

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 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 cap-stone is Christ, in whom we are builded together through the operation of the holy Spirit.—1 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 of 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 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.

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 Media-

tor appointed of the Father, and 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."—Rom. 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 sacrificers 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 sacrificers 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 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 3:1-3.

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 Middlesbrough 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."

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 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 5000. 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 out 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-born," 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 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 Revelation 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. 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," 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 thing," 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!

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 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!

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 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 service of 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, neverthe-

less, 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.

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 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 whosoever will not avail himself of this great privilege must die the second death—annihilation.

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 thus cured.

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.

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 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 those 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 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."

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 con-

stitute 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 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.

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. 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. 23:35) 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

righteousness, for the name's sake 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 footstep 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.

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.

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.

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 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.

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