

BROTHER RUSSELL'S EUROPEAN TOUR

[SEC. II. – ROME AND HOMEWARD BOUND.]

SUNDAY, May 1st, was spent in Rome. We had a public service which indicated the deep interest of the comparatively few present. Possibly as many grains of wheat were found as though the meeting had been larger. "The Lord knoweth them that are his." On the whole, however, the meeting was quite a disappointment and came far from fulfilling the prophesy made respecting the large attendance – based upon what were supposed to be very liberal arrangements for a large central auditorium and very liberal advertising. The dear Brother who had the matter in charge no doubt used his best judgment, but his experience in such matters was limited. We spelled our disappointment with an "H," and trusted that the Lord could and would overrule the matter according to his own wisdom. We hope to hear of further interest on the part of some present on that occasion. Our text was from Romans 1:16.

We had no appointment at Venice or Vienna, and went on to Warsaw, Russia. There we had a very enjoyable time with the class of about twenty. Brothers Rutherford and Koetitz accompanied us, and the latter served as interpreter. The very closest attention was given while we endeavored to show forth various features of Present Truth – especially did we emphasize the doctrine of the Ransom. We especially endeavored to make clear how that Jesus gave himself sacrificially to the Father and what he laid down of earthly right was the Ransom Price, which, in due time, at the end of this age he will make over to justice on behalf of "the sins of all the people." We showed that this has not yet been done, that the world still "lieth in the Wicked One," and are children of wrath, and that only the Church has escaped.

We pointed out that the restitution blessings which are to go to the world very shortly, are not the blessings which we seek who hope to be of the Bride-class, and to attain the spirit nature, and joint-heirship with our Lord. We pointed out that the ransom-price, not yet paid over, is in the hands of Justice, to our Redeemer's credit, and that during this Gospel Age he *imputes* the merit of his sacrifice to all who become his footstep followers. To these he imputes a sufficiency of merit to cover their blemishes that thus their sacrifices may be acceptable. On the basis of this imputation the sacrifices are acceptable with the Father, as saith the Apostle (Romans 12:1), "We beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, *holy* and *acceptable* to God, which is your reasonable service." We spoke to the dear friends for about four hours, had luncheon with them, and took the night train for Berlin.

At Berlin we had a similarly interesting season of fellowship with the friends of the Truth. We had a social dinner together – about two hundred. Subsequently we addressed them for nearly two hours, the topic being the same as at Warsaw. Then came a Social Tea generally participated in, and later our evening meeting, which was well attended. Many of the friends accompanied us to the railway station, bidding us good bye as we departed for the German Branch Office at Barmen.

We had an enjoyable season at Barmen for nearly two days, speaking to the dear friends for nearly seven hours in all. One service was for the public and was attended by nearly 800, many of whom manifested deep interest. The meetings of the Church varied in number, as not all were able to attend all the meetings, on account of business and other obligations. Here again we emphasized the Atonement for sin, and showed the work of the Mediator between God and men during the Millennial Age to be wholly based upon the meritorious sacrifice of our Redeemer,

begun at Jordan and finished at Calvary. We pointed out the gracious arrangement whereby the merit of that sacrifice is *imputed* to us who accept the Divine invitation to become heirs of God and joint-heirs with Jesus Christ to the heavenly inheritance, and in the work of blessing all the families of the earth, as the Seed of Abraham.

We endeavored to make very plain that the merit of the [R4630 : page 195] atonement lay in the Redeemer's sacrifice, and that the Church is honored in that she is permitted to suffer with her Lord, and that this is a condition without which she may not hope to reign with him. After a delightful season of fellowship and study together of the Word of God we parted from the dear friends, many of whom accompanied us to the station, singing us good bye from the platform.

MEMENTOS OF THE DARKER PAST

We reached Harwich the next morning, Sunday, May 8th. To our pleasant surprise a committee of the London Church met us here and journeyed with us to the Metropolis, entertaining us at breakfast on the dining car, and on the journey pointed out items of interest. One of these was a place where about three centuries ago a lad of 19 years was burned to death as a heretic because of his belief in the Bible and the ministry of its teaching, as opposed to the supposed orthodoxy of his time. At another [R4630 : page 196] point on the same road we passed the monument erected to the memory of seventeen martyrs to their loyalty to God's Word. And in London we noted the Memorial Church at Smithfield Corners which commemorates many martyrdoms for the Truth's sake.

Our mental comment was that the land which had witnessed such loyalty to God's Word centuries ago must still have many inhabitants loyal to the Scriptures and quite unwilling to be satisfied with the "new theology" of our day, marked by

Evolution doctrines and denial of the inspiration of the Scriptures by the "higher critics."

Although we arrived at the London Station at quite an early hour for Sunday (eight o'clock) we found nearly a hundred of the dear friends of the Truth from the city and suburbs, awaiting with beaming eyes and cheering words. Amongst these was Brother Hemery, the Society's London representative; a number of London Elders, and Brothers Driscoll and Jones from America. According to a preconcerted arrangement the dear friends refrained from shaking hands at this time, lest we should be wearied, but when later we ascertained how eager they had all been, and how some of them had cycled almost thirty miles in order to be there to greet us, we felt sorry that we had not broken over the restrictions made in our defense – sorry that we had not shaken hands with each one of them individually as a token of our love and our great pleasure in meeting them.

We purpose not to withhold ourselves on any future occasion of the kind, but to rely upon the grace and strength of the Lord for the occasion, and to give ourselves and the greeting friends the pleasure of such an occasion. However, we will take this opportunity to suggest to some of the friends that they must not attempt to demonstrate all their love by a handshake – that they must not squeeze too hard. The spirit is willing and the flesh is strong in many instances. The large gathering at the station to meet us seemed the more remarkable when we learned that the dear friends in the ten days previous had been most energetically engaged in advertising our meeting, which was held the night of our arrival. When we advise you that 750,000 copies of the PEOPLES PULPIT had been circulated in London by the friends in the Truth, it will be realized that some of them must of necessity have been wearied with their exertions. Hence the number at the station at that hour and the zeal manifested by their presence was the more remarkable. We may be sure that such

love and loyalty to the Lord and to the Truth and to us as their servant, prepared these dear active friends for more of the Lord's blessings in connection with the meeting held.

ROYAL ALBERT HALL

Three public services were held in this, the greatest Auditorium in the world, on the three Sunday evenings of our stay in Great Britain. The first one was on the evening of our arrival, May 8th. It was a grand assemblage of very intelligent people, of whom the majority apparently were men. Brother Col. Sawyer served as Chairman. Our topic was "Hereafter." As the King had died the day previous, the subject seemed remarkably appropriate. We introduced our discourse with a few words referring to the King, as follows:

"In Germany I learned of the death of your esteemed monarch, Edward VII. I realized that not only your nation, but all Christendom, had lost an unobtrusive but wise Counsellor, a power for peace and good-will amongst men. I take this opportunity to express to this great audience my sympathy, which, I assure you, is shared by the vast majority of my American countrymen. My first thought was, that out of respect for the illustrious dead, his family, and the nation this service should be postponed. But my second thought was to the contrary. Surely at no more fitting hour could we consider 'The Great Hereafter.' There is, thank God, a 'hereafter' for kings as well as for peasants – and Royal mourners and a mourning nation need the message from God's Word particularly now. And, since no more representative audience will probably assemble in this capital of the Empire, I have a suggestion to offer which I trust will meet with your approval. It is, that before offering prayer we show our sympathy for the Royal Family, in their bereavement, by standing. After a brief prayer, in which the Royal Family were remembered, the congregation joined in singing the hymn

reputed to be the deceased King's favorite, 'Nearer, My God, to Thee.'" For a few moments before we led in prayer, the congregation, with bowed heads, prayed silently. The occasion was a very impressive one.

In discussing the "Hereafter," we showed the generally accepted views of Catholics and Protestants, and then, in contrast with these, the Bible presentation, which we affirmed to be not only the true one, but the only logical one. We pointed out the hereafter of the Church in glory and the steps of patient perseverance leading thereto. We pointed out that while the Bible shows, and the creeds confess, that only a little flock will be joint-heirs in the Kingdom with Christ, nevertheless there is another salvation which is for the world. The world's earthly salvation we contrasted with the Church's heavenly one. We showed that it will be a restitution to mental, moral and physical perfection, to be attained during the thousand years of Messiah's reign in glory, for which we pray, "Thy kingdom come, thy will be done on earth as it is in heaven." We showed the Divine provision for an earthly Paradise for such restored sons of Adam as will accept the Divine arrangement on their behalf, and that all others will be destroyed in the Second Death.

We pointed out that this was a very different outlook from the one ordinarily presented in the creeds of Christendom. While taking no more to heaven than the saintly and elect, as the Bible indicates, all the creeds consign the remainder of mankind either to centuries of torture in Purgatory, or to an eternity of torture in hell. We pointed out the unscripturalness and unreasonableness of this proposition, and showed in scriptural language that God's provision is a resurrection of the dead as the hope of both the Church and the world – the Church in the First Resurrection to glory, honor and immortality.

We pointed out that the glorification of the elect on the spirit plane, as the spiritual "Seed of Abraham," is scripturally declared for the very purpose of blessing all the families of earth – the non-elect – giving them fullest opportunity to come to the knowledge of the Lord, and of righteousness, and to avail themselves of a share of God's mercy and forgiveness for all the willing and obedient to life everlasting. We had a good hearing for nearly two hours. Custodians of the hall remarked that for an audience to sit for so long was practically unprecedented in their experience. We trust that some good was accomplished, that some were brought nearer to the Lord, some made to appreciate more fully God's love, justice, wisdom and power. The newspapers were so full of news pertaining to the deceased King, Edward VII, and the arrangements for his funeral, and to the royalty expected to attend it, that very meager remarks on the sermon appeared.

BRISTOL, MANCHESTER, OTLEY, NOTTINGHAM

We spent Monday looking about London for the Lord's answer to our prayer that we might be directed to more **[R4630 : page 197]** suitable quarters for the London Office, and to some suitable place centrally located for the regular church services. We learned much, but accomplished nothing. Places suitable seem difficult to find.

Tuesday brought us to Bristol, where there is a very interesting class of Bible Students in fellowship with us. A goodly delegation met us at the railway station, attended to our refreshment, and took us to the meeting place. The afternoon session was for the interested and we were pleasantly surprised to note how many were so deeply interested as to make arrangements to be at liberty from their business and household cares to attend the meetings. Not all, of course, were their own masters and able to control their own time, yet the will of many to be present evidently guided to the way which the Lord opened

up for them. About 135 were present at the afternoon service, and 650 at the evening service, which was for the public.

At the afternoon service we endeavored to point out the importance of standing – not falling away from the Lord and the Truth. We showed what were the conditions upon which the Lord accepted us as his children, inducted us into his family and to a knowledge of the Truth. We showed the necessity for the spirit of love and loyalty to continue with us, in order that we might continue to have Divine guidance and blessing, and that love is the principal thing. Incidentally we pointed out the relationship of the ransom-price to the world's deliverance. We showed that it was necessary for Jesus to die, "The [R4631 : page 197] just for the unjust," in order that he might *have* the ransom-price with which to redeem the Church and the world later on. God raised him from the dead a *spirit being*, so he might have his earthly rights to give to mankind.

We also called attention to the fact that our Lord's *obtaining* the ransom-price, by the sacrifice of himself, is a different matter entirely from his *paying* that ransom-price over to Divine Justice on behalf of sinners. He *gave* himself to be the ransom-price for the sins of the world nearly nineteen centuries ago. His giving of himself was acceptable to the Father, and what he sacrificed *became* the ransom-price for the whole world – quite *sufficient for Adam and all his race whenever applied*. We showed that he had not yet applied it for the world, and that hence the world is still "lying in the wicked one," still under Divine condemnation, still unreconciled – waiting for God's "due time," when the ransom and its privileges will be testified to all.

We showed that the testimony respecting the value of our Lord's death as the ransom-price had already been given to us – believers, the household of faith, the Church. We have received the testimony, and with the testimony God sent us an invitation

to become associates with his Son, our Lord and Redeemer, in all of his great work of blessing all the families of the earth in the coming age, when in his Millennial Kingdom glory he shall serve the world as its Mediator, standing between men and God. He will then satisfy Divine Justice by making application of his merit for the sins of all the people. In consequence of that satisfaction, they will all be turned over to him, and his Millennial Kingdom will begin. The Father will put all things under him, accepting the ransom-price as full satisfaction for the sins of all. During that thousand years the Mediator, Christ the Head and the Church his Body, Christ the Bridegroom and the Church the Bride, his joint-heir, will reign for the uplifting of mankind out of sin, degradation, death – up to perfection of mind, body and morals.

During all the time of the Mediatorial Kingdom the world of mankind will not be subjected to the Father, but to the go-between, the Mediator, the great Prophet, Priest, King, Judge, of many members. At the conclusion of the Mediatorial reign, when all unwilling to make progress shall be destroyed in the Second Death, and all willing and obedient shall have been brought up out of sin and death conditions to perfection – then The Christ, Head and Body, will deliver up the Kingdom to the Father. Thenceforth there will be no more mediation, no further mediatorial work or Kingdom, because the necessity will be gone. Every man will be perfect and able to stand the test of Justice, and will be required to do so from the moment the Mediator steps aside and turns over the Kingdom to God, even the Father. – I Cor. 15:24.

We exhorted the friends to faithfulness, to loving zeal, to patient endurance, to the development of the fruits and graces of the Spirit, that they might be accounted worthy of association with the Redeemer, in his Kingdom work as antitypical priests and kings unto God, as members of the antitypical Mediator between God and men. The service for the public attendance in

the evening (about 600) was excellent indeed, when the general commotion incidental to the King's death and funeral is remembered; also remembering the fact that the meeting was on a weeknight. Our subject was "Man's Past, Present and Future," and was dealt with after our usual manner. We remained over night, and when we took the train Wednesday morning a goodly company of the friends were on the platform. Some of them accompanied us to our next appointment. Those remaining on the platform waved their good bye, and we bade them adieu, expressing our appreciation of their loving zeal manifested in so many ways and our hopes that they might prove faithful to the end, and receive the crown of life.

THE SECRET OF THE LORD

At Manchester we were met at the station by a considerable delegation of the Church and taken to dinner. Subsequently we addressed a gathered company of about 300 in their usual hall. Profound attention was given, and subsequently we were warmly greeted. We spoke from the text, "The secret of the Lord is with them that fear (reverence) him, and he will show them his Covenant." (Psa. 25:14). We considered how carefully the Lord has guarded the *secrets* of his plan, so that at no time have they been known except to the saints, the reverential. We considered the matter of his Covenant and that it must be shown or revealed even to his saints, otherwise it could not be understood. We noted Israel's covenant made at Sinai and the fact that it is still in force; that it did not cease at the cross, except as St. Paul declares – it ceased so far as those Jews were concerned who became dead to the Law and married to Christ. "Christ is the end of the Law for righteousness *to every one that believeth*," but he is not the end of the Law to others.

The Law Covenant has dominated the Jews and will continue to do so until the great antitypical Mediator shall step

forth and inaugurate for Israel the better arrangement, styled the New [Law] Covenant. It will not have a new Law, because the Law given to Israel was just, and holy, and perfect, but it will have a new Mediator more capable than Moses, and he will be able to show mercy to the people more effectively because his standing and authority as Mediator will be based upon "better sacrifices" than those which the typical Moses typically offered. But this great antitypical Mediator cannot undertake his great work until his own completion by the association of the Church with himself as his "*members*," and this will not be completed until the "better sacrifices" are completed. [R4631 : page 198] We saw that this work of offering the "better sacrifices" is still in progress and that the Gospel Age has been the antitypical "Day of Atonement." At its close the Mediator, Head and Body, will be completed and glorified, and will inaugurate the New Covenant with Israel in harmony with the promises. The New Covenant will *take over* the Old Covenant and all the people that were under it, and thus alone can the Law Covenant, instituted by Moses, find fulfillment in its antitype.

Thus St. Peter declared, "For 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 his likeness or type, foreshadowing that great prophet in the small way), him shall ye hear in all things; and it shall come to pass that the soul that will not obey that Prophet shall be destroyed from amongst the people." (Acts 3:22,23.) All who will not come into line then with the great antitypical Mediator will perish in the Second Death, but first they must come to a knowledge of him. All the blind eyes must be opened, and all the deaf ears unstopped. The entire Gospel Age has been set apart in the Divine order for the raising up of this great Prophet like unto Moses – the great Mediator of the New Covenant. Jesus was raised up first, "Head over all things to the Church which is his Body." Subsequently the Apostles were raised up as members of his Body and since then

selections have been made from people from every nation and clime. The great antitypical Mediator will soon be complete.

TYPE AND ANTITYPE

In proportion as the antitype came in the type ended, but only that proportion and no more. Thus the typical bullock of the atonement found its antitype in the "Man Christ Jesus, who gave himself a ransom for all," and the typical high-priest found an antitype in Jesus Christ, "The high-priest of our profession" or order, and the sacrifice of the bullock found its antitype in the consecration and death of Jesus. Thus also the under-priesthood finds its antitype in the consecrated Church, as St. Peter declares. Thus also the Lord's goat on the day of atonement finds its antitype in the flesh of those who are now consecrated to walk in the footsteps of Jesus. As that goat went to the bullock outside the camp to be burned, so the Apostle exhorts us, "Let us go to him outside the camp bearing his reproach" – outside of human favor and esteem and fellowship, for "If we suffer with him we shall also reign with him." This last mentioned feature of the type has not yet been fully completed, hence the other features of the type incidental to the Law Covenant and its day of atonement have not yet found a fulfillment, but "not one jot or tittle shall fail." All shall be fulfilled in due time. The great Prophet, the antitype of Moses, will shortly be completed and be raised up from amongst his brethren, and then the second application of his blood will be made, "On behalf of all the people." Then, in view of that redemptive work – that *payment* of the ransom-price for all – the whole world will be turned over to the great Mediator, Priest and King. He will take unto himself his great mediatorial power and begin his reign for the overthrow of Sin and Death and for the uplifting of the willing and obedient of Adam's race.

The dear friends at Manchester had made a great distribution of Volunteer matter – about a hundred thousand copies of the

PEOPLES PULPIT, besides other methods of advertising through the newspapers, etc., etc. A fine audience of very intelligent people listened with rapt attention to our presentation of the subject of "The Great Hereafter." The next day, Thursday the 12th, we bade adieu once more and went to Otley.

THEY HAD NOT MUCH ROOT IN THEMSELVES

Otley is a smaller place than we usually visit on such occasions, but the work there had a very interesting beginning. Some time ago a young man, a local Elder in the Primitive Methodist Church, purchased a copy of the *Plan of the Ages* at a second-hand book-stall. It deeply impressed him and he loaned it to five of his fellow-co-laborers, local preachers in the same Church. All six received the Truth with zeal. Violent opposition and misrepresentation came upon them in connection with their public avowal of the love of God and his Divine Plan of the [R4632 : page 198] Ages. Under the influence of that persecution one-half of them repudiated the Truth much after the manner described by our Lord in the parable, Because they had not much root in themselves; when the sun of persecution arose they withered away. We were glad to meet the three who remained staunch and were glad under their arrangements to address the public, taking for our text "The Thief in Paradise, The Rich Man in Hell, and Lazarus in Abraham's Bosom." We had the close attention of a very intelligent audience. In the afternoon preceding we addressed the interested ones to the number of about sixty, some of whom came from the regions near. We discussed with them the glorious invitation granted to "the Church of the Living God" and the call which has come to her – to be the Bride of his Son, and joint-heir in his Kingdom, setting before the minds of the class the glorious privilege thus afforded and the riches of grace providing the blessing. We exhorted all to faithfulness even unto death, to follow in the footsteps of Jesus;

and we assured all such, in the Master's name, of the "crown of glory that fadeth not away."

Our next stop was at Nottingham. Here again we had a pleasant and profitable time of fellowship with the household of faith to the number of about ninety. Again we concluded that the uppermost thought of interest to the friends must be along the lines of our recent studies respecting the Covenants and their Mediators. Following the matter much as we did at the other places we endeavored to make especially clear the proper distinction between the meaning of an "Advocate" and a "Mediator." A Mediator stands between two persons with a view of reconciling them and bringing them together. Thus the glorified Christ during his Millennial Kingdom will stand between God and men. After satisfying Justice by the application of the merit of his sacrifice finished at Calvary, the great Mediator will undertake to open the eyes of the blind world, to unstop the deaf ears, and to discipline and correct them so that they will appreciate God and his gracious arrangement on their behalf, and so come into harmony with his Millennial Kingdom. It, by chastisement and rewards, will lift men up, up, up out of sin and death conditions to absolute human perfection. Then the obedient, being perfect, will be able to stand before God, and the Mediator will turn over to the Father all those who have turned from sin and through the merit of his sacrifice have been brought back to human perfection. Then he will abdicate his office as Mediator between God and men, for there will be none who will longer need such a Mediator.

But before beginning his work of Mediator between God and men, our great Redeemer does a work for the Church in accordance with the Father's arrangement. During this Gospel Age he proffers himself as Advocate to all who may have the hearing ears and appreciative hearts and who may turn from sin to serve the living God to the best of their ability, and who may

exercise faith in the Redeemer, and approach the Father through him. Such as thus approach God are *approaching* [R4632 : page 199] *justification* by their faith and by their obedience. To such God declares, "Draw nigh to me and I will draw nigh to you." (Jas. 4:8.) Every step that these advance from sin toward righteousness is a step toward God, toward justification, based upon their faith in God; toward Covenant relationship. To such God draws nigh in the same proportion. At first they are justified to fellowship with God, as Abraham was justified by his faith and obedience. But the call of this present time is to sonship and joint-heirship with Christ in his Kingdom.

Hence the Father points these who draw nigh to him to Jesus as "The way, the truth and the life," and his message is, "No man cometh unto the Father but by me." Those desiring fellowship with God to the full, to have his blessing of eternal life, may hope to attain it only through accepting the merit of Christ's sacrifice by faith and by making a consecration of themselves to be his disciples, and to walk in his steps. Faith such as Abraham had and exercised so beautifully could not bring him nearer to God than justification to fellowship and to receive a certain blessing *promised*, a "better resurrection." But those who come now to God, in view of the sacrifice of Christ, may accept him as their Advocate, and through him have full presentation to the Father, and may enter fully into covenant relationship with him as sons. There is no other invitation at the present time than that of the spirit of full devotion to the Father's will; these alone are now sought.

THE IMPUTATION OF HIS MERIT

To these the appointed Advocate declares his willingness to be their Advocate – to undertake to be their spokesman with the Father, and to make good in the Father's sight for all their blemishes of the flesh, so as to enable them to offer (Mal. 3:3) *a*

righteous sacrifice which God could accept. We pointed out that all these called to be the followers of Jesus, had, unlike their Leader, weak, imperfect and blemished bodies. They "were children of wrath even as others," but they got out of that condition by turning their hearts to God and away from sin; and by accepting his appointed way in Christ. But although there are many steps by which God may be approached quickly or slowly, nevertheless there is the one standard which must be attained before any can be accepted of the Father as members of the Body of Christ. That step is full consecration even unto death. Then the Redeemer imputes such a portion of his merit to such as will make good the sinner's deficiency, and thus enable the Father to accept him as a sacrifice. This is in accord with the Apostle's words in Romans 12:1. Our sacrifices themselves are not holy and acceptable to God, but only because of our relationship to the great Advocate. Our Advocate *imputes* sufficient of his merit to make good our deficiency. If one is deficient 50 per cent., the Lord imputes to him that 50 per cent. If another is deficient 25 per cent., that amount is *imputed* to him. If another be deficient 75 per cent., that amount is *imputed* to him – to each according to his needs from the abundant sufficiency of him who loved us and bought us with his own blood.

Just as soon as our Redeemer makes this imputation of his merit on our behalf we are in the Father's sight justified fully and completely from all things – as much so as though we had never committed sin. It is in view of this *justification* that the Father accepts our *sacrifice* as holy and acceptable, and begets us of his holy Spirit. We exhorted the friends to remember that thus it was that they entered into covenant relationship with God, and that they could maintain that relationship only by continuing their sacrifice on the altar – laying down their lives for the brethren, and in the service of God generally, "doing good unto all men as they have opportunity, especially the household of faith." We reminded them that this covenant relationship into which the

Church has come is not by the Covenant of the Law of Moses, nor by the New [Law] Covenant, which will take the place of the old Law Covenant with Israel, under the better Mediator, and which will operate during the Millennial Age, and bring them into harmony with God, and into full covenant relationship only at the close of the Millennium.

Our covenant relationship, which we enter into at once through the assistance of our great Advocate, brings us immediately into fellowship, into sonship; and immediately makes us joint-heirs with Jesus Christ our Lord to the heavenly inheritance. Wherefore we are no longer aliens but sons. Not only does no Mediator stand *between* us and God, but no Mediator brought us to God. The Father himself called us and drew us, as the Scriptures declare, and himself pointed us to Jesus our Advocate. We called attention to the fact that an Advocate stands *alongside* of as a spokesman, and does not come *between*, as does the Mediator. We also drew attention to the fact that Jesus was not spoken of as our Mediator, but we are told that he is our "Advocate with the Father."

The evening session for the public was in Mechanics Hall, and was well attended; our topic was, "The Thief in Paradise, The Rich Man in Hell, and Lazarus in Abraham's Bosom." Bidding the Nottingham friends good-bye, with best wishes for their eternal welfare, and accepting their good wishes on our behalf, we went to London on Saturday, there to look further respecting the Lord's Providence for the future housing of his work.

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