

them it has an odor of death, of self-sacrifice, which is contrary to all of their hopes, aims and desires. Some of the opponents of the truth today are hardening their own hearts by their attitude, just as did Pharaoh thirty-five hundred years ago, and just as did the chief priests, scribes and Pharisees eighteen centuries ago. We are sorry for them, but what can we do?

HE DEPARTED FROM THEM

When the opposition in the synagogue became unkind and bitter, malevolent, the Apostle departed, not from the city, which had not persecuted him, but from the synagogue, which was opposing his teaching. Here we have our suggestion also as to our own course. First we should be faithful to God; secondly, when our message is rejected, we should not stay to bore people with it, but go to those who have an "ear to hear." We should "preach the Gospel to the meek."

Tyrannus had a school near the synagogue which, under the Lord's providence, by rental or in some other manner, became available as a preaching place for the proclamation of the Word, and St. Paul used the opportunity faithfully for about two years. The result was that from Ephesus "the gateway of Asia Minor," or, as it is sometimes called, "The eye of Asia," the Word of the Lord was carried to various cities by the traveling public, including Jews and proselytes.

We remember that some two years before this St. Paul had endeavored to go into Asia Minor; but, "the Spirit suffered him not," is the explanation of his not going. The time for the message to reach Asia Minor had not yet arrived. How evidently God knows the conditions; not only the conditions most favorable for the character development of his faithful Apostle, but also the times and seasons most suitable or his own work in every place, including the arrangements of matters so as to draw out the various epistles which for centuries have proven so great value to the Household of Faith!

MIRACLES BY THE HANDS OF ST. PAUL

When we think of the gifts of the Spirit conferred upon this great Apostle, the gifts of tongues, healing, etc., we appreciate these evidences that he was a servant of God, yet these do not arouse our highest esteem. Accepting them as of the Lord we nevertheless appreciate still more highly as from the same source his gift of interpretation of the divine plan of the ages, his elucidation of the philosophy of the same, his exposition of the types and the prophecies, his admonitions and exhortations along the lines of character-building. By these miracles through the pen of the Apostle, God has given us rich blessing—far more than natural sight and physical healing. Our faith has been made stronger, as well as our hope and our love for God and for the brethren.

There were evil spirits then, as there are today, the dif-

ference being that today such obsessed ones are styled insane and treated accordingly, whereas probably one-half of the inmates of the insane asylums are really obsessed of the evil spirits, whose brains are not physically disordered. As St. Paul, amongst other miracles, cast out evil spirits in the name of the Lord, some of his opponents claimed that he did so merely by hypnotic influence, and that others could do the same if they would. Carrying out the thought they attempted to exorcise an evil spirit, with disastrous results. They commanded the spirit to come out of the man in the name of Jesus, whom Paul preached. But "the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped upon them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded." As these opponents were prominent men the matter became generally known both to Jews and Greeks at Ephesus and the result was a spirit of reverence, and the name of the Lord Jesus was magnified.

BOOKS OF MAGIC, WITCH-CRAFT AND HYPNOTISM

We read that "many that believed came and confessed and showed their deeds." They exposed the fact that many of their deeds were by occult or hidden power and injurious. They brought their books and burned them openly. They did not sell them to others and thus permit the evil influence to spread, but did their share towards its destruction. So should it be still. Those who turn to the Lord from darkness and sin should publicly confess the transformation of their hearts and lives and should destroy everything calculated to exercise an evil influence, either upon themselves or upon others. It is the thorough-going convert—converted from center to circumference—who has taken a radical stand for righteousness, as he previously took it for sin, that the Lord permits to honor him; and sometimes at the sacrifice of earthly interests. The testimony is, "So (thus) mightily grew the Word of God and prevailed."

The Apostle's diversified experiences as a servant of the Lord are remarkable. At the beginning of his ministry he was beset and persecuted in nearly every city while subsequently, as we have seen, he was comparatively without persecution for nearly four years. Who hath known the mind of the Lord? Faith assures us that all of the steps of the Apostle were Divinely, wisely ordered. Perhaps he needed the rougher experiences at the beginning of his ministry to polish him, to prepare him for his further service, the writing of his epistles, etc. Doubtless we shall understand his experiences better, and our own experiences better, when, by and by, beyond the veil, we shall see as we are seen and know as we are known. Until then the Lord requires that we exercise faith and confidence in him, nothing doubting.

THE GOOD TIDINGS SPREADING IN AFRICA

BROTHER BOOTH REPORTS FAVORABLY

Respecting the work in and around Pretoria it is very encouraging in many respects. While as yet not many of the English people are taking hold of the Harvest truths, the reception of them by the native Christians is very gratifying. On my first Sunday here I entered one of the large native compounds and began singing in several of the native languages successively. The dwellers responded as by an electric shock and gave close and joyful attention as they grasped some of the simpler features of the message.

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

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

The method chiefly employed is singularly applicable to the conditions of the native towns. Every village has a Bwalo for

the hearing of matters of public interest. The itinerant brother reading English translates the paragraphs in simple style into the vernacular of the people. Questions are entertained, etc.

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

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

BROTHER BRINK WRITES ALSO

MY DEAR BROTHER RUSSELL:—

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

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

Watch Tower" (Vol. XXII, January 15, 1901, No. 22), kindly lent me by Brother J. Booth, who arrived here a few days ago, do I realize the full import of that grand anthem of the heavenly hosts.

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

I am endeavoring all I can to disseminate these truths, but am grievously hampered by personal indigence since I resigned my parish charge and salary already in the beginning of 1903, and worked and preached since then without income or remuneration, and besides lost all my property to the extent of £4,000 by political and ecclesiastical persecutions. I am further hampered by the indigence of the masses and the indifference of others.

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

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

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

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

Believe me, sincerely yours in The Christ.

BROTHER RUSSELL'S EUROPEAN TOUR

IN SCANDINAVIA AND GERMANY

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

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

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

Wednesday and Thursday were well filled with enjoyable services for "the brethren" and for the great "Elder Brother" and for the "Father of us all." Some of the sessions were for the public and were crowded with intelligent looking and attentive hearers (about 500 to 600). Other sessions were specially for the interested—including a Question Meeting. We had a

DEAR BROTHER BRINK:—

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

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

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

Yours in the love and service of our Redeemer and King,
C. T. RUSSELL.

PERSECUTION FOLLOWS

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

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

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

Brother Kamwana baptized 9,126 in past year.

fellowship dinner provided by one of the friends. Over one hundred participated—all of them deeply interested in present truth.

OREBRO AND STOCKHOLM, SWEDEN

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

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

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

Saturday was similarly full of blessed fellowship and service. At 10 a. m. we had a Question Meeting until 12:15; then a general dinner at restaurants. The afternoon session was a "colporteur meeting," but as usual it took up in general the harvest work and the privilege of each of God's children in some of its departments as under-reapers—colporteurs, sharp-shooters, volunteers. As the evening meeting would be for the public, this one closed the convention proper. We sang together, "God be with you," while all who were Elders of Congregations, by invitation stood on our either hand (about twenty in all) and the Congregation singing filed past and gave a farewell hand-shake and greeting. The evening meeting was a duplication of its

predecessor, except that a still larger crowd stood—probably 160—and that our topic was different, "Where are the Dead?"

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

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

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

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

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

Our train was to leave shortly after midnight and probably sixty of the friends remained after the meeting and took a cup of tea with us, and accompanied us to the railway station, where they sang for us in English a specially-learned hymn and sent greetings to the friends we would meet in Germany, Great Britain and America on our tour, at the same time urging us to come again and soon.

HAMBURG, BERLIN, DRESDEN, BARMEN

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

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

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

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

A good night's rest refreshed us and we took train Wednesday morning for Dresden, which we reached about noon. Four brethren awaited us at the depot and escorted us to a dining hall, where nearly one hundred greeted us with a song and an address of greetings, to which we responded, giving the greeting of others sent with us as well as our own. Next came an address to the interested on "The Covenants"; then a question meeting; then tea; then the public meeting in a larger hall had

our attention on the topic, "The Present and the Future in the Light of the Bible." Although the evening was very wet the Auditorium was full—about 600—and we had excellent attention. We were entertained most hospitably by Brother and Sister Wentzel, and, refreshed, we started next morning on an all-day journey for Barmen, where we arrived just in time for an evening meeting at 8:30 o'clock. A crowd of the Barmen friends met us at the depot and escorted us. It was a public meeting. About 800 were present, many of these standing. The interest evidenced by the singing was good and spiritual. All seemed to sing, and with their whole hearts, so that the Auditorium rang. If close attention and keen eyes are an indication, many who heard were interested and should be heard from later.

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

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

THE LONDON CONVENTION

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

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

There were three sessions on Sunday. In the morning a Praise, Prayer and Testimonial Meeting gave excellent opportunity to the dear friends to tell the Lord and each other of their appreciation of present truth, and of their resolutions respecting further faithfulness in the service of the King, and his message, and his brethren.

The Sunday afternoon meeting was attended by about 800 to 900, who gave closest attention to our two-hour presentation of "The Covenants." The evening service was the public one. The hall was crowded, about 1,200 being present. We discussed "Where are the Dead?" and had closest attention.

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

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

Brothers Bundy and Hemery held the plates of bread. The congregation singing familiar hymns filed past, giving and receiving parting hand-grasps and words of cheer. It was an inspiring and affecting scene long to be remembered. Many said, "Pray for me that I may meet you in the great convention—the general assembly of the church of the first-borns; I always remember you." Many remarked that they had taken the vow, but had not yet sent us word of it, but would do so. Thus closed our best British convention and one of the best ever held anywhere.

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

BELFAST, DUBLIN, AND HOMEWARD

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

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

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

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

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

Our vessel landed us at New York on June 11, a month and seven days from time of departure. Much as we had enjoyed our visit to the friends abroad and their fellowship, we were glad to get back—to re-engage in the services at the Brooklyn Tabernacle and Bethel.

THE HOME RECEPTION

As our steamer docked we discovered on the pier some of the friends waving with their handkerchiefs a welcome home. Some of them had been waiting for us for three hours. We reached Brooklyn Bethel at noon-time and the entire family, gathered

in the parlor and study, sang to us their welcome in some words composed by Sister Land which appear below, at the bottom of the page.

We returned the greeting, telling them of how the Lord had blessed our journey and encouraged us on the way and that we brought them the greetings of the friends in England, Ireland, Scotland, Norway, Sweden, Denmark and Germany.

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

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

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

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

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

DEAR BROTHER RUSSELL:—

The occasion of your return from a foreign shore, to continue your faithful ministry of the holy Word to the Lord's "little ones" at home, gives me opportunity to express my heart gratitude for the Master's blessing at your hands.

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

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

Yours in Christian love,

* * *

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

THE FAMILY WELCOME

Welcome home to those who love you—welcome, Brother dear!

Daily have our hearts been with you o'er the sea!

E'en the ocean cannot separate between God's children here,

Bound by cords of love divine to him and these.

We behold gross darkness gathering all around us here below,

Men's hearts failing them through dread and doubt and fear;

We rejoice with you to send out Truth's pure light of hope,

Until nations, kindreds, tongues may God revere.

Noble heart! May God sustain you and rich blessings send

While you're striving Truth's fair banner to uphold;

God guided and preserved you for this special time of need,

And through you hath sent us mercies manifold.

So this day our hearts are glowing and in gratitude ascend

To the One who kept you in his tender care;

May the angel of his presence guard you to the end,

And God crown you in his Kingdom—is our prayer!

WESTERN CONVENTION TOUR

WASHINGTON, D. C., JULY 7, EVENING MEETING PIEDMONT, ALA., JULY 8-11

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

MEMPHIS, TENN., JULY 10, 11

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

NEW ORLEANS, LA., JULY 11

Morning meeting for Rally, Praise and Testimonies. Afternoon meeting for the interested at 3 o'clock. Evening meeting for the Public at 7 o'clock in the Athenaeum; topic: "Where are the Dead?" For particulars address Mrs. N. O. Pearick, 6120 Perrier Street.

HOUSTON, TEX., JULY 12, 13

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

SAN ANTONIO, TEX., JULY 13, 14

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

LOS ANGELES, CAL., JULY 16-18

Brother Russell expects to be present the afternoon of the 16th till 5 p. m of the 17th. Excellent programme, including Brother Rutherford, is provided for the other sessions. Purchase reduced rate tickets account of "Elks' Convention." Further details from Mr. E. D. Sexton, 214 O. T. Johnson Building.

OAKLAND CAL., JULY 17-19

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

PORTLAND, ORE., JULY 21, 22

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

SEATTLE, WASH., JULY 22-25

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

SPOKANE, WASH., JULY 26

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

BUTTE, MONT., JULY 27

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

DENVER, COLO., JULY 28-AUG. 1

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

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

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

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

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

TOLEDO, OHIO, AUG. 3-5

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

ALLEGHENY, PENNA., AUG. 6

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

RAILWAY SCHEDULE—Note Changes

July 7	Lv. Brooklyn, N. Y.	12:45 p. m.	Arr. Washington, D. C.	6:16 p. m.	July 7
" 8	" Washington, D. C.	9:00 a. m.	" Atlanta, Ga.	5:00 a. m.	" 9
" 9	" Atlanta, Ga.	6:30 a. m.	" Piedmont, Ala.	9:16 a. m.	" 9
" 9	" Piedmont, Ala.	7:30 p. m.	" Memphis, Tenn.	7:30 a. m.	" 10
" 10	" Memphis, Tenn.	11:40 p. m.	" New Orleans, La.	10:55 a. m.	" 11
" 11	" New Orleans, La.	9:00 p. m.	" Houston, Tex.	10:15 a. m.	" 12
" 14	" San Antonio, Tex.	9:00 a. m.	" San Antonio, Tex.	7:35 a. m.	" 13
" 12	" Houston, Tex.	12:25 Night.	" El Paso, Tex.	8:30 a. m.	" 15
" 15	" El Paso, Tex.	7:45 a. m.	" Los Angeles, Cal.	1:30 p. m.	" 16
" 17	" Los Angeles, Cal.	7:30 p. m.	" Oakland, Cal.	2:02 p. m.	" 18
" 19	" Oakland, Pier, Cal.	8:50 p. m.	" Portland, Oregon	7:15 a. m.	" 21
" 21	" Portland, Oregon	12:15 Night.	" Seattle, Wash.	7:30 a. m.	" 26
" 25	" Seattle, Wash.	10:30 p. m.	" Spokane, Wash.	12:20 noon	" 26
" 26	" Spokane, Wash.	9:55 p. m.	" Butte, Mont.	11:18 a. m.	" 27
" 27	" Butte, Mont.	11:40 p. m.	" Billings (N. P.), Mont.	8:25 a. m.	" 28
" 28	" Billings, Mont.	9:10 a. m.	" Denver (C. & B. Q.), Colo.	11:30 a. m.	" 29
" 30	" Denver, Colo.	1:15 p. m.	" St. Joseph, Mo.	9:30 a. m.	" 31
Aug. 2	" St. Joseph, Mo.	1:45 p. m.	" Huron (C. & N. W.), S. D.	7:00 a. m.	Aug. 3
" 3	" Huron, S. D.	8:40 a. m.	" Aberdeen, S. D.	11:55 a. m.	" 3
" 3	" Aberdeen, S. D.	8:35 p. m.	" St. Paul (C. M. & St. P.), Minn.	8:10 a. m.	" 4
" 4	" St. Paul, Minn.	8:45 p. m.	" Chicago, Ill.	9:00 p. m.	" 4
" 4	" Chicago (Wabash), Ill.	11:00 p. m.	" Toledo, Ohio	7:00 a. m.	" 5
" 5	" Toledo (Penna.), Ohio	10:15 p. m.	" Pittsburg, Pa.	6:00 a. m.	" 6
" 6	" Pittsburg, Pa.	9:40 p. m.	" Brooklyn, N. Y.	8:15 a. m.	" 7

THE RANSOM AND THE SIN ATONEMENT

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

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

There was no human being that had such a body as would be a sufficient sacrifice for the sins of mankind, because all were sinners. Had there been a perfect man he might have given his perfect life a ransom, but there was no perfect man. Therefore, as represented in the Psalm, "no man could give a ransom for his brother." Hence it was necessary for God to find one who would have the ability, who would have the necessary thing to offer for man. The Lord shows us through the Law that his law calls for "a life for a life, an eye for an eye, a tooth for a tooth"; that this was the basis of Justice on which God was operating in this matter. And so, because it was a man that had sinned, the death of an angel could not be his redemption price; it must be a like, or corresponding price. It was a human life that was lost, and it must be a human life given to constitute the redemption price. It was not sufficient that there should be bulls and goats slain during the Jewish time, because these, the Apostle explains, were only figures and types of the "better sacrifices" which God intended in due time to present.

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

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

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

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

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

We are not to think of the ransom and the atonement as being the same thing. We are to remember that the sin-offer-

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

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

God has all these very different features in his plan, nevertheless Christ is the central point from which every one of these variations of the divine programme radiates—the Jews to be redeemed specially, also the whole world of mankind aside from these; and besides God's purpose in connection with the church, the elect, the body of Christ. In order to keep ourselves from getting confused, we must do with these pictures of our Lord's work just as we do with the symbolical pictures of the church he gives us in the parables. The parables furnish a variety of pictures of the church. The church is likened to the living stones of the temple; to the members of his body; to a flock of sheep; soldiers under Christ, "the Captain of our salvation"; and again likened to the bride of Jesus the Bridegroom.

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

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

SIN ATONEMENT BY SACRIFICE

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

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

THE TYPICAL PICTURE OF ATONEMENT

In Leviticus 16th chapter we have the divinely arranged picture of the Day of Atonement and its sacrificial work. The high priest took a bullock, which was for himself—which represented himself—and slew (sacrificed) it. The bullock represented our Lord as a man; as expressed in the Scriptures, "A body hast thou prepared me." (Heb. 10:5) Subsequently two goats were brought and tied at the door of the Tabernacle. These were taken from, or represented the congregation, the people of Israel, and were typical of the household of faith, the Lord's consecrated people—two classes of them, the "little flock" and the "great company." How beautifully the type shows that these have not bodies especially prepared for sacrifice. This is particularly shown in the statement that the goats were taken for a sin-offering, while no such statement is made respecting the bullock. In other words our Lord, by reason of his miraculous birth, was perfect, actually so—"holy, harmless, undefiled, separate from sinners." We, his disciples, however, imperfect, are of the world, children of wrath, even as others. Taken from the world our imperfections are reckonedly covered by the merit of Christ's sacrifice—by the first part of his sacrifice, atoned for by the blood of the antitypical bullock, the blood of Christ. We remind you that the Apostle points out that our Lord's sacrifice took place at the beginning of his ministry and was finished at its close; who could not be the sin sacrifice until his thirtieth year, under the law. And it is written that just as soon as he became thirty he made the sacrifice: "Now when Jesus began to be about thirty years of age he cometh to John at Jordan to be baptized of him." We may be sure that he arrived in time to present himself in sacrifice to the Lord, at the very earliest possible moment. There it was, the Apostle tells us, that he fulfilled the prophecy, "Lo, I have come, as in the volume of the Book it is written of me, to do thy will, O God. Thy law is written in my heart." "There," says the Apostle, "he taketh away the first that he may establish the second." In other words, there he began to set aside the typical for the "better sacrifices." The offering of himself was instantaneous, but the presentation of his body to the trials and difficulties of life continued throughout the three and a half years of his ministry and finished at Calvary. He consecrated himself in a moment, to give up all, even life itself, in the Father's service. But the actual giving of time, influence, strength, vitality, lasted three and a half years. From the moment of his consecration at baptism he was reckonedly dead and at the same moment, begotten of the holy Spirit. He was reckonedly alive as a new creature, an embryo spirit-being, during the three and a half years, the flesh being consumed and the new nature growing strong in the Lord, developing in harmony with the divine will. At the cross the sufferings of the flesh, the consumption of the sacrifice, was complete, finished; and on the day thereafter the new nature was raised to perfection by the Father's power, a glorious spirit being, invisible to the dead world, but manifested to the disciples under various forms and under various circumstances, to prove to them that he was no longer dead, and the other fact, that he was no longer the man Jesus, but the glorified spirit Jesus. Thus the Apostle says, "He was put to death in the flesh, but quickened in the spirit."

THE THREE BURNINGS—SACRIFICES

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

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

HE APPEARED FOR US

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

Next look at the other part of the type or picture. After offering the blood of the bullock the high priest came out and laid his hands upon the goats, as already described, and accepted one of them as the Lord's goat for sacrifice and the other as a scape-goat for destruction. The casting lots indicated that the high priest had no choice as to which should be the sacrifice. Even so all who make consecration to the Lord are eligible to sacrifice and the Lord is no respecter of persons, but willing to accept all who are faithful to their covenant obligation. Those two goats, as we shall show, represented or typified the consecrated church of this Gospel age, who from the world have presented themselves to the Lord. The Lord's goat represents the members of the body of the High Priest; the scape-goat represents the less faithful of the church, the "great company," the antitypical Levites. In the type we read that the high priest laid his hands upon the Lord's goat and smote it, killed it, and took of its blood and did therewith even as he had done with the bullock, while its fat was similarly placed upon the brazen-altar and its flesh burned outside the camp. This fact illustrates the church having part in Christ's sufferings and filling up that which was left of his afflictions. This is true not only of the apostles, but also of all who have since sacrificed their all in the interests of the Lord, the truth and the brethren.

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

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

company," while the sacrificial merit of the church, the body of Christ, he applies on behalf of all the people, the world—as many of the world as desire to avail themselves of the glorious opportunities of reconciliation.

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

WITH HIS OWN BLOOD

In the context the Apostle says, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." (Heb. 13:12) Are we asked what people Jesus would sanctify with his own blood? We answer, in the broader sense of the word, "All people—all who ever will accept sanctification, cleansing, reconciliation through him." We read that he gave himself a ransom for all. It matters not that he did not apply it at once for all, but merely for us, the church, the "household of faith." The intention of his sacrifice was for all. This does not alter the fact that thus far the merit of Jesus' sacrifice extends not beyond the "household of faith." In due time through the church his merit will extend to every creature. Thus it is written, "They shall obtain mercy through your mercy," and we obtain our mercy through Jesus' death, as he by divine grace, tasted death for every man.

THE SCAPE-GOAT'S PART

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

to God would not be accounted worthy of eternal life in the "great company," or in any other. Having been begotten of the holy Spirit they could not reassume their earthly rights and restitution blessings. Those once consecrated and sacrificed are gone forever. If the spirit life be not attained the implication would be the second death.

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

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

'FELLOWSHIP IN HIS SUFFERINGS'

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

of incense into the Most Holy to cover the mercy-seat and to indicate that he had been faithful to the last degree in his sacrificing. Then it was that the angel appeared to strengthen him. What the strengthening was is not revealed, but most evidently it pertained to the things which he feared. Undoubtedly the angel, as the Father's representative, assured him about his faithfulness; that his sacrificing had been acceptable in the Father's sight. At once a great calm came, in which the great storm of anguish, which had threatened but a moment before to wreck his mortal body, subsided. Thenceforth we behold him the calmest of the calm—before the high priests enduring the contradiction of sinners against himself in the presence of Pilate and the rabbis. Led to the cross he was the most self-possessed of all of whom we have any knowledge on the occasion. When his disciples forsook him, it was he who interposed that they be not pursued, but let go their way. When Peter denied him, it was he who calmly looked towards Peter, reminding him of the prophecy. On the way to Calvary it was he who spoke words of peace to the weeping women, saying, "Weep not for me, but rather for yourselves." How different are the experiences of Christ's followers! We have him not only as an Example and as a Teacher, but as our Protector and as our Advocate. We may indeed have strong consolation because he has assured us that he has not only appeared for us, but that he is able to succor us in every time of need. He is still Head of the church, which is his body. He is still supervising the interests of all of his members. He is still saying to us, as he did to his disciples of old,

"THIS IS MY BLOOD—DRINK YE ALL OF IT"

Whoever fails to clearly see that the church at the present time are the members of the body of Christ can never understand how the church is to share her Lord's sacrifice, as represented in his cup. After our Lord at the last Supper had himself partaken of the fruit of the vine, he handed the cup to his disciples, saying, "This is my blood of the New Covenant, shed for many for the remission of sins. Drink ye all of it." Not only did our Lord drink of the symbolical cup before giving it to his disciples, but he drank of the same actual cup, the partaking of which he requires of us as an evidence of our loyalty as his disciples. This is the cup of shame, of sorrow, of indignity, of self-denial on behalf of others. The Master spoke of it as the cup which the Father had prepared for him. He left some of it for us, that we might have the privilege of sharing in his sufferings and of the glory that shall follow as soon as the last member of his mystical body shall have been glorified. When he passed the cup to his disciples at the Memorial Sup-

per, his words, "Drink ye all of it," not only meant that all who would be his disciples must drink of that cup, but also meant that his followers must drink all of it, must leave none of it. In other words the sufferings of Christ belong exclusively to this Gospel age, marked by his own sufferings at its beginning and terminating with the revelation of his glory in the kingdom. There will be none of the sufferings of Christ for the world to drink of during the Millennial age and there will be no opportunity for any of them to become joint-heirs with the Redeemer. The Master said that this cup was the blood of the New Testament—the new will, his will or Testament, by which he is bequeathing his earthly rights and earthly honors to the earthly seed of Abraham and to the world of mankind through them. It is his blood that was necessary for the sealing of the New Covenant and we were invited to share his cup, to share the sealing, and to share the dispensing of the New Covenant blessings to Israel and the world. Whoever does not drink of this cup, whoever does not share in the sufferings of Christ—the same sufferings which he experienced, as members of his body—cannot share with him his Millennial throne of glory, by means of which the New Covenant blessings will be established with the world.

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

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

THE FIELD OF BATTLE

To grasp the two-edged sword, and forward rush upon the foe,
To hear the Captain's cry, to see the flash of answering eyes,
To feel the throbbing hearts of battling comrades in the ranks—
That rapturous inspiration know, of warring for the Right,
The holy joy of following him who points and leads the way!

Ah, yes! 'tis glorious thus to fight the goodly fight, and yet,
Methinks, beyond the firing line, beneath those snowy tents,
A fiercer conflict rages, day and night, where trembling hands,
Wan lips and fever-lighted eyes do battle with a host
Of deadly foes—grim giants, Doubt and Disappointment, fierce
Despair—before whose fiery darts the bravest well might quail!
They also hear the call, and hoarsely cry, "Lord, here am I!"
They strive to reach their swords, to struggle to their feet, but
back

In helpless agony of weakness on their pallets fall,
With brain afire, and reason tottering on its throne, their tears
Of anguish flow. Sometimes the noise of battle sweeps beyond
The range of those poor straining ears, and then the spectre
Fear

Stalks through the room, and lays an icy hand upon each heart:
The awful thought, Our Captain hath forsaken and forgot,
Our comrades forge ahead, they leave us here alone to die!

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

Ah, then! true-hearted comrades in the forefront of the fight,
Remember that the wounded to God's army still belong,
And send betimes to them a white-winged messenger of cheer
Oh, give Love's roses now, nor keep them for the coffin's lid,
(A single flower is sweeter far than thousands by and by).
Take time to speak a tender word, to shed a pitying tear,
Or breathe, at least, a prayer throughout the watches of the
night,
And thus prove more than conquerors through the power of
deathless love!

G. W. S.—Jan., '09.

SAMPLES OF INTERESTING LETTERS

DEAR BROTHER RUSSELL:—

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

For centuries the doctrine of the ransom held a prominent place in orthodox theology, but there was no distinction made between the act of providing the ransom price and the act of paying that price over to justice. This is most convincingly set forth in your writings. The "anti lutron" did not remove the sentence of death from the world; this is to be done by the hilasmos act. In your writings the act of presenting the ransom

price as an offset for sins in the heavenly court of justice is divided into two parts—the Atonement for the church and the atonement for the world; that the legal atonement for the church was made on the Ascension day, and when the "ransom money" shall have been stamped with the image and with the superscription of the death of the church, it will be paid over to Justice and God and the world will be at one—legally only. God cannot be reconciled to sinners; they must first be brought into a perfect condition ere they can enjoy the friendship of God; hence the necessity of an effective covenant.

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