heaven and earth, nor that any or all of the Apostles were so honored. It simply means this: God purposes to use his Apostles and to so hold up their hands, in all their affairs, that the whole Church may have confidence in them, and may recognize their teachings as of God. If they declared that certain of the commandments under the Jewish Law were not binding upon Christians, we must know that their statements were true, and that, similarly, in heaven, the release or change is recognized. And if they bound certain doctrines and teachings, we must know that those are bound and firmly established in heaven. In other words, we must recognize the Apostles as God's inerrant mouthpieces.

The time for the proclaiming of Jesus as the Messiah did not come until after his death and resurrection. Indeed, his Messiahship properly dates from his resurrection. He desired his disciples to recognize him properly, and he explained to them about his approaching death and resurrection, but he did not wish them to proclaim this to the world until the due time. St. Peter, perhaps elated with the Lord's commendation of his previous speech, undertook now the role of teacher to the one whom he had just acknowledged as the Messiah. In this he erred. It was in sympathy that he urged that the Master should not think of any steps which would lead to death, but should think rather of

prosperity and earthly favor, yet our Lord's reproof was pointed. He said: You are my adversary, Peter, when you thus speak to me. You would thus endeavor to dissuade me from doing my Father's will, to hinder me from drinking the cup which my Father has poured for me; your counsel is that common to the world and not of God.

Similarly, the followers of Jesus sometimes need to resist their friends, who thus offer counsel contrary to the Divine will and Word and Providence. These should

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not be encouraged nor their advice followed. They need correction from their fellow-disciples, as did St. Peter.

The words of Peter furnished the Master an opportunity for calling the attention of his followers to the terms of discipleship. Not only must the Master himself suffer, but all of his followers likewise. This course was provided for every one, and whoever would flee from it would lose the eternal life hoped for. Whoever would take up his cross and follow the Master to death would thereby make sure of his share in eternal life on the heavenly plane. His disciples had already pledged their earthly lives, and for them to withhold them for worldly advantage, would mean that they would lose their souls, their lives. This is not true of the world in general, but merely of the Church, called to be of the elect, Royal Priesthood.

He then assured them of his second coming, and that he would come in the glory of the Father and with his angels (messengers)--not again as a man--as a sacrifice. At the time of his second coming he would reward every one of his followers according to the faithfulness of each. He concluded this reference to the coming Kingdom by the assurance that some of them would have an ocular demonstration of his coming power and glory before they would die. This we will consider in our next study.

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DELIVERED FROM SATAN'S SNARE

DEARLY Beloved Brother and Pastor:--I am writing to tell you how good our dear Lord has been to me in delivering me from the Power of Darkness, and restoring me to his favor again; and also to ask you to forgive me for the trial that my recent course must have caused you. But in order that you may fully realize the mercy and loving kindness of God toward me, I will briefly tell you of my experiences of the

past few months:

Late last summer I began to doubt the Scripturalness of your position on the Covenants and the Sin-Offering. From a small beginning, this soon grew until it included many other points of doctrine, and, in my conviction that you were wrong, I opposed your teaching, though not publicly. I still continued to meet with the Class, but felt that sooner or later a separation must come; yet I loved the friends so much my heart ached as I saw we were surely drifting apart. About the time of the Saratoga Springs Convention, I had become convinced that God's people were being misled by you, and that you were profiting by their blindness; that you had become unfaithful to your stewardship. Not only would I not go to the Convention myself, but was unwilling that my dear wife and daughter should go--both of whom are in the Truth and have never swerved in their loyalty to it--so I not only missed a blessing myself, but deprived them of one. But the prayers of the dear friends in my behalf prevailed, and my eyes were opened to see that I was wrong. I turned about, and peace and joy once more filled my heart.

Then I began to search for the cause of my blindness, my unbelief, and I was sure that I found it. It was the Vow! What! did I oppose the Vow? No! Had I not taken the Vow? Yes; but with limitations. You know that at the time the Vow was suggested I was doing local Pilgrim work under the appointment of The Watch Tower Bible and Tract Society, and I thought the Vow was only for the Pilgrims, so I took it "for so long as I was in the Pilgrim work." It followed, then, that when the local Pilgrim service was discontinued a year ago that my Vow expired by limitation, and the protection that it had afforded me against the suggestions of Evil Spirits was at an end. So for several months the barrier had been thrown down, as it were, and I believe Satan and his co-adjutors had seized the opportunity (Eph. 6:12), with the result that my faith had been nearly shipwrecked. Dear Brother, as soon as I saw this I renewed the Vow for all time. This happened immediately after the Saratoga Springs Convention. Some of the dear brethren to whom I had confided all, advised me to make a public statement of the facts in our testimony meeting, that others might be helped, and also write the same to you; but I said, No, only a few of the friends know anything of my doubts, and I will not tell them. I overlooked the fact that God knew, and that my testimony should be to his glory. Had I taken their advice, I believe, the remainder of this letter would never need be written. But this I failed to do; my stand for the Lord was not sufficiently firm. Is it any wonder, then, that Satan quickly took advantage of the loophole thus left open, and soon my doubts returned? Truly "every man's work is being tried so as by fire."

When the article on "The Wedding Garment" came out in THE WATCH TOWER of December 1, 1909, implying

that full justification was granted only those who agree to consecrate--to sacrifice the restitution blessings reckoned to them, I took exception to this teaching. You recall, dear Brother, our talk over these points on the occasion of our ride from Washington to Richmond, and how I disagreed with you and charged you with wresting the Scriptures. At first I said, "This new view of justification is the only thing I take exception to," but soon discovered that you had erred (?) on the Covenants; next, the Sin-Offering doctrine was an insidious denial of the Ransom; next, it was Baptism--that was wrong, too; and of course you had worked your blasphemous (that is what I called it) doctrine into the Memorial service of our Lord's death. Soon those who opposed you were all right, and you were wrong. I got to believe that you had never been "That Servant, whom the Lord made master of all his goods"--that Servant was a class; that most of those things you once had right, but you had changed. You see the condition my mind was in, and yet, I believe I was honest, and was loyal to the Lord in opposing what I thought was error. My heart was not at ease; the conflict was terrible, and I suffered greatly. And while I verily thought I was right in my course, I have prayed earnestly every day for guidance into the Truth, and into peace. I kept the Vow as best I could under such conditions. While I thought my faith was on a surer foundation than ever, I now know it was nearly gone.

Within the last few months meetings have been established in Washington by those who oppose your teachings; and to this meeting I went, while still attending the regular services of those in the Truth. However, I soon found it impossible to partake of two tables, and I chose the table of error, as I now see it to be; then, however, I felt sure it was a purified table of the Lord. Such was the state of my mind when the One-Day

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Convention was held here on March 13th, 1910. This was the turning point with me--the day when the Lord graciously showed me my true condition--that I was growing spiritually blind. On the Wednesday previous I had declared that I would never attend another "Russellite" meeting, and when I arose on the morning of the Convention I was still resolved not to go to the services. Then, as I saw my wife and daughter preparing to go I thought I would better pray over the matter; and I earnestly besought our dear Father for guidance--whether to go or to remain away. I arose from my knees, now undecided. I then began to arrange some papers in my desk, when my eyes fell on a note I had made on a statement in THE WATCH TOWER of March, 1898. It read, "The armor complete in 1898 with the New Covenant as one of the pieces." (This is not a quotation, but a comment I had made.) I started to

copy it in a "List of evidences that Brother Russell has changed." I see now that the knowledge that God "will make a New Covenant with the house of Israel and with the house of Judah" is a part of the armor. When I looked up the paragraph I happened to glance over the article in the same TOWER on the Memorial Service (p. 101). Now at our "Opposition meeting" our last Bible study had been on the Last Supper, and we thought we had learned something that Brother Russell had never seen, viz., That the Jewish day on which our Lord instituted the memorial of his death was the day of preparation for the passover, "when the lamb should be slain."

Judge my surprise when in a short paragraph I found that you had fully set forth the same thought some twelve years ago, together with a more important thought that had escaped our attention, namely, that we do not celebrate the passover feast, but the death of the antitypical Passover Lamb. I then turned to page 71 and read the list of questions and found in questions 5-8 a thought recently more clearly stated, that our Lord in dying "bequeathed the Restitution blessings purchased by his death to the fallen, dying race--as many as shall accept the blessings under the conditions of the New Covenant." But the fact that we symbolize our acceptance and sacrifice of these shows they will not be given directly to the world, but through the Church. Now this was the very point that I had declared "new" last year, when it was more plainly set forth in THE TOWER, and over which I had been finding so much fault, and getting more and more confused, until I had finally rejected nearly all that you had ever presented. But the most surprising fact that dawned on me was that for ten years I had been using this same article as a basis for the Memorial service, and had explained these same points each time. The alarming truth dawned on me--I was growing spiritually blind! I was not only forgetting the precious truths, but I saw that I was losing sight of the true import of our Lord's death. This decided me: I went to the Convention. I was further convinced that what I saw and heard was of the Lord.

On the advice of two loving Sisters, I asked several Brethren to call on me and pray with me and give me counsel. I told them that I realized that I was spiritually sick from improper food, and was growing blind, so that my ability to appreciate the deep things of God's Word was slipping away. I told them how our Lord had called my attention to this, and now, that I saw what the trouble was, and while I could not even then see as they did on some of the points of doctrine, it was no longer a matter of doctrine, but a desire of getting back fully into God's favor; and I had confidence that I would soon get all right on the doctrine. After a season of prayer and counsel from the brethren, the Lord enabled me to make a firm decision as to my future course. Immediately I gathered up all of the literature of the Henninges, McPhail, Randall, et al., stamp and burned it. You can imagine how

pleased the brethren were to see me do this, for they had been very cautious in advising me, rather leaving the Lord to guide me. On the following day I sent a letter to the ones with whom I had been meeting, explaining why I could not attend those services again. I enclose a copy of this letter. On the same night I made a statement to the Church confessing my error in my past opposition to the Truth, and my resolution and by the Lord's help to return to the clean table, where the food neither sickens nor blinds, and asked them to forgive me.

I am glad to add, dear Brother, that the points of doctrine which had been a cause of stumbling to me have since become clear; the Lord has graciously healed my spiritual sight, and my heart is rejoicing in the sunlight of his favor. I want to add in behalf of my brethren who are still in confusion, that I believe they are honest in their convictions, and that there is no bitterness in their hearts, and I hope they will yet be recovered from the snare of the Adversary. I think when they show a disposition to return by attending the regular meetings in a proper spirit, they should be met with kindness and encouragement. With much Christian love,

Your brother in Christ,

CLARENCE E. FOWLER,
Washington, D.C.

COPY OF BRO. FOWLER'S LETTER TO THE SECEDERS

DEAR BROTHERS AND SISTERS--LOVE AND GREETINGS IN CHRIST OUR REDEEMER:--Perhaps it will be a surprise to you to know that during the last few days I have become awakened as to my real spiritual condition. As I reread some of the views I once appreciated and rejoiced in, I was surprised to find that to some extent their deep significance seemed obscure. I also found that some of the things that we had labored so hard to search out, and thought as new, had been presented some twelve years ago; and I saw that I was fast becoming spiritually blind, and that Satan was leading me around in a circle, as it were. Then, at the Convention meetings last Sunday, the fervor, the zeal, and the love manifested by the brethren touched my heart, already broken. Again, Brother Russell's talk on "Choose you this day whom ye will serve," caused me to seriously ask myself, Have I chosen aright? Does the Lord approve my course? Surely this that I both see and hear is Truth, and of the Lord, and yet I have arrayed myself in opposition to it. And then I prayed our Lord (as I had been praying for months), to open my eyes, and I believe he answered my prayer. I became convinced that the trouble was with myself, and not with the Truth as Brother Russell had presented it; I had not been looking at it from the proper angle of vision. I have since prayed over the matter, and some of the points have become clear to me, and I have confidence that in the Lord's due time it will all be plain again. So I have

resolved, by the Lord's grace, to retrace my steps ere it is too late--to return to my "first love"--the Table where we all received the Truth.

There is no question, dear brethren, that of us who believe we are in the Harvest of the Gospel Age--in the second presence of the Lord--events of tremendous importance are occurring which are rapidly approaching a climax. Church Federation and events outside sink into insignificance in comparison with developments within the Church: "Every man's work is being tried as by fire"; the question is, "Who shall stand?"

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In view of my recent positive stand in opposition to the teachings of THE WATCH TOWER, no doubt my present attitude will seem inconsistent, but, dear Brethren, we must each answer to his own Master, and I know your love for me will prompt you to wish me God's blessing, even though to some extent our views of doctrine diverge. On the other hand, dear Brethren, I wish to assure you that my recent experiences and associations with you enable me to more deeply sympathize with you, and love you all. And even though you cannot admire my vacillation, believe me to be sincere.

As long as we stand together on "Christ, the solid Rock," I shall esteem you as brethren, and will daily pray that the mists of confusion which now threaten to separate us will speedily be cleared away, and then we will once more see "eye to eye." Meanwhile, dear Brethren, I trust you will see it to be the Lord's will to meet with us again, and can assure you a hearty welcome in seeking with us to know and serve the Lord. God bless you! With love, as ever,

Your brother and servant in the Redeemer,
CLARENCE E. FOWLER.

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BEREAN STUDIES ON CREATION

The Text-Book Used for this Course of
Scripture-Studies is Series VI--Study I

AUGUST 7

(1) Is there any Scriptural foundation for the claim of some that original sin consisted in sexual intercourse on the part of our first parents? Give a full Scriptural analysis to this question. P. 41, par. 1,2.

(2) How should we regard the suggestions of some that the Scriptures mislead us into thinking of Adam as the first "of the earth, earthy"? What answer shall we give to those who urge a pre-Adamite race of man and who claim to find proofs

of their hypothesis in various strata of the earth's surface, some of which they attribute to a period long before Adam's creation? Give Scriptural proof texts in contradiction to this theory and show their consistency with scientific facts. P. 42.

(3) State the views of Profs. Stokes, Bennett, Beale, Virchow and Barraude respecting the answer of geologists to the theory that man was developed from the lower orders of animals. P. 43, par. 1.

(4) Read to the class an extract from "The Meeting Place of Geology and History," by Sir J. W. Dawson, LL.D., F.R.S.

(5) Prof. Pasteur is recognized as having been a great bacteriologist. Did he favor the Darwinian theory or not? Quote something from him pertinent to the subject. P. 44, par. 1,2.

(6) Quote the views of the Russian savant, Prof. Virchow, respecting the Darwinian theory of man's evolution from lower animal species. P. 44, par. 3.

AUGUST 14

(7) Should we consider the unscriptural theories of Prof. Darwin and those who follow his suggestions as wise and logical, or otherwise? What proofs can be adduced to prove that humanity four thousand years ago no more had tails than we have--nor different toes and thumbs? P. 45, par. 2.

(8) What should be the attitude of the Lord's people in respect to these evolutionist propositions of our day which are discrediting the Bible in the eyes of the learned? P. 45, par. 3.

(9) In view of what we have already seen respecting these creative epochs styled in the Scriptures "days," what can we say of the Sixth Day, which we are now considering? When was its beginning and when its close? What would be the date of its close, counting from the beginning of the ordering of creation--the putting in order of the earth, the time of whose creation is not stated but whose setting in order is being accomplished during the seven great epoch days? Summarize the matter. P. 45, par. 4.

(10) We come now to the examination of the great Seventh Day of the creative period. Does it have an evening and a morning?

(11) What should we expect of this Seventh Epoch Day as viewed in the light of our findings respecting the six previous epoch days and what is signified by the statement that Jehovah God rested from his creative work during this Seventh Epoch Day? P. 46, par. 2,3.

(12) What has our Lord Jesus to do with this Seventh Epoch Day and the Father's cessation from creative work? Why did the Father rest? Will the Son undertake the completion of the Father's work? If so, why was it thus left to him? Make the entire matter clear. Let all of the class express themselves on this important question and have clearly in mind the matter of its great importance in God's Plan and therefore in the understanding of it. Pp. 47, 48.

AUGUST 21

(13) Did this resting on the part of the Great Creator from further creative work and from actively rescuing his creatures from sin and its penalty imply a lack of love on his part? Or how shall we understand it? P. 49, par. 1.

(14) What can we know respecting the period in which the Creator rests from his creative work? In other words, according to the Scriptures, how long will this Seventh Epoch Day last and how do we reach information on the subject? P. 49, par. 2.

(15) May we be sure that our Creator's expectations respecting the ultimate outcome of his purposes regarding the earth will be realized? Can we be sure that the Redeemer will accomplish all that the Father intended? P. 49, par. 2.

(16) Quote some Scriptures showing the ultimate victory of Messiah and the accomplishment of the Divine purpose. P. 49, par. 2; P. 50, par. 1.

(17) What grounds have we for assuming that the whole period in which God has been ordering the earth and developing it from the inert, void mass at the beginning down to the Paradisiacal condition at the close of the Seventh Day will be in all a period of 49,000 years--seven great days of 7,000 years each? P. 50, par. 2.

(18) Give a brief outline of this creative epoch from the Scriptural standpoint. Quote Scriptures applicable to the earliest beginning of the creative power, and other Scriptures showing the glorious consummation at the end of these seven great days. P. 51, par. 1; P. 52, par. 1,2,3.

AUGUST 28

(19) Does the first chapter of Genesis conflict with scientific discoveries, or merely with the theories of some scientific gentlemen? Quote the views of Prof. G. F. Wright, D.D., LL.D., on this subject and discuss these. P. 52, par. 5,6.

(20) Is the Genesis account compatible with scientific facts? Do not these facts corroborate the Genesis records rather than conflict with the Divine record? What does Prof. Wright say for himself on this subject and what does he give as the opinion of the great geologist, Prof. J. D. Dana of Yale College? P. 52, par. 6.

(21) We have seen that the Genesis record does not attempt to explain the creation of the earth as respects its matter--that the Genesis account merely relates that there was such a beginning and that the matter was created by God, but tells nothing whatever of the time of its creation, nor concerning how long a period elapsed before the ordering work of the seven epoch days began. Does this view appeal to others? Read to the class a quotation on the subject. P. 53, par. 1.

(22) The Genesis record shows a progressiveness in the matter of bringing forth of vegetable and animal life; in part, perhaps, an evolutionary process. Our contention is merely as respects man's creation--that it was a distinctly separate work and in no sense an evolutionary process. What is the main point and argument of Prof. Darwin and his evolutionary

followers? Read to the class what Prof. Wright has to say on this subject. P. 53, par. 2; P. 54; P. 55, par. 1.

(23) Let another read Prof. Wright's suggestions as respects the difference between human reason and animal instinct. P. 55, par. 4.

(24) Let another read to the class Prof. Wright's comment on man's capacity for religion in contrast with the incapacity of the brute. P. 55, par. 5; P. 56, par. 1,2.

(25) Who discovered the principle of "natural selection"? What does Prof. Wright remark respecting his findings and respecting the disposition of humanity to wear clothing and use tools and respecting his musical capacity, etc., etc.? P. 56, par. 3, to P. 58.

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INTERNATIONAL BIBLE STUDENTS ASSOCIATION CONVENTIONS

MINNEAPOLIS, MINN., JULY 15-17

CONVENTION HALL, AUDITORIUM ANNEX.

Discourse for the Public by Brother Russell, Sunday, July
17, 3:00 P.M., at the Auditorium, corner 11th street and
Nicollet avenue. Topic: "Hereafter."

WILKES-BARRE, PA., JULY 24

Morning Rally for Praise, Prayer and Testimony at 10
o'clock, Caledonian Hall, 9 S. Franklin street. Service for
the Public at 3 P.M. in the Irem Temple, N. Franklin street.
Topic: "The Thief in Paradise; The Rich Man in Hell;
Lazarus in Abraham's Bosom."

SCRANTON, PA., JULY 24

Discourse for the Public by Brother Russell, Lyceum
Theater, at 8 P.M. Topic: "Hereafter."

LYNN, MASS., AUGUST 14

UTICA, N.Y., AUGUST 21

FALL RIVER, MASS., AUGUST 28

BROOKLYN, N.Y., SEPTEMBER 4

THE "NEW YORK AMERICAN"

Amongst the most prominent of the world's newspapers is the New York American. It published the weekly sermon on June 20 with the announcement that it would hereafter be a regular Monday feature.

We hope to turn in soon to the American quite a large list of subscribers for its Monday issue--especially from the Eastern States. To this end we offer it with THE WATCH TOWER for one year for \$1.50, or for six months for 75 cents. If already a WATCH TOWER subscriber you may send us the additional 50 cents or 25 cents.

Do not forget to encourage the papers publishing the sermons, and should any discontinue their publication, promptly send a card of regrets and express hope that their publication may soon be resumed. Also advise us of such discontinuances.

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When using the above title, print it as we have it, without the apostrophe, and do not add "of Brooklyn." The Association is international and your branch of it is of your own city. We advise that this simple and appropriate and unsectarian name be not added to in any manner.

BROTHER RUSSELL'S SERMONS

The number of papers publishing the sermons is continually increasing, yet for lack of encouragement some are dropping them. Your Tract Fund contributions cannot be better used than in sending several of the sermon-papers to your friends and in writing encouraging letters frequently to the editors. If the sermon stops only once write to the editor of your disappointment.

JEWISH HOPES AND PROSPECTS

This little pamphlet, especially for the Jews, sells at 10c. per copy, including postage--three copies 25c., fifteen copies \$1.

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BROOKLYN BETHEL HYMNS FOR AUGUST

After the close 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 is considered: (1) 267; (2) 46; (3) 14; (4) 191; (5) 167; (6) 88; (7) 176; (8) 112; (9) 145; (10) 179; (11) Vow; (12) 95; (13) 259; (14) 119; (15) 280; (16) 7; (17) 121; (18) 105; (19) 23; (20) 128; (21) 264; (22) 194; (23) 313; (24) 229; (25) 209; (26) 130; (27) 107; (28) 4; (29) 222; (30) 230; (31) 50.

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For other notices see foot of page 236.

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FOREIGN TOUR REPORT

SECTION IV.

AT THE Edinburgh railway station we were met by a delegation of friends; indeed some came to Dundee to meet us. We had a very enjoyable season. Brother John Edgar, M.D., addressed the Edinburgh friends in the forenoon on the "Ransom and Sin-Offering." We were not privileged to hear the address, but through others learned that it was both interesting and instructive. In the afternoon we addressed the interested, about 140, and endeavored to point out how the Church enters into covenant relationship with God, not through the work of a mediator, but by "sacrifice." We pointed out that the world through the Millennium will have the great Mediator appointed of the Father, and

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promised through the Scriptures, and that the mediation will be based upon the New Covenant with Israel. We showed that the antitypical Mediator is the Christ, Head and Body, and that of this great One, Moses was the type. As Moses mediated the typical Law Covenant, so the antitypical Moses, The Christ, will put into operation the New Covenant with Israel. The Mediator will stand between God and the world, and will for a thousand years shield the people from the requirements of absolute justice; that through him Divine mercy may extend through Israel to all, for their blessing and uplifting to perfection.

We showed how this same blessing will extend to all people, nations, tongues and kindreds, in that they will be permitted to come into and become members of Israel, and thus become members of the earthly seed of Abraham, and sharers of all the blessings of Israel's New Covenant. We showed that thus, in the end of the

Millennial Age, all the perfect race will be "the seed of Abraham." We pointed out that when Satan will be loosed out of his prison-house, to test all of them, it will be Abraham's seed of all nations that will be tested as to worthiness or unworthiness of eternal life, and that the whole number of these is to be "as the sands of the sea-shore for multitude." We reminded our hearers that thus it was written of Abraham, "Thy seed shall be as the sands of the sea-shore for multitude." Thus eventually all the families of the earth shall be blessed through Abraham; as it is written, "I have constituted thee father of many nations."--Romans 4:17.

"AS THE STARS OF HEAVEN"

Then we looked at the Spiritual Seed of Abraham, likened unto the stars of heaven. We perceived that Jesus was the first, the Captain, the Forerunner of these. We saw that he became the Spiritual Seed of Abraham by the sacrifice of himself, as the man Jesus. We heard the Apostle urging all of us desiring to be his joint-heirs in the Kingdom, saying, "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy and acceptable unto God." (Rom. 12:1.) We noted the fact that only by sacrifice could any come into this spirit-begotten relationship with God as "new creatures in Christ Jesus." We turned to the Scriptures which foretold the gathering of the elect Church in these words, "Gather together my saints unto me, those that have made a covenant with me by sacrifice"; "They shall be mine, saith the Lord, when I make up my jewels." Here we saw the Church class, the jewel class, those being gathered now.

We noted next the harmony between the Apostle's exhortation, that we present our bodies a living sacrifice holy and acceptable to God, and the statement of the Prophet that all of these enter into covenant relationship with God through sacrifice. We noted the fact that none except sacrificers can come into this covenant relationship with God now; "Now is the acceptable time" when such sacrifices will be received by the Lord through, and under, and by the imputation of the grace of our great Advocate. The world is not accepted in this manner, but reversely: Instead of being invited to sacrifice their earthly natures, they will be given the privilege of restitution to perfection. (Acts 3:19-21.) The privilege of sacrifice, therefore, is unique to this age. The Church of the First-borns present their bodies living sacrifices, accepting the services of the great Advocate, whom God has appointed for this very service, and who gladly accepts the sacrifices as members of his Body, his Bride, his Church, the "First-borns, whose names are written in heaven."

SACRIFICERS ALONE ATTAIN DIVINE NATURE

This acceptance of the sacrifice of the Church is the basis of our acceptance as new creatures, spiritual, and these with the Lord constitute spiritual Israel, the spiritual or heavenly Seed of Abraham. We noted the fact that this Spiritual Seed in no sense took the place of the

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natural seed of Abraham. Indeed, neither Abraham, nor any for four thousand years knew anything about the Divine plan in respect to a Spiritual Seed. All the promises made to them were earthly. Hence, as the Apostle says, the Gospel invitation to become the Spiritual Seed by faith was entirely a new proposition--"The Mystery hidden from past ages and dispensations, but now revealed unto the saints." We saw that the entire matter of the Gospel Age and its call might be viewed as an interruption in the Divine plan and purpose for Israel and the world. This Gospel Age, therefore, is to be seen as a parenthesis. As soon as it shall be finished, God's dealings with natural Israel will again be resumed, only on a higher and loftier plane, through the antitypical Mediator, The Christ, as taking the place of the typical Mediator, Moses. We reminded the friends that thus it is written by the Apostle in Romans 11:25-32; Acts 3:22,23.

Israel noted its failure to attain eternal life under the Law Covenant. God acknowledged the failure, and encouraged them to look forward to the time when Messiah would take the place of Moses and institute for them an antitypical New Covenant. This New Covenant was foretold (Jeremiah 31:31), saying: "After those days, saith the Lord, I will make a New Covenant with the house of Israel and with the house of Judah." Moses prophetically foretold the great Mediator and the better work he would accomplish for the people, renewing or making new their Covenant. St. Peter calls attention to his words, saying, "Moses verily said unto the fathers, a Prophet shall the Lord your God raise up unto you from amongst your brethren like unto me." I am the type on a small scale; I am the mediator of this Law Covenant, but ineffective. When the antitype shall come, the covenant shall be put upon a higher footing by means of his better sacrifice, and that will make of it really the New Law Covenant.

Hence the Israelites began to look forward to the Messiah who would thus transmute their Law Covenant, which they found to be unto death, into a New Law Covenant, which would mean to them eternal life and all the blessings they had been led to hope for. Eagerly, therefore, they watched for the Messiah, but they knew not that when he would come he would be a Spiritual Seed of Abraham, composed of many members. This was the Mystery not permitted to be known to them, or to others--and even yet, made known only to the saints. They knew not that the development of this antitypical

Moses would require nearly nineteen centuries for its accomplishment. How could they? The mystery was not revealed. Nevertheless this was the Lord's message to them through the last of their prophets, "Behold I send my Messenger,...the Messenger of the Covenant, whom ye delight in. [You have been hoping for him this long time. He it is, who as the Servant of the Law Covenant, will make it really effective to you in a manner that Moses could not do.] But who may abide the day of his coming, and who shall stand when he appears? For he is like fuller's soap, and like a refiner's fire. He shall sit as a refiner to purify the sons of Levi, that they may offer unto the Lord an acceptable sacrifice."-- Malachi 3:3.

PURIFYING ANTITYPICAL LEVITES

We pointed out that our Lord came in accordance with this prophecy; that he was present with the Jews as the Reaper, and with the winnowing-fan he separated the chaff from the wheat. As the Refiner he has throughout this entire Gospel Age been seeing to it that those who came unto the Father, through him, should pass through fiery trials and experiences, which would fully test their loyalty and their fitness to be associated with him in the great Kingdom of Glory as members of his Body, as members of his Bride, as members of the great antitypical Prophet, Priest, Mediator, King.

We traced the matter in St. Paul's words in Romans 11:27, where he assures us that as soon as the Church, the Body of Christ, is completed, God's Covenant with Israel, the New Covenant, will be instituted. Then their sins will be forgiven, their iniquities pardoned, and they as God's people will be received back into Divine fellowship, through the great Mediator. We pointed out the Apostle's words--"They shall obtain mercy through your mercy"; that it is God's mercy; that it comes primarily through the Lord Jesus. Yet it is "your mercy," the Church's mercy--the mercy of God and Christ through you to natural Israel and through natural Israel for the blessing of whosoever wills of all the families of the earth. Oh, the lengths and breadths, and the heights and depths of the love of God; how unsearchable are his riches, and his secrets past finding out! And yet his secrets, his plans are all glorious, generous, loving and just. Well may we rejoice, not only in the share which the Church will have in the glorious plan of God, but also rejoice in the share which Israel restored to Divine favor will have, and in the blessings which then will flow to all the families of the earth.

The evening session for the public was in "Queen's Rooms." Again the weather was unfavorable, but notwithstanding there was a good attendance of about 600. We had excellent attention; our topic was, "Where are the Dead?"

On account of the King's funeral, the running of

trains was disturbed and thus our purposed visit to Middlesborough was interfered with. We regretted the disappointment, yet could readily see in it the Divine providence, for the day was quite needful to us in London to get caught up with some of our literary work for the press.

PREACHING FROM WHITEFIELD'S PULPIT

On Sunday morning, May 22, we again occupied the old pulpit of George Whitefield at the "Whitefield Tabernacle,"

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London. About 700 of the friends were present. These included London friends and some who had come considerable distances. Our text was found in Colossians 2:6-8. We exhorted the friends to faithfulness, and reminded them that the great test of our Lord Jesus was his loyalty to the Father--to the Father's will--to the Father's way--to the Father's time--to all of the Father's arrangements. We reminded them that Jesus showed his own loyalty in that he ignored his own preference that in everything he might know and do the will of the Father who sent him. We pointed out that we needed to be rooted, grounded and built up in our Lord and Master in all these respects. We showed that the various tests permitted to come upon the Church of God from time to time, from first to last, will be tests of these various qualities of heart and mind--tests of heart loyalty. Obedience to the Lord in thought as well as in word and in deed means overcoming selfish propensities or tendencies, which are ours in common with the whole world of mankind in its fallen condition. We pointed out that this involves a battle, a strife, and the battle is not against the Father, nor against the Brethren, nor against the Truth, nor against the Lord, nor against the World, nor against the Devil. The fight is against the old nature with its perverted tastes, appetites and will. As new creatures we are to fight the good fight of faith against

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our natural tendencies, and to keep ourselves in the love of God, fully submissive to his will.

In the evening the third and last of the London public meetings was held in the Royal Albert Hall. In respect to the audience, judged by its appearance, there was a steady improvement in the three Sundays--good, better, best. The numbers, however, were in the reverse ratio, 7,500, 6,000 and 5,000. Considering the excitement in the city incidental to the King's death and funeral obsequies, and the public agitation connected therewith, we think the results were remarkable.

Liberal extracts from the sermons were published in several of the large journals, and reached probably a

million people. Responses to the "Peoples Pulpits" given our amounted to about a thousand, while the responses from the readers of the newspapers amounted to over four thousand, before we left for home, with heavy mails still coming in. Altogether we considered that the Lord greatly blessed the ministry of his Truth in connection with the London and associated meetings. We cannot, of course, hope for many more thousands to be reached with "Present Truth," but we were quite content to colabor with our British friends to the extent of our ability, and to leave the results with the Chief Reaper. We doubt not he will bless his message of Grace and Truth to all who are in condition of heart-readiness for it.

On Monday, May 23, we visited Luton, and had a very enjoyable afternoon with the friends of the Truth there to the number of about 50, discussing with them the terms of the high calling, the value of it, the conditions upon which we are accepted of God in Christ, as members of his Body, and granted covenant relationship as "new creatures in Christ." We pointed out that this condition must be maintained by patient perseverance in well doing and watching unto prayer; and that failure to develop the fruits and graces of the Spirit, and to become "copies of God's dear Son," would mean the loss of everything. Thus God's message of grace once accepted must be considered either a message "of life unto life or of death unto death." In the evening we had a public service which was well attended by a very intelligent class of people to the number of about 650. Our topic was, "Man's Past, Present and Future in the Light of the Bible." We discussed it after the usual manner. Many gave close attention and evidenced considerable interest. May the Lord bless the interests of his cause there!

OUR FAREWELL AT LONDON

We spent Tuesday, the 24th, in further search for suitable quarters for the London Church and the Society's Offices, with apparent success, but nothing definite.

As per appointment we met with the London Church in the afternoon. At our invitation the congregation took Tea with us, as our guests, dividing the number among various Tea-Rooms in the vicinity. Subsequently we regathered at the Whitefield Tabernacle. There we gave the friends a family talk, telling them of our appreciation of their efforts in connection with the meetings recently concluded; telling them also what we knew of the results, and expressing our hopes for the future-- that some others might be found, and that at all events the activities of the Church had surely drawn all of its members still more closely together in love and unity of the spirit and in the bonds of peace.

After an address of about an hour, as we were closing the session, one of the Elders of the congregation

remarked that while all of them recognized Brother Russell as a Pastor, and indeed voted for him every year, when they subscribed for THE WATCH TOWER, nevertheless he thought it would be both wise and proper to nominate him and elect him in a formal manner as Pastor of the London Assembly. The matter was seconded, and when the vote was put, by Brother Hemery, it was unanimously carried. We thanked the congregation for this another evidence of their love and confidence, and assured them that we always had their interests close to our heart, and doubted if we could do more for them as Pastor than we had already previously done, but that in any event they might be sure that they would continue to have our love and prayers and best endeavors. We knew not whether the Lord would now permit us to see them twice a year or not, but would leave that to his Providential guidance of the interests of his work. At our request the Elders and Deacons met with us at the Society's Offices from ten to eleven p.m., during which time we came more closely into touch with the various meetings of the London Church, and their leaders. Our session closed with prayer for the Lord's blessing upon his work everywhere, and particularly in the metropolis of Great Britain.

LIVERPOOL--BELFAST--DUBLIN

Although the Truth had been established in Liverpool for some years, it never seemed to properly flourish until quite recently. The cause of this was apparently an attempt to run the meetings on the lines of "mission work," rather than as Bible Study Classes. Considerable progress has been made within the past two years, until now the class averages about sixty, well informed, consecrated, and, so far as we could judge, "Sound in the faith." At the afternoon session about 110 were present, and we had the closest attention while we endeavored to set forth some features of "the Mystery, hidden from past ages and dispensations"--Christ in you [the Church] the hope of glory, and you, the Church, in Christ, as members, heirs of glory.

We endeavored to make clear the fact that the entire Church of the First-borns includes the "Little Flock," the "Royal Priesthood," and also the "Great Company," who will be their companions on the spirit plane in the Kingdom work. All of these, we showed, belonged to "the Church of the First-borns," and were typified in Israel's first-borns who were passed over, or spared "in that night," when the first-borns of the Egyptians were slain. We showed that the night preceding the day of their deliverance from Egypt typified this Gospel Age, which precedes the Millennial Day of deliverance. All people of God will be fully delivered from the power of Sin and Death, and from the power of Satan, and from all of his malevolent hosts in the coming Millennial Day. But now, in advance, the first-borns are passed over and

spared. The antitype of those first-borns of Israel, or the Church of the First-borns, have all been begotten of the holy Spirit to spirit nature and sonship during this Gospel Age.

ALL FIRST-BORNS ARE ANTITYPICAL LEVITES

As God caused the first-borns of Israel to be exchanged for the one tribe of Levi, so thereafter all Levites represented "the household of faith"--the spirit begotten ones of this age. We showed that these in the antitype divided into two classes--a "Little Flock" of priests, the "Royal Priesthood" under Jesus, and a "Great Company," who will eventually come up out of great tribulation, washing their robes and making them white in the

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blood of the Lamb. The latter will be the associates of the Church in the Heavenly Kingdom, though without the crown and seat of honor in the throne. They will be "before the throne" and have palm branches of victory. We saw these also in Psalm 45, where the Bride of Christ is pictured as being brought in before the King in raiment of fine needle-work and gold, and then following her into his presence "the virgins her companions." We saw the same class pictured in Revelations 19. At the fall of Babylon they will be fully set free from the timidity which has restrained them, and be glad to acclaim the Bride, and to say, "Let us be glad and rejoice, and give glory to God, because the marriage of the Lamb has come and his Bride hath made herself ready." More than this, they will hear eventually an invitation that they may participate in the glorious celebration or Nuptial Feast or "Marriage Supper." Again we saw these represented in Rebecca and her damsels, or maids, who accompanied her, when she went to become the bride of Isaac.

We noted that those received of God during this Gospel Age are "all called in the one hope of their calling," all drawn in one manner; the terms for each and all are the same, namely, "If any man will be my disciple, let him deny himself, take up his cross and follow me." Let him present his body a living sacrifice, holy and acceptable to God. Thus all now called and received of the Lord enter into covenant relationship with the Father by sacrifice, to follow the example of the dear Redeemer.

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To each and every one of these covenanters by sacrifice Jesus as their Advocate first of all appropriated a sufficiency of his merit to cover their blemishes.

The difference between those who will constitute the great mass of the household of faith and the "Little Flock" of the "Royal Priesthood" will be that the latter

will manifest more zeal, more of the spirit of the Head in their faithfulness to lay down their lives in the service of the Lord, the Truth and the brethren. All must prove loyal in the end, else they will not be in either class, but die the Second Death. We are not to esteem the "Great Company" ignoble and traitorous toward the Lord and his cause, for none such will be acceptable for eternal life on any plane. They have the same love for truth and righteousness and for the brethren as the "Little Flock," the "Royal Priesthood" have, but in less degree; they show less zeal. Hence "through fear of death they are all their lifetime subject to bondage"; for fear of the cost, they hold back their sacrifice until too late. Finally the test will come to determine whether or not they will repudiate the Lord, the Truth, and the Brethren. Such as will be unwilling to repudiate their earthly rights will be unworthy of further covenant sonship under any condition. But such as will, when put to the test, prove loyal, will be counted as companions, servants of the Bride, and be her associates in the work of the Kingdom.

NOT JUSTIFIED BY THE PHILOSOPHY

We urged the friends, however, to remember that many of us were justified and in fellowship with God, and had presented our bodies living sacrifices, had received an imputation of Christ's merit, and our sacrifices had been accepted of the Father and the holy Spirit of adoption had been imparted, before we understood much of anything concerning the philosophy of the Atonement or the significance of the Ransom, or anything about its application. Not only was this true of us, but it has been true of all Christians during this Gospel Age for centuries. We exhorted, therefore, that none consider the mere knowledge of the Ransom and the philosophy of the Atonement as the all-important matter. Rather we should recognize that our trust in Christ, and our consecration to do the Father's will and our faithfulness in so doing, even unto death, constitute the terms of our acceptableness and the basis of our hope of joint-heirship with our Lord in his Kingdom.

We are now granted special light from the Word of God on the Philosophy of the Atonement, as an offset to the vain philosophies of human tradition, which are springing up around us--Theosophy, Christian Science, Evolution, etc. Were it not for this God-given Light in the harvest time, many of us might have fallen away from the Lord and his gracious arrangements entirely. Our knowledge of the Ransom is to be esteemed a special and very great blessing of the Lord to his people during this harvest time. But, while we are to esteem the knowledge of the Ransom a special mark of Divine favor and guidance and blessing in connection with the Truth, we should not think of making that knowledge a test of brotherhood or fellowship. For aught we know, some of

the Lord's people today may be as fully in God's fellowship, as fully in covenant relationship with him, without an appreciation of this philosophy, as were some of our forefathers.

Likewise, let us beware of how the Adversary might seek to ensnare us and to mislead us in the study in respect to the Great Company. If he could get us sufficiently interested in this, or in any similar question, so as to make of it a point of dispute in the Church and to cause a division amongst the brethren and the stumbling of some, we may be sure that it would be pleasing to our Adversary in proportion as it would be injurious to God's people. If, therefore, some say to us that they cannot see the "Great Company" as we do--that it is a spirit class, spirit-begotten, etc.--we answer, "Very well, you cannot be blamed for what you do not see! If later the Lord shall grant you a still further opening of your eyes of understanding that will be a cause for still further rejoicing, but now rejoice in what you can see."

In any case, let us remember that no one was "called" to be of the "Great Company" Class. Let us remember that we were called in the one hope of our calling, namely, to the Bride class. Let us seek to make our calling and election sure. Let us know assuredly that we shall never advance our interests as new creatures by contentions and divisions amongst the Body-members of Christ, the "little flock," the self-sacrificing priests. Doubtless there are many points similar to this which the Adversary has endeavored to make stones of stumbling and rocks of offence for the separating of the Lord's people. "We are not ignorant of his devices," and to be forewarned is to be forearmed against them. It is ours to preserve the unity of the spirit in the bonds of peace.

Let us be thankful for whatever things God in his providence has revealed to us; and "let us all mind the same things," as the Apostle urges, and be knit together in love and make increase of the Body. Those whom the Adversary is turning aside from the harvest work to dispute over who found the jewels of truth and who showed them most to others are not wise, neither can they be happy. The harvest work is great, the laborers are few, the Master has consented that we may serve! What a privilege is ours! How we should rejoice in the opportunity afforded us for manifesting to our Lord and to our Redeemer our love and our zeal for Him, for the Truth, for the Brethren who are in the light of the Truth, and for still others who are yet in Babylon and darkness!

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HARVEST WORK BY PRINTING MACHINERY

We called attention to the fact that the harvest work for a time was confined almost exclusively to the Brethren, but that latterly the Lord is opening up other channels.

For instance, he is using the newspapers in all parts of the world, as his agencies for carrying the message of glad tidings to all who are still in darkness, but who are really at heart, and through consecration, his people. To us this indicates that the supply of consecrated harvesters is not sufficiently large, or that the Lord's people, blessed with a knowledge of "Present Truth," are not as zealous as they should be. For one of these reasons, doubtless, God is using unconsecrated talents and channels, rather than allow the harvest time to go by--rather than allow any of the brethren to be without the necessary light and assistance. We urged more love, more zeal, more of the spirit of self-sacrifice and devotion to the Lord, and to our precious privileges as co-laborers with him.

The evening service at Liverpool was extremely well attended for a week-night meeting, the number being estimated at 1,600. Had the large hall been more centrally located doubtless many more would have been present. The attention was excellent, the faces earnest and intelligent. Our topic was "Man's Past, Present and Future." The results are with the Lord. The literature at the door was taken with great avidity.

The dear friends to the number of about sixty sang to us from the pier, and waved to us goodbye, as we journeyed by the night boat to Belfast, Ireland. Our recollections of our visit are very precious and stimulating.

At Belfast about a dozen awaited our arrival. We were most hospitably entertained and enjoyed the meetings there. In the afternoon we met with the little class of about twenty, and spoke to them along the same lines as at our other stops, showing the difference between God's dealings with the Church during this age, introduced into covenant relationship to the Father by the great Advocate, and his dealings with Israel and the world during the thousand years of the great Mediatorial Kingdom and his ultimate acceptance of all the perfected and worthy of humanity to be his sons in full covenant relationship for eternity.

In the evening we addressed about 400 very intelligent-appearing people of reverent and Christian demeanor, the majority of whom were men. Our topic was "The Thief in Paradise; the Rich Man in Hell; Lazarus in Abraham's Bosom." We had a most earnest and attentive hearing, and, knowing that an opportunity for questions would surely be desired, we opened the way. Fully one half of the audience remained, for the questions were good ones, well to the point, and indicated earnestness and thoughtfulness respecting the subject discussed. The Lord blessed us in the answers to these questions by refreshing our memory with the appropriate Scriptures, which seemed to be convincing to the hearers.

The next morning we took the train for Dublin, accompanied by several of the brethren. At Dublin we were welcomed by as many of the friends there as could

be spared from their business engagements--about eight. Soon we were with them in the little hall. About thirty were present. Again we rehearsed the precious things of the Divine Plan, especially the terms and conditions of our high calling to joint-heirship with our Redeemer in his Kingdom. Subsequently many of our number took tea together at a restaurant. From thence we went to the public service at the Ancient Concert Rooms, where an audience of about 400 assembled. Our topic was, "Man's Past, Present and Future in the Light of the Bible." Many evidently were quite deeply interested. We trust that some hearts were touched with a greater appreciation of the "love Divine, all love excelling," and that to these the Father's character was to some degree cleared of the aspersion cast upon it by the creeds of the dark ages.

After the meeting closed an opportunity was granted

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for questions. The secretary of the Y.M.C.A., who was present at our meeting a year ago, was present this time also, and with more questions, and with about half a dozen ministerial looking associates. They all gave precedence, however, to a Dublin rector widely known as a man of ability, we were told, and also a College Professor, and also a religious disputer. He plied us with a number of questions, which we were very glad to answer. The force of our answers lay in their Scripturalness, and indeed, so far as possible, we answered in Scripture language. The questions continued for about an hour, and the entire service for about three hours. We considered that the Truth had vindication, and that the eyes of some were more widely opened. We thanked the Lord for the ministry of his Word, and thus closed our last discourse on British soil.

The next day, Saturday, we left for Liverpool, reaching our homeward-bound steamer in ample time. About thirty of the friends got passes to come aboard the vessel, but about ten others failed to get them and waved us goodbye from the landing. As our vessel steamed seaward, the company of about fifty joined in singing, "Blest be the Tie that Binds," and "God be with you till we meet again"--a happy and inspiring conclusion to our European visit!

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HOME, SWEET HOME

SECTION V.

OUR homeward journey was uneventful. It afforded opportunity for literary work in

conjunction with Brother Jones, our faithful stenographer. Such of you as desired have already through the newspapers a report of our sermon for the Sunday we were on the Atlantic.

Arriving at the pier early Friday morning, June 3d, we were warmly greeted, especially by the Bethel family. (We learn that the date of our arrival was measurably kept secret from others.) Our attention was drawn to a schooner yacht, "The Angel." As soon as possible we were taken on board of her. In a brief and neat speech the vessel was presented to us and the papers handed over. We replied briefly, expressing our appreciation of the gift and accepting it as Trustee for the Peoples Pulpit Association. We expressed a hope that the vessel might be used and blessed of the Lord in connection with the service of the Truth in New York Harbor. There is room on the deck for an audience of about one hundred and, in stormy weather, the cabin will accommodate about seventy. The vessel is fitted with sails and also with gasoline engines and an electric light plant. Her outfitting

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was not quite complete at the time of presentation. It is hoped that she will be ready for service soon. The endeavor will be to use her for the preaching of the Gospel in various languages to the sailors from all parts of the world, to whom also literature will be freely supplied. The different evenings of the week will be divided amongst the various nationalities of the port, "The Angel" lying at some suitable dock convenient for those of the nationality to be addressed. Pray for the Lord's blessing upon this, another opening for the service of the Truth.

We were glad to get back to "Bethel" and to the Tabernacle. Prior to our arrival the New York congregation arranged to give us a reception on Saturday evening, June 4, at the Tabernacle. The house was well filled. The congregation included some from surrounding cities. We had a happy time together. We rehearsed some of our foreign experiences. Next we showed that the evidences on every hand indicated that the harvest work is nearly completed, but that, nevertheless, more remains for willing reapers to do. In conclusion we shook hands with the friends and they were careful not to demonstrate all of their good wishes by pressure of the hand.

On the Sunday following, June 5, we had a grand public service at the Brooklyn Academy of Music. The attendance was estimated at 2,800. Several hundred more waited in vain in the corridors, hoping for a chance to get a seat. Other hundreds were turned away, but received literature. As our topic was "Jerusalem," quite a number of Jews attended. Indeed, a great amount of interest seems to be stirring amongst the Hebrews. They

are surprised to have kind words from Christians, and especially surprised that we should proclaim the ultimate realization of their hopes as to Messiah's Kingdom and channel of blessing for the world. Reports of our discourse were published in prominent Jewish papers and went all over the world. One thing which seemed to astonish the Jews was the fact that we made such particular reference to the writings of their prophets. Many Jews have become Higher Critics and lost all their faith in the Bible. One of these, a prominent newspaper man, called at our study to inquire our motive for kind words to his people. We told him that it was not because we appreciated the Jews as better or nobler than the remainder of mankind, but our loyalty to God's Word, which we believe makes us proclaim its testimonies. We recited to him some of the prophecies showing the restoration blessings soon to come to his people. We pointed out to him that we were not endeavoring nor expecting to make Christians of the Jews; that to our understanding the Bible teaches that God has an earthly blessing in reservation for the seed of Abraham--not a heavenly one --although a few have accepted Christ and been begotten of the holy Spirit to the spiritual inheritance. We pointed out that God's blessings mentioned to Israel from Genesis to Malachi are all earthly and they are shortly to begin to be fulfilled. Upon leaving the study the gentleman said that he had entered it an agnostic, but that he left it contrariwise, a believer in the inspiration of the Bible.

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MOUNT TABOR'S PARABOLIC VISION

--MATTHEW 17:1-8;14-20.--JULY 24.--

Golden Text:--"This is my beloved Son, in whom I am well pleased; hear ye him."

CONCLUDING our last study, our Lord, six days afterward, took Peter, James and John, three of his favorites among the disciples, into a high mountain. There he was transfigured before them; that is to say, his appearance changed, his face shone like the sun, his garments were white like the light. Then the vision grew and Moses and Elijah appeared to be holding conversation with the transfigured Jesus. The impulsive St. Peter, anxious to serve, inquired whether or not it was the Master's will that they build three tabernacles, one for him, one for Moses and one for Elijah, on the top of the mountain. One of the evangelists says, "He knew not what he said." Another account shows that

the three disciples were for a time overwhelmed by something like drowsiness but later became fully awake.

It was on this occasion that they heard a voice from the heavens, saying, "This is my beloved Son in whom I am well pleased, hear ye him." It required our Lord's kind words and touch to relieve the Apostles of their fright, and looking up they saw no one but Jesus. His transfiguration had vanished, and it was the Master, just as before. If, momentarily, they thought that Jesus had entered into glory, they now perceived that they were mistaken. Another account tells us that as they were coming down the mountain side Jesus charged them that they should not tell the vision to any one until after his resurrection from the dead. He thus explained to them that the whole matter was a vision, an apparition. This was a fulfillment of what he had told them in his last words of our lesson of a week ago, "There be some standing here which shall not taste of death till they see the Son of man coming in his Kingdom." These three disciples had been standing in his presence at the time those words were uttered, and now they had seen the Son of man in his Kingdom glory--in vision. The reality of that vision has not yet come to pass, although it is surely nigh, even at the door.

St. Peter himself declares that they accepted the vision as a corroboration of our Lord's assurance of his coming Kingdom. In his Epistle he says, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus, but were eye witnesses of his majesty (his Kingdom), when we were with him in the holy mount. (2 Peter 1:16,18.) Yet the Apostle proceeds to tell us that this vision, helpful as it was at the time, became secondary as he came to a better understanding of the prophecy which more particularly describes our Lord's second coming and Kingdom. He says, "We have a more sure word of prophecy [a more sure evidence than the vision] to which we do well to take heed as unto a lamp that shines in a dark place until the day dawn"--until the Millennial morning dawn.--2 Peter 1:19.

Before leaving the story of the transfiguration, which symbolized our Lord's Kingdom glory, we note his gracious words to the affrighted disciples, "Arise, and be not afraid." On several occasions he thus addressed them. It would appear that by nature many of us have a consciousness of our own imperfections and a realization of our unworthiness of Divine favor, and fears are likely

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to grasp us and torture us. This is because we do not know our heavenly Father. The more we learn of him the more does the love of God cast out fear from our hearts, and assure us that he who created us is sympathetic towards all who are striving for righteousness. He is a great God, not a little one. True, he will not give his

greatest blessings to any except those who come into harmony with him, but, on the other hand, he is not a demon that he should be feared as such. He takes no pleasure in the suffering of his creatures and will not permit that any should suffer eternally, therefore his provision that all shall have, through Christ, an opportunity for regaining perfection and eternal life, and that whosoever will not avail himself of this great privilege must die the second death--must be annihilated.

While Jesus and the three favored Apostles were in the mount of transfiguration, supposed to have been Mount Tabor, at the foot of the mountain was a man whose son was a lunatic, whom he had brought that the Lord might expel the demon. The Apostles had already been out, as the Lord's representatives, in various parts of the country of Palestine, curing the sick and expelling demons in his name, so they assayed to cast out this demon, but could not. The Revised Version speaks of the sufferer as an epileptic. Indeed, all higher criticism disputes that there is such a thing as obsession by evil spirits. It is a common saying today among the Higher Critics that what our Lord and the Apostles mistook for demon possession was merely insanity, epilepsy, etc. Of course, the word disease is broad enough to cover any kind of ailment, whether it be a direct affection from the Adversary, or an indirect one through heredity. In either case there is loss of ease, dis-ease, discomfort. We, however, have more confidence in the wisdom of the Lord and his chosen Apostles and mouthpieces than we have in all the doctors of theology and doctors of medicine in the whole earth. We therefore accept this narrative just as it reads, that Jesus rebuked the "devil" and cast him out of the boy, who was cured from that very hour.

The disciples who had been unsuccessful in casting out this demon, called the Master away from the hearing of the multitude and asked him why they had failed when they attempted to cast out the demon. He replied, Because of your little faith. Another account says that he stated, "This kind cometh not out except by fasting and prayer." In other words, the lesson to the Apostles was that their greatest power would result from their living very near to God, living lives of self-denial and prayer. Of course, fasting to be seen of men is not here inculcated, nor do we suggest that the works of penance on the part of disciples would make them more efficient in the understanding of the Lord's mystery; rather the thought is, the nearer one lives to God the more of the Divine power may be exercised by and through him.

It is perhaps difficult for us to understand our Lord's reference to their having little faith, for they surely exercised considerable faith in making an attempt to cast out the demon. Faith, to be successful, must be backed by spiritual power, and our Lord assures us that even with a small amount of faith we would be able to remove a mountain and nothing would be impossible. We are not to suppose that our Lord meant that his followers should

try to remove mountains as a diversion, nor as a proof of their faith, for by so doing they would be seriously interfering with the interests of others who would be more inconvenienced by having the mountain remain. This they would have no right to do. We assume, therefore, that the thought must be that if in the fulfillment of the Divine command it should be necessary to have a mountain removed, and if the commission had been given to one of the Lord's followers to remove the mountain, and if he could exercise the faith to obey the command, the result would correspond to the faith exercised. All that the majority of us could do would be to exercise as much faith as possible and ask the Lord for more, and also seek to cultivate a greater degree of faith.

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FORGIVING AND BEING FORGIVEN

--MATTHEW 18:21-35.--JULY 31.--

"If ye forgive men their trespasses, your heavenly Father will also forgive you."--Matthew 6:14.

ST. PETER'S query, "Lord, how often shall my brother sin against me and I forgive him; until seven times?" is a query that comes to many. It is a question that at some time and in some manner or form is quite sure to come to all the followers of Christ. Imperfect ourselves and surrounded by others who are imperfect, we continually have need to exercise mercy, benevolence, forgiveness. There is something in the human mind which naturally appreciates justice and takes special note of injustice done toward us. It is also remarkable how many people take a delight in meting out justice to an offender against the law. It is this spirit which has been noted in mobs. Men and women and children work themselves into a very frenzy, as advocates of justice, in expressions against a guilty wretch who escapes the clutches of the law and a just penalty, and insist upon taking vengeance into their own hands. It would appear that many of those who participate in mobs have at times been guilty of nearly or quite as great crimes as those which they reprehend in another and would punish. It would appear that there is a craving in the fallen flesh to do violence to another, or to see violence done, if only there could be an excuse for it on the score of justice. Alas, poor creatures, how wrong such a condition of heart, how reprehensible in the sight of God! And yet those who thus wrongfully give loose rein to their passions, quiet their own consciences, at least, by concluding that they are viewing the matter like God, loving justice and hating iniquity.

It is true that Justice is the foundation of Divine Government--that God is just; but it is also true that God is loving and kind, and that he accepts to himself the very name of love, for "God is love." Such should learn that to be in the Divine likeness is to govern one's self and one's course by the rules of justice, but to measure the course of others by the rule of love and sympathy, generosity and forgiveness.

In answer to St. Peter's question, our Lord said that we should forgive a brother not only seven times, but seventy times seven. What a breadth of generosity is here suggested! How it tells us of the loving mercy and forgiveness of him with whom we have to do! But let us remember another statement of this same matter, where it is implied that before the forgiveness is granted, it is to be at least desired, if not sought. "If thy brother trespass against thee seven times in a day and seven times a day shall say, 'I repent'; thou shalt forgive him"--or

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to the extent of seventy times seven. We must even assume that the Lord meant that in our hearts we should already forgive the brother his trespasses, even though we might wisely wait to express our forgiveness until his attitude manifested some desire for it. The disciples of Christ are to be continually in the attitude of generosity and filled with the spirit of forgiveness as is the heavenly Father--ready and waiting to be gracious, and under proper conditions, to manifest that readiness.

To illustrate this matter the Master spoke a parable. He said, "The kingdom of heaven is like unto a certain King which would take account of his servants" (v. 23). But, as we understand him, he meant that the church at the present time is the embryotic Kingdom and is being dealt with by the Lord after the manner of the illustration in this parable. It is not therefore an illustration of God's dealing with the world. He is not dealing with the world at all. He is not calling them his servants in any sense of the word--only believers, consecrated ones, occupy this favorable position of Divine relationship and only these are meant in the parable. Furthermore, the parable does not even consider the church on the score of original sin. It is not the thought that original sin may be cancelled on account of prayer. The penalty for original sin needed to be satisfied, not by the prayer of the sinners, but by the precious blood of Christ. But after having our sins forgiven through turning from sin and faith in Christ, and through consecration to the Lord and begetting of the holy spirit, then we are his servants, and the parable relates to these only.

The first servant mentioned in the parable had been very derelict as a servant of God. As a follower of Christ he had come far short. The time of reckoning came. He realized it and besought Divine favor and mercy, promising to do all he could to make up for the

deficiencies. He was heard; the sentence upon him was stayed. But when he went forth to find a fellow-servant who owed him a trifling sum and would have no mercy upon him, his master was very angry and declared that he, too, must be harshly dealt with and receive no mercy, because he had shown none to his fellow-servant. His Lord's words were, "Shouldest not thou also have had compassion (mercy) upon thy fellow-servant even as I had mercy on thee?" And he "delivered him to the tormentors until he should pay all that was due." The amount due would not include any part of the penalty of

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original sin, but merely the penalty for the shortcomings of the transgressor as respects his covenant relationship, as a servant who was also a debtor from the time he became a servant.

The Lord's words concluding the parable are, "So shall also my heavenly Father do unto you, if ye from your hearts forgive not every one his brother his trespasses." In another text our Lord inculcates the same thought in different words, saying: "If ye forgive men their trespasses your heavenly Father will also forgive you."

The purpose and object of our heavenly Father in thus dealing with us seems not clear to all. It is not that he wishes to retaliate. It is not that he would say to us, "If you are mean towards others I will be mean towards you." Rather the lesson is this, "I am kind to the unthankful; I have been very gracious to you in the forgiveness of your original sin and in accepting your consecration to be my servant and in bringing you into my family, but I have called you into this position for a special purpose and you will not be fit nor be prepared for the service I desire for you unless you learn the lesson of forgiveness and generosity; hence, for your sake I make the rule that I will be no more generous to you and your imperfections than you are generous toward your brethren in their imperfections. I do this in order to teach you a great lesson which cannot be so well learned in any other way. What I am seeking in you as my servant is perfection in my character-likeness.

You are too inclined to look at the justice of my character and to copy it and to deal severely with others who are your debtors. I wish to make clear to you that the grandest elements of my character are illustrated from the standpoint of my love and sympathy, my kindness and forbearance. Because I desire you to progress in this character-likeness and so come to the position where I can use you in my service more abundantly, therefore I rule that you must be forgiving and gracious one toward another even as I have already been gracious toward you, and even as I propose yet further to be gracious to you, if you will abide in harmony with my spirit of love and seek to walk in my way. I am ready to forgive the loving and generous who are seeking to copy my character; I am

ready to be kind and generous and forgiving to the greatest degree."

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THE MEMORIAL--HOW MANY CELEBRATED

THE number reported to have participated in the Memorial Supper this year amounts to 9,664. We confess some disappointment of this, for it is only 419 more than is reported for 1909. At first we were disposed to think that many had neglected to send the post-card with particulars, as requested. But we afterward concluded that quite probably all in full harmony with THE WATCH TOWER presentations of the Truth responded. Anyway we are glad to note that there are "more than 7,000 who have not bowed the knee to Baal."

We would not be misunderstood. It is not our thought that all who are the Lord's people, that all who have been begotten of the holy Spirit, have already come to a knowledge of the Present Truth to the extent of fully appreciating it. Daily we are finding these--or rather the Lord is finding them. Indeed, never since the harvest began has the outlook for the spread of the Truth throughout Christendom been so grand and so hope-inspiring as now. Thousands are getting their eyes of understanding opened and making rapid progress towards the light. Nor do we think that these thousands on the way are to take the crowns of those who held the Truth for a time without proper appreciation. On the contrary, it is our understanding that the majority of those who will constitute the "great company," losing the crowns and getting instead palm branches, have been in Babylon and under Divine inspection for years as to their worthiness of greater light.

We are free to confess, however, a measure of disappointment in connection with this matter. Our list of nearly 30,000 TOWER subscribers should represent twice that number of deeply interested readers--60,000. And we would expect that every one of these would have been anxious to celebrate the Memorial of the Redeemer's sacrifice and his own consecration to participate in the same.

We are not forgetting that the standard lifted in these columns is a very high one; that not many could be

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expected to leave all and take up the cross and follow in the Master's footsteps; not many could be expected to present their bodies living sacrifices, holy and acceptable to God; not many could be expected to appreciate the

privilege of being members of the one loaf, the one body now being broken; not many could be expected to rejoice in the privilege of sharing in "his cup." We surely were disappointed in that there were not more than reported.

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THE SINS BORNE BY THE SCAPE-GOAT

"The Scape-Goat shall be presented alive before the Lord to make an atonement with him."--Lev. 16:10.

NOT fully may we comprehend the method by which the accounts of Justice are kept, but apparently murder, the taking of life, is one of the most serious of crimes from the Divine standpoint, whether this be murder in the actual sense, or only the hatred of another, which the Lord denominates to be murder of the heart. He declares that "precious in his sight is the death of his saints." This means that he takes special note of their death. Throughout the period preceding our Lord's first advent righteous blood was shed, from Abel down to Zachariah.

So far as Cain is concerned, he was guilty of his brother's death, guilty of his brother's blood; others who slew righteous people whom God approved were held guilty of their death; and those who slew Jesus were held guilty of the blood of Christ. God's proposition is that through the merit of Christ, he purposes a general forgiveness of all Adamic sin; but there is a measure of sin which is beyond anything that could properly be considered as resulting from Adamic weakness, and for which there is a measure of responsibility.

THE CRYING OF JUSTICE FOR VENGEANCE

According to the Scriptures the blood of Abel "cried" from the ground to the Lord. In other words, Justice cried out for vengeance. The merit of the death of Christ, which will ultimately be applied as the redemption-price for the sins of the world, would apparently not cover such transgression to the full. It would cover such portion as belonged to Adamic weakness or heredity, but a certain portion would be uncovered. We may presume, therefore, that a certain amount of obligation would continue to attach to those individuals who committed the murders, and that more or less retribution will be due them on account of their wrong-doing and misdeeds. But apparently the Lord has purposed that, since some needed to suffer, he would allow a certain liquidation of this murder account, as we may call it, to be visited upon the Jews in the end of the Jewish Age. Since they would, at

the close of their Age, have a great time of trouble anyway, he purposed to allow this added suffering to come upon them, even upon many that were innocent.

It would seem that he permitted this punishment of innocent ones to offset in a measure the account of Justice against those who had committed special murders, etc., and in this light we would understand the statement, "At the hands of this generation will I require all the righteous blood which was shed on the earth from the days of righteous Abel down to the days of Zacharias, the son of Barachias, whom ye slew between the temple and the altar." (Matt. 23:45.) This was the "wrath to the uttermost" which came upon Jerusalem and that seems to have squared up the account so far as the past was concerned. A new beginning was made there, just as a new dispensation began. The Antitypical Priesthood and the Antitypical Levites then came on the scene, and throughout this Gospel Age also the Lord has taken cognizance of the death of all his consecrated people. If anyone is guilty of the death of one of the Lord's saintly, consecrated ones, he brings himself under a special obligation and responsibility. There seems to be a special charge of Justice against whoever is culpable, or responsible for the death or persecution of his saints. There is a suggestion along this line (Rev. 6:9,10), where the souls of those who were beheaded for the witness of Jesus and the testimony of the Word of God are said to cry out, "How long! How long! oh Lord, dost thou not judge and avenge our blood on them that dwell on the earth." This seems to symbolically picture, not the crying of any individual, for these individuals were dead and had no knowledge, no appreciation of the things at all--"the dead know not any thing"--but it was justice that cried, as in Abel's case, after he was dead. They had nothing to do with the crying of their blood. It was the voice of Justice.

That there has been quite a large class of this kind all through this Gospel Age of more than 1,800 years, will be freely admitted by all. Many suffered for the cause of

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righteousness, for the namesake of the Lord; and apparently the Lord purposes that in the end of this Age he will do as he did in the end of the Jewish Age--have a summing up or accounting, as it were, and a satisfaction of Justice. This is not the satisfaction of Justice which Jesus will accomplish with the merit of his own blood, satisfying all claims that would come under the head of Adamic condemnation and weakness, but a satisfaction of Justice as respects these special trespasses against "the Body of Christ, which is the Church"-- "Whosoever shall offend one of the least of these, my little ones, it were better that a millstone were hanged about his neck and he were drowned in the depths of the sea."

THE KIND OF ATONEMENT THE GREAT COMPANY

WILL EFFECT

In the end of this age, there will be a class, which we term the Great Company, which must needs die, because it was their covenant that they would do so. It is on this condition that they received the begetting of the holy Spirit. Hence, if God will complete this work of grace in them by giving them a spirit nature, the death of the flesh must take place. There is no alternative, no escape from it; and since they have failed to carry out the sacrifice in the full sense, failed to go forward with the zeal and alacrity that would be required of such as would be footsteps followers of him, they are disassociated from the Little Flock class; but instead of being cast into the Second Death, they are allowed to complete their death. And since their death is not applied, as is the death of the members of the Body of Christ--in the sacrificial sense, as it was originally proposed that it should be--the arrangement seems to be that these will go into death in a kind of substitutionary way, as an offset to some of the trespasses of those who did violence to the members of the Body of Christ throughout the age. And thus the accounts of Justice will be in part squared by these and to a certain extent, therefore, there will be a corresponding release granted, we may say, to those who have committed murder in the past.

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For instance, the words of the angel to Daniel (Dan. 12:2) imply that when Nero will come forth in the resurrection he will come forth to shame and lasting contempt. All will know about the details of the man's life; it will be an open book to the whole world. People will say, "That is Nero! There he is!" It will be a terrible ordeal to be thus looked upon as the murderer of his own mother and the murderer of hundreds of God's saints; and his shame and contempt will continue until he shall have risen out of that condition of degradation and shall have shown by a reformation of character that he is a thoroughly changed man. But there will be a certain great responsibility against Nero because of the death of all those saints of the Lord; this we might think would almost preclude any possibility of his having mercy from God. If the death of one saint would bring a punishment, the death of many saints would, we think, properly bring much punishment. We may suppose, therefore, that he will have a great deal of shame and contempt; but nevertheless, the merit of Christ's death will apply to Nero as well as to the remainder of mankind.

Possibly many people have lived in the world who had minds and hearts no better than Nero's, but who did not have the same opportunity for manifestation of this wicked propensity. Perhaps there were many they would have liked to kill, but since they were not emperors, they would themselves have been amenable to the

law and to punishment, and were thereby deterred. We are, therefore, not competent to judge how particularly responsible Nero was for all his course or how much more guilty he was than some others of the race.

The suffering and death of the Great Company is, we have seen, necessary, and the application of this suffering and death in a substitutionary manner for the special transgressions against the "Body of Christ" seems to be a particular provision on the Lord's part. In this way the "souls under the altar" and their blood cry for vengeance; and in this way the vengeance will be met. The cry of Justice will be satisfied in connection with the death of these innocent persons of the Great Company class in the time of trouble. The death of Nero's victims will be recompensed, we may suppose, by those who may suffer innocently. The accounts of Justice, in this respect, will be satisfied.

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FROM THE EDGAR FAMILY

Glasgow, June, 1910.

BELOVED BROTHERS AND SISTERS IN CHRIST:

--It is with feelings of deep gratitude to you that we write to thank you for your many comforting messages, tokens and letters of love and sympathy with us in our great trial. We not only thank you all warmly but also desire to praise and thank our Heavenly Father for the precious bonds of love in which all the members of the body are bound one to the other, and which in a time of mutual sorrow like this we are enabled the more highly to appreciate. Your prayers on our behalf are answered--God has sustained us all by His grace.

Though our hearts are sore because we miss the loved one's presence in the flesh, yet we have a deep joy in the assurance that he has entered into that presence where there is fulness of joy and pleasures for evermore. Throughout his brief illness our dear one was blessed with the confident hope that he was so soon to see his blessed Lord face to face, and he urged us, if we loved him, to rejoice because he was going to the Father.

The night before he died he requested his love to be sent to all the Churches, not only in this country, but elsewhere, and to each member of the Church, "without one exception."

He spent his last remnants of strength in exhorting, counselling, and comforting us all. If the Lord will, we hope to give you more details of his last hours, but would now repeat the main thought he impressed upon us with his dying breath: "Daily renew your covenant of sacrifice to the Lord, and daily seek to fulfil it. God will

strengthen you daily not only to will to do, but to do this one thing--sacrifice daily your all to the Lord." "What a glorious day is this to me!" he said, while his eyes shone like stars of blue, "so soon to see my Lord face to face, and our dear God! So soon to enter into my reward!"

Dear Brothers and Sisters, Our earnest prayer for you and ourselves is that the memory of his sacrifice, so joyfully consummated on 9th June, 1910, may be blessed of God to us all in encouraging us to press on in the race, delighting to do, daily, the Father's will.

With much love in the Lord.

Yours in our Glorious Hope, THE EDGAR FAMILY.

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ITEMS TO BE REMEMBERED

THE LAW RE DISTRIBUTION OF PEOPLES PULPIT

We must be law-abiding regardless of whether we consider the laws just or unjust, wise or unwise. In many cities there are laws against the distribution of handbills, etc., because, thrown away, they litter the streets. This law should not, however, be construed to include PEOPLES PULPIT, which is a regular monthly religious newspaper and entitled to any respect and privilege accorded secular journals. However, if interfered with, after doing all in our power to secure just rights from officials, and being refused, it is generally wise to submit to those in position of authority, rather than to challenge their interpretations of the law by a suit in court. In some cities there is a law hindering the placing of any matter in private mail boxes unless the same bear the address of the box-owner. The janitor acting for the box-owner may be willing to place these for you, but otherwise, they would best be folded to a proper size and have the address written upon them on the spot, before putting into the box.

SMALL CONVENTIONS NOT ADVERTISED

The newspaper syndicate handling Brother Russell's sermons advise that it would be unwise for him to attend any small local conventions that are advertised as such. They may be conventions in the sense that they would be gatherings of the friends, but may not be advertised to the public as such, because they would appear too insignificant. The only public advertising sanctioned on such occasions would be Brother Russell's one public address. Please remember, therefore, that it would be necessary to cancel any of Brother Russell's appointments not in line with this suggestion. The general interests of the work demand it.

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THE GLORY OF THE CHURCH TO BE PERPETUAL

IT IS our thought that the divine nature, the divine plane, has been promised only to the Anointed One, and when the Anointed One shall be complete it will be impossible to add to his members. To suppose additions would be as unreasonable in our judgment, as to think that after a man had grown up and become a king he should develop another foot. When the Body of

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Christ shall be complete--when the "Elect" number shall be full--we understand there will be no additions to it, just as there will be no deficiency in that Body when it shall be glorified. This nature of glory, honor and immortality of the Kingdom plane seems to appertain only to the Father, to the Son and to the "Bride, the Lamb's Wife." We know of nothing in the Scriptures nor in analogy that would imply that it could be shared by any others at any time; but of course what God has not clearly revealed we may not know of a certainty. We may be sure of one thing, however, and that is that Christ will always be "Head over the Church which is his Body"; that he will always be Head over all things.

Another thing we may be quite sure of is that the Church thus honored by the Father as members of The Christ will have still other glories; as the Apostle declares, "that in the Ages to come, God might show the exceeding riches of his grace in his kindness toward us through Christ" (Eph. 2:6,7), implying not only that the glory of Christ is to be perpetual, but that the glory of the Church is also to be perpetual--not confined to the Millennial Age.

DOES THE DEGREE OF SUFFERING DETERMINE THE DEGREE OF REWARD?

We agree that our Lord's statement respecting John the Baptist, "He that is least in the Kingdom of Heaven is greater than he" (Luke 7:28), applies to the entire class of Ancient Worthies; and further, that it refers not merely to the earthly status of the Gospel Church as being superior, but marks the Church as a superior class in the future.

This question might arise: In view of the statement of the Apostle James, "Take, my brethren, the Prophets, as an example of suffering affliction and of patience" (Jas. 5:10), and in view also of our Lord's words referring

to the suffering of the Church, "So persecuted they the Prophets which were before you," and also of the detailed statement of these sufferings of the Ancient Worthies furnished us by the Apostle Paul (Hebrews 11), what should we say as to the degree of their sufferings in comparison with those of the Church and the reward that would justly be due them as compared with the reward of the Church?

THE GOSPEL AGE THE "ACCEPTABLE DAY" FOR SACRIFICES

We answer that if the Lord intends to reward his people in proportion to their suffering, some of us seemingly will get a very small reward. We have neither been stoned to death, nor sawn asunder, nor have we wandered in sheepskins and goatskins; nor have we been without any place to lay our head. We might say, however, that some of our sufferings may be of a different kind from theirs: It is possible to endure figurative scorching or stoning, and to have our names cast out as evil, etc. But on the whole we cannot say that, so far as merit is concerned in the matter of suffering, there is any advantage that the Church can claim over the Ancient Worthies even among those of our number who, in the early Church, were burned as torches by Nero. It would seem that we must make allowance for Divine "election"; that it pleased God to call us with this High Calling. During the Millennial Age even some may perhaps become as loyal to the principles of righteousness as any of the Ancient Worthies or any of the Church, and yet not be rewarded with either their distinction or ours. We are favored, we believe, only in that we live at this particular time of blessing--"the acceptable day of the Lord"--in which the Lord is ready and willing to accept our sacrifices; and this acceptable day could not begin until our Lord Jesus had made his sacrifice and opened up "the new and living way," whereby we might follow in his steps.

John the Baptist had a very honorable work to perform, but that work was to be accomplished before our Lord's death and before the opening of this "acceptable day." Therefore he could not be of the Gospel Age Church and did not come under our "High Calling"--joint-heirship with our Lord in the Kingdom of Heaven.

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ATTENDING NOMINAL CHURCH SERVICES

WE INFER that our suggestion relative to attendance at nominal church services was not fully grasped by some of our readers. We had no thought to encourage membership in

any human institution. We had no thought to encourage in any manner these institutions. We merely wished to suggest that some dear friends, in our judgment, incline to go to an extreme in that they fear to set foot inside nominal church edifices.

Our thought is that these should be recognized as gathering places of those who profess some knowledge of and some love for our Savior--the world's Savior. While we cannot agree with all that they stipulate in their creeds, we can sympathize with them in the sense that we realize how they got into the darkness and bondage they are in, because we were once in the same ourselves. We have reason to believe that some of them are as honest as were we.

Our suggestion is that while the first duty of the Lord's people who are in the light is to "forget not the assembling of themselves together"; while it is their duty to "build one another up in the most holy faith" and to "grow in grace" themselves; while, therefore, it is their duty to attend to their own spiritual nourishment by Scripture study, etc., nevertheless there may be times when nothing more important or more pressing or more opportune would present than a visit to some prayer-meeting or other meeting of Christian friends of the nominal systems. Our suggestion was not so much that nominal churches should be attended, but rather that none of us should feel afraid to attend one if favorable opportunity offered, peradventure we might there find some truth-hungry, and some good might be accomplished. These remarks are specially applicable to such as have husbands or wives who would desire their company occasionally, and be willing in return to accompany them to International Bible Students Meetings.

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INTERNATIONAL BIBLE STUDENTS ASSOCIATION CONVENTION

CELORON, NEAR JAMESTOWN, N.Y.--JULY 30--AUGUST 7

WE ANTICIPATE a large attendance at this Convention, and advise friends intending to be present to send at once to us for reservations at the rate of \$9, \$11, or \$14 each, for food, shelter and electric car or steamboat service to and from Celoron Auditorium. The \$9 rate is usually for four in a room. Where a room is occupied by but two the rate will be not less than \$11 each. Those paying in advance for the full nine days will naturally have the preference over those making a shorter stay. Remit to us at once. For less than the nine days the rate will be a little higher, \$1.25 to

\$1.50 per day inclusive. The higher prices represent choicer accommodations, with only one or two in a room. The cheaper terms represent generally four in a room. Hotel accommodations at Jamestown will be scarce at any price. We have adopted the plan of making all the arrangements, believing it will be to the comfort and advantage of those in attendance, who will be considered as the Society's guests. Following will be found a table of rates showing cost of railway transportation which, from some points, is very reasonable.

Write to us at Brooklyn what accommodations you desire, and for how many, enclosing money order or draft for the same. We will immediately forward to you a memorandum with full description of the cottage, room, etc., apportioned to you, so that, on your arrival, you can proceed forthwith to your lodging place and find it ready and waiting for you. Along with this receipt and order we will send you programme for the Convention and a map showing the Lake, etc., and such further particulars as may seem necessary for your guidance.

On the list following, the cities marked * have regular Summer Excursion rates. These tickets should be purchased to Jamestown, N.Y. Other quotations noted are for the "Chautauqua Excursion," July 29. If you come from the West continue in the electric car to Celoron, paying an additional fare. If you come from Eastern points via Jamestown, get off at that place or at Celoron, about five miles westward, and do not go on to Chautauqua. Chautauqua tickets needing endorsement will be attended to by our Committee at Celoron.

It appears that there is no very special rate granted from Washington, D.C., Baltimore, Philadelphia, Harrisburg, Savannah, Jacksonville, etc. We believe that friends in those parts will do well to purchase their tickets to New York City via Penna. R.R.--on the customary "ten-or-more-to-the-party" plan, or on New York excursion plan--whichever is the cheaper. Then in New York they can easily transfer by the Subway to the Erie R.R. station and there secure the very favorable terms mentioned in our list as the rate from New York (July 29) to Jamestown and return (\$11.75).

The "party-of-ten-or-more" rate is always available on all railroads. One ticket is sold for an entire party at an excursion rate. This is known as a theatrical rate. Friends in various parts of Northern Pennsylvania, not far from the Erie R.R. lines, will find it to their advantage to buy their tickets to some point on the Erie R.R. From points on the Erie R.R. there are special excursion rates to Chautauqua on July 29.

SPECIAL TRAIN FROM NEW YORK CITY

A special daylight train has been arranged for friends of New York City and vicinity, Friday, July 29, leaving via 23rd Street Erie Ferry at 7:40 a.m., Chambers Street Erie Ferry at 8 a.m. From Brooklyn take the

Penn. R.R. Annex Ferry (at the foot of Fulton Street) at 7:15 a.m. for Jersey City. From the Pennsylvania Railroad Station in Jersey City take the Hudson Terminal Subway for the Erie Railroad Station.

The train starts from Erie Railroad Station in Jersey City, N.J., at 8:15 a.m., arriving in Jamestown at 7 p.m.

All who desire to be accommodated on this train, or would care to join the party from intermediate points between Jersey City and Jamestown, should at once communicate with the Celoron Convention Committee, 17 Hicks Street, Brooklyn, N.Y.

CHICAGO SPECIAL TRAIN WITH SLEEPERS

On Friday, July 29, at 6 p.m., a special train over the Erie R.R. will leave the depot, corner Dearborn and Polk Streets, Chicago, due to arrive at Celoron 7 a.m., July 30. The train will be composed of day coaches and Standard and Tourist sleeping cars. A berth in the Tourist Sleeper will cost \$1.25; in the Standard Sleeper, \$2.50. Two moderate-sized persons could occupy a lower berth comfortably.

Friends from beyond Chicago desiring to join this Excursion Train should at once notify Brother Dr. Jones, 3003 Walnut Street, Chicago, so that sufficient car space may be secured early, and should see to it that their tickets from Chicago read via the Erie Ry. Such as desire sleeping car accommodations should enclose the money at the above-mentioned rates.

OTHER SPECIAL TRAINS

There will probably also be special trains from points mentioned below, and inquiries should be made at once of those whose addresses are given:--

Pittsburg, Pa., N. S., Dr. W. E. Spill, 1002 Cedar Ave.
East St. Louis, Ill., Horace E. Hollister, Box 54.
St. Paul, Minn., Charles L. Dick, 515 Charles Street.
Cincinnati, Ohio, Horace K. Blinn, 228 E. 4th St.
Cleveland, Ohio, W. D. Soper, 5647 Broadway, S. E.
Toledo, Ohio, Ernest Kuehn, 24 Produce Exchange.
Columbus, Ohio, C. B. Shull, 170 North 22nd Street.
Indianapolis, Ind., C. A. Owens, 1119 West 29th Street.
Baltimore, Md., C. H. Anderson, 119 S. Calvert St.
Washington, D.C., J. T. D. Pyles, 1727 Columbia Rd.,
N.W.

Boston, Mass., A. M. Graham, 165 Tremont Street.
Philadelphia, Pa., N. F. Sears, 3038 North Darien St.

MAKING MELODY IN YOUR HEARTS

All who have learned the New Song of Moses and the Lamb are earnestly invited to come to this Convention, "Singing and making melody in their hearts unto the Lord." Thankful for the blessings already received from the hand of the Lord, let us come together glad to

communicate to others of that grace which we have so freely received of our Father through our Lord and Savior Jesus Christ--our Advocate. Let us leave the world behind and enjoy a season of spiritual fellowship and refreshment--in considering the "things freely given to us of God," and the "things which God hath in reservation for them that love him, which eye hath not seen nor ear heard, neither hath entered into the heart of man." Whoever thus comes is sure to receive a blessing, as well as sure to dispense one.

Decide promptly what you believe will be to your advantage and the Lord's will concerning you in respect to attending this Convention. If you decide to come, secure accommodations through us promptly; for the outlook is that otherwise there will be confusion and trouble for both you and us.

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RAILROAD RATES TO CHAUTAUQUA LAKE

The following is a list of railroad fares to "Chautauqua" and return, on sale Friday, July 29, only, excepting from points in Alabama, Georgia, Kentucky, Louisiana, Mississippi and Tennessee, from which States tickets will be sold on July 28. Tickets are good returning at any time within thirty days of the date on which they were purchased.

Rates marked with a * are Summer-Tourist fares, on sale any day with return limit October 31, and should be purchased direct to Jamestown. All tickets permit those from New York City and vicinity and from points east of Hornell on the Erie Railroad, as well as all whose tickets naturally read through Buffalo, to include a visit to Niagara Falls without extra charge:--

ALABAMA	Terre Haute.....	\$13.95
Anniston.....	\$25.25 Wabash.....	10.90
Birmingham.....		26.00
Boaz.....	24.30 IOWA	
Carbonhill.....	26.45 Burlington.....	25.80*
Mobile.....	31.30 Cedar Rapids.....	26.80*
Montgomery.....	28.90 Clinton.....	23.30*
Pell City.....	26.10 Council Bluffs.....	37.00*
Piedmont.....	25.15 Davenport.....	24.50*
Sulligent.....	26.45 Des Moines.....	31.50*
	Dubuque.....	24.90*
ARKANSAS	Keokuk.....	20.15
Fort Smith.....	36.90 Sioux City.....	38.00*
Little Rock.....	34.40	
Pine Bluff.....	35.90 KANSAS	
	Fort Scott.....	32.50
CALIFORNIA	Leavenworth.....	29.40
Los Angeles.....	90.00* Wichita.....	36.80
San Francisco.....	90.00*	
	KENTUCKY	

COLORADO		Bowling Green.....	18.45
Denver.....	54.40	Burnside.....	16.60
		Hopkinsville.....	20.20
CONNECTICUT		Lexington.....	14.00
Bridgeport via New York.	12.95	Louisville.....	15.50
Hartford via		Owensboro.....	16.75
Springfield.....	12.50	Paducah.....	19.60
New Haven via			
Springfield.....	13.25	LOUISIANA	
New Haven via New York..	13.30	Baton Rouge.....	32.55
Waterbury via		Shreveport.....	46.70*
Springfield.....	13.35	New Orleans.....	32.55
Waterbury via N.Y.....	13.60		
MARYLAND			
DELAWARE		Annapolis.....	18.50
Wilmington.....	18.00*	Baltimore.....	18.00*
		Cumberland.....	14.00*
DISTRICT COLUMBIA			
Washington.....	20.00*	MASSACHUSETTS	
		Boston.....	12.70
FLORIDA		Fall River via Fall	
Jacksonville to New York	35.00*	River Line and New	
New York to Jamestown...	11.75	York.....	14.75
St. Petersburg.....	58.05*	North Adams.....	11.95
Tampa.....	58.05*	Springfield.....	10.60
		Worcester.....	11.95
GEORGIA			
Atlanta.....	25.80	MICHIGAN	
Augusta.....	40.25*		
Cedartown.....	24.60	Ann Arbor.....	11.35*
Rockmart.....	24.70	Detroit.....	18.65
Rome.....	24.05	Grand Rapids.....	12.40
Savannah.....	43.85*	Jackson.....	9.40
		Muskegon.....	17.43*
ILLINOIS		Saginaw.....	13.70*
Bloomington.....	15.55		
Cairo.....	19.60	MINNESOTA	
Chicago.....	14.00	Duluth.....	34.70
Danville.....	13.65	Mankato.....	34.30*
Decatur.....	16.10	Minneapolis.....	32.50*
East St. Louis.....	18.75	St. Paul.....	32.50*
Jacksonville.....	18.35		
Peoria.....	16.10	MISSISSIPPI	
Springfield.....	17.35	Biloxi.....	32.55
		Gulfport.....	32.55
INDIANA		Jackson.....	31.00
Anderson.....	11.00	Meridian.....	30.55
Evansville.....	18.80	Vicksburg.....	31.40
Fort Wayne.....	9.65		
Frankfort.....	12.30	MISSOURI	
Hammond.....	13.35	Carthage.....	32.80
Huntington.....	10.35	Hannibal.....	20.25
Indianapolis.....	12.00	Kansas City.....	32.50*
Lafayette.....	12.35	Sedalia.....	27.90
Muncie.....	10.50	St. Joseph.....	29.40
Rochester.....	11.30	St. Louis.....	19.25

South Bend..... 11.60 Springfield..... 29.95

NEBRASKA Dubois..... \$5.50*
Lincoln.....\$31.80 Easton..... 11.75
Omaha..... 29.60 Erie..... 1.85*
Harrisburg..... 14.75*

NEW JERSEY Indiana..... 6.75
Newark..... 11.75 Johnstown..... 9.25*
Paterson..... 11.75 McKeesport..... 6.50
Mauch Chunk..... 11.10

NEW YORK Pittsburg..... 8.00*
Albany..... 9.90 Pittsburg 16 Day Ex.
Auburn..... 6.65 (Tues., Fri., Sat.)... 6.00
Binghamton..... 8.35 (Fri. or Sat. until
Buffalo..... 3.00 Monday)..... 4.00
Elmira..... 6.85 Philadelphia..... 17.00*
Goshen..... 11.45 Scranton..... 9.75
Ithaca..... 7.05 York..... 16.10*
Malone..... 12.00

Newburgh..... 11.75 RHODE ISLAND
New York City..... 11.75 Providence via
Oneonta..... 12.35 Worcester..... 13.95
Oswego..... 7.40

Plattsburg..... 14.33 SOUTH CAROLINA
Port Kent..... 13.91 Charleston..... 44.15*
Poughkeepsie..... 10.75 Columbia..... 40.25*
Saratoga Springs..... 11.07 Greenville..... 40.25*
Syracuse..... 6.75

Utica..... 7.85 SOUTH DAKOTA
Westport..... 13.13 Sioux Falls..... 39.10*
Watertown..... 8.60

TENNESSEE

NORTH CAROLINA Chattanooga..... 21.70
Charlotte..... 37.85* Knoxville..... 19.90
Fayetteville..... 36.30* Memphis..... 24.80
Henderson..... 30.95* Murfreesboro..... 21.55
Raleigh..... 33.30* Nashville..... 20.55
Wilmington..... 38.00*

TEXAS

NORTH DAKOTA Austin..... 53.40*
 Fargo..... 42.80* Dallas..... 47.10
Grand Forks..... 46.40* Galveston..... 49.10
Houston..... 47.10

OHIO San Antonio..... 56.35*
Akron..... 4.70 Waco..... 52.30*
Ashtabula..... 3.50*

Canton..... 6.20* UTAH
Cincinnati..... 11.30 Ogden..... 87.50*
Cleveland..... 4.25

Columbus..... 7.95 VIRGINIA
Dayton..... 9.60 Alexandria..... 20.30*
Elyria..... 5.05 Charlottesville..... 23.45*
Findlay..... 7.50 Fredericksburg..... 22.65*
Galion..... 6.55 Lynchburg..... 26.45*
Kent..... 4.40 Norfolk..... 32.00*
Kenton..... 7.90 Richmond..... 25.60

Lima.....	8.40	
Mansfield.....	6.55	WASHINGTON
Marion.....	7.15	Seattle..... 90.00*
Miamisburg.....	9.85	Tacoma..... 90.00*
Springfield.....	9.00	
Toledo.....	7.45	WEST VIRGINIA
Zanesville.....	9.70*	Wheeling..... 9.30
		(See Pittsburg.)
OKLAHOMA		
Guthrie.....	42.50	WISCONSIN
Muskogee.....	37.60	Fon du lac..... 23.50*
Oklahoma City.....	41.10	La Cross..... 28.40*
		Milwaukee..... 20.90*
OREGON		
Portland.....	93.50*	Oshkosh..... 24.20*
		WYOMING
PENNSYLVANIA		
Allentown.....	11.75	Cheyenne..... 57.50*
		CANADA
Bethlehem.....	11.75	Hamilton, Ont..... 5.60
Braddock.....	6.40	London, Ont..... 9.70*
Bradford.....	3.15*	Montreal, Ont..... 20.60*
Carbondale.....	9.75	Ottawa, Ont..... 19.10*
Clearfield.....	6.90*	Toronto, Ont..... 6.25*

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RAILROAD RATES TO AHAUTAUQUA LAKE

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ALABAMA		Terre Haute	\$13.95
		Wabash	10.90
Anniston	\$25.25		
Birmingham	26.00	IOWA	
Boaz	24.30		
Carbonhill	26.45	Burlington	25.80*
Mobile	31.30	Cedar Rapids	26.80*
Montgomery	28.90	Clinton	23.30*
Pell City	26.10	Council Bluffs	37.00*
Piedmont	25.15	Davenport	24.50*
Sulligent	26.45	Des Moines	31.50*

	Dubuque	24.90*
ARKANSAS	Keokuk	20.15
	Sioux City	38.00*
Fort Smith		36.90
Little Rock	KANSAS	34.40
Pine Bluff	Fort Scott	32.50
	Leavenworth	29.40
CALIFORNIA	Wichita	36.80
Los Angeles	90.00*	KENTUCKY
San Francisco	90.00*	
	Bowling Green	18.45
COLORADO	Burnside	16.60
	Hopkinsville	20.20
Denver	54.40 Lexington	14.00
	Louisville	15.50
CONNECTICUT	Owensboro	16.75
	Paducah	19.60
Bridgeport via New York.		12.95
Hartford via Springfield	12.50	LOUISIANA
New Haven via		
Springfield	13.25 Baton Rouge	32.55
New Haven via New York..	13.30 Shreveport	46.70*
Waterbury via Springfield	13.35 New Orleans	32.55
DELAWARE	MARYLAND	
Wilmington	18.00* Annapolis	18.50
	Baltimore	18.00*
DISTRICT COLUMBIA	Cumberland	14.00*
Washington	20.00*	MASSACHUSETTS
FLORIDA	Boston	12.70
	Fall River via Fall	
Jacksonville to New York	35.00*	River Line and New
New York to Jamestown ..	11.75 York	14.75
St. Petersburg	58.05* North Adams	11.95
Tampa	58.05* Springfield	10.60
	Worcester	11.95
GEORGIA	MICHIGAN	
Atlanta		25.80
Augusta	40.25* Ann Arbor	11.35*
Cedartown	24.60 Detroit	18.65
Rockmart	24.70 Grand Rapids	12.40
Rome	24.05 Jackson	9.40
Savannah	43.85* Muskegon	17.43*
	Saginaw	13.70*
ILLINOIS	MINNESOTA	
Bloomington		15.55
Cairo	19.60 Duluth	34.70
Chicago	14.00 Mankato	34.30*
Danville	13.65 Minneapolis	32.50*
Decatur	16.10 St. Paul	32.50*

East St. Louis	18.75	
Jacksonville	18.35 MISSISSIPPI	
Peoria	16.10	
Springfield	17.35 Biloxi	32.55
	Gulfport	32.55
INDIANA	Jackson	31.00
	Meridian	30.55
Anderson	11.00 Vicksburg	31.40
Evansville	18.80	
Fort Wayne	9.65 MISSOURI	
Frankfort	12.30	
Hammond	13.35 Carthage	32.80
Huntington	10.35 Hannibal	20.25
Indianapolis	12.00 Kansas City	32.50*
Lafayette	12.35 Sedalia	27.90
Muncie	10.50 St. Joseph	29.40
Rochester	11.30 St. Louis	19.25
South Bend	11.60 Springfield	29.95
NEBRASKA	Dubois	\$5.50*
	Easton	11.75
Lincoln	\$31.80 Erie	1.85*
Omaha	29.60 Harrisburg	14.75*
	Indiana	6.75
NEW JERSEY	Johnstown	9.25*
	McKeesport	6.50
Newark	11.75 Mauch Chunk	11.10
Paterson	11.75 Pittsburg	8.00*
	Pittsburg 16 Day Ex.	
NEW YORK	(Tues., Fri., Sat.)....	6.00
	(Fri. or Sat. until	
Albany	9.90 Monday)	4.00
Auburn	6.65 Philadelphia	17.00*
Binghamton	8.35 Scranton	9.75
Buffalo	3.00* York	16.10*
Elmira	6.85	
Goshen	11.45 RHODE ISLAND	
Ithaca	7.05	
Malone	12.00 Providence via Worcester	13.95
Newburgh	11.75	
New York City	11.75 SOUTH CAROLINA	
Oneonta	12.35	
Oswego	7.40 Charleston	44.15*
Plattsburg	14.33 Columbia	40.25*
Port Kent	13.91 Greenville	40.25*
Poughkeepsie	10.75	
Saratoga Springs	11.07 SOUTH DAKOTA	
Syracuse	6.75	
Utica	7.85 Sioux Falls	39.10*
Westport	13.13	
Watertown	8.60 TENNESSEE	
NORTH CAROLINA	Chattanooga	21.70
	Knoxville	19.90
Charlotte	37.85* Memphis	24.80
Fayetteville	36.30* Murfreesboro	21.55

Henderson 30.95* Nashville 20.55
 Raleigh 33.30*
 Wilmington 38.00* TEXAS

NORTH DAKOTA Austin 53.40*
 Dallas 47.10
 Fargo 42.80* Galveston 49.10
 Grand Forks 46.40* Houston 47.10
 San Antonio 56.35*

OHIO Waco 52.30*

Akron 4.70 UTAH
 Ashtabula 3.50*
 Canton 6.20* Ogden 87.50*
 Cincinnati 11.30
 Cleveland 4.25 VIRGINIA
 Columbus 7.95
 Dayton 9.60 Alexandria 20.30*
 Elyria 5.05 Charlottesville 23.45*
 Findlay 7.50 Fredericksburg 22.65*
 Galion 6.55 Lynchburg 26.45*
 Kent 4.40 Norfolk 32.00*
 Kenton 7.90 Richmond 25.60
 Lima 8.40
 Mansfield 6.55 WASHINGTON
 Marion 7.15
 Miamisburg 9.85 Seattle 90.00*
 Springfield 9.00 Tacoma 90.00*
 Toledo 7.45
 Zanesville 9.70* WEST VIRGINIA

OKLAHOMA Wheeling 9.30
 (See Pittsburg.)
 Guthrie 42.50
 Muskogee 37.60 WISCONSIN
 Oklahoma City 41.10
 Fon du lac 23.50*

OREGON La Cross 28.40*
 Milwaukee 20.90*
 Portland 93.50* Oshkosh 24.20*

PENNSYLVANIA WYOMING

Allentown 11.75 Cheyenne 57.50*
 Bethlehem 11.75
 Braddock 6.40 CANADA
 Bradford 3.15*
 Carbondale 9.75 Hamilton, Ont. 5.60
 Clearfield 6.90* London, Ont. 9.70*
 Montreal, Ont. 20.60*
 Ottawa, Ont. 19.10*
 Toronto, Ont. 6.25*

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