SOUVENIR

NOTES

BIBLE STUDENTS' CONVENTIONS

1911

INTERNATIONAL
1911
BIBLE STUDENTS
SOUVENIR
CONVENTION
REPORT
F. C. GORDON

DEDICATION

To the King of Kings and Lord of Lords

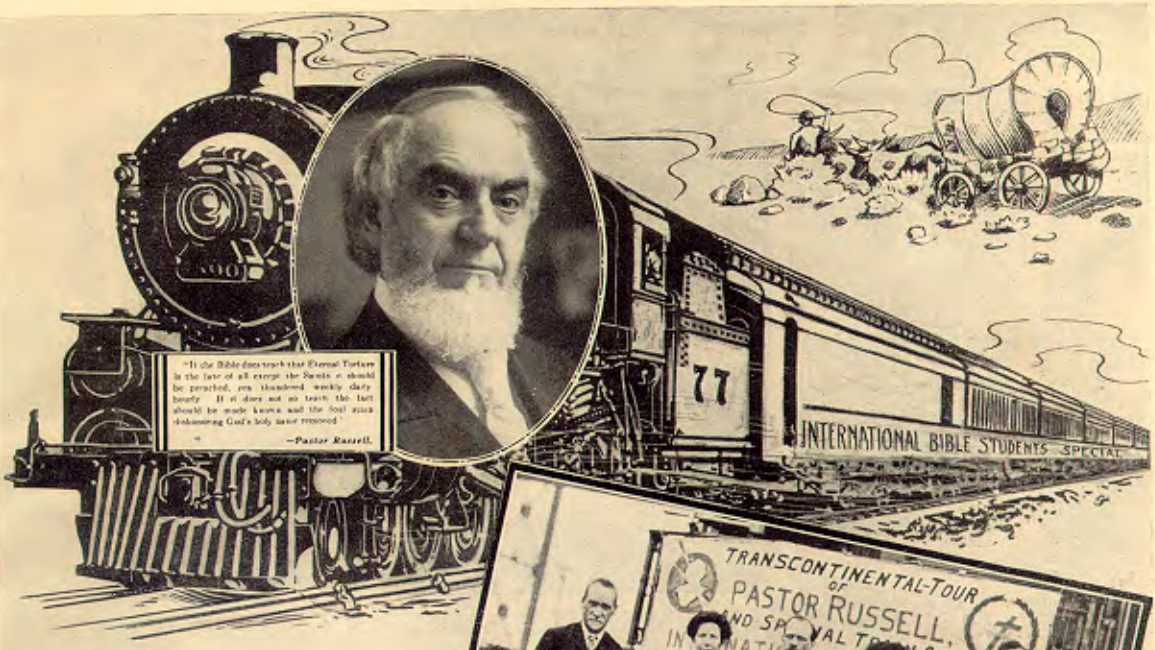
IN THE INTEREST OF

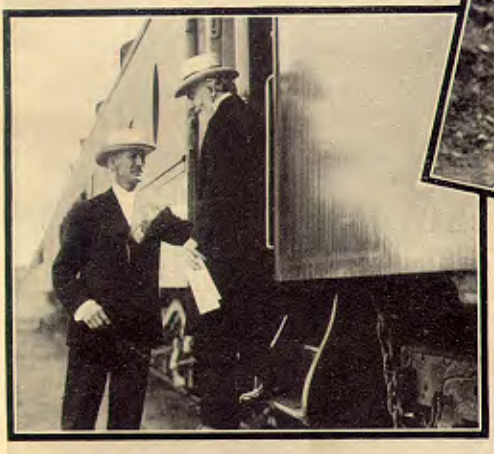
HIS CONSECRATED SAINTS, WAITING FOR THE ADOPTION,

This Work is Dedicated

"To make all see what is the fellowship of the mystery which from the beginning of the world hath been hid in God."

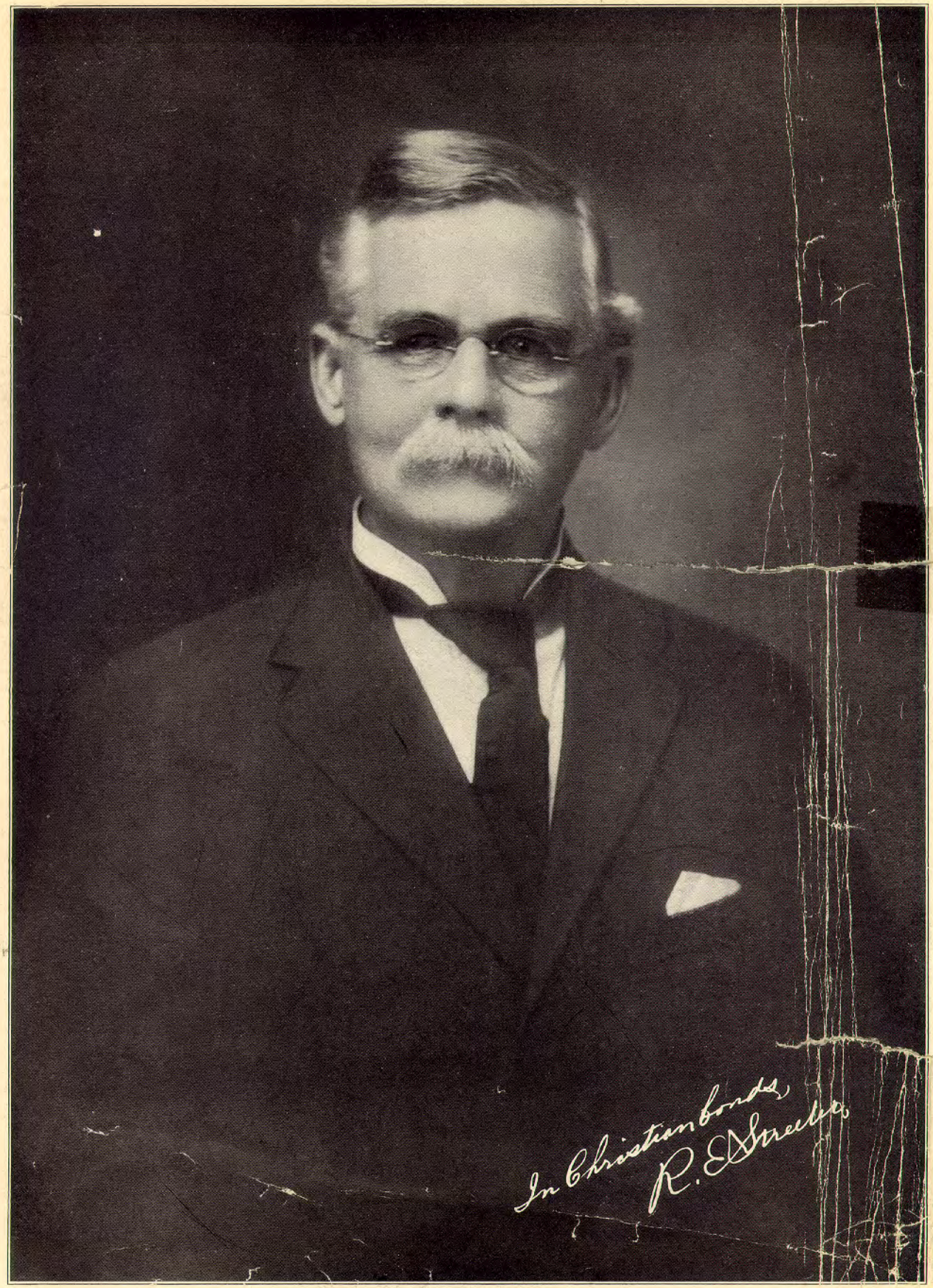
"Wherein He hath abounded towards us in all wisdom and prudence, having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself; that in the dispensation of the fullness of the times He might gather together in one all things, under Christ."—Eph. 3: 4, 5, 9; 1: 8-10.





The TRANS-CONTINENTAL SPECIAL

EQUIPMENT OF THE SPECIAL

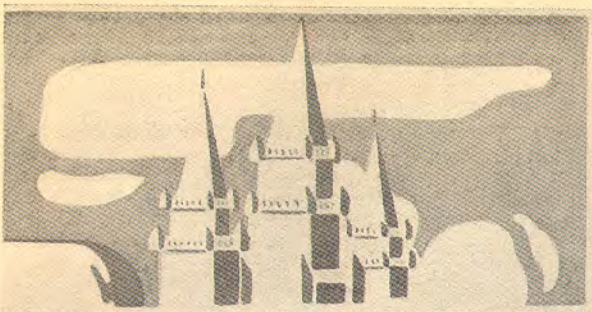

In Christian bonds,
R. E. Streeter.

Your brother in the
One Hope,
A. M. Saphore.

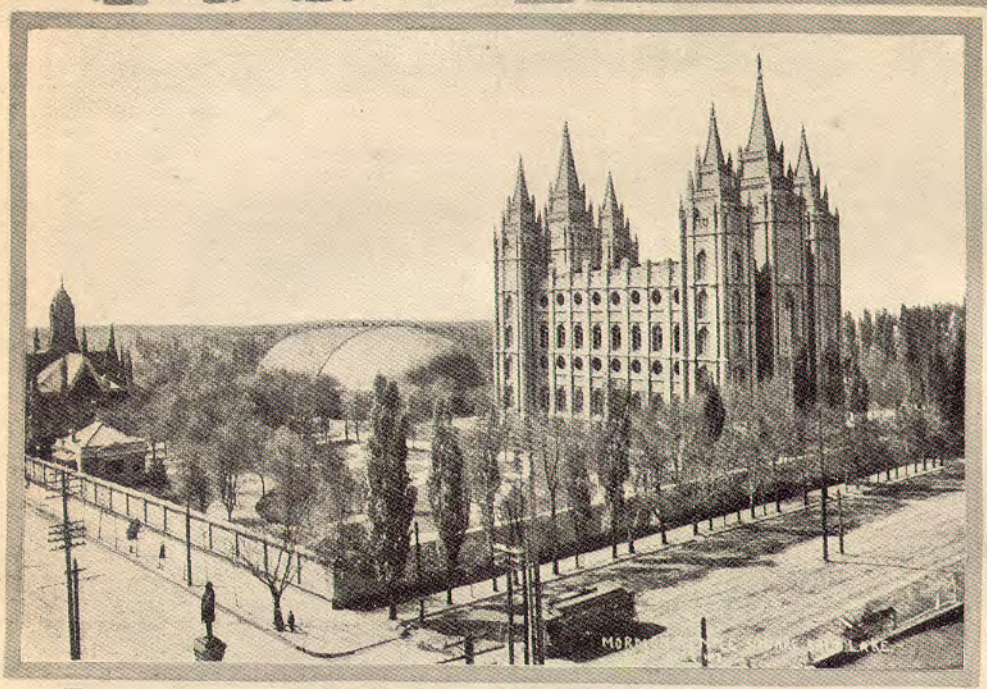
Yours in the comradeship
of the service of our Master.
M. P. Idell

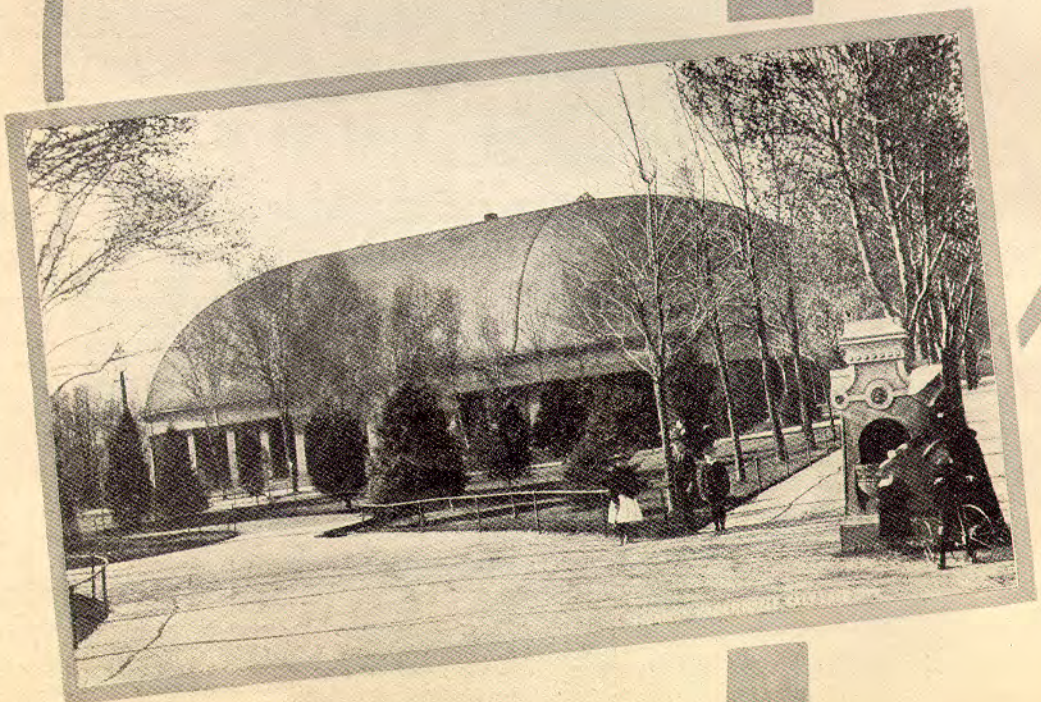
Combined Board Elders and Deacons, San Francisco and Oakland, International Bible Students Association

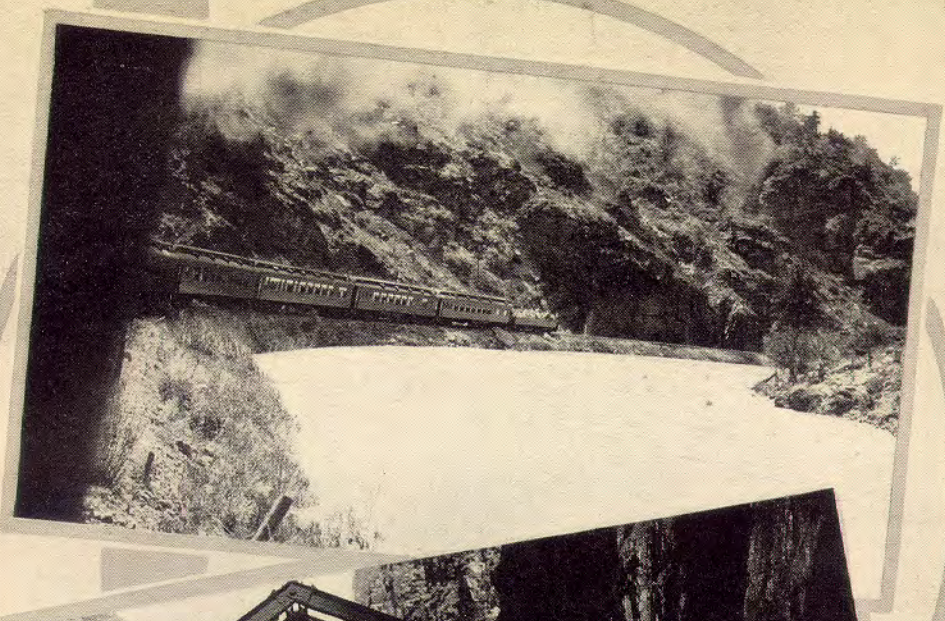
1 L. B. Lott, Oakland
2 F. H. Driscoll, Oakland
3 C. W. Gerdes, San Francisco
4 M. C. Starr, Oakland
5 T. L. Armstrong, Oakland
6 R. E. Morgan, San Francisco
7 K. F. Koetitz, Oakland
8 H. M. Fitch, Oakland
9 D. L. Banta, San Francisco
10 W. L. Dimock, Oakland
11 Hy. Schumacher, Oakland
12 H. W. Knowlton, San Francisco
13 C. H. Doliber, Oakland
14 W. E. Abbott, San Francisco
15 A. A. Peacock, Oakland
16 Jos. Butterworth, Oakland
17 Rob't Craig, Oakland
18 Jas. Watson, San Francisco
19 F. G. Brown, Oakland
20 Ed. Wilborg, San Francisco
21 Dr. J. A. Gardiner, Oakland
22 W. G. Barbour, San Francisco

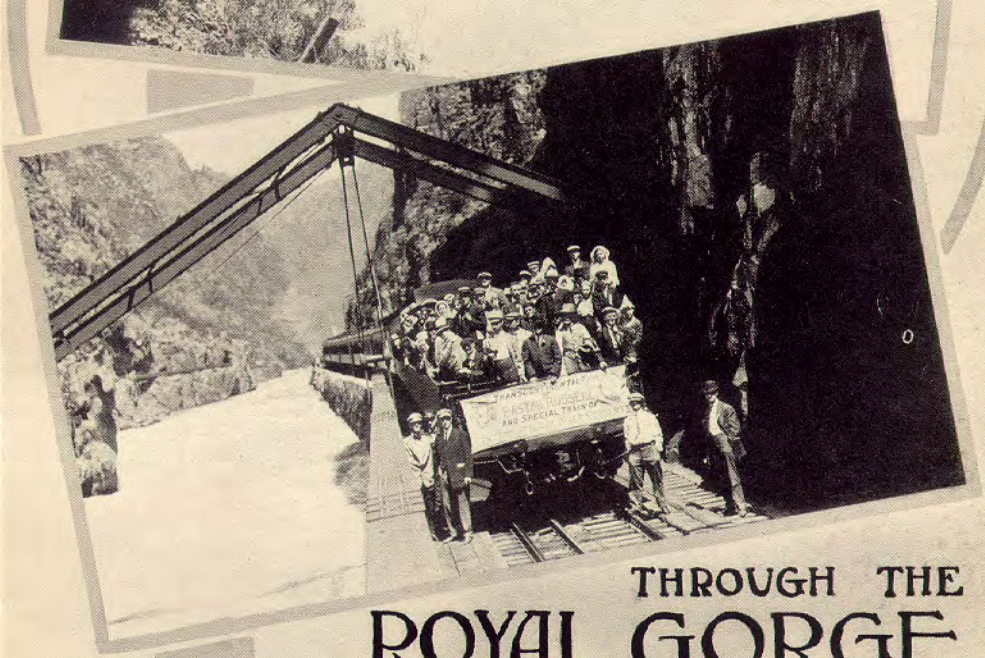


MORMON TABERNACLE and TEMPLE









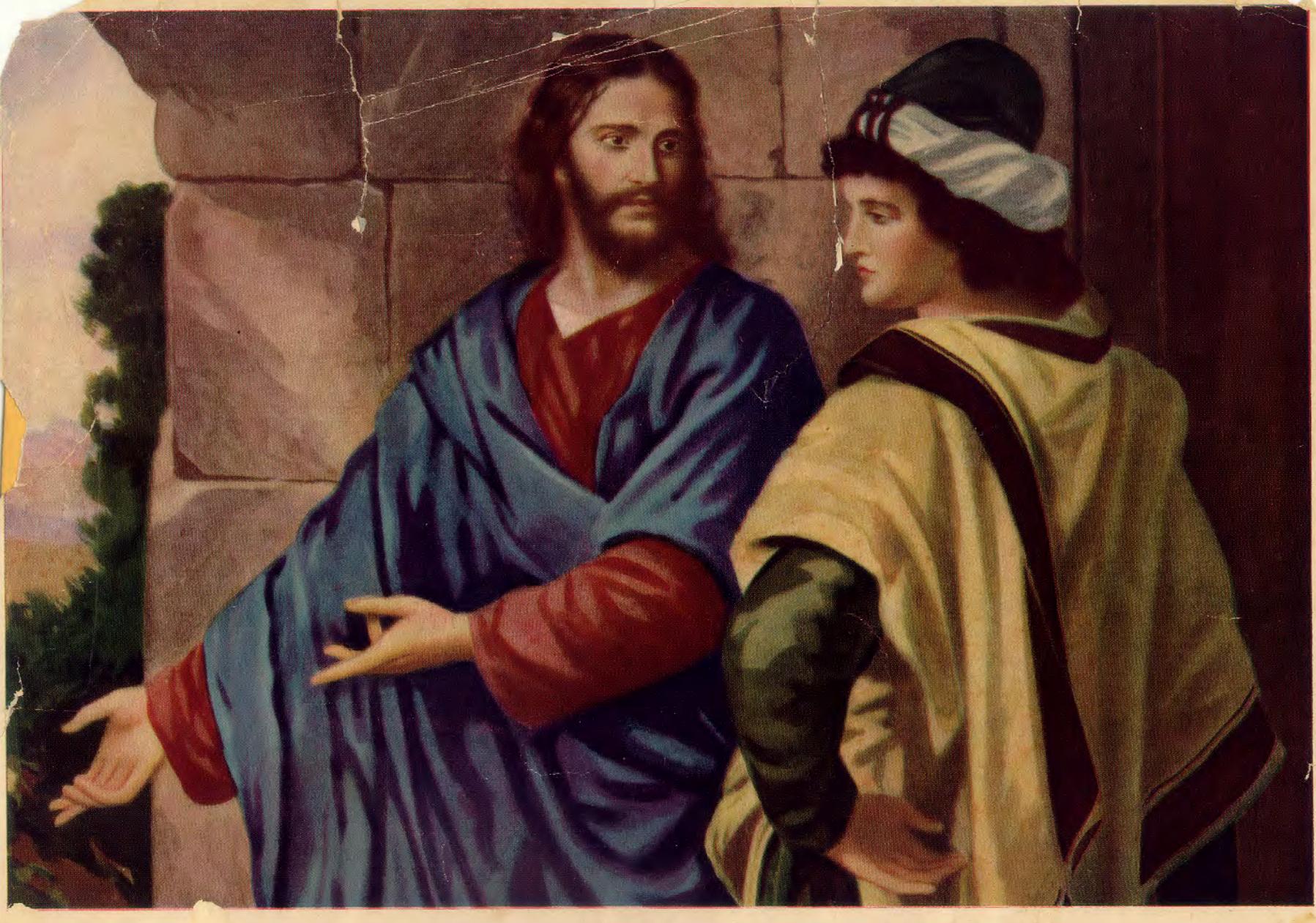
THROUGH THE ROYAL GORGE

TRANSCONTINENTAL WAITERS & PORTERS

BRO. K. A. ORVIS & PAUL SWINGLE
80 AND 4 YRS OLD — NOT TOO OLD OR TOO YOUNG TO TAKE THE TRIP

THE WAGON USED IN THE PARADE

Faithfully your brother.
G. W. Hunt.



Jesus said unto him, If thou wilt be perfect, go *and* sell
thou hast, and give to the poor, and thou shalt have
e in hea- -nd follow me.
whe- that saying, he went away

And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

- 19: 21-24.

Foreword

MANY small conventions have been held during the year 1911, but we were not permitted to attend all, and as interest especially centers around those in connection with the "Transcontinental Tour" and the "General Convention," at Mountain Lake Park, Maryland, we therefore make a partial yet quite extensive report of only these conventions.

Early in the year Pastor Russell laid out a route that would take him to many of the principal cities in the United States and Canada on an eight thousand mile tour, where he was to be the principal speaker at conventions at these places, under the auspices of the INTERNATIONAL BIBLE STUDENTS' ASSOCIATION.

Upon learning of the proposed tour, we asked Pastor Russell if he would have any objection to our getting up a party with a special train, to accompany him, and if he would travel with us. He replied that he would have no objection, but that such an arrangement would enhance his pleasure, and that he would be glad to travel with the party. Arrangements were therefore made.

Some people might be inclined to inquire as to why any should desire to accompany Pastor Russell on such a trip, any more than some other man. Our reason was, we have FAITH that the Lord has returned, that HE is the CHIEF REAPER in this "Harvest," that HE has been supervising the work, for now about thirty-seven years, and that HE has placed Pastor Russell in charge of the work this side the vail. We are glad therefore to recognize him as "that servant", spoken of by the Lord; glad to recognize that the work he is doing is the work the Lord has appointed him to do, and we are glad to co-operate with him and be associated with him as much as possible.

Many have thought what a grand thing it would have been to have made one of the convention tours with the Apostle Paul. Well, this was considered an opportunity of traveling with "a Paul"—one who is doing a work in this end of the Gospel age, similar to the work the Apostle did at the beginning of the age.

There was still another reason for making the trip and that was, to receive the pleasure and profit from being associated with so many of "like precious faith" for over a month, and also the privilege and pleasure of fellowship with friends along the way, giving and receiving blessings. It was considered that the fellowship would be a rich inheritance for all the coming years.

The same reason also applied to those attending the General Convention at Mountain Lake Park, Maryland. All who appreciated their privileges, and were permitted to enjoy either the Transcontinental Tour or the General Convention, or both, were richly blessed.

You may desire to loan this book to others, therefore DO NOT MUTILATE THE REPORT by removing the pictures.

SEE SPECIAL NOTICE at the back regarding extra copies of the pictures, etc.

International Bible Students Association

"Wisdom from Above; the Noblest Science; the Best Instruction"

Trans-Continental Tour, June 9 to July 12, 1911

PASTOR RUSSELL

And Special Train of International Bible Students

NEVER in the history of the world has anything taken place similar to the wonderful **Trans-continental Tour.** Occasionally we hear of some minister or evangelist undertaking some trip with perhaps a quartet of singers or some other assistants, but never has a body of one hundred and seventy-five Bible Students accompanied a minister on an eight thousand mile tour. This, however, is what really occurred on this Transcontinental Tour. They came from all walks of life, and from various parts of the United States, Canada, and some from Scotland. Neither did they travel as paid delegates, nor were their expenses paid by any society.

Special Train

Arrangements were accordingly made to charter an entire vestibuled train of eight cars for the period of thirty-two days, from the time we left Chicago until we returned. The cars, therefore, were at our disposal at all times, for eating, sleeping, etc., making practically a "hotel on wheels."

The equipment consisted of: One Compartment-parlor Observation car, two Standard Pullman sleeping-cars, four Tourist Pullman sleeping-cars and a baggage car, and at times two and three engines. In order to get an idea as to the length of an eight-car train, we suggest that, sometime when a passenger train is speeding by, you count the number of cars, and you will readily be convinced that our Transcontinental Special was no small affair.

When the trip was brought to the attention of the friends, many thought they would not be able to stand it, that they were too old, that the train would be uncomfortable, etc. Others expected to see the party return all worn out and looking like a lot of walking skeletons, but the reverse was the case, and many actually put on flesh. This was due to the comforts of travel en-route and plenty of good, wholesome food.

Many of the friends have never traveled on such a train, and again as our trains are quite different from those in the foreign countries, we herewith give a brief description. We believe that all of these things are of the Lord and that He has arranged for them so that the Harvest message might go forth with a rush and magnitude never before known or required.

Compartment-Parlor Observation Car

This car is a Standard Pullman Sleeping car, with a different interior arrangement, having several compartments occupying about two-thirds of the car. Each compartment is a private room with running water and private toilet in each compartment. Each compartment also has in it a double seat, same as a section in a regular Standard sleeper, which at night is converted into two double berths, upper and lower. The remaining third of the car is arranged as a parlor, having easy chairs instead of the ordinary seats. The windows in this car are also larger, giving one a better view of the scenery. The platform of this car is much larger than that on other cars, and is provided with chairs, so that those desiring may sit out in the open and enjoy the passing sights. This type of car is always attached to the rear of a train, thus permitting the largest view possible.

The Compartment Observation car is the "living room" on a train—the place to lounge, to read, to chat, to view the scenery, to relax, and rest. For travel-comfort it surpasses any other form of coach in use. It makes the journey a pleasant diversion.

The cost of these compartments is, of course, more than for other accommodations, but they are especially desirable for those who may not be strong physically. Their compartment being a private room, they can retire at any time they please, be quiet and by themselves, and if sensitive to draughts, they can regulate the air to suit their own needs, while in the other cars the ventilation must be arranged to accommodate all in the car.

As the party traveled as one family, all were equally privileged to use the parlor and observation platform, the use of these not being restricted to those occupying the compartments.

Standard Pullman Sleepers

These cars are so well known that little description is necessary. While in some respects being similar to Tourist cars, yet they differ materially in other respects, being heavier built and much more elaborately finished. The upholstering is usually in heavy plush, while the woodwork is of various kinds of beautiful wood, highly finished and embellished with graceful carvings. The wash-rooms in these Standard sleepers are much more commodious, and for this reason are very convenient when a number of people occupy a car. Their appointments are of excellent quality. Many prefer to pay the difference in price and use these cars for a long trip.

Tourist Sleepers

These cars are Pullman, sixteen-section (each section containing a lower and upper berth) Sleeping cars, of the latest pattern for tourists who make long trips. They are wide vestibuled, and mounted on Pullman Standard four-wheeled trucks and are lighted with Pintsch gas. The interior woodwork is highly polished birch. Their carpets, curtains and bedding are of good quality. These cars will be found to be clean and comfortable for a journey across the continent. Each car has a porter in attendance, with all the linen necessary for making up the berths at night, and this linen is the same as that provided for the purpose on the Standard sleepers. Each car is provided with an adjustable table for each section.

Kitchen Car

This car is a Standard Pullman Tourist car, with two sections removed, and having installed in their place a fully equipped kitchen, with range, kitchen appliances, dishes, etc.

We took along an experienced chef, assistant cook, other assistants for various services, and porters. We also stocked the car ourselves with the best provisions the market affords, and we were thus able to eat, sleep and live on the cars for the entire trip. The meals, while not elaborate, were wholesome, in abundance, and served in family style.

The Kitchen car is much more desirable for such a party as ours than a regular Dining-car would have been. We could use the berths at night, and during the day could seat forty-eight, while the largest dining cars seat only thirty people at a time.

When a meal was ready we would spread a small table in each section, at which four people could sit. We used twelve sections in this car, and six sections in the next car, making eighteen sections in all, by means of which we could serve seventy-two people at a time. In order to feed the party it was necessary to have two and a half full sittings, and at times three full sittings, as our party numbered from 175 to 240.

In order to prepare one sitting it meant the placing of eighteen tables, eighteen table cloths, seventy-two napkins, seventy-two each of small plates, large plates, cups, saucers, glasses, butter-pads, knives and forks, 144 spoons, etc., besides creamers, sugar bowls, peppers and salts, etc. Then when one sitting was through, all of those dishes must be carried out, washed and returned. While the dishes were being washed, fresh linen was placed on the tables and they were prepared for the next sitting of hungry friends.

The dish-washing was done in the baggage car, which was fitted up with five twelve-foot tables, at which a number of people were extremely busy at times. The remainder of the baggage car was used for storing supplies and baggage.

It was, of course, necessary to lay in additional supplies at nearly every stop, for you can imagine that such a party would require some food. The chef thought that after we had been out a few days we would let up on eating, but he said that the longer we were out the more we seemed to want. Samples of our meals would be: Breakfast, fruit, breakfast food, meat, potatoes, eggs, corn bread, hot buscuits, jam, coffee, tea or cocoa. Dinner, soup, meat, potatoes, side-dish, pickles, dark and white bread, corn bread, cocoa, tea, coffee, lemonade, pudding.

To wait on so many required a large corps of waiters, a picture of whom appears on another page.

Prophecy Fulfilled

"But thou, O Daniel, shut up the words and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be greatly increased."—DANIEL 12:4.

WE WERE surely fulfilling prophecy on this trip of eight thousand miles of running to and fro. In days of old, when travel was by ox-team, daylight was the only time in which men and women could travel across the continent, and weary weeks were spent in making the trip.

Now, however, in the dawn of the twentieth century, night has been turned into day (and a large amount of travel is done at night while one is asleep), the trail has been transformed into twin ribbons of steel; slowly plodding oxen have given place to hundred-ton locomotives, the ox-goad has been hammered into the throttle, and what was a journey of weeks has become one of a day and two nights.

From the windows of the flying train we gazed on shifting panoramas of mountain and valley, fertile field and thriving town, deserts, agricultural village and rich mining camps—all in the brief space that steam requires to link the sister cities of the West.

Behind the ox-team on the old trail came the lumbering prairie schooner, guarded before and behind, and on both sides by riflemen; bearing beneath its curtains the precious freight of wives and children who followed the hardy pioneers to the West. To-day, over almost the same trail, roll the well-lighted, comfortable cushioned cars—hotels on wheels, bearing the wanderer in comfort, through a land, the like of which exists nowhere on earth.

An air of quiet luxury pervades every overland train, yet nothing is at the expense of safety, displaying feats of engineering which once had been deemed impossible. Roadbed and signal stations are so combined as to provide the greatest efficiency of which the human mind is capable in caring for the thousands who ride behind the iron horses.

While others ride behind these steel racers, and think it has all come about because of their own special enlightenment, *we recognize that it is expressly for those who carry the message of glad joy*, as the Prophet says in Isaiah 52:7:

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth."

The Start

THE beginning of this wonderful trip, which is now a matter of history, was really on July 9th, when Pastor Russell and a few with him left Brooklyn. The main party, however, assembled at Chicago, where the special train was made up, and we left on the tenth, meeting Pastor Russell and the others the morning of the eleventh at St. Louis, Mo.

For two or three days before we left Chicago, the friends who were to make up the party, came from various directions, six coming from no less a distance than Glasgow, Scotland.

Newspaper Reports

The special train left Chicago at ten o'clock Saturday night, June 10th, from the Dearborn and Polk Street Station, via the Wabash Railroad, which holds the record for maintaining their train schedule between Chicago and St. Louis. It was a night run of 286 miles.

This tour was one of such magnitude that the papers all along the route wrote up column after column of news items concerning Pastor Russell and the Truth in general. We will give a number of extracts from various papers and they will be found scattered throughout the Report.

Commenting on the trip, *The Brooklyn Citizen* said:

Pastor Russell's Trip

Bible Students Accompany Him on Long Evangelistic Campaign

"Pastor Russell, of Brooklyn Tabernacle, began last Friday what is believed to be the greatest and most extensive evangelistic campaign ever undertaken. The schedule, as outlined by the International Bible Students' Association, arranges for a chain of religious conventions from the Atlantic to the Pacific Coast, extending over a great belt of nearly 9,000 miles.

A special train composed of eight cars of Bible students, running on their own time, left Chicago Saturday night to meet the pastor at St. Louis. When the "Bible Students' Special" pulled out of the Wabash station in Chicago, Saturday night at 10 p. m., one hundred and fifty students were aboard, representing most of the Eastern States and several of the Canadian provinces. It is said that the number will be increased as the special passes through the Central and Western States, many delegates from the South and Southwest meeting them at each stop to be made in the chain to the coast.

Some of the principal points to be touched by Pastor Russell and party on this tour, at which special programs have been arranged for from one to five days by the local committees of the International Bible Students' Association along the way are Indianapolis, St. Louis, Kansas City, Wichita, Pueblo, Colorado Springs, Denver, Salt Lake City, Los Angeles, San Francisco, Sacramento, Portland, Tacoma, Seattle, Victoria, Calgary, Winnipeg, Duluth and Toronto. In each of these cities, the largest and best auditoriums obtainable for convention purposes have been secured, Pastor Russell being the principal speaker at each point.

Dr. L. W. Jones, of Chicago, is in charge of the special train, having devised the feature of the campaign and completed all the arrangements. A marked peculiarity of the movement is that none of the party are said to be traveling as "paid delegates," but that all are footing their own expenses in connection with the entire expedition. The thousands who are expected to attend the various conventions along the route will also come at their own expense, as is the custom of the International Bible Students' Association everywhere. Money is a matter that is rarely mentioned, and no collection is ever taken up at any of the meetings which are held under its auspices."

We arrived on time, and prepared to enjoy the two days' convention, which we report in part as follows:

International Bible Students Association

"Wisdom from Above; the Noblest Science; the Best Instruction"

Convention at St. Louis, Mo.

June 11 and 12, 1911

Address of Welcome by Brother Horace E. Hollister, Chairman

IT IS our pleasant task, as chairman of the local committee and as spokesman for Pastor Russell, at his request, to bid you welcome to St. Louis. It is a pleasant task, although it is a hard one, because it is difficult to find words to express our heart's sentiments in the matter. We have learned, however, as the Lord indicated it was necessary to learn, to say with all our heart and being, "Blessed is he that cometh in the name of the Lord"—in the name of Jehovah. It is in his name you come, and in his name we bid you welcome—welcome to our hearts, welcome to our city, as far as we are able to make you welcome, welcome to this convention. And what a wonderful thing it is to come in the name of the Lord! What a breadth of meaning there is in that expression—to come in the name of the Lord, to be baptized into the name of the Lord, into the name of the Father, and the Son, and the Holy Spirit. It means into his Wisdom, into his Justice, into his Love, and into his Power, because that is the significance of the Scriptural expression, "The name of Jehovah." So we feel it is in his name, and under the influence and guidance of his spirit that you have come, and it is, we hope, under the guidance of the same spirit that we have made such preparations as we have been able to make for your coming, and have unitedly endeavored to send forth the notice of Brother Russell's coming and discourses to the public, to the Hebrews, and to the friends. And it is with this breadth of thought that we bid you welcome—that you are here to express the Wisdom, the Love, and the Power, and the Justice, of the heavenly Father, in all that you do and say.

We are unitedly here in the name of the Lord just to the extent that we have been able to grow and develop into that character likeness of our heavenly Father, which is the goal of all our ambitions and strivings to be like God. So, Beloved, we bid you a hearty welcome.

Praise and Testimony Meeting

BROTHER HOLLISTER then announced the program for the two days convention, following which there was a prayer, praise and testimony meeting led by Brother Hoeveler of the St. Louis class. We are able to report a few of the testimonies in brief.

"I love to tell the story
Of gracious heavenly love;
How Jesus left his glory,
That wondrous love to prove.
I love to tell the story,
Because I know it's true;
It satisfies my longings;
As nothing else would do."

BROTHER HOEVELER: The old, old story will be the subject of our meeting. There is no special subject chosen and there does not need to be any. All we need to do is to look at the expression of your faces, to see God's love and love for the brethren. I am sure we can all tell the story along that line.

A BROTHER: I love to tell the story because it has done so much for me; that is the reason I like to tell it now. I do not think the story is told enough to the children going to school. I can look back to my school days and see the time when my eyes were blinded. I am so thankful now that my eyes are open. Back in my school days the love of Jesus was talked to me very much like the Santa Claus story. But the love of Washington was a real thing. So in my early day I could follow the footsteps of Washington and try to be a soldier. I am thankful now that I want to be a soldier also—a soldier of the Lord. So let us hold up to the world and to our children the example of Jesus.

A BROTHER: The old, old story gets sweeter all the time, and I thank him for his great kindness that he has called me out of darkness into his marvelous light, and I know he is able to complete the work he has begun in me. And I know I do love him so much, I have so much faith and confidence in him, and trust him day by day, and I think he will guide us day by day in our dear Master's footsteps, if we will only trust him and have faith and confidence in him. And I thank him so much for his great kindness and the privilege he has given us that we could be with you dear friends here to hear the testimony of the brethren, and this good old story over and over again.

A BROTHER: I am glad for the privilege of joining with the others in telling this wonderful story. I have been trying to tell it for a good many years but every time I tell it, it is fresh and new and sweeter than ever before. I bless the name of the Lord that I was brought to see it and to rejoice in it, and I am rejoicing to be one of your number here this morning. My heart is filled with gratitude that I have this privilege. I want your prayers that I may prove myself worthy of so high a privilege and to be able to accomplish something in studying the knowledge of this wonderful love that has done so much for me.

A BROTHER: I am glad I am here, not only in person, but also in spirit. Each testimony given is the sentiment of my heart. I am so glad the Lord has arranged that I could go on this trip. I never thought I could, but some how or other, the Lord has arranged it. The same way with the High Calling. I can hardly see why the Father should choose me, but I am glad he has. And I am impressed with the hymn that says,

"Streams of favor never ceasing,
Call for notes of heartfelt praise."

A BROTHER: We were just singing about the old story; then sometimes we sing, "The half has never been told." We realize that now since we have come to realize God's love, that even the half has never been told, as far as we can see it. And what was told before we could not see. As a brother has said, there was much talking but they did not see anything. There was not any love in the story we used to sing about, and that we used to to hear about. But now, thank God, we can say, "God is Love." Now, thank God, we can see that the other half will by and by be told and we will hear it if we make our calling and election sure. And then the other half, and the whole of it by and by, will be told to the world of mankind, and they shall all know the Lord from the least unto the greatest of them. Praise the Lord!

Sister Minna Edgar of Glasgow, Scotland

IT GIVES me much joy, dear brothers and sisters, to be here. I am one of a little party who have come all the way from Glasgow, a distance of 4,000 miles, to be with you. The love of the brethern was the drawing power. I hesitated at first to undertake the long journey across the stormy Atlantic; for I am a very bad sailor. A suggestion made by our dear Brother Dr. Jones of Chicago decided me to venture. He suggested that some might be inclined to hold back from the long, trying trip through considering overmuch the comforts of the "old goat." I confess that it was not merely the thought of possible discomforts which hindered my decision, but whenever I decided to keep my "old goat" under, then the Lord opened up the way and cleared the other difficulties out of my path. Now that I am here I feel that the privilege of enjoying fellowship with so many dear brothers and sisters on this side of the water is well worth all the distressing sea-sickness I endured on the voyage. My prayer all along has been that my love for the brethren may increase as we journey together through the States and Canada.

I am charged with a very special message from a dear sister in Glasgow, one whose name is well known to many of you—Aunt Sarah. The world calls her "Miss Sarah Ferrie," but we, who know her, consider even "Sister Ferrie" to be too formal for *her;* our love is more satisfied by the endearing name, "Aunt Sarah." As she could not come with us on this long trip she begged me to carry her love, whole "oceans of love," across to you and to all the dear friends we should meet. She desires me to give, if possible, this message at every testimony meeting. Her love for you is so great that I am sure you will bear with me while in her stead, I endeavor to express her message.

Aunt Sarah has two favorite texts, one of which she calls "the holdall." I am not informed whether that traveling convenience "the holdall" is well known in the States. It is a kind of "grip" which we use in our country for carrying our overcoats, umbrellas, traveling rugs, etc., and into which as a last resource, we squeeze everything we have forgotten to pack into our trunks or suit-cases—hence the name, "holdall." The text called by Aunt Sarah, "the holdall," is Romans 8:28, which says no traveler in the narrow way can possibly do without. It reads, "We know that all things work together for good to them that love God, to them that are the called according to his purpose." This text can hold *every* experience the Christian has in life. No matter what trial, disappointment, or suffering may come, the Lord's pilgrims can put it into this large spiritual "holdall," and by faith rest assured that such experience will indeed work for his good. Many a time, with glowing face, Aunt Sarah exhorts us to put all our difficulties into this grand "hold-ALL," and prove the truth of its precious promise.

The other favorite text is Psalm 37:4—"Delight thyself also in the Lord, and he shall give thee the desires of thy heart." Aunt Sarah rejoices to testify that the dear Lord has abundantly fulfilled that promise to her. She has many desires both small and great, and the Lord keeps on giving these to her, while she continues to delight herself in him. She ever finds fresh stimulus to her faith in "watching unto prayer" to see in what manner the loving Father will grant each desire. She often calls on others to watch with her and thus share in the blessing. By way of illustration I shall tell you of one of her desires, and of how the Lord granted it.

Long ago while she was in the nominal system, she used t. buy little tracts in lots of a dozen and distribute them, hoping thereby to convert souls. At times the good work seemed slow, and she would sigh wistfully: "Oh, if only an old lady would die and leave me money to buy tracts! What I want is hundreds, not dozens, to give away!" Some time later after she had come into the light of present Truth, Brother Russell offered through the "Watch Tower" to supply as many copies of the pamphlet, "The Bible versus Evolution," as the brethren might desire for distribution at the church doors. At that time in Glasgow we were a very small class, but our "desire" was large. With bated breath we asked for no less than 30,000 of the pamphlets and gave directions for them to be sent to Aunt Sarah's shop (store). That was an eventful day when these 30,000 of booklets were delivered! The packages had burst in transit, and the carriers had been obliged to put the pamphlets into large sacks. Sack after sack was carried into the "wee back-shop in the Cowcaddens," till there was barely room for Aunt Sarah to turn herself! Her gratitude to the Lord was unbounded, and overflowed in exuberant ejaculations of delight. To think that at last her earnest desire for tracts was actually fulfilled, not in hundreds *but literally in thousands!* And not in flimsy leaflets, but in *well-bound booklets!* But, above all, to think that these thousands of substantial brochures, supplied freely without the payment of a cent, were full of that glorious *Truth* which would comfort many weary hearts! O! What a difference between these and the former poor "milk and water" leaflets, often poisonous alas, because of so much error! Besides all this, Aunt Sarah had now a company of brothers and sisters, as eager as herself, ready to assist her in giving out the glorious life-giving messengers of peace. Her cup was indeed full. "And to think too," Aunt Sarah remarked when relating her tale of gladness to dear Brother Russell, who during a visit to Glasgow some time afterward, kindly and lovingly called on her, in her "wee back-shop"—"to think that, after all, no old lady was required to die in order to leave me money to buy these tracts!" But Brother Russell smilingly reminded her that the reason the Truth is now so freely and abundantly dispensed is due to the fact that the "Old Lady," the old "Mother" had received her death sentence in the year 1878.

Brother McKeague of Glasgow, Scotland

I AM pleased to reiterate what Sister Edgar has just said in regard to the love that binds us in Glasgow as well as here, and I think that the mere fact of us coming so far proves that it is the one bond that unites us all. I think that you gave the key note to that when you spoke about the old, old story. You see how attractive the old, old story is, both to us in the Old country and across in this, and we are pleased to find that when we do come across here, there is no difference, there is no reserve, no ice, as we have seen it so very much in the world. Now I would like very much, if it is appropriate at the present time, to convey the sentiments of the Glasgow brethren to the churches as we go along, as we have been asked to do. Their sentiments you will find in the fourteenth chapter of Exodus, the thirteenth verse, in the words of Moses when he said to the children of Israel at a very important time in their career: "Stand still and see the salvation of our God." We remember when we take into consideration all the incidents that attended the children of Israel at that time, there was the Red Sea before them, there was the Egyptians behind them, there was danger on all sides of them—in fact man had come to his extremity and now was God's opportunity, and it was expressed in the words of Moses, "Stand still." It was now God that was going to deliver. And now we have come to the time the command to the church is to stand still, quit ye like men, be strong. As we see the systems tumbling down all around us, and many of our own dear friends departing from the faith, how necessary it is that we convey to one another the sentiments expressed by the Glasgow church!

A BROTHER: I did not expect to be here, never-the-less, by the grace of God, I am here. I wish to add to my testimony to those who have already given theirs. I do love the old, old story and have had the privilege of selling the books for seven years. On this western trip, some of those we expected to be with us are not here, and some we did not expect at all are with us; so beyond the vail it might be the same way. Perhaps some we have been looking for will be missing, and some we never thought of will be there. The Lord help us that we may hear the "Well done" at the end of our course.

3:00 p.m.—Public meeting, addressed by Pastor Russell. Subject "The Hereafter."

The subject of "The Hereafter" was used by Pastor Russell at all the public services, so it will be reported but once, and then in connection with the public service at Vancouver, B. C.

7:30 p.m.—Public meeting, addressed by Pastor Russell, especially to the Hebrews, "Zionism, the hope of the world."

It is said that about 40,000 Jews reside in St. Louis. Although this meeting had been especially advertised for the Jews, on account of the opposition from certain quarters, only about 150 Jews were in attendance.

Discourse by Brother A. I. Ritchie. Subject: "BAPTISM"

June 12, 1911, 9.00 a. m.

ALL Christians believe in baptism of some kind, but there is some difference of opinion as to what constitutes baptism, and as to how it should be administered. This morning it is not my purpose to discuss the whole matter of baptism, because that would take a very long time, and it would take into consideration the whole of Christian living.

When the Lord began his ministry, he began it by being baptized, and he said when he went away that his Apostles were to preach the Word in all the world for a witness and that they were to baptize those who believed. When the Apostle Paul and Silas were in prison, and the keeper of the prison wanted to know what he might do in order to be saved, Saint Paul says, "Believe and be baptized and thou shalt be saved, and thy house."

Now what constitutes baptism? In the sixth chapter of Romans we have a short discussion on baptism. Beginning with the first verse to get the connection, we read:

"What shall we say then? Shall we continue in sin, that grace may abound?

"God forbid. How shall we, that are dead to sin, live any longer therein?

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

"Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

Some people who endeavor to practice immersion believe that we should immerse for the remission or washing away of sins. Now without going very extensively into what John's baptism was, I might draw your attention to the third chapter of Matthew, beginning with the fifth verse: "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." Then he says a little further on, in the eleventh verse, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I whose shoes I am not worthy to bear; he shall baptize you with the Holy Spirit, and with fire," and so on. Now John's baptism was a baptism unto repentance, and it was a baptism for the Jews only and those Jews were under covenant relationship with God but they were constantly sinning against that covenant and constantly sinning against the law which was the basis of that covenant.

In Romans 5:19, we read that the law entered that sin might abound. When the law entered, it did not bring justification to the Jews because they were not able to keep the law and thus gain justification. So when the law entered it brought an added penalty upon them. When the time for setting up the spiritual phase of the kingdom came, those Israelites indeed who loved the covenant, who loved the Lord, and desired to serve Him, and sought after righteousness, could get the benefit of Christ's perfect life and his keeping of the law by being immersed for the remission of sins against the covenant; if they could stand in that covenant relationship to God without sin they could be transferred over into Christ; but they all had sin and before they could be transferred to Christ, or become members of the spiritual phase of the kingdom, and be Israelites indeed, without guile, Israelites indeed against whom were charged no sins or transgressions of the law, they had to become free from those sins.

When the Lord Jesus came to John to be baptized, John knowing that the Lord Jesus had no sins, knowing that he was holy, harmless, undefiled, and separate from sinners, said, "Instead of me baptizing you, it would be better if I should be baptized of you." But Jesus said, "Suffer it to be so for this time." He could not explain to John the reason why he was entirely separate from all other men that were in the world at that time, and his case was a special one, and why he came to be baptized.

What did he come to baptized for? Not for the washing away of sins. He came without sin and offered himself for baptism. Now those who were baptized for the washing away of sins were not Gentiles. It was never offered to the Gentiles. You remember that when Cornelius was baptized there was no suggestion of washing away sins at all. When Cornelius was baptized he was baptized into the baptism of Christ. He had already believed in the Lord Jesus Christ. He was already a devout man, seeking for a knowledge of God, feeling after God if haply he might find him. Now when Paul was baptized, he was baptized for the washing away of his sins. We find in the twenty-second chapter of Acts, sixteenth verse, these words: "And now why tarriest thou? Rise and be baptized and wash away thy sins, calling on the name of the Lord." Now this is probably the last account we have of anyone being baptized for the washing away of sins. Afterwards those who were baptized were not baptized for the washing away of sins.

Now *the Lord Jesus Christ was the first one who was baptized with the Christian's baptism.* There could be none others before him. When he was baptized *it was not for the washing away of sins,* because he had no sins to be washed away. *If we follow in his footsteps and offer ourselves in baptism, it is not for the washing away of our sins either,* it is because our sins have been cancelled that we follow in his footsteps. The Christian's baptism is a baptism into Christ. And as we read in the sixth chapter of Romans, it is not merely a rite, it is not an outward sign at all. The real and true baptism is described in the fifth chapter of Romans, where Paul says, "We are justified by faith, by belief in Christ, not justified by works, but having believed in the Lord Jesus Christ we pass from death unto life." Then he says that we who have been justified freely and come into peace with God, realize we have peace, and that God's grace abounds, and says, would it be right to continue in sin, then, to allow sin in a measure to rule in our lives, presuming on God's grace that he would add grace for all sins we should commit? Nohow shall we who are dead to sin, live any longer therein? In the tenth verse of the same chapter we read how Christ died to sin, in that he died unto sin once. Now we are to understand it was not for his own sins he died. He had no sin. We know he died for the sins of the world. The apostle also says that we are dead unto sin in the same way that Jesus died unto sin. We die unto sin. We do not die because of our sins, because we can die unto sin, or die on behalf of the sins of somebody else, we have to be justified, for we were dead because of our own sins before that. We were born in death; death rested on us as soon as we came into the world. So before we could die unto sin we had to be freed from that death and have a measure of light. So after we are freed from the death that came on us in the beginning, coming down to us from Adam, and enter into a measure of light, then we can offer ourselves because of sin, the same as the Lord Jesus Christ did—not because of our own sins but on behalf of others sins. "How shall we, that are dead to sin, live any longer therein."

In translating from the Greek into English, the prepositions are very frequently supplied, and you can supply to, or of, or from, or by, or with. Those who translated in this case, not understanding the subject of baptism very thoroughly, supplied the word "to." Those who do not understand the real meaning of baptism would have difficulty in getting the proper thought from this rendering. It is hard to know just what the translators had in mind when they put in that word "to." But if we say, now shall we who have died on account of sin, or because of sin—supplying any of those prepositions, it makes it plainer, and we can harmonize it very readily with the other Scriptures.

Then he goes on to say, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" And now the process of our coming to the Lord is something like this: In the first place sin came into the world by one man, and death by sin, and death passed upon all men. All were born under the penalty of sin. Then the only way we can get into harmony with God or have any right to live, is by belief. "He that heareth my Word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life."—John 5:24. Then when we have accepted Christ we receive justification unto life, unto the right of life. And then we consecrate ourselves to serve the Lord and our wills are immersed into his will. From that time forward the old nature, the old desires, the old will, the old *ego,* as it were, has ceased to exist and a new one has taken its place—new desires, new purposes in life; the new man, the new Creature, begins at that place. So the picture given to us is an immersion into Christ. Immersion into water illustrates the burial, and coming up out of the water signifies arising to a new life, a new purpose. From that time forward we do not guide our own lives. If we are fully in Christ we are to take his word and his directions for our guide. His will is our will. The Father's will is our will. So you see we are immersed into Christ's or into God's will.

When the Lord Jesus Christ began his ministry, he did not say, I come now to keep the law, or to do so much beyond the law. He did not stipulate what he came to do at all, except that he came to do the Father's will. He says, "As in the volume of the book

it is written of me, Lo, I come to do thy will, O God." Not only the law, but all things that might be written in addition to the law, all the types and shadows and so on, which might refer to him. He did not understand it all until after he had consecrated to do it. But whatever they might be, he consecrated to do them. Now, as Jesus was in the world, so are we. We are his ambassadors, representatives. We are his followers. Those who would be pleasing to God in the Gospel Age must follow in his footsteps. And the first thing we do after receiving justification is to completely yield our will to the Lord's will. Now the fullness of the Lord's consecration is illustrated at the beginning of his Christian life. When he was baptized, the Spirit lead him out in the wilderness to think over the matter, to study out how he could do the Lord's will. After forty days he was tempted, and in each of the cases where temptation came to him, he did not reply himself at all. In each case he said, "It is written." In each case he replied from the Lord's word, from the Bible. It happened in each case that he replied from the book of Deuteronomy.

And I have heard it said that the book of Deuteronomy was the first book the higher critics attacked and tried to destroy. I do not know if that is a fact, but if it is true it is very suggestive as to the course of higher criticism. Satan was badly worsted out of that same book when he attacked the Lord Jesus, and if it is true the book of Deuteronomy is the first book he attacked and tried to destroy, it seemed he was trying to get at the book when the Lord was not here in person to look after it. But it illustrates this: In the beginning Adam thought for himself, and Eve for herself. They decided for themselves apart from God's law and God's commands. When the Lord Jesus Christ came, although he knew more than Adam did, he had known the Father and remembered him, and although he had the benefit of all the four thousand years' experience of the human race to guide him when Satan tempted him, he did not presume to reply to it at all; he had no will but the Father's will; he had no desire to shine as a teacher, no desire to go out and start on that course by himself at all. He said, "It is written this way; I must do so and so, and I am going to do it." Satan tried him along three different lines, and finally said to himself, "This man has no mind of his own at all; there is no use talking to him because he won't take anything else but the Bible." So Satan left him for a season, it says. If there had come a time in our Lord's ministry that he decided to think for himself, Satan would have been right at his elbow to tempt him again. That is the way the Lord has set a clue for us. When he came he said, "I came to do thy will, O God; I rejoice to do thy will; thy law is written in my heart." The prophesies which indicate the Lord's people as meditating on his law day and night, and his will being their will, and so on, would apply to the Lord Jesus, because he had no desire to shine, he had no desire to do his own will. He had seen and remembered how Adam and Eve, with perfect minds and perfect desires, has gone completely astray when they decided to think for themselves and to seek and do their own will. So we are following the Lord's footsteps; we have all our rule of action right there. Our rule of conduct is in his Word, and the more we know of the Word, the more we know of the principles laid down therein, the better we may serve the Lord, the fewer faults we will have, the fewer disappointments we will have, the better Christian growth we will make, and the fewer times will we have to back up and retrace our steps and do things over again.

The secret of our Lord's success was his complete consecration to the Lord, and the secret of his freedom from temptation also was his complete consecration to the Father's will. He had no desire to do anything but what the Father wanted him to do. He had no desire to have any honor at all; he wanted the Father to have all the honor. He had no desire to be thought clever. He had no desire to do humanitarian work unless the Father wanted it done. We do not hear him preaching crusades again slavery, drunkenness or the Roman government. He left these entirely alone. He was here to do the Father's will, in the way the Father wanted it done, and because he did that, and left undone the things that the leaders of the Jewish nation thought ought to be done, they abused him, and said, "You don't do things right at all; what we want done is to convert the whole world to Judaism, and if the world is converted to Judaism then Messiah will be here and the whole world will be blessed in the way the Lord wants it blessed. Instead of converting the whole world to Judaism, the Lord said to them, "Ye compass land and sea to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." You might better have left him alone.

Now the same will be true of those who follow the Lord. The same is true of us now. People say to us, "Why don't you people help try to convert the world?" We say, "We do not believe that it is the Lord's plan to convert the world now." And they say, "You do not care anything about the world, you do not care anything about Christianity, you are seeking to elevate yourself, having a little hobby of your own," and so on. So it is true of us as of the Lord, those who would reproach God and reproach Jesus when he came to do God's will, and those who would like to reproach God for not doing the things they want done, will reproach us. They cannot understand God and cannot get at him, and so they reproach those who are doing his will.

From the time the Lord began to do the Father's will, the old nature was reckoned dead, and if there had come a time when he considered his human preferences, or considered anything else aside from God's will, Satan would have been there to press his temptations. I might suggest one case: When he was in the garden of Gethsemane, and he saw the way things were beginning to drift, and he was going to be accused of blasphemy against God's name, he who had always rejoiced to do the Father's will—when he saw this was going to be brought against him and to be hurled against the little church he would leave behind him, it made him sick at heart. He thought, now how can they stand a thing like that? And why it is necessary it should take this form? And so prayed the Father three times that this particular phase of the temptation, or this particular phase of death, might be allowed to pass from him. The Father did not answer his prayer, and he said afterward, "I could have asked the Father, and he would have given me twelve legions of angels to protect me, but then how could the Scriptures be fulfilled?" You see he was so continually imbued with the idea of the Scriptures being fulfilled in him that he was anxious to fulfill every portion of the Scriptures he could himself; he was desirous of doing the Father's will, and if the Scriptures indicated certain things as the Father's will, he wanted to do them. If he had insisted on having protection, or in the use of his own power to evade arrest that night, we have no doubt whatever that Satan would have had an opportunity to tempt him again. But he did not do that, but said, "Not my will, but thine, be done." There is a clue for each one of us who are desirous to serve the Lord. If we have no desires of our own exultation, or praise, or recommendation of mankind around us, then we will have no place where Satan can tempt us.

If we would get free from temptation, we want to rejoice to do the Father's will all the time, to seek his glory; as the Lord Jesus says, "I have glorified Thee on earth; I do all those things which are pleasing to the Father." He was God's representative so much he could say to Philip, "He that hath seen me hath seen the Father. He that hath seen me has seen what he should see if the Father were to take flesh and dwell on earth. He would do the same as I have done. You would see exactly the same as you see now." Is that true of all of us? That ought to be true of us. We ought to be doing those things which the Lord would do if he was here. We have his guidance the same as the Lord Jesus had. When we began to serve the Lord we did it because we were seeking after righteousness. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." If we seek those things, we are able to get them, and from the time we desire to serve him, the Lord begins to give us a little more and a little more of an understanding of his will. As Paul says, "We become enlightened by the understanding of God's will." Instead of our own wills and desires being predominant, we have the desire for God's way of doing things. As we follow on we draw closer and closer to Him and we find many things in our lives that are not consistent with pleasing God; there are many things we have to put out of our lives. Those things are not usually sins, but at first we do not see the necessity of putting away things that belong to the natural man, but as we draw closer and closer to God, and learn more of him and his word and will, and learn more of what the Lord Jesus and the Apostles had to do to please the Father, to perform his will, we find it becomes harder and harder to obey him and be good citizens in the world at the same time; and finally we say, "If I am going on in this course, I will have to choose between serving God entirely and dividing my attention between God and the world. Then we come to the point of consecration. Then is the time we sit down and count the cost. Up to that time we have not been able to see spiritual things or the Lord's will clearly, for the reason we were dividing our attention between two things. If you should take a field glass and try to focus one side to see things close at hand and the other side to see things away off, the result would be you would not see anything very clearly; you would not have a clear view of anything; but if you say, "I am going to focus that glass so I can see things a long way off, heavenly things, you would focus both sides the same way, and use both of your eyes to look; and then you would see things clearly. So it is with those who desire to serve the Lord. Those who come to this point cannot serve God and the world at the same time. The

better thing for us to do is to do as our Lord Jesus decided to do then our vision will become clarified right away. The Lord will open up the meaning of certain Scriptures we did not see very clearly before.

So when the Lord came to Jordan to be baptized, he came there illustrating that he had decided for himself that he would devote his whole life to the Father's will. When the Lord Jesus came up out of the water, the heavens were opened to him, he began to understand spiritual things that he could not understand before. The same is true with us. When the Father accepts our consecration, then he gives us the gift of the Spirit—spiritual discernment of the things of his word and plan—and we begin to see why certain things could not be clear to us before. We begin to see why certain things must be done certain ways if we are going to please the Lord, and from that time, if our consecration is not retracted, if we continually desire to know God's will, he will continually reveal it and make it plainer to us.

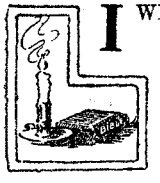
The Christian's walk might be illustrated in several ways, but one way seems a very good way. Suppose a road going along, that is as wide as a person's life. This aisle, might represent it. When we begin our Christian life, our consecration to do the Father's will, it seems only a portion of our life; we clean up our hearts and lives as well as we may, take out all the things that are between us and serving the Lord, and there are certain things on both sides it seems all right to do, and there is no reason why we should cut those out of our lives. Indeed if we tried to cut everything out of our lives in the beginning we would become discouraged, but the thing to do is to start to do the Father's will as he reveals it to us and to embrace everything that is revealed to us by the Lord, and as we progress our consecration becomes wider and wider until it fills the whole course of life. It does not fill it at first, because we are not able to discern what it means entirely. The Lord did not know when he made his consecration at the beginning that it would include dying the way he did die, anyway. And when we consecrate ourselves to serve the Lord we do not understand all the things that are required of us. If we did, we would become discouraged. So the Lord lets us begin narrow, as it were, and as we progress we learn—here is something that has to come out of our lives, and something there, and so on, and our course of life is widened to include those. Farther along there is something else and we have to widen out, and widen out, until it embraces every thought and deed and action, everything in our lives has to be to the glory of God. That is the ultimate thing of a Christian's experience, that the words of our mouths and the meditations of our hearts shall be acceptable in the Lord's sight. In order to do this we have to exert the will power that we have. We cannot afford to dally or cannot afford to tamper with the things of the world; anything that comes into our life must be drawn into our Christian experience and we must make use of everything that comes to us to praise the Lord.

Now, as we go along, the Lord reveals to us more and more of his will, reveals to us why certain things must be done, why it is he is not converting the world now, why it is that we are separate from the world and they cannot understand us, and that it is his purpose to bless all the families of the earth, and we will have a share in that if we prove our loyalty to him in this life, if we prove our complete desire to honor him and obtain righteousness—all those things become plain to us as we go farther onward. And even in this life we receive compensations for our consecration. Our consecration is not anything that should make us long-faced, sad, or sorrowful. The Lord's people who have learned what it is to have God's favor, and to have justification that brings the peace which passeth understanding, are the ones who should rejoice, and Paul exhorts them to rejoice. And I think we will find that true in our experience. I know at different conventions where I have been, I never saw so many people looking free from care as there were at those conventions. In the city of New York, as I go across from New York to Brooklyn, back and forth, I often think how little pleasure the world has, how little real satisfaction and comfort they have. Almost every one of them has a sad look on his face as if he were being driven forward by some unseen power—nothing satisfactory at all, no real pleasure, no real satisfaction. But the Lord's people, because they have committed their way unto him and do not have to think for themselves, but have the Lord's word, are freed from this sorrow and anxiety and uncertainty; their way is certain and their end is certain. He who hath begun a good work in them is able to complete it.

This morning we have some who desire to indicate their consecration by water immersion. They desire to be immersed, not for the washing away of sins, because they have already had their sins washed away by believing in the Lord Jesus Christ. After having their sins washed away, they have decided to consecrate their lives to serve the Lord and glorify his name as much as possible, and having done that, they desire to illustrate that fact by water immersion

At the conclusion of Brother Ritchie's discourse, Pastor Russell took the platform and addressed the candidates for immersion briefly, whereupon all proceeded to the Christian Church near by where seventeen brothers and sixteen sisters were immersed.

4.45 p. m. Address by Pastor Russell. Subject: "OBEDIENCE"



I WILL make my address very short, dear friends, and give you time to get back from your suppers. I have in mind a subject that might be appropriate to us for a few moments of consideration. What is it that the Lord specially expects of you and of me? What is the testing matter in God's sight? We might view the subject from various standpoints, and something might be said from them all, but to my understanding, there is just the one thing that covers all. We might say that God desires us to have a great deal of meekness, a great deal of gentleness, a great deal of patience, a great deal of longsuffering, a great deal of brotherly kindness, and a great deal of love in general. And we might lay stress upon one or another of those, and they are all very properly to be emphasized when thinking of a Christian's duty and a Christian's privilege; but when we think of what God is requiring of the Church, there is one thing that I believe covers the entire matter, and if you and I see that one thing it will help us in all that we do and all our thinking along those lines.

We ask ourselves what was it that Jesus specially did, what quality was it that Jesus specially developed? What was it that the Father saw in him that was well pleasing? By what process did he gain a great prize and come off a conqueror? What was it that he did? What was it in all his experiences that he learned? The Bible answers that he learned *Obedience* by the things which he suffered. And I understand, dear brothers and sisters, what we have specially to learn is *Obedience*. Now I would like to impress that thought in my mind and in the minds of all who are present. God looks for obedience. When Jesus came, you remember, and was thirty years of age, and presented himself at Jordan in consecration to do the Father's will, what did he say? Lo, I come to do thy will, O God—I have come here to be obedient to your will, whatever your will is, in things great or small, difficult or easy—your will is that which I am here to do. And that should be your attitude and mine, dear brethren and sisters. This is the only proper attitude. I have found some dear Christian brethren and sisters who seem to have a different thought. They seem to think, now God wants me to make some sacrifice, and I will make a particular sacrifice of my own. Jesus did not so say. Jesus did not say, I am going to make a great big sacrifice of my own. He says, I just want to do whatever the Father wants to have done, nothing more, nothing less. And so it is with you and me. We are not to pick out something, and say, Now how can I scheme something and work up something and do something that will be novel, and God will say, What a wonderful thing you have done. We are not able to surprise God, dear friends, by any wonderful things we can do, and every time we think we are going to do some wonderful thing, by the time we get through with it we will find it is a very foolish thing—sure to be so. And just the right attitude, then, is Father, what is thy will? What sayest thou for me to do? All of Jesus' ministry was spent in this way. You remember he began thus at the very beginning of his ministry and said, Lo, I come, as in the volume of the Book it is written of me, to do thy will—everything that is written in the Book; everything that is in the Bible. Everything that God has been telling for all of these previous centuries what the Messiah would do, I am here, Father, to do any and everything you would have for me to do. To my understanding, our Lord Jesus did not at first comprehend all that he was to do. Those things written in the Book were still hidden from him. When he made his consecration, you remember he had not yet been begotten of the Holy Spirit. It was after he had made his consecration, and after he had gone down into the water, and symbolized his consecration by baptism, that the Holy Spirit came on him, and the higher things, the heavens—were opened unto him and he began to see deep spiritual truth, began to understand those things of which he had knowledge previously but not an understanding. Just the same as you and I at one time had some knowledge of what was written in the Law and in

the Prophets, but we did not have an understanding of it. We knew the Scriptures stated this and stated that, but what did that mean, and what did this mean? So it was with our Lord, before he was begotten of the Spirit. He knew those things were written there; he knew those things written in parables and dark sayings; he knew God had that all covered up, and he knew he had come to be the Messiah, he knew the Messiah was to fulfill all those various things; but now, what was he to do? He did not see how those things could be fulfilled, for he did not know what they meant. There he saw the bullock of the Sin-offering and the goat of the Sin-offering, and the scape-goat, and the sprinkling of the blood—what do they mean? And he saw the typical Pass-over lamb, saw the killing of the lamb, and the eating of its flesh, and the sprinkling of the blood, and the eating of the unleavened bread, herbs, etc.—but what did they mean? He saw the first-born of Israel were passed over and he saw that they became the Priests and Levites of the future—but what did it mean? Just as soon as he received the Holy Spirit, those things began to be opened up to him, he began to understand them. Then what did it mean? Oh, then he saw that he had already contracted to do the things that he now came to understand fully. That is to say, he began to see that the bullock represented himself and his sacrifice; he began to see that the copper serpent on the pole was merely a type of himself; that as Moses raised up the serpent in the wilderness, even so must the son of Man be lifted up; and that as people looked to the serpent and were healed of the bite of the fiery serpents, so humanity is to look up to him as the great sin-bearer, and have their sins and their pains, etc., which are the result of sin, healed of the bite of the serpent.

But the whole lesson for Jesus was, first, would he, without understanding all the terms, agree to do God's will, at any cost? he did that when he left the heavenly glory. He said, Father, if you have a glorious plan, and if you have intended me to be the instrument of that plan, although you have not told me how it is to be worked out yet, nevertheless I am ready; I will lay aside the heavenly glory, and I will assume the earthly condition—you see that is a necessary step. And that is all I ask, just let me see one step and I will take that step. So he found himself in fashion as a man. Now he said, Father, what is the next step—I delight to do thy will—everything that is written in that Book. Then the Father showed him the things written in the Book. Then you see how the remainder of his life was filled up with doing all the things that he could find were written in the Book. Now what was all of that? *Obedience*—the spirit of obedience. It was the spirit of obedience from the beginning that prompted him to lay aside the heavenly glory and assume the human nature. It was the spirit of obedience then that led him to say, Now, Father, here I am; for this purpose I have come into the world, now here I give myself away. *Obedience.* Then after he began to see more and to understand better, obedience still came in, and he said, this is the thing to be done, and that is to be done next, and the other is to be done afterwards, so step by step our Lord's pathway was a pathway of obedience and an obedience that cost him something. Every step that he took cost him something.

Now dear friends, you and I are invited to walk in his footsteps—in his steps of obedience. It is the obedience that God is counting. It is the obedience that is going to make you acceptable in God's sight. Obedience to the Commander means loyality. Suppose a soldier in the army who would say, Did the general issue that order?

Yes.

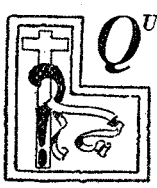
Well, I don't understand what that means, I am not going to do it until I understand more about it. As soon as I know where the thing ends, then I will begin to be obedient.

That man would not be a loyal soldier. The business of a soldier is to be obedient. He knows that when he enlists. So when you and I have enlisted to be soldiers of the cross, it means obedience, whatever the Lord's providence brings to us, whatever the Lord's words shall indicate to us, to do not only his will, but to do it with delight.

We mentioned this morning how some have had a hesitancy saying, "Now is it necessary to be baptized?"—a wrong spirit entirely, you see, to be enquiring as to it being necessary—as though it were compulsion. There is no delight in that. The thing that will bring divine blessing is to delight to do God's will. Father, what is thy will? Show me what it is, make it plain to me, I am ready, willing, anxious to do everything that is written in your Book—all that you have marked out for this elect class.

Jesus has gone before. He has set us an example, and we are walking in his steps of obedience. They have led us thus far, and a blessing has come with every step of obedience we have taken, if we have taken it with the right condition of heart, and a blessing awaits every future step you and I will take if we simply take the future steps with loyality to God and delight and pleasure in doing the will of our heavenly Father. And thus right down to the end of the journey, all the steps will be blessed of the Lord, and all who thus follow in the footsteps of Jesus, in the footsteps of obedience, thankful obedience, will all find themselves shortly, dear friends, in the kingdom.

8.00 p. m. Public Question Meeting Conducted by Pastor Russell



QUESTION 1.—Please give your interpretation of the parable of the unjust steward, referred to in the sixteenth chapter of St. Luke's Gospel?

Answer.—The Lord gave this parable in the hearing of his disciples, and also in the hearing of the Pharisees. He tells about a certain man who had been a steward and to whose care goods had been intrusted with all the responsibility and privilege that belonged to a steward of olden times. A steward in olden times was fully authorized to do with the goods just the same as the master himself would have done; he represented the master, fully and completely. This unjust steward had been reported to his master as having been unjust and not satisfactory. And he understood that he was to be called to an account for the injustices of the past, and he said, "In view of this matter that I am about to be put out of this stewardship, I will make good use of the time I have left and the opportunity that is left to me." So he called his master's debtors, and said, "How much do you owe?"

"Well, I owe so much."

"Very well, I will discount that, make it less. I have the authority to do this; I am still steward."

If he had waited until he was put out of the stewardship he could not have reduced the bill; but he reduced the bill.

And then he called another, "what do you owe?"

"Well, I owe so and so."

"Very well, cut it down."

And so he did with several of those who were debtors to his master, and his master said, "That is a cunning, wise steward that I have. He saw that I was about to put him out of office, and he made good use of his time to 'feather his nest' and make things right, so that when he would be put out of the stewardship, he would have some friends amongst those people; because he did them kindness and reduced their accounts, they would think very kindly toward him." His master commended him. And then our Lord said that there was something of this kind that was due to be understood and appreciated in his time. So likewise those to whom he was speaking should have this same thought in mind. How is that? The Pharisees were the representatives of Moses, and as Jesus had said, the Scribes and Pharisees sit in Moses' seat. They therefore were the exponents of Moses, the exponents of the law, and when any of the people came to them, it was with them to say whether this thing should be a very severe application of the law, or a very slack application of the law; and Jesus said they went to the extreme of exacting the very last item and exaggerating the law to the people.

How did they do this? Well, Jesus said they would bind heavy burdens on the poor people without sympathy for them—burdens that they themselves were unable to carry, that they would not pretend to carry for themselves; but they would bind these burdens on the poor Jewish people. And the intimation of Jesus in this parable is, that those Scribes and Pharisees who have taken a different course and instead of trying to make out that the law was so very severe, they should have been making some sympathetic allowances for the people and should have been saying to the people, "Now you cannot keep that perfect law; I know that you cannot keep that perfect law, but now how nearly can you keep that law?"

"Well, we could not keep more than one half of it."

"Very well, keep one half of it then."

And to another one, "How much can you keep of the law?"

"Oh, may be three-fourths."

"Very well, go and keep the three-fourths."

But instead of doing that, these Scribes and Pharisees were inclined to say, "If you do not live up to the very scratch you are no good. We Pharisees and Scribes live up to the scratch." Jesus made fun of them, saying, "You are hypocrites; you know that you do not keep that law any more than those people do; you know you are just as bad as they are, and in the sense of being hypocritical, you are worse off than they are."

Now Jesus was telling them that the end of their age was at hand, and whatever they had been doing in the past, the time was here when they ought to be making friends instead of turning the people against them; they should be coming into the sympathy of the people instead of casting off the masses of the people saying, "You are sinners, we would not eat with you, or have anything to do with you." They should have been sympathetic, and trying to help the people, and saying, "Do the best you can; this law of God is a perfect law, and no man can keep it absolutely, but comes in and try to do the best you can and God's blessing will be with you proportionately. You see there was one lesson to the Scribes and Pharisees of what they should do in view of the fact they were about to be put out of the stewardship. The law dispensation was about to come to an end, and if they realized things were tottering toward an end, that is one reason why they should have been coming down and doing the very best that they could to be sympathetic with the people. But turning to his disciples, he gave a lesson to them, and to you and to me, saying, "make to yourselves friends with the mammon of unrighteousness, You have some of what may be termed the mammon of unrighteousness in your possession—that is, some of the things that are prized by the world in this present time, and wherever you can use earthly blessings, money, influence or anything else, to make friends, do so; do not try to make enemies out of the people in general. The very one lesson that you as my disciples should have in your minds, is, that you want to do good to the people and you want to bring, as my disciples, my message to all the people possible. Therefore, use every other thing as subordinate to this that you may have more power and influence and accomplish more good along this line. Count your earthly interests as secondary in every way and if by sacrificing a dollar, or a hundred dollars, or a thousand dollars, you can thus increase your influence and ability to serve the Lord and righteousness, be very glad of the opportunity. You are to seek, in the first place, chiefly, the kingdom of God and his righteousness, and leave all those other things, all your earthly interests, to God to take care of, and do not worship mammon, do not worship money, do not worship earthly interests, but worship God and his righteousness, and these things will take care of themselves.

Question 2.—What is meant by the perfect man in the text which says, "Till we all come to the unity of the faith and to the knowledge of the Son of God, and to a perfect man?"

Answer.—What perfect man? How could we all come to the full stature of a perfect man? This is the perfect man that the Apostle frequently refers to; as, for instance, in the third chapter of Acts we read, Moses truly said to your fathers, a prophet shall the Lord, your God raise up unto you, from amongst your brethern. That prophet, that great teacher, is the Messiah. That is the perfect man. Jesus is the head of the Messiah. God has been raising up that Messiah, raising up that great Prophet, that great Priest, that great King, that great Judge, that great Man in this larger sense, in which we sometimes use the word "Man"—the figurative sense, the head and the members. So this is the Apostle's thought when he says that the hand can not say to the foot, I have no need of you, nor the eye to the hand, I have no need of you, for every member of the body is necessary. What body? This great man. Why is God raising up a great man? We answer that this great man, or the figure of a man, refers to the church—Jesus the head and the church, his body. This is the great Messiah that God has been raising up for now eighteen hundred and more years—raising up from amongst your brethern. This is the Messiah of whom Moses spake, saying, "Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you." He did not say that it would take eighteen hundred years to raise him up, but it has taken the eighteen hundred years, and he is not completely raised up yet. So the Apostle in this text is telling that when our Lord ascended on high, he gave gifts unto men in fulfillment of what is written in the Old Testament Scriptures; to some he gave apostles and some prophets, and some evangelists, etc., for the work of the ministry. What is that? For the work of the service. What service? The service of the church, the service of the truth, the service of the body of Christ. For what purpose and for how long? Until we all come—until by the processes of the preaching of the Gospel and all of this work that these gifts were given to forward and to carry out—until we all come, even the last member shall come, into relationship as members of that glorious body—that glorious man that is to have dominion of the world as God represented.

An this is the same man Saint Paul refers to again when he says that God took some from the Jews and some from the Gentiles and of the twain making a new man; thus making peace or thus balancing as between Jew and Gentile. The chief members were the Jews. The Lord Jesus himself, and the early members of this man were taken from the Jewish nation and then also some from the Gentiles. So this one great man of which Jesus is the head, is to be composed of Jews and Gentiles by nature, who, during the thousand years of Messiah's reign, will reign gloriously and carry out all the glorious projects which the heavenly Father caused to be written in the Old Testament Scriptures and of which also the Apostles and our Lord spoke.

Question 3.—"And I heard the number of them which were sealed, and there were sealed 144,000 of all the tribes of the children of Israel." Does this mean that that is all there will be saved?

Answer.—No, there are some to be saved that are not sealed. To our understanding, that 144,000 exactly corresponds to this man we have just had in the previous question. God is raising up the great man, this anti-type of Moses, or has been in the process of raising him up—or, in other words, this 144,000, the spiritual seed of Abraham, of whom the Apostle Paul says, "If ye be Christ's, then are ye Abraham's seed and heirs, according to the promise"—these are the seed of Abraham that will be as the stars of heaven in contrast with the earthly seed of Abraham which will be as the sand of the sea shore, and which eventually will include all nations, peoples, kindreds and tongues; as it is written of Abraham, "I have constituted thee a father of many nations"—not merely father of the Jewish nation, but father of many nations. So all the nations eventually to be saved will come in under Israel's New Covenant, and all become children of Abraham through faith and through obedience. But now in the mean time, and before that blessing comes to Israel in the flesh, and before it comes through Israel in the flesh to all the other nations, God is first gathering out this spiritual class, this 144,000. And so you will find in the book of Revelations, this 144,000 is said to have been gathering or sealed, out of twelve tribes of Israel—12,000 out of each tribe sealed. That is to say, God planned the entire matter as though he would get the whole number of Abraham's spiritual seed out of the twelve tribes of Israel—he planned it on that basis. Then he proceeded to get just as many of the children of Israel according to the flesh as were worthy of a place in that spiritual class, to belong to that sealed class, sealed of the Holy Spirit. We know, for instance, this much about the matter, that Jesus during his ministry, gathered some 500 brethern, as Saint Paul calls them. We know also on the day of Pentecost there were several thousand more that were indicated as being worthy, and that were sealed, and then later on several thousand more of Jews. And then we know that the work of the ministry was consigned to the Jewish nation exclusively for three and a half years after the death of Jesus. And then after that again they had the same opportunity with the Gentiles exactly, and a better opportunity than the Gentiles, as far as the conditions were concerned, for the remainder of the Jewish age, and up to the time that the city of Jerusalem was destroyed in the year 70. Now in all of that time then, God was finding literal Jews belonging to the twelve tribes, some of them belonged to Asher—those that were in Palestine represented the twelve tribes, though mostly they were of the tribe of Judah, and the tribe of Benjamin, and the tribe of Levi—those were the principal ones, but there were others of different tribes, as the Scriptures remark, and all the twelve tribes were represented there and some in the outlying districts in Asia Minor, and also in Greece and Rome, and to all of these, wherever the apostles went, as, for instance, when they went first to Rome, Saint Paul first called for the Jews of the synagogue and explained to them the situation, and gave them still the first opportunity and said it was necessary, it was appropriate, that the Gospel should be first preached to you. That was God's program; He was going to get from amongst the Jews as many belonging to those various tribes as could be found—and then what? Suppose now we had twelve bushel measures here which would each hold twelve thousand peas; and here is one measure representing the tribe of Judah, another measure representing the tribe of Benjamin, and another the tribe of Issachar, Asher, Zebulon, etc., and some of them have more and some of them have less peas in them, but all of them have peas in them in varying amounts. Now when all of the Jews who were fit for this place of being the spiritual seed of Abraham were gathered and sealed, then the Gospel message went to the Gentiles. What for? To fill up the measure of these twelve tribes. What tribe do I belong to? I suppose, I hope, I belong to one of those measures, and I hope you belong to another, or to the same; but whatever one it will be, it will be one needing more to fill it up. As, for instance, just the same as the United States government has certain troops in the Phillipine Islands, and suppose there was the 97th Regiment of New York there, and certain other regiments from Missouri were there, and another regiment from Pennsylvania, and another from Maryland, and those different regiments had their regular names; but suppose for some reason, either by sickness or discharge or what not, these regiments were depleted in number, so they were not up to the normal standard of a thousand men, or whatever

constitutes a regiment, and the government would say, "Fill up all those regiments." They might start a recruiting office here in St. Louis, and the men that would be recruited in St. Louis might go to fill up a New York regiment, or a Pennsylvania regiment, as the case might be. Now just so God is filling up this number. He started the whole thing on the basis of Israel first, and these various tribes of Israel were counted as having so many apportioned to each, and when they got as many as were fit and ready to be sealed in this way, then they were filled up from amongst Gentiles. So the Apostle Paul, in Romans 11 says, you remember, that when the fullness of the Gentiles be come in, then the blindness shall be turned away from Israel. As soon as God shall have a sufficient number to fill up this 144,000 all the work of this Gospel age will terminate quickly. It will all be at an end, because the spiritual seed of Abraham will be complete and there will never be another one added to it; there will neither be one short nor one too many; and just as soon as that is accomplished, then would come, you see, the glorification of this 144,000 as the spiritual kingdom and then would come the blessing of natural Israel; as Saint Paul says, "All Israel shall be blessed, all Israel shall be saved, all Israel shall be brought back into divine favor, and harmony, and through Israel, then, the blessing shall extend to all the nations, for the due time for scattering the blessings of God amongst mankind will have come; the time will have come for the blessing of all the families of the earth through natural Israel," under this superior and spiritual Israel, the 144,000. And that 144,000 are composed of those who have been Jews, English, Irish, Welsh, and all others. So then instead of this 144,000 being the end, or completion of the matter, dear friends, it is only the beginning of God's salvation. This is the special salvation, this is the elect class, this is the Messianic class of which Jesus is the head—and it merely means a beginning. Following that will go out a general salvation for mankind at large. But these are saved to the heavenly conditions while mankind at large are to have the offer and opportunity of salvation in the flesh, coming to human perfection and to everlasting life as human beings and to a full restored earthly dominion —all that was lost in Eden to be restored through that great Messiah.

Question 4.—If the wise and foolish virgins represented the Little Flock and the Great Company, how is it that the Great Company get in to serve at the marriage of the Lamb after the door is shut and the bridegroom says, "I never knew you?"

Answer.—I would advise the questioner to read that chapter of studies in the Scriptures which deals with this particular parable in an extended manner. You will get it much more satisfactorily than I can hope to answer it here in the time at our disposal. I could merely say that this parable of the wise and foolish virgins is applied to the end of this age—not to the entire age, but to the end of the age; at about the time that Messiah is to be expected to gather his Bride Class, the wise virgins will go in to the wedding with the Lord. They had the light, they had the blessing, and after all of them have gone in the door to the wedding, the door to the Bride Class, will be closed; and then we read that the other class, the foolish virgins—just as much virgins, you see, both classes were virgins, and "virgins" stand here for pure, or that which is in harmony with God. We are not to suppose these foolish virgins went to eternal torment because they did not have the oil, and we are not to suppose they go to some terrible end because they do not get into the marriage. It is a great privilege to get into the marriage, it is a wonderful privilege to become members of the Bride, the Lamb's wife, only the more than conquerers will get that blessing; then this other class that were overcharged with the cares of this life, and did not take the proper time to examine and get the light, to get the oil—what happens to them? Here we read that after the wise virgins had gone in, these foolish virgins having gone to buy oil, and finally getting the oil, getting the light, getting the information, become wise then, but by the time they got wise and had the light the door was shut, the full number, the complete number of the elect had gone in, and there could not be any more come in as the elect. Whatever would come to those would be outside of that special privilege of joint heirship with Christ. Other Scriptures show us that great blessings will go to that class, but they will be obliged to prove their loyalty by passing through the great time of trouble and symbolically washing their robes and making them white. When the Lord says, "I never knew you," the translation should properly be rendered, I do not recognize you. That is to say he recognizes only the one class as his Bride Class, he cannot recognize these others as his Bride Class, because they were not found worthy. The pictures in the Scriptures show us that they are to come in and be associated with the Bride Class, in the sense of being bridesmaids or attendants, or servants of the Bride Class, co-laboring and co-operating with them; as, for instance, we read in, I believe, the forty-sixth Psalm, where we have a picture given us of the Bride Class, that the Bride is all glorious within; she shall be brought before the King in raiment of fine needlework of gold. Then the virgins, her companions that follow her, shall also be brought in before the King.

Question 5.—Has our Lord his robes of glory and beauty on at the present time?

Answer.—The thought in the questioner's mind, I presume, is drawn from the type of the High Priest. You will remember that the High Priest when he made atonement on the Day of Atonement had on white linen garments, and in those white linen garments he did the sacrificing and the offering of the blood, and then having offered the blood and having made an atonement for sin, he came and washed his flesh and put on his glorious garments—garments of glory and beauty. In other words, all through the year the High Priest wore his garments of glory and beauty, but on the Day of Atonement he took off these and wore the plain linen garments. Our answer to the question, then, is, that the High Priest has not yet put on the garments of glory and beauty. Of course it is all a figure of speech, but the thought is, these garments of beauty represent our Lord's mainfestations—the High Priest manifested as the one who is qualified and authorized of God to bless the people. This has not yet taken place. Why not? Because the antitypical Day of Atonement is not yet finished. How do we know it is not finished? Because some of the church, the body of Christ, are still to fill up that which is behind of the afflictions of Christ. And this filling up of the afflictions of Christ is still going on. Some of the work of the High Priest, therefore, as sacrificer is still in progress, and he does not put on the glory and beauty of his high office until he shall have fully finished the sacrificing work; and until the last member of the body of Christ has suffered with him, the sacrificing will not be at an end. Just as soon as the sacrificing is finished, the glory will begin; as the Scriptures say, "If we suffer with him, we shall reign with him." And then, you remember, we read also that the prophets of old and the angels desired to look into these things and to know respecting the times and the seasons, respecting the sufferings of Messiah and the glory that would follow. While the suffering of this Messiah class is not yet at an end, the offering of the Day of Atonement is not yet finished, therefore the High Priest has not put on his garments of glory and beauty, representing the dignity of his office when he shall rule and bless and begin the Messianic reign.

Question 6.—In Revelation we read about the four winds of heaven being holden by four angels that they should not blow upon the earth nor hurt the trees and grass, etc. What do we understand these winds to signify and how soon may we expect them to be let loose?

Answer.—It is a symbolic expression, of course, dear friends. All the book of Revelation is symbolic. The four winds we understand to represent the completeness, as we speak of a square as being complete, and as the four corners of the earth; and again we speak of north, south, east and west, thus giving the four corners of the earth, figuratively. And it is represented that the angels are holding the winds. What winds? Well, certain winds are represented in symbolic language as being false doctrines—as, for instance, "be not carried about by every wind of doctrine." Here false doctrines are symbolically spoken of, winds that carry about some that are unstable, that do not understand the divine plan; they never get settled as to what anything means, because they have never had a right understanding of the matter. They have never had the solidifying influence of the truth upon them. Then again winds are used to represent strife. And winds again are used to represent war and trouble and confusion. And four winds let loose would represent a whirlwind, you see, as the four would come together; and so the Scriptures represent that in the end of this age, the time of trouble that will come on the earth will be as a whirlwind from the four corners of the earth. Now what will cause this whirlwind of trouble? I will remind you that Satan is said to be the prince of the power of the air, and otherwise he is said to be the prince of demons. These powers of the air, we believe, are the demoniacal powers, the powers of the evil spirits, and our thought respecting the letting loose of those four winds is that it will mean a time of the breaking loose of the fallen angels from the restraint which has been upon them for now about four thousand three hundred years, since the time these fallen angels sinned, as Saint Peter says, when the ark was preparing—going back a long ways to the days of Noah; they were then shut up on account of their disobedience to God; they were restrained in chains of darkness, Saint Peter says, and Saint Jude also, and this restraint of chains of darkness was to be until a certain time, namely, until the judgment of the Great Day. Our thought is that this text of Scripture has reference to this same power of the air. The same fallen angels; and the breaking loose or letting loose of these from

restarint means that the time will come when God will no longer restrain these evil spirits, and that there will be a great time of trouble come upon mankind as a consequence of their being permitted to interfere with the human race. We cannot doubt that certain spirits that worked havoc back in the days of our Lord would have done still worse if they had had an opportunity. We cannot doubt they would do the same to-day if they were permitted. Evidently, to my mind, the fallen angels have been restrained for all these centuries. The wind has not yet been allowed to blow, the great storm which they willingly would brew has not yet been allowed to come to pass, and will not be allowed to come to pass until the 144,000 shall have been sealed in their foreheads; that is, until the elect shall all have been recognized of God and identified and completed. Then suddenly these evil influences will be allowed to come upon the earth, and a time of trouble will ensue such as never was since there was a nation. Jesus says, "Neither will there ever be again such a time."

Question 7.—Will the church be awakened in the divine nature or on the spirit plane corresponding to angels, as our Lord was, and then at the marriage feast received their reward, the divine nature?

Answer.—The person who asked this question knows more about it, apparently, than I do. How does he know that our Lord was raised on the spirit plane without the divine nature? I do not know anything of the kind. I believe that our Lord was raised from the dead to the divine nature—put to death in the flesh and quickened in the spirit and that as a spirit being he was of the divine nature. Do not understand me to mean that he was the Father. It seems as though we get our minds so twisted, and our language is so in danger of being twisted in our poor heads, that we can hardly make these matters simple enough. Understand me to believe and to teach that our Lord Jesus never was the heavenly Father and never will be the heavenly Father. Understand me to say, with the Bible, that as the head of the woman is the man, so the head of the church is Christ, and the head of Christ is God. That is the Scriptural order of the matter. But this doctrine of the trinity which has got into people's minds confuses and blinds all their thinking powers. So then our Lord was raised from the dead to the glory of the Father—not to being a part of the Father, but to share in the Father's glory—glory, honor, immortality was the high reward—and this is confirmed by the Apostle's statement in respect to the resurrection of the church (1 Cor. 15), "Sown in dishonor, raised in glory, sown in weakness, raised in power, sown an animal body and raised a spiritual body;" and he goes on to say, "For this corruption must put on incorruption, immortality;" and evidently from the structure of the sentence he is saying that the resurrection moment is the moment of immortality, the divine nature.

Question 8.—In the twenty-fourth chapter of Matthew, Christ tells his disciples of many signs of his second coming, and in the thirty-fourth verse, says, "This generation shall not pass till all these things be fulfilled." How is this statement reconciled with the belief that his second coming has not yet occurred?

Answer.—A full answer of this will be found in the fourth volume of Scripture Studies. If my memory serves me right, there are about eighty pages on that one subject, and anyone interested would do well to read it very carefully. Briefly answering the question as it is here, we would say that Jesus in the narrative carries the mind of his hearers down from the day in which they were to the time when these things will happen, and when these will happen, and these, and so on, pointing clear down to the end of the age, and then indicating that the generation that would see these signs down in the end of the age would not have fully passed away before the consumation of this age. Not the generation he was talking to, surely, but the generation respecting which he was talking, the generation that would see these signs when they would be fulfilled—that generation would not pass away, it would not be a long enough time to be more than a generation from the time certain things would be seen until the full consumation of the age.

Question 9.—Why did Moses choose the form of a serpent in lifting up a serpent to the children of Israel in the wilderness?

Answer.—He chose it because he was obedient to God, and God said for him to do it.

Question 10.—Was Jesus as a man immersed into Moses?

Answer.—The whole nation of Israel was immersed into Moses. Moses became the mediator or representative of the whole Jewish nation and the whole Jewish nation was immersed into him when they passed through the Red Sea, the cloud overhanging and the sea on either side. This was their immersion into Moses. Of course since Christ belonged to the Jewish nation, he was immersed into Moses, he was responsible to Moses, he was responsible to the law of Moses, and responsible to every feature of the law just as much as any other Jew was, exactly—no more, no less. The difference between him and other Jews was the same as the difference between him and the Gentiles. He was perfect and all the race of mankind are imperfect. He could keep the law and none of the rest of mankind could keep the law. He could keep the law because he was perfect. We cannot keep that great law that Moses gave because we are all imperfect, hence our need of one to make up for our deficiency.

Question 11.—Did all the Apostles and Israelites indeed receive a water immersion, either John's or our symbolic immersion?

Answer.—We know about the Apostle Paul, that he received water baptism, but he did not receive water baptism in the same sense that converted Gentiles receive water baptism. He was a Jew and there were different conditions for the Jews. The Jews, by virtue of the law covenant which applied to them only and not to the Gentiles, were already in relationship with God and when a Jew therefore would believe in Christ, Christ, so far as his mind would be concerned, took the place of Moses, stood instead of Moses to that one who was a Jew and who believed in Jesus. And if he as a Jew was already in Moses, then as a Jew, when he had recognized Christ as the antitypical Moses, he was already in the antitypical Moses, by faith. Therefore he did not need the same kind of baptism into Christ that a Gentile would need, and none of the Jews did have such a baptism at that time. The baptism that the Jews observed was a symbolic washing away of their defilements, as Jews. That is to say, it represented merely a cleansing of their flesh, coming back into harmony with the divine law and putting away the filth of the flesh.

John did not preach the baptism that you and I observe now. He preached a baptism especially for the Jews, especially to them as sinners, saying, "Repent, reform, and be baptized." Did he say be baptized into Christ? Oh, no, they were already baptized into Moses. But, repent and be baptized and wash away your sins. What sins did they wash away? Why all things against the Mosaic covenant, against the law covenant, all the outward transgressions they had committed that they could have avoided. Thus they were to indicate that they turned from them, repented of them, and put them behind them. They were going to walk now in a clean, pure life to the extent they were able. That is what all of those Jews did who came to John for baptism. We have no reason to think that any of the disciples participated in that baptism, or that John the Baptist did himself. Why not? Because they were not of the class that were called sinners at that time. John the Baptist was not a sinner. He was seeking to walk as best he could in harmony with the Lord. Neither were the disciples sinners. They were all striving to walk as near as they were able as holy men, walking according to the standards of the law; they did no willful sin against the law. Therefore we see why there is no record whatever that any of the Apostles, except Saint Paul were immersed. There is no record that John the Baptist was immersed. When Jesus came to John the Baptist to be baptized, John, said, "Why no, I would not think of baptizing you; you are not a sinner, you have no sins to wash away. You have not been living in open violation of the law; I am not calling such as you. If either one of us needed to be baptized, why I would be the one, rather than you. You are holy, harmless, undefiled, and separate from sinners. I am not so perfect as that, but still I do not need to be baptized either."

So all the Jews stood in a peculiar condition, different from any others. The Gentiles, however, were totally out of relationship with God; it was necessary that they should be brought into relationship with him. As long as they were not to go into Moses and be transferred from Moses to Christ, they were brought directly by baptism and faith and obedience into Christ direct, instead of going through the channel of Moses. I am not sure that I make this plain. It would take at least an hour to discuss baptism. If there is any question on this point I will entertain it, but if you are all clear, I need not go further into the matter.

Question 12.—Was John's baptism for the remission of avoidable or unavoidable sins against their law covenant?

Answer.—It was for the remission of avoidable sins, gross sins, and the godly Jews were not intended nor expected to come to John to be baptized. It was for the sinner class—for all classes that realized they were out of harmony with God. He said, "Now come, if you want to get ready for Messiah's kingdom, and try to keep the law the best you are able and take this water immersion, accepting this as a sign of your putting away sin and starting a new course of life. This is all that baptism meant to the Jews. That was not a regular institution. It was a peculiar thing that belonged just to the end of the age, and John tried there to especially prepare a people by this preaching of holiness

and putting away of sin for the Messiah; for the testimony is that if they had believed John they would have believed Jesus. If they disbelieved John and disregarded what he said, and were not careful to come back into harmony with God, and become as holy as they were able to do, then they were not in a condition to receive the message God had to give.

Question (from the audience).—Was it not only proselytes of the commonwealth of Israel who were baptized? Was not the question asked of John, "Why should we need to be baptized because we are Jews?" It is only proselytes to the Jewish faith that were baptized. I think you are mistaken in your statement.

Pastor Russell.—Pardon me, brother, if you have asked me a question, I have been unable to follow you and see what it is.

Question (from the audience)—Was there any command to the Jews from Jehovah to be baptized?

Answer.—I have just said there was nothing in the law whatever. What John did was something special for the occasion, that Jesus said if they had believed John and would have taken what he said, they would have been ready and would have believed him. John's was a special message, a special baptism for a special purpose, and not such a matter as contemplated getting outsiders in, for he did not assume to get anyone in. When Jesus came to John, John knew that Jesus was holy, harmless, undefiled and separate from sinners. John objected and said, "Not so, Lord. If either one of us should be baptized, if either one of us is a sinner, I am the one, not you, and you should baptize me rather than I should baptize you." But Jesus did not baptize John and he did not explain to John the philosophy at all. He said merely, "John, suffer it to be so now; I will not explain to you why." Now we may know the why. Jesus did not have any sins to wash away, therefore it should not be as our friend has suggested, that this is an example for all sinners, that they shall wash away their sins, for how could Jesus who had no sins, be an example to all sinners to wash away their sins? The answer we have to make is that what Jesus did is something new, and peculiar and special, different from anything that John had done at that time, or before or after. He was performing something that John did not understand at all. Jesus was laying down the foundation for a new order of things and by his baptism he was symbolizing not the putting away of the filth of the flesh, not the putting away of sin, for he had no sin, but he was symbolizing the full consecration of his life, even unto death. And as he thus laid down his life, in the picture, by a baptism into death, not by washing away of sins but by baptism into death, as Saint Paul says, so all believers whose sins are forgiven are privileged to be baptized into death with him, because they have no sins to be washed away, but they are to be baptized into his death, as Saint Paul declares in the sixth chapter of Romans, "So many of us as were baptized into Jesus Christ, into this glorious body of the Messiah, of which he is the head—so many of us as were baptized into Jesus Christ, were baptized into his death—not baptized for the remission of sins, not baptized into water, but baptized into his death." And then so many of us as were baptized into death with Christ, giving up our wills to do the will of the Father, even unto death, as he did—so many of us as take this position, the Scriptures tell us it is pleasing in God's sight, and that we should symbolize this matter, symbolize this consecration, by a water immersion as Jesus symbolized his consecration by a water immersion. So we will follow his example.

Question.—Explain the parable of the Rich Man and Lazarus.

Answer.—First of all we must prove that it is a parable, because so many dear friends believe that it is not a parable, but the statement of a literal occurance. They say, "It reads that there was a certain rich man, and it does not say, 'this is a parable,'" We agree to all of that; we must therefore prove it is a parable. And in order to prove it is a parable, it is necessary to show that if interpreted as a literal statement, it would be an absurdity and anything that would be an absurdity to interpret literally, we would be bound to look upon as a parable and seek to find some parabolical interpretation. That this would be an absurdity if taken literally, note this. It is not said that the rich man was a bad man; it is not said that the poor man was a good man; there was a certain rich man. To be rich is not necessarily an evil. There have been good rich men. Abraham was very rich. Our heavenly Father is very rich. It is not poverty, merely that makes goodness, is it? And our Lord is rich and for our sakes became poor. So we are not to think that riches merely, mean wickedness. We do not read that this rich man was a bad man, or profane, or anything of the kind, but merely he was rich and fared sumptuously every day—ate three or four good square meals each day, and wore purple and fine linen; that was his crime; whatever it was, it was connected with that matter somehow. Now to say that any man would have to be roasted to all eternity because he wore purple or because he wore fine linen, and had plenty to eat, and because he was very rich, would not be rational.

Then take the poor man. There is nothing said about his being a particularly good poor man, nor that he prayed a great deal—not a suggestion about his ever praying; he was simply a poor man and he lay at the rich man's gate, and he was full of sores, and the dogs came along and licked his sores, and he ate of the crumbs that fell from the rich man's table, and he was carried by the messengers to Abraham's bosom. Now to take that literally would be also absurd. It would mean, in the first place, that the only persons that would go to Abraham's bosom would be some who had laid at some rich man's gate. That would not take you and me in—at least would not take me in, for I never had any dogs lick my sores, and I never ate crumbs, etc. So you see it would be an absurdity. Besides, if Abraham's bosom only had two or three lusty looking Lazaruses, he would have his arms out like that, trying to get them into his bosom. If it is literal at all, the whole thing is literal, and if it is symbolic at all, the whole thing is symbolic. Therefore we say without any question, this is a parable, because to take it literally would be to involve ourselves in statements of absurdity.

When we take it as a parable it is a very beautiful one, very consistent with all the Word of God, from first to last.

That rich man who fared sumptuously was the Jewish nation; he fared sumptuously upon the gracious promises of God's Word. All of those precious promises of God's Word, for the time being, belonged to the Jews—not one of them extended beyond his boundry to the Gentiles, except all the families of the earth were to be blessed through the Jews. All the precious promises belonged to Israel. Then he had a purple robe. Purple has always been a symbol of royality. In what way did they have royalty? Why they had the divine kingdom or Theocracy established in their nation, and although the crown had been taken off in Zedekiah's day, God had promised that he would give it in due time to him whose right it is, and that Messiah should be of the stock of David. So they still had the purple. They still claimed to be God's kingdom. And they had fine linen. What does fine linen symbolize? It symbolizes righteousness, purity. Fine linen in the Scriptures represents righteousness. Where did they get righteousness? Where did they get more righteousness than the Gentiles had? We answer that in God's covenant with them, the covenant of the law, he made a special arrangement by which upon the offering of certain sacrifices year by year, each year, the nation was clothed with righteousness for a year. At the end of the year they had a new Atonement day, and made fresh sacrifices for sin, and then their righteousness was renewed for another year, in this national manner. So that this rich man, this Jewish nation, at the time our Lord uttered these words, had all of these conditions fulfilled. He had more than he could appropriate of God's promises in the Scripture, and all the holy prophets and the types and shadows of the law—all of those things. A change came—he died; he died to all those blessings. Did he? Yes. Does everybody agree to that? Yes. Do the Jews also agree? They do. They know they are not enjoying the blessings they formally had. They know that since the year 70 when their nation perished they have not been in the condition of divine favor in which they were previously. Where are they now? As a nation they are still dead. As a nation they are still in *hades*—oblivion. You cannot find any Jewish nation, in the proper sense of that term. The Jewish nation, or government, has gone to *hades*, to the tomb. Will it be resurrected? Oh yes, the Jewish nation will be resurrected, as we tried to show last night. Zionism is the forerunner of the resurrection of this Jewish nation. Whatever goes into *hades* must come out. That is the very thought of *hades*. It means a temporary stopping place from which the person or thing will come out. So when the Jewish nation is said to have gone to *hades*, it implies that that nation will have a resurrection, or come out as a nation from that *hades*, or *hadean* condition. But while the nation is unconscious, the people of that nation have been very much alive all of these hundreds of years. They are very much alive people today. There is no more alive people in the whole world than the Jews are, and they have some of that very suffering that is pictured there in that parable at the hands of the Christians—or those said to be Christians. Those who were deluded into thinking they were Christians have persecuted the Jews, and they have had the tribulation that is there symbolically pictured. And they have desired that the Gentiles might cool their tongues. Was that fulfilled? Yes. When and how? Many times. I will give you one illustration in your day and mine. Not long ago when President Roosevelt was in office, the Jews of the United States got up a monster petition asking President Roosevelt, after he had had some good interchange with the Russian nation, if he would not use the kind offices of the United States and his own personal influence with the government of Russia to bring about some cessation of the severe persecutions against the Jews in Russia—

"Do something to cool our parched tongues" is the very thought. "Give us at least a drop of cold water." President Roosevelt could not do it. Just so in the parable. We read that the drop of water was denied. President Roosevelt said that he would like very much to do something in response to this invitation. He was in individual sympathy with the Jewish race, but he said it would be out of the way entirely for the United States government to attempt to criticise a foreign nation with which we are at peace, and to dictate to them any policy they must pursue in their own government. So the poor Jew could not even get that little bit of help. That is exactly true of the parable. The parable does not go on to show that the time will come when the Jews will come out of that time of trouble. It merely leaves it there in the trouble.

The parable speaks about five brethren. Who would they be? We answer that while all twelve of the tribes were represented in Palestine at that time, yet the major portion belonged to the tribes of Judah and Benjamin. These two mainly constituted the rich man. The other tribes were mainly scattered around in Greece, Rome, Asia Minor, etc., and the question here is raised to show that God's dealing with the Jews that were scattered abroad amongst the Gentiles would be exactly the same as his dealing with the people in Palestine. For the answer is, "They have Moses and the prophets, let them hear them. If they do not hear them, then they must take the consequences." Who have Moses and the prophets? The heathen? No, the heathen never had Moses and the prophets. Who ever did have Moses and the prophets that they could hear them? Only this Jewish nation, only this rich man and his brethren—two tribes, and the other ten tribes. Two tribes represented in the one rich man, and the other rich men represented in the five brethren. You see two make the one, so the ten would make the five proportionately.

We have seen the rich man, now how about Lazarus? Let us see where he comes in. Lazarus was that poor man in the parable who lay at the rich man's gate, desiring to be fed with some of the crumbs that fell from the rich man's table. What class was that? That was some outsiders? Yes. Who were they? They were some godly Gentiles. I remind you of some of them in the Scriptures. You remember in the new testament there is mentioned a centurian, and they besought Jesus that he would heal the centurian servant; they said, "He is a godly man, and he has built up a synagogue and has done much good to our people;" and so Jesus healed the servant. He desired to have some of God's favors. Yet he knew they belonged to the Jewish nation, they were not his; he was an outsider. I remind you of Cornelius, of whom we read that he served God daily, prayed always, gave much alms to the people, and reverenced God. A pretty good man, wasn't he? Yes. Yet none of his praying and none of his alms-giving came up to God. God did not accept any of that. It is, so to speak, like the incense that rose so high and could not go any higher. Why not? Because he was a Gentile. What difference did that make? Because all of God's blessings belonged to the one nation of Isarel. When God said, "Ye only have I known [recognized] of all the families of the earth." he was speaking there of Israel and the special privileges and blessings belonging to Israel, but just as soon as the middle wall of partition, or separation, between the Jew and the Gentile was blotted out, just three and one half years after the cross, just as soon as that particular period of special favor to the Jew was over, the Gentiles came in to have just the same favor as the Jews—no more, no less. And at that time God blessed Cornelius, and he sent a messenger to Cornelius and said, "Now Cornelius, your prayers and your alms are come up before me." Why not before? They could not raise any higher, but now the special favor for Israel having passed, your alms and your prayers are come up before me as a memorial. Send now therefore to Joppa to one called Peter and when he comes he will tell you words which shall be to the saving of thyself and thy house; and you will come into fellowship with me then; when Peter came he preached Christ to Cornelius. And Cornelius received the message and was blessed with the Holy Spirit, and had all the privileges and favors thenceforth that any of the Jews who had heard and had accepted the Gospel received—the Penticostal blessings came on him also.

Now go back to the poor man lying at the rich man's gate. This is before the change; this is before the house of Israel was left desolate, before the Gentiles were blessed. The Gentiles were in that poor condition represented by that poor individual, with the sores on his body, representing sin and sickness. I presume, as Bible students, all here grasp the thought that sores would represent sin, and the dogs licking the sores would represent the Gentiles, because this was a prominent expression among the Jews, that all others than Jews were mere Gentile dogs. They did not count them on a parity with the Jews at all. But he desired to be fed with the crumbs falling from the rich man's table. That is to say, I would like to have some of the blessings God has given to the Jews. Let me remind you of one particular case. You remember the Syro-Phonecian woman of whom we read that she came to Jesus saying, Lord, my daughter is sick of a fever; I entreat you to heal her. Jesus for the time paid no attention, and she entreated and entreated; finally Jesus said to her, "Never mind, go away, it is not proper to take the children's bread and give it to the dogs." Don't you know you are a Gentile dog? Have you not had that idea right along? She answered, "Yea, Lord, yet the dogs eat of the crumbs that fall from the children's table." She was willing to confess herself one of the Gentile dogs, she was willing to confess she had no right to claim any of those blessings of healing for her daughter, because she was not of the Jewish nation—but Lord, do not the dogs get a crimb occasionally from the table? "Let me have this crumb, heal my daughter." Jesus admired her faith, and said, "Go thy way, your daughter is healed." So she went her way. The daughter was healed. She was type of this Lazarus, you see, getting a crumb from the rich man's table.

Now then, Lazarus died, that is to say, this Lazarus class died to their unfavorable conditions, and the angels carried them to Abraham's bosom. What does that mean? They were not buried. When the Gentiles died to their unfavorable condition, the angels that carried them to Abraham's bosom were the Apostles. See how Saint Peter carried Cornelius right off to Abraham's bosom. Why he explained to him he should be one of the children of Abraham, didn't he? And that is what is meant by the figure of getting into Abraham's bosom. If you are a father and have any love for your family, and have some children come to you, you take them into your bosom; they are your children; you are their father. And that is the picture. That is the whole thing—Abraham and his children. Now the Jews were the natural children of Abraham, but they failed to get into Abraham's bosom, and the Gentiles who were outcasts, who in their humble condition were more ready to receive God's grace in the way God was pleased to give it, became children of Abraham through faith. And that is exactly what the Apostle says, "If ye be Christ's, then are ye Abraham's seed, Abraham's children?" You are in Abraham's bosom now. I am glad to be in Abraham's bosom, glad to have some blessings there also. I am glad that God's favor to natural Israel is so soon to come. They will all be coming into Abraham's bosom, not on the spiritual plane, but the natural seed will be coming back into the obedience and faith of Abraham, and I rejoice in that glorious prospect.

Question 14.—Our Savior's assurance to the thief, "This day shalt thou be with me in Paradise," what is the meaning of this?

Answer.—We answer that that statement is generally misunderstood. Take the whole circumstance and get it clear before your mind. Two thieves were there, one on either side of our Lord. He was being crucified, they also. One was reviling him, saying, "Why don't you save yourself and save us? If you are as you claim, something more than a human being, why don't you demonstrate it and save yourself, come down from the cross and save us also; show your power." And he was saying this in a derisive, scoffing manner. The other thief answered him saying, "How strange that you should act and speak in this way! You know that we are here justly. We are suffering the appropriate punishment for our sins; this is the penalty against us; but here is a poor man between us who has done nothing amiss and he is suffering unjustly, and instead of deriding him, we should be speaking words of comfort to him. And I will speak a word to him now."

Then turning to Jesus, he said (I am paraphrasing it), "I know you; you are a great personage; I have come in contact with you before and heard a good deal last night and this morning, as I was near by when your trial took place, and I heard those falsifiers bearing false witness against you and I sympathized with you all the time. I knew there was no evil character in you, and I have just answered this other thief and you have heard what I have said to him. Now I do not know what there is in your claim of being a King, but you are a great enough person to be a King. If you are a King, and after you have come into your office of King, and have your kingdom, then remember this poor thief, and do something for me, will you?" Jesus said, "I will do something for you when I come into my kingdom; you will get a blessing. Did Jesus come into his kingdom that day? Why no; he has not come into his kingdom yet; it is more than eighteen hundred years, and we are still praying, "Thy kingdom come." Is not that true? Sure. Did he deceive the thief? Did he say, I am going into my kingdom today? No, he did not. What did the thief ask, anyway? He said, "Lord remember me when thou comest into thy kingdom." And what did Jesus say? Jesus said, in the Greek, "Amen"—so be it. Be it as you have asked it, namely; to be remembered when I came into my kingdom. I will be there; and I will remember you when I come into my kingdom. And I am sure that he will. But what about "this day?" That was put in in this way; "Verily, verily, I say unto thee today"—

this day that looks as though I had no kingdom, this day that looks as though I was a blasphemer against the great Creator, this day that looks as though I had neither friend on earth nor in heaven, this day in which I seem to be the most pitiful object in the world—nevertheless, I say unto thee this day, "Thou shalt be with me in Paradise."

Question 15.—If a man is saved by grace, can he be lost by anything that he can do?

Answer.—We have funny kinds of brains, dear friends, and we have to have sympathy with each other, too. I am not laughing at our dear brother's question, and you are not, but it made me think how unsatisfactory our reasoning faculties are. The way in which God saves us by grace is not against our wills. He makes the provision for our salvation. He is making provision for the salvation of every member of our race. Is not that grace? Is not that favor? Favor means grace and grace means favor. Is it not a great favor then that God has provided a way by which you and I may escape, and everbody else may escape, the death penalty, and may come back to eternal life and divine favor? Is not that a great blessing? Yes, indeed. Now then whoever will be saved at any time will be saved by grace; but will God ever save any person against that person's will, and co-operation? Never. Not one will ever be saved except as he accepts God's favor and co-operates with the divine favor and blessing. So that God's grace or favor provides a whole salvation, everything connected with it is provided, and then it is for you and me and each other person as he hears and comes to an understanding and opportunity, to avail himself of this, and if he does not avail himself of it, then he receives the grace of God in vain and will not profit by it whatever.

Question 16.—Could Christ be a full and complete Savior if anything was required of man in either the heavenly or the earthly salvation?

Answer.—Why certainly he could be a complete Savior. Suppose now there were ten men here drowning in the water, and suppose I had life buoys with ropes on them, and threw them in and said, "See that? Catch hold of that and I will pull you up! Catch hold! Catch hold!" They were all there invited to catch hold and they would be pulled up. Now then if one rejects this means of salvation after he knows what it is, and has heard what was said, knows he is able to grasp the rope, and has hands to catch it with, has all the power to get hold of it and come up out of the water, if he rejects it, the person that has done this work has nevertheless been the Savior of all those persons. He has recovered them all, because if after they were thus saved in the sense of salvation or recovery being cast to them, they then wilfully rejected it, it is just as though they had jumped in the water after they were on top again.

Question 17.—What becomes of the people who die in their wickedness, never having come to a knowledge of the Lord?

Answer.—Well, dear friends, what is it for one to die in his wickedness? Who is it that does not die in his wickedness? Is there anybody in the whole world that is righteous? Do not the Scriptures say there is none righteous, no not one? Taking that, then, as the basis, we say that the only ones who now are brought into harmony with God, and who may thus be said to be saved now when they die, are this small class who have come to a knowledge of God, to an understanding of the divine favor and privilege, and who have made a full consecration of themselves to the Lord, and been begotten of the Lord's Holy Spirit to a newness of life. They have passed from death unto life and if they abide they are in a different condition from all the rest of the world. But all the rest of the world is in a dying condition, as they always have been.

Now what constitutes wickedness? It is not merely that element of wickedness which is in you, because you are born with that. We were born in sin, we were shapen in iniquity. In sin did our mothers conceive us. It is not wicked to be born that way, is it? You were born in an imperfect condition, but the term wickedness as generally used applies to viciousness on the part of the individual, something willful and obdurate in the person's own character and disposition, some fighting against God, fighting against truth, and fighting against righteousness. That would be wickedness. If any man comes into relationship with Christ now, and the eyes of his understanding are opened, and if then he becomes a wicked man, turning from the Lord into sin, as the Apostle Peter says, "Like a dog to his vomit, or like a sow to wallowing again in the mire of sin," any such person, the Scriptures say, will have no further favor from God, and his death will be the second death from which there will be no recovery of any kind, at any time, by any means. He will be dead in the same sense as a brute beast that perisheth, as Saint Peter says. Now that only applies to the class that comes to the Lord now and has the hearing ear, the seeing eye, and begetting of the Spirit; it does not apply to anybody else. What about the world of mankind? Well, during the Millenial Age, during the Messianic Period, when the knowledge of the Lord will fill the earth and all mankind will have an opportunity of fully coming back into harmony with God, any who then love wickedness, love sin, and hate righteousness—and more than that, any who do not love righteousness and hate sin—will be accounted worthy of dying the second death. There will be no further opportunity for them of any kind. So that God's standard for eternal life is righteousness and perfection, and nothing else. Whether that righteousness that is obtained in the present time through faith, and by reckoned imputation of Christ's merit, or whether it be the actual righteousness which the world may attain to during the thousand years of Christ's reign, by gradually raising them up out of their defilement and imperfection, either way—whoever sins against such a righteousness is a willful sinner, a malicious sinner, and will die the second death.

Question 18.—In the sixth volume of Scripture Studies we read that majority is not sufficient, but the jury rule should prevail in the choosing of elders in the church. Now if so, is not that the wisest course to pursue in electing deacons? We read there that the same order shall prevail in the choosing of both elders and deacons.

Answer.—In this matter we were not seeking to lay down a law; we would have no right to make a law; we were merely offering a suggestion of what we believed would be a wise course for the church. For instance, in a class if a bare majority were allowed to dictate the policy, there might be a very large minority, nearly as large in number as the majority, that would be wholly dissatisfied; and a majority of but one, for instance, might rule such a class in a very arbitrary way; and our suggestion was that a class should try to arrange by its voting and should so select elders as, if possible, to please and satisfy everyone in the class. Therefore, as far as possible, the mere majority rule should be ignored and as far as possible the so-called jury rule should obtain—not that we would say it must be a jury rule—but that as far as possible a unanimity of sentiment in the class should be obtained. It is not always possible to get the whole class to think just the same on the subject of who should be deacon or elder in a congregation, but whatever rule is observed would be equally appropriate to observe in respect to deacons as in respect to the elders. Whoever is elected for any service, the congregation should see to it that as far as possible they yield little points to each other where no principle is involved, so as to try to have everybody satisfied and pleased in those who will be the servants of the congregation.

Question (from the audience).—In case a person should receive within two or three votes of the seventy-five per cent, would it be wise to vote a second time on the person so as to bring the votes up to the number required to elect him?

Answer.—I would think there would be no objection to that, or even making it unanimous. What we want to get at is not merely some little catch matter, but to get the sentiment of the class and to have the full expression of the mind of the class. Anything that is merely a friction arrangement should be avoided as much as possible. If a class decided they would make a seventy-five per cent rule in their election, that would not be binding for another election, but it might be merely binding for that one time. If they choose the next time to have the same seventy-five per cent rule, and if someone came very near having it, but not quite, and it was moved to reconsider this vote and take it again, and it was found then to be larger than the amount decided upon, the class has a perfect right to regulate the matter as it pleases.

Question 19.—We read some place that no brother should assume public duties in the church as leader, teacher, representative, etc., without an election, even though assured that there is no question respecting his acceptability. And also it is made positive in other places, the same thing. Now in the face of this, is it not wrong for our elders of the ecclesia to meet separate from the nineteen deacons and separate from the church and appoint a deacon as an elder, or teacher, or representative of the ecclesia to the position which the Lord says must be occupied by a regularly ordained elder?

Answer.—In considering this question we should remember the Apostle's words and also the Scriptural illustration given. We have the case of Saint Stephen, you remember, who was a chosen deacon in the church as recorded in the Book of Acts, and Saint Stephen got a good chance to preach and he did not say, "Now Brother, I was not chosen an elder, and therefore I cannot say anything here," but he went right ahead and preached, and the Lord blessed him a great deal, and he had a fine time—and got stoned to death. And he got the good mark of being the first Christian martyr next to his Lord. Then let us remem-

ber what the Apostle again says—I will read a little between the lines here—he says that one who is a deacon and serves his position well and shows humility in his service, purchases to himself a good degree. That is to say, a good degree of liberty and of privilege, and of opportunity. In other words, the congregation should notice, when voting with respect to those who shall serve as elders, those whom they have previously selected as deacons, and see how careful they were and how humble they were, and how faithful they were, because if they were not faithful as deacons in doing some secular part of the work, there would be no reason to expect they would be properly faithful as elders. That they would be purchasing to themselves a good degree of preferment, and honor in the church by their faithfulness as deacons, is the thought of the Apostle. My thought is that in the early church the arrangement was that deacons would be a class who would be gradually making more progress toward eldership, and a more prominent service of the truth, in the manner that the deacons primarily would be chosen for some other kind of service, but they would be there as a sort of reserve supply, so that if there were an elder short for any service there would be a deacon, and a proper committee would look over the deacons and say, "Suppose we try that brother with such a meeting tonight;" and then another time this committee might say, "Suppose we try that other deacon for the meeting tonight;" we have need of someone for the night, try him." Thus they would be trying them to see to what extent they would have ability. Otherwise the deacons would have very little opportunity for ever attaining to anything, or for manifesting any ability they might possess in respect to the service of the church. Anything therefore that is written in the Scripture Studies was not intended to be in conflict with that thought, for that is the thought we have always entertained, and which we believe to be the Scriptural one, and which is practiced in Brooklyn and other places.

I am not sure that I understand the brother's point well, but this would be a further answer, perhaps more in comportment with his thought. I would not think it would be a proper thing that if the congregation choose just four or five as elders that these four or five men should then come in and select another one from amongst the deacons and make him practically an elder. I would not think that to be their province. If the church wanted that brother for an elder, and regular servant in that capacity, it would be their duty to say so. If the elders find they had not a sufficient supply, they might very properly at another meeting of the church inquire whether the church would be pleased to elect another elder, as there was need, apparently, for another; but if it were only a temporary need, and if it were understood with the congregation that they wished the elders to select from time to time deacons from here or there who seemed to be showing some ability to fill a temporary necessity, I would think it a very proper thing; but not for him to be put in as an elder when the congregation did not put him in as an elder.

Question 20.—Do the elders of the ecclesia at Brooklyn appoint deacons to lead the classes without a congregation election as set forth, etc.?

Answer.—This is supposed to be a pastoral work and not a work for the elders. One of the elders of the congregation at Brooklyn is charged with the responsibility of looking over the meetings and being an assistant to the pastor in that respect, and, with the pastor's consent, now and then a deacon is selected for this work, and other work. That is supposed to be the very object in electing a pastor, that he may have that supervision of the needs of the congregation and fill in here or there according as the need might be. But it would not be the thought there, or elsewhere, that anyone would be appointed permanently to a service which is the same as if he were chosen by the congregation an elder. It would be merely a temporary matter to fill an emergency and to give the deacon an opportunity of being tried out.

Question 21.—Could the man Jesus, by obeying the law in every particular, live forever in an imperfect earth?

Answer.—If Jesus as the man had not consecrated his life, had not made this full surrender symbolized by his baptism, he would have had all the human rights that belonged to the first Adam, because he was the only one to take the place of the first Adam. Whatever, therefore, the first Adam had a right to and could have claimed of divine justice, Jesus could have claimed because he had taken the place of the first perfect man. What would that mean? He could have said, "Now, Father, here I am; I am perfect and I intend to keep your law, and I do keep your law, and now, according to your law, I am entitled to everlasting life. And it means I am entitled also to have things pretty nice. You gave Adam a perfect Eden and everything very nice there, and now I am looking around for what you have for me, because I keep your law and in nothing do I transgress." And then it would have been part of the Father's duty—shall I say it that way, duty?—according to his own law, his own arrangement—it would have been part of the heavenly Father's duty to have provided some good suitable place, some Paradise, for Jesus where he would not have had any inconvenience of any kind, because being perfect he would not necessarily be subjected to the imperfections that belonged to the sinful race. But nothing of this kind could come in, because just as soon as Jesus was a perfect man, at thirty years of age, he immediately presented his body a living sacrifice. There he gave up all his earthly rights, everything he could have asked for, he there voluntarily laid at the Father's feet—"Lo, I come to do thy will, O God; everything that is written in the Book, everything in the Holy Scriptures I am prepared to do"—all the Scriptures there prefigured in the Lamb and the Bullock, all the various sacrifices that pertained to him in the Father's plan—"Here I am, ready to do thy will, even unto death." He therefore, in that one instance, gave over every earthly right, and hence could not have claimed anything the next instant; it was all gone.

A BROTHER: *You stated that the Father could have provided a Paradise for him. Do I understand, then, that the curse would have had to be removed from the earth before it would have been possible for him to have obtained this everlasting life?*

Answer.—No. Our brother's question is, "Would the Father have been obligated, according to the law, to give Jesus a paradise home, free from sin and so forth," and the brother wants to know whether this would imply that the whole earth must have been made perfect. No, I answer; when God gave to Adam a Paradise condition, the whole earth was in an unfavorable condition, God merely preparing a Paradise eastward in Eden, and God could just as well have prepared some place for Jesus.

Question 22.—Will Volume 7 of Scripture Studies be published before 1913 A. D.?

Answer.—Now that is more than I know.

Question 23.—It was recently intimated in the Watch Tower in regard to the Bible Class extension work that not less than six meetings be held in any one town. Would it be well to have six meetings in one place when at the second meeting only two or three interested ones come out to the meeting?

Answer.—No, I answer, if no people come out, I would not continue the meetings. Never hold a meeting if you are the only party there. You will have to judge as to how many would constitute a proper meeting.

Question 24.—Could Jesus as a perfect man live in an imperfect earth forever?

Answer.—That is the same question we had before. Had he maintained his right to human nature, without making his consecration to death, our Lord would have been fully entitled to have a Paradise and the heavenly Father would undoubtedly have provided it; that was the promise of the law—"he that doeth these things shall live by them"—not live in a sinful or in an unsatisfactory condition, but under proper conditions.

Question 25.—Literal Babylon was built on the literal Euphrates river, while mystic Babylon sits on the mystic Euphrates. Then what is the mystic river?

Answer.—We are going to have a sermon on that very subject before long, and you will get the answer there, perhaps. But just briefly I will say that the mystic Euphrates would represent people according to the explanation given us in the Scripture. Thus the waters upon which the woman sitteth are peoples and nations and tongues, and the turning away of the waters of the mystic Euphrates from the antitypical Babylon, or from the mystical Babylon, would signify the turning of the people away. And they are turning away a good deal now, according to what we read in the newspapers. Very small congregations are to be had everywhere. By the way, about three weeks ago when I was in Boston, the assistant editor of the Boston Congregationalist came to me on Monday after our sermon on Sunday and said, "Pastor Russell, may I ask you a question."

"Yes."

"I am assistant editor of the Congregationalist, and I was out on Sunday at the Boston theatre, and it was a hot day, and as I looked over that audience and saw four thousand people there under that roof on a hot day and sitting for that length of time, I began to wonder why it is that our largest churches in Boston here, and our most eloquent preachers, and finely paid choirs, only have from twenty to forty or fifty to seventy at a meeting. How is it? Will you tell me what you say about it?"

I said, "I think, my friend, that the Bible explains that by saying there was a famine in the land—not a famine for bread or for water, but a famine, saith the Lord, for the hearing of the Word of the Lord." I said, "I think those people wanted to hear something about the Word of the Lord."

Question 26.—Saint Paul says, "We are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Doesn't the word "prophets" here refer to the prophets of the old Bible and not to the prophets of the New Testament?

Answer.—I would think the Apostle is here referring to the prophets of the Old Testament times, but this is the foundation for faith that was laid in their prophesy. Now there are other prophets mentioned in the Scripture, as, for instance, the Apostle says that when Christ ascended up on high he gave gifts unto men, and then he goes on to tell what those gifts were; he gave some apostles, and some prophets, and some teachers, and some evangelists. He is not here speaking of the prophets of old. In this text he is speaking about the orators, because this word prophet as used in the Greek stands for one who publicly expounds publicly declares, makes public proclamations—that is, a prophet, or, literally, a teller-forth.

Question 28.—"Baptizing them in the name of the Father, and the Son, and the Holy Spirit." Would it be right to say that this implies three baptisms in one—namely: in the name of the Father for our justification, in the name of the Son for our sacrifice, and in the name of the Holy Spirit to be baptized for our Spirit's begetting?

Answer.—We answer, "No." To my understanding that would not be the thought at all. We are baptized in the name of—that is, by the authority of; not merely that Jesus says, This is something of mine that I give you, but he would give us the understanding that this baptism that he enjoined upon the church was a baptism in the name of, that is, by the authority of, the Father, and the Son, and the Holy Spirit; just the same as if he were using a firm name, Smith, Jones and Brown, and Smith was talking about the matter, he would not merely say Go and baptize in my name, but do it with the full authorization of the whole firm, Smith, Jones and Brown. So Jesus says, Go and baptize in the name, by the authority of, the Father, Son and Holy Spirit.

Question 29.—Will there be marrying and giving in marriage during the Millenium?

Answer.—During the time of the Millenium, during that thousand years, the angels will not marry or be given in marriage. They never have been married, and they will not be then, and the church will not marry or be given in marriage, because they will be like unto the angels in that respect, being without the sex peculiarity. And as for mankind, the Scriptures do not clearly indicate that. They do tell us that whosoever shall attain to that age, or to the resurrection from the dead, will neither marry or be given in marriage. To attain to the resurrection seems to mean progressing until they reach the full resurrection. In other words, the resurrection does not take place the moment the person is awakened from the tomb, but his resurrection is only begun, and every step he would take in progress toward full perfection he would be having more of a resurrection, until he would be fully perfected, and then his resurrection would be complete; he would be raised clear up out of sin, imperfection and death. Now when they reach that full development, being fully raised up, they will neither marry nor be given in marriage. And as to what will take place during the Millenium, I could only give you a guess, because there is no Scripture on the subject. My guess would be that this matter would be gradually getting less and less. That is only a guess, and I make a distinction between my guess and what the Scriptures say.

Question 30.—Would it be wise to try to hide during the great time of trouble, and wouldn't it be safer in the country than in the city?

Answer.—I advise you to hide before the time of trouble. We want to be hidden in the Lord, my dear friends. If Noah and those who were with him had waited until the time of trouble came before they got into the ark, they might not have gotten a chance to get in. And so here the Lord likens the time of trouble to the flood and our getting into Christ is likened unto Noah getting into the ark; and we want to get into Christ without any loss of time and to abide in him, and then we will have nothing to do with hiding from any trouble, because the Lord will overrule matters for those who are his and cause all things to work together for their good. Do not forget you engaged to go into a time of trouble. Did not Jesus have a time of trouble? Did not all the apostles have a time of trouble? Did you not consecrate with the very understanding that you would be ready to lay down your life any time and in any manner? Then do not think it will be any different from what the Lord says, "Through much tribulation shall ye enter into the kingdom." But our tribulation will be of one kind, and this trouble coming on the world will be of another kind. So we are to expect our kind of tribulation for faithfulness to the Lord, and righteousness, and his Word, and we are to count then that the Lord will let us escape the other kind of tribulation which will come upon the world.

Question 31.—So far as I have been able to determine from the Scriptures, Michael is the only Archangel mentioned. Is it your thought that there are others?

Answer.—I have just the same thought.

Question 32.—Terah, Abraham's father, was 205 years old when he died. How could Abraham be only seventy-five years old when he left his father's house, when his father was only seventy years old when he was born? Was not Terah 130 years old when Abraham was born?

Answer.—We answer that the way in which it was written, it puts Abraham's name first when giving the list of Terah's sons, and the inference might be not unreasonably drawn that Abraham would be the eldest son of Terah. But on the contrary he was Terah's youngest son. The account says, Terah was so many years old and he had three sons. The first of them was born at that time and the other two were subsequently born; but Abraham was the third of those sons. I cannot take time to go into the matter here in detail, but you have it all in Watch Tower publications with full particulars.

Question 33.—Was the blood of the Passover lamb sprinkled year by year continually, or was this done only the one time in Egypt?

Answer.—I do not know; it was to have been a symbol. That is the way it was commanded at the beginning, and quite likely it was followed all the way down. If there is anyone here who is a Jew, he could tell us perhaps whether it is customary now for the Jews to sprinkle the blood on the door post. I do not suppose that they do. I am not sure.

Question 34.—Please explain what condition the body will be in in the resurrection, whether a lost eye, or the hearing will be restored at their awakening, or how?

Answer.—There is nothing in the Scriptures to indicate on this particular point, but we think it reasonable to suppose that those who come forth from the tomb during the reign of Messiah would not come forth maimed in any particular sense; as, for instance, lacking an eye; or lacking a hand; but they would come forth with their hands, though their hands might not be in the same condition they were originally; as, for instance, when our Lord healed the man who had the withered hand. If there was a wart on that hand before it was withered, it might be there afterwards; it was merely recovered to its normal condition. So, I understand it is not the teaching of the Scriptures that man will come forth in the resurrection perfect, because then all traces of their imperfection would be gone; none would be able to recognize them either by their faces or by their minds. Every trace, and every line upon your face, and upon my face, and upon your hands and upon my hands, indicate certain qualities of mind, and if you make all of these qualities of hand and face perfect, you would of necessity also be making the mind perfect, and by the time you did that no man would know himself, because all are imperfect now, and we know ourselves and each other largely by our imperfections. My thought, then, would be that when the world is awakened, they will come forth with practically perfect bodies but not actually perfect bodies—with bodies such, for instance, as yours and mine would be in their normal condition, in average health and under average conditions; not in the condition they would be if they had met with an accident and lost their limbs, and then come back without those limbs, but rather that they would come back with a reasonable degree of human perfection. But this also is conjectural, because the Scriptures do not enter into the matter and give us the particulars.

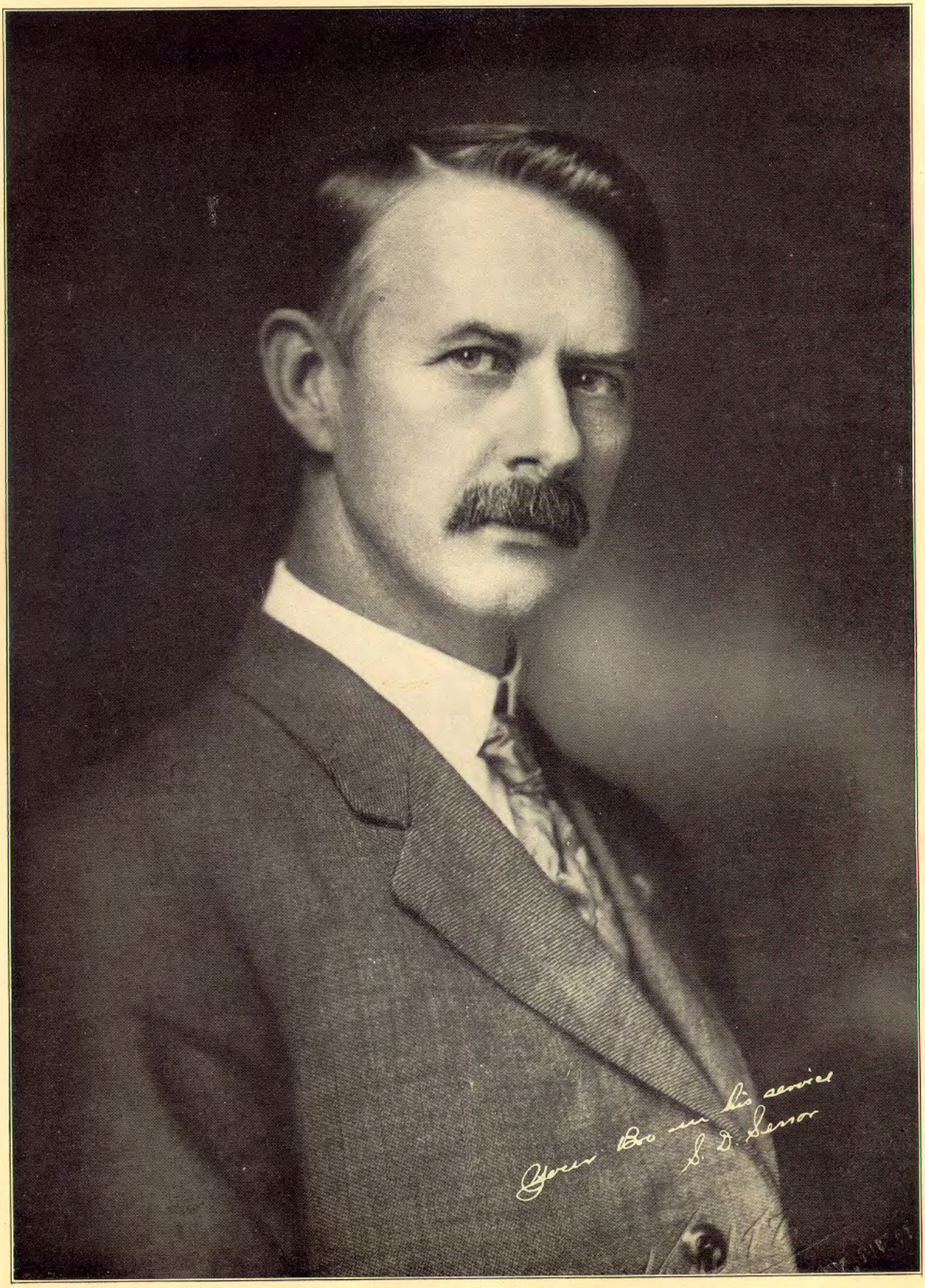
Pastor Russell.—We are very glad now at the close of this meeting to say that we have had a very pleasant convention time with you, and we have enjoyed meeting with this company of Bible students, and I want to say to the local class of Bible students, that we have enjoyed very much the kind hospitalities at their hands, and this beautiful auditorium they put at our disposal for this time. Their kind entertainment we most heartily appreciate. I appreciate all of these things very much, and thank God on their behalf that they have such honest and loyal hearts that they are glad to spend and be spent in the Lord's service. Not only in a financial way did they spend themselves, but their time and strength in making known the meetings to the people here in St. Louis, that as many as might have a desire to do so would have the privilege of these meetings.

I thank you all for your kind attention.

* * *

Another night run of 277 miles brought us to Kansas City, Mo.

S.J. DEGROOT
CALVIN DODGE
C.H. SWINGLE
CHARLES DICK
OSCAR OLSON
E. JASPER WOOD
W.J. LINDSEY
A.C. WISE
G.C. ELTON
C.F. KLEOPFERT
A.C. KRUEGER
G.M. BENJAMIN
WM. A. BAKER
DR. R.L. ROBIE
DR. S.A. SMITH
H.E. HOLLISTER
DR. D.H. THORNTON
J.F. DAVAULT
FRANK SHERMAN
ROAMIE HARRISON
CHAS. E. SCHILLER
DANIEL MOREHEISER
A.N. PIERSON
OSCAR MAGNUSON
G.L. DE FRESE
SHIELD TOUTJIAN
R.B. MAXWELL
SOME OF THE SPEAKERS
ON THE WESTERN TOUR


Yours Truly
S. D. Lenox

International Bible Students Association

"Wisdom from Above; the Noblest Science, the Best Instruction"

Convention at Kansas City, Mo.

June 13 and 14, 1911

THE KANSAS City Convention had been in session two days before the arrival of our special train. After arriving in Kansas City the special train party proceeded to the hall where the meetings were being held, and Bro. Dr. S. J. Senor, as chairman, introduced Bro. C. H. Swingle, who gave a short discourse on the test found in Hebrews 10:35; "Cast not away therefore your confidence which have great recompense of reward." This discourse was given in full at the Minneapolis convention, and will be found under that head.

2.30 p. m. Discourse by Pilgrim Brother Dr. S. D. Senor. Subject: "COPIES OF THE LIKENESS OF HIS SON."

WE WOULD prefer to listen to some of the rest of you, especially to some of our visiting brethren, but as this program was made without our knowledge of the matter, we think it is the Lord's will that we should go ahead.

We are pleased, dear friends, to be assembled here in Kansas City, with so many of you of like precious faith, and indeed we are looking forward to the time when we will not only assemble here in part, but we will soon be on the other side in general assembly, in the full assembly of the church of the Firstborn. But before we enter the other side, we realize that there is some great work that is necessary to be done in each of us, and to this end, dear friends, we desire to take up some thoughts with you this afternoon which will be for our Christian growth, our Christian development, that we may indeed be more and more prepared for those things that are to come, the glories that are to be ours together with the Lord when he is revealed. When he is revealed in glory, then shall we also be revealed in glory with him. But on this side of the vail we do not have the glory. This is the time of our development; and as we come to the thoughts of character development, we call your attention to Romans the eighth chapter, where it says that God has predestinated that we should become copies of the likeness of his Son; therefore, if God has predestinated that we should become copy-likenesses of our Lord and Savior, it is the chief thing then for us to put forth our energies and our efforts in this line.

Now we would first ask the question. Are we to become copies after the flesh? No, dear friends, it was not our old fleshy bodies, or old fleshy wills, but we as New Creatures that are referred to. He predestinated that we New Creatures should become copy-likenesses of his Son in our wills, in the intents and purposes of our hearts. A great many of us, I among them, would like to have more of the character-likeness of our Lord and Savior, but I do not know always how to copy him; I do not always know just what steps to take. I do not mean to say that we do not understand that God wants us to practice all the Christian graces. We all know that. But how to form character—what are the things that make toward this great end of predestinated character development is the question. The world of mankind is not referred to in this matter, but only we as New Creatures.

First, then, we see that we must come into the proper relation with Father before we could become copies of our dear Lord. There are two great steps in this, the first being justification by faith. We understand the word justification has the thought in it of something that is just, then falling away from that just standard, and now that something will bring us back to that just standard. Therefore we are to be justified, or to be made right, by our faith. Justification by faith is a general term; it covers all the steps necessary to become thoroughly justified, So we would like to call special attention to three points: first, when we desire to get away from the sinful things of this life, we are pointed to our Lord and Savior as the way and the truth, and the resurrection, and the life. God teaches us in his word that we may have peace with him. Now then it is through faith that we have this peace with our heavenly Father, as he tells us in Romans 5:1: "Therefore, being justified by faith we have peace with God through our Lord Jesus Christ."

Second, we find that has not brought us fully into a justified condition yet, something that is bound to us, something that is operative; it is only the first step we might say, and as we grow in the knowledge of the Father's will, we find he teaches us in his Word that we now, because of accepting Jesus, have life rights—a perfect human life reckoned unto us. We might say there are 100 steps across the stage. Some of us naturally can attain to about 70 steps, but yet we lack the 30 steps that would measure us up to the 100 steps. Now then because of the acceptance of our Lord and Savior as our ransom sacrifice, his merits are applied to us, which will take us over these 30 steps and measure us up to the 100 steps. Now then some of us cannot count quite that far. We can make 10, 15, 20 or 25 steps and we lack 75 steps to measure us up to the 100. We accept Jesus as a covering for our sins, but we not only have peace with God, but we find God teaches us that the merits of Jesus are applied to us sufficient for us to measure up to the 100 steps. Now then our justification is not yet bound to us; we have peace with God; we recognize we have human life rights, but not to bind them down to us, we find that it is necessary to take the second step. And thus after having recognized that we have a perfect life standing, reckoned by through our Lord and Savior, to present this body a living sacrifice, holy acceptable unto God, our reasonable service. Now we find that the presenting of our bodies, our consecration, will bring us to the point where our justification

will be bound down to us. This justification so far has marked us as in the Tabernacle, when the goats were brought in and staked at the door of the Tabernacle. We understand that represents us. We were consecrated, and stand there in a consecrated condition, and then when God accepts it, he cuts us off from the human nature and there begets us so we may develop into the divine likeness, and then reach the divine nature. Therefore we find, dear freinds, that God has accepted our consecration, then our justification is bound to us, then it becomes operative. Then we have had all, we might say, of the life rights that are ours, that Jesus has bought for us and applied to us and we can have no part or lot with the world in the times of restitution. But we find we have higher rights, greater privileges, granted to us as spirit beings that in due time we may be made heirs of God and joint-heirs with Jesus Christ if so be that we suffer with him that we may be also glorified together.

When we have been justified and consecrated and God has accepted it, all our past sins are covered. Are you not glad? Are you not rejoicing, dear friends, in this covering? I am. Therefore we find that we are not debtors to the flesh any more, we are not debtors to look at each other after the flesh, because those things are covered, and if God could accept me through Jesus and could accept you through Jesus, why shouldn't we accept one another also with all the weaknesses and shortcomings that are inherited in our old mortal bodies, which are now dead in the Father's sight, and should be dead in our own? Now this thought ought to be helpful to us in forming character. After we have become consecrated, and God has accepted it, then how about the daily sins? Those sins are not yet covered. Some brother or sister says, Did not I accept Jesus as the covering for my sins? Yes. And we call to your attention that when you consecrated and God accepted it, all of those past sins were covered. But now how about the daily ones? They are not covered. Well now how am I to be free from these? We remark that our heavenly Father has permitted Jesus to deposit a sufficient amount for each of us in that great heavenly bank, but we must draw on that bank; we must check against that bank each day. You remember our Master taught us to pray each day, "Forgive us our trespasses"—those daily sins that occur in our lives, the little anger, strife, contention, the wrong ambitions, hopes, aims, selfishness and pride that is in the old nature. Day by day we can come to the throne of grace that we may find seasonable help, that we may confess these sins that we have, not only of commission, but the sins of omission as well. Daily we should confess these sins and daily through faith have our Lord's merit coming to us covering over these weaknesses and short comings that are not intentional. But there is a little qualification along with that. "Forgive us our trespasses *as we forgive those who trespass against us.*" It is necessary for us to freely forgive those who trespass against us in thought, word and deed, so far as we can discern it, that we may freely receive forgiveness and covering for our daily shortcomings. Now that is a great help. In Revelation when speaking of the Great Company class that comes up through great tribulation, notice that they wash their robes in the blood of the Lamb. Why do they wash their robes? Because they have the robe spotted all over. That is the reason why it needs to be washed. But if we have a spot on our robes, we can have it sponged with the precious blood of the Lord by appropriating the merits of Jesus which have been depoisted in the bank for us, through our faith, confessing these things and appropriating to ourselves our Lord's merits—eating his flesh and drinking his blood, figuratively. And this class that is doing this will be of the class that Jesus is cleansing in the church that he may present us unto himself a glorious church, without spot, or wrinkle, or any such thing. But, dear friends, if we do not wash these away, if they are still on our robes, we will be dropped from the numbered company into the unnumbered company. The numbered company is the 144,000, and the unnumbered is the Great Company, upon which God has placed no number. Hence, because God has placed no number upon it, we cannot number it. But when it is completed you can count it very easily. it will not take very long to count it, dear friends. It is not going to be any such great multitude as the world. It is going to be a small company but not near as small as the Little Flock. We are not going to try to put a number on it, because God did not say there would be just so many in it, and no more, as of the Little Flock. Those who would not wash away those sins, but who still love the Lord, would have the privilege of coming up through great tribulations, and washing their robes in the blood of the Lamb—appropriating his merits in this great day of trouble, the foolish virgins buying the oil and afterward coming and gaining admission before the throne. It is a great help to us to know this and to confess these sins away, so that we may be able to run the race a little more carefully.

We would like to call attention then that it is only the consecrated ones, those who are spirit-begotten, who have the privilege at the present time of walking acceptably to our heavenly Father, of forming the character that God is pleased to reward. We call your attention then first of all to character development. Look over all of God's creation, every angel that was created, and Adam and Eve, and we might say every infant that is born—every one of these are blank pages on which character is to be written. Angels were blank pages without fixity of character, and man was a blank page without fixity of character. Even if they were born perfect it would be necessary to have character development. So we as New Creatures also come into that same condition of begetting, and then we must go on in character development, step by step, stage by stage, from glory to glory, until finally we stand in the image of our Lord and Savior, and at the end of the race course it will be our Father's good pleasure to say, "Come up higher." So then angels, or men, or we as new creatures, can develop either a righteous character or an unrighteous character. The righteous character only will God reward; the unrighteous will he destroy. "All the wicked will God destroy." Therefore we call attention to that which does the engraving. We must have his character likeness engraven in our hearts. The two great engravers that are used in angels, in men, and in us as new creatures are, first, knowledge, and, second, a free will. Now if we engrave pride, selfishness, ambition, envy, strife, and contention, we are engraving a sinful character. But on the other hand if we take knowledge and a free will and engrave love and humility and meekness, and so on, the godlike character, we will be righteous creatures. Now do you not think we can form character this way? Why yes. There is not one of us but what can take our knowledge and our wills and in the various trials of life we can forsake the anger and the strife and the contention and the selfishness and all of those varoius things that are wrong and place in their stead love, joy, peace, righteousness, long-suffering, brotherly kindness and so on. We can all do this. There is not one that God has called but what can fight a good fight and lay hold on eternal life, lay hold of the proper character development, to take our wills and our knowledge that God has granted unto us so abundantly, and there engrave a righteous character, a character that God is pleased to reward, and give the divine nature, making us heirs of his and joint-heirs with Jesus Christ, our Lord. Therefore if the will decides for sin and cultivates sinful things we will certainly go into the second death, but if the will decides for God and for righteousness, and peace, and love, etc., we see, dear friends, that in due time we will receive our reward.

Our minds are the battle ground. When did this great battle start? Did it start back in the beginning when God created Michael, the archangel? No. Did this battle begin when our heavenly Father created all the angelic hosts other than our Lord and Savior? We say, "No." Did it begin when Adam was created? We say, "No." Did it begin when the Adversary fell from heaven like lightning? We say, "No." Did the battle begin when at the end of the "world that was," at the flood, when the angels were disobedient in the days of Noah? "No," we answer. When did it begin? We say that this great battle for supremacy started in the mind, in the heart, at Jordan when our dear Lord and Savior consecrated to do the Father's will. Then is when the Adversary commenced coming in and desiring to destroy that new will; there the battle immediately began; dear friends, that battle has extended down through member after member of the body and that battle is not yet completed; it is still on. You and I are still fighting the good fight of faith. We are still desirous of laying hold of eternal life. As our dear brother Paul says, "We have not yet apprehended, we have not yet laid hold on that which we have been laid hold of for, but we are reaching forward to those things, laying hold of those things that will give us eternal life." Therefore the battle that began with our Lord and Savior is still continuing, and it is our knowledge and our free will that will enable us, through our Lord's grace and providential leading to come off more than conquerors through him who has died for us.

Therefore we would call attention to the thought that our mind being the battle ground, there are outside things that are brought to bear on our hearts that would stir us up to anger, malice, our old fleshly pride and selfishness and so on. And thereofre we say "If it was not for the Master who is greater than all that could be against us, with all power in heaven and in earth over us, as our head, looking after our every interest so that not one hair of our heads could fall without being brought to the Father's knowledge, we could not overcome. Our heavenly Father has appointed over us some of the angels which kept their first estate, and they do always encamp about us and deliver us. Oh, dear friends, we are in the battle, but we have such great help, help which we cannot see with the natural eye, but

which we can see with the eye of faith, that we now know we can be more than conquerors if we will go on day by day in this battle. We know we can conquer, but it is necessary for us to will, it is necessary for us to use our knowledge, and get the spirit of this knowledge in our heart in the trials and difficulties that are before us. We are under the care of our great heavenly Father, and none can pluck us out of his hands. Jesus is over us as our head with all power in heaven and in earth, and those angels who kept their first estate are over us. What is against us? On the other hand we find the great Adversary, the god of this world, the fallen angels under him, and the spirit of the world, the children of disobedience, and the old fallen flesh on the other side, as our enemies. But our dear heavenly Father has prepared it so we contend not only with flesh and blood, the instruments which the Adversary uses to bring trials and difficulties, or to carry us down, which the Lord permits, but we contend with the principalities and powers of the air, against spiritual wickedness in exalted places, as the Apostle tells us in Ephesians. Therefore you see we would certainly be carried down in this battle against our own weaknesses, and the influences from outside sources, if it were not for divine help. The Adversary is permitted to bring the various trials that we might put our knowledge into operation in the trial. Dear friends, we can come off more than conquerors because Jesus is over us, watching for every little detail of our life, both temporal and spiritual—everything. Therefore we see we can have great confidence in all the trials of our life; we can have confidence that all of these things are working together for our good. Hence you see knowledge and free will are certainly great engravers. We have been invited by the Adversary to engage in envy, strife, back-biting, and such things; and our Lord says, "You have consecrated and now you are to follow peace, joy, long-suffering, etc., the opposite of these other things, and I am going to let these trials come to you, the invitations to do the wrong things, and also I will stand on your part and I will help you out of these trials and difficulties, and teach you the lessons in the School of Christ, and finally give you the victory and a place with me when you become copies of me on this side of the vail.

So we find our Lord gives us to choose the things of righteousness, then we will gain goodness and mercy and sympathy, and love will be developed in us. First, in giving us the knowledge, then, second, in giving us the help and the strength and assistance that is necessary to overcome these, and our own inherited weaknesses, and the influences that would be brought to bear on us, and, third, in instructing us and leading us into the image and into the likeness of our great heavenly Father, of which Jesus is the example. If you remember, Thomas said, "Show us the Father," and Jesus said to him, "Have I been so long with you and you have not yet known the Father? Ye who have seen me have seen the Father." Did he mean he was God? No. He says, "Ye who have seen me have seen an exact likeness of God. If even God would come here upon the human plane, he could only be perfect which I am, and you who have seen me have seen the Father. I am the great exemplar of the Father, and of the Father's character." Therefore we find that if we become copy-likenesses of our Lord, we come into more God-likeness than we had before.

In this great battle that is on, our heavenly Father has given us a table. He has spread a table in the presence of our enemies—in the presence of our adversary and the fallen angels, the old fallen flesh, and the fallen world—God has spread a table in the presence of all these enemies, and you and I can sit down to this table and we can eat and none can prevent us from eating of these things. Why? Because Jesus is more powerful than all those who are against us. However as the earthly parent sets a table before his children, but does not compel them to eat of that table, if they do not desire to partake of it and gain strength and grow and develop, so likewise our heavenly Father gives us the knowledge—he has spread a table with various dishes and plenty of them; as it is marked in the Scriptures, he is leading us beside the still waters and causing us to lie down in green pastures. Did you ever watch cattle? Did you ever see a cow that would lie down unless she was full, her hunger satisfied? And so the picture is for us that he leads us not only beside the waters, but causes us to lie down in green pastures—the green pastures of truth, and then wherever we turn as new creatures, there is more spiritual food than we can eat—more than we can appropriate unto ourselves. That is the reason why one brother gets up and tells us some beautiful things on this line, and another one gets up on this side and tells us of beautiful things on that line; the food is so plentiful that we then lie down in contentment, looking around and eating of the food we are able to appropriate unto ourselves, even as the cattle, and seeing more food about us.

Then why should you and I go to digging? Why should we say, "Here is a point here, a point there some other brother has brought out, and this paper is being edited now from new thought," etc. I say every time you fool away your time with those other things when your table is already spread with more than you can eat, and you are already lying down in contentment in the green pastures of truth, and then looking for something new, it will not be long until you are out of the race entirely. Then how grand it is that every brother that stands fast is being used of the Lord as a mouthpiece, in a way, whether that servant himself—God bless him!—or the fellow servants—God bless them also!—because most of them are faithful ones—most of them are desirous of giving forth the proper food. But if they do not, our heavenly Father is going to hold them especially responsible for what they set before us as food. So, dear friends, he is going to hold you responsible for every bit of food that you hand out to others. So you can see how it was that Brother James said, "Brethren, be not many of you teachers, for ye shall receive the more severe judgment." Not only will he bring trials and difficulties along this line, but an increased responsibility. I am glad, dear friends, that the responsibility of bringing out this food is not on my shoulders; I am glad it is where it is; I am glad I can stand behind that one and hold up his hands, and I am glad to hold them up until this battle is over and we are on the other side with our Lord and Saviour. That will not be long, dear friends—about 1,200 days, only. Therefore we see it is necessary to use our knowledge and our free will in forming the right kind of a character, engraving righteousness, engraving peace, engraving joy, love and all of those various things that are necessary in order that we may overcome. Therefore, while our heavenly Father spreads the table, he is not going to compel you to eat of it if you do not want to. Why? Because God has given you a free will. Now, then, if it was not of free will, you can discern very easily that it would not be of grace, would it? It could not be of grace if we were compelled to eat of that. Therefore our heavenly Father has given us as new creatures a free will and it is by our wills that we say, "Yes, heavenly Father, we are glad for the food that you have spread on our table."

I will give you an illustration on the question of our food that was brought to me by our dear Brother Botleman. It seems that the government of the United States will not allow the experts engaged in detecting counterfeit money to study a counterfeit bill. But they always study the true bill; then when they bring a bale of money and lay it down in front of the expert, he runs over it and all at once he throws one out. He does not examine it closely. Why? There is something out of the ordinary, something that is not in accord with the true bill which he has been studying, and out it goes, and he pays no more attention to that thrown out bill. And you can examine it all you please and you will find it is a counterfeit. Why? Because he studies the true one, and he knew the counterfeit the moment his eyes rested on it. But if he would make a record in his mind by studying these old counterfeits, he would be so confused after awhile he would not know whether he had a counterfeit or not. So we in the truth, dear friends, study the truth, and keep on studying the truth, the truth, the truth, the truth, day after day, week after week, month after month—the six volumes that we have and the Towers are sufficient for us to make our calling and election sure, and therefore we can see when these counterfeits come in front of us that all we need to do is to give one glance at them and then back to the truth we go—day after day, week after week, until we shall have finished our course. Why? Because it is proper knowledge, necessary to use as an engraver; it is the truth only that makes us free. It is the truth we have been begotten by, and it is the truth that sets us apart.

We see now when we gain this truth the Father puts us under trials. Some say, "I have not had any trials." "How long have you been in the truth." "I have been in the truth about six months and have not had any trials yet. Oh, no, I have found everything nice and smooth, everything going along nicely."

"How long have you been in the truth?"

"In about a year."

"Have not had any trials yet?"

"No."

"What is the reason?"

Why the reason is our heavenly Lord knows that knowledge was necessary and while obtaining this knowledge, it has been pretty smooth sailing with all of us, but when we commence to get that knowledge in sufficient quantities in our hearts, then look out! It is when these tests and the trials and the difficulties and the misunderstandings come that you and I may put this knowledge into operation. Therefore we see very plainly how the heavenly Father allows some of us to go smoothly along for

a little while, and all at once breaks up this "nest"—"stirs up the nest," so to speak, so that the young eagles may get out of the nest and learn to fly with the mother bird.

Coming to the character-likeness of our Lord and Savior—steps we would call them in the development of character—we would like to call your attention to about seven points necessary. First, knowledge of God's will. You are his brother and I am his brother, and his mother, if we do the will of the Father which is in heaven. Therefore it is the knowledge of God's will which is necessary first.

Second, a free will. One that is not trampled out; one that is not held down by any powers, but one that can allow the free excercise of will—knowledge of God's will and our free will, that will give us the privilege of accepting God's will with our free one.

Third. Next we find it necessary to have one over us greater than all that can be against us. Why? Because if that was not the case, they could control our wills; they could influence our wills, but our Lord will not permit that. Therefore the third great point is that our Lord has been placed over us to see that none should interfere with the exercise of our free will.

Fourth. After we have a knowledge of God's will, and have our free will, and know that Jesus is over us, then comes the fourth great point of trial that will test us. I do not know of a better illustration than saying this vessel represents us, and let our Lord be the one that is over us, and we might say then that our free will is the water that is free; it does not stay in this vessel; we can pour it out if we want to or we could keep it if we want to. So is the free will in our earthen vessels. It may stay there; it is not of the vessel; it is there as a treasure being developed; therefore, we would say that the water might represent our free will, and now then with a knowledge of God and a free will and then Jesus over us to watch out for our interests; and then we will take away the protection from that a little while. Why? Because he knows now what to do. We would say, this one here knows the Scripture which says, "Flee anger." Let a little trial come in, not a full one, but allow some little opposition to come from the adversary, let outside things commence to come against that one's will a little bit; the battle is on, and therefore the Lord takes away the protection to a certain extent, and then allows you and I to exercise our will with the knowledge that God does not intend for us to practice anger, but tells us to flee anger, to put off anger, and get away from it. Hence the little trials that in former times would make us very angry after the flesh, now, with the knowledge of God's will in this matter, that he does not want us to practice anger, and with our own free will, we can put off anger. There we find we commence to enter into the battle proper. There we commence to engrave with knowledge and free will, peace, righteousness, instead of anger, strife, etc.

Fifth. The next point we would desire to bring out is, to see our copy. Now if we do not see the copy, and have a knowledge of God's will to flee anger, that we might overcome that, we might not know how to copy the Lord, unless he had shown us in his trials and difficulties that it was possible to overcome. The Apostle Paul marked it as possible to overcome. And we see the great lessons of the Lord, how he became the copy, that we could see the copy; how that Jesus conducted himself, how he accepted God's will in preference to his own; and he said: "Thus it is written. Father, thou always hearest me. I know you are over me, and watching after these influences." Therefore it is never found to be beyond our strength. To see how Jesus did in that case is necessary that we may copy him. Just as Brother Paul said, "Follow me, even as I follow Christ."

Sixth. The next point is the great and precious promises. In these trials, sometimes we would not engrave properly, we would not use this knowledge if it was not for the Lord's help, and the Lord steps in with those promises saying, "To him that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with the Father in his throne." He that overcometh shall inherit all things. These are the things that are in us to will and to do God's good pleasure; the great and precious promises are given to us that by these we should be made partakers of the divine nature, as you remember Peter tells us in 2 Peter 1:4. Therefore it is necessary to have these to enable us to will and to do the Father's good pleasure.

Seventh. We might say that the rewarding would be the seventh great part, therefore I would like now to call your attention briefly to how to fight. Our weapons are not carnal, but they are based on righteousness and longsuffering and brotherly kindness and truth and all of those various things. Those are our weapons, dear friends. He tells us to be good. What does it mean? It means that we are to be so good that we cannot be stirred up to anger and strife and contentions and backbiting, and engrave the wrong character which will bring us into the second death as new creatures. Therefore it says to be alive unto God. What does it mean to be alive unto God? It means to be copying our Lord, practicing peace, joy, love, brotherly kindness. If we do these things an abundant entrance will be administered to us into the everlasting kingdom of our Lord and Savior, Jesus Christ. He who lacketh these things is blind and cannot see afar off. Do we want to be blind? If we are in the truth and say that we see and do not have these things, it means that we are blind and that we cannot see the eternal or the far-off things; we only see present things and practice them. Therefore we would like to call attention to what our brother Paul says, "I so fight as not beating the air." What did he mean by that? Why he meant, if we understand the thought properly, that he did not strike right and left out in the air and waste his energy, but, "I fight intelligently." Let us illustrate this. In engraving love, peace and joy, if he saw anger coming up, Paul says, "Now, I know what to do." Why? Because the Lord told me to put off anger, and when I see anger coming I strike it, I knock it down, I down anger; I so fight, not as beating the air. I pound down anger there. When I see envy springing up, I pound down envy. When I see the old flesh springing up, I put that down too. When I see selfishness coming I strike it down, and when I find I am doing this, then I commence practicing peace in its place, and I am growing and developing at the expense of the old nature which in time is to become thoroughly dead while the new nature is growing day by day. Although the outward man is perishing, the inward man is renewed day by day until finally we are in the character—likeness of our Lord and Savior, and we will be rewarded with the divine nature.

So it is helpful to us to know how to fight, how to be able to put these things off, to put off the old man and his deeds and put on the new man. Now how is this new man put on? Brother Paul tells us in the fourth chapter of Ephesians, when he says that it is created in righteousness and true holiness; therefore it is in righteousness and holiness of the truth, the spirit of that truth in our hearts. When we find old ambitions springing up, we put them down, and watch for those things. Brother Paul tells us in the Galatians what the works of the flesh are, and says, "If ye do these things ye shall not inherit the kingdom of God." Now you can see what is necessary to be done. In the fifth chapter of Galatians, the Apostle tells us what the fruits of the Spirit are, and says, "If ye do these things an abundant entrance shall be ministered unto you into the everlasting kingdom of our Lord and Savior, Jesus Christ." Don't you think you can do that? I do. I believe every one of you can. And I believe, dear friends, that I can. I am sure of it, or I would not have been called. Neither would you have been called if you could not put off the old man and his deeds and put on the new man. Seeing all of the great provisions God has made for us, and his great love for us, and his care over us, can we not go on in this race and copy our Lord and Savior, and come off more than conquerors through him who has died for us and loved us? Surely we can. May God help us to discern his will more clearly, and that, after having done his will, we may receive the promise.

Discourse by Pastor Russell. Subject: "WHO HATH BELIEVED OUR REPORT"

At 3:45 p. m. Pastor Russell appeared at the hall and was warmly greeted by the congregation with the Chautauqua salute, and the singing of "Blest be the tie that binds," etc. He then addressed the convention briefly from the text, "Who hath believed our report, and unto whom is the arm of Jehovah revealed."

(Reprint from Kansas City *Journal*, June 14, 1911.)

PASTOR RUSSELL COMES WITH POMP

Special Train Bears Bible Teacher, Press Agent and Retinue

DISCUSSES "HEREAFTER"

Hope Even for Non-Elect, He Tells Hearers; To Talk to Jewish People

With all the ceremonial and panoply of an invading conqueror, Pastor Russell, of Brooklyn, arrived in Kansas City yesterday morning, attended by one hundred and eighty Bible students, a press agent, a special photographer, and numerous constituents that required eight passenger coaches to accommodate. He came as the guest of the local organization of the International Bible Students and delivered a talk last night at Convention hall to the members and six hundred guests on "The Hereafter." The guests were mostly from nearby states, but there were representatives from almost every section of the world.

Pastor Russell as a traveling evangelist, bears an unique distinction. Not a cent is collected by him at any of his meetings. There is no collection and no admission fee. His personal expenses are met by the local society that invites him to speak. Each of the Bible students accompanying him on his present trans-continental journey, pays his own expenses. They travel the length and breadth of the United States to listen to Pastor Russell's sermons and to improve in their studies of the Bible.

"How does Pastor Russell pay his expenses?"

A long term of years delivering sermons in nearly all cities of the East has gained for him an extensive "reputation" among papers and readers of the country. More than five hundred papers buy from him short Sunday sermons for their papers. One book has attained a circulation greater than 3,000,000 copies and the total sales of his works have exceeded the 8,000,000 mark. The figures given by his press agent are supplemented by the statement that his private income is sufficient to meet any expense that may accrue to him over and above what the small local societies may be able to pay.

"Should the local society run behind in its means," said the press agent, "Pastor Russell does not press the contract, but waits until the society is in such shape that it can pay."

STOP HERE THE THIRD

The stop made in Kansas City, which will continue today, with a second sermon this evening in Convention hall for Jewish people, it the third which has been made. The first was in Chicago, where the special train was fitted up, and the second in St. Louis. The journey will continue to Los Angeles, thence to Seattle, Vancouver, Winnipeg, Duluth and Toronto. Many cities, all with populations exceeding 50,000, will be "made" on the way.

The sermon at Convention hall last night was attended by about 4,000 persons. The meeting tonight will be held on Dr. Russell's own initiative, the statement being made that he was forced to remain here one more day and wished to talk to the Jewish people of the city.

Pastor Russell's presentation is off the beaten tracks of Catholicism and Protestantism. Not an unkind word was said of Catholicism or Protestantism. He declared that the creeds of the past should be discarded and that the Bible should be taken as its own interpreter. He held that the creeds and dogmas handed down by our forefathers are at variance with common sense respecting the topic of "The Hereafter."

Wednesday, June 14, 1911, 9 a. m.—Praise and Testimony meeting.

10:30 a. m.—Discourse by Brother Morton Edgar of Scotland, on the Great Pyramid (full report elsewhere).

2 p. m.—Praise service.

2.30 p. m. Discourse by Brother A. C. Wise, Middlesex, Pa. Subject: "PRESENT TRUTH"

DEAR friends, it gives me great pleasure to be here and to have this privilege of speaking to you. I have heard your testimonies and they are up to any that I have heard in any of the meetings or conventions of the past. I have come on this trip, on this convention tour, for the purpose of a spiritual uplifting to myself and was not anticipating taking any part in giving public addresses, but as it is Brother Russell's desire, I am before you.

I call your attention to a brief Scripture which is found in Second Peter 1:12, "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth."

The thought that I wish to especially refer to is *present truth*. We believe the truth in its unfolding has been progressive, but as we come down to the harvest and the close of the harvest of the Gospel Age, we believe it especially applies to the present time, and our present understanding of the holy Scriptures. You will read in 1 Peter 1:12, something that related to the prophecies, that the prophets wrote not for themselves, but they wrote for the gospel church; they were moved by the Holy Spirit to write the things that are to-day expounded to us, and were not understood by the prophets themselves. So, dear friends, we believe that the Gospel, and not only the Gospel but the prophecies have a special fulfillment and may be termed now the present truth, the closing exhortation or special instruction to the church. We believe that only through the Studies and the *Watch Tower* publications the truth, and the full truth, and the only truth, is going out to the world; that no other source is supplying the world with a knowledge of the Holy Scriptures, with a knowledge of God's will and plan. The present truth we might elaborate very much, but you are all familiar with the Studies which embrace this wonderful plan and arrangement in relation to the world of mankind.

We go back to the creation. The world has been very much confused in respect to the creation of our world. It relates to the present truth and it has been very clearly shown to us the order and harmony of creation. The six periods of time, are called the six days of creation, and those of you who have read in the past have been confronted by scientists who state that the Bible and science contradict each other, that the Bible was not in harmony with science. But we have unfolded to us the wonderful revelation God has given to us in respect to the six days of creation, showing the order of creation and showing that each day represented seven thousand years, and that after the earth had cooled off sufficiently so life would exist on it, either animal or vegetable, then we have shown to us the order in which this creation had gone on for 42,000 years, and then from the creation of man, God's highest and most glorious creature on earth. All this is shown to us from the Scriptures and we find the Scriptures are harmonious in this present truth from Genesis to Revelation. Thus we find that this time in which we are living is a period of seven thousand years, and we are here at the expiration of six thousand years of that time, and when the full number of years are completed will come the grand cycle of 49,000 years in which the world's recovery and restitution will have been accomplished. This is the only system of presentation or unfolding of God's Word that shows us clearly what took place in Eden—that our race are represented in one representative man, in one federal head, who was in the image of God and was pronounced very good; that he was capable of rendering perfect obedience to the divine law and to live in that Eden forever; but he violated God's law. Thus we find here the reason why disaster and all of the evils, and death, have come on our race. This unfolding of God's word has made it clear to us, and we thank God that our ears have been opened to hear the joyful sound. Dear friends, we learn that that man was placed in the beautiful garden of Eden, and he had a supplied life, and he could have lived on and on, but when he sinned he involved the race in death. Thus we might say the whole race were precipitated from the plane of perfection and life down to the plane of degredation and death. This is the only exposition of God's Word which we call the present truth that shows us God's dealings with the race after the fall. We find that there is an orderly arrangement, a chronology—I know some people are very much concerned about the chronology, but the most conscientious, the most pious, the most careful students of the Scriptures, cannot discover a single break or link missing in the chronology. Thus we are today located upon the stream of time. Thank God we have thus a clear understanding of the divine purpose. It shows God's dealings with certain members of the human race, but we wish to come down to an understanding of this plan that God has given to us, a wonderful arrangement for the recovery of the

race which has not been heretofore seen or understood. While the Lord has had a people, and they have been conscientious, and in many cases very zealous, the understanding of God's plan in respect to the race was very imperfectly understood. I myself have tried to declare the truth as I understood it, but to-day I scarcely know what I had taught. I wonder at myself, spending years as it were, talking to people, and I cannot today discover scarcely what I ever taught them that was in harmony with God's Word. Then you might inquire, "Why is it that if God gave us a Bible over 1800 years ago, there has been this diversity of opinion, this confusion among God's people?" Jesus said, "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal until the whole was leavened." The food for the household was thus corrupted, and I have sat down with others and gone over the list of the Scripture teachings and doctrines and we cannot discover that one of the Scripture doctrines of today are held by any of the nominal teachers, in harmony with the holy Scriptures. You go over the list of teachings of our Lord and the apostles from beginning to end, and there is not one of them that is held in harmony or in its purity as was given by our Lord and the Apostles. It is a wonderful thought that this woman had put the leaven, which is a symbol of corruption, in the meal, and it continued to work until the whole system was corrupted by this introduction of error into the truth.

Thus we rejoice that we have come to a knowledge of the present truth. That has been the burden of your testimony—and I am glad and rejoice. We take up the doctrine or teaching of restitution, and many of you, no doubt, or the most of you, are young people, and have been members of the nominal systems. Did you ever hear of restitution? I was astonished myself about twenty-five years ago when I read, "Food for Thinking Christians," and read that text in the third chapter of Acts in relation to the restitution of all things which God has spoken by the mouth of all the holy prophets since the world began. I asked myself, "Why have I read this over and over again and never acquired the significance of restitution?" The most wonderful message to the human race, this restitution, is what is to-day rejoicing our hearts. But there is another feature of God's plan that none of us comprehended, and that was the high calling of the church. Our thought was that all those who would confess the Lord Jesus would go to heaven when they died, and if they were not saints they went down to a condition of agony for ever and ever. We could scarcely credit the fact today that any human being could comprehend or would even suggest such a penalty as eternal torment, and yet last Sunday after the meeting, after our dear Pastor had declared the truth so forcibly and so clearly, there stood a woman on the sidewalk and said, "There is a hell, there is a hell." Her eyes were not opened and she could not see, or else she was wilfully blind.

What would eternal torment signify? I remember reading in the *Watch Tower* about twenty-five years ago, about a man who was raised near our place; I knew him by reputation; he was a very distinguished doctor of divinity, and he gave an expression that appeared in the *Watch Tower* twenty-five years ago, and I will simply call your attention to it. He got to see from a study of the Hebrew and the Greek that the word "hell" had no such significance as his congregation or denomination gave it, or as his theology gave it, and this is what he said, at Jamestown, New York, where the convention was held last year: "If you could put a tube down through Lake Chautauqua so long that it would take a drop of water a million years to pass through that tube, and one drop after another in the onward cycles of eternity would pass through, until the lake would be dry, and then turn the oceans through that tube, and still eternity would be going on, and then turn the planets into oceans and put them through, and yet eternity would be going on." And this is what he declared: "Before I will continue to preach, after having read the Hebrew and the Greek and see that it is not in the Holy Scriptures from which the English is translated—before I will teach such a doctrine as that, or continue to preach it, let my right hand forget her cunning and my tongue rot in my mouth." We might use the expression of Pastor Russell, who said if it be in God's Word that only the saints are saved, then it should be declared weekly, daily, and hourly; and if it is not there, then the foul stain on God's holy name should be removed. Thus we find present truth has liberated God's people and made them free. Jesus said, "Ye shall know the truth and the truth shall make you free." We are no longer troubled by that terrible teaching that has so largely prevailed. I used to read literature on that line as published by the various publishing houses, and theological works, but I am glad to-day and rejoice that I have been liberated from that terrible teaching and that I see now that it is out of harmony with the expression of the Apostle John that God is love.

Thus, dear friends, we have the present truth, and I could give you some testimonies in regard to the present truth. I remember going into a poor woman's home—she had to labor and toil—and her daughter was in the door, and she says, "We have those books." I said, "Have you the third one." "No," she says; and the woman came to the door and gave me an order for the third volume, and then when I came to deliver it, she said, "Come in." I went in and I found her Bible all underscored and the margin of the studies marked. All through those two volumes she had every margin marked. Said I, "Sister, how did you ever get time to accomplish all of that in your Bible and in those Dawns?"

She says, "Every day after I got those books I went into my room upstairs and read for one hour, and as I came across those precious truths I had to lay down the book and shout for joy." Her mind was made free from the terrible error that had prevailed But I will give you the sequel now. After she had those books and rejoiced in them for six months, her pastor came over to see her one day, and she said, "Dear brother, I have two of the most precious volumes; I know you will be pleased to see them and read them." She picked them up. "Tut, tut, put them away, and take your Bible." She said, "Have you ever read those books?" He said, "No, I would not care to read them."

There he deprived that poor sister of the comfort he ought to have given her. But she said, "Since I got this volume I am going through the others again." But think of the opposition that comes from the teachers in sheep's clothing.

When I first entered the service to circulate these precious lessons of truth, I met a poor man who had held every official position in the church and he was highly rated as an intelligent Christian man. I talked in his home and the next Tuesday he sent in his resignation as an elder and requested to be dismissed from the congregation, and it was not an hour until the pastor came, and he began to cry, and said, "Brother, we have been trying to help you along in your business." The brother said, "If it was in regard to earthly things I would recognize it as an advantage, but I am not walking after the flesh, but I am walking after the Spirit." And then he forsook the error and clung to the truth, and last year I met him and he said, "Brother Wise, I believe I will be an overcomer." He stood firm for the truth. Now here in this Scripture it declares we should be established, which is an important thought in connection with the truth. I have heard your testimonies this morning; you have had trials, and we will all have trials. "They that will live godly in Christ Jesus shall suffer persecution." How our hearts have been pained, how we have felt sad and sorrowful for some for whom we have had the greatest esteem, but who have not been established. They have thus let go of the anchor and have gone away from the truth. Who could think of such a turning away from God's truth! Dear friends, I find as was suggested by someone in the congregation this afternoon, that this is the very best way to continue to be established, to study and read each day those volumes of truth and stir your mind and heart with those precious things. You cannot live without food, you cannot go on in this way without having nourishment. I was pleased with the remark of our dear brother yesterday in respect to looking at the genuine. We know that we have the truth. We need not go around and ask some one, "Are you sure?" We might as well go out at noon day and inquire, "Is the sun shining?" as to deny this fact that we have the Lord's Word clearly expounded, showing us from beginning to end God's gracious plan of salvation.

I have referred to restitution. Restitution implies something has been lost. If present truth didn't embrace restitution, there would be scarcely anything for us—restitution of all things spoken by the mouth of all the holy prophets since the world began. We do not profess to be those who are running for restitution, but we rejoice that the time is coming when the millions of mankind shall be brought forth that were lost through the disobedience of the first man, that they are going to have an opportunity to gain life, that they are going to have one favorable, full and complete opportunity to gain everlasting life. The first man lost not only for himself, but all the race, and what did he lose? In the first place he lost his communion and fellowship with God; second, he lost his beautiful Eden home; and last of all, he lost his life. Restitution implies that that which was lost is going to be recovered, to all the willing and the obedient. If I should go down the street and lose that Bible, restitution means that that Bible shall be restored to me—and not anything else. It took us a long time to see that, and I have often wondered why it was that the millions of heathen would go down, and, according to theology, they would be lost, but here comes a flood of light on our minds—restitution of mankind. Then this present truth shows us that there will be a kingdom. The Bible shows a kingdom, and subjects of the kingdom, and I will venture

to say that there is not a person here in the congregation that regularly attends the nominal systems that has ever heard a sermon on the kingdom. If there be a kingdom, there must be subjects. And who will be the subjects of this kingdom? I would ask them, "Who are you going to reign over?" If you suffer with Christ you will also reign with him. "Oh, we will reign over each other." Ah, but every one of the church is going to be glorified and crowned and reign, and who will be the subjects of this reign? A kingdom without subjects would be an absurdity. Then the Scriptures show us the time of this reign, and its extent, and showing that it will be a thousand years. I met a minister one day, and he said, "There is not any such thing in the Bible as the millennium." Now the Bible says the church lived and reigned with Christ a thousand years. What for? During that period of a thousand years we are told satan shall be bound and cast into prison so he will not deceive the nations any more for a thousand years. What is that in the Bible for? If satan, who has been the adversary of mankind, and has thus brought all this confusion and error upon mankind, is bound for a thousand years, what is the purpose?

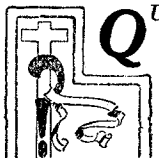
Then we learn through the prophets that the time is coming when the knowledge of God shall fill the whole earth as the waters cover the great deep; that there will be no need of one saying, then, "Know thou the Lord," for all shall know the Lord from the least to the greatest of them. Then God will write his law in every heart and engrave it in every mind and no one will be ignorant of the divine purpose. This wonderful kingdom is to be inaugurated; that is our hope; and you and I, if we are faithful unto death, are going to constitute the kingdom, going to be rulers. Christ has been given all power in heaven and in earth, and is going to reign, and we with him. If you had all power now you could make wonderful strides, but we know then that Christ will reign and that he will dash the nations to pieces as a potter's vessel, and rule them as with a rod of iron, and all mankind will come under the rule of Christ's kingdom; but, thank God, there will be no devil to tempt, no evil to ensnare, and no giant corporations to oppress mankind, but there will be no poverty as there is today throughout the world, but everyone will have a full opportunity of gaining everlasting life.

Over in Pennsylvania where I live they call this a second chance, but we prefer to think that it is not a second chance. The whole race, the Apostle tells us, was sentenced to death in Adam. The one class that is on trial now is the church who have thus consecrated their lives to the service of the Master, and have entered the race for the high calling of God in Christ Jesus. There is one class on trial to-day. Thus, dear friends, we find in due time this kingdom will be inaugurated and the great work of restoring our race will ensue, when all of mankind that have gone down in death will be restored. I attended a funeral not long since and one of the nominal preachers preached, and he took a very good subject. He read the narrative in the Bible of the restoring of Lazarus to life. He turned to the resurrection, and I thought perhaps he would preach the Scriptures, but the only thing which he seemed to get enthusiastic over was that death was a certainty—something that we all know is true. But not a word about the resurrection of the dead. You know the early apostles and disciples went everywhere preaching Jesus and the resurrection. But they have no place for that resurrection now, although that was the burden of the apostles' teaching. I remember quoting this Scripture in the presence of a preacher, and I said that all that are in their graves shall hear the voice of the Son of Man and come forth; they that have done good unto the resurrection of life, and they that have done evil to a resurrection of judgment. He says, "Damnation." Said I, "If you will take the revised version of the Scriptures, and the ablest scholars of the United States and Great Britain were engaged in the revising of the King James translation, and they rendered it judgment, and the word judgment signifies trial, from the Greek word *krisis*. He said, "Well, I will look that up."

Thus, dear friends, we have a glorious Gospel. We have much to encourage us to-day. What wonderful messages of instruction are given us in the discourses and the sermons, and in the *Watch Tower*—wonderful privileges we enjoy. But there may be confronting us wonderful trials. Thus we want to be established in the present truth, we want to feel that the storm may come upon us, and we will stand as Martin Luther stood when his friends tried to persuade him not to go down to the city of Worms on account of the danger that might result. And he said, "I will go down to the city of Worms, though there may be as many devils there as tiles on the house-roofs." And down he went. We want to have a determination of that kind. You will meet no doubt with severe trials in the near future. Over in our country they have started personal working, and one of our friends met one of the principal personal workers, and he said, "After we get this established, we will push you people off the earth." He said, "If you push us off the earth, you will have to push the Bible off with us, for we are the only people that take hold of the Bible." And that is true.

I am glad I have had the privilege to address you, and I shall always remember my coming here to Kansas City, and I have a very tender feeling for all of the Lord's children, and I am taking this tour at some sacrifice, but I trust it will be profitable, not only to everyone who may go on this trip, but to all who will have the blessed privilege of hearing Pastor Russell. God grant his blessing upon you. Amen.

3.30 p. m. Question Meeting Conducted by Pastor Russell



QUESTION 35.—Is it possible for one who consecrates his all now to the Lord to still not be begotten of the Holy Spirit?

Answer.—It certainly would be possible that one might make a full consecration of himself and yet not be begotten of the Holy Spirit. That was the case with Abraham and with others of the worthies before our Lord's time—before Pentecost—and that will be the condition of things after the full selection of the church has been made. But just when, just with whom that will begin, no one living could know. We have no reason to think that we have reached that particular time yet, because we see some who have made a consecration quite recently and have given good evidence of having been begotten of the Spirit, which would imply to us that there is still a shortage, so to speak, in the number of elect—that there is still therefore an opportunity of coming into this class.

Question 36.—If any consecrated now and failed to be begotten of the Holy Spirit, where would the Lord place them?

Answer.—We would presume that if they were faithful, as the prophets of old were faithful, to the extent of laying down their lives in the service of righteousness and truth, that God would give them a share some way with the ancient worthies. In other words, that if such should pass into the time of trouble to a considerable degree, and there lose their lives because of faithfulness to the Lord, that he would do just the same for them that he will do for the ancient worthies—they will be counted in with the ancient worthy class.

Question 37.—Would they ever have the opportunity of getting the spirit nature?

Answer.—Our thought is that it is part of the divine plan to give the ancient worthies a change of nature in the end of the millennial age, as a reward for their faithfulness, and their service during the millennial age—that quite likely they will receive the spirit nature at the end of the millennial age. This is partly conjectural and partly built upon certain texts of Scripture which we have already considered in the *Watch Tower* and which we need not therefore enter into here.

Question 38.—Do the Scriptures teach that in the world's resurrection, the Jews will come forth first, before the Gentiles?

Answer.—They do teach that some Jews will come forth first. Those Jews will be Abraham, Isaac, Jacob and the prophets. We do not understand that any other Jews would have any preference or precedence, but that the whole work of resurrection would probably be a gradual one, beginning with the last even to the first; but here again it is largely a matter of conjecture. Where the Scriptures do not clearly state the matter, we do well to hold it very tentatively.

Question 39.—How can we colporteurs prove to the people that the Studies in the Scriptures are undenominational?

Answer.—Well, there are some people you could not prove anything to. But one way of proving they are not denominational is to show that they were not gotten out by any denomination; no denomination is backing them; and they will have to take your word in the matter anyway until they have had a chance to read. If any denomination is disposed to endorse them, we have no objection.

Question 40.—Is satan now bound?

Answer.—I do not know. There is a good deal of satanic power still exercised. If he is bound I am sure the others are loose. My thought is that there will be a still further letting

loose of the powers of the air in the near future and that probably is what is signified in the Scriptures in the statement in Revelation that the four angels upon the four points of the compass will be commanded to let loose the winds just as soon as the number of elect have been sealed in their foreheads. And this will probably signify not merely a letting loose of many false doctrines, symbolically represented by winds, but also much of this satanic power, power of the demons represented by the power of the air, of which satan is the prince.

Question 41.—Are the fallen angels on trial now, and when will they receive judgment?

Answer.—In one sense of the word we may suppose that the fallen angels may have been more or less on trial since the time that they were consigned to the chains of darkness. They were all transgressors, and as soon as the divine judgment against them was rendered and they were confined in chains of darkness, it became notice to all that they had seriously interfered with the divine will and were under condemnation, and I should not be at all surprised if some of them had a feeling that they wanted to reform. But the particular time when we think that something of this kind may have been true of them was when our Lord's death and resurrection from the dead preached a great sermon to the fallen angels respecting divine love for mankind and divine mercy, thus arranging for man's reclamation from sin and death; that as the angels would see this, it would become such a sermon to them of divine mercy that they would have hope for themselves. And if any of the angels who had respect to God's law, and who would have any hope of divine mercy, would manifest their faith and hope by continuing to live contrary to sin and in harmony with divine righteousness, I am sure they have had a terrible trial; that the fallen angels would give them all kinds of persecution, and probably any persecution that we would have would be inferior to such persecution that they may have had, because we can very well imagine that were the fallen angels permitted to do toward those that are loving righteousness as they choose, it would mean a very hard lot for those who wished to do better. So then in this sense of the word, that judgment or trial of the fallen angels has been in progress just the same as the judgment and trial of the church has been in progress, to see whether or not we love righteousness and hate iniquity, what we will endure for righteousness sake. So then any of the fallen angels who had any respect for God and righteousness, and who had any hope that God's mercy might be extended them, would undoubtedly be on trial in this sense, that it would be a testing of their loyalty; everything that would come against them would test, or prove, or judge, them with reference to their loyalty to God. But there would seem to be at the end of this age, or at the opening of the new dispensation, some special test or trial that would come upon them. Respecting that we know very little. All we know is, we are told that they are in chains of darkness until the judgment of the great day. Just what that signifies is a problem. The judgment of the great day may not refer to them so particularly as to us of the world. There is a special judgment of this great day about to be manifested, when all the kingdoms of this world will be judged, when all present institutions are going to come under trial, and the fire of that day will try them, the fire of that day shall try all in the church, and these fallen angels are held in chains of darkness until that time, the thought being that then the four winds will be loosed and it means that they will no longer be under restraint or chains of darkness, but be able to manifest themselves. We will see a little later. Ask me about 1915 something about this, and I think I will know more.

Question 42.—Would it have been in harmony with justice to have given the human race only the experience of evil without the experience of the millennial age?

Answer.—Yes, I think it would be, as far as we know what justice is—as far as we are able to properly reason along the lines of justice. We should say, for instance, that a dog has no hope of a future life, and a dog's life is given as a synonym for a pretty rough and tumble experience. As some one would say, "He has led a dog's life." He does not mean it was a very nice life. Shall we say that God arranged it so for the dogs that they have an injustice practiced against them in that they are permitted to live? No. They have a sort of happy day that fits their condition very well, they have their pleasant times—even when they wrangle over a bone. In man's case, sin against the divine law brought upon him the sentence of death, and then that death had the same operation against him it would have in all the rest of the animal creation. God owed him nothing; there was no obligation on God's part to do anything for man's recovery, and the sin, disaster, trouble, pain, sorrow, in the world, are not something that God has provided, but something that man's sin has brought upon himself. Hence there is no obligation on the part of justice to do anything for mankind. Nor is there anything in the present order of things which permits this reign of sin and death that would imply that divine justice had been derelict and unfaithful, that God should have done something more. I understand, therefore, all that God is to do in respect to man's recovery, restitution, etc., is all of grace, all of favor, and not of any necessity or demand of justice against him.

Question 43.—Could we properly speak of one as having a Spirit-begotten life, and yet say that he has not been accepted of the Lord to run for the prize?

Answer.—No. We answer that all who are called at all are called in the one hope of their calling. All who are begotten of the Holy Spirit at all, are begotten with a view of their being priests. All of those who will enter the great company class, typified by the Levites, or such as have had this opportunity and have failed to make good the opportunity and are therefore as far as the prize is concerned castaways, or not found worthy of the priestly office, therefore are merely granted as a favor a share in the Levitical service.

Question 44.—Is it your thought that those consecrating after the door to the high calling is closed may have a resurrection to the spirit nature?

Answer.—No, there will be no begetting of the Spirit that we know of after the high calling is closed; and if there is no begetting of the Spirit then, there will be no birth of the spirit. The only thought we have in connection with that is what we expressed a moment ago, namely; that some might be accepted as of the Ancient Worthy class if they laid down their lives in loyalty to the Lord in that time of trouble, and that then when the ancient worthy class may possibly have the spirit nature given to them at the end of the millenium, such being of that class might have the opportunity to obtain the spirit nature.

Question 45.—Is it your thought that the children of consecrated people will attain to the spirit nature eventually?

Answer.—No; when the Apostle speaks of the believing wife sanctifying the unbelieving husband, and likewise the unbelieving husband sanctifying the unbelieving wife, lest their children be unholy, but now are they holy, he is not referring to the spirit nature, but merely referring to that which the parent could give to his child, namely: a relation to God as tentatively justified until the child would be of age to think and act for itself. So we understand all the children of believing parents are subject to divine care and supervision in the sense that children who are not children of the consecrated would not have special supervision and divine care. But this does not extend to their becoming Spirit-begotten. No one can attain Spirit-begetting except by the divinely appointed steps, and those are the steps of sacrifice, presenting your bodies living sacrifices, holy and acceptable to God. All children that present themselves thus sacrifically in Jesus' name or merit before the acceptable time ceases, if they are old enough to make such a presentation of themselves, would be begotten of the spirit. We have no thought that God would have an objection to the child if the child were of a sufficient age to know thoroughly what it was doing.

Question 46.—In the tabernacle services, the priest only entered the Holy; there was a penalty of death against the Levite, typical of justified believers, looking into the Holy. What was typified by this death penalty.

Answer.—I do not know that anything was typified by it, merely that no one was permitted to look in. All I see indicated there is, the death penalty was put there as indicating that nobody should look in.

Question 47.—How long was Moses a mediator?

Answer.—Moses is mediator of the law covenant as long as the law covenant is in effect. Moses is mediator of the law covenant to-day. It had no other mediator. That mediation which he accomplished has stood good all the way down. Just the same as if the Secretary of State should enter into a treaty between the United States and Great Britain, how long would he be the one who executed that treaty? Just as long as that treaty stood, he would be the one who executed that treaty. And so Moses is still the mediator, or the one who brought into effect that law covenant between God and Israel. The law covenant is still in force, and Moses is, therefore, still the mediator of that law covenant, even though he is dead. This is the same thought that our Lord gave, you remember, when he said, "Even to this day when Moses is read," etc. Then again you remember he said that the Scribes and Pharisees sit in Moses' seat. Moses still had his seat as mediator of the law covenant, and he was represented by those who came afterwards and who stood for and represented that order of things.

Question 48.—When Moses and Aaron came out to bless the people, who did Aaron represent?

Answer.—I presume that Moses would there stand for and represent God's divine law, blessing the people, and that Aaron was standing for or representing the high priest who had performed the sacrifice. Moses the law-giver stood there as the representative of justice, and the priest who had made the sacrifice stood there to bless also. So Christ will stand as the antitype of Aaron in that picture to bless the world during the thousand years, and right beside him will be the divine law, as represented by Moses. God's whole law and every power of God will be there to bless and put into operation the arrangements that have thus been effected.

Question 49.—When will the ancient worthies be in covenant relationship with God?

Answer.—Just as soon as they are resurrected under the new covenant arrangement they will be in covenant relationship with God through the new covenant; but they will not be in any direct and personal relationship with the Father until the end of the thousand years, when the mediator of that new covenant will turn all things over to the Father, and the new covenant will be no more. Then they will be in personal covenant relationship with God—just the same as you and I enter into personal relationship with God through Christ now.

Question 50.—When will the house of Israel and the house of Judah be in covenant relationship with God?

Answer.—The house of Israel and the house of Judah will come into this covenant relationship through the new covenant just as soon as Messiah in his glory shall establish his kingdom, and that covenant shall be ushered in. He is already preparing the better sacrifices; he must accomplish this; soon he will be taking the blood and sprinkling the mercy seat. Then the next order of things will be the sprinkling, or blessing, of the people, and Israel and Judah will be the first then to come in under that arrangement; they will have the first share in that great blessing which will not be for Israel only, nor for Judah only, nor for these together only, but for all the families of the earth. From them these blessings will go forth.

Question 51.—We have this treasure in earthen vessels—what is the treasure? Is it the Gospel message?

Answer.—No. The treasure that we have is our own spirit-begetting—the start of the new nature. That is the treasure that you have. That is the treasure that you must care for. You have this treasure in your earthen vessel. The body is imperfect. The new creature can only exercise itself through the earthen vessel, and our Lord's merit stands ready to assist each one of us in our imperfections, that the new creature may be kept perfect and developed, and that the old nature may be mortified, or deadened. But we have this treasure of the new nature in our earthen vessel.

Question 52.—We read in Second Kings, respecting the sons of the prophets. Whom do they typify?

Answer.—I am not sure they typify anybody. It is unnecessary to think that everything is a type, you know. But if they are types at all, they would seem to be types of religious people who were living at that time, who would not be identified either with the Elijah class, the little flock class, or with the Elisha class, but others who would be outside, who would be more or less interested in everything that would be going on. There are to-day many people in the world who are very nice people, very much interested in religious things, but who do not belong to either the Elijah class or the Elisha class. As we understand it, these people will get a blessing, will have the favor of God in a certain sense, and yet not have either of these special favors represented in these two classes.

Question 53.—"Forbidding to marry and commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth." Please comment.

Answer.—I think it is very nice. Every word of God is good. No objection. I never forbid to marry, and if anyone thought I did, it is a mistake. I would merely say with the Apostle that he that marries does well, and he that marries not, does better. And as to the abstaining from meat—judge for yourself how much is good for you, and the kind that agrees with you best.

Question 54.—What is your opinion in regard to placing a brother of ability on a program for a discourse on special occasions, providing he has not been elected an elder, and yet has the spiritual requirements, some earthly circumstance having hindered his election?

Answer.—Well, I should think it would be very easy to have him elected if the class thought well. Make a proposition of it and take a vote; that would settle it very quickly. He could be elected any time. It is not necessary to elect an elder at a certain, particular date. He could be elected in the middle of the year or the next month after, or any time, if it is found to be necessary, and if the class considers he is a suitable person. I should think it would be very well in such a case as this to have the matter brought to the attention of the class, consider it for a month or so, and on a certain Sunday ask the class to vote on the question. That would be giving them full opportunity, and if they voted, then the vote would decide.

Question 55.—What about the number of the beast, 666?

Answer.—There are various interpretations given to this. I am not specially prepared to say all about my view of the matter, except that I believe it would represent the title of papacy. There are three Latin words inscribed on the Pope's crown, *Vicarius Felii Dei*, the Vicarius Son of God. This title attached to the Pope would seem to be an illigitimate one. He is not the vicarius Son of God; he is not the vicar of Christ; he is not reigning instead of Christ; and therefore every intimation to the effect that he is the substitute or representative of Christ in reigning power would seem to be that much of a blasphemy. Not that the Pope and the Catholics understand that they are blaspheming. I presume they feel fully confident that this is all very true of him. But to our understanding it is untrue, and he is in a false position, and is really anti-Christ, or the counterfeit Christ, as the Bible would express the matter.

Question 55½.—"And the fourth river is Euphrates." Does this river represent the second death in this verse?

Answer.—Not that I know of.

Question 56.—Did Christ remember his pre-human existence?

Answer.—Very evidently he did. I cannot see how he could have been devoid of knowledge on the subject when he was praying to the Father that he might be glorified with the glory he had with the Father before the world was. For him to have spoken in this manner, if he did not remember this glory, would seem rather inconsistent. The question might then be raised, how would Jesus remember this glory since he as a man had never been on that plane of glory? We do not know how; we can only merely surmise. My surmise is that when our Lord was begotten of the Holy Spirit and the higher things were opened to him, that in some manner it gave him memory and recollection of the spirit things. We could not be so impressed, because we never had such a spirit existence. We know however God has promised that in our new condition, when we shall attain to the higher nature, the spirit nature, while that body will be a totally different body from the one that we now have, it would therefore not have the marks of memory that this body had. We understand that God nevertheless will some how or other, in some miraculous way, as far as our knowledge is concerned, transfer our knowledge, so that we, in the future, will remember the things of the present and have full knowledge of our present experiences; otherwise our present lives would be of practically no avail to us; all the experiences of life would be lost. So with our Lord Jesus. Had he not a knowledge beyond all other people? Did he not have a knowledge of his pre-human condition? We think so, else he could not so fully as he did have been the victor, because the Scriptures declare in so many words, "By his knowledge shall my Righteous Servant justify many when he shall bear their iniquities." Father Adam did not have that knowledge, therefore Father Adam made a failure. Our Lord Jesus did have knowledge that Father Adam did not have and this superior knowledge, the Scriptures imply, was a great aid to his faithfulness. By his knowledge the Righteous Servant was able to justify many.

Question 57.—"Moses said unto Aaron and unto Eliezer and Zimri, his son, 'Uncover not ye your heads, neither rend your clothes lest ye die, and lest wrath come upon all the people, but let your brethren, the whole house of Israel bewail the burning which the Lord hath kindled.'" Why were they to bewail the burning which the Lord had kindled? What would this represent?

Answer.—The burning which the Lord had kindled was the burning of the Lord's anger, as we might say, represented in the destruction of these priests who had been disobedient to the divine arrangement. The whole people of Israel might bewail this matter and might very properly say, "How sorry we are, how grieved we are, that it has been necessary for God to thus manifest his displeasure with any of the priestly family." But Aaron and his sons were not to bewail, because they were especially consecrated to the Lord's service, they were especially separated from the remainder of the people; they were to have such full harmony with God that they would not even in an outward manner signify anything that might be misunderstood to be a depreciation of God's decree in the matter that their brethren had been killed, and if Aaron and his sons were to make a wailing

it would seem as though they were rebelling against God, and it was not the thought to be entertained; it would not have been proper. They were there as servants of righteousness, and if God had called upon them to kill their brethren, it would have been part of their duty to have done so; they were not to make any lamentation therefore over what the Lord had justly brought upon the evil doers.

Question 58.—Can one be Spirit-begotten prior to entering the holy place in the tabernacle? If so, please explain when and where Spirit-begetting takes place.

Answer.—There was no Spirit-begetting indicated in connection with entering the tabernacle. The Spirit-begetting was indicated in the anointing oil. It nevertheless was a fact that only the anointed priests were allowed to enter into the tabernacle. The Holy of the tabernacle stood for and represented the condition of consecration into which you and I have entered now. Since and at the time we became priests, and the time we were begotten of the Holy Spirit, that moment, that instant, we passed from the one condition into the other condition, into the Holy—and now since our begetting of the Spirit we are said to be seated with Christ in the holies, in the heavenlies, in this higher position represented by the tabernacle, itself.

Question 59.—At what point is the begetting and quickening typified in the tabernacle?

Answer.—The same difficulty again. We must not mix these different thoughts, any more than you would mix different parables. Take any two of the parables and if you mix them together you have confusion. And so here. To think about the quickening and begetting, etc., in the tabernacle is not the correct thought. There was no quickening done in the tabernacle, there was no begetting done in the tabernacle. It is altogether a different thought. In harmony with the previous question the answer would be, then, that at the moment of passing into the holy the person must be a Spirit-begotten one. There is nothing in the tabernacle to indicate anything about the quickening.

Question 60.—What answer would you give if asked about the text of Scripture which says, "But the rest of the dead lived not again until the thousand years were finished?"

Answer.—I did not read that question just as it was written. I would explain the verse and say that in God's view of matters, Adam was alive when he was in harmony with God, and that Adam's dying began immediately when he was thrust out of Eden under the divine sentence—"dying, thou shalt die;" that he was dying for 930 years; and, similarly, when the reverse process shall begin, instead of dying for 930 years, he will be getting more alive for 930 years; for the entire period of Messiah's reign the world will be getting more alive, and more alive, and more alive, but they will not be alive until they are perfect. And in one sense of the word we might say they will not be alive until Christ as the mediator shall turn them over to the Father and he shall have tested them respecting their worthiness or unworthiness of life eternal. Then I might or might not, according to the person and the circumstance, say that this verse is not in the original manuscript, or oldest manuscript; but that so far as we know, it is an interpolation. But it is just as well not to refer too frequently to interpolations, because people have an idea somehow that you are trying to dodge something and where the passage fits in so well as this does with very many others I would not make any explanation except merely how they will be getting life and not be fully alive until the end of the thousand years.

Question 61.—Jesus is called the only begotten Son of God. Does this expression refer to his being the beginning of the creation of God, or to his consecration at Jordan? If the latter, what is the distinction between his begettal and our begettal to the spirit nature at our consecration?

Answer.—I understand that this refers to our Lord from the very beginning of his existence. He was the only begotten Son of God. God sent his only begotten Son. He was his only begotten Son before he sent him. After he sent him, he was made flesh. After he was made flesh he grew to thirty years of age. After he grew to thirty years of age, he made his consecration. Then he was begotten of the Holy Spirit to a spirit nature; but he was the only begotten Son of God the whole time, to my understanding.

Question 62.—If we do not need a mediator, why do we need an advocate? In other words, if we have not any case in court, why have a lawyer?

Answer.—Well, the brother who writes this question does not understand what he means. He ought to read about twelve times more what we have written about what an advocate is, and what a mediator is. We have only written on the subject about forty times. If you read it over twelve times you will get it well in. You see the difficulty is that we get our heads badly mixed up sometimes on these matters. Now try and get it straight this time. A mediator is one who stands between. An advocate is one who stands along side of—totally different thoughts. Christ will be the mediator between God and men, between God and the world, for a thousand years, when he will stand between God and men. God will have nothing to do with the world and the world will have nothing to do with God. Christ will be the one between—the mediator standing in between, completely cutting off all relationship, and the world will have nothing whatever to do with the Father until the end of the thousand years when the mediator shall step out of the way and say, "Now, Father, I hand over the world to you." In the meantime under the mediatorship of Christ the world will be taught and chastened and helped, everything that can be done for them will be done to bring them up to perfection, and when they are at the perfection point, then they will be turned over to the Father at the close of Christ's reign. Now that is not what Christ does for you and for me. He does not stand between you and the Father. On the contrary he brings us nigh to God—"Ye were brought nigh"—not kept at a distance. It is the very reverse. There are two ways of dealing with the sinners. We were sinners and they are sinners, but in dealing with those sinners, they will not be in a condition to come in the same way that we are coming. We are coming to God because we desire to come. The rest of the world are not desiring to come; they will need to have a kingdom established that will thrash them. They will need a good thrashing the first thing, and a good deal of switching all the way along through the thousand years as they may need it until they learn righteousness. But the church that God is calling out first loves righteousness, and hates iniquity; and they are striving for this standard; they may have weaknesses of the flesh, and they may not always do what they wish, as Saint Paul says, but still their hearts desires are for God and for righteousness; and thus God is drawing this class, and drawing them to himself. And when he draws them to himself, he is not willing to receive them in their imperfect condition, therefore he points them, as they draw near to him, to Jesus, whose meritorious sacrifice is the basis of all reconciliation either for the church now or for the world by and by. And when they come to Jesus, he acts as their advocate, as their attorney, as the one who pleads their cause, as the one who says, "Heavenly Father, I will stand good for this one who desires to come back into harmony with you." The Father has made this arrangement and is very pleased to receive them.

So the advocate brings one nigh to God and we become sons of God, and God deals with us as sons, and calls us his heirs, for if we are children of God we are heirs of God and joint-heirs with Jesus Christ, our Lord, who is our advocate. But with the world in the next age, it will be altogether different. The Mediator will stand between and have his kingdom for dealing with them. It will be a mediatorial kingdom that will separate them from God and keep them separate for their good. For the world to be brought nigh to God in the same sense that the church is brought nigh, would be disadvantageous.

I will say, however, dear friends, that I think there are some people who will never understand the meaning of certain words. That is to say, I have an idea that there are people who have not that keen discernment of mind that would enable them to discriminate in respect to words, and what I would say to such people is this: If you cannot understand it, never mind. Do you believe that the death of Jesus in some way is the ground or condition upon which the Father is willing to receive you? Yes. Very well, come on those conditions. That is the way the church has been coming for centuries past, and did not understand the difference between mediator and advocate at all; and it is not perhaps any more necessary that everybody should understand the difference between mediator and advocate than it was that they should understand the difference between those terms a century ago. The point to be remembered is that Christ is our Savior and that without him we have no standing with the heavenly Father. Get that point clear. whatever else you have clear or do not have clear. If you can understand the philosophy of the matter, well and good; you get that much more blessing; but if you cannot, do not worry yourself about it. It is thus like chronology. I should think that one-half of the friends do not have that quality of the mind which would enable them to understand a chronological proposition. And some of them might feel that because they could not understand all that was written in the second volume of Scripture studies on chronology, they could not be saints. Not at all, dear friends. Those who can understand chronological matters, let them have that pleasure. Let those who cannot do so not worry themselves about it.

Question 63.—Some time ago you suggested that probably not more than ten thousand Jews came into the early church. In reading Saint Paul's letter to the Romans, eleventh chapter, we note he refers to the 7,000 of Elijah's time, and then adds, "Even so at this present time there is a remnant according to the election of grace." Do you think it would be reasonable to interpret this expression, "Even so now also" to mean that the remnant numbered 7,000?

Answer.—No, I would not be so critical. We will ask Saint Paul by and by and see what he says.

Question 64.—We understand in symbolical language that a day means a year, a month thirty years, and a year 360 years. Since this same manner of figuring time is used in the book of Revelation, why is the period of Christ's reign for blessing all the families of the earth called one thousand years when by the same process of figuring it would be 360,000 years?

Answer.—Well, any who prefer to count it 360,000 have my full consent. I think I cannot be more liberal than that. I would say, however, dear friends, to my understanding some of the numbers in Revelation are symbolical and some are not; and I am inclined to think, for instance, that the 144,000 sealed ones is a literal number, and so I understand this 1,000 of the book of Revelation repeated over and over, refers to a thousand years literally. I understand it is the same day of Christ that the Apostle speaks of. What kind of a day? Not a day for a year—a year day, but a thousand-year day, the seventh great day, the six days of evil of a thousand years each, six thousand years reign of sin and death, then comes the seventh, or Sabbath day. And so some of our Jewish friends are in the habit of counting this very same way. I found one recently inquired something along the subject of the time in which he expected the Messiah and the party said to him, "Do think it is soon?" He hesitated a little while, then looked cautiously around and whispered, "We are in Friday night." Friday night to the Jews would mean the end of the six days, because Saturday with them is the seventh day. So he meant that we are near the beginning of the thousand years in which the Messiah is to reign. This thousand years of Christ's reign agrees with the day of Adam, or Adam's day, a thousand year day, 930 years of which was accomplished in his own dying processes, and Christ's day, being a thousand years in which the world will be raised out of sin, and this to my mind seems a very reasonable, rational period of time to consider. It would seem very strange to my reasoning faculties if it were necessary for Christ to take 360,000 years to get mankind out of the sin and death that they got into during 6,000 years; and none of them ever lived out 1,000 years, except Enoch. The majority of us have only lived less than a century and how we could get an amount of sin loaded onto us in a century such that it would take 360,000 years for the Lord to get wiped out, or eradicated, would not fit with anything in my head.

Question 65.—I will greatly rejoice in the Lord, my soul shall be joyful in my God, for he hath clothed me with garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with raiment and as a bride adorneth herself with her jewels." Is there any essential difference between the garments of salvation and the robe of righteousness?

Answer.—I think it would be quite reasonable to suppose here that these two expressions were used interchangeably. Our robe of Christ's righteousness granted to us when we become his betrothed, our wedding garment, is a covering of our blemishes Therefore, it is a robe of righteousness, a robe of imputation, under which we are counted to be right with God. And we properly enough speak of ourselves as in the same condition. As the apostle again says, "Ye are saved by hope." Our salvation is not complete, of course, but our salvation is begun in the sense that we are already counted as on the Lord's side, and we are already assured that if we maintain this standing, if we keep our garments unspotted from the world, we shall be of that same class whose salvation may be accomplished fully at the second coming of our Lord.

Question 66.—Is it your thought that the ancient worthies receive spirit nature? If so will they occupy a higher nature than the great company?

Answer.—I have no private information on this subject, dear friends. The Lord has not told me anything about it. You know there are always people which it would seem as though the Lord is always talking to so much they would have to neglect nearly everything else. I am not one of that kind. I am only a plain man who knows what is written. I have told you all I know on the subject, and that is, that, so far as I can see, the ancient worthies will come forth human beings, perfected in human nature to be princes in all the earth for the thousand years of Messiah's reign, and at the end of that time, certain things that I have already indicated to you seem to my mind to be implied; but I am not sure; it seems to be implied, I think, that God will then grant them the reward of a higher nature. That is all I can say. And I don't know whether it will be any higher than the great company, but I think not. I do not know. You see it is good to be able to say you do not know, sometimes. Some people try to make out that I claim I am infallible, and know everything. You are all witnesses that that is not true.

Question 67.—How long is the new covenant to be mediated manward, and how long godward?

Answer.—A covenant between God and men would of necessity need to be mediated godward first, because until God's justice is satisfied, nothing could be done for mankind. So this new covenant is not yet mediated godward at all. The great High Priest is preparing to mediate this new covenant. What is he doing? Well, he has been getting himself ready. He must be an anointed priest. The head was anointed 1,800 years ago, the body is still in process of anointing, and not quite complete; the last members of the church must be included in that anointing before the great High Priest will be ready to do his work.

Secondly, this great High Priest also offers sacrifices. He began with the offering of himself. He has been continuing his sacrificing work all down through the 1800 years of this age. and has not yet finished his work of offering the antitypical sacrifices will he be ready to offer the blood, and the blood it is that makes atonement for the soul. Now the blood of Christ is used here symbolically. We do not think for a moment that the Lord Jesus is going to take some literal blood into the presence of the Father. He will take that which blood represents. Blood symbolizes the value of a life that was laid down, the just for the unjust, and he will make application of that sacrifice to the Father to justice. And this is the picture you remember in the day of atonement sacrifices when he sprinkled the mercy seat with the blood. Then after sprinkling the mercy seat with the blood, that constitutes the satisfaction of justice. That is making the atonement Godward, and just as soon as that application of the blood at the mercy seat shall have been accomplished, God will be satisfied, justice will be satisfied. That will constitute the sealing, the completion of the new covenant, to the extent that the great Mediator of that new covenant will then be fully authorized and empowered to proceed with the new covenant and bring all its blessing to the people. Then for a thousand years this great Mediator of the new covenant will be sprinkling the blood on the people, cleansing the people, purifying the people by the merit of his own sacrifice. He will be giving to them the things they need, and helping them up out of their defilement and imperfection, and thus the work toward God will be accomplished in a very short time indeed, and the work toward mankind will require all the thousand years to fully complete it.

Question 68.—Why is it essential that all of Christ's merit must first be used for the household of faith, and then all returned before any of it can be applicable for the world of mankind? In other words, why would not a part be used for each, the church and the world, at the same time?

Answer.—Well, I do not know whether I can make it any plainer than I have already tried to or not. If I have failed to make it plain in the past, I fear I will always fail to do so. I do not know how I could make it plainer. If the questioner is dissatisfied with having it this way, he would have to take it to the Lord to find out why. I suppose those things are fixed because God fixes them so, and if we want to know why God fixes things differently from what we would imagine and think, we ought to go to him in prayer and ask him to satisfy us. If we are too much dissatisfied with his way, he will probably tell us to stand aside until the millennial age and he will show us then all about it, actually. Just answering the question briefly, I would say that these are two distinct classes; the church is one class and the world is another class, and the application of the merit is shown in the atonement day as being separate and distinct in those two classes. Now if a part of Christ's merit is given to the church to use so that the church may be justified, so that the church may join with Christ in sacrificing, then we might say that the whole sum is depleted by that amount. It might be supposed there is a sum there of a million dollars, and suppose you take out one hundred thousand of it, and use it for something else. While that $100,000 is away, you could not call the remainder a million dollars because it lacks one hundred thousand of being a million dollars. Now what Christ is giving to the church is enough to make up for the deficiencies of each one, and that takes a portion of the merit; it does not require all of the merit; it takes a certain portion of the merit that we might have this privilege of having our weaknesses compensated for; and until all of the church has finished this work of using this imputed merit, the whole sum of the merit will not be there.

Now what is the difference? Why the Lord is going to give, during the thousand years, during the great day of mediation, all of these blessings of restitution; everything is to be given to the world; he is not going to give them a part of it, but all of it in a restitution sense. But he needs to have a full amount there to satisfy justice on behalf of the world, that the world may get the full benefit of restitution. It is just as though the church were a separate class altogether. He is going to deal with the world and give them restitution. He is not giving us restitution. We are not getting restitution. He is merely making up to the church, imputing to you and to me, enough to make us satisfactory in God's sight; but he will need the whole of it when he makes application on behalf of the world because he is to give all his life to the world, restitutionally—not hold any of it back. Now if that is not plain, I know not how to make it plainer.

Question 69.—When do we give up our life rights, at consecration, or at death?

Answer.—We give up our life rights at consecration. That is the principal thing that you give up. You give what you have, and what you have is very little—what anybody has is very little. But God has provided in Christ for every member of the race earthly life-rights through Jesus, and these belong to you in a reckoned sense from the time you believe in Jesus and understand that God has a restitution plan for mankind. You might say to yourself, and I might say to myself, "Oh, I have a little life now, very little indeed, but God's provision through the Redeemer is that I shall have a future human life. This will be imputed to me now through God's mercy, that I may give up all that I have. I give up what I have a right to now, and all of these rights of mine that would belong to me if I had maintained my human nature, and claimed my rights as a human being, under the general merit of Christ's sacrifice." So we give up all our life rights the moment we consecrate—the present life and that which is to come. When did Jesus give up his life rights, at Jordan, at Calvary, or at Pentecost? Jesus gave up his life rights at Jordan. He gave everything into the Father's hands. "Lo, I come to do thy will, everything written in the book." He held nothing back; everything was given up.

Question 70.—How could Jesus give up his life-rights twice, at Jordan, and at Pentecost?

Answer.—He did not give up any life rights at Pentecost. He gave up his life-rights at Jordan. He completed the giving up of his life-rights to do the Father's will at Calvary. He finished the matter of giving himself there, but while he was thus giving himself, that was a different matter altogether from making application of the merit. That is the point that seems so difficult to some minds to grasp. I do not know why. To my mind it is just as simple as anything could be, but apparently to some other minds it is a very difficult thing to see the difference between our Lord's laying down his life in consecration and the finishing of the laying of it down actually at Calvary and his application of the merit in the "Most Holy." Let me see if I could draw an earthly illustration that might help you: Suppose you had a property and you sold it for $10,000 and you said, "I have a special purpose or use for $10,000 and I will sell that property." You first entered into a contract with the agent that you would give a deed. That would correspond to our Lord's covenant at Jordan. Then by and by at the proper time, say a month afterwards, you signed the deed—gave over all your interest in the property, and you got the $10,000 and deposited it in the bank. Now that money in the bank is the proceeds of the sale of that property. Now the money in fact is still yours; you have sold the property that you might do certain things with the results and the results are now represented in the $10,000 in the bank. Then it is for you still to give an order or check on the bank giving or appropriating that money for some particular purpose.

Now these four procedures correspond with our Lord's four transactions. First he made his consecration, which is like the signing of the contract with the real estate agent.

Secondly, he finished the matter at Calvary, and that corresponds to signing the deed and making full delivery of the deed.

Thirdly, he has the money placed to his credit in the bank, and that represents how he delivered himself up into the Father's hands—"Into your hands I commit my spirit."

And fourthly, he had the disposition or use of that merit in the Father's hands in the same sense that you would have the use or disposition of the money in the bank. It is to your credit. You are the one that can draw the check. So our Lord's merit was to his own credit in the Father's hands, and he also could draw the check and could make the application of that merit; and he does make an application of that merit now, as the apostle says, on our behalf. And the evidence that it was made on our behalf was indicated at pentecost when a blessing came on certain members of the church, which is the body of Christ.

Question 71.—Is our reckoned resurrection from consecration until death a gradual or an instantaneous one?

Answer.—It is both. The apostle says, "Ye are risen with him," "If then ye be risen with him," etc. We are counted as new creatures the moment of our consecration and the new creature arises from the old dead creature, so that the resurrection or raising up of that new creature begins; and it progresses in proportion as the new creature grows. There are different figures used. One would be a gradual raising up—an attainment of the stature—and the other would be represented by the begetting of the spirit, the embryotic condition, getting ready for the birth. These are figures of speech, and we must try and not confuse the different figures, but get the benefit of each one. So we are risen with him. That is instantaneous. The new creature began the moment of your consecration and begetting of the Holy Spirit. There it began to rise out of the old nature and it will continue as you get more and more victory over the old nature; the old nature is dying, and the new nature is being renewed, revived, strengthened, or upbuilt, whatever word you use—it is rising up more and more, obtaining more and more character-likeness of the Lord Jesus Christ, and thus you are risen with him, and risen in him, and rising as a member of his body. And if you reach a sufficient development in this resurrection process, you will be one of the little flock.

Question 72.—Can anyone be consecrated and not begotten of the Holy Spirit?

Answer.—We believe that there is still room. That is to say that the full number of the elect has not yet been found, and tested, etc., and therefore our expectation would be that anyone making a full, thorough consecration of himself to the Lord would still be begotten of the Holy Spirit. But if the question be in the form in which it is here stated, "Could one be consecrated and not be begotten of the Holy Spirit?" we would say, "Yes, he could be consecrated so far as his part is concerned." Your consecration and my consecration, our part, is merely to present ourselves to God. It is for God then to say whether he accepts that consecration. During this time, this gospel age, the Scriptures speak of this as the acceptable day, the acceptable year, the acceptable time of the Lord, and we believe that he is ready and willing to accept all of those who come unto the Father through Christ, and that all such are accepted, and if they are accepted as members of the Body of Christ they will be begotten of the Holy Spirit. But as we have said before, so we say again, we believe that in the not distant future there will be people who will make a consecration, who will make a presentation of themselves to God, and for whom there will be no place left, because, as the parable shows, the wise virgin class will all have entered into the marriage and the door will be shut, and then there will be no one else enter in, because that class, when completed, will have no additions. Those who would then present themselves would not be begotten of the Holy Spirit. But this would not mean that God would be displeased with the offer of themselves; rather God would be very pleased to have them offer themselves—just as God was undoubtedly pleased with Abraham, with Isaac, with Jacob, and with all the prophets who offered themselves freely to know and to do the divine will to the extent God was willing to receive them. They got a great blessing. So we should advocate, with every person with whom we have an influence, that the proper course, the proper duty for every human being, the reasonable service would be to present their bodies living sacrifices, holy, acceptable to God. He will not spurn the sacrifice, but whether he will beget you to the Holy Spirit depends on whether your sacrifice is offered in time, before the door is shut, before the last member of the elect has been gathered in.

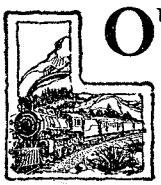
International Bible Students Association

"Wisdom from Above; the Noblest Science; the Best Instruction"

Convention at Wichita, Kan.

June 15, 1911

Symposium on Love



OUR special train party arrived in Wichita a couple of hours late, and when the friends reached the hall a testimony meeting conducted by the chairman, Brother J. W. Brown, was in progress. Brother John T. Read of Chicago then favored the convention with a song, which was followed by a Symposium on **Love**, as follows:

Brother Dr. D. H. Thornton, Athens, W. Va.

BROTHER Thornton, of West Virginia, is glad to greet you. Brother Thornton, however, did not know that he was to greet you in this way, and on this particular subject, until you knew it. You can therefore sympathize with him, I am sure, in attempting to make a speech to you of ten minutes duration on a subject that he had no previous preparation on, and one that he did not know he would be called upon to speak about until it has just been announced to you.

I am sure, however, that it is a topic with which we are all more or less acquainted and with which we are all going to become more acquainted. Love is indeed never failing. You remember the many gifts that were given by the Holy Spirit to the church in its infancy. And the most of them, we are told, have passed away, or have been done away with. There are three, however that remain, or abide, as the Bible puts it. "Now abideth Faith, Hope, Love." We all know something about what it is to be exercised by a measure of faith. We have hope; we all know what it is to be bouyed up and anchored by the hope which we are told is an anchor to the soul, which holds it both sure and steadfast. But we are told, nevertheless, these are two great principles that exercise us in our Christian warfare, yet love is greater than these, because love never fails. Although we have faith now, and have hope now, these two will fail. Faith ends in sight. Hope ends in fruition, or possession; but love never fails. God is love, and love is just as eternal as God himself is eternal. No wonder, then, that the greatest of these three that we are privileged to exercise today, is love—love never faileth, and God is love. We understand this to be the essence or principle of God himself—God is love. And we are told that by this principle we may know whether or not we are children of God—if ye have love for the brethern, if ye have love one for the other. It is not necessary that I ask you this morning whether you love each other. This is a very lovable crowd. We all love each other and we are loved by each other. It is a most delightful privilege many of us are enjoying, traveling in one common hotel on wheels over the country. It is my good fortune to be one of that number. It is just one large family. We do not know each other's names, but we know each other in heart, purpose and intention. We trust our pocket books—you know that is our treasure—it says our treasure is where are hearts are. Yet while that is one earthly treasure, it is not the kind of treasure we are laying up, yet it is an essential element in the earth and everything is measured more or less by it. But we are not afraid to trust our purses with this lovable family. Why we can just see love beaming out of their faces. They do not lose the convention smile when they go back to the train. I want to say that the train to us has become a lovable place, because it is where our physical person reposes. It is the place where we feed the natural man. We came here to feed the spiritual man; although I do not mean to say that all the spiritual food is taken in convention session here, because we are taking it on the train as well.

Love is that cement which cements us as living stones together in a great spiritual building which God is building eternal in the heavens, and I am sure if this cement has been properly tempered, if this mortar has been properly prepared, and these stones of the spiritual building will have a most important place and work to perform. We find God in his great wisdom and mercy is calling and selecting us from the various stations of life, from the various callings of life, from the various professions of life. I find on that special train there are people who are farmers, merchants, mechanics, lawyers—I say lawyers, but I am not quite sure about that as yet, but there are doctors, and they are from various callings and professions of life. In this we have a manifestation of God's wisdom in that he calls from the various stations of life because we will have all of those conditions to contend with when we reach down to uplift the poor fallen world and bring it up to a state of perfection, and we know it will be necessary that we have experienced the various conditions, heart throbs, disappointments, aches etc., all of which these various individuals have felt. My ear cannot take in the things my eye takes in; nevertheless the one is as necessary as the other. So we find in this Body of Christ he has called us from various stations, vocations, professions and callings of life, and by the cement of love he is cementing us together. Each one has a particular place, station or calling in this great Order of the Cross, so that when all are cemented together with the cement of love, God will have completed his spiritual temple and the Shekinah of God's glory shall fill it. Then, it is we will be ready to lift up the poor fallen world of mankind by processes of restitution, back to Edenic perfection.

Brother Dr. R. L. Robie, Belvidere, Ill.

DEAR friends, I am very glad indeed to be with you this morning, and to greet you all in the Lord. I know we shall all have a joyous meeting together, and I am glad to say a word in the interest of our Master and his wonderful work. As Doctor Thornton spoke about love, perhaps I will say a few words further along the same line, in three different forms. You know love is such a wonderful thing and there are so many sides to it you cannot begin to tell it even in an hour, or two hours; but I will talk just for a few minutes on love as a sentiment, love as a principle, and love as a consumation.

Now as a sentiment, we see love all about us, even in the animal creation it is manifested. The animal loves its offspring, taking a great deal of care for it, and when it comes to the human family, we know that the mother loves her child, and the child loves its mother. And so there is this sentiment of love all abroad in the land, and we rejoice to see so much of it. The love

between young people, the affianced, those who are engaged, and then when marriage comes, love is intensified, and increased—the love between husband and wife. Then between the parents and the children. So love is one of the cementing things all through the world. As a sentiment it draws people together, holds them together and makes them work unitedly for the same purposes which they wish to accomplish in upbuilding and happiness.

Now love as a principle. This is still deeper, we think. It loves even though it is not loved again. Love in this regard seeketh not her own, and it is not always loving the one that loves it, but always loves the unkind and the unthankful; and we see how beautifully this is brought out in our Master's example, that even while we were yet sinners, Jesus was given for the life of the world. He began our ransom price even while we were children of wrath, even as others; and so here the love of God and the love of Christ is manifested even toward the uunkind and unthankful, and the wicked even. And so here love as a principle should actuate us, for love as a sentiment is in all our hearts. This leads us to be more helpful and considerate, yet love as a principle goes deeper than this and leads us to be kind and helpful and considerate even to those who are unkind to us. So you know how the Master taught his disciples. He said, Pray for those that despitefully use you and persecute you, and to even love your enemies and do good to all men as you have opportunity. We are glad also that the Apostle said, "But especially to the household of faith," because this is more along the line of our sentiments, and is much easier carried out perhaps than the other from a natural standpoint; when we get God's love in our hearts and our minds filled with his love, then we can love everybody, we can do good to them as we have opportunity, no matter whether they are of the household of faith or not.

Then love as a consumation. I believe you will all agree that this is the highest principle of love—the highest form of love. When we shall be like him, see him as he is, and when we shall be ushered into that glorious kingdom where God is love, and where all is love, and where everything that is contrary to love is cast out and obliterated, and blotted out of existence as though it never had been, love is the consumation. I trust it will be in each one of our hearts, that we will grow in love so fully and so freely and so constantly, with love ever welling up in our hearts at all times, that we shall have this consumation of love, and then we shall help those among us, and those about us, and finally when we shall be changed in a moment, in the twinkling of an eye, as we hope to be, and then what a glorious consumation will be this principle! You know the Scriptures tell us in 1 John 3:2: "Beloved, now we are the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is."

Dear brethren, let us be earnest and faithful in our attempt not only to cultivate love as a sentiment and a principle, but let it be the consumation of our character, of our life, of all we have and all that we are, until we shall finally be ushered into that place where all is love, joy and peace, and where sorrow and sighing shall never even be thought of, but the ones that are there shall have life in themselves, not only for themselves, but life for the whole world, and life to bring back from the dead those that have gone down in sorrow, sin and degradation and bring them up to the perfection of human nature on this earth. Let us all strive earnestly to be faithful in cultivating all these different qualities of love until we shall finally reach this consumation and be with God himself.

Brother C. H. Swingle, Chicago, Ill.

IT WOULD seem that love must be the watchword of our convention, because Brother Thornton has started it and Brother Robie has continued it, and you remember what the Apostle says, "Let love continue." So then we will not disobey the injunction of the Apostle to let love continue, and our thought will be something along the same line of love.

Many years ago when I was quite a warm and zealous member of the Christian Endeavor Society, a book which was very much in demand among us was written by Professor Drummond, "The greatest thing in the world." And until I had procured the book, I had no idea what it could mean. Was he going to write about the pyramid, or some great building? No, it was love. So then we see truly the thought is right, that the greatest thing in the world is love; and the sooner we go to the fountain of love, as God is love, the sooner we will have that love permeating our very beings and shining out from us more and more.

Some time ago in making a study of the Tabernacle, I was impressed with the thought that Brother Barton left us. He suggested that from Eph. 4:4 and 5 there might be this thought: To us there is one body, and that the body would be represented by these glorious golden boards, the perpendicular boards you will remember, which formed the Tabernacle, and that that would be the Body of Christ. And then back of those boards supporting them, holding them together, were five bars—two bars above, and two bars below, and another center bar of wood covered with gold, this long bar reaching from one end to the other. Think of what a long bar that was, 45 feet long in the two cases, you see. Now these bars are also mentioned in Eph. 4:4 and 5; it seems the Apostle must have had a picture of the Tabernacle before his mind as he wrote day after day in his epistles, and so here are the bars—not only the one body, the boards, but there is one Spirit and one hope, the upper two bars, and then there is one faith, and one baptism, the lower two bars, and one Lord, the center bar reaching from board to board, from end to end, even to the end of the age. You will see the thought, we are sure. Now in studying that, it came to our mind, why was not love included? Why was there nothing for love there? We see the goodness of these bars, we see how they support one spirit, one hope, one faith, one baptism, one Lord, and yet if we leave love out, what are we going to do? And so then we next noticed that all these bars were fastened to the boards securely by a golden ring; and then we find in Col. 3:14, that the Apostle Paul states that a ring is a symbol of God's love, for he has been telling us there to put on as the elect of God, a heart of mercy, kindness, humbleness of mind, long-suffering, and forbearing one another, and then he says, above all these things put on love, the band, or circle, of perfection. And so love is represented by a circle. It is perfect; it has no end. And how beautiful is that figure! So just as these boards had rings literally sticking out of them, so all of the antitypical boards, you and I, dear brethren and sisters, must have love shining out of us, so that everybody that sees us will see the love of God which is shining forth. If the love of God rules within us, if we are truly day after day sending forth love, you see then it will surely be that we are doing what these boards did—the rings just literally sticking out of them to receive all of those bars; and thus if we have love shining forth we are sure to manifest forth the very things God would have us show.

You remember, the only time we have any record of that God showed himself in a sense to a man was in the case of Moses after he had been on the mount forty days with God. Now, O, God, do not let me go away from you, I do not want to see you again, but I beseech thee show me thy glory! That is the way it impressed him. To be eighty day's in God's presence, so near to God on the mountain—I beseech thee show me thy glory. So God told him, "You cannot see my face and live, but I will cause my goodness to pass before you." Oh, dear brethren, let us let his goodness pass before the people, let us let his love be shining more and more, and I am sure that is what we are here for today. I am sure if our heart is in the right attitude, and if we are to receive all of these good things that we are to have today, that we will let more of his goodness be shown, more of his love, and thus be more like him who is love. Remember now, he might have said, Moses, I will show you the greatest thing I have created, I will lift up the lid of this great place of torment and let you see all the billions down there suffering; but he showed him nothing of that sort. If God had created such a thing as that, and there is no record in Genesis that he ever did, you see surely he would have been more proud of that than anyother thing; but he said, "I will let my goodness pass before you." Oh brother, let us copy God's example in that one time he showed himself to man and let his goodness come before all that we come in contact with. The love of Christ constrains us, not the fear of hell.

Over near England in the sea there is an Island, and we understand that you can see the shores of several countries from there. A father took his son out there one day—it is a sort of a pleasure resort—and as he stood there looking at the great ocean lying at their feet and stretching out in all directions, he said, "Son, do you see those great mountains on that shore?"

"Yes, father."

"They represent to my mind the heights of joy that we sometimes are raised to in the service of God. You see the sea reaches to the foot of the mountains, my son?"

"Yes, father."

"That shows how the love of God, like a great sea, reaches to us even in the heights of joy. And you see over here that dangerous shore, dangerous to the ships?"

"Yes, father."

"That represents the danger time in our lives, the temptations, the difficulties, the times when we are liable to be shipwrecked,

but the sea reaches clear by there; the love of God is there, too. And you see this other shore, it is flat, and it represents the valley condition of our lives when we sometimes are humiliated, and that very low, sometimes, but the love of God is there, son, as well. Do you see all of that, my son?"

"Yes, father, I see that."

He stood silent a moment and then said, "Father, if the sea is over there, and there, and all around us, and it represents God's love, then we are in the very midst of God's love?"

"Yes, son, that is the lesson I wanted to tell you."

So that is the lesson I want to tell you—you are in the very midst of God's love.

Brother A. C. Wise, Middlesex, Pa.

I AM glad to have the privilege of meeting the friends in this city and greeting you to-day. There are the various graces in relation to Christians and they are all the result of development of the church. There is no grace in the Christian character but what is the result of development; whether it be love, faith or patience, they all must be developed. We are here in the world; those who have given themselves to the Lord and have turned away from sin and are walking in Jesus' footsteps, are in a training school, being developed for a higher plane. There are many things that confront us and I have thought this morning in relation to what has been said, that love no doubt is the first element of truth, or development of character, while in our relation one with the other and in our relation with the world we need the grace of patience. Those of us who have labored in the faith, the harvest work, have learned many lessons in patience. We have to be patient with those who are in opposition to us, and if we were to become disturbed and angered, we would say that we had not developed in Christian love and character. We need patience on every line, and we need to be patient with those who are our brethren, some of whom are not so rapid in the development and do not put on Christian character so readily as others; and thus all through this Christian course, in this race that we have entered to run for the prize, to make our calling and election sure, one of the most essential sides of love and faith is patience.

Brother A. N. Pierson, Cromwell, Conn.

I AM afraid if they had told me I should be called on to speak I might have got left in Kansas City. I am not at all used to speaking, but I hate a coward above all things, and not knowing what I was wanted for, I came forward. And I thought of something I might say, but when the subject was Love, I had to change that thought a little bit, and as they were speaking I saw the sisters probably had presented us with some flowers, and I thought I should say something about flowers. So you will pardon me if I change the talk a little bit. While I shall speak of love, I shall speak of love along the line of flowers.

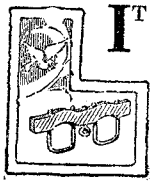
Undoubtedly our heavenly Father gave us the flowers because he loves us. As a florist all my life I have seen so many manifestations of love through the flowers. I remember an order I got some time ago that was a very fine order for the very best quality of the highest priced flowers we had; and it came regularly every week through a customer of mine, and it continued for some months. After a while the telephone called up one morning, "Hello, there, do not send any more of those American Beauties; the man has got married." Well, he undoubtedly loved his bride just as much when he did not send her the flowers, but after that he gave her himself.

I also remember a man going down to South America to collect orchids, telling me he had traveled in Brazil eighteen hundred miles on a pack mule to get a certain variety, and a Christian brother said to me, "Why does the Lord put those most beautiful things in such hard places to get?" They have to let the man down with a rope over the rocks so he can get them. "Why don't he put them where everybody can enjoy them, where everybody can see them?" Why the choicest things we have to search for very diligently. And one suggested the thought why he put them there. Supposing no one else can see them, he puts them there because he loves to see them himself. And now all these choicest flowers need a development, and so do we need a development in our Christian character. You know we should be lovely so God can be pleased to look on us. We want to add to our Christian character a development of every one of the graces in order that we shall make our calling and election sure. He says, "If you do these things, if you give all diligence to develop these graces, you shall never fall, but your calling and election will be made sure." He says to us also that the neglect to develop these graces is going to work ruin to our Christian character. If we neglect to assemble ourselves together, as the manner of some is, he tells us what will happen. That might be the first step toward the second death. Don't forget the assembling of yourselves together as the manner of some is, and in so much the more as you see the day approaching. Now see the connection—if you sin wilfully after you receive a knowledge of the truth, there remains no more sacrifice for sin, but a fearful looking forward to of fiery indignation against the wicked. So we are to give all diligence to make our calling and election sure and develop character. And the saddest thing of all is the neglect, for if we neglect prayer, neglect assembling ourselves together, and neglect the Word, I am sure that ruin will follow.

I want to just say in conclusion that I am glad this morning that I love you all, because this is an evidence that I love the Lord, and I count it a great privilege to be on this trip and to visit so many of the classes.

May the Lord bless you all.

Brother R. B. Maxwell, Mansfield, Ohio



IT GIVES me great pleasure to look into your faces this morning. I have been called on, in connection with the others, to say something. Now I am not accustomed to public speaking, but Brother Pierson said that we ought not to be cowards. That appealed to me. I don't want to be a coward in the Master's service, and when I am called upon I want to do something and say something for him. Much has been said about love, loving God, and love for our fellowmen. Love is a noble grace. As has been said, one of the grandest things in the world is to have love. But the Christian's love is the grandest of all, more grand than human love. But there is another grace that is even as important as love, namely: Faith. Faith is the foundation of all the graces. Without faith it is impossible to please God. We must believe in him, believe that he is, and believe that he is a rewarder of them that diligently seek him. Consequently we must exercise faith in order to be pleasing to our heavenly Father. Now we must have faith in his wisdom, in his love, in his justice, and in his power. We must have faith in his attributes, that he is able to accomplish all that he has promised. We must believe this with all our hearts. God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life. Now God's love is grand; it exceeds all love. He so loved the world that he was willing to give his only begotten Son to accomplish his purpose with reference to the redemption of mankind.

We must have faith in God's wisdom and in his plan; we must have wisdom in the arrangement he has made for the salvation of his creatures. He has a great plan arranged for mankind. He knew the end from the beginning. He knew just what was going to happen and his wisdom was displayed in the fall, his wisdom was displayed in the redemption, and his wisdom will be displayed in the restitution of all things. In these things his wisdom is manifest.

Then we must have faith in his power. He is all powerful. All things were made by him through our Lord Jesus, and without him was not anything made that is made. And then we must believe also in his power to redeem the world of mankind. Just think of how he invited his dear Son to become the redeemer of mankind. He had faith and confidence in his Son, that he would carry out the plan that was set for him in the redemption of mankind as well as in their restoration.

And we must believe in his justice as well. God is just, and he is the justifier of all them that believe in him. Justice is the foundation of his throne. He is just as well as lovely, and we must believe in his justice. He would not be just if he would send any of his creatures to eternal torment, but thank God our eyes have been opened to see his justice, goodness and mercy to fallen men. Thank God you and I have seen his justice in a way we never saw it before when we studied the Scriptures, and the more we see of his justice the more we are drawn to his love, and to his mercy and to his goodness.

Dear friends, then let us have faith in him. Do not let go of your confidence, because in letting go of this confidence we will be very apt to let go of our reward. We must hold fast to our confidence, knowing that our reward will be sure. And these things then we ought to lay to heart. We must endeavor to be copies of God's dear Son. We must endeavor to come up to his likeness in all things, we must try to pattern after that

grand and glorious model, our dear Lord and Savior, Jesus Christ, and we must endeavor to be the likeness of him who was like the heavenly Father; and the more we resemble Christ, the more we will resemble the heavenly Father. Consequently, these are the things that are set before us. Let us run with patience the race that is set before us. We have all started in the race; now let us press on toward the mark of the prize of the high calling of God in Christ Jesus, our Lord. We must lay aside every weight, and every sin that would easily beset us, and run with patience the race set before us, looking unto Jesus who is the author and finisher of our faith. If he started our faith, let us press on and continue in the faith, knowing that if faithful we shall have the reward given to all of those who are faithful in Christ Jesus.

Brother Dan. Morehizer, Chicago, Ill.

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it does not yet appear what we shall be, but we know when he shall appear we shall be like him, for we shall see him as he is."

SUPPOSE now I was sick and someone should tell me that if I was well they would give me a position in New York at a thousand dollars a week. The first thing I would do would be to go to a physician and say, "I would like to get well, because if I am well I can earn this thousand dollars a week. I am very anxious to get that position, but I am very anxious to get my health; if I could only be well and healthy like you are I would be very glad, even if I did not get the job; of course I am very anxious also to get the job." So it is the same way with us, brethern. We are sick, we have selfishness, pride, envy, hatred, and all of those evils inbred in our very flesh, and our heavenly Father has promised us if we are well, that is, if we are copies of the likeness of God's dear Son, have spiritual health, that we may have a wonderful position on the other side of the vail. And we have been having now some wonderful blessings. Just think of what a grand blessing justification is. Here we are, born with all our faults and sins and weaknesses, and think of the great grace the Father has shown us in justifying us; the blood of Jesus Christ cleansing us from all sins, and there is no condemnation now to them who are in Christ Jesus and who walk not after the flesh but after the spirit. Then the still greater privilege of sanctification—presenting our bodies living sacrifices, holy, acceptable to God. We are then reckoned to be a part of Christ, a member in his Body. Then again the grand privilege which is ours now of prayer. We can come to our heavenly Father and have fellowship with him, the great creator of the universe, and we know our Father hears us also.

Then again the Lord's providences. You see this would correspond to the thought of going to the physician. The physician would tell me, "Well, you will have to follow all my directions"—make a full consecration. "Do I have to eat that bitter medicine?"

"Yes."

"Well, I do not just exactly care to eat that."

"If you do not follow my directions, I cannot cure you. If you do not go where I tell you to go, I cannot cure you."

So these pills you might say would correspond to our trials. They do not taste good, we do not like to eat the medicine, but we do not eat it because of the medicine but because of the effect of the medicine. It is the same way with our trials. The Apostle tells us to rejoice in our tribulations, count it all joy when we fall into divers temptations. Why? Not because of the trials, but because it yields the peaceable fruits of righteousness to them who are exercised thereby. So the effects of the trial is like medicine; it will make us healthy.

Then another thing: Just think of it, all of our affairs are in the Father's hands! The very hairs of our heads are numbered of the Lord and he has promised he will never leave nor forsake us, but cause all things to work together for our good.

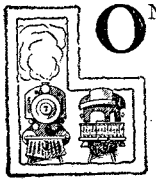
Then we have a knowledge of the truth. Just see how the poor world is blind, and where we have this special truth and can say that the Lord really has an opportunity of salvation for the world, and a still grander salvation for the church, and that the Lord has been pleased to open our eyes to permit us to see these wonderful blessings and the joy unspeakable which we have and which the world knoweth not of. Then the peace of God which passeth all knowledge. You remember the old saying, "If we worry we do not trust, if we trust we do not worry." We are glad we have this peace that we need not any longer worry. And then taking our position which is open before us, corresponding to the thousand dollar position in New York, would correspond to heaven. If the earth is so beautiful, think of what the Scriptures say, "Eye hath not seen nor ear heard, neither have entered into the heart of man the things that God has prepared for them that love him." Reason would tell us heaven must be much more beautiful than the earth, only of course along spiritual lines. And think of hearing the Father's "Well done," when they pass beyond the vail, where we shall have his personal fellowship throughout all eternity, and of Jesus, and all the saints. If the fellowship of the brethern is so sweet here what will it be on the other side of the vail?

Then, again, we receive the divine nature. We will no more be sick or tired. Now we go to a convention and after a couple of meetings we feel tired, but then we will never get tired through all eternity

Then think of the grand blessings before us in lifting up the world. In the first volumn of Scripture Studies, Brother Russell says: "Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. There sickness shall be no more; not an ache nor a pain, nor any evidence of decay—not even the fear of such things. Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity and mental and moral perfection will stamp and glorify every radiant countenance."

Dear friends, there is offered to us this grand privilege of lifting the world up out of degradation and bring them up step by step to these wonderful restitution blessings. And we will be presented faultless in the presence of our heavenly Father, when we will have the same character he has and when we will be like Jesus.

Brother A. C. Krueger, Chicago, Ill.



ONE of the greatest surprises in my life is the fact that I am here in Wichita today. I assure you that about a month before the Western tour I had just as leave thought of going to Europe as going on the Western tour. And I am sure we have only the love of the brethren to thank for this.

"By this we know that we have passed from death unto life, because we love the brethren." Some of our friends tell us, "Why it is the easiest thing in the world to love the brethren." Some say, "Why I can love an enemy." Yes, dear friends. we can love our enemies in view of the fact that we know that God loves his enemies; and some of us may say it is a great deal easier to love the brethren. Well if you really think so, I am afraid you have not loved the brethren yet. If you come in contact with all the crooked sticks that are gathered to make up this grand little bundle that the Lord is going to take up to himself in heaven, I will tell you, dear friends, there is many a knot, there is many a bump to be overcome. There is much friction when these sticks rub against each other, and, mark you! these sticks are not all tied there fast, to stay in that position; these sticks are all rubbing one against the other, because they try to love each other, because they try to follow out the Master's example. You remember what he said, that he was a friend that sticketh closer than a brother. Sister, brother, if you really want to love the brethren, I am sure you are going to have your trials right along that line. How often do we see where a brother or a sister just "hedges" a little—just a little bit, you know—when he or she sees some of the brethren come along who have perhaps done them some injury. I will tell you, we see that time and time again. I have seen it in nearly every class which I have visited. I will tell you, it is not the easiest thing in the world to love the brethren. You say it cannot really be so here. Just try it once. Just look at your brother for instance, and every time he does something or says something that seems a little bit harsh, just notice it for a moment, there is not a little feeling of resentment that wells up in your heart. Have you had it? I know you know one of the greatest things, and one of the hardest things, and one of the things that will eventually fix you and me for the kingdom, is the fact that we have learned to love the brethren. If we love the brethren continually and if we strive to master our feelings day by day in respect to the little trials that come up—

"Why, brother Krueger, why don't you say the big trials?"

I said little trials because I meant little trials. In the song of Solomon does it say, "Take me the great big wolves and bears

that spoil the vines?" No, it does not say that at all. It says, "Take me the foxes, the little foxes, that spoil the vine." What does that mean? It means that all these little trials that you come in contact with are the ones that are going to shapen your eternal destiny. How often do we see a sister sitting there at her work, wielding a needle in some of this crochet or embroidery work, and you know it is not a very pleasant task. Sometimes a sister begins wielding the needle pretty fast. She wants her scissors. She says "Where are the scissors? If I could only find the scissors." That is only a little thing but it proves to you and to me whether we have patience, just one quality, which will go to make up love. But I will tell you it is the little foxes that are going to spoil your vine and my vine—those little things of life that are going to make up the big things in the eternity beyond. It is the pennies that makes the dollar, and it is the little trials that are going to make your eternal destiny. How can we prove to our Lord that we are masters of our own destiny, by God's grace? Well by efforts at keeping in mind this Scripture. By this we know we are passed from death unto life, because we love the brethren.

Let us endeavor so to live that when our time for departure comes we may with the Apostle say, "I have fought a good fight. I have kept the faith, therefore I know that I will receive in a moment"—that is where our condition differs from Saint Paul's. He says, "I know that henceforth there is a crown laid up for me, which the Lord will give me at the day of his appearance," but we are living in the days of his presence, so we say, "Which the Lord will give me in a moment, in the twinkling of an eye." Let us bear in mind that our eternal destiny depends on this one thing—love for the brethren.

Brother A. I. Ritchie, Brooklyn, N. Y.

I DID not have the pleasure of hearing what the others said, so I may be repeating some things they have given to you. However, our subject this morning is one of the most important subjects we could consider. While the attributes of God are said to be wisdom, justice, love and power, I do not suppose there is any place in the Bible where it says he is justice, or he is wisdom, or he is power. But we have it twice in one chapter that God is Love. We are also told that the trend of the whole Scriptures is to teach us to love God, love Jehovah with all our hearts and mind and soul and strength, and our neighbor as ourself. So then if we learn what love is, if we learn how to exercise love, and love becomes a component part of our being, then we are becoming like God. And if we expect to be like him, we have to transform ourselves a good deal or submit to the transforming influences God seeks to bring upon us.

There is a good deal in the world that passes for love which is not love at all. I see some people that when they are being served and someone else is doing them a kindness, smile, Oh so sweetly! you would think to look at them they never had an unkind thought in their lives; and people say, "How nice a person that is!" When you are doing a favor for them they are nice and pleasant and sweet. The way to tell whether that person is nice and pleasant and sweet, or whether he has learned what love is, is to try him on the other side, or to watch him when somebody else is trying him on the other side. I have usually found those who seemed the sweetest while being served are very often very unkind, very unlovely and unloving when not being served the way they wished to be served. When they are being passed by, when they think they ought to receive something, very often they are not very pleasant looking at that time. Very often they think they would like to make that person remember and know that it does not pay to pass them by. There are a great many people in the world who are sweet as long as things are going their way, who have no love at all except for themselves—or at least have very little love for anybody else. They think of themselves so much, of the things they desire, of the things that please them, and think of the things they plan for so much, they never think of the things belonging to other people, or what they can do to serve other people. As a matter of fact, the greatest pleasure of life comes not from serving one's self, or having others serve one's self, but from serving others and doing kindnesses to others. Even Jesus pleased not himself. Jesus knew the history of mankind for four thousand years before he came to the earth, because he was the one who had an oversight of the nations of the world, he had put down the one and allowed another to rise up in the meantime; he knew the wretched condition and squalor of the poor people; he knew what it was to live a life like that—and he it was, who, because of love for the world and love for the Father, and a desire to please the Father and bless the world though he was rich, yet for our sakes became poor. He did not just merely hand out blessings, or money, or good crops, to those in degradation but he laid aside the good things he had and humbled himself. He did not send somebody but he humbled himself and went right down there that he might help mankind in the very best way possible. Had he pleased himself, what would he have done? If he had pleased the natural desires, he would have made some other arrangements. He might have sent somebody else, sent an angel, or he might have done a good many things to help mankind or bless them, or to better their condition a little bit, but he did not do that. He sacrificed the good things he had himself and came right down among us and for our sakes became poor. Though he was rich, he laid aside the glory he had with the Father before the world began, and in this way he found true happiness and true joy; for the joy that was set before him he endured all the tests and all the trials that came to him, and all the opposition of sinners, experienced leaving his home, and experienced the opposition of those who said they loved God and desired to serve him. He experienced all of those things in order that he might truly help those who were in a rebellious attitude toward God, who were in opposition to him, and to the Father and to all that were righteous; and there was no hope of them coming back. But now he laid aside all the good things he had in order to restore to the perfection of life and harmony with God such as would receive those blessings in the right way. Here is where we find out what love means. Love is that which will desire to please others, which will make us desire to be a help to others, to love them, and to do that which is for their good.

There are different ways of putting this love into effect. I remember of meeting a mother who had a little boy and a little girl, and that little boy and girl were very willful—but not any more so than lots of others. She had worked hard when she was a little girl, and had no schooling and she wanted her little boy and her little girl to get along well and have all the comforts of life. She waited on them, and indulged them in every way possible, because she loved them. Does God do that toward the people he loves? Witness what he did toward the human race. Did he love the human race when he allowed the penalty of death to rest up them for six thousand years? We know what he did after they had four thousand years of experience—"God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish but have everlasting life." That was an evidence of true love. He allowed them to suffer the results of their disobedience in order that they might learn what evil was, and eventually he would give them an experience in what good was; and knowing good and evil he would require them to decide for themselves. Now then a parent who would indulge a child, give it everything it asked, and shield it from an experience that would come from wrong doing, is not showing love toward the child at all. In a measure that would be showing a species of self-love, and self-love is selfishness, the opposite of true love. Love is what makes us desire to help and be a benefit to others. Self-love is what makes us want to help self, and love self.

I told this lady she had not learned what love meant, and she was rather angry at me, and did not like it at all. But when I showed her how that worked out, she endeavored to correct what she had been doing. She learned she was not showing love toward her children. If we love a person one of the worst things we can do for them is to try to shield them from the effects of wrong doing. The Lord does not try to shield those that sin against him. Even those he loved, those who were prophets, when they did what was wrong, he allowed them to suffer the result of their sins. You remember David, a man after God's own heart, when he sinned the Lord allowed him to suffer a long time for his sin, although he forgave the sin. So with us: If we love God he will send us test after test, and these tests will prove our loyalty to him. If we say we love God we want to prove it. We want to prove we love him in spite of whatever tests come to us.

Now if we love God, God's dealings will always seem right to us, because we know from the Bible that God is a God of justice; justice is the foundation of his throne.

God is wisdom; he makes no mistakes. He is a God of love. Whatever he allows to come into our lives comes because it is out of his love for us. Our experence with him should teach us to love him on all occasions. If we love him we will not be easily offended at the things which he brings into our lives. but if we love ourselves, every little thing that comes into our lives different from what we planned for ourselves, will stumble us. The same thing applies to the brethren. "By this we know we have passed from death to life, because we love the brethren." If we love the brethren there is no occasion to

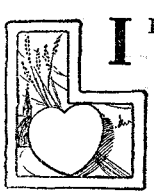
stumble, but if we do not love the brethren, every little thing they do that is not in harmony with our desires, plans, preferences, will be little causes of stumbling for us. The same is true of God's dealings with us. If he does not do for us the way we planned ourselves, if he does not allow us to have what we would like to have, and what the flesh would desire, then we are stumbled. But if we love God instead of ourselves, and think of God and his righteousness, and think of the work he has done for us, and think of the work Jesus has done for us, and think of our desire to please them and show our love and gratitude for them, we are not thanking ourselves at all; our preferences will be put in the background and God's preferences will be continually before us.

If we do not love a person, the least little thing will cause us to stumble. I remember reading about a step-mother and someone said of her, that the little step-daughter could not stand up or sit down, or could not walk, or stand still, or could not even be in front of her, without doing something wrong; it did not matter how she would do anything, she did not like the way the little girl did it. She could be a block away, and the minute she saw her she was doing something wrong, something she did not want her to do. If that were her own little girl, and she had the proper love for her, she would love her no matter what she was doing—running, walking or standing still; that love would be an abiding love, and even if the child did what was wrong, if she realized the child loved her, and she loved the child, she would have a continuing love for that child any way, and would desire to help it.

Now we can examine our own hearts, and see if we have that kind of love or not. If we have that kind of love for the brethren they will not stumble us, but we will see a good many ways in which we can help them, lay aside our own preferences, to prefer them in honor to ourselves and to serve them at the cost of our own inconvenience, and do many things to lighten their pathway, and to carry blessings into their lives. If we love God we will be finding ways all the time in which he is blessing us, and ways in which we can praise him for his goodness, because God's blessings surrounded us so long before we knew him. God sends blessings on the just and the unjust alike, but his special favors, blessing and love, and the knowledge of the truth, and his plans, are not given to the unjust; but what he has in store for us and for the world in general, he has committed to us. The rest of the world don't know anything about them, and care nothing about them. If we know these things and rejoice in them, you might say we are just basking in the love of God, because God loves us and we have loved God and he has given these things to us. Every item of love we have, every bit of favor we have, is given to us ostensibly because we love God. "Light is sown for the righteous and gladness for the upright in heart." Those who serve him are the ones to whom he reveals his truth. Those who desire to praise and serve him are the ones whom he will cause to know what is will is and what his desires are; and in this way we draw closer to him, and as we draw closer to him, we draw closer to righteousness, draw closer to where we forget what the desires of the old nature are; the desires of the old man have become first instead of second nature, because the are all away from God. If we are drawing closer to God, it is because God out of his love is drawing us to him. So today we have evidences of God's love. First of all, one evidence is that we are here; another evidence is, we are able to understand something of his doings; another evidence we have is, we are able to know he is a God of justice. The great bulk of mankind do not believe that. They believe all sorts of things about him. They do not believe he is just. Then we learn he is a God of wisdom and he has a wonderful plan, and we believe in the fulfillment of the prophecies going on now, and others yet to come, and the promise that if he has begun the work in our hearts he is able and will complete it if we will let him. All of these things are evidences of love to us. And if we love God it will bring out the desire to serve him and to be spent in his service. If we love God we will not bargain with him mentally something like this: If there is some place where I can distribute tracts, I wonder what the Lord will prosper me with if I distribute them. We should not make any bargain mentally or openly with God. In the first place, we are surrounded with God's love, and the very best and the most we can do is only a partial recompense for the things we ought to give for his continued goodness to us. It is my experience that the more we find we can do for God and the more we do for him, the more pleasure and joy and satisfaction we have. Those who are busiest in the Lord's service, are the happiest. Those who do the least when they have opportunity to do more are the ones that get the least out of their Christian life, so the Lord has arranged that we spend our hearts in his service out of love, as he pours love out on us more and more; and he who serves the Lord will not be dissatisfied with his wages.

2.30 p. m. Discourse by Brother Russell

"Let not your hearts be troubled, neither let them be afraid."



I HAVE in mind, dear friends, the words of our Great Master and Teacher, just before he died. "Let not your hearts be troubled, neither let them be afraid." It seems to me that sounds the very beginning of man's experience in sin. Fear has been one of the terrible scourges through which he has afflicted himself, in a great measure. Father Adam and mother Eve were afraid after they had sinned. They went and hid themselves. And so there is a general tendency on the part of mankind to hide from God, realizing that we are sinners, realizing that we are imperfect, realizing that God is perfect, realizing that his law is perfect. Realizing that there is a penalty attached to his law, man has feared the worst and apparently the great adversary has taken advantage of this element of fear in our natures to endeavor to drive us still further from God.

If the world could but put away the fear it has, if the world could draw nigh to God, how assured we are in God's Word that he would be pleased to draw nigh also to the world—to every one of his creatures. But this element of fear entering in has destroyed our conception of the Almighty and has made man to consider the heavenly Father as the greatest of all evil beings, in a certain sense of the word, the one he should most dread, the one he should most fear. And so we find today, looking all over the world, that the heathen are in great fear and great trepidation, and they indeed worship no other God than a demon and have no other sensibility on the subject except that of fear. The element of love seems not to enter into any other religion than the religion of the Lord, our God, as presented to us in the Bible. No other religion I know of inculcates love for the Creator, or tells about the Creator having love for his creatures, but as heathen mind has thus turned against God through fear, we believe the Scriptures to indicate that they are turned through doctrines of demons, misrepresenting the Almighty, misrepresenting the divine plan, giving them all sorts of terrible thoughts respecting the future; so it has been to a large extent that the same prince of demons, and the same demons, have operated to some extent amongst Christian people, so that all of our creeds have taken on the coloring of the heathen religion; and as many of the people came from the heathen religion, it was a very easy matter for them to bring with them their misconception of the Almighty. And apparently, although the Bible teems with declarations of God's goodness, God's mercy, and God's love, yet this seems to be the thing that is very difficult for those who are out of harmony with God to understand, and the more they turn away from God, the more they delve into sin, the further they feel they are from him, and the more they feel that his anger should properly be against them.

It was not until we became Christians in the true sense of the word that we began to know something about God's real character, and began to trust him as a God and be able to look to him as our Father. The first good lesson for us that we learned at the very beginning of our Christian experience was that God had mercy upon us, and that he sent his son, and that Jesus died, the just for the unjust. We were so mistaught respecting the heavenly Father that perhaps many of you, like myself as a child, were inclined to reverence Jesus as the personification of love, and to think of the heavenly Father as the personification of anger and severity; and you would come to the Father through Jesus, hiding behind Jesus. And this thought was so thoroughly instilled in our minds that it was a difficult thing when we came to know the Lord better to fully get rid of all those thoughts of fear.

I saw recently a statement in the newspapers respecting a Sunday School Superintendent. He said to the children, "What do you think you would do first when you would get to heaven?" One little girl held up her hand.

"Well, tell us what you would do?"

She says, "I would hide from God behind Jesus."

There it is, my dear friends—run and hide from God behind Jesus. So this is what we have been doing all along. This is what the whole world has been doing—hiding from God. And it is fortunate for us, for to some extent we learned, even if it was indirectly, of the love of God through our Lord Jesus Christ; but we have to remember, and we do remember as children of

older growth, that the Bible everywhere tells that it was God's love who planned the whole arrangement for our salvation, that it was the Father who arranged for the Lamb to be slain from before the foundation of the world; and it was the Father that sent, in due time, his Son into the world that he might redeem the world; and it is the Father who declares that he is the redeemer and the Savior and besides him there is none other; that is to say, while Jesus is the active person in this work of redeeming and saving, our Lord Jesus is merely carrying out the program of the heavenly Father, whose love we have in the past so much doubted. But now as Bible students, as we have come to study the Word of God more fully, we have come nearer to God, we have heard his message, "Draw nigh unto me and I will draw nigh unto you," and then the Lord Jesus revealed the Father as he said. He was revealing the Father more than he was revealing himself. He came that he might show forth the Father's character; he came as the exemplification of the Father's character and plan; he came telling us he was not doing anything of his own volition, but entirely according to the Father's gracious program. And so in this verse, "Let not your hearts be troubled, neither let them be afraid," then another verse, "Let not your hearts be troubled; Ye believe in God, believe also in me." The Jews had been believing in their heavenly Father, but had not been able to fully grasp the greatness of God and his mercy and love, but now they were to see in Jesus an exemplification of mercy and love, and they were to associate these in their minds. The Father is in the Son, and the Son is related to the Father, and there is one God and one plan—one God and Father of all, and one Lord and Savior, Jesus Christ.

Then the message of God to you and to me, in our Savior's words is, "Let not our hearts be troubled, neither let them be afraid." Fear hath torment. There is ground for fear with sinners, but there is a ground then again for losing that fear—we have been redeemed with the precious blood. Something has been accomplished by our Savior. There is the opening of a reconciliation through the merit of his sacrifice. At one time we but vaguely comprehended what this great transaction is which our Lord Jesus accomplished. Now, by the grace of God, the due time seems to be here when his true people may see more clearly than ever in the past something of the length and the breadth and the height and the depth of God's love, and the method by which God is working all things in harmony with his own justice, his own love, his own wisdom and his own power.

The first lesson we learn, then, is that we are sinners, that God is just and that he has pronounced a just penalty against sin. And it helps us so much when we begin to see what divine justice called for—that it did not call for eternal torment, but it did call for the life of the sinner. When we got that fact clearly before our mind, it was very helpful to every one of us, I am sure. After we saw clearly that he who gave life to mankind had a perfect right to determine that if that life would not be used in harmony with the divine law for God, for righteousness, in harmony with God, then that life should be forfeited, should be canceled, it helped us to see the next point plainly, that God having declared human life forfeited by Adam and his race, had provided also a way by which that sentence might be set aside, namely; that he would send his Son and that his Son would pay the price of redemption, and through the merit of the sacrifice of Jesus, the just for the unjust, there would be a reconciliation opened up whereby man could be recovered from the death sentence. Then the beauty of God's plan was thoroughly seen by us when we perceived that Jesus paid this very death sentence, that he did not go to eternal torment for us, or to purgatory for us, but he went into *shoel*, he went into *hades*, he went into the tomb, he went into the state of death—he died that he might recover us to God. Now the matter seemed quite clear to our minds, death the wages of sin, and Jesus dying and paying that very penalty.

Then the next thing in order would be the application of that penalty. When we say that Jesus paid the penalty we are using the word "Pay" in an accommodated sense; that is to say, it cost him so much, and that cost to him when he was thirty years of age, and for three and a half years when he was laying down his life and finished laying it down at Calvary, that was the cost to our Lord Jesus for our recovery. But while that was what it cost him, and that, therefore, was what he paid, in the sense of laying down life for our purchase, that was merely getting ready of the purchase price. After the purchase price was thus in the divine hands, after Jesus had died and his death was a sufficiency for the sins of the whole world, it was in the hands of justice, but not yet applied to anybody. Then same the next step in the program—the application of the merit of Christ. And what a wonderful philosophy opens up before our minds when we see how God is working in such a philosophical manner—much more so than anything we ever dreamed of! I tell you I get more in love with the heavenly Father's gracious character, and all the various details of it, the more I see of his gracious plan. How could we help but admire and love him, one who is so just on the one hand and so loving on the other, and one who is so fair in all his dealings—absolutely fair.

When we saw that God did not begin to deal with the world, although Jesus had died for the world, we saw the object. He tasted death for the man; it was not merely tasting death for the church. He was the satisfaction for the Church's sins, but not for the Church's only, but also for the sins of the whole world. Then we say, "When did he apply his merit for the world?" The answer is, "He has not yet applied his merit for the world." Is that the reason that the world is not reconciled to God? Yes, that is the reason the world still lies in the wicked one, as the Scriptures declare. Had the merit of Christ been applied to the world, and had the world been taken out of the hands of the wicked one, then the world would not be in the hands of the wicked one now; but the fact that the world still lies in the hands of the wicked one, that the world are still the children of wrath, as the Apostle said, is the evidence that Christ did not apply his merit to the world. Well then, what did he do? Did he do nothing? Oh, he did something, my dear friends; he did something of importance to you and to me. He did the first part of his great work. What was that? He ascended up on high and there appeared in the presence of God. For whom? For us. Who do you mean by "us"? "Us" who believe. "To us who believe he is precious"—to all who believe he is precious—to all who believe in the forgivness of sins and reconciliation through his blood. Only those who believe, not to another soul. Not to an unbelieving soul has he ever granted any share in the merit of his sacrifice, but only to us who believe. And how did he apply it to us? The Scriptures say that he imputes it to us. Now what does "impute" mean? Impute signifies to make an indirect application.

Let me give you an illustration: Suppose I needed a thousand dollars and I went to you and said, "I would like to have a thousand dollars." And you would say, "I will neither give you nor lend you a thousand dollars, but I will endorse a note for you for a thousand dollars." Now then, if your endorsement is satisfactory, and will bring me the money, your endorsement is an imputation of a thousand dollars to my credit at the bank. So in case of the Church, Christ does not give to the church the value of his death; the value of his death is restitution only; he does not give us restitution. He does not wish us to have restitution; he has some better things in store for us. The heavenly Father has proposed that this class that is now being called may become heirs of God and joint heirs with Jesus Christ. And since he is on the heavenly plane we also hope and trust we will be with him and see him as he is and share his glory on the heavenly plane. If so, we do not want restitution; we do not want the earthly life-rights of Jesus. We want merely what our God has provided. You need the present life and present body you have, as far as it will go, and you want an imputation of the merit of Christ to cover all the blemishes of your body, every blemish you have through sin, you need an imputation of Christ's merit covering all that imperfection. Why so? Because the call of this Gospel age is for you to present your body a living sacrifice, and you could sacrifice what you have, you could offer it to God, but God could not justly and consistently accept it is a sacrifice because it is blemished. Therefore it needs to have the imputation of the merit of Christ added to it, covering its blemishes and imperfections, and just as soon as that point is attained, satisfaction is there and God is ready to receive your offering as long as this Day of Atonement continues.

Bear in mind that this Day of Atonement lasts for more than 1800 years. The beginning of the Day of Atonement was in the days of our Lord's flesh, and his was the first great offering, and God accepted it because he was holy, harmless, undefiled and separate from sinners. Then after he ascended up on high, he gave an imputation of his merit, he endorsed, for all of those who would come unto the Father through him, and who would take up the cross and follow him—he became endorser for all of these, he imputed his merit to their contract so they could be acceptable in the sight of justice; and forthwith those who were waiting on the day of Pentecost, you remember, were immediately accepted as the holy Spirit came upon them, indicating that God had accepted their sacrifices, and God there begot them of the holy Spirit that they should be New Creatures in Christ, heirs of God and joint-heirs with Jesus Christ, their Lord. And the same imputation made at that time has stood good for all the Lord's people of this class all the way down through this antitypical Day of Atonement, and still stands good and will stand good down until the last member of the elect shall have availed himself of this privilege and shall have presented his body a living sacrifice. And just as soon as the last member of the elect company shall have finished his course, all that part will be

at an end, for thus it is written of this time. Now is the acceptable time, now is the day of salvation. That is to say, now is the special time of this special salvation as members of the Body of Christ; now is the acceptable time in which God is willing to accept the sacrifices of those who choose to come in and walk in the footsteps of the Savior, and take up their cross and follow him, laying down their lives in the service of God and of righteousness and on behalf of the brethren.

Do we then, dear friends, have clearly in mind what constitutes this presentation, or imputation of merit on our behalf? And do we see this, that if some of that merit was applied to Saint Paul and Saint Peter and others of the early church way back there when they died, they needed no further imputation; they were through with the imputation; they merely needed the imputation so that the sacrifice could be offered, and when the sacrifice was complete the imputation was at an end; and so this imputation or loaning of the merit of Christ to the various members of his Body continues down through the age; and when the last of these notes which he endorses shall have been paid, when your life shall go out, when your contract shall be finished, then by the grace of God, the matter will be at an end and all the merit that was imputed to you and to me and to all those who believe, and who take up their cross to follow him—all of that merit will be back again in the hands of justice, ready to be applied, not in the same manner, but in a different manner, to the world. Well, how will it be applied to the world? "How could it be differently applied to the world, says one? Why, very easily. It would not do the world much good to merely impute Christ's merit to them. Why not? Because whenever the imputation would be at an end the merit would no longer be there and all the right to life would be gone. What Christ wishes to do for the world is to give to it that which it lost and which he laid down, namely; the right to earthly life and the right to earthly dominion that Adam had at first, that Adam forfeited through disobedience, and that Christ won for himself by his obedience, and it is now his estate to give away to mankind.

So during the Millennial age, under the new Covenant which Christ will inaugurate at the beginning of that age, all the world of mankind will become his; they will no longer be children of wrath. Why not? Because of the merit of Christ applied to the sealing of that New Covenant on their behalf. God says to them, "Your sins and your iniquities I will remember no more." So then the whole worlds' sins and iniquities will be blotted out as far as God is concerned, and the whole world will be turned over to Jesus. They will not be perfect; they will not be worthy of eternal life; and if they were to fall into the hands of God immediately their imperfection would lead them to commit sin again; but they are not allowed to fall into the hands of justice; the great Mediator keeps them in his own control. Having purchased them with his blood, he holds them in his control; he stands between mankind and divine justice, and there as a Mediator between God and man he deals with mankind to lift them up and bring them to full human perfection, giving them all the good blessings of restitution which they need. So as many as are willing by the end of that Millennial reign of Christ will be back again to all that was lost in Adam, all that was redeemed on Calvary, and then all those unwilling to make progress, undesirous of coming back to God, will have died the second death, from which there will be no recovery. Then the Mediator will step from between and he will turn over the restored world of mankind and the restored Eden with it to God, and divine justice will then deal with the perfect race, because all will be able to stand the test of divine justice; all should be, because they will all be perfect and God does not propose that mercy shall intervene between divine justice and any perfect individual. If the individual is perfect, God's law is not too severe for the perfect individual to observe, and to have eternal life under it; and if he will not come into line with the divine law, he shall not have everlasting life.

But now this class that has come to know the Lord, after they have become members of the Body of Christ, it is for these to learn more and more to have confidence in God; and it is to this class that the word of God is applicable, all things shall work together for good. To whom? To you who have accepted the Lord Jesus, to you who have become new creatures in Christ, you who have become related to the heavenly Father through his Son; all things shall work together for good to them that love him more than they love houses, more than they love land, more than they love parents or children, wife or husband, more than they love themselves. I believe that with the majority of people, self-love is the great difficulty that stands in the way—self-love, self-gratification. It is easier to deny everything else than to deny yourself—but that is exactly the condition Jesus laid down, "If any man will be my disciple, let him deny himself"—self-denial.

Well, my dear friends, if we have come into this blessed relationship to the Lord, if we have made a thorough covenent, if we are seeking to walk in the footsteps of Jesus to the best of our ability, if we are trusting in the merit of his blood for our continued acceptance with the Father, then our text is true and applicable to us, "Let not your hearts be troubled about anything, neither let it be afraid." There is nothing to fear. As Saint Paul says, "If God be for us, who could be against us." What would it amount to if they were against us? They will be against us sure enough, but if God be for us, what will it amount to if the whole world be against us? One with God is a majority, someone has well said. That is the right thought. Let not your heart then be troubled, you have a great friend; the King of Glory is your friend, your Father.

One of the brethren was speaking of one of the pilgrims to an outsider and the outsider was not very well able to understand how the work was carried on without collections, and the brother said, "Well, he has a rich Father." He did not explain which father it was that was rich, but I know which one he meant. It is a rich Father we all have. How could we be poor? And besides this rich Father has sent us word that we are his heirs. He says, "If you are my children, then are you my heirs," heirs of God and joint heirs with Jesus Christ our Lord to an inheritance incorruptable, undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time—in the end of the age. Now I believe that it is very nearly ready to be revealed. I believe we are down very near to the end of this age. I am hoping that very soon you and I and all of God's faithful ones shall be inheritors of all things; for, as the Apostle says, "All things are yours because you are Christ's, and Christ is God.

Now then, why let your heart be troubled, or be afraid? The only thing that should trouble your hearts or mine, or which should make us fearful in any sense of the word, would be not what men might do, nor what men might say, but what might be done by ourselves as expressed by the poet when he said in that beautiful verse,

"O let no earth-born cloud arise,
To hide thee from thy servant's eyes."

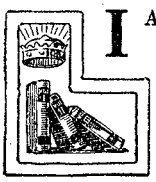
That is the only thing to fear, that is the only thing to trouble your soul, and that is the only thing that troubled the soul of our dear Redeemer. Nothing that the Jews or Gentiles ever did or suggested worried him at all. He was not troubled about any of those things. The only trouble that we see he ever had was in the Garden of Gethsemane. There he was in trouble—"Now is my soul troubled, and exceeding sorrowful, even unto death." Why? Well, he was wondering whether or not he who represented so many important issues, he who had undertaken such a great and wonderful work, not only wonderful in respect to himself in that he had left the glory of the heavenly plane and became a human being for the suffering of death and the redemption of mankind, and the pleasing of the Father, but he was wondering whether or not he had done everything that he could have done and had done it perfectly to the Father's pleasement. That was the source of his agony in the Garden. And so Saint Paul tells us, you remember, when he had offered up strong crying and tears unto him who was able to save him out of death, he was heard in respect to the things which he feared. He feared that he might possibly have made some slight error, and since he stood alone as a representative of the whole issue, one slight infraction of the divine law, one slight infraction of his covenant would have dashed the whole matter. No wonder, as the hours were few between the time of his praying and the time of his crucifixion that he wanted to make sure there was no earth-born cloud between his soul and the Father's, and he was heard. Although the statement is not found in our common version in respect to the angel appearing and comforting him, I think it must have been so, and perhaps some still older version may be found in which that will be recorded. I believe some messenger from the Lord must have come in there, because there was such a wonderful change in our Master's demeanor; just as soon as he had reached this climax of sorrow and wonder and perplexity, and prayer, something came to him, and the most likely thing I can think of is the thing recorded in our Gospel that the angel of our Lord came and gave him a satisfactory message that he had done his work nobly and faithfully, and the Father was well pleased with him. Then he was calm again, the calmest of all the calm on that wonderful day in which he was lead as a lamb to the slaughter. Not a word was said, and not a thing was done to oppose the things done by the shearers. And so if our hearts are in tune with the infinate one, then all is well, all is peace within.

As our dear Master was tested on the particular point of obedience, that is the particular point for you and for me to learn—loyalty to God, because obedience means loyalty. The

soldier who on the field of battle is obedient to the orders of his general, is accounted loyal; and if he were to say, "I do not see the meaning of that order or that command or why we should march in this direction under the hot sun," he would be disloyal and in rebellion against the law under which he is a soldier. So you and I are soldiers of the cross; we are under the eye of the Captain and under the direction of the great heavenly Father, and in the battle that he has for us we are not to be the judges, but we are under his direction, and he assures us that all things shall ultimately work together for good. It is for us to trust and to be obedient.

So then, dear soldiers of the cross, let us go on with strong hearts. Faithful is he who called us, who also will do for us exceedingly abundantly more than we could have asked or thought, according to the riches of his grace and his loving kindness in Christ Jesus our Lord.

Testimony Meeting Led by Brother O. Magnuson of Chicago, Ill.



I AM sure in view of what you have all heard this afternoon, we have a great many things to be thankful for, especially to be here to hear the wonderful words of life from our dear Pastor. It gives us new courage to lay hold on the things set before us, forgetting all the things that are behind. I, for one, want to give my testimony and say I feel very grateful to the Lord for all his blessings toward me, in permitting me to be with you, and also at the Kansas City and St. Louis conventions. My desire is to fulfill my covenant with the Lord. As a basis for our testimonies, we will read Psalms 116: 13,14: "I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people."

A Brother.—My testimony is that since I have entered into the race it is my determination to finish, and that I am looking day by day to the Lord, and not depending on my own strength, but I am feeding at the table he has set before us and am not looking for food elsewhere, and desire nothing except what comes from him through his arrangement and plan. So when we get this thought in our minds and have that determination, I think we have nothing to fear. Our dear brothers this afternoon talked to us about not being afraid; and certainly we have nothing to be afraid of. There is not any creature in heaven or in earth that can draw us away from the love of God. There is only one way that we can be drawn away and that is with our own deceitful heart. Therefore we should give diligence to keep our hearts. I hope we shall all continue in this narrow way.

A Brother.—I wish to thank the Lord for all his goodness to me. I am so glad to be with the friends here. It does me good to give my testimony, and my greatest desire is to form a character pleasing in our heavenly Father's sight. I wish to be found doing his will day by day, even unto the end.

A Sister.—I thank the Lord for the many blessings and privileges I am enjoying. I did not expect to be at this convention but the Lord has so arranged it that I am here. I realize that the Lord has led me from darkness into his marvelous light, and I am rejoicing in knowing that I am in the light, as he leads me each day.

A Brother.—The language of my heart is, "Bless the Lord, Oh my soul, and all that is within me bless his Holy name." I rejoice to be one with you to-day at this meeting. I believe that the Lord has a great blessing for each one who has been permitted to come to this meeting and I bless the name of the Lord for what he has been doing for me all the years that are past. I do rejoice in the Lord, and I can say, Truly goodness and mercy have followed me all the days of my life, and I will trust in him for the rest of the way. And I am expecting that, although we have had so many glorious things up to the present time, it is better further on. Let us press toward that which is beyond and not be satisfied with things that are past—forgetting the things which are past, let us look forward to the things which are before us, that we may rejoice.

(A Sister who had formerly been a missionary to China gave her testimony, saying that she had had great sympathy for the poor heathen in their ignorance and suffering, and her greatest desire had been to carry the Gospel message to them. Her anguish of heart had been great as she believed those millions of poor heathen were going to eternal torment. She said that she could not even describe her own suffering at this terrible thought, even as she now could not tell how much she rejoiced in the knowledge that the Lord has a blessing in store for these poor benighted heathen also in his own due time.)

A Brother.—It rejoices my heart greatly to be here to-day. We sang a while ago the song about the cleansing stream. I am truly so glad that I saw that cleansing stream, and that it cleanses and also the further precious thought in the song of the New Creation rising. I am so glad for that. When the brother read the text for our testimony meeting, "What shall I render to the Lord for all his benefits to me," my heart answered in that good word our Pastor has given us, *obedience*. I am so glad and thankful we have received that good word from the Lord. I thought at St. Louis, now that will be the best word at St. Louis? What word will I remember from St. Louis? And the word that I will remember from St. Louis is, *obedience*. Then again at Kansas City I was looking for the best word, and again it came, *obedience*. And here to-day we find the best word is obedience, and I am so glad. When we get around back to Chicago, we will not forget to tell the friends about the special thought of obedience, and it is my heart's sincere desire to learn obedience in the Father's way and according to his will, and to be faithful to him. Pray for me.

A Sister.—I am truly thankful to our heavenly Father, and I want to take the cup of salvation and call upon the name of the Lord, and render obedience to him.

A Brother.—I always like to listen to others, yet I think there is a little of selfishness in it. We read that it is more blessed to give than to receive. There has been a great deal said about obedience, and in order to have unity of spirit, we must obey our heavenly Father. It is my determination and my prayer to our Heavenly Father that I may be more and more obedient to him, to do whatever he wants me to do. I pray that I may continue in the narrow way, and that in due time I may hear the "Well done."

A Brother.—I wanted to say a word, and I thought, "What shall I say? The Lord is good and his mercy endureth forever. I will say the Lord has been good to me. It has been about seven years since I read about these grand things of the Divine Plan of the Ages, and the Lord opened my eyes."

A Brother.—I do not hear anybody speaking of troubles or trials. I don't think it is necessary. It seems as though everybody appreciates the truth so much and the time we are living in, the harvest, at the very close of it, and it shows the New Creation must be up to that point where they can delight to do the Lord's will. I find it difficult sometimes to know what to pray for, when it seems as though we have all we need, all that we desire. So we pray for more of that which we already have; that is, appreciation. It seems as though I cannot pray for anything except to appreciate this truth more and more. I am glad to be here and to be among the Royal Family who have been lifted out of darkness into his marvelous light.

Brother Magnuson.—The friends are not telling their troubles, dear brother, not because they have no troubles, but they are telling the good things to one another, and taking the troubles to headquarters—which is the proper thing to do.

A Sister.—I wish to express my appreciation for the truth, and the blessings that come therewith; and we know we can be faithful, the Lord knows we can be faithful, and that is the reason he tells us not to cast away our confidence which has great recompense of reward. He is faithful. It all depends on us and we know we can be faithful if we keep ourselves fully consecrated and our hearts in the proper condition. I ask your prayers that the Lord may keep my heart in the proper condition.

A Sister.—This poor, lisping, stammering tongue cannot express my appreciation of the Lord's goodness to me. I want the prayers of the Lord's people that I may *live my appreciation* and be faithful; that I may be able to glorify his name throughout the ages of eternity.

A Brother.—I am glad for the text just read. It brought to my mind forcibly this thought, that since we know it means not only a cup of joy, but a cup of suffering and trial as well, it came into my mind there had been a disposition in the past to want to look into the cup and see what it contained. I want to try to set myself against that disposition in the future and not ask what the cup contains, but take it just as it is and gladly drink it all. Pray for me that I may succeed in my endeavors.

International Bible Students Association

"Wisdom from Above; the Noblest Science; the Best Instruction"

Convention at Pueblo, Colo.

June 16, 1911

3 p. m. Discourse by Brother Russell. Subject: "PRECIOUSNESS OF THE LORD"

THE text that is before my mind at present, dear friends, reads, *"To us who believe, he is precious."* To me this carries with it a great deal of weight. It appeals to my mind as very true in my case. The more I believed the more precious the Lord became to me, and I believe that it is so with all of God's people; the more we have learned to know about the Lord, the more we came into real touth with him by faith and obedience, the more precious he becomes to us. And here we see the relationship between faith and knowledge, and we perceive that many of us in the past have greatly erred in that we have failed to see the importance of knowledge. Knowledge of itself, as the apostle suggested, might puff us up, but love would build us up, and yet we could not have any love if we did not have some knowledge; because, how could you love that of which you knew nothing? Hence the Scriptures seem to put these two matters in relationship one to the other—faith and obedience, faith and love. As we progress in knowledge we may progress in faith built upon that knowledge, and as we progress in faith and knowledge we must come to the point of obedience; otherwise the faith will begin to wane and we will not be able to take on further knowledge. Has it not been so with every one of us here present this afternoon? As Christian people have we not found that it was necessary for us to feed on the Word of God, that it constitutes the bread to our new natures? In proportion as we got the knowledge and mixed it with obedience and with faith, in that proportion our love for the Lord and our progress as new creatures was manifest.

And what about believing? I think we have had very lax ideas on this subject of believing.

Perhaps we have even given slack thoughts to others which were not helpful to them, the ordinary thought in the human mind that all who are not believers are lost and that "lost" means to go to an eternity of suffering. It would have been a hard-hearted person who would tell his friend or neighbor, "You are not a believer; you, therefore, are lost; you are going to eternal torment." That would have been a difficult message to give with our misconception of the divine arrangement. But when we come to see what God's real plan is, namely; that his purpose and arrangement for dealing with the world is all future, that the present time is merely the time for dealing with believers, and believers only, then it makes the matter entirely different. We see that these believers are called to be the elect of God, called to the great high calling of joint-heirship with Christ, called to the new nature, called to all of those wonderful things which eye hath not seen, nor ear heard, neither hath it entered into the heart of the natural man. And we see, then, dear friends, that since this calling is for the believers, it does not imply that the unbelievers will lose everything, but they will lose this high calling, this special privilege, this special opportunity; but they will still have in God's gracious arrangement the opportunity that God has arranged shall come to the world in due time—the opportunity for attaining earthly perfection, the earthly Eden, and all of those things will still belong to them.

This brings us, then, to the thought, What constitutes a believer? We must take the Scriptural proposition and say that a believer, from God's standpoint, is not one who merely believes with the mind, but as the Scriptures say, "With the heart man believeth unto Salvation." It is a heart matter, not merely a mental matter. The Scriptures also say to us, you remember, that devils believe and tremble. Believing merely that the Lord Jesus Christ came into the world, merely believing he is the Son of God, merely believing he died for human sins, merely believing he arose from the dead to be the justifier of those who believe would not constitute us believers in the Scriptural sense. To believe with the heart is what our Lord Jesus referred to when he said to the disciples, "If you believe, if you will be my disciples, if you will come in with me, deny yourselves, take up your cross and follow me." Those who thus take up their cross and become followers of Christ are the believers, those are the ones to whom he is precious; those are the ones that are precious to him. We are to make this clear-cut, and I think perhaps sometimes in talking to some of our neighbors and friends we have not gotten the matter as clear-cut as we might have done.

Not long ago I was speaking to a lady and she said, "I believe in Christ."

I said, "You have never given your heart to him?"

"No."

"Well," I said, "why then do you call yourself a believer?"

"Oh," she said, "I believe Jesus died, and I believe he gave the ransom price, too."

"Well," I said, "That amounts to nothing. You have not become a believer in the Scriptural sense of the word."

"Why," she said, "is that true?"

I said, "That is true."

"Then have I not come into divine care and providence at all?"

"Not at all, not any more than a heathen has. The fact that you have lived where you had an opportunity did not make you any better than the heathen, but it was rather worse on your part; you have had the opportunity, you have had the knowledge and the heathen man never had opportunity and knowledge, and his responsibility in God's sight is less than yours."

"Yes," she said, "I do believe."

"But you do not believe in the Scriptural way. Suppose I should tell you over in a certain place was a million dollars, and it would be yours if you would go there immediately, and before anyone else would get there: you would go there quickly, if you believed. If you did not go there it would be because you did not believe it, because you would have an interest in getting a million dollars, and what you could do with it. Now God has offered us something with which a million dollars is no comparison in value at all, not worthy even to be mentioned. This great gift of God, through Jesus Christ our Lord, that we might become heirs of God and joint-heirs with Jesus Christ our Lord, is beyond comparison with a million dollars. Whoever, therefore, says he believes and yet neglects to take the proper steps whereby he will

get his share of that great blessing belies his own testimony. In that case he does not really believe that there is such a prize, that there is such an opportunity, that there is such a proposition on God's part."

"Well," this lady said, "why, Brother Russell, do you mean to tell me then that my prayers to God are of no avail? I pray regularly to God, and have done so all my life."

"I mean to tell you that your prayers do not come up before God at all. I mean to tell you that you have no standing before God at all."

Perhaps this is what I should say, for all I know, to someone here present this afternoon; I would at least discharge my duty. The person who does not come to the Father through Jesus does not get connection with the Father at all, neither in prayer, nor in any other way. And there is no way of coming to the Father except through him as our advocate. There will be by and by a way in which the whole world will come to God through the great Mediator, through the mediatorial kingdom, through the great work which Christ as Mediator will accomplish for a thousand years, of instructing, and chastening, and helping mankind—all the world will have a chance in that.

Then this lady said to me, "If then my prayers are not heard, and as you say God has no interest in me, am I to understand, if that is really the case, that God has no interest in me?"

"You are to understand that exactly, that God is not taking any interest in you any more than he is taking interest in all the remainder of mankind. He has taken that much interest in you and in all the remainder of mankind, that he has provided a glorious opportunity in the millennial age in which every one, even all the remainder of Adam's race, will have a glorious opportunity; but God is not taking any particular interest in you as an individual, because you are spurning God's arrangement and God's offer of the present time, and he has only the one offer now. It is my duty to tell you this matter very plainly. There is no other door, no other way, no other arrangement by which you can now draw near to God except under the call he is now issuing. He has only the one call and one blessing now—'Ye are called in one hope of your calling.'"

This lady, however, was familiar with the Scriptures, and she said, "I have relied upon the Scripture that said, 'Ask and ye shall receive, knock and it shall be opened unto you.'"

But I answered, "It says, 'Ask and *ye* shall receive, knock and it shall be opened unto *you*', but you have never joined the 'Ye' class, you have never joined the 'You' class. You must join the class referred to, or else the promise is not yours."

She then said, "Would you advise that I would not go to prayer at all?"

"That would be my advice, that you do not pray to God at all, if you have no interest in him, and he has taken no interest in you. If there is no arrangement by which you draw nigh to God, you have no confidence whatever and the sooner you find it out, the better."

So then, dear friends, this text means something—to us who believe he is precious. If he were sufficiently precious to all and they knew about him they would be believers in this Scriptural sense, in the sense of acting upon their faith. Abraham believed God, and it was accounted to him for righteousness; but he showed his belief by his conduct, by his obedience to the divine proposition. And so you and I, if we believe that Christ died, if we believe he rose again, let us then act upon the proposition that God has made through him, that he is willing to receive us as his children, that he is willing to give us his Holy Spirit, that he is willing that we should come in under his love.

I was not at all surprised to hear that lady say at one time that her heart was quite unsettled, and she knew not what to think. And I said to her, "That is your condition: You need the settling power of the Lord; you cannot be happy in the sense you would like to be happy until you have accepted God's terms, for God has no other arrangement by which permanent and proper happiness can enter into human life except through relationship with him, and this relationship is through faith and obedience of faith. It is a reasonable service. How could we offer less?" The more that you and I understand the matter, the more we are persuaded that if we had a thousand tongues, if we had a thousand lives, as the poet has said, "It would be an offering far too small to offer to the Lord."

Very well do I remember how as a child this matter appealed to my own mind. When I was about fifteen years old, I said to myself, See here, you understand that God has permitted you to pray to him as a child because your parents were God's children, and because the believing parent had a sanctifying influence and effect over the child from the standpoint of divine providence. So I said to myself that evidently it was all right that as a child I should pray to the Lord; coming through my parents I was acceptable to the Father; this is indicated in the Scripture. But now I am going to be fifteen years of age, and I am thinking about other matters, is it not about time I was thinking some about my relationship to God as a personal matter? Wouldn't God be offended at me more or less, and would not his love and favor and care to some extent depart from me if now I begin to have a reasoning mind, and a thoughtful mind, and if I should reject his favor and say, Oh, well, I care nothing for this blessed relationship with God, and now I will let it lapse? I have the opportunity of making it for myself, I have been under divine favor as a child, and have realized divine protecting care, and have gone to the heavenly Father in prayer regularly, and have known something about the comfort and peace, even as a child, but now I am at about the time I do not want to let the matter go too long. Then I thought of the fact that Jesus was thirty years of age when he was accepted, when he made his consecration. I said, Yes, but evidently that was under the law, and now I am not under the law; I am not limited, therefore, that I must wait until I am thirty. Now I have the mind, the faith, to know and appreciate, and am I not to understand that God will be willing to accept my heart now? So I said to the Lord, I will go and I will be very glad indeed he has given me this precious privilege of giving my heart to him. And I knelt down and just as quietly as we are talking at this very moment I told the Lord that I wished to be his child, that I was glad of the opportunity that he had left open through the precious merit of our Savior, that I might come near unto him in a personal way, that I very much appreciated the privileges that I had enjoyed in childhood years and days, now I would accept for myself the gracious arrangement and consecrate my life wholly to him.

I have never regretted it, dear friends. He was precious at that time, as I saw that without the merit of his sacrifice I would have no hope of a future life at all; he was precious when I understood that through faith in his blood the Father counted all my imperfections covered with the robe of his righteousness; he was precious as I came to understand more and more of the details of the philosophy of the atonement work; and every day, every hour, I feel the cleansing power as we sometimes sing; every day and every hour he becomes more precious to me. And I think I am merely expressing the sentiments of all Christian brothers and sisters; I believe that it has been the very same with you.

I am merely telling this story that day by day as you seek to walk in the footsteps of the Master, and to lay aside every weight and every besetting sin and to run with patience the race, and realize more and more what the length and breadth and height and depth of God's love is, the more and more precious may the Redeemer become to you.

He was first of all our Savior, and we realized we might have a future life; and then after that the preciousness of our high calling, that he was our bridegroom and we were his bride class in process of selection, then the relationship became still more dear. Every day he becomes more precious to us who believe.

Now, my dear brothers and sisters, we have been seeing how the Lord becomes more precious to us. Shall I say on the other hand that we become more precious to him also? Well, I believe that is true. I believe that the Lord loves most those who have been most fully developed in his character-likeness. In other words, he loved us in one sense of the word while we were yet sinners, then he loved us with a special love when we turned from sin to serve the living God, and when we gave our hearts entirely to him, he tells us of his love, and the love of the Lord for the church I believe continues to increase in proportion as we grow in grace, grow in knowledge, and grow in his character-likeness.

Let me remind you of something we have in the Scriptures along this very line. We read that Jesus loved all of his disciples. You remember the words, "Having loved his own, he loved them to the end"—no waning of his love, not even when on that last night they all forsook him and fled; his love for them never decreased. That love was more intense for some of the disciples than for others. You remember those three disciples mentioned so particularly and so frequently, Peter, James and John. These three we remember went with him on some of his special missions; as, for instance, when he went to Jairus' home. Jairus' little daughter lay dead, and Jesus took with him Peter, James and John and went in and the others were all excluded while he with these and the father of the little girl were present in the chamber of death; and Jesus called the maid from the sleep of death.

Again, it was the same three disciples, Peter, James and John that he took with him into the high mountain and was transfigured before them, and he left the other nine disciples down at the foot of the mountain.

Again, it was this same three, Peter, James and John, on the last night on which he was betrayed, that Jesus had come with him a little farther. Judas having gone to sell his Master, Jesus left the eight behind in the garden and went a little farther with the three, Peter, James and John, and then he left them and went

a little farther by himself. But notice that these three were especially dear to the Master all the time. Is there not a lesson to us in this? Must there not have been a reason for it? Could you imagine that Jesus would especially love these three disciples without some special reason? There was surely a reason, and we have no doubt the reason was their zeal, their love for him. Note that these were the three disciples who were always near to the Lord. I remind you, for instance, that it was two of these, James and John, who went to a city of Samaria to buy some food for the Lord and the other disciples, and how indignant they were when the people of that city refused to sell them any food, and said, "If your Master will not come here and heal our Samaritan sick the way he heals the Jewish sick, then we will not sell you any food—go to the Jews and buy your food." James and John thought, "Now here is the Master, here is the anointed of God, and to think that we should be so treated, and that we who are to be with him in his throne, and to be his associates in his kingdom, shall be treated so also." They came to Jesus and said, "Lord, what shall we do? We have been insulted. Shall we command fire to come down from God out of heaven and consume these men and their city?" And Jesus loved the zeal they had, but he said, "My disciples, you do not understand the spirit you have; you want to be my disciples, you have a holiness of spirit, you have an earnestness of heart, but you have not gotten the right conception. The Son of Man did not come to destroy men's lives, but to save them. Let the poor Samaritans alone."

And you remember on another occasion when Jesus said, "Whom do men say that I am?" Peter spoke up and said, "Some say this, and some say that."

"But whom say ye that I am?"

Simon Peter answered, "Thou art the Messiah, the Son of the living God."

He was the one who had the courage of conviction to speak out his mind. And Jesus said to him, "Blessed art thou, Simon Barjona, flesh and blood has not revealed this to thee, but my Father."

And so, dear friends, on many occasions, these three showed their special zeal and earnestness in respect to the Master, and the Master showed special interest in them. What does that teach us? It teaches us this: That there will be differences in the Church of Christ, even amongst those who will be accounted worthy to sit with him in his throne; the Lord will love all of them, and the Lord will bless all of the faithful ones, who will be more than conquerors, and the Lord will have some who will be specially near to him. You remember how James and John suggested to the Master, "Lord, the others would not appreciate it so much as we do, but will you grant us the special privilege, we would like to be just next to you, we love you so much; grant, or permit, when we come to your kingdom, that we may sit one on your right hand, and the other on your left hand."

"Oh," said Jesus, "do you know what it costs to get on the throne at all? Are you able, are you willing, to pay the cost of getting on to the throne? Are you willing to be baptized with me in my baptism into death? Are you willing to drink with me of my cup of suffering and ignominy?"

They said, "Yes, Lord, we are willing for anything"—the thought paraphrased would be, "With your assistance, and divine assistance we will go through anything to be with you; we love you and we want to be with you." "Very well," said Jesus, "That being your heart condition, I assure you that if you maintain that condition"—I am paraphrasing, dear friends, not using the words of the text, merely,—"if that be your heart condition, I will guarantee that you will be somewhere in my throne, for that is the very class the Father is calling, that is the very class to whom the throne will be given, but as to who shall sit next to me, on the right hand, and on the left, is not mine to give. That position will be given according to the principles of justice. My Father, who is the representative of Justice, will determine who shall be at the right hand and who at the left hand; that is not for me to decide; that is for divine justice to apportion out amongst the loyal and faithful ones."

So all the Scriptures you remember draw our attention to this great fact, that as star differeth from star in glory, so also is the resurrection—the chief resurrection, the resurrection in which you and I hope to have a part. So if we are of the Lord's people, if we have entered into this blessed relationship with him as true believers, as believers who have given their little all and who have been accepted in the Beloved—if this be our condition still that is not enough; we must go on to perfection, we must go along to the end of the journey; we must not only make the consecration, but we must live the consecration; and not only so, but the zeal with which we show our love, our consecration, will determine whether or not we shall be of the little flock or of the great company. And, further, even if we have the zeal, that will bring us into the little flock, still there is a further zeal which will determine how near we may be to the Master in the throne. With that thought before our minds, and with the thought that he becomes more precious to us every day, and every hour, as we come to see more of the deep things of God, and the length and breadth and height and depth, we have that thought I suggest to you, that he becomes more and more precious to us, that we show to him more and more of our zeal, more and more of our love, that we count not our lives dear unto ourselves: do not think of your life as a very precious thing. If you do you will hold on to it so tightly that you will never make a sacrifice of it; we must be of those who love not their lives, but are willing to lay down their lives; that is our consecration, that is our engagement with the Lord, and he leaves us with a free hand as to that, with a loose rein as it were, and that is the reason that all through the New Testament there is nothing of law set forth or commanded. The Lord leaves us to ourselves largely to see with what degree of zeal we will carry out that proposition, and how much we will sacrifice, and how free and with what loving zeal we will sacrifice.

So, then, dear friends, I will not detain you longer at this time but emphasize the text before us, "To us who believe he is precious." Let this preciousness continue, let it increase until by and by we may be awakened in his likeness, and share in his glory, and all the blessings which God has in reservation for the faithful ones who love him more than they love houses, or lands, or parents, or children, or husband, or wife, or self, or any other thing.

(Reprint from Pueblo *Chieftain*.)

7.30 p. m. Public Discourse by Pastor Russell

"Pastor Russell, the noted Brooklyn divine, who arrived here yesterday accompanied by 165 Bible students en route to the big Bible Students' convention in San Francisco, addressed a capacity audience at the Grand last night.

A large number of delegates to the Sunday School convention remained over to hear Pastor Russell and as there were also a great many other people from out of the city it was impossible to handle all who wished to attend. "Hereafter" was his subject.

Pastor Russell's presentation of "Hereafter" is certainly much more consoling than that of the majority of preachers. He claims for it no wisdom of his own, but that it is the teaching of the Bible, which, he declares, has long been misunderstood on this point—neglected, he says, in favor of human creed-theories falsely supposed to have been drawn from its teachings."

(Following this was an outline of the discourse on "The Hereafter.")

International Bible Students Association

"Wisdom from Above; the Noblest Science, the Best Instruction"

Convention at Colorado Springs, Colo.

June 17, 1911

Address of Welcome by Brother A. T. Stanley

IT GIVES me great pleasure to be able to look into your faces, and it is with a grateful heart that I stand before you and welcome you to our city—not to see our beautiful mountain scenery so much as to look forward to the mountain of God, the holy hill of Zion. We certainly appreciate your coming among us, and you are certainly welcome from the very depths of our hearts, inasmuch as your are of like precious faith, looking forward to the grand things of the future, not only for the church, but for the whole world. Therefore I welcome you.

Testimony Meeting Led by Brother C. Hatt of Chicago, Ill.

1 Samuel 15:22: *Behold, to obey is better than sacrifice.*

A Brother.—I cannot express my thoughts as I would like to but I will give Eph. 1:3 as my testimony: "Blessed be the God and the Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ." When I found I could have the privilege of coming to these conventions I thought that I should not only receive blessings but also that I should to some extent give blessings, because the Bible says it is more blessed to give than to receive, and I thought, Now cannot I give a blessing? Then I thought I could give a blessing in this way, that I would be able to serve the Lord to some extent and maybe give a testimony here and there. Yesterday on the train as I walked along, a gentleman asked me if I did not want to take a trip out in the mining district. I said, "My friend, I have no interest in that; I am a Bible student and my interest is in a greater mining camp, and that is the Bible, God's wonderful plan of salvation." He went away smiling at me. So, dear friends, we are Bible students; we have a great mine we can go to constantly, God's Word.

A Brother.—I am glad that the subject is obedience. I think it is a pretty good one for the Lord's people to remember. The Lord is training us and teaching us day by day. What for? That we may understand all he has to give us, and keep it? No, not at all. He is training us so that he can use us. The Lord will have no one in the little flock who is not useful and anxious to do what the Lord indicates he wants done. The Lord will never threaten anyone to make him serve him, but those who are anxious and desirous of serving him in any way they can are the ones he will give more opportunities of service to. I remember when I went to the Tabernacle I did not feel very qualified for many of the things I had to do there, but I made up my mind when I went there that no matter what it was that the Lord opened for me to do, I would try to do it any way. I have done that, and I have received a great deal of blessings in doing so, and I believe the only way we learn is by trying to do what the Lord opens the way for us to do and show him our gladness to obey. The time will come, if we make our calling and election sure, when we will be higher than the angels. We know from the Old Testament Scriptures the Lord sent angels all the way from heaven to earth on special missions alone. Now if we cannot do a little mission for the Lord here on earth when surrounded by the friends, how could he trust us alone with a mission a hundred million miles away? I think obedience is one of the greatest things we have to learn, and to trust in the Lord for his sustaining grace and goodness.

Another thing, when I got the truth first, I lived about fifteen years in a place where I never saw another one in the truth except my father, and I used to wonder what the truth people were like in other places—how far they were developed. I wished I might go and see some of them, and I thought I would like them—pretty sure I would. All I saw the first two or three years I began going around I did like, and when I began going to the west, and to the east, and to the south, I found they were the same people wherever I met them. They have the same Father, they have the same loving spirit, the same hopes, the same things to talk about; the very things I liked were the things they liked. I was in the newspaper work for a little over a year, and when I would find there was some brother in that town where I was going, I would hurry up and get through with my duties and hunt up that brother. I knew I would like him before I saw him, and it always turned out that way. I did like him every time. He was always the finest person in that town. There was nobody else like him there, if there was only one brother in that city. The same way with God, whom, having not seen, we love. We know we love him because we have received his Spirit. And that is true whether we are in Colorado Springs or some other place; others of the Lord's people have been getting the same things we have been getting, they have the same ideas and love the same things we do, and when we meet persons like that we love them. We know before we see them that we will love them. I am glad to have met some of them this morning.

A Brother.—I am impressed with what the brother said in welcoming us to Colorado Springs. We did not come here to look at the mountains but to talk about the Lord's kingdom, the great mountain of Jehovah. I wish also to be one of those dear children of the Lord, walking in the Master's footsteps.

A Sister.—Words fail to tell you what joy is in my heart this morning to have the privilege of being able to meet here with the friends. As I came along the street and saw the rift in the clouds, and the mountains above them, I thought, how I would like to obey all the commands and all the precepts of the Lord that I might live above the clouds of persecution and trouble and temptation, and so live closer and nearer to my heavenly Father and the blessed Savior every day. Pray for me that I may do so.

A Sister.—I want to thank the Lord for the fellowship and association of those of like precious faith. We are in the holy mountain. I like to see those mountains of earth as we pass along, but we cannot miss any of this convention for that. I want you to pray for me that I may continue so close to him as to hear his voice and enjoy his presence.

A Brother.—I am grateful that I am privileged to be with you. I am sure it is the Lord's providence through his people that I have this privilege. We were working in Mississippi and we had some prospects of being able to take this trip, but we felt like we all ought to sacrifice that in order to continue in the harvest work; but we thought of this text we have this morning, that obedience is better than sacrifice, and inasmuch as we had good evidence that the Lord was pleased to provide us a way to come, we were indeed very glad for the privilege, and we thought it

would be better to obey. And so we are glad to have this joyous privilege of being with the Lord's people in this grand convention trip, and see so many of those we had learned to love before, and so many we knew we would love although we never had met them. And so I ask an interest in the prayers of all of you that we may be always obedient to the Lord's good providence, whatever it may be, even though it be a cross.

A Sister.—My heart is full to overflowing. It is a little over a year ago I came into the truth in Colorado Springs, so I can assure you it is a very precious place to me; and it does me good to look into the faces of the brothers and sisters here in this class, While I was privileged to meet with them they had six meetings a week and sometimes more, but that was not too many for me. I will never forget the first meeting I attended. I did not know just what I was getting into, but I knew I wanted to get nearer to God; I had not been in the meeting very long until I discovered that these people wanted to know and to do God's will and I knew that is what I wanted. I said to myself, I have found the people I have been looking for for a long time. So no wonder, dear friends, I am rejoicing today. How hungry I was! I could not understand it then. I know now that I was hungering for the truth. I was so impressed with the way these people wanted to understand God's word. So I praise God today for the way he has answered my prayers. He has been so good to me, it would not do for me to take up your time this morning to tell you of all his goodness. My heart is full of praise. I want to be obedient and learn the lessons. I ask an interest in your prayers.

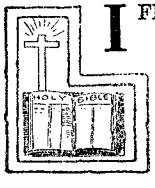
A Brother.—While you have already been welcomed, I want to say that you are welcome, too. I have a right to say that. I am sure you are very welcome here. While we are very glad to have you, we are very specially glad to have Brother Russell, for it is the first time he has come to Colorado Springs. Colorado Springs is a good place to live. It has already been expressed that it is kind of high up here. Well, we are, physically speaking, and if we let that thought bring us nearer to God and our eternal home, if we let that thought bring us higher, then of course it is a very good thing to live in Colorado Springs. I like to be here near the mountains because God has made use of mountains to symbolize or express his kingdom. These mountains about us here remind us of God's great kingdom. So I like these mountains God has made for us. It means a great deal to me to be in this meeting this morning. There have been a great many meetings, but not any just like this. A Scripture that has helped me a great deal is this: "Keeping his commandments and doing the things that are pleasing in his sight." When I was young I thought a good deal about doing his commandments; the commandments were held up to me, I was taught to commit them to memory and to keep his commandments, but of late years I have thought more of doing the things that are pleasing in his sight, and I believe the last thought is really more to me than the first. Nevertheless, the keeping of his commandments, and doing the things that are pleasing in his sight, are both in harmony with our subject this morning—*Obedience*. If we obey him we will keep his commandments and do the things that are pleasing in his sight, and whatsoever we ask we receive of him, because we do these things. So we have in this a promise that he will answer our prayers. Another thought that has been worth a great deal to me of late is this: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, if there be any virtue, if there be any praise, think on these things." That is my desire today. If I were attempting to give you a Scripture to remember, and a word of advice, which I am not so capable of doing, I would point to Phil. 4:8. God bless you all as long as you live, and may you at last receive the crown of life.

A Brother.—I am very glad to have the pleasure of meeting the special train party. I have had quite a good deal to say about it to the different newspaper men in different cities. I tried to create in their minds a certain amount of interest, not only in the special party but in the work they are endeavoring to do. Sometimes they ask what we believe. Some of them are very curious sometimes, and we wonder why we travel from one coast to the other, as it were, working independent of all sects and parties and creeds, ostensibly to bring a good message to their cities. They wonder what is the incentive. And it is my pleasure often to testify to them, but I have to do it in a rather peculiar way. I have to do it as an outsider, as it were, but notwithstanding I feel that if I make an impression on them, if it has weight on their minds in writing an article or making their report, or the forecast of the meeting, that it has been indeed a privilege to talk with such a person. As far as I know this will be my only opportunity of meeting the special train party on the entire trip, and I want to have a blessing today. I see you are all receiving a blessing here, and I am looking for a blessing myself, and I ask an interest in all your prayers that I may be faithful, that I may have the spirit of a sound mind and have wisdom to carry on the work that I am to do.

A Brother.—I praise the heavenly Father that he has guided and directed me, and made this trip possible. Our brother was speaking about from coast to coast, but we have come all the way from Scotland to be with you. So we think we have also expressed our appreciation by being here. We have been asked to convey to the churches that we have come across in the United States, the love of the brethren across the sea. We have been asked to convey in the words of Moses in the children of Israel in Exod. 14:13, "Stand still and see the salvation of God."

Discourse by Pilgrim Brother B. H. Barton. Subject: "MOSES"

Text: *Exodus 2:1-10.*



I FELT very thankful it was going to be my privilege to meet the convention party at one or two points, and I was congratulating myself today that I would not have to be a speaker, and could be like all the rest of you and listen to what others had to say, but it seems as though they arranged for me to take a little part in the program also.

You will find our text this morning in the book of Exodus second chapter, and the first ten verses. Let me just remind you of the circumstances which gave rise to the incidents recorded in these words. We all remember that the people of Israel had been slaves in the land of Egypt, and we remember that notwithstanding their bondage God had blessed them and his blessing had been manifested to some extent in the wonderful way in which he had multiplied that people till their numbers had increased to the place where Pharaoh and his counsellors began to realize there was danger. Pharaoh began to reason to himself in this manner: "In case war breaks out between the Egyptians and some distant nation, these Israelites, tired of their bondage and arduous servitude, may join the enemy, and thus the enemies forces be augmented by the great number of Israelites, and the overthrow of Egypt could be readily accomplished." So we remember that Pharaoh determined to diminish the number of Israelites. With that object in view he issued an edict that every male child should be put to death as soon as it was born, and he no doubt intended to keep that up permanently until the number of Israelites were brought to the place where there would be no serious source of danger to the people of Egypt. And it was at that time and under those circumstances when that edict was enforced that Moses was born. Now we come to our text.

"1. And there went a man of the house of Levi, and took to wife a daughter of Levi.

"2. And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months.

"3. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch and put the child therein, and she laid it in the flags by the river's brink.

"4. And his sister stood afar off, to wit what would be done to him.

"5. And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.

"6. And when she had opened it, she saw the child: and behold, the babe wept. And she had compassion on him and said, "This is one of the Hebrews' children."

"7. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

"8. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child and nursed it.

"10. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water."

One of the marvelous things which the truth has done for us is giving such an inexhaustable depth to everything we find in the Bible. Once upon a time the Bible was to us a shallow book, but it is now the very reverse of that. The passage we have quoted furnishes an illustration of this. We might have taken this topic as the basis for a lesson in faith; or on the other hand

we might take it as a text for a sermon upon divine providence; or we might have viewed it from the standpoint of its typical significance; or we might notice how in this passage Moses was a type; or we might take it from still another view-point and learn from it how man's extremity proves to be God's opportunity; or we might view it from still another standpoint and take it as a practical lesson, showing just as the mother of Moses did her part, just as she stationed her daughter there to look after the child and make that suggestion to Pharaoh's daughter, etc., and the Lord blessed the result, so even you and I must do our part, and then the Lord will bless the result. Or, we might take it from a different standpoint and notice what a wonderful results God brings from such a small beginning. We might note how from this little child God raised up the great law-giver, and leader, and deliverer of the people of Israel. We might take it from a great many different standpoints, but we are not going to view it from any of these standpoints at all. We are going to take it as a lesson in Christian consecration. We are giong to notice how in this little incident our consecration to the Lord is illustrated, and our relationship to the Lord incidental to that entire surrender of ourselves to his will.

We notice first that when this child was born, a curse of death was over him. You remember how the edict of Pharaoh had gone forth that every male child should be put to death, and it was only a question of time until this mother was going to lose her child. And, dear friends, we realiaze that we were all in a similar position. We recognized that the curse of death hung over everything that we had, and it was only a question of time until we were going to lose it all. It was only a question of time until we were going to lose our health; it was merely a question of time until we would lose our sight, our hearing, our reason, or our loved ones, or our home, or our desirable possessions. We knew that when we died we would lose it all; we did not know how much sooner we might lose some of those things; but we remember that the mother of Moses determined that even though she was going to lose her child, she was going to hold on to it as long as she could; she was not going to surrender that child any sooner than absolutely necessary. And we determined the same thing. We determined that though we were going to lose our life, we would not do it any sooner than we had to. We were going to hold on to our life as long as we could. We would hold on to our health, and our sight, and our hearing, as long as we could. We would not give up our loved ones any sooner than we had to. We were going to hold on to that money just as long as possible. And we determined, like the mother of Moses, that we would hold on to those things that we reckoned precious as long as we could. But this thought, that sooner or later she was going to lose her child, must have been productive of a good deal of mental agony, a great deal of heartfelt sorrow. Just think what it meant to her as day after day the thought pressed on her heart, possibly this will be the last day I will have the little one, possibly this day the child will be discovered and will be put to death. I could imagine on hot days she kept her doors and windows partly closed, almost suffocating herself, for fear that if those doors were left open someone might hear the child cry, and the child being discovered, his life might be taken. I can imagine she must have been almost frantic sometimes when she heard a step outside for fear it was a soldier coming to search the house and finding the child cast his sword through it. Think what that mother must have suffered. Think what she must have gone through as day after day she thought, Possibly this will be the last day I will have my child! And that was our position. We knew it was only a question of time until we were going to lose those things we valued, and what sorrow it produced in our hearts! What peace it robbed us of! How bad we felt as we thought, Perhaps this sickness of my child is going to result fatally! How depressed as we thought, Possibly today I may lose my life, or may lose my health, or my strength! How badly we felt as we thought of the possibility of losing our money, or having our home burned down! How we were depressed! What mental anguish this produced in our minds.

But, dear friends, we remember that the mother of Moses, after determining to hold on to her child as long as she could, in due time changed her mind, and determined to surrender her child. She determined to give it up. She made him an ark of bulrushes, and laid the child in the flags by the river. She might have held on to him a little longer; she succeeded in hiding him three months, and she might succeed in hiding him three months more. She might have kept him one month, or one week more, or at least a few days more, but she did not wait until the child was actually taken away from her; she willingly gave that child up, laid him in the ark of bulrushes among the flags.

And that is what we did before our life was actually taken from us, before we actually lost our lives, before we really were deprived of all our money, before we lost our sight, or our hearing, or our reason; before these things were actually taken away from us, we gave them all up. We laid them in the ark in the midst of the flags; we laid them upon the altar of sacrifice. Like the mother of Moses might have held on to her child awhile longer, we might have held on to these things a while longer. We might have held on to our life awhile longer. We might have held on to our money, our strength, our sight, and our hearing, awhile longer. But just as that mother did not wait until the child was actually removed, she sacrificed and surrendered the child, so we did not wait until all we had was actually removed. We laid it on the altar. We surrendered it. We offered it in consecration to our God. But you will notice that when that mother gave her child up, she did not know what the consequences were really going to be. She, to a large extent, took a leap in the dark. She did not know whether she would ever get that child back. She did not know just what the consequences were going to be, but she was willing to run the risk, whatever that was.

And so, dear friends, when you and I consecrated our all to our Lord's service, when we laid our "Moses" in the ark of bulrushes, we did not know exactly what it was going to mean. We took a leap in the dark, as it were. I know when I consecrated my life to the Lord I did not understand all that it implied; I simply knew it meant a surrender of everything to the Father's will; but just what was included in everything, I did not altogether know in detail; and just how that would affect my future life, and just how it would influence my worldly prospects, and just how it would imperil my earthly friendship and ambitions, etc., I did not know; it was really a leap in the dark.

I think, dear friends, joining the Church of Christ, consecrating our lives to the Lord's service, is very much like becoming a member of one of those secret organizations. Some friend comes to another man and says to him, "Why don't you join the Masons, or Odd Fellows? I am willing to propose your name? Don't you think you would like to become a member of the organization?" He says, "Yes, I am willing to join; you can propose me." Well now, dear friends, he does not know what it is going to mean to join that organization. The man that joins the Masons does not know what kind of obligations he will have to take on himself. He does not know how it is going to change his life. He does not know just what they do inside of that room where the door is always kept closed to all except the initiated. He does not know just what it means, but he knows this, that it must be all right, he has confidence in this friend of his that belongs to that organization, and is willing to take this step in the dark. He is willing to be bound by all the requirements of that organization before he really knows what they are. Now that is what it means when you and I consecrate our lives to the Lord's service. We don't know what the Lord will expect of us, exactly. We know some things it may mean. We know to some extent what it may require, but the details of it we know little about. But here is the thought: we have such confidence in our heavenly Father that we know it is all right. We know that he would not suggest anything that was not right, and therefore, we are willing to take the step, trusting to him that it is going to be all right after we have become a member of his secret organization, after we become a member of the church of Christ.

We see that just as the mother of Moses did not exactly know what it meant when she gave the child up, she had certain ideas in her mind, but just to what extent these things would materialize the way she had anticipated them, she did not know. She was willing to run the risk. And so with us. When we have consecrated our life to the Lord's service, we don't know just exactly all the details of what it will mean, but we were willing to run the risk, we were willing to take the step. We knew it was all right because God suggested it.

But notice when the mother of Moses gave the child up, she got him right back again. He was restored to her right away. You could have gone into her home after the day that she laid the child in the ark of bulrushes, and you would have seen the child there. It was still there. She still had the child even though she had given him up. And so, dear friends, with us. You and I when we consecrated ourselves to the Lord gave it all to him, but we have it yet. We gave him our hands and feet, but we have them yet. We gave him our sight and hearing, but we have them yet; we gave the Lord our mind, but we have it yet; we gave the Lord our tongues and lips, but we have them yet; we gave the Lord our money, but we have some of it yet; we gave the Lord our loved ones, but we have them yet; we gave the Lord all that we had, but we still have it.

But notice, when the mother of Moses got her child back, he was not her own any longer; he was royal property; he was a royal possession. So when you and I after consecration receive back all that we surrendered, as it were, it was not ours any longer, it was royal property, it was a royal possession—not

the property of Pharaoh or his daughter, but the property of the great King of Kings and Lord of Lords. Just like the mother of Moses, from that day onward she could look at that child and say, "This child was mine once, but he is not mine now; this child now belongs to Pharaoh's daughter; he belongs to the royal family, and I am merely a stewardess, I am merely intrusted with him"—so with us: we look at all we had and we say, like the mother of Moses said, "Well there was a time that these hands used to be mine, but now they belong to the King; there was a time when this money was mine, but now it belongs to the King; there was a time when these feet were mine, but now then they belong to the King; there was a time when my mind, my sight, my hearing, my tongue, were mine, but now all of these things belong to him. We have given them all to him, and we are merely a steward entrusted with those things."

When we recognize that not only did the mother of Moses have to keep the thought before her mind that she was merely a stewardess, that that child was just entrusted to her, that it was royal property, but in addition, from that time onward, she could no longer have her own way with the child, but every day she had to get her orders from the palace. Once upon a time she used to say just how that child should be clothed, and she used to say how that child should be fed, and she would decide just what should be done in case the child were sick, but now it was different. Now she had no longer any right to say what should be done for that child, but she got her orders from the palace. The orders from the palace told her how to clothe the child, how that child should be cared for, and it was her duty to obey the royal orders.

So it is with us; having consecrated our all to the Lord's service, having laid all on the altar of sacrifice, we now get our orders from the palace. Day after day we get our orders from the great King. He gives us orders, telling us how to live. He sends us orders telling us what our hands should do and where our feet should go. He sends us orders telling us what these tongues and these lips shall say, and gives orders what this mind shall think. He gives orders what this money should be spent for, and gives us orders how our time should be used. Just like the mother of Moses day after day had to obey those orders that came from the palace, so likewise, day after day you and I have to obey the orders that come from our Lord, from the palace of the great King.

How do we get these orders? Through his Word. You remember how it says, "Thou shalt guide me with thy counsel." It is God's Word of truth that provides the orders from the palace, and you will find instructions from the palace of the great King even as to what you shall think. Like it says in the fourth chapter of Philippians, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things." We even get royal orders as to how we shall think. We even get royal orders as to what we shall eat and drink—"Whether ye eat or drink, or whatsoever ye do, do it all to the glory of God."

But then there is another point. Not only did the mother of Moses now get her orders as to what should be done with that child, but additionally those orders contained in them a degree of wisdom far beyond any wisdom she had herself. Under any ordinary circumstances if that child had taken sick the mother would just have had to guess at what would have been best for that child. In those days poor people like those slaves in Egypt could not afford physicians like the poor class of people can today. And the consequence was, that when sickness occurred, they had to decide in their own mind as to what should be done to relieve that sickness, what would be best, or at the very best exchange ideas with the neighbors. But it was different now. Now, when that child was sick, the orders came from the palace what should be done, and those orders were dictated at the suggestion of some of the ablest physicians in the land of Egypt. Oh, how much more wisdom there was in the orders coming from the palace than the mother had in her own mind.

And so with us: We recognize that having consecrated our lives to the Lord's service, we get our orders from the great King; we get our orders from the palace; and how much more wisdom there is in the orders that come from the palace of the heavenly King than you and I ever could have possessed of ourselves. You know it seems so wonderful that God, who made this Universe is the God that is directing your course and my course! It seems so marvelous, doesn't it! In the first place, we have lost our confidence in self, and then what confidence we have in him! I remember thinking some time ago like this: Now here I have only lived just a few years—just a very few years—but on the other hand he has lived for all the ages of eternity; he has lived for countless, endless ages in the past, this great divine Father in heaven. And then in the few years I have lived I have never done anything big. The biggest thing I have ever done has been quite insignificant and small, but on the other hand, in all the countless ages he has done wonderful things; he has done marvelous things; he has built suns and moons and stars, and created mountains, etc. Then I thought further in the few years that I have lived I have never done anything great; all that I ever done has been quite small, and yet I have never done one thing right. I cannot recall one single thing I ever did that was satisfactory—not one. I realize this even in some of the simplest things. I was thinking on this line some time ago and the thought came, "Why you cannot even sharpen a lead pencil right." I do my very best to sharpen a lead pencil, and look at it, and what a clumsy point it has! Then suppose I put it under a microscope, and it will look like the end of a broomstick. Then I thought of the way God knows how to sharpen anything. Look at the thorns; they are pointed; and put them under the microscope and they are pointed still. No human being could ever sharpen a needle like the Lord sharpens the thorns. Put one of the finest needles that man can make under the microscope and you will find that it is just a very blunt point, but on the other hand take the various species of thorns which the Lord has created, and they are pointed, no matter how much you magnify them.

Now what does it mean? It means this: That I have no confidence in myself; I am afraid of myself; I am afraid to direct my own course; I am certain I would make mistakes. Therefore, I think if I could only find some being who was qualified to tell me what to do, even though he should tell me the thing that was exactly contrary to my best judgment, I would do what he said, because I cannot trust my judgment. And that is what our heavenly Father is doing. There in his Word he has given us the instructions. Like the mother of Moses getting orders from the palace of Pharaoh, we are getting our orders from the palace of Jehovah. Therefore, if I find in God's Word advice that even seems contrary to my best judgment, if I find suggestions there that seem to be inconsistent with what I would deem best, I am going to follow those suggestions, I am going to adhere to that advice, because I have more confidence in it than I have in anything I could think of myself.

But then we think of another lesson here: The mother of Moses not only got her orders from the palace, but with the orders always came the means to carry the orders out. I imagine sometimes she received orders to clothe that child in silk; she could never have afforded material like that, but when the orders came, there came the material to clothe the child with—or at least the money to purchase that material.

The same thing is true with us: The Lord never gives us any orders but he also makes it possible for us to carry those orders out; as the poet said:

> "The Lord will give us naught to do,
> But he will give us the strength to do it, too."

If the Lord ever seems to suggest that you should do a certain thing, and you find that thing is an impossible thing, you find that the means for the accomplishment of it are entirely beyond your reach, you can be sure you have misunderstood the Lord's will. The Lord never gave unreasonable instructions to one of his children.

But then there is another lesson also. The mother of Moses not only got her child back, and not only did she find he did not belong to her any longer, but he belonged to the daughter of Pharaoh, and not only did she find that now day by day she got he orders from the palace as to what should be done for that child but she realized in addition now that child was under royal protection. We noted how that mother, before putting that child in the ark of bulrushes, must have been sometimes almost frantic as she thought, Possibly this will be the last day I will have my child; the child may be taken from me today. Think what she must have suffered and gone through! But how different it was now, because the protection of Pharaoh was around that child. I imagine now she threw doors and windows open and did not care how much the child cried. I would not be at all surprised that now when the child began to cry, she would carry him out right by the door and put him there where everybody could hear him cry, and if a soldier stepped in the door she would say, "Don't you put your hands on him, he is the adopted son of Pharaoh's daughter!" What a change it made! The child was under royal protection!

So with us; after having consecrated our life to royal service, the "Moses" we put in the ark of bulrushes, all we surrendered to the Lord, is now under royal protection. What kind of royal protection? Divine protection. We get the thought that our health is under divine protection, and our life is under divine protection, and our sight and our hearing is under divine protection, and our reason is under divine protection, and our loved

ones are under divine protection, and our money and our home is under divine protection. There is divine protection now around all the consecrated children of God that was not there before. Why, you say, is that really so? It is really true. Do not the Scriptures say that we are to cast all our care upon him, for he cares for us? I always liked the Greek a little better; it reads: "Having cast all your anxiety on him, because he cares for you." The thought is, if you have consecrated all to the Lord, it is all the Lord's, and the Lord is not going to ignore one thing that you have committed to him—not one thing. There is a difference between the Lord and you, and there is a difference between the Lord and me. The Lord has given me a great many truths and I have ignored some of them, I am afraid. He has given me opportunities and I have neglected some of those opportunities. But, on the other hand, no matter what it is you have committed to the Lord, he will not ignore or neglect it, as you and I sometimes ignore and neglect what he has committed to us. If you have committed all you have to him, he is going to take note of it and he is going to consider those things, and his royal protection will be over those things.

Now I do not think that we could get the idea from this that if we are consecrated children of God that we will never lose our money, or that we will never lose our health, or that our loved ones will never die. That is not the thought. Here is the idea: If you are a consecrated child of God your loved ones will die, as truly as other people's loved ones will die, and you will lose your money just as much as other people lose their money, but the difference is this; that with the people of the world, these matters are just matters of accident; it is just a matter of accident as to whether that man's child dies, if he is not a consecrated man. On the other hand, if you are a consecrated child of God, it will be no accident if your child dies—not that God has called your child to die, but the thought is this: that the King would not allow your child to die unless he saw it was best. He might see that it would really be for the best interests of you and your family, etc., to allow you to have some of these trying experiences, but they will not be accidents, they will be providential. The Lord might allow you to lose your money, but he would not allow it unless he saw it was an experience that was best for you. The Lord may allow your house to burn down, but he wouldn't allow it unless he saw it was for the best. It is just as Solomon says: "The blessing of the Lord it maketh rich, and addeth no sorrow therewith." That does not mean you will not have any sorrows, but it means the Lord would not add any sorrow that would not contribute to making you rich.

We see, therefore, from the outward standpoint that the child of God does not seem to have any advantage much over the man of the world. A child of God seems to be having just as much adversity and his life seems to run on accident lines just as much as that of a man of the world, but with the eye of faith it is different. God is behind the life of that consecrated one. I think indeed, dear friends, that it is as along natural lines; there might be a house over there where a babe is sick and the doctor is all the time going to that home, and there is a house over here where somebody is sick also, and the doctor never goes there. Why is it the doctor goes to this home and not to that one? The reason is simply this. These people have put themselves in the doctor's care and that family has not. Now that is just the way with the people of the earth. There is one class that have put themselves in the Lord's care, and there is another class that has not. The Lord does not guarantee that those who put themselves under his care will be free from trials, or that their life will be smooth, and he does not guarantee to them how long their loved ones may live, or what kind of afflictions they may have —he simply guarantees to every one that all the affairs of their lives, so that all things will work together for good to them that love God, to them that are called according to his purpose.

But then there is another lesson we get from the mother of Moses. Think how happy she must have been, and how light-hearted she was! Think how she must have gone around the house smiling and singing now! What a change had taken place! And so with us: Having laid our "Moses in the ark of bulrushes" on the altar, having laid our all on the altar of sacrifice, what a change it has made to us! What joy it has brought into our hearts! We have learned something now of peace that the world can neither give nor take away—the peace that passeth all human understanding; the peace of which the prophet says, "They shall dwell in perfect peace whose minds are stayed on thee."

But still there is another lesson. Notice the daughter of Pharaoh said to this mother. "Take this child away and nurse it for me, and I will pay thee thy wages." It seems to me that must have been the only mother that ever got wages for nursing her own child. I have no doubt she would have been willing to do it without wages, but now she was going to be paid wages for doing it; she was going to get wages for having her child under royal protection. Why if she had been possessed of a million dollars and had gone to Pharaoh and said, "See here, I will pay you a million dollars if you will only put your protection around my little child and relieve him from that edict that rests upon the male children in Israel," I suppose Pharaoh would have spurned her offer. What would he have cared for an offer of that kind? And yet, dear friends, here we find instead of the mother of Moses having to pay to have royal protection around her child, she was paid wages in order to allow Pharoah to protect her child; and she was paid wages in order to allow her child to be clothed with better material than he used to be clothed with; and she was paid wages in order to allow the most expert physicians in the land to minister to him if he was sick; and she was paid wages in order to have that burden lifted off her heart in order that she might be happy. I don't think anybody ever was paid wages for such a thing as that mother was paid wages for.

And that is just the way with us: having consecrated our all in the Lord's service, having laid our all on the altar of sacrifice, the Lord pays us wages. For what? Why he pays us wages for having better hopes than anybody else. He pays us wages for entertaining the joy and the peace that the world can neither give nor take away. He pays us wages for listening to things that bring greater happiness to our hearts than anything else could bring. What marvelous wages these are! What are these wages? The wages do not refer to the blessings that are beyond the vail; the wages have reference to what you and I are getting today. You remember how the Scripture says, "He that reapeth receiveth wages and gathereth fruit unto life eternal." The wages are something we receive here and now.

You remember when God gave his law to the people of Israel, one peculiar law he made was this: That the people of Israel, if they ever employed a man to work for them, should not hold his wages back until the next morning, but they must pay him every day before the sun went down; they could not pay their employees once a week as we do today; they had to pay their wages every day before the day was closed. Why was the Lord so particular about that? Because he desired in that respect as in other respects, that the people of Israel should occupy a typical position, and he wants us to know that he does not make us wait until the resurrection morning for our wages, but he pays us our wages here and now before the sun of life goes down. What are the wages? The wages are the full equivalent for the services rendered. Does the Lord pay us the full equivalent for services we render him today? Indeed he does. How does he pay us those wages? Why the wonderful truths he is showing us are part of the wages. As the Apostle Paul wrote there in the third chapter of the Philippians, he counted all things but loss and dross for the excellency of the knowledge of Christ Jesus, his Lord. The thought was that just the excellent knowledge alone was full wages, a full equivalent, for all it cost the Apostle Paul in service to the master.

And, dear friends, I am sure we will all have to say the same thing. I will tell you the Lord has been paying me wages now for about eighteen years. I have never wanted to work for anybody else after the experience I have had. Sometimes it seems as though the Lord gives me some little service for him, and I barely start doing it and he comes around and pays me my wages. I have hardly started to work but the Lord shows the largeness of his heart by paying the wages then and there. And sometimes it seems as though about fifteen minutes afterwards the Lord forgets he paid me wages once, and he pays them over again. And sometimes in a few minutes he pays me over a third time. And I cannot tell you how many times the Lord pays those wages over and over again. It shows how the Lord keeps his word. We have found that the Lord keeps his promises to us marvelously. You know he never does less than he promises, and not only that but I have found he never does merely what he promises, but he always does more than he promises.

I was remarking that to a brother quite a while ago. We got to talking about the Lord's promises when we were at dinner table, and I said, "Now, brother, we have an illustration how the Lord keeps his promises; I will remind you of one promise the Lord made. He said on one occasion, you remember, 'Bread shall be given to you and your water shall be sure.' Now is the Lord keeping that promise? Yes, he is. There is the plate of bread, there is the water in the pitcher, so the Lord has given you bread and water, like he said. And now, look here, there is some butter to put on the bread; he did not say anything about bread and butter, did he? He threw the butter in extra. And here is some jelly you can put on top of the butter. He did not say bread and butter and jelly, he just said bread, but he threw the butter and the jelly in. There is some roast beef, he threw that in extra, and I see some potatoes, he threw them in extra; and some beans, he threw them in extra; and you have some peas, he threw them in extra. And I see a plate with some beets in,

so he threw that in extra. And there is some cake, that is extra. And you have coffee, and he did not promise that, but he threw it in extra. Look how he has kept that promise! He said 'bread and water,' but he meant bread and water, and butter, and jelly, and roast beef, and potatoes, and beans, and beets and cake, and coffee. That is the way God keeps his promises. Don't you think we ought to have a great deal of faith when we have a God like that to deal with? It seems to me our faith ought to be almost unshakable. We can have faith that nothing will move when we realize what a covenant-keeping God we have to depend upon."

I am sure, dear friends, that we have illustrations of this every day. I had an illustration of it this morning. I went out to the special train and went through the cars and when I got through I was talking to one brother and told him of the things that impressed me more than anything else. I said, Brother, I find you are here and there are at least thirty or forty people on this train whom I supposed would have had a hard time to raise $25.00, and I do not see where they got the money to take this trip, and yet some how they got it. I suppose everyone has some wonderful story about how the Lord made it possible. But it just shows us what God's grace can do, and how we ought to be ashamed of ourselves that we do not have more faith after such experiences as this. It seems to me we ought to have that spirit that would falter at no obstacle, that would not hesitate or tremble at any difficulty or any trial that might be before us, when we realize that more is he that is for us than all they that can be againstus.

Now, dear friends, I am glad that the Lord is paying us our wages. I know that many of you have started on this convention tour and I am sure that it has been a real pleasure. But the Lord will pay you wages for coming. I know the Lord pays me wages for going out in the pilgrim service. Indeed if I had ten million dollars I can give you my word of honor that I would be glad to pay that ten million dollars for the privilege I have had the last ten years in the pilgrim service. And instead of paying ten million dollars for the privilege, the Lord is paying me for engaging in the work.

Now I think we can rejoice in these wages the Lord is paying us day by day. But then that is not all. We are glad for the wages we have today, but think what remains for you! Think of the glory, and the honor, and the immortality which the Lord has for us beyond the vail! It seems that when we think of the present blessings, even though they are mixed with more or less of trials, when we think of the future blessings which are not mixed with trial, then it seems that all the things of this world pale into insignificance. We ought to recognize, like the preacher, when he said, "Vanity, vanity, all is vanity," in comparison with that for which we hope. May the result be to energize and quicken up to a faithfulness that will surmount every obstacle in our pathway and enable us to at last come off conquerors, and more than conquerors through him who loved us.

But remember in the land of Egypt there were a great many Israelitish mothers who did not put their children in an ark of bulrushes. There was only one mother that did that; the other mothers were still going around with heavy hearts. They were still trembling at the thought of losing their loved ones. There was only one mother that really made that surrender and got that blessing. And so in the world are many classes, and these classes are still heavy of heart, still going around with sorrowful spirits because they know not what some of us know, but there is one class that is making use of the privilege of putting their "Moses" in the ark of bulrushes. How thankful we are for all the blessings that are brought to us! And we realize there are more blessings beyond as we journey the balance of the distance in the narrow way. And then the best things of all in the time to come!

SYMPOSIUM

LOVE

By Brother E. J. Wood of Chicago, Ill.

I WONDER what I shall say? I did not know I was to talk until about ten minutes ago, so I have not anything prepared, but what I shall say will be from the heart. I thought of the text, "God is love," and of what that meant. And it seems to me that means in God is centered all the perfect qualities; every perfect and lovable quality is in Jehovah, our heavenly Father. Then I thought of "Love suffereth long and is kind," and how that applies to us at the present time. We are pupils in the school of Christ; we are all seeking the attainment of the glorious prize of the kingdom; we are seeking in all our experiences in life to let the perfect quality of love come out in our characters. In fact, Love is the perfection of character, and so it suffers long and is kind. And how true it is that God's love is made manifest in his great plan as we see it in these various features; the various ages as they are in the divine plan just reveals God's great love. "Love first contrived the way to save rebellious man." It was love that sent our Lord into the world; and what a depth of love is signified on our heavenly Father's part in sending our Lord Jesus into the world! I thought of what Brother Barton said on this point. He said at one time that the depth of God's love was made manifest in the sending of Jesus from the higher plane, or the plane next to God himself, down to the human plane. Then he spoke of the length of God's love as being shown in connection with the permission of evil for the 6,000 years of earth's history, how that during all of this long period of time God had manifested the length of his love. The longsuffering of God has been made manifest during this long period of time over six thousand years. Then the height of God's love is made manifest in taking out of the world this Church class, the bride of Christ, during this gospel age; throughout this gospel age Jehovah has been manifesting the height of his love in taking from the low, fallen human plane these creatures like you and I, and lifting us up from sin and degradation to the glorious height of the divine nature. Is not that wonderful to think that Jehovah would take you and I, worms of the dust, and lift us up by processes of discipline and trial to where we can be associated with him in his glory on the divine plane? It is the most wonderful thing in the world just to think that in the ages of eternity we are to sit with him in his throne and make manifest the exceeding riches of his grace and wonderful love. The love of God is made manifest in everything. Love is the sum of all the graces. I think of how my mother used to make quilts. She would take little pieces of cloth of different colors and put them together and form a quilt. Now I thought how that represented love. Love is composed of meekness, kindness, gentleness and all the various Christian graces—all of those put together make love. When my mother put all of these pieces of cloth together it formed a quilt, and so when all of these various elements of perfection are brought together they form love. Love is perfection of character. Love is all the perfect qualities blended together. And I trust, dear friends, we are getting more of that love in our hearts. I trust this convention tour is bringing out in us more of meekness, gentleness, patience, brotherly kindness, longsuffering, love. Take the rain-bow; it is a combination of various colors, and we see how nicely that illustrates love. Let us, dear friends, get this perfect love in our hearts; let all the experiences of our life work in us this perfect love—love for our neighbors, love for the brethren, and even for our enemies. Let us have that love that passeth all understanding, that we may know the length and breadth and height and depth of God's love.

PEACE

By Brother A. C. Krueger of Chicago, Ill.

I DESIRE to draw your attention just for a few moments to the Scriptures found in Isaiah 48:18: "O that thou hadst harkened to my commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea."

We see from this Scripture that the thing upon which our peace with the Lord, our peace with the brethren, and our peace with the whole world of mankind, is established and made sure is—what? Our dear Brother Russell has not pointed out to us for nothing that the important proposition before us at the present time is obedience. Here the Lord says, If thou hadst hearkened unto my commandments and done them, then thy peace would have been as a river, and thy righteousness as the waves of the sea. How can our peace be as a river, dear friends? That seems to be a very big proposition, doesn't it? The Lord is selecting out from amongst all the people of this world a little flock. That is our name. Some people call us this, and some call us something else, but the Lord says, "Fear not, little flock, it is the Father's good pleasure to give you the kingdom." Now let us remember if we hearken to the commandments of the Lord, if we do the Lord's will—in other words, if we are obedient, then the Lord says you are going to have that peace of mind and peace of soul, your entire being will be so full of peace that come what may, may the winds of adversity howl, may the winds of persecution surround you, may your little ship of faith be dashed against the rocks of unbelief and superstition, may your little ship of faith be assailed from within and from without by those who assail the truth and endeavor to make you

quit, and if you are obedient to the Lord in all his commandments your little ship of faith, regardless of the rocks that confront you, regardless of the shoals in the sea that are before you, will sail clearly, grandly into the light, in to the great harbor of safety, the divine nature. You remember what the Lord says, "My peace I have given unto you." That is a different peace from the peace that the world gives. Some men of this world aspire to accumulate riches, some people's aspirations are to acquire fame, others to acquire pleasure, but if you ever aspire to anything, you who are consecrated to the Lord, it is your privilege to aspire to the grandest condition upon the earth at the present time, and that is to have your heart at peace with the great Creator of the Universe. "My peace I give unto you, not as the world giveth, give I unto you." "Let not your hearts be troubled, neither let them be afraid." How can we acquire this peace? By doing God's commandments. "If thou hadst hearkened unto my commandments, then would thy peace have been as a river." The Lord said that to the Jews, and as a typical people it foreshadows the commandment that the Lord was to give to the antitypical Israel—you and I and all of those who are called during this Gospel age according to God's purpose. If you acquire that condition represented here, a peaceful heart, a peaceful mind toward God, then the Lord will say to you, as he said unto the woman of Samaria, "If thou hadst asked of me I would have given thee living water. All of those who are thirsting after this living water, the Lord says unto them, "You will have a well of water rising up in you unto eternal life." Then, dear friends, we had a little talk in Chicago awhile ago on how many wells make a river, and I just want to tell you now—144,000. When all of these wells are brought together beyond the vail with our Lord, the great river of life, pure as crystal, will gush our from below the throne and will flow into all parts of the earth, there to give life and refreshment and happiness and peace and joy, and perfections of life, unto all the world of mankind. Therefore we exhort you, let not your hearts be troubled, neither let them be afraid, for if you have this peace of mind which comes from a knowledge that you have not transgressed willingly the divine commandments, and if your conscience will answer in the affirmative to that which the Lord said, "A new commandment I give unto you, that you love one another, even as I have loved you" if you can answer in the affirmative and say, "Yes, I have endeavored to the best of my ability to love the brethren, to show my appreciation for the Lord and for his wonderful truth in laying down my life in his services and for the brethren—if you can answer in the affirmative there, the Lord will eventually say unto you, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things."

May the Lord grant that as we develop more and more of the peace of God in our hearts we may also with all the other brethern come off more than conquerors and be the kings and priests in the gret Millennial Age which will be for the dispensing of blessings to all the families of the earth.

JOY

By Brother G. De Freese of Dallas, Texas

MY SUBJECT is joy, and I am satisfied we are all acquainted with joy—especially at present in the time we have had on the trip and at conventions together. Certainly I hope and trust we are all full of hope and joy in the Lord. We can remember back to a time when we believed the doctrines people generally in Christendom believe, that God was a God who had predestinated beforehand that the majority of mankind should be tortured forever, and how glad we were and how much joy we received when we saw that God really so loved the world that he gave his only begotten Son to die for the whole world of mankind—how much joy we received! How much more we could rejoice in the Lord and in his glory and in his strength! It has made us have confidence in His great plan of salvation. And further on as we went along we began to love the brethren, and the more we loved the brethren, the more we came in harmony with God's great plan, the more we received of joy; and so we can see step by step that our joy increased to the extent that we came more and more in harmony with God's great plan, as we recived more of his great character.

Now sometimes we want to go to a meeting and we think, "Well, we are very tired this evening and we had better not go this time." I was thinking a few evenings ago about a thousand dollars; that if we should have a thousand dollars some place to get, or some opportunity to make a thousand dollars, we would not stop of being tired that evening, and I was thinking how much less would we stop meeting with the brethren or meeting with the Lord! Of course the Lord is there where our brethren are, especially since that is the command of our dear Lord and Master that we should assemble ourselves together so much more as we see the day approaching. Therefore it is one of the commands of our Lord, and it is obedience which we especially want to learn, because we want to be in the same attitude of mind as our dear Master was, who for the joy which was set before him endured the cross and despised the shame, in order to do the Father's will, he was there to do the Father's will, and to do the Father's will is to obey his commands, and since that is one of his commands, how we rejoice to see that we are beginnng more and more to be in that attitude of mind to rejoice to meet the brethren, no matter how much sacrifice it would be to us in order to do so, in order to obey the Lord's commands. The more we get of the Master's spirit, the more we become established in his likeness, the more we see of his character; and to see that we love the brethren more, to see that we rejoice to be with them, to see that we rejoice to do the work of the Master—how much that increases our joy! I can think of nothing else which is more joy to those who love the Lord than to go out and proclaim the glad tidings of great joy, whether it be by word, or giving out a few tracts, or telling someone of the great plan of salvation. How it rejoices our hearts if we do that! We know the reason is because the love of God is in our hearts, therefore joy follows the love which we have for the dear Master and for God. So we see that step by step as we come more in harmony with him, the more joy we will have, and I am satisfied that all the friends here have experienced some of that joy and experienced more and more of it every day. The more they serve the Lord, the more thoroughly they are acquainted with him and his ways. I can say for myself that it is my desire to more earnestly and thoroughly please the Lord, in order that my joy may be full. We have a great many Scriptures which give us joy, which we do not see at present, but which we can lay hold of by faith, because according to his divine power he has given to us all things that pertain to life and godliness through the knowledge of him that called us to glory, and whereby are given to us exceeding great and precious promises that by these we may be made partakers of the divine nature. What a grand thought that is! How great to think that Jehovah himself, the God of the Universe, has even called to us that we may become partakers of the divine nature! If we keep that thought in our minds continuously how earnest we would be to lay aside every weight and every sin which so easily besets us, and run with patience the race set before us; how thoroughly we would put away all earthly thoughts and ambitions, and the thoughts in our minds would continually be to only please the Lord and do his will because of this joy of having these glorious promises of God's word which we have before us every day, by reading his word and searching his plan; and by more and more studying the keys of the Scripture which the Lord has given us at this present time by which we can so much more thoroughly be acquainted with his plan, and see these great things he has in store for us, how full it will make our joy. We could rejoice daily and hourly and continually and have nothing which would mar our joy, all earthly things being as nothing compared to the exceeding great glory which shall be revealed in us. I am thankful to the Lord for the privilege of having some of his glory by faith.

LONGSUFFERING

By Brother C. E. Schiller of Chicago, Ill.

IT REJOICES my heart greatly, dear friends, to to be here this afternoon and to have the opportunity of this service. I notice mention of a beautiful place of natural scenery in this neighborhood called the "Garden of the Gods." I was thinking to myself, "Now right here in this hall is a beautiful garden of the true and living God, a garden with trees in it and flowers and fruit, and we have the privilege of talking about the fruit this afternoon, and enjoying the fragrance of the flowers and the trees, and I am so glad of that. Yor recall the beautiful words in the XCII Psalm, "They that are planted in the house of the Lord shall flourish in the courts of our God." As we all know, one of the most beautiful of the links of this golden circle of the Spirit of God is longsuffering, and I am sure we all realize the importance of it and our hearts' desire is to cultivate more of that longsuffering that is pleasing to the Lord, and I know we truly want to have it according to God's Word. And longsuffering, according to the Word as we read, is, the love that suffers long and is kind. You notice the word "and" is not in the original, and the reading is, "Love suffereth long, is kind." So that the longsuffering that is pleasing to God is of the Spirit of God that patiently, and quietly, and enduringly, bears up under trials and difficulties, and persecutions, and we find that the reason it is called longsuffering is because it is not for a

moment that this is borne, but continually you see—enduringly, because it is this element of the Spirit of God that never fails. In learning this lesson of longsuffering, we have the example of our Lord Jesus. You recall how it is written concerning Him, that we should consider him who endured such a contradiction of sinners against himself, lest we be weary and faint in our minds. And truly when we consider the Lord Jesus we see the most beautiful example of patiently enduring opposition and the contradiction of sinners against himself.

He was continually doing good and continually doing kindness to his fellow men; they opposed him, but he bore that opposition in love, and patience, and gentleness, and meek ness, and so he was the great example of longsuffering and of obedience our brethren have mentioned; and what comes to us as such a precious and encouraging thought, is, obedience that is learned through suffering. We remember concerning our Lord Jesus it is written that although he was a Son, yet he learned obedience by the things which he suffered, and that it is the Father's good pleasure in bringing many sons to glory to make the Captain of their salvation perfect through suffering. And this suffering whereby we are made perfect, and whereby we learn obedience, is this beautiful quality of longsuffering, this fruit of the spirit of God. And we realize how we have this opportunity of exercising this quality of the Lord's spirit in connection with ourselves to bear with our own weaknesses and shortcomings, and to bear with the shortcomings of our brethren, and with the opposition, and the difficulties that the world places before us. And you recall the sentiment someone has expressed, that the test of the heart is trouble, and it always comes with the years; and the heart that is worthy is the heart that endures this trouble And so what avail would it be to us if we had great joy and peace and gentleness, if we did not have this quality of enduring patiently under trial? I know we all appreciate this and by the Lord's grace we will endeavor daily to develop it. And how precious is the thought that the dear Father every day gives us a clean page, that every day is a new beginning, and that every hour we can look up to the Father to learn the lessons he has for us, and make the progress that he wishes us to make, so that if we do according to that thought of hourly and daily looking up to our Father, and learning the lessons, and gaining the victory, we have the assurance that we will be finally victorious because of having been hourly and daily victorious. How precious is the thought that our times are in God's hands, and truly, as someone has said, it makes the heart very free when we give up wishing and only think of bearing what is laid on us, and of doing what is given us to do. And I know that the sentiment of your hearts is to have more of that spirit of endurance, and I am glad to tell you that is the sentiment of my heart, as it is beautifully expressed in one of our songs,

"Love of Jesus all divine,
Fill this longing heart of mine."

GENTLENESS

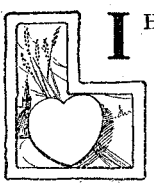
By Brother G. Benjamin of Chicago, Ill.

ON THIS happy occasion when every heart is beating, when every heart is throbbing, when we all feel raised up, lifted up by reason of the mighty power of love, we remember the great love of our Redeemer, our Savior; we remember the love of those associated with him, and it is the desire of our hearts to follow in his footsteps and express in some way the great love that wells up in our hearts. Who can tell a mother's love? Who can tell a father's love? Who can tell the love of the child? Words fail to express the meaning of the word. Some years ago it was my pleasure to listen to the voice of a little child, a lovely little girl less than three years of age. The scene was one where the grandmother was persuading the child to say that she loved her more than anyone else in the world, but the child was not inclined to answer. and so the grandmother said, "Darling love me more than anyone else in the world." Still no answer came. Then the grandmother spoke again and said, "Darling, love me more than anyone else in the world." Still no answer came. Then she gave the child a little gentle shake, as if to arouse her from her thoughts, and then the child answered, and what do you think the answer was? The answer was, "Grandma, I love everyone." And so that answer came home to my heart, and I express that answer to everyone I am facing today—I love you all, each and every one.

At our Capitol city, Washington, D. C., our country has raised up a figure of the female form and placed it on top of the capitol dome; we call it the "Goddess of Liberty." There she stands, through sunshine and through storm, as a beacon light to all the world, with outstretched hands and arms, inviting them to come and share with us the great joys. And so Brother Russell who is spreading this truth so grandly through the country is associated with this great plan that our government has provided, and our hearts are filled with thankfulness and gratitude to all the dear friends everywhere, wherever we go. I am sure my heart is overflowing with gratitude, and with sympathy for all. Before starting on this trip I did not see how it was possible for me to go, but the Lord made the way clear, and since I have been on the way so many kind words have been expressed, and so many hands offered, that I hardly know how to speak in praise of the great kindness shown me. Dear friends, I thank you all for your attention.

GOODNESS

By Brother Calvin Dodge of Chicago, Ill.



I HAVE a good subject this afternoon, whether I shall be able to say anything good or not. This morning we listened to Brother Barton, and I am sure that our hearts were lifted up and that we rejoiced to hear the goodness of our heavenly Father as he presented it to us, and I am sure that we all shall hear—all who have not already heard—of the goodness of our heavenly Father in his plan for the "hereafter," by Brother Russell tonight. And as we are thus enabled to contemplate the goodness of our heavenly Father, it fills our hearts with love for him and love for one another. You will notice in this chapter in which these various graces are presented that goodness is a fruit of the spirit and not one of the works of the flesh. The fruit is born by the sap of the vine; it is the Holy Spirit of Christ dwelling in us which bears this fruit in our lives. There is none good, not one. I think we all realize this as we look at ourselves, as we see how far short we come from what we desire, and how barren our lives are from what we wish them to be. All our righteousness is as filthy rags. We find true goodness and true love exemplified in our Lord and Savior Jesus Christ. As we read the history of his life here on earth, as he went about in the flesh doing good, we see this wonderful life was the result of his delighting to do the will of his Father who sent him. As we look about us we find that the people of the world are divided into two classes; those who are satisfied with the things of this life, and the world as it is at the present time, and those who are very much dissatisfied with the present evil rule of Satan, and whose hearts long and who truly hunger and thirst after righteousness.

You remember how in I Samuel, we are told of a particular class of people who were in debt; they are described as everyone that was in distress, and every one that was in debt, and everyone that was discontented. This reminds us of our condition when we came to Christ and hear his words, they that are whole need not a physician, but they that are sick. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." This is the experience of every one of us. Had we been full, had we been rich in all this world offered us, the true riches would not have appealed to us, and he says, "Blessed are they who hunger and thirst after righteousness for they shall be filled." This is the chief characteristic of God's people, that they are hungering for the good things which God has for them, hungering for the truth of his Word, and that alone satisfies. We inquire, "How can we do anything that would be acceptable, that would be received by our heavenly Father? How could we possess in any degree this quality of goodness?" As we look at ourselves we can only say, "Oh, wretched man that I am, who shall deliver me from the body of this death"—this old evil nature? Then we can say, "I thank God through Jesus Christ, my Lord." He is our hope and our all. He is made unto us wisdom, righteousness, goodness, We all with unveiled face, beholding, as in a mirror, the glory of the Lord, his goodness, are changed into the same image. Now we cannot be otherwise than dissatisfied with ourselves while in the flesh. We shall be satisfied when we shall awake in his likeness. My God help us all to draw nearer to him, and I ask an interest in your prayers that I may bear more fruit in my life, and that I may have more of the love of God shed abroad in my heart, that I may be more helpful to others.

FAITH

By Brother G. C. Driscoll of Dayton, Ohio

I AM greatly pleased to be before you and testify of the Lord's goodness to me and to speak to you a word about faith. I do not propose to tell you just how many parts of this, and how many parts of that, and how many parts of something else, it takes to make up faith; that is not my purpose now. But I would like to tell you a few things that come as a result of faith, and to testify to you that I have a little faith myself, that I pray continually that I may have more faith in order that I may be able to stand against all the obstacles, and against all the arguments, and against all the wiles of Satan.

I believe, dear friends, that faith is based upon knowledge or upon our experience, the things we learn, the things the Lord has revealed unto us; and that if we have knowledge of the Lord, and knowledge of his plan, and knowledge of his dealings in the past with the human race, and if we have an understanding of his revelation, that we will have faith—if we have a proper understanding. I realize that people who have had many years of opportunity in Bible study, many years as teachers in the various denominations, have little faith. I meet them almost every day. There is hardly a day goes by what some man tells me of the things he used to believe, of the things he was taught when a boy. Possibly at one time he was a Sunday School teacher, or an ex-minister, or what not—any way, he thought at one time that he had faith, and now he finds that he has no faith. Why? Because he did not have the true knowledge of God. I am very grateful to our heavenly Father that he has to a certain extent revealed himself unto me. I am glad I appreciate our God as a a God of love, the God of all power, and the God of all justice, and of all wisdom, and that he has been so gracious as to reveal himself that we can see something of his workings, something of his plan, something that he is doing for the world of mankind, and that we can see especially his purpose of raising up a church at this time, taking out a people in order that they may carry on a work for Him in the future. I am thankful that it is a knowledge of these things that establishes my faith. I do not think there is anything else that we can do that will do so much toward enabling us to fight the every-day fight we have as to be thoroughly established according to our opportunities in the knowledge of the things the Lord has seen fit to reveal up to this time. I meet occasionally truth friends who have been in the truth a good many years, and they were students for years, and then they desired to be more of a teacher than a student, and the more ambition they got to teach the less they studied, and some of these dear friends, as it were, have let the light get away from them; they have stood still, they have not progressed, they have not taken the light that has been handed out day after day to them, and we find some of them are losing their faith. I know I met a brother just a few days ago who seems to have forgotten a great many things that two or three years ago he seemed to be well established in. Now it is not best to judge the why or the wherefore, or judge any individual, but from his talk I judged that he had not taken advantage of his opportunities, that there was no need of this being in the condition he is now if he had established himself thoroughly. Where do we get our meat? Where do we get the knowledge? Well, we have to get it out of the Bible of course, but it is pointed out to us, dear friends. We should not neglect the sign-boards or the finger-pointing rods. I do not know of a better name than sign-boards to use for the Dawns and for the Watch Tower. They point us to the fundamental truths. They lead us into the new light that comes out on the various doctrines, they bring to us the meat that is needful for us to have; and if we believe the Dawns bring us meat in due season, if we believe the Lord has a servant who is bringing us meat in due season, we should also believe that he is not bringing us anything until it is due. We sometimes meet up with those who say that certain knowledge or certain information is due now and that it should be brought out, and because some others are not bringing it out they are going to bring it out themselves. I had the opportunity of meeting a few individuals of that kind, and it nearly always leads them into a hobby; it seems in a few days or a few months they can only think of one thing, and they lose their balance, and lose their faith eventually. We should more and more sit at the table that the Lord has spread for us and feed upon the food that it brought out at this time that we may have our faith established and that we may grow stronger day by day.

I have had the opportunity of witnessing a great many individual pieces of harvest work. I have had the pleasure of participating in some of the hard campaigns, as you might say, or important battles as it were, and all of these things I am glad to say have established my faith. I am sorry that you have not all had the opportunity of witnessng all the things that have come under my personal observation, because I am sure your faith would be strengthened, and that you would have more confidence in the relation our Lord has made unto us. We should not in any instance make the harvest message an individual message, in the sense that it is only for us, or that the harvest work is any more important because we have an individual opportunity in it. We should rather rejoice in the fact that we are given an individual opportunity to serve in the harvest work; and it is not our work; it is the Lord's work. And surely there is harvest work going on, and the mere fact the Lord has manifested unto us his plan to the extent we know it is an evidence that we are in the end of this dispensation. There was a sowing, and there is now a reaping time; and the very fact we can see that wheat is being reaped and gathered, and not tares, is a strong evidence that we are in the harvest time. I venture to say that all who have met with classes in different places can testify to the fact that it is not tares they meet up with; we are encountering the wheat, and that is one of the greatest evidences that we are in the harvest. It is in the harvest when wheat is gathered, and the harvest is the end of the age; and if we go from city to city and meet with the classes there, not only in this country, but other countries, and we find they are all filled with the one spirit, we will see evidences in every city to strengthen our faith; if we embrace all the opportunities of our day and of the light that we have, if we learn the lessons pointed out to us, if we take and study these things, and make the truth our own, we will have something that will establish our faith. Now we must not forget that if we take some individual's word for a truth, and not make it our truth, it will still be their truth, and not ours. What I mean by that is this: for instance, if we see an article in the Tower, this issue, we read it over and we say, Yes, that harmonizes with my understanding of the Scriptures; I believe that is all right; and the article has three or four citations in it, and if we pass it over and do not look it up, and do not get the connection, and prove it up and make it a truth to us, it will slip away from us. On the other hand, if we prove it up, if we go to where we have been pointed in order that we may get the meat that is in due season, then we make it our own and will get strength from it because we have partaken of that food. Dear friends, let us more and more go to the storehouse and eat everything that is pointed out for us now, because just as surely as meat is being brought out in due season, it is not being brought out too soon, and we have the one table to eat from. Let us eat continually and regularly from that table in order that we may be strengthened in our faith.

MEEKNESS

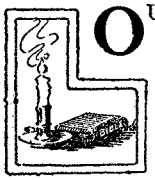
By Brother R. Harrison of Chicago, Ill.

I WAS thinking about Bro. Barton's talk this morning, and about the grand blessings the Father has in store for us, even on this side of the vail. As we also realized our Lord's Word assuring us of the Father's pleasure to give us the kingdom, and the blessings beyond the vail, it helps us to have our hearts lifted up and to be more determined to win in the race. As our subject is meekness, I was thinking of the text in the twenty-fifth Psalm, ninth verse, "The meek will he guide in judgment: and the meek will he teach his way." We realize that this is the judgment-day of the church; and we realize that this statement of the Psalmist is something that is very full of meaning to us. We realize that it is a very important part of the fruit of the Spirit which is going to help us come off more than conquerors. The apostle Paul compares the different characters in the race course at the present time to the clay in the hands of the potter, and how that the clay does not dictate to the potter what shall be made out of it; it is submissive in the hands of the potter; that potter may work out of it any kind of a vessel that is pleasing to him, and how this quality of meekness, which is submissiveness, would cause us to try to develop more fully this one fruit of the Spirit, which would enable God to work out that which is pleasing to him. We realize that it is our Lord who is the chief reaper, or High Priest, offering up his "Body" at the present time for sacrificing, and we realize that the point we ought to lay so much stress on is that we know how to acquire this fruit of the Spirit, how to be submissive in the hands of this High Priest, that he may offer us up, and our sacrifice might be consumed in a way pleasing to the heavenly Father. We realize that what brought blessings to all the human family thus far who have come back into harmony with the heavenly Father, is this character of meekness, which has made them susceptible to the heavenly Father's favors. As the race we have entered is going to determine our eternal destiny, how it ought to inspire

us to strive daily to develop this one characteristic! While other fruits are essential this one fruit of meekness is something that is going to be very essential to us. In the twenty-ninth chapter of Isaiah the prophet speakes regarding this fruit of meekness. He says, "The meek shall increase their joy." And we understand this is what assisted our Lord in undergoing his trials and persecutioms; that it was for the joy set before him. These trials we are having at the present time are only light afflictions, as the Apostle says, and our treading the narrow way at the present time is not so grievous to us. The apostle Paul says they are light afflictions, and if we could develop more of this character of meekness it would strengthen our interest along these lines and encourage us to be more determined in making our calling and election sure, as we have the sure promise that the heavenly Father is going to grant us all he promised he would; not only what he promised he would, but our dear brother Barton illustrated how much more he is giving us. Having the privilege of seeing something of his character, and enjoying his blessings, will help to inspire us more to develop this fruit of the Spirit, and I feel that it is something we all want more of. And as for myself, I feel that it is something I ought to pay very close attention to in developing this character of meekness more fully.

TEMPERANCE

By Brother O. Magnuson of Chicago, Ill.



OUR subject is temperance, or self-control. And how necessary that is in our Christian experience to be able to control self! Sometimes, you know, we would like to control others rather than ourselves, and we want to control our wives, and control our brethren, and everybody else but ourselves. It is the hardest thing in the world to control self. Sometimes for instance, we can find even on our convention tour when we think somebody has been in the wash room too long, and the "old man" says, "You want to tell him or her something about that." You see it is hard to hold self down. We realize that it is the hardest battle we have to fight, to fight self. We find that in our colporteur work. I remember one time in going to canvass a lady who said, "Well now the lady of the house is not in, and if you will kindly come again I am sure she will buy some of your books." While I was talking with her she had two dogs inside the screen door, and as I turned my back she opened the screen door and let both dogs out on me, and I had a hard time holding my dog in so he would not get loose, too. If we cannot control and rule self, how could we expect to be able to rule the world? If we cannot rule ourself, we would not be fit to rule others. How necessary it is in our Christian experience to be able to control self, and not only in our actions, because there is something back of our actions, and back of our words, and that is our thoughts, and even back of that our motives—why we are saying this, and why we are doing this; so there must be a reason for it. Is the reason to glorify the Lord? If it is, let us say it, and if it is not, let us be silent on that point.

In the Tabernacle services the goat was bound to the horns of the altar, if he had not been bound I am sure when he saw the bullock sacrificed he would have ran out into the court and got out in the camp. So we need to hold our "old man" down continually, that is the old will, kill him, and also keep our thoughts, our words and our actions, everything in control to the Spirit of the Lord; and if we are not doing that we are not becoming overcomers. If we are endeavoring day by day to control our thoughts and words and actions we will be daily overcomers and finally overcomers. The Scriptures tell us further that he that hath no rule over his own spirit is like a city that is broken down and without walls. When we are letting envy, malice, hatred, strife, etc., loose, you see how we are likened unto a city broken down, there is no rule there, and what a terrible condition that is! But, "he that is slow to anger is better than the mighty, and he that ruleth his own spirit than he that taketh a city." How are we going to be able to control our disposition in the home, in the shop, or wherever it may be we are working, and in all the affairs of life, and in all our transactions, that we may be able to let the spirit of the Lord control us? By changing our allegiance of the will from self to God, and overcoming the faults that are entrenched in our minds as a result of the fall. So if we transfer our allegiance from serving self to serving the Lord, and let the peace of God rule in our hearts, and if we always have our minds fixed on things above, self will be always kept in the background. And then we want to see what our tendencies are. Are they to shine? Then let us watch out. Is it to make money or to be noticed? Whatever it may be let us curb that, because it is necessary. Paul realized he had to browbeat the old man and keep him under, and continually subject to the new man, and that is what we surely need to do continually. He is even very deceitful. One brother asked me one day, "How goes it, brother Manguson."

"Well, it is pretty hard to keep self under."

"Yes, he plays possum sometimes, and when he seems to be dead he is more alive than ever."

So we have to watch and pray lest we enter into temptation. The spirit is willing but the flesh profiteth us nothing. Our determination should be to get better control of ourselves, that in our thoughts, and words, and actions, we may please him, so that we may finally hear from our Master the words, "Well done, good and faithful servant; enter into the joys of our Lord."

KINDNESS

By Brother Walter J. Lindsay of Chicago, Ill.

WHEN they came to me and asked me to speak on kindness for ten minutes, the thought occurred to me that if I had ten hours to speak to you and should speak to you for ten hours, I could not tell you all I know about kindness, especially since I have learned to know the Lord and his dear people. I thought perhaps kindness was one of the fruits of the spirit that was easiest to cultivate. Thinking them over as I have hearing about the different fruits of the spirits, I have been thinking that kindness perhaps was one of the easiest fruits of the spirit cultivated. But I consider that it is quite hard in many ways. You know it says we are to be longsuffering and kind. To be kind when you are suffering long is another matter. I remember sometime ago when I was at my own home I came out one morning, and it was a cloudy morning and things were not as pleasant as they might have been around the home, and I saw in a moment that something had happened, and instead of remembering to be kind I immediately entered in some way into the spirit of the moment, as it were, and I allowed myself for a moment to be unkind. Somebody spoke to me and I did not answer them perhaps just as pleasant as I might, and I remember my brother turned to me. Now I had talked to him a great deal along these lines, especially along the lines of the fruits, and he said, "It will take you a long time, you have got a long way to go before you get to the millennium." I thought a minute, and I told the Father I knew that. I turned to my brother and said, "Yes, Fred, I believe I have a long ways to go." And so then there was an instance when I did not remember to be kind. There is a song, I believe the third one on the slip we are using at the present time, "His loving kindness." I call your attention to the second verse of it, where it says:

"He saw us ruined by the fall,
Yet loved us, notwithstanding all.
He saved us from our lost estate,
His loving kindness, O how great"

And so when we begin to think of the Father's loving kindness in connection with our present position in the truth, it is a wonderful thing. The Lord says in the thirty-first chapter of Isaiah that he loved us with an everlasting love, therefore by his loving kindness has he drawn us. So I rejoice with each of you this afternoon who have tasted that the Lord is gracious, and kind, and loving. I rejoice with you that he has called us at the present time into this wonderful truth; then as we look on down, we see he is just preparing the world in a way for the loving kindness he is going to show to the race of the world of mankind in the age which is following. You know we are living at the end of the present dispensation. There are only a few of us who can realize that, and it is only through the Father's loving kindness that we see these things. So after we have tasted that the Lord is gracious, and kind, sometimes we imagine we see so much of what the Lord is going to do, and I believe, dear friends, that he is just revealing a little to us at the present time, just as we can get ourselves into the condition so that we can receive the knowledge, and also the blessings, from the heavenly Father. I know when I get myself into an attitude so I can walk more closely in the footsteps of our blessed Redeemer, the Father seems to draw nearer to me, and it seems to me at that time I am in a better condition to receive spiritual things. So, as I say, it is only through his loving kindness that he has called us, and that at the present time we are recipients of his loving kindness. So we can say that in the coming age, the Millennial age, he is going to bestow his loving kindness on the entire world. We know that we are getting ready, we are learning this great lesson of kindness, and we are kind to each other. I know down on the special train on which we were traveling through the country

that I can see so many evidences of kindness of the friends, they are all anxious to serve one another, I believe if there was a position to fill there that would call for say half a dozen or a dozen to fill that position, it would be no trouble to do so, we could get a response immediately. It seems to be the desire there to serve one another. And it is all through kindness, and the thought is this, you know it comes from the heart to be kind. Sometimes to be kind is quite a hard thing to do. It is an easy matter for us to be kind among ourselves, seeing we all have the same Father, and we all have the present truth, and we are all learning this great lesson of love which includes all lessons—I say it is an easy matter for us to be kind to one another. We know we are in the school of Christ and all striving to gain a position in the kingdom, and so the lesson comes to us sometimes that we have to be kind to the unthankful, and sometimes it seems to be a hard thing to do. As I was sitting here thinking over the fruits of the spirit, especially long suffering and meekness, I thought kindness to be one of the easiest ones to cultivate. Still it seems to me it is one of the hardest. That is along the lines I have spoken of—not only kind to the thankful but also kind to the unthankful. And how closely we have to watch ourselves at times in order not to overstep the lines. I gave a little illustration a few moments ago how I had been entrapped into saying something in just a moment I did not intend to say, and the adversary is continually on the lookout to entrap us into these difficulties. So as we see the Father's great loving kindness to us, and are learning these different lessons that the brethren mentioned this afternoon, let us learn also to be kind, not only to the thankful but also to the unthankful.

HUMBLENESS OF MIND

By Brother A. I. Ritchie of Brooklyn, N. Y.

HUMBLENESS of mind is mentioned as a desirable thing in the Lord's children. The opposite of humility is pride, and we sometimes wonder how the children of the Lord could become proud. To my mind there is one way in which they might become proud; that is, when they realize that it is because God drew them that they learned of Jesus Christ, that they were in a measure selected out from the world in the beginning, then they were given further knowledge of the Lord's plan, whereby they knew something about the work of the Lord Jesus Christ, about his ransom price, and the way by which they might be justified in a measure and come back into harmony with God, then they had the high calling revealed to them, then when they accepted the high calling they received the gift of the Holy Spirit and understood things no one else could understand unless thus begotten, and God's favors were heaped on them day by day; they were promised that all things would work together for their good, and they realized the Lord's providences around them, as they began to watch his leading. All of these things, if they are acting on an humble mind, will tend to keep that mind humble; but if there is any measure of pride, of headiness, or self-will there, or self satisfaction, there is a possibility that there may be a spirit of pride engendered. The Lord places a great premium on humility. He says in I Peter 5: 5,6: "Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." The Lord himself said in Matt. 23:12: "And whosoever shall exalt himself shall be abased; and he that shall humbleth himself shall be exalted." Then to keep ourselves in the love of God, let us watch ourselves lest we become exalted, or in a measure proud. If we become in a measure proud, or lose our humility, then we get into a place where we will not readily yield to the Lord's will, where we will not readily discern the Lord's will, our own will will appear more attractive to us than the Lord's will, and we will seek first of all how we may have the Lord's will agree with our will, and then eventually come to the place where we will have our own will any way. And since we consecrated to take the Lord's will for our will, when we have reached a place like that, we have reached a place where the "old man" has gained the ascendency again, and the new will is dead.

In the beginning Adam chose his own will instead of God's will, and Adam was perfect, without sin, understood righteousness, understood God, and was in harmony with God, but instead of choosing God's will and being humble, seeking to know what God's purpose regarding him was, he decided for himself, and decided he would have his own way, knowing he was doing wrong. It seems to me the same danger that confronts each one of us who belong to the Lord. If we become self-satisfied and exalted because we know things that others don't know, and fail to remember that we know these things because they were given to us by the Lord, and if we differ from others, that we have not any of these things we did not receive of God—if we forget these things and begin to congratulate ourselves on our knowledge and our position, our favor, that God has given us, as if God had to have us in his work, then we are on the straight road out of the truth and out of harmony with God.

The Lord has always put a premium on humility. Take the Lord's course of action from the beginning; we find he gave grace to those who were humble and resisted those who were proud, and made the way back to him, and into a measure of harmony with him, always to be hedged about with those things that brought a measure of disgrace to those who served him. When God called Abraham he called him to move out into a place he did not know where he was going. Abraham's neighbors said, "Well, I hear you are going away? Where are you going?"

"I do not know where I am going; I am going to a place where the Lord will show me; he will tell me when I get there."

Now what do you suppose they thought of him? They would laugh at him; he would be the laughing stock of his neighbors and friends.

Then coming down to the children of Israel in Egypt They were slaves for perhaps one hundred years or more. The Egyptians had a measure of pride, and they were not the Lord's people at all; it was the Israelites, or slaves, who were the Lord's people; and when the time came he took them out from under the Egyptians, and the Egyptians felt their superiority over them so much that they went to work to kill them off or force them to go back with their army, and the Lord showed them they were his people.

And then the prophets were humble men. Moses and Samuel and Isaiah, and Jeremiah, were humble men, and when Israel were in favor with the Lord was the time when they were humble and serving him. When they sought self and became proud, they turned their backs on the Lord. Then they were carried out into captivity for seventy years, and had a humbling, and the Lord permitted them to go back again to their own land. It was arranged in such a way that those who were humble-minded went back, and those who were satisfied and loved the good things of Babylon, and who were too proud to go back to their own little homes in Jerusalem again, would not be attracted to that opportunity of going back.

And then when the Lord came he was humble. He said, "Take my yoke upon you, and learn of me, for I am meek and lowly, and you will find rest to your souls."

And this was directly opposite to Satan. Satan was proud and ambitious, desirous to exalt himself above the position in which God had placed him. The Lord Jesus on the other hand was willing to do the Father's will, no matter how much it humbled him. He humbled himself, and was willing to do the Lord's will as far as he could ascertain what it was. Then when he humbled himself and was found in fashion as a man, and the one perfect man in the world, the man who would have a right to all the life rights on the earth, he did not demand those at all; he did not lord it over anybody, and say, I have a right to dictate to you, and to you, and to you. He still further humbled himself, and became obedient unto death, even the death of the cross; and in this be became an example for us.

Now the world honors those who are proud and haughty, and the ones who can make a great display; when they want to attract a great deal of attention, they set up pride as their pattern. We see this in very many places. In the small towns and villages, and among the noble and royalty everywhere, and even in country districts, the pattern is pride and self-exaltation.

The Lord has arranged it so that when the little church began it started with a kind of a pall hanging over it—the death of the Lord Jesus Christ on the cross. Then they were poor people; they were not D.D.'s of the law, etc., but they were merely fishermen and unlearned men who were the teachers of the church, yet the Lord favored them, and these others were not able to withstand them at all. They who followed this little band are the ones whom the Lord favored and blessed abundantly. And that as the time went on, Satan captured the leaders of the church, and got them to exalt themselves, and so on down during the Gospel age the nominal church has had pride and wealth and nominal glory, while the history of the true church cannot be found on the pages of history at all, except by inference. You can tell when certain things happened that the true church was there, but you cannot find the true church mentioned because they were humble people.

Then again during the Gospel age the Lord has allowed the Jews to be humbled because they were not humble enough when the Lord came to receive him. They have been having their humbling during the Gospel age, and the Lord will allow them to come into a position later on where the world will have to

accept their blessings through these people who have been humbled. And the very people who lorded it over the Jews, who robbed and plundered them during the last 1800 years, and who used the money they got from them to carry on the Crusades, and to build themselves up in various ways, and persecuted the Jews, and so on—when the Lord's time comes, when he brings in the new covenant by which not only the Jews but all the world are to receive the bleesings the Lord has for them, he has arranged it so they will have to receive them through the Jews. So he will not only at the beginning of the Millennial age teach humility to those who would have his favor and blessing, but all who would not have it before that time because of pride and self exaltation will have to be humbled right down into the dust and receive their favors through the despised people whom they reviled and persecuted. The Lord will teach humility to the world in such a way that everybody will realize that pride is not such a thing that God will reward at all but he resists the proud and gives grace to those who are humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time. "Take my yoke upon you and learn of me, for I am meek and lowly of heart, and you shall find rest to your souls."

7:45 p. m.—Pastor Russell gave the public discourse on the subject "Hereafter." We give a few comments from the local paper. They also published quite a full account of the sermon.

(Reprint from Colorado Springs *Gazette*, June 18, 1911.)

GIVES STRONG TALK ON "THE HEREAFTER"

PASTOR RUSSELL, BIBLE AUTHORITY, ADDRESSES BIG CROWD IN TEMPLE THEATER.

Before a crowded house at Temple Theater last night Pastor Russell, president, both of the International Bible Students Association and the Watch Tower Bible and Tract Society, delivered one of his famous talks on "The Hereafter." Pastor Russell, who is here with a special train of Bible students on the way to the International Sunday school convention in San Francisco, is head of the Brooklyn and London tabernacles of "interdenominationalism without sectarianism," and is one of the leading authorities on the study of the Bible. His sermons on subjects akin to that on which he spoke last night, are read in all parts of the world. He will leave here this morning over the Denver and Rio Grande for San Francisco.

Pastor Russell's address last night in part was as follows:

PASTOR RUSSELL'S ADDRESS

It was refreshing to hear something new about the hereafter—something the audience never heard before—whether they accepted all that they heard or not. Pastor Russell's presentation is off the beaten tracks of catholicism and protestantism. Not an unkind word was said respecting Catholics or Protestants. The speaker seemed to have a benevolent and sympathetic sentiment in respect to all Christians and a broad sympathy for the entire race. Nevertheless, mercilessly, though kindly, he held up the creeds of the past which some have almost worshiped. He declared that these should be discarded and that the Bible should be taken as its own interpreter. He held that our forefathers were as honest as we, but got into the fog and handed down to us creeds and dogmas as much at variance as they are wholly contrary to common sense respecting his topic, "The Great Hereafter."

(Reprint from the Denver *Post* June 14, 1911)

"MOST UBIQUITOUS PREACHER IN WORLD" TO SPEAK IN DENVER

Pastor Russell, pastor of the Brooklyn and London tabernacles, who has been termed "the most ubiquitous preacher in the world" and "the Spurgeon of America," who will speak under sectarian auspices, is again coming to Denver.

He is traveling in a special train with a party of members of the International Bible Students' association, and will arrive here at ten o'clock Sunday morning. That afternoon, at three o'clock, he will preach at the Auditorium on "Hereafter," and he will speak in the evening, probably to Jews alone, in which event his subject will be, "Zionism, the Hope of the World."

His meetings will be under the auspices of the International Bible Students of Denver and vicinity. There will be no charge for admission, there will be no charge for seats, there will be no collection taken and there will be no organization or movement to forward any propaganda.

HOLDS BROAD VIEWS

Pastor Russell insists that there shall be no cost, direct or indirect, attached to any of the hearers of his utterances, and he refuses to speak, while on tour, at any place except a public hall. Jew and Gentile, Catholic, Protestant and infidel must feel free to hear him at any time, else he will not speak.

The special train on which Pastor Russell and his party are traveling consists of five Pullmans. It left Chicago last Saturday. Stops have been made for services at St. Louis and Kansas City, and before reaching Denver Pastor Russell will talk at Pueblo and Colorado Springs. From this city the train will be run west to Los Angeles, north along the Pacific coast, through Canada and back to Chicago, with stops at the principal cities en route.

Pastor Russell's career, in brief, has been as follows:

HIS LIFE IN BRIEF

At fifteen, an enthusiastic Sunday school worker.

At seventeen, a skeptic, made so by the argument of an infidel acquaintance.

At twenty, an earnest Bible student, which led to a restoration of full confidence in the Scriptures as the inspired word of God.

At twenty-five, a public speaker on Bible doctrines.

At thirty, the editor of a religious journal and pastor of a congregation in Pennsylvania.

At thirty-five, author of a book which now has passed the 3,000,000 mark.

At forty, well known throughout the United States and Canada as a public speaker.

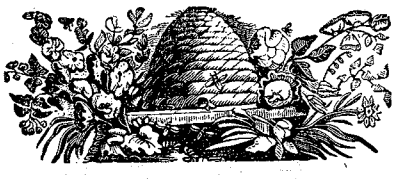
At forty-five, prominent as a writer on Jewish topics, having thoroughly studied the special divine promises to Israel regarding their restoration as a people in Palestine.

At fifty, president of the Tower Bible and Tract Society.

At fifty-five, writer of five additional works on Biblical research; pastor of the Brooklyn tabernacle and president of the New York People's Pulpit association.

At sixty, pastor of London and Brooklyn tabernacles and a world-renowned figure.

Pastor Russell's congregation in Brooklyn is said to be the most unique in the world, more than twenty nationalities being represented in its board of elders and deacons. In that congregation he enforces the rule, "Seats free and no collections." He preaches there the first Sunday of each month, if in Brooklyn. Since accepting the London pastorate he has agreed to return to Brooklyn twice a year. His weekly sermons are published in more than 1,000 newspapers.



International Bible Students Association

"Wisdom from Above; the Noblest Science; the Best Instruction"

Convention at Denver, Colo.

June 18, 1911

Address of Welcome by Brother Baker

OVER thirty-five centuries ago, Moses the then future prophet and leader of Israel, turned aside from tending Jethro's flocks to view a strange, a new, a wonderful sight. He beheld a burning bush and the bush was not consumed. The Lord called Moses from out of the bush, but Moses saw him not. A greater prophet is present and burning in our hearts though we are not consumed. A few of the prospective members of that prophet, priest and king, linger here and there. Some of them have laid aside, for the time, their secular duties and have wended their ways from various points, and have come up here to this meeting to see more clearly this strange new wonderful sight and to feast on the fat things the Lord has so bountifully spread before us.

Dear Brethren, as you come, may be with weary and faltering steps, we welcome you to our city, and hope the bracing air and changed scenery, but more especially the food from this table, will make you forget the discomforts by the way. Thus refreshed, may you enter from the outset fully into the enjoyment of all that there is in store for you as well as for ourselves. May the Lord's spirit burn in all our hearts as it burned in the bush at the time of the call of Moses. The Lord grant that many others may be attracted to this supernatural feast.

We deem it a great privilege to live and act in an epoch when so much vital history is crowded into so short a space of time. May we each act well our parts.

It is for us to improve the passing moments, hours and days, to develop those qualities of heart that will build us up in the most holy faith: Thus fortified we will have strength for greater tests.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Phil. 4:6.

Here are essential instructions. When we let our minds dwell on and brood over other things we tread on dangerous grounds. And the roots of bitterness! How we need the Lord to stand guard as a sentinel here.

Oh that the Holy Spirit might burn these things into our hearts and ever keep them there prominent as apples of gold in pictures of silver.

And now in behalf of the Denver Class of the International Bible Students Association, in the name of our Elder Brother, in the name of the King of kings and Lord of lords, yea even in the name of the God of Israel with hearts throbbing and we trust welling out in love, we welcome you to this city and this convention. We all have your comfort and well being at heart. We present ourselves as yours to command. Again we greet you.

Throw aside all care and enter fully into the joys of the Lord and the God of battles will give you a feast, the remembrance of which will ever do your hearts good to contemplate.

"The Lord bless thee, and keep thee:
The Lord make his face shine upon thee, and be gracious unto thee:
The Lord lift up his countenance upon thee, and give thee peace."—Num. 6:24-26.

Response by Brother C. H. Swingle of Chicago, Ill.

I AM sure, dear friends, after listening to these hearty words of welcome, and the grand reception that we received this morning—a reception so large that we had to go someplace else to continue it—that you will all indeed voice the sentiments that I have to bring, and say that we heartily thank the dear brethren for so cordial a welcome to this place. We have heard a great deal about Denver; we have been longing to get here; and while of course when we speak of Denver we think of the air, yet does not everything of nature talk to us of our Lord? Where would we go, we who are consecrated unto the Lord, should we depart this life and pass beyond the vail? We would meet him *in the air*. So then as we think of the air of Denver, we may think of that special meeting place where our Lord will receive us; and we feel sure, just as the dear brethren here have planned a welcome, when we get over there the very first one to greet us, the very first one to say "Welcome"—who do you think it will be? Oh, Jesus, Brother Jesus, our King! We know he will be the first one. We are sure he could not let anyone else do that; it will be his part.

I was thinking why is it we have come here? You remember in the apostles' time, as recorded in the sixteenth chapter of Acts, that they came to a certain place, and there was some of the friends whose hearts the Lord opened, and among them was a woman, named Lydia, a seller of purple. She was rather a wealthy woman, and you remember as she talked to the apostles she said, "Now brethren, if ye have judged me faithful, come and abide at my house." And she constrained us, says Luke, as he wrote the record. And so we have come here today because the dear brethren at Denver and surrounding country have been found faithful. Is not that a grand testimony? We would not be here, dear brethren, if it were not that you were found faithful. We would have had to pass by this place and go on to some other place where there were some faithful ones. I think that as we stand at this time at the threshold of the grand Millennial age, as we stand at the dawn of that day, that morning when joy cometh, surely we can respond to the Master's question, "When the Lord comes will he find faith on the earth?" And while he found only a few there, we are glad that he found some who were ready to have faith and whose hearts were opened; and they have the faith once delivered to the saints.

"The faith that shines more bright and clear,
When tempests rage without,
When in danger knows no fear,
In darkness feels no doubt."

You remember as we were over in the other hall there was hanging on the wall near the platform a cross. It looked like a heavy cross, and I suspect it was. It was heavy enough to hold up an ink well, I noticed. But I was thinking, are there any heavy crosses as we are going around from place to place? It does not look like it. I think your faces do not show much about carrying a heavy cross, but has not the cross been made lighter to every one of us since we have read the Scripture Studies—so light we do not know we have a cross many times. Surely that is so. You remember the old idea of the cross. I think we possibly might illustrate it in an incident that occurred in the life of old Peter Cartright. Possibly some of you have heard of him. He was an old circuit rider. As he would go around from place to place he talked about the cross, and while he had good ideas himself his hearers would get the idea that carrying the cross meant a long face, and meant something like you have seen when one has a severe case of indigestion. Well, old Peter preached in a log cabin one day a stern sermon about carrying the cross. He bade them good bye and got on his donkey to go to the next appointment, and about a mile down the road he came across a strange sight—a man carrying a woman on his back. When he got up to them and recognized the man as one of the brothers that had been at the meeting—a German man he knew very well—and he says, "Brother, what is the matter? Did your wife get hurt?"

"No, I listened very intently to your sermon about the cross, and I found that my wife is the only cross I had, so I am carrying her."

Now we have a very different view of the cross, haven't we?

Well, yes. We used to wonder what was Jesus' cross—not the wooden cross he fainted under, but doing the will of the God under unfavorable circumstances. Having come to a knowledge of the truth, it has made us free. Thank God it has not made us free from the cross, but made us free from that awful weight that bore us down and helped us to think—Well, it is not a pleasure to serve the Lord. But how glad we are! How glad we are that Jesus found one that was faithful, that he could be called a faithful and wise steward! And how glad we are day by day for the fulness of joy and peace that has come into our hearts, and homes, and lives, because of this blessed thing. It seems to me we cannot be thankful enough as we think of this grand thing, such a thing as the brother suggested, a strange sight, a wonderful sight, such as never occurred before. Paul could not see it then, and Peter could not see it, John and James were not permitted to see that thing as we see it at the present time. How wonderful it is! Do you appreciate it this morning, dear brothers and sisters! Does your whole heart beat in gladness, as the brother suggested? Are you ready now as you have entered upon this convention, not only to receive a blessing but to be a blessing to others? Are you come here simply to be ministered unto? If you are you will go away with only half a blessing. If you came as the Master did, not to be ministered unto but to minister, I am sure your cup will be so full of joy and running over that you will go back and say, I have wondered that the world can contain such blessings as these. So then, dear brethren, I am sure you all join with me heartily in thanking the Denver class and the surrounding classes, and the friends, many of whom have come from long distances—one brother said 300 miles. Think of it! He would not have come that far to a circus a long while ago: And now here we are coming to meet with the brethren, to lay down our lives for them, a wonderful thing, surely the brother struck a key-note when he said, the burning bush was wonderful, but is not this a wonderful thing.

Now, dear brethren, may I tell you something—it is a kind of a secret—and that is all through our train is running the one word that has been with us since we left Chicago, and it will be with us when we reach Chicago, that word is *obedience*. Brother Russell will tell you something about it, I am sure, before we are through. But let it be engraved in your hearts so that it cannot be erased, and let us have that thought uppermost in our minds,—*obedience*.

Now then in closing let us turn our thoughts for a few moments away from this welcome to that grand welcome when we all shall be there, when we shall hear the words "Well done", when we shall be introduced to a grand company there—those that have been so faithful, and let us look forward from Denver to the glorious full assembly of the church of the First-born, whose names are written in heaven. Let each one have this determination from this time on: By God's grace I will do my best to keep my name there, and to have it confessed before the Father, and before the angels.

Discourse by Brother Dr. R. L. Robie of Belvidere, Ill.
Subject: "BEAUTIFUL FEET"

I WANT to talk to you this morning about beautiful feet, and use for a text Isaiah 52:7: "How beautiful upon the mountains are the feet of him that bring us good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth!"

You know we have sometimes seen people who naturally had large, ungainly feet, and as you watched them walking along the street, your attention was called to the abnormality, and you would turn around and say, "Why just look at those feet!" And it was a wonder indeed.

Now as we look around upon the ones whom the Lord has taken to make up the "feet" members of his body, we can almost say the same thing. Just think of the people we are, to begin with—crooked, crotchety, and cranky, and lame, and halt, and diseased, and blind, and almost all other conceivable troubles; not alone physically, but mentally and morally it is just the same way. I have heard it stated by some who were not in the truth but come to the meetings of those who believed in this wonderful truth, going away and saying, "Why, I do not wonder it says in the Scriptures that the Lord has called the weak, and the poor, and the ignorant, and the blind; I never saw such a congregation of people in my life. Just look at those people." The remark simply meant—"Look at those feet!"

You know you have a great many pictures in the Bible referring to the class of which we trust we are members. In the fifteenth chapter of John you know it is spoken about Jesus saying, "I am the vine and ye are the branches." And what a beautiful picture that is! The branch cannot bear fruit of itself; it must abide in the vine. And neither can ye "bear fruit, except ye abide in me." Then in the tenth chapter of John we have a picture of Jesus being the shepherd and we being the sheep, and how beautiful it is when he says, "My sheep hear my voice and follow me." Let us see to it that we carry that out literally and absolutely—that we hear he Master's voice and that we follow him.

Then you know in the book of Matthew we have two illustrations: "Ye are the salt of the earth." Well, what would the earth be without any salt, or anything to preserve it? It would go to wreck and ruin, to corruption, and entire destruction. And then, "Ye are the light of the world"—another beautiful picture. And like a candle set up where people can see it, and a city set on a hill, which cannot be hid. So we must let our light shine. As the Master said, "So let your light shine that they, seeing your good works, may glorify your Father which is in heaven."

And we have also the picture of the bridegroom and the bride, and we trust we are selected as members of that body, and we hope to make our calling and election sure to be the bride of Christ, when the bride has made herself ready and shall go in with the bridegroom to the marriage.

Of all the beautiful pictures in the Scriptures, I think there is none more impressive and instructive than the one in I Cor. 12, of the human body as an illustration of the complete Christ, of which Jesus says, "I am the head and ye are the body"—members in particular of the body of Christ. Then it goes on to say that the head cannot say to the feet, "I have no need of thee;" neither the eye to the hand, "I have no need of thee;" but every member is important and necessary. And so every member is important and necessary in the body of Christ. And we are glad also to know that God has placed the members in the body as it has pleased him. And so then we have the picture of a human being, made up of the head and the various members; and how well that illustrates the beautiful thought we have in mind of Jesus being the head. And now when we come in to him, our natural heads must be cut right off; we are beheaded for Christ's sake, and we do not do any thinking for ourselves after that. We let him do our thinking after that. We let his mind direct us. We let his mind control us. And so this beautiful and wonderful head directs every member of the body to do his will. And we are glad it is so. Then we might say that the arms illustrate the apostles as they went out through the world—the arms reaching out, you know; and the arms and hands, symbols of power, the spread of the gospel during the

early apostolic age—carrying the gospel to every civilized land at that time. And then later on the body would illustrate the membership of the true church, and perhaps we might also say that we think this picture perhaps includes the whole church—the nominal church as well, in a sense; and then here is the church gathered down into a little more regular order, illustrated by the body. And then the division of the limbs might illustrate the division of the church in the time of the Greek Catholic or Roman Catholic churches dividing off. Or, you might make it a division of the Catholics and Protestants a little later on, perhaps. Coming further on down, you might think the calves of the legs would illustrate the reformation when there was a larger growth—an outspreading of the muscles, strngthening and outstretching for more of the wonderful truths of God's Word. Then we come down to the ankles, and they come down almost to nothing—very little faith in the world; the apostacy had swept over the world and evil and error had been wrought into the so-called truths of God's Word until the error largely predominated, and there was very little truth left. So when you come to find the real, true church, it is well illustrated by the ankle—very small.

But then here comes the feet—the outspreading and expanding. And the thought that we are the feet members of Christ coming in this harvest of the Gospel age, to let the light shine out more brightly, to be the salt of the earth, and to see all of these wonderful things that these various pictures would help us to see and understand. And now as we recognize restitution is for the next age, yet we think a similar work to restitution has been taking place in these crooked, cranky, diseased, lame and halt members that make up the "feet." How have our eyes been opened to see wonderful things! How have our feet been healed! How have our mental, bodily and spiritual diseases been healed, so that we have gotten much of the benefits of restitution, and we come and offer all of this to the Lord in consecration. How many of us who are now in this body, making up this "feet of him" were bound with fetters of iron, and how glad we were to hear that voice of Revelation 18:4: "Come out of her my people that ye be not partakers of her sins, and share in her plagues!" And so there are many of these admonitions of the Scripture which lead us away from the former things into the better things, and a better understanding of God's Word, and harmony with him. And then you know there is a danger right here that sometimes when people start in a new enterprise they seem to be very hopeful and over-enthusiastic for a little while, but pretty soon trials come along and they get "cold feet." Now that will not do for us at all. Cold feet are the most uncomfortable things you can imagine. We do not want to get "cold feet" in this matter. Don't you remember what the apostle said, "He that putteth his hand to the plow and looketh back is not fit for the kingdom." So we must not get cold feet. We want to stay in this wonderful class, we want to keep our feet warm with the gospel of Jesus Christ.

Now we wish to consider just a few characteristics of this "feet" class. First, I want to speak just a little of their position secondly, of their service; thirdly, of their message; fourthly of their protection and blessing, and fifthly, of their promised reward.

Now what is our position? Well, here we are on the top of the mountain. How beautiful are the feet of him that comes and stands on the mountain! What does mountain mean? It is God's kingdom, and here we are on the top of the mountain Then how about our feet in relation to the people of the world, even the kings of the earth? Here the "feet of him" are far above the kings of the earth. And have not you seen that illustrated time and again? Do you not know domestics, blacksmiths, carpenters and shoemakers, and all kinds of ordinary people, artisans, who know more about God's plan than the leading doctors of divinity in your city? Certainly you do. And these common people, as we ordinarily speak of them, answer questions the doctors of divinity cannot answer, and they can answer any questions the doctors of divinity might ask about this plan of God. So it comes to the position where we know the wonderful truths of God; and when we are talking with these people they very soon find out if we know; and so we have got to the place where we can say, "We know they know that they don't know."

Well, what about service? What are feet for, anyway? First of all the feet are to carry the body. Now here is a beautiful thought for us: God says that if it were not for the feet this body could not be completed. The feet are the completion of the body. So we must make up that which is behind of the afflictions of Christ, and we must fill up this body and make it complete in him. So then we must not only fill it up but must carry it over into the kingdom. But in a more ordinary sense, the feet are used for several purposes, like standing, and walking, and running, and you know the Scriptures bring out admonitions along all of these lines; that we are to stand fast in the liberty wherewith Christ hath made us free. And you remember the talk that Moses gave to the children of Israel in Exodus 14:13, "Stand still and see the salvation of God"—and we have done the same thing. We have opened our eyes, and ears, and mouths to take in the wonderful pictures of this great salvation which God has brought to us, and we are ready to stand still and see the salvation of God which is being wrought out right around us, and we trust in our own hearts also.

Then feet are to walk. There are so many admonitions in the Scripture that we are to walk in the narrow way. And how narrow it is! How we all find it to be true that it is a narrow way, that we must give up all our worthy ambitions, desires and aspirations, and we must be willing to sacrifice all of these, and to walk with Jesus in the narrow way. But let me tell you this one thing: that while the way is so narrow and difficult, it is always wide enough for two—"My Lord and I." We rejoice in that. I am sure we all do. So no matter how difficult the way is, be always sure that the Lord is with you, and he has promised to be with you even unto the end; and he says, "They who trust in me shall never be forsaken, for I will never leave nor forsake those who put their trust in me."

Then we are to walk in love, and walk in light, and walk in holiness, and all of these other things. If I had the time I could talk to you a long time about the way we must walk. You all know the various illustrations, and I hope you will think them all over and see how you can walk in harmony with God's will and for his honor and glory, and for your own upbuilding in the truth.

Then we are also to run. We are to run the race that is set before us in the Gospel, with patience. We are to run as though we were after thet great goal, the prize of the high calling of God in Christ Jesus; and we are not to get weary or to faint by the way; but we are to run through evil and through good report, no matter what comes—just run this race with patience and endurance even unto the end.

Then we have just another thought—something that all are not usually supposed to be able to do. Isa. 40:31, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary, they shall walk, and not faint." Did you ever hear of feet flying? Well, here it is. Feet, then, are made to fly, and we must fly because we are in the age of flying. The flying machines are all around us and we have to be able to fly better than all the rest of them. We do not use a machine for it; we have a better means for flying than they have, because we have the wings of God's love and God's favor, and we can mount up on wings as eagles. And so no matter what trials come to us, we can get above them, and with the eagle eye we can look across the plain where the carcass is gathered together. Here we are away out in Denver. We have had the eagle's eye and here we are after the food which the Master has provided for us. So then the feet must not only stand and walk, and run, but they must fly as well. Let us see how expert we can become in that also.

Now what is the message of these feet? Well this is a marvelous thing too. You know for hundreds of years the message has been one of great misery which will be to almost all people—eternal torment, fear, damnation, hell, remorse of conscience, and every other bad thing you can think of, all together. Our dear Pastor will tell us some of the things we have been teaching during the dark ages, this afternoon.

How these false teachings twisted and perverted the thought of mankind until they do not know anything about the real truth! And this twisting and perversion has really been a mixture of worldliness, and paganism, and deviltry pure and simple, mixed all together—and see what a jumble it has been! Most all so-called Christian people have been following that message and swallowing it down, as though it was going to do some good, when they knew it did more harm. Today we have a better message than that; we have the glad tidings of great joy which shall be to all people, as the angel told the shepherds in Luke 2:10.

Then this terrible mixture of error which was abroad in the land brought forth such terrible results—holy wars. Now just stop and think about a holy war! Is that harmonious in itself? Does it sound right? No, it is all wrong. Even the two words are all tangled up here. There is nothing holy about war. You know one great soldier has said that "War is hell." He had the idea of torment, and he had it about right, as far as war is concerned. How could you make a holy war? You could not do such a thing; it is absolutely impossible. In the Crusades, and the inquisition, and the martyrdoms, something like fifty million of people were killed for the truth, as they believed it! Our message is entirely different from this.

But now you see we are able to publish the truth, the glad tidings of good that bring a message of peace and salvation.

What about peace? Well we hear so much about "world peace." The whole world is talking about peace. The Czar of Russia, for instance, is very anxious about world peace, and he started a movement of some organization to bring that about, but he still goes on to arm himself as fully as he is able to do, spending millions of money every year to increase the army. So all nations are building bigger dreadnaughts, and inventing more deadly explosives and larger guns—on purpose to have peace. That is a remarkable way to get peace, is it not? Just like the old saying, "You are bound to have peace if you have to fight for it." So they are crying Peace, peace, when there is no peace. But we can come declaring the message of peace, peace that shall sweep over the whole earth; peace that shall be marvellous in the blessings it shall give to the world. And so Isaiah tells us a little about this, in the second chapter and fourth verse. "He shall judge among the nations, and shall rebuke many people, and they shall beat their swords into plowshares, and their spears into pruning hooks, and nation shall not lift up sword against nation, neither shall they learn war any more." Then there shall be peace, universal peace. What a great message this is of the truth of God's Word, and of peace to the earth, and of salvation! Now then, after we have this message of salvation do you not know that we have gotten the truth uncovered as it never was uncovered before? There used to be constant contradictions. A so-called truth would run crosswise of another truth—for instance election and free grace, and the love of God and eternal torment, and many more we could mention if we had time. But we see the harmony now of all these things; we have had them all straightened out, and opened up to us, so we can see just what the message of salvation is, and we understand the philosophy of the ransom. We understand the sin-offering, and we understand the covenants, and the true salvation. And we understand in a way that the world never understood before the wonderful attributes of our Creator, of love unchangable, of justice infinite, of power almighty, and of wisdom that is boundless and unerring. We know, as the world never knew them before, the boundless attributes of God.

In John 20:13 we have a little picture of the early comers to the tomb after the resurrection of Jesus; and those that came saw two angels sitting one at the head and the other at the feet where the body of Jesus had lain. Can we not use this to illustrate the beautiful blessings and message that has come to us as the feet class? Could not we illustrate this well by saying that the one who stands at the head where Jesus was lying was the apostle Paul, who spread the knowledge to all the civilized world of his time, whose epistles have come down to us with light, and joy, and blessing, and instruction, and comfort. We are very grateful for the angel, or messenger, who came to the head of the body of Christ in the apostolic times, and taught the wonderful truth of his Word. But have we not another angel down here at the time of the "feet" class, and has he not been pointing out to us the truths of God's Word in a more marvelous way than they were ever opened before? Is he not the one who has been made the servant over all the household to give the meat in due season? And are we not grateful and thankful to the Lord for his angel who stands at the "feet of him"as well as for the angel who stood at the head of him? Let us rejoice in the message of truth, of instruction, and of blessing that comes to us from the beloved Paul and from our dear Pastor. May the Lord help us to appreciate the wonderful truths that both of these angels are bringing to us day by day.

Do not we also remember that Paul was called especially for this work; that he was called not of men, nor by men, but by God himself. And this is told to us in Gal. 1:1, and in Eph. 1:1; and we also believe that in the record we have the same thought of our dear Pastor being called to this work, and we rejoice that we are in this time and that we are served with these rich blessings: Now does not this also illustrate the saying of the prophet in the ninety-first Psalm, eleventh and twelvth verses, where it says, "He has given his angels charge over thee to keep thee in all thy ways, lest thou dash thy foot against a stone." Is it not very likely these are the two angels the prophet had in mind? And so during this whole Gospel age we have been guided, and helped, and blessed, and we should not stumble if our hearts our right because of these angels whom the Lord has provided for our instruction and blessing. Then you know there is a danger right here, that when so many of the rich blessings of the Lord are given to us we may get surfeited sometimes, and almost sometimes think we are wiser than the ones who are feeding us these wonderful truths, and there is danger that we may turn away from them. I want to read you a little warning, because I believe it properly comes in right here. 2 Peter 2:21 and 22; "For it had been better for them not to have known the way of righteousness, than, after they have known it to turn from the holy commandments delivered unto them." "But it happened unto them according to the true proverb, the dog returned to his own vomit again; and the sow that was washed to her wallowing in the mire."

God forbid that that should be the experience of any of us that are here this morning. God grant that we may listen to the warnings, and instructions, and blessed promises of God's Word, and treasure them up in good and honest hearts, and grow thereby into the full stature of a man in Christ Jesus. We know also Jesus said, as recorded in Matt. 13:12, "For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath." So let us fear, lest a promise being left to us of entering into his rest, any of us should come short of it.

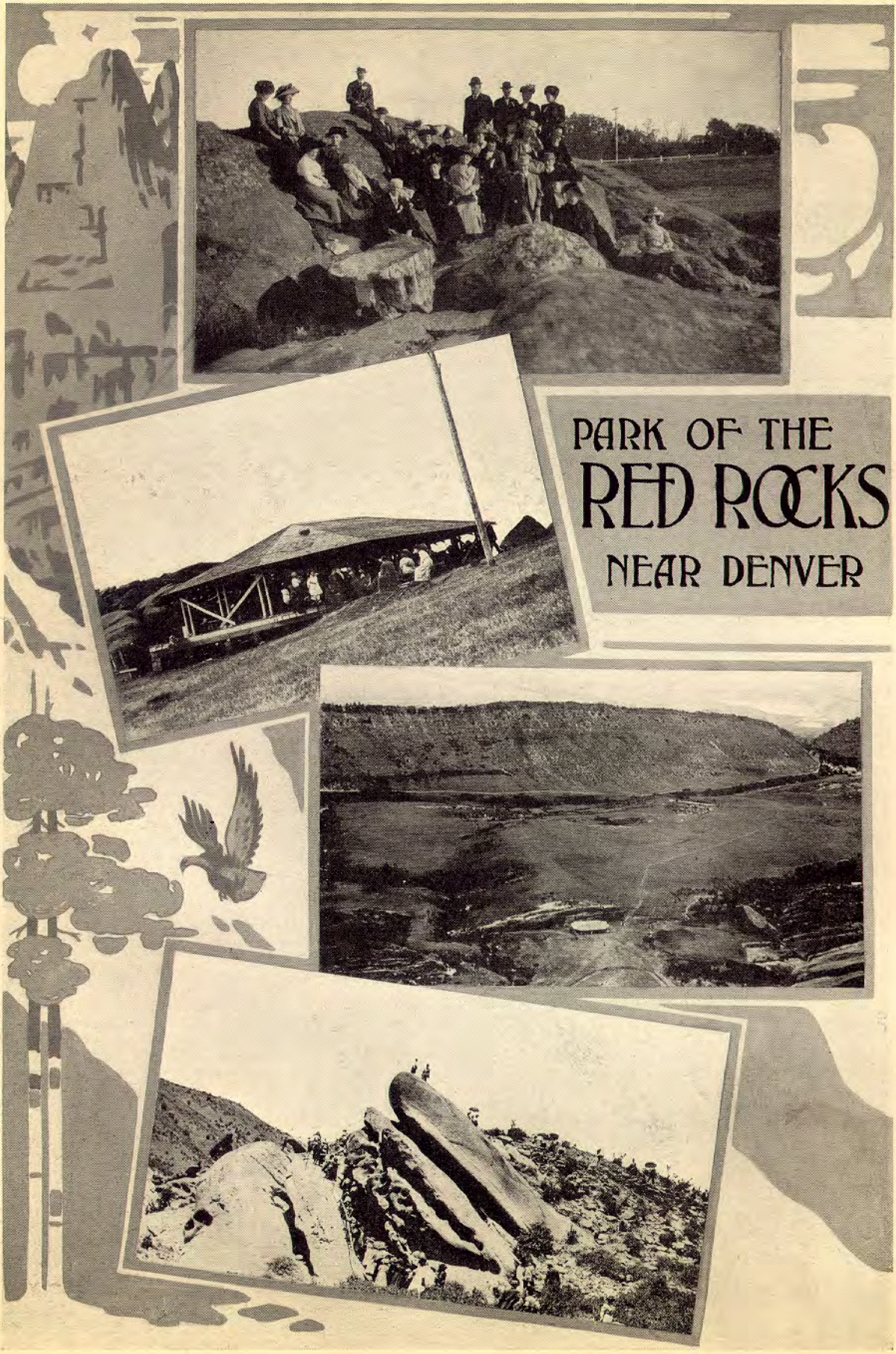
Now then there is still another picture in John 13. Here we have a picture in a few verses, which I will not take time to read, of the Master girding himself and taking a towel and washing his disciples' feet. What does that mean? What is the lesson in that for us, especially? Jesus went on to say, "If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet; for the servant is not above his Lord." And so we should do the same thing he did. There is a little deeper lesson in this than we have been in the habit of getting out of it. I think this is the lesson: that our Lord actually came in 1874, and girded himself and called those servants who were faithful, as shown in Luke 12:37, "Blessed are those servants whom the Lord, when he cometh, shall find so watching. Verily I way unto you that he will gird himself and cause them to sit down to meat, and will come forth to serve them." Has he not been doing that thing from this year? Is not that one of the best proofs to you and to me that we are actually in the harvest time of the Gospel age? Has not the truth been going out in abundance that it never went out before? Certainly. Then there is the fulfillment of Luke 12:37, right before us, and for our blessing and for our growth in grace and knowledge of these wonderful truths. The Master is here and will serve us, if we will sit down to meat and let him. And then he teaches us the lesson that we must be ready to serve one another in these wonderful truths in a much larger sense than that in which he served his disciples. He served them by actual, literal water, he washed their feet with water. What do we wash them with? What has he been washing us with? Why with the water of this wonderful truth, this present truth which we all rejoice in so much! So let us go out and wash one another's feet with this precious water of truth that has come to us in these last days. What a wonderful privilege and blessing it is that we can do this! "By this shall men know that ye are my disciples, if ye love one another." And this is the way to prove our love by washing the disciples feet—washing one another's feet and being helpful to them, even to laying down our life for them.

Now then what are some of the rewards? In Psalms 91:13, "Thou shalt tread upon the lion and adder, the young lion and the dragon shalt thou trample under feet." So this gives us the key that when we have these wonderful truths, and our hearts are filled with this wonderful knowledge and instruction, we are able to overcome the wiles of the adversary, that his delusions have no power to switch us away from the truth, and deceive us, although we know we are in the time now when the Lord will send strong delusions, that they shall believe a lie who receive not the truth in the love of it. Let us fear, then, if we have any inclination to turn away from this truth and are not able to tread upon this lion and dragon, and trample them under our feet, that we are not greatly submissive to the Lord and his will.

Then in Rom. 16:20, it says that the God of Peace shall bruise Satan under your feet shortly; and how we rejoice to know that in just a few years Satan is to be bound, if he is not actually so at present; but whether he is bound or not, his angels are abroad in the land and are stirring up evil in a marvelous way. And so we are glad to know that all this evil shall very soon be restrained and Satan shall be bound, restrained; and then it tells us in Psalms 8:6, "Thou madest him to have dominion over the earth," and this dominion is to come to his people, because we are to sit on his throne and to be kings and priests with him, and to reign on the earth for a thousand years. And how we rejoice in some of these rewards, all of which we will not have time to call to your attention! But now we know it tells us in Heb. 2:8, "Thou hast put all things under his feet, and made him to be the head over all things to the Church, which is his body." And this thought is brought out in many places. In 1 Cor. 15:24-28, you remember how he must reign until he has put all things under him and he who put all things under him is excepted; and when he has put all things under him, then Christ shall turn over the kingdom to the Father, that God may be all in all.

Now we understand that one of the rewards of this "feet" class is, that we shall not all sleep, but we shall all be changed in a mo-

OTHER VIEWS PARK OF THE RED ROCKS

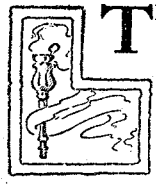

PARK OF THE
RED ROCKS
NEAR DENVER

ment, in the twinkling of an eye. So since the Spring of 1878 we understand that those who die of this "feet" class have been changed in a moment, permitted to share in the first resurrection and in the glory, and honor, and immortality, of our dear Lord. What a wonderful reward is this, something that the world does not comprehend and connot understand, when we attempt to explain it to them.

I just want to give you a little thought from 1 Tim. 6:14, where it says, at the appearing of Jesus Christ who in his times he shall show who is the blessed and only potentate, King of Kings and Lord of Lords, who only hath immortality, dwelling in light which no man can approach unto, whom no man hath seen nor can see, to whom be glory forever and ever. My dear brethren, we may have perhaps in previous times supposed that this referred to Jehovah, then later on we may have supposed it referred to Jesus alone, but my thought is, and I think Brother Russell has the same thought, as he has stated in his writings, that the blessed and only potentate is the complete Christ made up of the glorious head and the glorious body which shall be when the "feet" class shall have fully perfected themselves, and shall have made their calling and election sure and shall have shared in his honor, glory and immortality. Then he will show to the world at large who is this blessed and only potentate, the King of Kings and Lord of Lords. Does that mean you and I? I trust by God's grace, if it does, that you and I shall share in that wonderful position. And may the Lord bless us that we may each one see to it that we run faithfully the race set before us, in order that we may do all the wonderful things that God's word, and the wonderful instructions that we have brought to our attention would require of us, and that we may make our calling and election sure, and that we shall share in the glory, honor, and immortality, with our dear Lord and head.

And one other thought that I must add—that as the head was born, so the body must also be born, the birth of the head is a guarantee that in due time the body will be delivered, and so, dear brethren, let us trust in the Lord; let us be faithful unto death, and he will give us a crown of life and set us upon his own throne at the right hand of the Father.

Park of The Red Rocks



THIS is a beautiful spot on the way to Mt. Morison, high up among the red rocks, the result past terrific convulsions of nature. We were told that there was a natural rock auditorium in this park and that it would be a grand place to hold one session of the convention.

Accordingly about ten o'clock one morning we all took the train to Morrison. We then left the train (see cut) and began our climb. It is necessary to proceed slowly, unless accustomed to exercise, and rest from time to time in the shady nooks beneath the overhanging cliffs, (see cut) or on the benches in the little groves of wild flowers and hawthorne and natural oak scattered along the way.

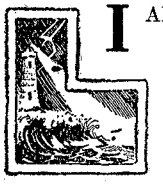
After a short distance, the rocks form a canon and the climb is steep. It was a hot climb and many times some of the friends thought they must abandon the remainder of the journey, but after resting a little they would go on futher, until finally we reached quite a level, open space, and here we discovered a pavilion had been erected (see cut), and much to our pleasure we found that here light refreshments could be procured.

Still further on was a high rock "Creation Rock" 400 feet high, with a platform on its summit (see cut). To the platform seemed an impossible distance looking from below, but as a matter of fact, the hard climbing is now over. You follow a nearly level roadway and path around the rock, climbing upon new and interesting vistas at every turn. A further climb of sixty or seventy feet and you reach the outer entrance to a cave called the "Cave of Saturn." From here it is a succession of little caves and staircases until you suddenly come upon the outer face of "Creation Rock" and stand entranced with the magnificence of the views which stretch north, south and east. No one has ever failed to be repaid for the exertion made, by the beauties which are here spread out before the eye.

As you look over the precipice, the eye is fascinated by the space between the projecting platform and the ground. Way in the distance can be seen the pavilion above mentioned, which now looks like a mere hut (see cut). While on the platform a number of the friends who had made the ascent posed while Bro. Soper the official photographer made a snap shot of them with his camera (see cut).

After rewarding the "old man" for his climb, by feeding him a few sandwiches, ice cream, etc., we assembled in the pavilion for a praise and testimony meeting, conducted by Brother Russell. Following are a number of inspiring testimonies there given which speak for themselves:

Testimony Meeting Led by Brother Russell



I AM going to suggest, dear friends, that you all have an opportunity to give us some of your impressions respecting the strait gate and the narrow way, the text which fits so well with our morning's experience in coming up here. "Difficult is the gate and narrow is the way which leads unto life, and few there be that find it." We started out for the great cathedral of nature, and we have stopped on the way, and the most of us have not reached it and never expect to; and in this we hope our experiences are quite different from what they may be in respect to the real cathedral. We are to have in mind that God is erecting or creating a new creation, a holy temple of God. He tells us through the apostle, speaking of the church, "Ye are the holy temple of God, living stones;" and that these living stones are in preparation and being shaped and polished and made meet for the place, made fit for the position they are to occupy, and that the natural temple of God which he directed Solomon to erect more than three thousand years ago was only a picture of the great temple of God which is the church of glory; that we are the living temple, and that we are coming to, or approaching, the general assembly of the church of the first-born. So we really hope, then, that we will get to the great catherdal, to the great temple, the temple of God, which is the church, of which our Lord Jesus is the great foundation, and the twelve Apostles are foundation stones upon him, and we built up together with them, the holy temple of the Lord. And we are hoping for the time to come when we not only shall as the temple on the spiritual plane be completed without sound of hammer, without any friction, without any further preparation, because all preparation will take place beforehand here in the quarry in which you and I now are, and then we shall be a complete and perfect temple, and the glory of the Lord will fill us. But now in the meantime we have the narrow way that is leading thither, and we are hoping by God's grace that we will by and by reach that glorious city; that we will not falter and grow weary by the way. We have had some experiences this morning that might help some of us to think along the narrow way. And we will for a little while give fifteen minutes to the brethren, then fifteen minutes to the sisters, then we will stop and give fifteen minutes more to the brethren. Now the brethren may have the first chance, not more than about five minutes each.

A Brother.—I thought I would get back from the mountains before the meeting began. I was up there and heard the singing and came down as quick as I could. The thought came to my mind while I was there, "Come all ye saints to Pisgah's mountain; come view our home beyond the skies." That only those who are up here can see the valley and the beautiful things around. So only we who are on the mountain top of faith along truth lines can realize what the world is going to get. And I am certainly glad to learn lessons of the day. I got pretty tired before I got here, and thought it was no use coming any farther, but just over that hill was this resting place. I hope I won't get weary in the narrow way, but will finally reach the goal.

A Brother.—I thank the heavenly Father for his mercies in bringing me out of darkness, out of worse than nothing. and dear friends, I know when he got me out of the quarry first I was very rough and rugged, and I do thank him so much for his great kindness and blessing. I do not see what in the world he ever saw in me that took me out of that quarry, but now the dear heavenly Father has given me so much faith in him, and I have so much confidence, and I do really want to trust in him all the time. And I am pleased now that he is showing me some little of his plan. I do really want to be helpful and obedient, and kind, always, and walk in the Master's footsteps and as near as I can to him. And I thank him for the special privilege of being around with his people on this trip and to assemble with so many dear kind brethren and sisters where we go from place one

to another; and there is nobody like them. And I ask you to remember me in your prayers, that I may be faithful, even unto the end. And I love to pray for you also.

A Brother.—I have been impressed with the zeal, and energy and faith to get up to this place on the part of some that I was especially acquainted with—some that can hardly at their homes get on to the second floor of the house. One sister said to another, "Why you cannot get up there!" She replied, "I started and I am going to go up." I do not know how she will get back down the hill, but she is up here. I hope that will be our motto, to climb up the hill, whether we ever get down or not. I am not looking down, I am looking up toward the prize where it is laid up at the right hand of God in the presence of my dear Savior.

A Brother.—I have noticed that we generally follow the leader; we, if faithful, go as high up the hill as our leader goes; and in this case or leader, Brother Russell, stopped before he got to the summit—and I was very thankful. I thought, "Well now that shows good judgment, because there is more of this than I contracted for." When we think of our leader who leads us to the goal of our hope, and then think of his wise judgment in giving us an under-shepherd, faithful and true, we raise our minds to the spiritual phase of the matter. We look forward with deep anticipation when we can go over mountains like this and will not have to drag two hundred and fifty pounds along with us.

I have been studying the law of the new creation some lately. I confess that the sublimity of it far exceeds my ability to grasp. I can hardly comprehend what the Lord means when he speaks of the body with many members, and all of those are to be intelligent members, and members in particular. Sometimes it seems to me as if it is compared to the brain and the different organs of the brain; the Father sets the members in the body as it pleases him, and I wonder many times what use he has for me. I can see what others can do, but what I can I do. Nothing. Yet I can desire. What is there to do anyway? I notice a tendency in me to overdraw, you know, and if we go to fighting the air, we are not doing so well.

And so I am trying to wait on the Lord and to watch his leadings more closely. This experience we are having now on this journey has been very helpful to me. I have been refreshed more and more every day, and I think that the whole matter is providential, and is led by the Lord, from start to finish. And even if we make a mistake he overrules it and shows us better. So I want to thank you all for the kindly treatment I have received from many of you, and I am willing to vouchsafe to you that my love for you in the Lord shall continue as long as the Lord's favor continues to me, and I feel assured that his favor shall never forsake us. There is no failure in the matter. And in this cause I urge that we press forward, and continue, and cast not away our confidence. It is not so much a matter of where we will occupy a space in the kingdom—that is none of my business at all; wherever the Lord wants me that is the place I want to be. It could not be otherwise.

A Brother.—Several years ago we thought we had started on a narrow way, but it was only in reality a few years ago when we started in the narrow way. About ten o'clock in the morning we thought we were starting here, but really it was about eleven o'clock when we actually started from the station. So our train bringing us over most of the journey to the foot of the hill down here well represents how we have faith in God and trust him for what he shall do for us with but little effort on our own part. When we landed down here and climbed over these cliffs it represented how we put forth our own efforts as though everything depended upon us. So I think we should so live that in our race course we trust God as though we depended on him for everything, and then act as though we expected to have to do everything for ourselves. I do not like to think of this as being only part of the way because none of us want to start on a journey and stop at the half-way point; but let us think upon this place as being the place where we come and receive refreshment and rest, and things of that kind, anyway. So it has been very helpful to us.

Brother Russell.—That is right, Brother Thornton. This is the place we came for, but we did not just know it.

A Brother.—While going along this crooked, narrow path one sister began to turn back, and it happened to be in the hot sun; and going along another bumped on this side, and one on the other side—the natural consequences of the way provided up this rocky hill. The thought came to me how glorious God has made provision for the church, this friction, this rubbing up against one another, polishing and getting us in the right condition of heart; so we really welcome these opportunities.

I am thankful for this opportunity of coming up this rough way of having this experience with you; it has brought many blessed thoughts to me.

A Brother.—It surely is an inspiration to my soul to be here and as we look around us and see so many of the wonderful works of God in the natural world; and then think that this is only, as we might say, the commencement of the wonderful works to the children of men! There is inspiration in the scenery around us that should arouse every heart and every mind to say, "Wonderful are the works of God in nature, but greater in the works of grace."

He has taken us as ruined by the fall, and has honored us that we might be counted as stones in his living temple, polished and prepared for the place that he has appointed us to fill in that wonderful temple made of living stones. Here these stones are not living stones, but they teach a wonderful lesson to us. I bless the name of the Lord for the many references in the Bible to the mountain of the Lord, and to the rock that is higher than I. I bless the name of the Lord for this scenery, and for the suggestions that it brings to my mind of his wonderful works to the children of men.

A Brother.—In coming up here part of the way we went backwards. I realize in my life that part of my way I went backwards. I am glad now I am facing the right way, and that the Lord is helping me to go on. In Brother Barton's talk to us, you remember, he spoke of Pharaoh's daughter when the maid came, and said, "Shall I furnish you a nurse for the young child?" She said, "Go." What a short command. And then how much it meant to Moses! It meant life. And is not that the great command to us—"Go!" The greatest command ever given, it seems to me, in the Word of God was this: "Speak unto the children of Israel that they go forward!" Just think of that! What did that mean to them? Their feet, as it were, were on the edge of the water, and it meant if they turned back that they would have been lost. But if they went forward it meant freedom. What does it mean to us, dear friends? Freedom, the love of God in our hearts. I am glad to-day to testify to that fact.

A Brother.—I was inspired by the words of the brother that just testified. He says that we shall go onward. But it is not only onward, but upward. It took me an hour to get to the top of the mountain. One brother suggested bringing us up here signified what God does for us; the rest we have to do is our own work. I found out after I got up here I had the hardest part left.

You see that it is a narrow way. When Jesus said the way is steep, it was surely true—if it is as the one I have just climbed. I am glad to be one of these. I started in the race, and I think by the Lord's grace I shall finish my course with joy. As we went along by the way I was inspired by several things. I soon stopped and sat down to rest in the narrow way, and we found it beneficial to sit down and rest and review the matter how the Lord has led us all the way, and we hold on to the promises. Going on a little farther I found a step and found I could climb much faster by using that. So by laying hold of these promises, and searching the Word and leaning on the promises we can proceed so much better in the narrow way. As I came to the top of the mountain I plucked a couple of flowers, one was blue and one was yellow—blue represents faithfulness; and being faithful to the last you see I received the crown of life—the yellow one.

Brother Russell.—Now the fifteen minutes for the brethren has expired. We will have a song and then we will hear from the sisters.

"Come all ye saints to Pisgah's mountain,
Come view our home beyond the tide:
Millennial Canaan is before us,
Soon we'll sing on the other side."

A Sister.—I received quite a blessing by getting up on the large rock; it represents Christ. And in going along we see that the masons have cut out steps; and how patient they have been in hewing out steps that travelers might go up. It taught me how patient the Lord had been with me in developing charcater, that he allowed me to be chiseled and polished that I might grow in faith, and I ask an interest in your prayers that I may be more faithful.

A Sister.—I think about all of us when we started in the narrow way had no idea of what the trials would be, and how hard it would be, any more than we had this morning. When we started out we had no idea what was before us; we thought we were coming to some little glen and it would be beautiful, and all of that; when we got started we found it was not so beautiful on the way. But one thing I think of, we all felt like turning around and going back, but we saw our Brother Russell ahead, and we did not want to stop before he stopped; we wanted to go where he went.

Now none of us want to stop until we get to the kingdom. So many times I think, "What can the Lord see in me?" What can I do? I cannot see how he ever can chisel me. And then I think, that is nothing to me. So I try to do the best I can and look to the Lord.

A Sister.—I am glad to be with you and look at the wonderful things of nature in great variety. I think we can now appreciate more of God's wonderful power than before.

A Sister.—I am thankful to know that in this mountain-climb the Lord gives us grace sufficient for every trial, and I ask you all to pray for me that I may continue in that walk up the mountain.

A Sister.—I was reminded this morning of the narrow way of life that we had been walking up, that and the many footprints in the way, showing that others had gone before. Then I could hear the Master's words, "Be of good cheer; I have overcome."

A Sister.—I was such a weakly sister, I thought I never could get to the top of the mountain, or this far on the way, but by the help of the different ones along the way I got here. So it is along the narrow way, walking in the footsteps of Jesus; so often I have been faint and weary, and faltered, but the Lord's children have been so helpful that with their assistance I am thus far, and by the Lord's grace I trust I may be faithful to the end.

A Sister.—I think the reason I took this trip this morning is because I wanted to be with the Lord's people, and I was afraid I would miss something; I know if I was not with the Lord's people I surely would miss something. I am thankful to be here.

A Sister.—I could not help comparing the narrow way up here to the narrow way of life. Once I slipped and a brother's hand reached out to steady me. And so it is that on our narrow way we should steady and strengthen one another. I did not stop to look back to see who it was, but kept my eyes on the path ahead of me. I stopped on the way to get a drink of water in the spring. And so we often need to stop by the way to get a little refreshment from the water of God's Word. I hope I may go on the onward way, although it is hard sometimes.

I hope the brethren and sisters will pray for me that I may have strength to reach the end.

A Sister.—I am glad to know God has called me to be with the saints. I am sure if it were not for the brethren—Brother Russell and all the rest—I would not have come up this mountain, for I climbed the mountains in Colorado a good many years ago. But I am not only glad to see the natural mountains, but I am very glad to be with you and view our home beyond the tide. That there have been others in the narrow way ahead of us has always been so encouraging, and the hymn, "Come All Ye Saints" has always been such an encouraging one. Our little trip to-day has suggested so many thoughts along the narrow way that we are traveling. Sometimes there would be a narrow ledge we could just walk on, and I would think, "How narrow the way is for a little ways; and I must look so close lest my feet slip to one side or the other." And the promise would come when it looked so steep, "But he will make our feet like hinds' feet." You know hinds can travel anywhere. And this promise would encourage me. And then there would be a little way where we could travel along so easy and enjoy what was around us, and the things of the world a little; and then would come a time to watch closely where we were going. And there is one thing I would like to speak of that would be a great encouragement to the isolated ones—and that is one feature of the vow—to pray for one another. We are glad to do so. It is a privilege. And I want to thank you all for the sustaining grace and strength of your prayers. The isolated ones can appreciate that and the printed page and all, and the faces of the dear ones in the convention report. I am glad to be with so many to-day. I thank you for your prayers and help. Let us never fail to pray for one another.

A Sister.—I am one that on account of physical inability was compelled to stop by the way and rest and have a lunch before I could get up here; and then it was doubtful whether I could get here or not. But I was determined if possible to come, and as we are commanded not to mind the things of the flesh but to walk after the spirit I made up my mind that I would try to come a little farther anyway. And I came a little farther, and then I thought, "Well, I could go a little farther"—until finally I got here; and I am glad I made the effort.

A Sister.—I thought as I came up the hill, of Jesus who spent his life going up and down the mountains. And now when I look into your faces I think how the blessing has all come to you by going in his footsteps. It is all along the path that has been trodden so well that we are all made so comfortable and easy, and when we come higher up where the "body" is greater, where the view is wider and our lives are so blessed by what is here, that though the physical begins to fail, yet we are so glad to come up here that we do not look at that but reach onward.

A Sister.—I am sure I learned a great lesson coming up this mountain. If I had known what I had to go through with, I certainly would have thought I could not do it. But I started and I thought I would go as far as I had the strength to go, then I would stop and sit down. And some dear one would come along and help me on. It was so grand to have the fellowship of the dear brethren, and to have their help. At last I came to a cool place and sat down and gave up, and said I could not go any farther. But a dear brother said, "Come back and sit down and get a lunch and get some cool, refreshing water and you will be ready to go." And I was so refreshed I felt as if I had not climbed any mountain at all. I was so glad I could come on, and I was glad I could be here to-day and see you all. I ask an interest in your prayers that I may go on to the end.

A Sister.—Coming up the mountain I thought, like David said, "My feet were well nigh gone." But I had started and I determined that as I had started to the top of the mountain nothing else would do for me. So I am here with you and pray you will help me to be faithful and make the end of the journey. When we heard of the proposed trip out here to-day we told it to others, and I thought how when we got the truth, we had to tell the blessed tidings to others. When we returned to our car someone commenced saying we would have to go to the Union depot to get out here, and I said, "What did Brother Russell say?"

He said, "Stay here."

Then another one whom we love dearly said, "We are all going to the Union station."

I said, "What did Brother Russell say?"

He said, "Stay here."

I said, "I will stay here if I stay all alone the whole day."

That is the way I am with this truth. No difference what comes I am going to be true to the Servant the Lord is using for this blessed work. I started up the hillside, and I thought I was rather strong; several of the friends helped me along and I helped also some other weary ones, and I sat down with those who were not so strong physically. And in my Christian life I have always enjoyed being with those of like precious faith. I have often wondered if that was taken away from me if I could make my calling and election sure. So I sat down with a sister who felt like she could not go any farther, and I said, "I am going on now; and by God's grace and help I have come all the way up here." So that is the way I feel in this journey, that if they all forsake me, yet my Lord and Savior will help me finish this great course. When I got here I had no desire to go any higher, because the Lord's "body" was here.

A Sister.—In climbing the mountain I came to a place where it was difficult for me to go ahead, and the hand of a brother lifted me. And I think the helping hand of the truth and the fellowship of the brother helping us along in the narrow way. I want your prayers that I may be faithful to the end.

"Thence springs of life will e'er be flowing,
Robing the earth in living green,
Visions of beauty rise before us
When the King and the saints shall reign.
Soon our conflicts and toils will be ended,
We'll be tried and tempted no more,
And mankind of all ages and nations
Shall be blessed in that triumphant hour."

Bother Russell.—Now the brethren may have fifteen minutes.

A Brother.—I thank the Lord for the opportunity of being with his dear children today. Coming up the mountain I had the privilege of assisting some of the sisters. I thought of the narrow way and how we can assist one another to get up the hill, and just as we were down a little ways a brother came and said there was rest and refreshment up here. And it just reminded me of this hymn, and I will read one verse:

"I saw a wayworn traveler
In tatter'd garments clad;
His back was laden heavy,
His strength was almost gone,
Yet struggling up the mountain,
His face would make you glad.
He shouted as he journeyed,
Deliverance will come."

A Brother.—Our Pastor suggested that we give some thought that had entered our minds while coming up the mountain side. According to the text he quoted, I am going to take the privilege of adding some thoughts that came to my mind since we have arrived at the top of the mountain. While we were coming up this mountain along this pathway you remember the sun beat down very warm on us, and we were very tired and perspiring.

And I heard something said along the line of the text that the brother quoted, and it made me think of the narrow way, and how difficult it is, and how we saw some struggling by the wayside. And I noticed how some willing hands were extended, helping them along the way and lifting them up over the rocks; and we came to a spring, and all partook and were refreshed, and now we have all got here at last. And, dear friends, just stop and think for one moment how different it feels up here than it did on the way, with the cooling zephyrs blowing under this roof, and after we have had the sumptuous repast and all have been filled, how much different we feel! Since we have been talking here it made me think of other features along this line representing the picture of the narrow way and the goal. After we had all gotten up here and had assembled there were others whom we did not expect. While we were sitting here who should come but our dear Brother Barton. Dear friends, we believe it will be just the same way up yonder. They will go up there, and they will feel different than they did on the way.

A Brother.—It seems very wonderful and marvelous that very many have given their testimony in regard to coming up here, and we know it is only one way, but I suppose by the time we shall all deliver our testimony, if we have come the same way, there would probably be 144,000 testimonies, and each one would be different. My experience along this way fits my course in the Christian life exactly. The first question was, "Where will we go, where will we take the train?" And one said this, and one said that, representing the different ways of the creeds. Finally we got to the station, then it was a little different. And finally we got to the train. So now we are all right—seeming to represent the justified condition. So it was with me in my Christian course before I got the real truth. I thought when I got there I would be all right, and I expected quite a different place. When we got to the foot of the hill, I thought, "Is that the place now?"

I did not expect such a place as that. They said, "Now get out and just go up this way." And they were climbing the hill. Thinks I, "That is easy for me; I can go up there." But when I got up there, I found it was just one step toward it; and so we came along and I saw one go one way and one another, and I thought I would like to get on that highest mountain over there; I would like to see that by all means if I could. So we came along and very soon I found myself disappointed again. We kept going and going; I did not know the leader was with us; so finally some one said, "Where is Brother Russell?" "Why, he is over there, ahead," And finally I recognized him. So after a while the leader sat down, but I just thought I would go on, showing sometimes we get ahead of our Master; and I certainly did in my race course. I did not do it intentionally, exactly, but I went on. Twice while we were coming along we got to feeling very faint, and I thought if this keeps up I am going to faint; I did not know that I could stand it, but very soon my strength came back to me and I thought, "Well, it is going along very good." Then it got hot. I have had many experiences, but I made up my mind that I was going to follow the crowd, and walked up to the top of the mountain. When I came here I thought that they were not going up there, so in one way it was a kind of a disappointment to me. And I assure you that though we have come here now and stayed, and did not go where we expected to go, on top of the mountain, that I am determined to keep on and follow the Master and still get on top of the mountain of the Lord.

A Brother.—I am glad to be with you and see so many faces showing the love of our Master. I am sure we can see that spirit in every face. It seems to me our experiences coming up the trail would be a little different than our experiences in this narrow way as given in the text. For instance it is right for us to rest by the way and stop, and then it is right for us to pause, perhaps, and pick a flower by the way. But it seems to me in this narrow way it is different; we do not do that. You remember the words of the apostle Paul in Phil. 3:13, "This one thing I do: Forgetting the things that are behind, I press down upon the mark of the prize of the high calling." It seems to me if we stop and notice the attractions along the way we are liable to be overcome, and not go any farther. I think that we should not rest too long by the side of this narrow way. It seems to me the longer we rest the more disinclined we would be to go on. But let us remember and fix our eyes firmly on the prize ahead, the goal, the top of the mountain. "This one thing I do: Forgetting those things that are behind." And let us not be attracted by anything along the way, but let us push forward—"This one thing I do."

A Brother.—I am glad and rejoice this afternoon that I am here. There is just one thing I want to say. I know I am in the narrow way. Some one might ask me how I am so sure that I know I am in the narrow way, and I would say that the silver trumpet has gone on before, and I want to say positively that it gives forth no uncertain sound. I believe that as long as we are in the narrow way this silver trumpet to us will give forth beautiful harmony, and so I want to say this afternoon from a positive standpoint that I am in the narrow way. I want an interest in your prayers that I may remain in the narrow way, even to the end, and climb to the highest peak, and be with my dear Lord in the kingdom.

A Brother.—A year ago I was in the mountain country and I did some mountain climbing, too; but to-day the experience brought to my mind a discourse I read sometime ago about "The Highest Motive." A year ago I was among the mountains, but climbing with a different motive than I have to-day. That was more of a foolish motive, but to-day I feel that the motive for climbing this difficult way was a good motive. It brought to my mind the highest motive. Why do we want to travel this narrow way? And why do we aspire to the trials of the high calling? To glorify our heavenly Father, and to be associated with our dear Redeemer in blessing and uplifting the world. It is not so much for our own comfort and luxury, but to be used by God to bring about his plan of salvation.

A Brother.—We used to think the path is difficult and dangerous, but Jesus was able to carry us through. I trust I will continue in the upward course in the narrow way and gain the summit by and by.

A Colored Brother.—I am indeed glad to testify one time in your presence. Of course as far as the mountains are concerned, as our dear Pastor just said to testify along our experience, I did not get much experience climbing the mountain, because I am very well acquainted with that. But since reaching here and hearing the different testimonies I have some experiences that are strengthening to me, and I hope will be to others. When coming up the mountain, I said to my wife, "We are just going up a mountain, and I see a plenty of them at home." It did not tire me very much. There was nothing here to worry me very much, I never got tired in the least as I know of. If I did I do not remember it; I was so rejoiced to be with the Lord's people. I desired to be with the Lord's people, and as some of the brethren and sisters just said, wherever the leader goes and stops, I want to be there. From the day I first came into the light of this truth and I began to read the books, Pastor Russell has been the one man that has all of my heart; I love him with all my heart; and I want all the friends to know that I love him. And I love the whole world. If there is anyone in the world I hate now, I do not know who it is. And I pray the Lord to keep my heart that way. One lesson I learned in climbing the mountain was, I heard some of the friends testify how they were helped along the way; I would have been glad if I had had the opportunity of reaching my hand and helping everyone of you. I hope I will be able, when I find one in a weak place, in trial, to be able to do something to help him along the narrow way, as I know I will have to have their help. I ask your prayers that I may remain faithful.

A Brother.—I am very thankful this afternoon to have the privilege that I now have of putting in my testimony with the Lord's people. I am glad to say, as the brother said over here, that I am in the narrow way, and I know that I am. I have received justification through the Lord Jesus, and I have gone on and presented my body a living sacrifice, holy and acceptable to God, which was my reasonable service. I know as surely as I know I am here that God accepted that sacrifice, and that the new life began from that very moment, and I am depending and trusting in God to enable me to walk in this narrow way until I reach the goal. My justification and consecration were forcibly brought to my mind a little while ago going along that path down yonder. As you cross a stream and go up, there is a crevice where the two rocks seem to come together; it is very narrow; as you go up there you have to climb for all you are worth. After going up a piece, it begins to get easy. I thought I could not go any farther but there was a ladder that helped us up to this place. To me that represented our Lord Jesus; he helps us up these difficult places. Then we went on up. And I think there are three ladders in the rocks over yonder, and when we get up to the top where we reached the last ladder, there was a hole that closed above us altogether, and we had to get down on our knees. To me that represented consecration so beautifully. When we went through that and came up there was lots of room all around, but there was a high rock in front. I says to myself, I guess I cannot go any farther; but there was a long rope hanging on that side. It was thirty feet long. I looked up and found it was fastened on a rock. I got hold of that and pulled myself and went up that easy, and went right up and got on top of the mountain. To me that was Christ. So long as we hold on to him and trust him we will surely reach the top.

A Brother.—I was one of the brothers who was with this brother who just testified. I took a little different meaning out

of that rope. As we were climbing up there I thought of the Alpine climbs; they always select a rope that has a scarlet thread running all through.

I was so glad today that I am hanging on that rope that has has a scarlet thread running through it that represents the ransom of our Lord and Saviour Jesus Christ. And I am so glad to be here today.

A Brother.—I am glad to be here today and give my testimony. I also drew a lesson from the things we see here. A brother asked the question, now what caused the formation of these rocks? It must have been a mighty power very evidently raising these rocks to such a height. It gave me the thought of the wonderful power that raised our Lord Jesus Christ from the grave. It was not possible for the grave to hold him, because he had fulfilled his mission thoroughly, and it was not justice to leave him there. And he that raised him up will also raise us up with him. And it gives us the wonderful thought of us raising up together with him from underneath. And I wish to be faithful in sending out the truth and light to the extent of my ability, and ask an interest in your prayers that I may be found faithful even to the end.

A Brother.—When I am out among the works of God in nature, my thoughts always turn back to David. He seemed to be such a wonderful prophet of the Lord and mentioned so many times regarding these things. You will remember one of the statements is, "Thy righteousness is like the great mountains; thy judgments a great deep."

A Brother.—I think we can learn a lesson from this experience we have today, and I think I will remember this day. How wonderful we have been climbing the mountains here. While I was climbing the mountain I told a sister that this reminded me of the narrow way. The Bible says that strait is the gate and narrow is the way and few there be that find it. And I also said that we did not fully realize what a privilege it is to walk in the narrow way at the present time, but we will realize it in the future. I am so glad that this lesson will be a help to me, and that I may continue faithful to the end. I was inclined to stop down half way, but then we got the refreshing water there, and after that I determined to continue to find a good resting place as I thought there must be, because we started out by faith more than anything else.

So we walk in the narrow way to get to the heavenly resting place. It is all by faith, not by sight. And I want to continue faithful to the end. The Bible says that they that continue to the end shall be saved.

Brother Russell.—Now the sisters may have a little time.

A Sister.—My thought coming up the mountain was something like the brother who just spoke. I was so tired and hot I thought I could not go any farther, but we came to that sheltering rock and I thought of the song, "Jesus is the rock." And the thought came to me that when we are almost faltering by the way we come to the rock Christ Jesus and get the strength to go on in the way.

A Sister.—When I first started out I started with quite a little vim. I thought this was fine; I never had been up a mountain before, and I went up pretty fast, but I soon got tired. My little girl turned around and said; "Do you think it is as fine as you thought it was at first?" And the illustration that came to me was this; that when I first got the truth I took it in so gladly, and while may be some of the trials were hard, I rejoiced so greatly, and the way was so beautiful, I did not think of the hard road to climb then like I do now. As I go on in the way, it seems so narrow, and the character that we must develop is so grand, and it seems I come so far short. But when I got here I thought, how restful it is. So it will be when we get beyond; we can really and truly say, "Safe at last."

A Sister.—In climbing up the mountain I remember the Scripture that says, "He that looketh back is not fit for the kingdom." So I determined to keep on.

A Sister.—Hearing the testimonies of the dear friends, I realize this trip has brought many things to my mind. One thing in particular: I started to carry a baby up the mountain. I thought I was strong, but a brother said, "You had better let me take that baby." I gave it up a little grudgingly.

This reminded me that when I started on the narrow way I had a bundle just as dear as that bundle, but I had to drop it in the beginning. It was not a heavy load, but there was something sweet about that load, but when I came into the truth according to the Lord's providence I had to drop that load; I had to travel the narrow road without that bundle. In going up that road that brother was physically strong and I did not need to help him; all I could do was just to say something kind once in a while that was encouraging. So it is in my walk in the narrow way. The main privilege the Lord seems to have given me is to bring a word of cheer to someone here and there—not that I can help them much, but with just a word of kindness.

Brother Russell.—I think, dear friends, in view of the skies there is danger of a storm, and that quite probably it would be wise for us to get started on the homeward trip before the rain gets to us. Some of the journey would not be as pleasant through the wet as it was coming up in the sunshine. Perhaps we will get both.

(Reprint from the Denver *Daily News*, Sunday, June 18, 1911.)

500 DENVERITES TURNED AWAY FROM AUDITORIUM UNABLE TO HEAR NOTED DIVINE

GIVES HIS IDEA OF HELL

Doesn't Believe in Hades as Term Is Generally Understood; Addresses Woman's Club Tonight

More than 6,000 persons heard Pastor Russell, one of New York's most celebrated divines, lecture at the Auditorium yesterday afternoon and last night on the "Hereafter" and "Zionism, the Hope of the World." At the afternoon meeting the theater portion of the Auditorium was packed to its capacity and 500 persons were turned away.

MAKING TOUR OF COUNTRY

Pastor Russell is making his present tour of the country at the request of people in numerous western cities to lecture on Bible topics. He planned a number of Bible conventions in twenty-two of the leading cities of the country. L. W. Jones, M. D., of Chicago, hearing of his plan, organized an excursion of about 180 Bible students, who make up the special train on which Pastor Russell travels as a guest. The train is composed of eight coaches. It arrived in Denver yesterday morning and will remain here until 3:30 o'clock tomorrow morning, when it will depart for Salt Lake City. Conventions will be held to-day and a lecture will be delivered by Pastor Russell at the Woman's club this evening.

Pastor Russell is pastor of the London and Brooklyn tabernacles and is one of the best known divines in the country. His sermons are printed in various weekly publications and are said to have a weekly circulation of about 11,000,000. He insists that all seats in his tabernacles shall be free and refuses to lecture where seats are not free.

(A combined report of the two sermons condensed, as appeared in the Denver *News*.)

"The Hereafter"

"Pastor Russell's idea of the "hereafter" is very different from that which has generally been held by the Protestant churches for many years. He is not a believer in hell, according to the general idea of what the term implies. He holds that the Greek term "hades" should be translated death and grave rather than hell, as they are sometimes rendered. He holds that there is nothing vital left when death comes, and that there can be no quickening of the spirit until the resurrection.

RESURRECTION DUE IN 1915

He holds that this resurrection will come with the coming of the Messiah's kingdom. This kingdom was not inaugurated with the coming of Christ, he believes, but will come about the beginning of the year 1915.

His two sermons delivered here yesterday are closely related. In the first he shows what is his understanding of the millennium. In the latter he explains why he believes the millennium is near at hand.

He bases his argument of the time on the prophecy that the time of the chastisement of Israel would be "seven times." This "seven times." he says, is prophetic time, "each time" representing 360 years. The period began, he says, when Jedekiah, the last Jewish king of the line of David, was dethroned in 606 B. C.

"Seven times," by his calculation, is 2,520 years. Counting from 606 B. C., this would end in 1915. At that time he believes the millennium will begin and Israel will again inherit the earth. This millennium will not be confined to Israel, but will be to "the Jew first, and also to the Gentile."

SALVATION OF THE ELECT

Pastor Russell agreed with both Catholic and Protestant creeds that only the saintly few are promised the heavenly inheritance and the glorious "change" of the "first resurrection" to "glory, honor and immortality."—Romans 2:7. He agreed with the creeds that heaven would be no place for the wicked,

or for the heathen, or for the spiritual immature. He agreed that heaven is not a schooling place or place for development, but a place and state of perfection intended only for those who "make their calling and election sure" by running so as to obtain the great "prize of this high calling in Christ Jesus." (Phil. 3:14.) He went further and agreed that the Bible teaches a certain kind of election in connection with the calling and drawing of this saintly class.

The speaker's point at variance with "orthodoxy" was in respect to those who have died without becoming saints, and a majority of them without ever having come to any real knowledge of God or of Christ He declared that these non-elect are not suffering tortures, either in a Catholic purgatory for centuries or in a Protestant hell of everlasting torture. He declared that there is no Bible authority for such teachings, although he once, like others, so believed. He declared that all scholars would admit that the Hebrew word sheol of the Old Testament (and the corresponding Greek word hades of the New Testament), from which the English word hell is translated, signifies the grave, the tomb, the state of death—a condition in which there is no sensibility, no joy, no pain. Jesus went to sheol, to hades and arose from death on the third day. All mankind, good and bad, similarly go to sheol, to hades, into death—the penalty for sin. All mankind are subjects of the redemptive work of Jesus and all are to be released from sheol, from hades. Thus, eventually, sheol, hades, the death state will be destroyed, as the Scriptures declare. (Hosea 13:14; Isa. 25:8; 1 Cor. 15:14.) The redemption from sheol is because the Redeemer "died, the just for the unjust." Restitution and resurrection mean salvation from sin and death penalty. (Acts 3:19-21.)

TWO DISTINCT SALVATIONS

Our false theories have blinded us to the fact that the Bible teaches two distinctly different salvations, said Pastor Russell. The first is for the church—the saintly—the fully consecrated—"the elect"—"the body of Christ," otherwise styled as the bride class. These are being called and chosen, and if found faithful, will be given the great prize of joint-heirship with Jesus in the Messianic Kingdom. All who participate in this first (chief) salvation will experience a change of nature—from human to spiritual—from earthly to heavenly. "As they have borne the image of the earthly one, Adam, so they shall bear the image of the Heavenly "One," by participation in his resurrection to "glory, honor and immortality."—1 Cor. 15:49; Rom. 2:7.

These are said to be already risen with Christ in the spirit of their minds. Their resurrection will be completed at the second coming of the redeemer. They will then enter fully their estate as new creatures, being granted bodies like those of the angels, but higher, more glorious—like that of the redeemer, "far above angels, principalities and powers." (Eph. 1:21.) Their resurrection change will be "in a moment, in the twinkling of an eye," because their raising up mentally and morally to the likeness of Christ will have taken place in advance of literal death. But even though accounted worthy, they must wait for God's due time in the close of this age, or rather for the dawning of the messianic reign upon the earth.

Pastor Russell declared that then, so far as the non-elect being in a hopeless condition, either in purgatory or in eternal torture, they will be gradually brought forth from the tomb and blessed with all the glorious favors of God, foretold in the scriptures as appertaining to Messiah's kingdom. The reign of righteousness will last a thousand years. The darkness of ignorance and superstition will flee away before the rising of the sun of righteousness. Instead of going down into sin and degradation, the race will be instructed and helped upward to the perfection of mind and body. While mankind will thus be making progress back to the perfection and image of God, forfeited by Father Adam's disobedience, their everlasting home, the earth, will be undergoing marvelous transformation, the result of which will be the world-wide Paradise promised in the Holy Scriptures. Sex distinctions will gradually disappear and all will become one, in this particular, "like unto the angels."

GIVEN BACK TO MANKIND

Thus, everything lost by Adam's sin and redeemed by Jesus' faithfulness unto death, will be given back to Adam's race in general—except to the wilfull rejectors and resisters of the divine mercy and justice; these will be destroyed utterly in the second death.

The great Messiah will be the spiritual seed of Abraham, consisting of Jesus and one hundred and forty thousand, selected from every nation, Jew and Gentile. These will constitute the long-promised messiah, the elect, to whose hands divine authority will be entrusted for the blessing of the world. (Gal. 3:29.) This messiah class is the spiritual seed that was mentioned to Abraham "as the stars of heaven." And through this spiritual, messianic seed, Abraham's natural posterity will receive the blessing, and they in turn will become blessers of all peoples.

Zionism, Pastor Russell believes to be merely the awakening of natural Israel, preparatory to their receiving the earthly promises so long theirs. They, pre-eminently, are to have the blessing of God at the hands of Messiah and to become his special nation and representatives on earth. Through them the divine arrangement of the new testament will be established in the earth and spread to every nation, people, kindred and tongue. All peoples will be privileged to share in Israel's new covenant (Jer. 31:31) by coming under the conditions of the new covenant, by becoming Israelites. Thus gradually the seed of Abraham will become, as promised, "as the sand of the sea shore," by the close of Messiah's reign. As it is written, "Abraham is to be the father of many nations." God's promise is to be sure to "both the seeds"—the spiritual and the natural. (Rom. 4:16.)

Pastor Russell declared that the hereafter is full of mercy and blessing for the world of mankind; and that the knowledge of this, the divine purpose, is what is needed by both saints and sinners. The saints need to understand why they are called upon to pass through so severe trials and discipline in order to "make their calling and election sure." The world needs to know and to be moved by divine goodness, that the love of God may excercise a constraining influence. It needs to know that every evil, wilfull deed of the present time will prove a drag and hindrance in the future attainment of blessing. If the future were rightly appreciated, neither the joys nor the sorrows of the present time would be so impressive, and the glamor of gold would be less attractive. Above all, faith in the great Creator would bring soberness and happiness into many lives.

If We Only Knew Each Other

If we only knew each other, if we only understood;
We would cherish one another, as a band of brothers should,
We would bravely stand together, or together bravely fall,
If we only knew each other as the Father knew us all.

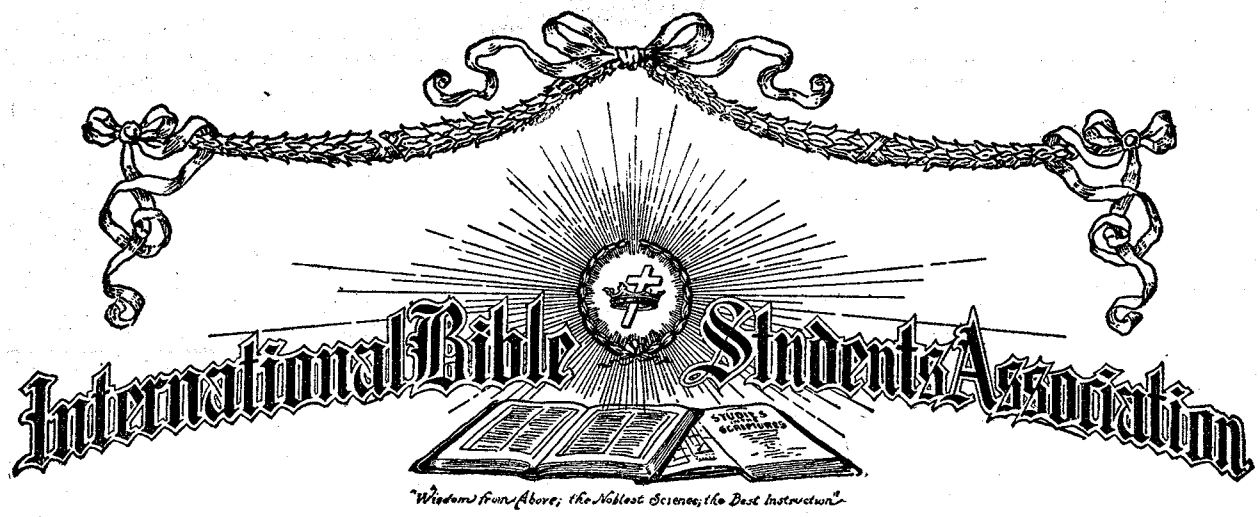
If we only knew each other, we would know enough to know
That each brother and each sister has a mission here below,
Some bright message to deliver—something given us to do
Which none other might deliver, if we only, only knew.

If we only knew each other, could we rend the veil apart
That conceals from one another all the anguish of the heart
We would hearken to the Father, heed his tender, loving plea
Bear ye still with one another, e'en as I have done with thee.

Though the armor chaps our Spirit, tho the spear cleave thro our side
We must die for one another even as the Master died.
Though the world may not approve us, still our conscience must approve
For the sake of those who love us, for the sake of those we love.

Wisdom errs and pity falters and the sword is double edged
And the victims on our altars—"Judge them not, lest ye be judged."
Let us share with one another heaven's blessings here below,
And we yet may know each other as our God would have us know.

We are children of one Father, doomed to suffer and abide,
Has not wrong forever governed? Right is always crucified:
Just beyond stands God our Father, in the shadow of his throne,
In his loving, tender mercy keeping watch upon his own.
Amen.



Convention at Salt Lake City, Utah

June 21, 1911

(The Salt Lake *News*, Tuesday, June 20, 1911, published the following advance news concerning Pastor Russell and the Special Train.)

PASTOR RUSSELL COMES TOMORROW.

FAMOUS MINISTER, WHOSE SERMONS APPEAR IN THE TRIBUNE, WILL GIVE LECTURE HERE.

RIDES ON SPECIAL TRAIN.

TRAVELS UNDER AUSPICES OF INTERNATIONAL BIBLE STUDENTS, WHO ARE WITH HIM.

Pastor Russell, president of the International Bible Students Association and of the Watch Tower Bible and Tract Society, and pastor of the London and Brooklyn tabernacles, who is known as the "world's ubiquitous preacher," is to lecture in the Salt Lake Theater Wednesday evening at 7:30 on the "Hereafter." Pastor Russell's sermon appears in *The Tribune* every Monday morning.

The famous preacher comes here under the auspices of the international Bible students. Seats will be free and no financial assistance will be asked in any manner. The work of the association is entirely nonsectarian, and no effort to build up one denomination at the expense of another is desired. The hope is to interest individuals in independent Bible study, and it is claimed that the public work of Pastor Russell has been the means of restoring hundreds of skeptics to a full belief in the Scriptures as the inspired word of God.

A special train of eight cars, bearing a large party of international Bible students, bound for their Pacific coast 1911 convention, June 22-26, will spend next Wednesday here.

The party is composed of delegates from twenty eastern states and from Scotland. Pastor Russell joined the party at St. Louis and will accompany them to San Francisco via Los Angeles. The special train comes here over the D. & R. G. R. R. and leaves over the San Pedro.

THE LONDON TABERNACLE.

Pastor Russell has for a number of years been a visitor to England and is about to become more permanently located in Great Britain, for he has accepted the pastorate of the London tabernacle.

The following comment is quoted from the London Graphic:

"It is a noteworthy coincidence that just at this time, when England is bidding goodby to one of its most prominent religious leaders, who is taking up a fresh field of activity in the New World, that Pastor Russell, who is reputed to be the most popular preacher in America, should become, almost simultaneously, prominently identified with religious effort in England.

An intimate friend of Pastor Russell states that he and many Christians had for some time importuned Pastor Russell to accept a London pastorate. This he declined to do until the series of Royal Albert Hall meetings of last year, during which he received over 6,000 written requests for printed copies of his discourses. This evidence of appreciation of his religious efforts brought a decision favorable to his London adherents.

The title of "the World's Ubiquitous Preacher" has repeatedly been justly bestowed. He has thoroughly earned the nom de plume, as his sermons at present are published each week in over 1,000 newspapers, reaching 10,000,000 homes weekly. Thus is seen the wonderful opportunity for doing good enjoyed by Pastor Russell, and there is every prospect that Londoners will be greatly benefited by his going."

Pastor Russell has not given up the Brooklyn tabernacle pastorate as a result of the London call, it being understood that he is to serve abroad two months in the spring and two months in the fall. The Graphic recently contained the following:

BRIEF BIOGRAPHY OF PASTOR RUSSELL.

The biography of this most interesting character follows, in brief: At the age of 15, an enthusiastic Sunday school worker; at 17, a skeptic, made so by the arguments of an infidel acquaintance; at 20, an earnest Bible student, which led to restoration to full confidence in the Scriptures as the inspired word of God; at 25, a public speaker on Bible doctrines; at 30, the editor of a religious journal and pastor of a congregation in Pennsylvania; at 35, the author of a book which has reached the 3,000,000 mark; at 45, prominent, as a writer on Jewish topics, after having

thoroughly studied the special divine promises to Israel as respects their restoration as a people in Palestine; at 50, president of the Tower Bible and Tract society; at 55, the writer of five additional works on Biblical research, pastor of the Brooklyn tabernacle and president of the New York People's Pulpit Association.

In this, his sixtieth year, he finds himself charged with the duties incumbent upon the holder of the foregoing position, and also the pastor of the London tabernacle, which henceforth is to have a liberal share of his time. During the past year Pastor Russell has delivered addresses to many Jewish audiences on the prospects of their race in Palestine.

THE BROOKLYN TABERNACLE.

Perhaps the most remarkable congregation on earth is that of Brooklyn tabernacle, over twenty nationalities being represented on its board of elders and deacons, and the same rule of "seats free, no collections," is enforced there as elsewhere. Pastor Russell, when in America, usually speaks to this congregation on the first Sunday of each month, it being understood that he is to serve in outside meetings on other Sundays.

Pastor Russell has long since outgrown the Brooklyn tabernacle, and the Academy of Music, Brooklyn's largest auditorium, is now used for his home-day meetings,

Pastor Russell, by his carefulness and persistence in disseminating his views, both orally and by the printed page, and in his defense of the Bible as God's inspired revelation to man, has won the admiration of unprejudiced truth-seeking Bible students. That he is a power in the world, that he is a most influential moulder of public opinion, is conceded by thousands. He came into prominence in New England in 1877, on account of his distinct views expressed on the punishment for sin. Since then his field of activity has continually broadened.

Pastor Russell is the author of what is said to be the most widely circulated English book with the exception of the Bible. It is "The Plan of the Ages," which he wrote in 1886, and which is now in its fourth million. It still has an average sale of 500,000 copies a year.

10.30 a. m. Praise and Testimony Meeting Led by Brother G. DeFreese of Dallas, Texas

A BROTHER.—I am unable to receive all the blessings that are coming to me on this trip. After I get home and get rested I will appreciate the blessings more then than now, although I cannot express my appreciation now. I wonder what I shall render unto the Lord for all his goodness to me—and the only thing I can think of is *obedience*. I think that is the best thing I can render.

(Sister Edgar, of Scotland, in connection with her own testimony gave the message from "Aunt Sarah" of Glasgow, Scotland, which appears in this report under the head of the St. Louis Convention; whereupon a brother moved that the convention vote to send Aunt Sarah in return a "Pacific Ocean of love"; the motion was duly seconded, and carried unanimously.)

A Brother.—I want to tell you a little story. Brother Russell was in Omaha on December 11th, and gave a discourse in our auditorium there, and a few days afterwards a spiritualist medium told one of the brethren that the auditorium at that time was covered with spirit beings. Now what kind of spirit beings they were we do not know; they may have been evil ones. Another thing, the spiritualist medium told the brother that a blue flame was coming from Pastor Russell's mouth all the time he was talking. You can take that for what it is worth; I have never told it before, and maybe I had better never tell it again.

A Brother.—You are all from the north, and the south, and the east, and the west, but you all look alike to me; I love you all; I make no exceptions. I am here as a member of the Salt Lake class to welcome you to "Zion"; and I wish that it might be the heavenly Zion; but it is good to be here today. I feel that it is a benefit for us to be here together, associated for the purpose of helping each other along the narrow way; and we who have been on it long know how narrow it is—not much more room than for us and the Lord Jesus alongside of us. I trust your coming here may be of profit to us; that it may stimulate a greater desire to know the Word of the Lord and his will concerning us—and not only us, but the "wheat" that is still in this city. We realize we are here not with the authority of the "Prophet." You will have to go up to the Temple to get that; but we are here with the authority that comes from our Lord, who says "I have anointed you to preach the acceptable year of the Lord, and to heal the broken-hearted, and to do great and wonderful things; and greater works than these shall you do. We are looking forward with hope of doing these greater works. But we have to thank the Lord for the privilege of meeting with you here today, and enjoying your fellowship and hearing your testimonies. We have always in mind daily that he will be with you along that narrow way, and that each experience in life may lead you nearer and closer to him; and as you go from us we shall also continue our prayers in your behalf; we are constantly praying for all who are on this tour. We trust you will find a warm welcome here—not only from the "saints" here but from our class. We are but few in number. We realize that the Lord does not seem to have much people in this city, so far as we can see, but we know not, and he in his own good time and wisdom will show forth what the results will be. We hope for results perhaps from your coming to us at this time.

Brother Russell.—I am very pleased to be with you all, and pleased with the many testimonies I have heard, and rejoice with you all in the love of our great heavenly Father, and the great assurance he gives that all things are working together for good to those who love him, the called ones according to his purpose. Then in this city of the "saints" from the standpoint of our Mormon friends, we find a great many things in their proposition, as we find in other propositions, which we think are unreasonable and contrary to the Lord's Word; but notwithstanding, we can see that various companies of God's people from time to time have been striving after the truth, and we may assume that the Mormons as well as other people, are sincere; and the only explanation we have of all these various churches and systems, all which are to our understanding contrary to God's Word, God's plan, is, that they have crystalized around some ridiculous thought, some human idea, and that the adversary has been the great helper of mankind in this way; but he could not entirely blind us to everything; he had to admit some little truth here and there, but he covered it all up with errors, falsehoods and misrepresentations. So our friends of Salt Lake, for instance, have the thought that the Bible teaches of saints and the gathering of saints, all of which we agree to—just the same as many Presbyterians, and Methodists, and Baptists, and so on—and yet there is a lack of that beauty, and fullness, and harmony that comes from a knowledge of the truth. I am glad to have the privilege of being here this morning and adding my testimony.

AT THE close of the morning meeting Brother, Clark, of the local class, conducted the members of the convention party to view the Mormon Temple and Tabernacle, and to hear the organ recital, etc., which is free to the public.

It is hard to realize that such grand music, with notes so like the human voice, can come from an instrument.

Our visit to this historic Tabernacle and the site of the Temple was very interesting. Following is a brief description:

MORMON TABERNACLE.

The Tabernacle is an immense auditorium, elliptic in shape, and seats 8,000 people. It is 250 feet long by 150 feet wide, and 80 feet in height. This self-supporting wooden roof is a remarkable work of engineering. It rests upon pillars or buttessees of red sandstone which stand 10 or 12 feet apart in the whole circumference of the building. The pillars support wooden arches, 10 feet in thickness and spanning 150 feet. These arches of a lattice-truss construction, are put together with wooden pins, there being no nails or iron of any kind used in the frame work. The building was erected from 1865 to 1867. This being before the railroad reached Utah, all the imported material used in the construction had to be hauled with ox-teams from the Missouri river. It was for this reason that wooden pins were used in

place of heavy nails. The roof now has a metallic covering, which a few years ago replaced the old wooden shingles.

The original cost of this building was about $300,000, exclusive of the cost of the organ.

Regular public services are held in the Tabernacle Sunday afternoons at 2 o'clock, and during the summer season free organ recitals are given daily for the visiting public.

Illustrating the acoustic properties of the building, guides led the way through the long gallery to the end of the building farthest from the organ. Arriving at this new position, the attention is invited by the custodian who occupied the place we had left a few moments before. At this distance of 200 feet, he dropped a pin on the wooden railing, and also whispered, both of which are heard with incredible distinctness.

THE GREAT ORGAN.

In the west end of the Tabernacle is the great organ. It has been conceded by visiting musicians that this is the finest instrument in America, if not in the world. It was constructed over thirty years ago, entirely by Utah artisans and mostly from native materials. It was built under the direction of Joseph Ridges, and later re-constructed by Niels Johnson, assisted by Shure Olsen, Henry Taylor, and others. In later years many rapid strides had been made in organ construction and effects. The church authorities decided to have this instrument at least abreast of the times, and called in the services of the W. W. Kimball Co., of Chicago, who placed entire new mechanism in the instrument, using such of the old material as was good for years to come, in the way of pipes, and re-voiced the instrument according to modern schools. The work was completed about ten years ago, and since that time the organ has been regarded as the ne plus ultra in organ building. Such is the verdict of so eminent a critic as the late Dr. Geo. W. Walter, organist of the Temple, Washington, D. C., who paid a special visit to Salt Lake City in April, 1901, for the purpose of studying the organ. His statements have been echoed by numerous prominent organists who have since visited the great organ.

The front towers have an altitude of 48 feet, and the dimensions of the organ are 30x33 feet; it has 110 stops and accessories, and contains a total of over 5,000 pipes, ranging in length from one-fourth inch to thirty-two feet. It comprises five complete organs—solo, swell, great, choir and pedal; in other words, four keyboards in addition to the pedals. It is capable of thousands upon thousands of tonal varieties. The different varieties of tone embodied in this noble instrument represent the instruments of an orchestra, military band, and choir, as well as the deep and sonorous stops for which the organ is famed. There is no color, shade or tint of tone that cannot be produced upon it. The action is the Kimball duplex pneumatic. The organ is blown by a ten horse-power electric motor, and two gangs of feeders furnish 5,000 cubic feet of air a minute when it is being played full. The organist is seated twenty feet from the instrument, which places him well among the choir. Undoubtedly the organ owes much to the marvelous acoustics of the tabernacle, but even with this allowance made, it is still the most perfect instrument of its kind in existence. The total cost of the organ to date is about $125,000. Free public recitals are given under direction of the First Presidency by Professor John J. McClellan, the tabernacle organist, and Edward P. Kimball and Tracy Y. Cannon, assistant organists.

TEMPLE.

The Temple is a massive granite structure with six majestic spires.

It is 186½ feet long by 99 feet wide; its greatest height being 222 feet to the top of the figure which surmounts the central eastern tower. Less than six years after the first pioneers found here a desolate, sage-brush wilderness, they commenced this building. They laid the foundation walls, sixteen feet wide and eight feet deep; while above ground the walls vary in thickness from nine to six feet. In 1873 the railroad was built to the granite quarries, about twenty miles southeast of the city. Up to that time the huge blocks of stone were hauled by ox teams, requiring at times, four yoke of oxen four days to transport a single stone. The building was not completed until 1893, just forty years after it was commenced. Of course, there were intervals when work had to be suspended, owing to the poverty of the people and other difficulties that confronted them in early days. The building cost in all about $4,000,000.00.

Visitors are never admitted to the Temple. Just after it was completed, large numbers of the visiting public together with a great many residents of Salt Lake, not members of the Mormon church, were shown through the building, but since its dedication, April 6, 1893, no visitors have been admitted.

We were told that Gentiles are not admitted, whereupon Brother Russell remarked to us, "Neither are they in our Temple."

2.30 p. m. Symposium on "FRUITS OF THE SPIRIT" Conducted by Brother C. H. Swingle of Chicago, Ill.

HUMILITY

By Brother Dr. L. W. Jones

DEAR FRIENDS. There is no more important grace of the Spirit than that of humility. The brethren who follow me will endeavor to make you think their particular topic is the most important, but humility is one of the most important at least. It reminds me of when I was studying medicine in college; each professor thought his department was the most important. If he was lecturing on *Materia Medica*, that was the most important thing; then came along the surgeon, and he would lecture on Surgery, and that was the most important; and the chemist would lecture on Chemistry, and that was the most important. And so on with all the different departments. You must know all about these things; so we must have all the graces if we would have our characters as the Lord wants them to be.

The topic given to me is "Humility." Humility is often confused with meekness, and the two words used synonymously, but I think there is quite a difference. Humility, it seems to me, is having a proper estimate of one's self, while meekness would be that quality of being able to remain quiet, and cool, and calm, and collected, under trial, and at the same time have a kindly disposition toward the one who might be the cause of that trial. So humility would be having a proper estimate of one's self. For a text we might take 1 Pet. 5; 6, "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." The question is, then, how are we going to get this humility? We must compare ourselves with the great pattern, with Jehovah himself. When we look at Jehovah and see how great he is, how loving, how kind, how powerful, and how wise, it makes us feel rather small, doesn't it? I am sure if we look around at these great mountains and rushing torrents, and the sun, moon and stars, and the thunder and the lightning, and then look at our own physical bodies and see how wonderfully they are constructed, and all of these wonderful things of nature, it makes us feel pretty small in comparison with Jehovah. If we get a proper estimate of ourselves and see how small we are, we will have no occasion for exalting ourselves. So that is one way in which we may get humility.

We must develop humility, and so we are told in this text, "Humble yourselves, therefore, under the mighty hand of God." How often do we do that? It means a good deal to us if we do, as the following clause of the text says, "that he may exalt you in due time." It is the exaltation we want. Now how can we humble ourselves under the mighty hand of God? Well, humility, having the proper estimate of ourselves, will lead us to serve one another. Let him that would be great serve others. The tendency of the world is to have others serving them. You know how it is with most wealthy people, and people who are "up in the world" and society—the more servants they can have serving them the greater they feel that they are. Some people, you know, will have servants fanning them, others who bathe them, others who feed them, and do all kinds of things for them, and they think the more servants they have the greater they are; whereas the Scripture says, "Humble yourselves by serving one another." Now, when you do a service for somebody else, in one sense of the word, you are humiliating yourself—not lowering yourself in character, but you are serving that one. So, our Lord gave the illustration when he girded himself and washed the disciples' feet. He gave us that beautiful illustration of humility, how that he was willing to serve others.

Then the thought comes in, if we develop this humility, what will it mean for us? "That he may exalt you in due time." You see how important it is. If we do not develop this fruit of the Spirit, we will never be exalted. We do want exaltation, but we do not want to exalt ourselves. Let us keep ourselves in the background and serve others, and the Lord will attend to the

exaltation in due time. Now we have all consecrated to follow him, and I trust we will eventually be part of that bride class and sit on the throne with him and assist in the blessing of the world. That is the exaltation we want, but we will never get it unless we exercise humility.

One thought I want to leave with you is, that *humiliation always precedes exaltation.* Take the case of the world in general; how the poor Gentiles were humiliated, for a long time and the Jews were exalted temporarily; then they were abased and the Gentiles are having a certain lease of time; but soon the Jews are to come into power again. Before the Jews again come into power they must have severe humiliation; they must be severely humiliated before they can be exalted. Then think how the Gentiles must be humiliated before they can be exalted. To get any of God's favors they must come to the Jews; if they do not come that way God will not have any favors for them. So we see, humiliation always precedes exaltation; and we do want to be exalted; to be with the Lord. If we overcome, we shall sit with him on his throne, even as her overcame and is set down with the Father in his throne; and if he had not exercised humility and developed that fruit of the Spirit he never would have gotten there. For if we want to sit with him in his throne, let us serve one another. Now is the time, in the close of the Gospel age, when we can serve the "feet" members.

One illustration that has been very precious to me in regard to humiliation and serving the brethren is in connection with the Tabernacle. You know in the Holy was the golden altar, and it was nearer to the second vail than any other article of furniture in the Tabernacle. I understand that the sacrificing of the priest at that altar—that is, sprinkling of the incense on the coals of fire—represents the laying down of our lives for the brethren. And you remember the priest brought that fire in with him in the censer—illustrating the fact that when we stand up for the truth and the Lord we are bringing the persecution and trial upon ourselves. If we get into the heat by it, will we stand loyal, and sprinkle the incense, and be obedient at the same time and serve the brethren? When the reproaches that fell upon Christ fall on us will we continue to serve the brethren? If we do, then we are at that golden altar. At that time we are nearer to the second vail than at any other time. And just beyond the vail is the Most Holy.

So, dear friends, let us lay down our lives for the brethren. Now is the time if we are ever going to do it. And thus, by so doing, we will be humbling ourselves under the mighty hand of God, and we can rest assured he will do his part, and we will be exalted.

Brother Swingle.—I am sure we will only get the benefit of this as we apply each thought to our own lives and to our experiences. These are the most important things. It seems to men such a lesson as this is what we need most of all—how to obtain these graces of the Spirit. I will ask Brother Clark to speak to us on the subject of "Peace."

PEACE

By Brother Clark of Salt Lake City, Utah

ALL SCRIPTURE is given by inspiration of God, and is profitable for reproof, for correction, and for instruction in righteous. And when the Lord says unto us, seek peace and pursue it, there must be some object in it. And while I have had no time to make any study of this subject, the card just being handed to me, still I have some ideas on this matter of peace, because our Saviour talked considerably about it. He tells, "I came not to bring peace, but a sword; and a man's foes shall be they of his own household. So the thought to us is, that we being very closely associated together, and we suffered rather badly in the fall, that most of us have a will of our own, and in order to get the will of God we have to put down that will of our own—we have to put it to one side and take up the will of God for our own. Now his will concerning us is, that we should live peaceably with all men. When we get this thoroughly grounded in our minds, we know that we are not to contend for anything in this world except for the truth—not for any personal thing, not for worldly gain, not for any benefits for the present life, but we are to contend for one thing, and that is the purity of the truth. And we are not to enter into argument for that, because no man was ever convinced by argument; as you have heard, "a man convinced against his will is of the same opinion still," and this old and trite saying is still true. So at the present time, we who are walking along this narrow way are told to seek peace and pursue it. At the present time our interests are very closely allied in walking along the narrow way, and in the class in which we are associated you know we are more closely brought together than we are in any other walk of life. You have your praise and testimony meetings in which you reveal to each other the thoughts and feelings of your heart, and even your own little weaknesses are going to crop out, and a little envy and jealousy and little things connected with the flesh. Now, all of these bring strife. Then, how are we to get this peace that will enable us to pursue this straightforward path along the narrow way, and not interfere in other people's business, nor meddle, nor talk, about our neighbors, nor say anything that is going to make trouble, strife and contention—how are we going to do it? By taking heed unto the Word of God. The instructions are very explicit as to how we are to do this. We are to go along this narrow way seeking peace, avoiding contention, and suffering wrong if need be, letting the brethren trample us under foot if need be, only perhaps showing him if he is doing us an injury, but if he is contentious, to let it pass, as we can afford to suffer. Take the example of the Master in this matter: When they reviled him he did not say anything back. Now, this is our example. Brethren, the lesson to us is, if we get into this way and are willing to suffer for Christ's sake, if we are willing to hold ourselves back and add to ourselves the grace of peace, putting on the character-likeness of our Lord and Saviour Jesus Christ—if these, and some others are added to you, there shall be administered unto you an abundant entrance into the kingdom. Let us bear in mind the kingdom, and remember always the goal, the mark, or prize, at which we are aiming. Suppose they do walk on you, and tread on you, and rub it in—stand it, for the peace of God, which passeth all understanding shall keep your hearts in the love of God.

Brother Swingle.—We would hardly expect that one who occupied the position of a physician would be able to tell us much about joy, because he sees so much misery, and has to get up at all times of the night, and so on, but we have an exception in this case—our dear Brother Dr. Thornton, who will tell us what he knows about joy.

JOY

By Brother Dr. D. H. Thornton

DEAR FRIENDS, there was one doctor who preceded me, who told you that his was the most important topic. I find that the Apostle in speaking of the fruit of the spirit, after making mention of love, the next thing mentioned is "Joy." I must think, therefore, that next to love is joy, which is my theme to discuss. And to define joy one has said that it is "love exultant."

And possibly the first example we had of it was way back at creation's morning, when the morning stars sang together, and the sons of God shouted for joy. And well might they shout for joy when they beheld something of the handiwork of God, some of his diversified wisdom, and saw the display of his wonderful power. We are told in Heb. 12:2, that we are to look to Jesus, who is the author, and who will ultimately be the finisher of our faith, who for the joy set before him endured the cross and despised the shame and is set down at the right hand of the throne of God.

What was the joy that Jesus had there that enabled him to endure the cross and despise the shame? It was the joy of being obedient to the heavenly Father's will. It is written of him, "Lo, I come, as in the volume of the book it is written of me, to do thy will, O, God." Again, it is written of him, "I came not to do my own will, but the will of him that sent me." It was not only a joy that he should do the heavenly Father's will in these respects, but it was also a joy that he should redeem and restore mankind. We think it was a joy to him that he should lay down his life for the world; that he should give himself as a ransom for the world, not only that he should give himself as a ransom for the church, which is to be the body, his bride; not only to be the Saviour of those who believe, but to be the Saviour of the whole world by restitutionary processes. There was also joy to him in the thought of being made partaker of the divine nature, the nature of Jehovah God, the highest nature, which nature we think he did not have before he offered himself as the ransom price, because we are told after this had been done that as the Father hath life in himself—that is life inherent—so hath he given to his Son, to have life in himself. That would be life inherent also; and that now he quickens whom he will. So we say that this was joy—joy of looking forward to be made partakers of the highest nature even the divine nature.

And what was true of Jesus in this respect in a measure applied to the bride, the body of Christ. We count it a joy to be obedient to the heavenly Father's wish. In fact, along the way, our dear

Pastor has been admonishing us from time to time of obedience; and of all classes of people on the earth, the body of Christ should be obedient to its exalted head. This hand of my physical body never thinks of disobeying my head, but always moves in obedience to my will. So, likewise, dear friends, we should move, and do, and act, and obey, the will of our head, which is the Lord Jesus.

Again, it would be a joy to us to know that it is our privilege—yea, our delightful pleasure—to partake of the possibility of assisting in the restitutionary processes in coming years—this promise made to Abraham's seed, "In thy seed shall all nations of the earth, all of the peoples of the earth, all of the families of the earth, be blessed." In this, then, you and I should have our joy. And, therefore, it should be a joy worth looking for that we are Sons of God, heirs of God, and joint-heirs with Jesus Christ—which means to be equal heirs with him. That we, also, like our blessed head, are to be sharers in the divine nature—in the nature of God, himself. We call your attention to the statement made by Peter, when he said, "Wherefore are given unto us exceeding great and precious promises, that by these we might be made partakers of the divine nature." Well, what a joy that should be to us, that we have the promise, and we are shown the possibility of being made partakers of the nature of God, himself!

And, again, we count it all joy when we enter into divers trials, know that the trial of our faith, which is much more precious than gold that perisheth, may be found unto the honor, glory and praise of God at the appearing of our Lord Jesus Christ.

Brother Swingle.—You see there was no mistake made in choosing the one to speak about joy, so we think there was no mistake made in the one to tell us about patience, for we have one who stands up here, as he has stood many times before, so patiently teaching us how to sing, and patiently singing to us when we want him to. You will see that the program was well selected. Our dear Brother Read will speak to us on the subject of Patience.

PATIENCE

By Brother John T. Read of Chicago, Ill.

I FEEL that I can do the singing a great deal better than I can do the speaking, dear friends. Brother Pierson made a remark the other day at one of the conventions when he was called upon to do something of a similar nature, saying he did not like to do it very well, but he did not like a coward. That hits me pretty hard, also. I think patience is one of the most important too, because I think it has perhaps the most to do with the development of all the Christian graces—with the development of that which is ultimate—love, which includes them all. And Brother Thornton quoted the text I have in mind, which says, "My brethren, count it all joy when ye fall into divers temptations." Notice the apostle says, *count it all joy*. That is, he does not mean that we are to think that the experiences of life, that the experiences with evil, and with suffering, and with sin, and with sorrow, and with all of these things, are joyful. By no means. But we are to *count* them joyful. Then, as an illustration we might say, supposing some day you are away from home, and your house burns down, and your family should all be burned up: you would not go around rubbing your hands and saying how glad you were that your family were all burned up in the flames. Certainly not. If you did they would put you in the insane asylum—and that would be the right place for you. But we are to count these things joyful, though they are certainly not joyful experiences.

I know there are certain ones, one certain sect I think of in particular, who try to bring themselves to the point where all of these things would have no effect upon them whatever. I know of an instance not far back where there was a mother whose only son had suffered a very sad death, but she went around the house apparently as though nothing had happened at all, taking things just as usual. Now we know that in her heart there was no such a feeling there. She was simply deluded into thinking this way. It was not an actuality. For instance, we have the example of our Lord, that he was a man of sorrows and acquainted with grief. He did not think these things were joyful, but he learned obedience through the things he suffered. Then we have the record that Jesus wept. If he wept, and sorrowed, and suffered, it is not wrong for us to do so.

The apostle says, "Count it all joy when you fall into divers temptations." Why? Because, as he says in the next verse, "Knowing this, that the trial of your faith worketh patience." That is why we are to count it joy, because the trial of our faith works patience; as we read in Romans 5:3, "We glory in tribulation. knowing that tribulation worketh patience."

Then also in Hebrews, twelfth chapter, it says, "If ye endure chastening"—the word endure here is the thought of cheerful endurance, submissive to the divine will—"If ye endure chastening, God dealeth with you as sons." We notice here there is a large *if*—the Apostle says *if* ye endure chastening, then the trial of your faith works patience. It might possibly be that the trial of our faith would work impatience. And we notice also farther down in the chapter it says, "No chastening for the present seems joyful, rather grievous;" nevertheless afterwards it yields the peaceable fruits of righteousness to them which are rightly exercised thereby. If we are not rightly exercised by our trials they do not yield the peaceable fruits of righteousness. We do not learn patience if we are not properly exercised by our trials; it may be that we become more and more irritable, impatient, and cross, so we want to be sure to take them in the right manner, that we take them as realizing that they come from our Father; that our Father permits the trials to come on us; and if we realize what our trials are for, that they are for the developing of our character through patience, through enduring them cheerfully, then we will get the benefit from them; otherwise we will perhaps get irritable over them.

And then the thought might come, "What kind of trials will work out patience in our lives?" We might say it would be the big trials that would come to us, but I am rather inclined to think it is more the little trials that come to us, day by day in our daily walks in life—in our homes and business, whatever we may be doing, and we might almost say that the little trials are the big trials, because if anything they try our faith more than something that would seem big. When the big trials come along, those that seem big, we have more opportunity to steady ourselves, so to speak, and to be prepared to meet them.

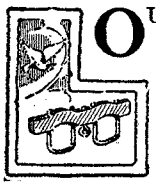
But in our daily life the little things that are coming up right along, we get out of patience before we think about it. Perhaps it may be in connection with children. They may try you in very severe ways; or it might be in connection with any of the little things of business that would come up. You would tend to get out of patience. I know I do almost every day of my life get out of patience with little things. We read in Proverbs, that it is the little foxes that spoil the vines. So we want to take care of all the little things. If we take care of the little things, if we are continually on guard to watch our thoughts, and our words, and our actions, in connection with the little things that come up in our daily life, then I think the big things will take care of themselves.

Another thought we might bring out is, "What kind of patience is it that we read of in the fourth verse here." It says, let patience have her perfect, or perfecting work, that ye may be perfect, entire, wanting nothing. What kind of patience is it? According to the worldly standpoint we might say that patience is the power to suffer with fortitude, uncomplaining, and endurance of evil or wrong; such as toil, pain, poverty, insult, and oppression, forbearance, or the power to contentedly wait for something due or hoped for; constancy in labor or application; perseverance. Dear friends, Christian patience goes further than this. We might say that this was a great deal, but Christian patience goes even further; we must cheerfully endure and submit to the trials, not merely have the strength to submit to them. We might draw the illustration of a man in his business: We have perhaps known of them who have all sorts of things to contend with, and yet they will apparently be calm and take it all in a nice way, and we think, what lovely characters they are. But inwardly they are rebellious all the time. So that is the difference between what we, as Christians, must be, and what we see in the world of mankind. We must cheerfully endure; there must be no inward rebellion; and the apostle says, if we cheerfully endure this, then these trials work out patience, that we may be entire, wanting in nothing. What a glorious thought it is that we might become entire. We realize our characters develop this side of the vail. There is no development on the other side. We must be made perfect in character-likeness to our Lord on this side.

Brother Swingle.—I am sure I can voice our sentiments as we think over these wonderful things; and now, to those who are in the far West and have never heard of our dear Brother Ritchie, from the Bible House, I am sure it will be a special treat to you; I have no doubt you have seen his name many times; he will tell us some good things about longsuffering.

LONGSUFFERING

By Brother A. I. Ritchie, Brooklyn, N. Y.



OUR friends out West have heard Brother Ritchie before. The subject assigned to me is longsuffering. You will have a chance to exercise it now for ten minutes.

It is a good quality to exercise. It is one of the fruits of the Lord's spirit dwelling in us, and should be growing and developing. When we think of the way God has dealt with his people, both human and spiritual, since the beginning, we may see the quality of longsuffering exemplified. If we expect to be with Christ, and to see him as he is, if we expect to be partakers with him in his kingdom, then we have to cultivate this grace along with the other graces. It is very much like the quality of meekness; it is very much like humility; it has some of the qualities of patience in it, and has a good deal of the quality of love in it, and a good deal of the quality of the other fruits and graces of the Spirit in it. It seems to me it is a symposium of all the others. If you lack any of the others you will not be very longsuffering. If you lack meekness, you will forget to be longsuffering sometimes. If you lack love, you cannot be longsuffering at all. If you lack any of the other qualities, you will find you are lopsided in longsuffering. Those who are going to run for the prize of the high calling, and develop the fruits of the spirit, will have to learn how to be longsuffering; they will have to learn how to bear with others who oppose them, or how to bear with others who try to be with them and help them in such a way as to upset their plans and interfere with their arrangements; and we will have to learn how to bear with them under all conditions.

If we consider the way the Lord has exercised longsuffering toward us, it will help us to understand what longsuffering is. In the first place, you can imagine how longsuffering the Lord was, and how much love and patience he exemplified when he allowed Satan to misrepresent him—not only once but several times; then he allowed Adam and Eve to disobey him. He knew beforehand they were going to do it, and knew just how they took step after step toward that disobedience, and he did not interfere at all, but allowed them to proceed and have a wrong idea of himself.

He exercised his longsuffering in permitting them to live And then, after that sometime, he allowed the angels to fall when temptations came to them. He did not destroy them. And things went along year after year, and century after century, and I suppose they began to wonder whether God really could exercise enough power to destroy them and stop these things or not. And I suppose people sometimes think that way towards those who have this quality of longsuffering, and think, "Well I guess they are rather easy-going; I guess they have not much energy, or much determination." Now, the exercise of the quality of longsuffering does not indicate the lack of power, or energy, or determination, at all. It may very often be exercised by a person of very strong will and a good deal of ability. God has all power, and when his anger is aroused it will be terrible. He tells us it will be so. And we have had one or two examples of it. And so, those who have this quality of longsuffering are not necessarily weak, or without backbone, so to speak. They sometimes exercise the quality of longsuffering as far as they think it wise, trying to do like God does.

Then after the flood came and the Lord started mankind on the earth again, he exercised his longsuffering toward them. He told them to do certain things, and told them to refrain from doing certain other things, and they went ahead and did the things God told them not to do, although he told them over and over again. He did not make use of his power very much to stop this. He warned them, and admonished them, and told them what they ought to do, and if they would do those things he would bless and help them, and they would grow and develop in the earth. They did not choose to do the things he told them to do, but notwithstanding, he sent rain on the just and on the unjust alike; he treated them very much the same way. Those particular ones who set themselves up and those who deny God, and those who seem to defy him in a way, are prosperous.

All of this illustrates the continued longsuffering of God.

Now, how far can we exercise this longsuffering? Of course, we cannot exercise it with the same amount of wisdom that God does; our brains are very small, and what we have are very dull, and do not always work very accurately; and some people who exercise the quality of longsuffering forget to put justice alongside of it. That is, they exercise the quality of longsuffering sometimes in a way that they are unfair and unjust towards themselves and others. But when we are exercising the quality of longsuffering, we want to try to get the Lord's view-point, and look at it the way he looks at it. God exercises the quality of longsuffering, we might say, partly, so that mankind may have a measure of free rein and learn the experiences of sin—learn what sin means. He does not allow satan to take the extreme very often. There always seems to be a limit to the harm satan can do to people. God seems to allow him to go so far, and then he looses his power, and the Lord upsets his plans.

Longsuffering is exemplified in the rising and the falling of the nations. If the Lord had not interfered to put down one nation and allow another to rise, perhaps we would all have been under the power of the Egyptians up to the present time. Or, if the Egyptians had died off, we might have been under the power of the Assyrians, or any of the other early nations—the Romans or Medo-Persians, or Babylonians. But as each grew and developed and became strong, there came a time when it seemed the longsuffering of God ended to, a certain extent, and he toppled them over, and they received a certain amount of punishment, and others came up to take their places.

So, although we see longsuffering exemplified, we also see times when the longsuffering of God ends. It is not always best to allow people to go their own course as far as they want to go; we have to exercise a good deal of wisdom that the Lord gives us to determine when the time comes to exercise our own rights or to look out for the rights of someone else.

If we intend to grow in the graces of the Spirit, and expect to be joint-heirs with the Lord Jesus Christ, we will have to take each one of the fruits of the Spirit as given to us in this fifth chapter of Galatians—love, joy, peace, gentleness, etc., and weld these all together. We must not be just longsuffering altogether. We must not allow people to walk over us altogether. And we must not always be exercising justice and making everybody go the way we want them to go. The thing is to give each one of these fruits its proper proportion. For instance, in exercising the quality of longsuffering, if we are easy-going enough, to use a common term, to allow people to walk over us, and at the same time ignore other people's rights, and if we give them any more privileges than they ought to have, we are doing the wrong thing. We have to learn to do what the Lord would do if he was here. There were times when Jesus was on the earth, that he spoke very sharply to those who opposed him, and the truth, because he saw that by allowing them to continue in the way they had chosen, they would prevent others from hearing the truth; and he rebuked the Scribes and Pharisees very severely, so as to break their influence over the common people, in order that they might be prepared to hear the truth that the Pharisees were not God's chosen people, although they claimed to be so. So, we think of longsuffering as one phase of God's character that we will have to develop, and it seems to include a number of the other phases; in fact, when you take all of these several qualities, they blend one into another; you can hardly tell where one ends and the other begins. We must have our charcaters developed so that no matter what experiences may come to us, we will have the Lord's Word and some insight into the way the Lord does things, so we may be prepared to meet that experience, and prepared to get our blessing and help from it, because we have been taught and led by the Lord.

Brother Swingle.—Our next subject is that of goodness—one which perhaps is not so fully discussed at times as these others. We think of it as Brother Ritchie suggests, as a blended quality. Brother Nance is to speak to us upon this subject.

GOODNESS

By Brother Nance

OUR Master said, "There is none good but one, and that is *God*. So, we can think of goodness as possessed in the absolute quality and in perfection only by our dear heavenly Father. But in order that we may not think that as an abstract quality of our heavenly Father, let us contemplate some of things that would lead us to see this in the active sense as viewed in some of his dealings. He said of Abraham, "Seeing that he is my friend, why should I hide from him that which I am about to do?" He is my friend; he has demonstrated it to a certain extent, and I will tell him what I am going to do. Then after being told what he was going to do, Abraham was emboldened, and took it on himself to intercede on behalf of the people of Sodom, which God told him he was going to destroy, on account of their extreme wickedness.

We read how he said to the Lord, "If I could find one-hundred righteous people there, will you leave it for their sakes?"

"Yes, I will leave it for their sakes."

So, he came on down until he promised Abraham if he could find fifty there, he would not destroy the city. Now, there is

goodness displayed in a practical manner. We can lay hold of that, we can see that, and we can see there that there is goodness that reaches down to us, that is not just in the abstract. There are some of the qualities of our heavenly Father, in some of the ways we contemplate him, which are so absolute, and so high, and so grand, it seems like an abstract quality that we cannot lay hold of; but his goodness demonstrated like that we can take hold of; we can see that and feel it in our heart, and we can get encouragement from that.

Now, we have another example of a similar nature. Moses had been up in the mountain, and had received the tables of the Law on the stone; he had been somewhat delayed in the important work; and when he came back and found that the children of Israel had to a considerable extent fallen into idolatry, he went back to intercede with the heavenly Father, because the Father told him he had decided to blot out the Jewish nation; and there we have Moses interceding for the children of Israel. God listened to Moses' intercession. There his goodness is displayed in a manner we can realize and lay hold of, and get comfort from, that God possesses this goodness in a manner that reaches out to us.

Then, we see it demonstrated in our heavenly Father giving his only begotten and well-beloved son who came to the earth to suffer and die, and be crucified, and be treated in the most shameful manner; and this could not help but grieve our heavenly Father to see his son so treated at the hands of wicked men, when he had it in his power to blot them out. Now he endured this on our behalf that we might be rescued from our fallen, sinful condition. He not only provided the ransom, but provided it in the person of his own well-beloved Son.

Then, we see it further demonstrated in enlightening us on this great plan of salvation. Think of the goodness of God not only in forming this great plan of salvation, but he has privileged you and I to in a measure see, and understand, and appreciate, this great plan. It is of God's goodness that we are permitted to be here this day on this blessed occasion, to hear these things talked about and explained. And then, when we contemplate all of these things exemplified in our heavenly Father, we can listen to the injunction to do good unto all men as we have opportunity, and especially to the household of faith, taking this example of the heavenly Father who has exemplified his goodness to us in so many and diversified ways that we would fail in one-hundred times ten minutes if we should undertake to tell you about it, and had the ability to do, which we have not.

Brother Swingle.—You remember, friends, when God called Abraham, as Brother Russell has pointed it out, his father, Terah, shared faith, and so today we have with us our dear Brother Morton Edgar, who shared his brother's faith in going to look into the matter of the Pyramids, and he endured considerable suffering and hardship in climbing up those passages; and after his dear brother, and our dear brother, heard the call to come up higher, he continued that good work, that their efforts might not be in vain. I am sure no one to-day, perhaps, may speak to us better upon the subject of Faith than our dear Brother Edgar.

FAITH

By Brother Morton Edgar

AS Brother Jones said, each one claims his subject is the most important. I cannot claim anything less for my subject. None of us could get life without faith. You remember God so loved the world that he gave his only begotten Son that whosoever believeth in him might not perish, but have everlasting life. Now, most people interpret that to mean that God is in duty bound to give to the world life, because Christ came and died for us. But we know that God here placed a condition of faith—that *whosoever believeth* in him might not perish, but have everlasting life. So, we find the Scriptures are consistent throughout, and that faith is the most important thing of all; that those other graces of the Spirit must be built upon the foundation of faith. Now, what is more important than the foundation? It might be asked why is it that faith is so important, and why is it that we cannot get life without faith? Does God give us the reason for this?

I believe he does. He gave us reasoning minds, so we could think out the matter, so we might know it would be impossible for any of us to get life without faith. We might illustrate it in this way: Supposing our dear Brother Clark here were to look out the window one day and see five men out in the street, fighting, and a strong body of police came and took all of those five men to prison. Then, if Brother Clark had enough interest in these men, he might go next day to the court and find what the decision was in regard to them. And supposing the judge passed upon them a sentence of $10.00, or whatever it might be, or a month in prison. Now, it might happen that none of these five men could possibly pay the fine, and they would all have to go to prison for the month. Brother Clark might have had some particular interest in these men that made him sympathetic, and he might go down to the judge and say, "I will pay the fine of these men if you will release them from prison." And the judge would say, "Very well, the law of the land is that the $10.00 is to be paid or each of these men will have to undergo a month in prison; and if you are willing to pay the ten dollars, these men can go free." And Brother Clark pays down the ten dollars each. And then, suppose the judge signs papers which say these men can be released; and he presents these papers to the proper authority, and the jailer goes out and opens the cell of the prison and calls out, "Your fine has been paid, you are all released; come out and be free." And we know that all of these men would jump up with joy and go out of prison. But, suppose, for illustration, that three of them rushed out, and two of them remained in. And then, of course, the jailer would repeat his words, "The fine is paid, justice is satisfied, why don't you get out?" And another of the men would say, "Who has paid it?

"Oh, it was Mr. Clark!"

"Are you quite certain?"

"Yes, we are."

"All right."

And he goes out also.

That leaves still one man sitting in the corner with his head down in his hands, and the jailer thinks possibly he has not heard, and he calls a little louder, and shakes him: "Do you not hear what I say?"

"O yes, I heard what you said—Who paid it?"

"Why, Mr. Clark."

"Who is he?"

"Oh, he is one of the citizens of this place."

"I don't know him."

"It does not matter whether you know him or not; he paid the fine, that is the thing for you."

"I do not believe it; I do not believe there is a man good enough to pay my fine; I never had anything done for me in all my life."

What would the jailer do?

"Very well, if you do not believe it, remain where you are."

So that man had to undergo a month's imprisonment.

Now, what was necessary? It was necessary for him to have faith before he could be released.

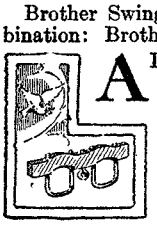
The fine was paid all right; justice was satisfied all right, but it was necessary to exercise faith in it before he could get any benefit from it. Of course, that man could be actually taken out by force, but the illustration holds good, nevertheless.

Now, all the world are under condemnation to death, and justice has been satisfied, and the glad tidings have gone forth to all the world; they have been released from the death sentence, but the condition is that all who believe in him might not perish with the rest of the world, but have everlasting life, and we who are here today are those who have had hearing ears; we have heard the glad message, and exercised faith in him and have been released from the condemnation of death. We have passed from death to life, and by and by all the world will have an opportunity, like that man in the corner; they will be forced out first, but then they will not be compelled to remain in the life condition unless they obey.

MEEKNESS

By Brother Dr. G. L. Jolly, Orangeville, Pa.

Brother Swingle.—Now we are going to have a good combination: Brother Jolly is going to tell us about meekness.



ALL railroad companies, I believe, permit children to travel on half fare, and as I am only eighteen months old, I am sure dear Brother Swingle will let me off in five minutes instead of ten. When the names were called, I heard the name of Brother Jolly, and I looked around the room, and thought if there was another brother Jolly away out here in Utah, I wanted to meet him. Then I asked a brother sitting beside me if there was any other Brother Jolly out here. He said, "not that I know of; it might be Brother Joy." He knew a brother Joy farther on, but he did not know any here. Finally, I saw Brother Russell motioning, and looked around to see what he wanted. Finally, he came back and took hold of my arm and said, "Come up here." I said, "Brother Russell, I never was called on; never

have spoken before the Truth people." "Well," he said, "you have got to begin sometime." And, remembering the Scripture, which says that to obey is better than sacrifice, and also remembering the motto we have on our trip west, "obedience," I thought I had better obey. So I am here. If you suffer through my speech, blame it all on Brother Russell; it is not my fault at all.

I think, though, as my subject is meekness, that I am like Brother Jones, I believe it is one of the most important fruits of the Spirit. In the first place, it seems to me that we could not come under the precious blood of Christ and be justified without meekness. And we know that if we are in the court condition and justified, we cannot consecrate without it. We must bow the head under the curtain. We must, in other words, cut our heads off; our own wills must be cut off and subdued before we can consecrate. After that we must also bow our will to God's will. Of course, we could bow our will to somebody else's will, but it is a definite thing; it must be to God's will; therefore, when we give up our will in submission to God's will, in meekness, God accepts it if the heart is right, and there is a crown in readiness for us. And then, we must do more than that. When we are in the holy, and have advantage of the golden candlestick and the shrewbread, and when we see the beautiful things of God in the first heaven, so to speak, we must keep in meekness; we must let meekness do its work in us and try to be as meek as possible. We must not let pride or envy come up, but continue to be meek. Paul says, you remember, "Now abideth faith, hope and love, but the greatest of these is love." Of course, that is supposed to be a greater fruit of the spirit than meekness, but it does not seem to me that we could get the fruit of love without the fruit of meekness. Then, I would say, "What wonderful love the Father has bestowed on us that we should be the sons of God." How it behooves us to watch our hearts every day and every hour—yea, every moment—realizing that out of the heart are the issues of life. And I hope every one who has risen with Christ, will set his affection on things above where Christ sitteth on the right hand of God; let us place our affections on things above, and not on things on the earth. "For ye are dead," Paul says, "and your life is hid with Christ in God; and when Christ, our life, shall appear, then we shall appear with him also, in glory." What a glorious thing that is! What a wonderful promise the Father has given us! The only thing is to do our part. God will always do his part. And my prayer is that you and I, and every one of us, may be faithful to the end.

Brother Swingle.—Our next subject is gentleness, and the next brother who is to speak on this subject, when he speaks in German, we call him Brother "Kreeger," and when he speaks in English we call him Brother "Krooger."

GENTLENESS

By Brother A. C. Krueger, Chicago, Ill.

WE WILL speak to you first of all relative to gentleness in the home. I am sure, as fathers and mothers, and brethren and sisters, we all have some in our home to whom we can choose to be either gentle or rough. In our homes, in our daily lives, we have the greatest chance in the world for developing one of those spokes in the great wheel that we are to develop. What wheel shall we develop? Why, this great wheel of love. Put on above all things the bond of love, as it were. You see how it is shown as a circle; and as the circle has no end, so love has no end. As this circle is made up of a hub and spokes radiating from the hub, so we realize that the fruits and graces of the Spirit of Christ center on the great hub, the ransom, and our faith in the ransom should radiate all the different graces of the Spirit around to the different parts of the wheel; and while this is not the all-important grace, yet I wish to impress upon your minds, that without the grace of gentleness the wheel will not be perfect. And you remember, nothing that is imperfect will ever enter into the glorious kingdom condition. So that, while it is not the most important thing, yet it is absolutely essential to the development of the new creature, and to your entrance into the kingdom with our Lord Jesus Christ.

I just want to say this, in regard to gentleness in the home; I know in the home, sometimes, there are very vexing trials sometimes we almost feel as though we ought to get disgusted, and sometimes we feel as though we ought to use a strap, or switch, and be not just gentle, either, but I am sure the spirit of a sound mind in all of these cases will rule the children of the Lord, so that while he will be longsuffering, and kind and gentle, yet he will not let gentleness gain the upper hand; but gentleness must at all times be dominated by the spirit of a sound mind and by justice.

Then again there is gentleness among the brethren. How we much need that! Some of the brethren and sisters take it for granted that all of those who are in present truth, of all those who are enlightened with the light of the Word, have got to such a condition where they can bear all things. I am sure that if someone of the world would say evil of you, you would say, "Poor man, or poor woman, they do not know any better. If they knew we were endeavoring by God's grace to develop into kings and priests of the world of mankind in the next age, certainly they would not speak evil of us." So if somebody of the world tells anything that perhaps hurts our feelings, we would not think anything of it. But just let a brother or a sister tell us something, or in some way offend us, and I wonder whether we are as loving with them as with others? I tell you the truth, people have a more criticising disposition among each other than they have anywhere else in the world.

Now let us remember to be gentle with one another, kind to one another. If we have faults let us cover them over if possible. If we see that a brother is going wrong, or a sister is going wrong, let us not try to hammer them back again into the truth, or go after them with a club and say, "See here, you are going to the second death if you don't watch out." That is not the way to get anybody to come back. Let us seek by gentle words, by ourselves being gentle and loving, by our example, to recover others from the snare of the adversary.

I just want to call your attention to a little incident that would illustrate this point. While at Saratoga convention about two years ago Brother Swingle happened to come down one of the side streets and saw two boys fighting one another. One was quite a tall lad and the other not quite so tall. Brother Swingle said to the taller boy, "Why, my boy, what are you doing to this young boy here? Don't you know it is wrong?" The boy answered, "Well, he is my brother."

Now just because they are brethren do not think they can stand all of this hammering and pounding. That is not the thought. They are able to stand more, but just because they are brethren let us try to be more gentle and more kind than ever before in our lives.

Then let us call your attention for one moment to gentleness in connection with the world of mankind—gentleness in connection with the way in which we present the truth. When I first came into the truth I used to go to people and say, "Now look here, brother, do you know where you are?"

"Yes, I am a member of the Baptist church."

"Well now, brother, you want to come out of that as quick as you can."

"What is the matter with the Baptist church?"

"Well, I will tell you, brother. Christendom is Babylon, and I want to tell you this, that Babylon is going to fall. Don't you know the Scripture says, 'Babylon, the great, is fallen.' Don't you know how it says that she is the mother of harlots? that she has in her hands the cup of iniquity?"

That is not dealing very gently with people, is it? I am sure it is not. You will never get them to see the truth in that way.

Listen to the Apostle Paul's words in 1 Thes. 2:7, "We were gentle among you, even as a nurse cherisheth her children." I wonder whether we could not be gentle with those whom we endeavor to present the truth to just as the nurse is gentle to her children. I am sure that with gentle persuasion, showing them the love of Christ, showing them the great harmony of the divine plan, just showing them that God has a greater blessing for them now, and for the world of mankind, than they ever expected. They will accept it one hundred times faster than they would if you try to go after them with a hammer.

Let us then be gentle, and remember that this gentleness is one of the spokes of that great wheel of love which you and I ought to perfect this side of the vail. And remember, too, that if you have not this one thing of gentleness you will never get into the kingdom.

Brother Swingle.—We will close the symposium with the subject of love. We have a dear brother who not only loves God dearly, and the children of God, but is also a great lover of nature. Our dear Brother Pierson will speak to us on this subject of which we are sure his heart is full.

LOVE

By Brother A. N. Pierson, Cromwell, Conn.

YOU do not expect, my dear brothers and sisters, that after all of these doctors and professors have apologized that I ought to have another list of apologies when it comes my turn. But I have twice before tried to stand up before the public, and I have almost forgot what I was going to say.

Many of us have thought, as we heard of these wonderful qualities that are necessary in making our calling and election sure, "How shall I ever come to

perfection?" And I could not help but think of the fruit of the natural vine, how it develops. And so we will take an illustration of our Lord's parable of the vine, not trying to take the whole chapter, but just try to point out our Lord's explanation to his disciples.

He said, "I am the true vine, and my father is the husbandman." Now in order to bear fruit we have to be engrafted into this true vine. And after we have been engrafted into the true vine, the heavenly Father being the husbandman, what does he do to his vine? He has all the care of it, but what is our part to do? We might say through justification and consecration we get into communion with the Lord, and we have to submit to the heavenly Father. He is the husbandman, and I am sure he will do just the right thing for our development. When I was only sixteen years old I was placed in charge of a grapery. A grapery, especially in a cold country, has to have a great deal of care, and every branch and every eye of the vine must have care. There can be no failure. Every eye on the branch is watched. The pruning is attended to very carefully. The insects that spoil the vine must be looked out for from the beginning of the fruit. And naturally when the fruit is finished, the one who has had the care of it is quite proud of it. I remember being quite proud myself of some of the beautiful clusters developed. Now that is the development of the natural fruit. Sometimes there is the unnatural fruit; it looks like strawberries, and grapes, but it is too sweet; it is not natural. When these fruits begin growing and developing naturally they are rich and beautiful both in looks and taste.

The first essential thing to the vine is the pruning, and we might think like this: Suppose one of the branches should say to the husbandman, "Don't cut there; that hurts! I don't want to be cut off in that place. I am very choice of that part." Now there are several passages in the Scriptures that use the word "let." "Let this mind be in you which was also in Christ Jesus." So we need humble submission to the heavenly Father, the great husbandman, and let him do as seems good in his sight. We always say that we prune hard for quality. Now the Father, looking for quality in us, would prune us sometimes pretty hard. But there is more than that necessary. There is a constant care and development in order that the vine should not run to foliage; and all of this must be cut off; it takes constant pruning; and so there is a constant submission—letting the heavenly Father do as seems good in his sight to develop in us the fruit of the vine. If we let the heavenly Father do this as seems good in his sight, and we are willing and submissive, and obedient to him, then the fruit will develop.

When it comes to the time the fruit ripens it always seems to me is the hardest time for the vine; it has got to be in hot weather. The heat is sometimes very intense in a grapery. And so it is out in California. I have been in their vineyards sometimes when it was very dry and very hot in the fall of the year; and that sweetens the fruit. We might perhaps liken that to love. So the sweetness of character, love, is developed perhaps at the end of the harvest, at the end of the race. We do not have all of the graces fully developed our dear brethren have spoken about. No, indeed. I think everyone when perfected will be taken away. The Lord will take us home when we are perfect. But now we are yet, if we abide in Christ, to have these testings, and these trials, and the time that ripens and sweetens the fruit we might liken to the fiery trials. The fiery trials do not come on us in the beginning of our race; we could not stand them. The heavenly Father, who is the husbandman, regulates the matter, so if we let him do us with as seems good in his sight I am sure he will develop just the character he desires in us. Love being the first fruit of the Spirit, we are surprised that it is left to the last, because I believe that is permeating the whole thing. If we have the love of God dwelling in our hearts richly, then we will have a better chance to develop the other characteristics. And I might say that there is a necessity of fruit bearing. Now we might perhaps think, "I do not need to express myself about these things." But our Lord shows that us the branch that does not bear fruit he takes away; that there is a possibility of abiding in Christ and not submitting ourselves in loyal obedience to him, to his pruning, his care, and we cannot bear fruit. And what is the result? The result is that he takes that branch away, for when the fruit is perfected, the vine cannot make any use of it. No, it is for the glory and for the pride of the husbandman. You know how the gardener feels when he has a real beautiful cluster. So I think it is with the heavenly Father; when he is watching over the true vine, and sees that we are all developing according to the pattern he has in his mind, he will do for us all that is necessary if we submit ourselves willingly and loyally to his care.

Address by Brother Russell. Subject: "CONQUERORS"

Text: *"If ye do these things ye shall never fail, but an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."*

WE HAVE been hearing with a great deal of interest respecting these things that are so necessary to us as new creatures in the Lord; these things that are to constitute us conquerors; these things whereby we become copies of God's dear Son, our Redeemer. And now it is not merely that we believe these things: it is not merely if we profess that we will do them, but the apostle says, *if we do them.* You see there is a difference between believing these things, professing these things, and doing these things.

When I heard the dear brethren point out with a great deal of care and earnestness how much is signified by meekness and gentleness, and by patience, and by long-suffering, and by loving kindness, and by love, I said to myself, "I wonder when I look into the audience how many I would find that seemed as though they were doing all of these things to the full extent that the dear brethren have been setting them forth. And I doubt, my dear friends, if there is one in the house. Is that right? And I was afraid that there might be a danger of some humble meek, gentle, mind, not thinking too highly of itself, saying, "Well, there is no hope for me then; I have not all of these qualities and graces in that full development you have been telling about."

How may we understand this matter, then, since it is not merely believing, and it is not merely consecrating, but the Apostle says, "If ye do things." Well, the truth of the matter, I think, is this: That the Lord does not expect perfect doing on your part or on mine; he expects doing, but he does not expect perfect doing, because he remembers our frame, he knows that we are dust; he knows that with the very strongest desire of heart along all of these lines, as the Apostle Paul has declared, we cannot do the things which we would. How then are we judged by the Lord? He will not judge us merely according to believing? No, that is a different question. Believing is good, knowing these things is important, and fully trusting in the whole matter is very essential, or we would not go on; and consecration is good—very important; no man or woman can run in this race unless he enters the race; the entrance of the race is the first thing; but the entrance of the race is not the last thing The entrance of the race is of importance at the time, but after the entrance of the race, it is all important to run, and, to run and keep on running until we have reached the end of the course. So then the doing is important because God is going to look to see how much we do—not merely how much we profess, or according to the last illustration of the vine given us, he is not going to merely look at the leaves, not merely at the branch, and the thrifty-looking sort of growth; he will not merely look at the bud of promise that represents the bunch of grapes, but he will wait to see the development of the grapes—he will wait to see the growth of the Spirit of the Lord in each one of us as a child of God. The thought in my mind is, that the amount of doing God expects from you and from me is each according to his respective ability. Now that suits us all. God expects you to make a full consecration of your heart, and he expects you to do all in your power—let me emphasize the word *do*—do all in your power, and he does not expect you to do one thing more than that. Is not that happifying to us? Is it not that a source of consolation to us to know that while we see all of these things, all of these beautiful graces and fruits of the Spirit manifest in our Lord, and testified to by the apostles, yet what the Lord will require of us is, "Have we done what we could?"

Sometimes I have heard some of the brothers and sisters saying in testimony meetings, "Well, I am not perfect, but I do the very best I can." And I think if that dear brother or sister is doing the best he or she can, he or she is a saint surely, and the Lord will have them in the kingdom without any doubt. That is all that is necessary, to do the very best that I can—nothing more So let us bear in mind, then, that what God is looking for in us is not absolute perfection but relative perfection—that perfection which gives to him the very best of our ability.

Now, if we do these things we shall never fail. "Oh, well," says one, "I have made a good many failures; I have failed many times, and the Lord says, 'If you do these things you shall never fail.'" My dear brother, if you would do all of these things perfectly I presume you would never fail, you would never make a mistake. If you had meekness perfect, and gentleness perfect, and long-suffering perfect, and brotherly kindness perfect, and love complete, how could you fail? You could not fail. But that is not the apostle's thought. The apostle knew who he was talking to; he knew he was talking to imperfect beings like himself, and like you and me, and he was not putting up some impossible proposition like the law that no one could keep; he was putting up the proposition to those who were called by the Lord's grace and who are making their calling and election sure, If ye do these things, if you are adding to, and if you are modifying, and growing in grace—if this is your attitude of mind, if this is your heart's deisre, if you are doing the best you are able along this direction, God will see to it that you will never fail. How fail? Why that you do not come out a failure. You will stumble, but stumbling is not failing. We do not want to stumble, even; we do not want to feel discouraged if we stumble, but if we do stumble we want to learn a lesson from stumbling, that our experience may teach us to be more careful through all the remainder of the race course. Some of the noblest characters you have ever known in the race course have made failures at times; that is, they have stumbled; but the Scriptures say, "Though you stumble yet you shall not be utterly cast down."

You see the difference between stumbling and being utterly cast down. One who is utterly cast down is one who will go into the second death; he has failed; he has absolutely come short.

Then among those who shall do these things and gain the kingdom, doing the things they are able, fight the good fight of faith as they are able, running the race with patience to the extent of their ability, looking unto Jesus the author of their faith, until he shall be the finisher—among them will be some who will miss the kingdom, and yet not so utterly fail as to go into the second death. There is the great company class. How sorry we feel for them, in one sense of the word, that they should have had the privileges of the race course, the privilege of the high calling, and yet have failed to make their calling and election sure. We feel sorry for them, and yet we feel glad in another sense of the word that our heavenly Father is so loving, and kind, and gentle, and so long-suffering that he would not, merely because they had not run up to the extent of their ability, cut them off entirely, but he will provide a way in which they shall receive chastisement and correction, that they might ultimately come off conquerors, though they would fail to come off more than conquerors.

If we do these things we will not fail. Be of good courage, as the apostle says; if you have endured something look back and take encouragement from what you may have endured in the past. You remember the apostle in his letter to the Hebrews calls their attention to a certain time and place, and says, "Call to mind the former things, and how you all endured a great fight of afflictions." Have you anything of that kind now going on? Someone might say, "No, I have not any fight of afflictions." What is the matter, my dear brother, if you have not any fight of afflictions? There may be a reason. Look carefully. Have you joined the enemy's ranks? How is it there is no fighting being done? Has Satan turned around, and is he fighting for righteousness? How is it you have nothing to fight for? If you have not anything to fight for now, can you look back and see any time when you endured a great fight of afflictions? If you can, take good courage from that, and say, "Well, the Lord helped me before in that fight, and he is still on my side, and he will still be with me." Then another thing; the soldiers are not always fighting; they are not always having afflictions. Our gracious leader leads us sometimes in green pastures and beside the still waters, and he sometimes gives us a convention trip, or a feast, or something, and we do not have perhaps the same amount of fighting under those circumstances.

This reminds me of a sister who came once to me and said, "Brother Russell, I am afraid that the Lord is not on my side. I am afraid he has not accepted my consecration.

I said, "Why?"

"Well," she said, "Brother Russell, I know it says in the Scriptures that through much tribulation ye shall enter the kingdom, and I am not having any tribulation, and I am just afraid that the Lord has never accepted my sacrifice."

I said, "Sister, that would of course be a very serious condition, because the Lord says that whosoever will live godly shall suffer persecution. So to be without persecution is rather a suspicious sign. But let me encourage you a little to say that perhaps you are so full of joy and faith and love and devotion to the Lord, that you count it all joy and do not notice that you are having affliction—perhaps that is it."

"Well," she said, "you do not know how glad I would be if I could think that that were true. I am sure that it is not true. I would indeed rejoice in some tribulation for the Lord's sake, and the truth's sake, but I am afraid that is not true in my case."

"Well, now," I said, "I am not competent to say, but I suggest to you then that perhaps the Lord is giving you a little time since you have come to the knowledge of the truth in order to strike down your roots into the ground firmly and get well rooted and grounded and built up in the Lord, and in the love of the truth, and in your faithfulness to the Lord—perhaps that is why he is giving you a quiet time. Perhaps he is going to let the storm fall over you, and all around you, by and by, and now he is giving you a little quiet space. Are you using it well?"

"Well," she said, "I am glad of the suggestion; I will try to use it so I will have the roots well grounded and well fastened to the Lord and to the truth, and well sustained, so that if by and by the storms shall come I will be able to stand them."

I think that is the way with the Lord's people generally. They will have a blessed time, and frequently the dear friends realize that after a quiet time, a good time at the convention, for instance, then they have a very severe time, perhaps a stormy time afterwards, and all kinds of trial of faith, and patience, and brotherly kindness, and of meekness, and of gentleness, and of love—all sorts of things come.

"The Lord your God doth prove you whether ye love the Lord your God." Those who know about such matters tell us that plants that have no storms would take very little root, and that really the shaking of the plant in the wind helps to make it root down more deeply. I am not skilled in that line to speak of the matter myself, but I do know that in the Christian experience it is true that only those who have passed through trials and difficulties, much tribulation, will be ready for the kingdom. So then are you getting ready for the kingdom? Do you expect tribulation? How are you standing it now? If your tribulation has not yet come, do not forget that it must come; it is not merely the tribulation class that will pass through tribulation but the saints who get into the kingdom will suffer tribulations. The main difference between those who will get into the kingdom class through much tribulation, and those who will come up on the plane of the great company and through great tribulation, will be the way in which they have received the tribulation—how it comes to them. The little class is to have the tribulation because of their loyalty to the truth, because of their courage, because of their faithfulness in praising him, and lifting high the royal banner, and in showing forth the praises of him who called them out of darkness into his marvelous light.

As the Apostle says of that class, they will take their tribulation joyfully, glad to suffer tribulation, rejoicing in tribulation, and in everything giving thanks; and the great tribulation class that will pass through tribulation, washing their robes, are those who will have avoided the taking of the tribulation, and will have avoided the standing up for the truth for fear of the death, for fear of the shame, for fear of the contempt of those around them. Therefore, theirs will not be tribulation in joy but tribulation in sorrow. Let us, then, be of those who have the tribulation joyfully, counting it all joy that we might be accounted worthy to suffer for the name of Christ. As the apostle says, "The spirit of glory and the spirit of God shall rest on you." We should have that testimony that we are God's children, that we are following in the footsteps of him who set us the example that we should walk in his steps.

Now, if ye do these things, ye shall never fail. God is not going to have in his kingdom class any who have not meekness, gentleness, patience, long-suffering, brotherly kindness, love—and how short a time there apparently is in which we have to prepare for this! We, of course, are not qualified to say whether it will be a day, or an hour, or a year, or two years, or more; it is not for us to decide that; but we may be sure that the right spirit in us would lead us to be so earnest and energetic that we would want to have Christ's likeness formed in us just as quickly as possible.

And do not think of these things of the Spirit as having to be cultivated in their order; that you must first get meekness, and then next get another, and so on, but you are getting a little more of this, and of that, and of the other, day by day; you are cultivating all along the line. Just the same as in school; the child in school does not merely study spelling and reading first, and then take a course in arithmetic, and then take a course in writing. There is a partial lesson in the subject of reading, arithmetic, writing, etc., each day. So it is in the school of

TRANS-CONTINENTAL TOUR

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PASTOR RUSSELL LECTURE BUREAU

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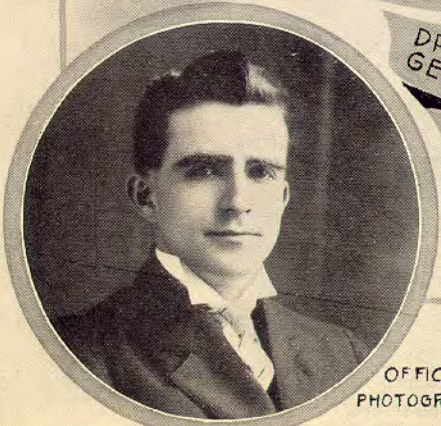

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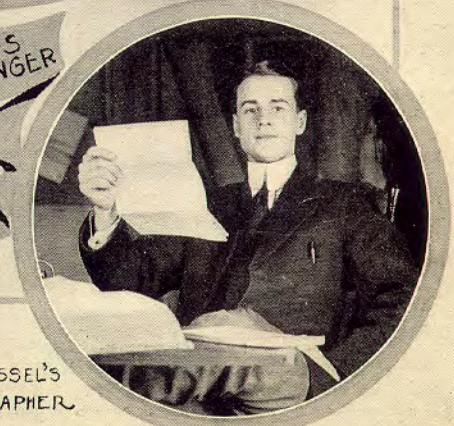
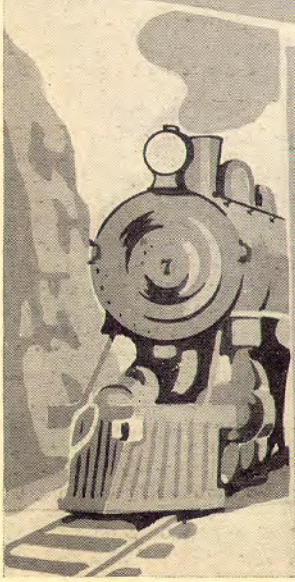


PAS. RUSSEL'S STENOGRAPHER

MALCOM RUTHERFORD

TRAINS WITH BIG ENGINES at LAS VEGAS. NEV.



Christ. The Lord wants us to learn all along the line every day. And we have such a splendid Teacher, and he has set us such a beautiful example, and we have given our hearts to him, and have pledged our lives, and he has given us the earnest of our inheritance, the first fruits of the Spirit, that it might be in us and abide with us, and enable us to come off conquerors. Only as we have this glorious hope, only as we have this glorious promise, only as we have this glorious example—only thus can we have the courage for the difficulties by the way, that we may indeed come off more than conquerors through him who loved us and bought us with his precious blood—to whom be glory and praise forever! Amen.

7:30 p. m.—Discourse by Pastor Russell on "The Hereafter." This was held in the opera house, which was packed to its limit. During the course of his remarks, Brother Russell made plain from the Scriptures the fact that there were twelve and only twelve apostles of the Lamb. He also dwelt upon other matters peculiar to Salt Lake City.

The audience was very attentive and seemed to like what they heard.

(Salt Lake *Evening Telegram*, June 22, 1911.)

SCORNS IDEA OF FUTURE IN FIRE FOR MAN FOLLOWING DEATH, HEREAFTER EXPLAINED

Pastor Charles T. Russell of Brooklyn tabernacle left for Los Angeles last night in the special eight-car train which is carrying him and 165 delegates to the International Sunday School Convention at San Francisco. The special left just following his lecture at the Salt Lake theatre.

The subject of Pastor Russell's lecture was "The Hereafter." He said in part:

"My friends, man's life is made up of beliefs. My topic tonight, 'Hereafter,' must interest us all, because we all are going to a hereafter. What that hereafter will be largely is determined by our beliefs. The world is advancing in knowledge and we must consider things with that in view. I take it that all creeds or beliefs were made in honesty and by honest men, but the men, our forefathers, did not gather all of the truth in the creeds they made, no matter how honest they were. But there is truth in all creeds and we should not overlook it. However, I contend that we will do well to adhere less to the creeds of our forefathers and look for a better interpretation of the Bible as our guide.

"I have sympathy with the great class of learned men who are departing from the Bible and its true teachings. I can see how, where and why they left the track, because I once did the same. I sympathize with these men because we have come to believe there is something wrong with the great fabric of creedal belief and they have not found the real cause and still are off the track.

"Great men have promulgated ideas and doctrines that do not stand under the demands of the age. John Calvin was no doubt an honest man, a great and good man. But we have outgrown Calvinism. And why shouldn't we? Calvin in his teachings had a misconception of God's words. He taught that as soon as God had created the world he peopled it and then began to see how much torture he could put his people to in the ages to come. Even the stoutest of Calvinists must agree that this teacher did not solve the great problem of the hereafter.

"No better did the great Wesley solve the problem by taking the opposite view from Calvin. Wesley would have us believe that God had started to do something and that his great undertaking had gone beyond his control and that the devil was winning out. Calvin's teachings and Wesley's teachings must fall down, and after all we must get back to the theory of the Bible. Let us view the Scriptures without our creedal spectacles. Let God be true, though every creed be proved a liar. If creeds and the Bible do not agree, then the trouble is with the creeds and not the Bible.

"The subject of the hereafter is not new. For its answer we might go to the heathens. Probably they say mean enough things about it. However, I prefer to go to Christendom for the answer. There are two great answers to the question, What is the hereafter?—the answer of Catholicism and the answer of Protestantism. Let us see what the first has to say of it. What is God's provision for the future? The Catholic believes that when a man is dead he is more alive than when he is alive. In other words if a man be struck on the head with a stick hard enough to knock him senseless then he doesn't know anything, but hit him a little harder and he is killed and then becomes more alive than he was when he was alive. Does that seem possible? Then I ask my Catholic friend where the man goes. He answers to one of three places—heaven, purgatory or hell, In equal numbers? Oh no, Only the saintly go to heaven, a few to hell, but most all who die go to purgatory.

"Why can't I believe it? Because I cannot believe in a God who will subject his creation to such torture for thousands of years, later to take them away to paradise, where they may be healed from the sores and hurts received in purgatory. However, my dear friend, this is merely my way of seeing what God means in his word. I don't believe you would treat your worst enemy that mean. I honestly don't.

PROTESTANT'S ANSWER.

"But what of the Protestant's answer? And now, dear friends, I am ashamed to say what I am going to say and I hope I will not make you mad when I say it. But of all untenable theories of the hereafter the idea of Protestantism is the worst.—If we cannot believe in a purgatory—a punishment of thousands of years—how can we believe in eternal punishment in fire and brimstone, in roasting and boiling, never to be released? It is the most terrible doctrine of any I know.

BAD CREEDS GIVE BAD GOD.

"The Bible does not characterize the hereafter as an eternal punishment and torture, as the Protestant belief holds. You cannot find where it teaches any such doctrine. When we study the Bible, as we should, Protestant and Catholic alike, we will know the truth. I am glad to know that the pope has issued a bull to all Catholics to study the Bible more. Bad creeds are bound to give us a bad God. There is no help for it.

"But, if neither teaching is satisfactory, then what does the Bible tell us of the hereafter. There can be but one truth. Death is hereafter. The Bible says a dead man knows nothing. The Scriptures tell us these things plainly. As in Adam all men died, so in Christ all men will live. But the deat hin the scriptural meaning is not necessarily a punishment. Death is the end to the unbeliever. God delivered that message to Adam when he ordered him from the Garden of Eden with the edict that he should die and return to the earth that made him."

Pastor Russell told the story of the rise and fall of man and of the final atonement, the resurrection and the second death. It is in the first resurrection that the elect find their reward. Salvation comes to the world outside of the elect in the way of the establishment of the Messiah's reign on earth, when all who have not made their election and calling sure may stand before the throne of God in judgment. It is then the true test of the hereafter comes. Then, with the true knowledge of God, man has the opportunity to be one of the subjects of the kingdom on earth. If he rejects this opportunity he passes into the second death, which is oblivion, as the brute creatures die. Not in any sense does this second death mean eternal punishment, or purgatory. It is the penalty for the first sin, or rather a sharing in the penalty of the first sin.

Salt Lake City to Los Angeles

WE LEFT Salt Lake City via the famous Salt Lake Route. Our journey covered a day and a night through very beautiful country, Nevada's mountain-circled valleys and picturesque canyons, and then into the equally beautiful scenic charms of southern California, the train passing directly through some of the large orange farms.

Enroute we passed through Las Vegas, Nev., and while waiting to change engines (which, by the way, are the great oil-burning engines, see cuts with friends on and around them), we took aboard the train two-hundred pounds of luscious cherries, which the friends at Los Angeles had arranged for, having telegraphed us where to find them.

Convention at Los Angeles, Cal.

June 23, 1911

NOT content with their token of love and esteem, the representative of the Los Angeles Class, Brother E. D. Sexton, with his wife and family, met and boarded our train as we entered San Bernardino, and brought with them from the class beautiful carnations, badges and souvenir post cards, sufficient for the entire party on the train.

Then, when we arrived at the hall at Los Angeles, their hearty welcome to us was further manifested by masses of flowers, ferns, and other decorations, with which they had beautified the hall.

(Reprint from Los Angeles *Express*, Friday, June 23d.)

PASTOR RUSSELL ENTHUSES OVER SOUTHLAND BEAUTIES.

"Spurgeon of America," Here on Transcontinental Tour, Pays Beautiful Tribute to Los Angeles—Some Reservations in His Comparison with Eden.

"Los Angeles and vicinity is what we might have imagined Eden to have been."

No one ever has paid a more beautiful tribute to Los Angeles, and no one could have been more sincere in his statements than was Pastor Russell this morning in his room at the Hotel Alexandria. Pastor Russell is president of the International Bible Students' association, of the Watch Tower Bible and Tract society, and pastor of the London and Brooklyn tabernacles. He is in Los Angeles in the course of a transcontinental tour, and will lecture tonight at the Auditorium on "Hereafter."

But having compared Los Angeles to what Eden of biblical lore might have been, Pastor Russell makes some reservations in this wise:

"I have had some fears that some of the people of Los Angeles might not be interested in spiritual things, on account of being so comfortably fixed in the temporalities. And yet I presume you have plenty of poor people here, as well as elsewhere.

GOOD OFFICE OF POVERTY.

"The Scripture intimates that poverty has its good office, so far as developing an interest in heavenly and spiritual things is concerned. I am not, however, of those who believe that this present life, with its tears and sorrows, is merely the vestibule to a terrible purgatory or an eternity of torture. My topic of the evening will, to some extent, show my expectations for the future.

"I understand that while God has a special blessing for the church, the elect, he has in preparation also a great blessing for mankind in general—for all except the wilfully wicked.

"In the wonderful development of nature in your vicinity I see evidences of the fulfilment of the prophecy. The Bible teaches me the whole earth is to become a paradise of God. 'The wilderness is to blossom as the rose; the solitary place shall be glad, and streams shall break forth in the desert.'

"Literal fulfilment along these lines are in evidence in your city and vicinity and the deserts we have crossed coming here.

"The wonderful achievements of late years in steam and electricity are, I believe, merely the beacon lights of the new dispensation—Messiah's Kingdom. I fully concur with Mr. Edison's statement that all our present day inventions are merely forerunners of still more wonderful blessings along all lines and especially, it seems to me, we are to expect much from chemistry.

"These blessings I do not attribute to any extra brain power in our day. In other words, I am not an evolutionist. I do not consider the average brain capacity of today superior to that of the past, our more general education being taken into consideration. My understanding is that the wonderful blessings that have come to us in the past 100 years are attributable to divine providence. God is lifting the vail and permitting intelligence along certain lines, and we wonder at the result.

GLORIOUS RESULTS NOT YET.

"But the glorious results must not be expected yet. Sin means selfishness, hardness of heart, and selfishness will hinder these great blessings from reaching all the people. Present day knowledge is not greatly increasing the sum of human happiness and contentment. The reverse, rather, is true.

"Discontent is spreading. The Bible indicates this discontent will culminate in anarchy before the establishment of Messiah's kingdom, which, in time, will be 'The desire of all nations.'"

Pastor Russell is a quiet, dignified man of unmistakable clerical mien. He is in his sixtieth year and has been preaching the Gospel over forty years. He is, at times, called "the Spurgeon of America."

He is traveling in a special train of eight cars with a party of members of the International Bible Students' association. The party is composed of delegates from twenty Eastern states and from Scotland. Pastor Russell joined them in St. Louis and will accompany them to San Francisco."

2.30 p. m. Children's Consecration Service Conducted by Pastor Russell

THERE were a number of such services held at various places on the trip, and his remarks were practically the same at all, so you may consider the following remarks as applying to all:

The Scriptures give us the thought that it is not displeasing to our heavenly Father, but rather pleasing to him, that parents should consecrate to him the fruit of their bodies. Very early in Bible history we have an account of how the parents of Samuel presented him in an especial manner to the Lord, to be an especial servant of the Lord. Also in our Lord's day many of the parents brought their children and desired that they might have some kind of a blessing, or some kind of a consecration, to the Lord. And the disciples were disposed to say, Not so, and to tell the people that our Lord's ministry was not for children, but for grown folks. The Master intervened, and said, "Suffer, little children to come unto me; forbid them not, for of such like is the kingdom of heaven." And he instructed us that unless we should become like little children we would not be fit for the kingdom. The thought seems to be, that the Lord would inculcate simplicity, purity, honesty, sincerity, such as we find in the mind of a little child—trustfulness in the Father and trustfulness in those with whom we have to do. So we as God's children are to become humble-minded as little children. I presume you have all noticed that a little child has absolute confidence in its own parents, unless something shall have occurred to break that confidence; its father is the greatest man on earth; its mother is the grandest woman on earth—"My mamma said so", "My papa said so." The little child is willing and ready to believe everything from its parents. So we as children of older growth and begotten of the Holy Spirit, are to have such faith and trust in our Father in heaven that we have absolute confidence in him as a little child, fully trusting that all things that he has promised he is able and willing to perform.

It might be asked by some, "In what way will this matter profit either the parents or the children?" I cannot answer that. I would say, however, at the very outset, that nothing in God's Word puts this as a matter of obligation upon any parent. It would be just as well to have the matter clear before our minds—it is not an obligation. Those who come asking a blessing upon their children do not come because the Lord sent for them, or because he commanded them so to do. Indeed it would not be an offering upon a part of the parents if it were a command. You cannot make a sacrifice of that which is commanded. But it is a privilege.

Very many Christian people have had this same thought respecting consecration, and their minds have been satisfied in a large measure by the usual custom in the nominal churches of baptism of infants—sprinkling them, as it is called, and to the Episcopalians and Lutherans it means very much more than it means to the others. To these it means generally an escape from hell by getting the child into the church. We are sure that this is the understanding of the Catholics, for they say so, and many of our Lutheran friends have the same idea exactly, and some Episcopalians seem to attach some significance to the matter of sprinkling of infants. However, many Protestants have gotten away from this idea, and merely view the matter as a consecration of their children to the Lord. They say, as in olden times it was the custom amongst the Jews to circumcise their male children, so now, instead of that, we have this matter of sprinkling or christening the child; and sometimes they have a thought of consecration. Of course, we would not think of sprinkling a child and calling it "baptism," because to our understanding it would be contrary to God's Word, contrary to anything that the Lord or the apostles taught. We, therefore, could not go that extent.

It has been frequently brought to my notice how many parents feel they would like to do something with their children; they would like in some manner to say to the Lord, "Lord, we give you this child," and they would like to say it in some public manner; they would like to make it definite. They would like to give the child something it could remember in after days; they would like for the child to be able to look back and say, "I was consecrated to the Lord in my childhood." And indeed, my dear friends, that is my own experience. My parents told me that I was duly christened in the Presbyterian church. They supposed that was baptism according to the Scriptures, and I have only kind feelings toward them for their very good intention in that connection. While I understand it was not baptism, yet I do appreciate the fact they were willing and glad to give me to the Lord, and invoke a divine blessing upon my life. And I remember very well my mother saying to me one day when I was about seven years of age, "Charles, when you were an infant I consecrated you to the Lord, and I asked him that if it were possible you might become a minister of the gospel."

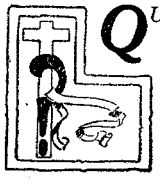
I remember what I answered. I said, "Ma, I think that is very nice, but it seems to me that I would rather be a missionary to the poor heathen than to be a minister here in a civilized land; it seems to me there are so many churches and so many preachers here, and that the poor heathen have so little opportunity of coming to the knowledge of the Lord, that I would rather be a missionary."

My mother said nothing on the subject further; she left it there; but I have been thinking over it lately, dear friends, and I think, perhaps, the Lord is going to fulfill both of these wishes; that in the present time I have the opportunity of ministering the truth, the gospel of the grace of God, to many people in civilized lands, and if it pleases the Lord, by and by that I shall be associated with the Lord Jesus in his kingdom in the work of blessings all the heathen, all the families of the earth; so I am preparing to be a missionary, you see, even in heathen lands.

With these remarks, dear friends, calculated to arouse thoughts in all our minds, and put away any suggestions to the effect that there is any thing obligatory about such matters, we now accept those who are here today, and ask the Lord that he will bless them.

The blessing of the children by Brother Russell was very impressive. Brother Russell placed his hand upon the head of each child, then addressing it by its Christian name, used words about as follows: "May the Lord bless you and keep you, and give your parents wisdom as they seek to guide you in the ways of the Lord."

Question Meeting Conducted by Brother Russell



QUESTION 72.—Does the doctrine of Universalism by logical inference make God the author of sin?

Answer.—I presume it would depend upon the kind of logic that was used. I think that one way of reasoning on the subject, this might be true, but I presume that our Universalist friends would not so think, and would have a different logic.

Question 73.—Will any reach perfection during the millennial age, before the end of that age? And, if so, will they come into actual relationship with God before the end of the age?

Answer.—We answer yes, some will come to perfection before the end of the age. We know, for instance, that the ancient worthies will come to perfection immediately upon their resurrection, because their trial has been passed; therefore the ancient worthies will be just such a class. We will suppose that the questioner has particular reference to the remainder of mankind, and our answer would be, that according as each one is prompt to obey the institutions and laws and regulations of Messiah's kingdom, in that same proportion he will make the more rapid progress toward perfection. Just the same as it is with us now: in proportion as we are whole-hearted, in that proportion will we sooner reach the mark of perfect love. Some are quite slow in getting to where they can love their enemies, and others get there comparatively quick, and so with those who will be on trial during the millennial reign; they will have the opportunity of coming to perfection; they must all come to perfection, or else they will die the second death; and they may come to that perfection as rapidly as they choose. We might say that in proportion as they are obedient to the laws of the kingdom, the blessing will come to them, raising them up, up to perfection.

Now, the other part of the question, "Will they come into actual relationship with God before the end of the age?" We answer that this question might be viewed from two standpoints; in one sense, all who will come into harmony with God at all at that time will come under the provisions of the new covenant; they will be in relationship with God at once if they accept Messiah and attempt to order their lives according to his kingdom.

They will immediately be in covenant relationship with God. That is to say, God's covenant through Christ is, that eventually, if they are faithful and loyal, they will be in full harmony with him. God will treat them from the beginning through Messiah, through his kingdom, as though they were back in harmony with God. But not until the end of the millennial age will this covenant accomplish its full work of introducing these people actually, fully and completely, to God. At that time, the great Mediator of the new covenant will, so to speak, step from between and allow the world of mankind, brought to perfection, to have direct contact with the heavenly Father, and be in subjection directly to the laws of his kingdom, justice. All mediation will be out of the way then, all mercy, all covering of imperfection, will be taken away, and each one being perfect, will be responsible for his perfection to his Creator. They are in this blessed condition in the sense of his relationship all the way down, but at the end of the thousand years they are more directly in this covenant relationship, and obliged to stand each one for, himself, with the Mediator between.

Question 74.—Will the ancient worthies be in relationship with God during the millennial age?

Answer.—Yes, we answer, the ancient worthies will be in covenant relationship with God through this new covenant, through the Mediator of the new covenant, throughout the millennial age; but they will not be in any personal, direct relationship with God until the end of the millennial age. All those who receive the blessings of the millennial kingdom must obtain them through the great Mediator, and through the new covenant which he sealed with his blood on behalf of every nation, people, kindred, and tongue. The ancient worthies who have already demonstrated their loyalty to God will have a special blessing in that they will come forth perfect in the flesh and not attain perfection by gradual processes; they will come forth with perfect human bodies; as their minds were already fully in accord with God's, so their bodies will be in full accord with the divine law at the very beginning. However, it will be very fortunate, we believe, for those ancient worthies that they will still be under that new covenant, and still be under that Mediator; because they might, with all their past experiences, make some failures. Why? How? Because, so far as we may judge, while they had considerable experience, they did not have that full experience which must come to the church. Amongst those ancient worthies that are mentioned in the Scriptures, we note the name of Samson. We have no reason to suppose that Samson was in any sense of the word, disloyal to God; he was loyal, he was obedient, he was full of faith in God. Because of these qualities he is counted an overcomer, and will be one of the sharers in the special blessings of that time; but, to say that Samson had a full, wide, diversified knowledge of all these things which will be required of a perfect man, is quite another proposition. And so, we think it will be entirely possible that with limited experience some of these ancient worthies might still make some mistake unintentionally during Messiah's reign. If so, being under the blood of the covenant, with the Mediator between them and divine justice, they would have a necessity for this, and get a blessing from this very condition.

Question 75.—If Jesus laid down his life-rights in consecration, how could he still have them at his resurrection?

Answer.—It would seem as though we had never learned the English language properly—or at least, as though we had learned in different schools, and had different dictionaries—because, apparently, the Lord's people, with the very same thought in mind, will use different forms of expressing that thought. Now, what is it to lay down life-rights?

When Jesus said, in his consecration, "Lo, I come to do thy will, O my God," what did he lay down? He laid down his will. What did his will include? His will included everything that could happen to him—his life and all of his rights of every kind; when he gave his whole will, his entire heart, to God, it included everything. Had he, therefore, no life-rights left? The heart he still had left, and he still had that life down until he cried out, "It is finished," on the cross. So he had not laid down his life, in one sense, and he had laid it down in another sense; he had laid it down in the sense that he had agreed he would not hold anything back that might be the Father's will—no matter what might be the Father's will, he would do it. In that sense of the word, he had made a consecration of his all. But it is one thing to lay it down, and it is another thing to apply it. I laid down my hat here somewhere, but it does not follow that I do not own my hat, does it? I do not even know where my hat is now, but I laid down my hat; I gave it into the care of another. Now, it does not follow that I have nothing further to do with that hat. It does not follow that I should not direct that person into whose care I gave my hat to give it to you. I have laid it down; I put it in his hands; I could direct him that he might give it to you. Now just so, our Lord Jesus put his whole life into the Father's hands, and declared himself ready and willing to do the Father's will in every particular, keeping nothing back. Now, in the Father's will there were trials and experiences came to him, the final one being death on the cross, and he was faithful; he kept nothing back; he let his life be laid down even to the very last, and finished the work of laying it down; but it does not follow that he had no right to that life; he had not given his life away. To lay a thing down, or to give it into the care of another, is not to give it away. So these life-rights that Jesus had, and that he committed to the Father, are not given away, but are his still to bestow. If he did not have these life-rights to bestow, if he did not have any hold on them, if he did not have any right to them, he could never be the world's Savior, because it is these life-rights that he laid down sacrificially, or permitted to be taken from him at Calvary by wicked men—these very life-rights that the world needs, and that he, as the great Mediator between God and men, intends to give to the world of mankind under the terms of the New Covenant. And it is for that very purpose that he may give these earthly life-rights to the world, that God has appointed that he shall have a kingdom, and shall rule the world, and instruct them, and bring them to an appreciation of what he has to give to them, so they will be ready to accept it on his terms.

Question 76.—How do we understand I Tim., 2:15, which reads, "Notwithstanding she shall be saved in child-bearing if they continue in faith, and charity, and holiness, with sobriety?"

Answer.—This is a very peculiar passage. I am not sure that I have the right understanding of it, and wherever I am not sure what the Lord's meaning is, my rule is to speak very cautiously.

Question 77.—When the Jews were in captivity to Babylon, did they observe their annual atonement sacrifices?

Answer.—They did not, for the very simple reason these sacrifices could not be made at any other than the appointed place. There could be no such atonement sacrifices away from the proper place and arrangements. So we may be sure that during those years of captivity they had no atonement day sacrifices.

Question 78.—"Therefore let us not sleep as do others, but let us watch and be sober; for they that sleep, sleep in the night; and they that are drunk, are drunken in the night." What class would represent those who sleep, and those who would be drunken?

Answer.—The apostle is here using an illustration, and he informs us that much of the drunkenness of that time was in the night. We know that much of the sleeping is done at night, and he tells us that drunkenness was common in the night. And he tells us that we are children of the day, and that while this is night time, and we are obliged to walk in this night time, we are not to be asleep with the world; we are to be awake; we are the children of the morning, children of light—not children of darkness. Therefore, let us not be stupefied, let us not be intoxicated with the spirit of this world. You remember, in Revelation we read that the harlot woman who sat on the beast had in her hand a cup, with which she had made drunk all the nations of the earth. This cup, we understand to be a cup of false doctrines, misrepresentations and misunderstandings of the divine teaching, and that the whole world has been intoxicated by these false doctrines.

Question 79.—Did the blood of Christ seal or make operative the Abrahamic covenant?

Answer.—We answer no, it did not. The apostle Paul explains that the Abrahamic covenant did not need to be sealed, except in the way that God, himself, sealed it. The apostle explains that a covenant where there is only one to be bound, does not need a mediator. Now, in this original, or Abrahamic covenant, there was only one party that was bound. God did not say, "Abraham, if you do this, thus and so, I will do thus and so." There would have been two parts of the covenant then, and if so, a mediator would be proper, to see that both parties carried out thoroughly, their agreement. But the Abrahamic covenant was without any condition. God merely said to Abraham, "Abraham, I will tell you something; I intend to bless all the families of the earth; and I will tell you something more; I intend to bless them all through your posterity." That is all there was of it. Now, instead of sealing this, instead of having it ratified by blood, through a mediator, God merely said, "You have my word for this, that I will make it sure in another way; I will give you my oath, backing up my Word." So the apostle says, "Not by blood, not by a mediator, but by two immutable things, the Word of God and the oath of God," this Abrahamic covenant was made fast, or made sure. And so it stands today.

First, all the families of the earth will be blessed, and secondly, they will all be blessed through Abraham's seed. Abraham's

seed, we see, first of all, to be the church class—the saintly few, the little flock, like unto the stars of heaven. St. Paul says, Gal. 3:29, "If ye be Christ, if ye belong to him, then are ye part of Abraham's seed, and heirs according to that covenant God promised. But there is a natural seed of Abraham represented by the ancient worthies, and those who shall come in afterwards. These will also be God's channel of blessing the world, through Abraham's seed, the spiritual, and through Abraham's seed, the natural. All the families of the earth will yet have a blessing.

Question 80.—In appointing elders for an ecclesia, should we not follow the apostolic pattern, and appoint seven? If not, why not?

Answer.—I know of no apostolic pattern of appointing seven. If there is any pattern of that kind, I would be one of those most pleased to find out all about it. I remember about the apostle appointing seven deacons. I never heard anything about seven elders; it is news to me. Besides, if we are thinking about deacons, it would have no bearing, because they elected such deacons as were considered necessary under the circumstances. Suppose there was a congregation that only had about six in it; how could they appoint seven elders and seven deacons then? The Lord says that a church may be as small as two or three—"where two or three are met in my name, I will be in their midst." You have our views on this subject more particularly set forth in the sixth volume of Scripture Studies.

Question 81.—If a brother were qualified according to the New Testament to be chosen an elder, but had not been immersed by anyone, would that, in your understanding, be a sufficient reason or cause for not appointing such a brother as an elder?

Answer.—It would be. Not that we think water baptism is essential in the sense our Baptist friends would say—not that we think it is anything more than a symbol, but the brother who had not yet been able to see so simple a symbol as baptism, must be blind on that point, anyway, and if blind on one point, how many more might he be blind on? I would wait until he would begin to see on that point before I would put him in to teach anybody else, who, perhaps, had seen more than he already. Understand, we do not make water baptism a test of brotherhood at all, and such a brother not having been immersed, should be made welcome, according to our understanding at the Lord's table, or as a brother in the Lord in every sense of the word; but it is one thing to recognize one as a brother of the Lord, and a member of the body in every way, and another thing to recognize him as competent to teach. My opinion is that one competent to teach is one that has already seen one of the simplest points in the New Testament, that the Lord and the apostles all practiced water immersion in symbol of the real immersion—consecration.

Question 82.—Why did God, who is all loving, permit his Son to be crucified? As a perfect God, why did he not make some other plan by which his Son would not have needed to be crucified?

Answer.—Well, my dear friends, this would be a large question to go into; it would involve the permission of evil in a general way, and that alone would take us at least an hour. And those of you who are following our weekly sermons will find that will be a topic for a weekly sermon sometime in September next—and in that sermon you will find the answer to this question—why evil is permitted. Or, if you wish, you will find a chapter in the first volume of the Studies in the Scripture on the subject, "Why God permitted evil." That covers why he permitted his Son to suffer evil, to suffer death, to suffer pain, to suffer sorrow. Why did he permit you to suffer sorrow? Why did he permit any of his people to suffer pain, sorrow or death? And the reason of it all lies in the same direction? The proper attitude of mind from which to approach this subject would be, not to find fault with God, and to tell him we know he should have done something else, but rather say we believe there is a great God, who made our earth, and made us, and who made all things, and we believe him to be the very personification of justice, wisdom, love and power, and then, from this standpoint, let us look into the Bible to see just what he says, and just why he does this; and if we should never be able to see just why, let us give the credit to our own small reasoning capacity rather than to God's insufficiency of wisdom, because we are not great enough to judge our Creator. If our minds were large enough, we would undoubtedly understand his ways to be altogether right, and just, and true, and good.

Question 83.—Please illustrate tentative justification, and also vital justification.

Answer.—We are tentatively justified from the moment we turn our backs upon sin, and turn toward God with longing desire and with good intentions of heart. Here is an individual who has been delving in sin, and walking according to the flesh, and he hears and comes to some understanding that this is the wrong course, and that God is willing he should draw nigh to him. So he is converted, turned around, and now he is facing toward God, and begins to take steps in that direction, and puts away the filth of the flesh, and strives to walk in a more orderly way. If he has been a drunkard, he puts away his cup, if he has been vile in some other respect, he puts away those vile practices, and he seeks to draw nigh unto God. Now, what is the Lord's attitude toward him? The Lord says, "Draw nigh unto me and I will draw nigh unto you." So he goes a little nearer. Now, what is his attitude? We speak of him as being in a justified attitude. Why so? Justified means right. He is not fully right yet, but he is in that attitude; he is making an approach toward the right. He is there tentatively; to be spoken of as a justified person; he is seeking to walk righteously. So he draws nearer, and as he draws nearer, he says, "Now, Lord, I would like to come very near and be your child." Well, the Lord says, "Now that you have come this near, I will explain what is necessary."

"Lord, I would like to know upon what terms I can be fully your child and receive your Spirit, and receive share in all that glorious inheritance which you have provided in Jesus for those who will be joint-heirs."

"Well," the Lord answers, "they are very severe terms. They are very strict terms. You must take up your cross and follow the Master. You must be prepared to lay down all that you have, even life itself, in my service. Only thus can you become a child of mine in the full sense of the word, because this is the only class I am calling now."

"Well," the person says, "Lord, I do not care to sacrifice, and make a consecration to death, but would like to simply do right, and if I do right—"

"Well, but you cannot do right; in your own flesh there is no perfection, and you cannot be right; you can never approach me on the basis of the law, because by the deeds of the law, no flesh can be justified.

"Well, Lord, how can I be justified, then, if it is impossible to keep the law?"

"You can only be justified in one way, and that is through the merit of the great Advocate."

"Well, Lord, will he be my advocate?"

"He will only be your advocate if you come to the place where you make a full surrender of all that you have."

"Well, will he do nothing for me?"

"O, yes, he is prepared to deal with you as with all the remainder of the world; he is prepared to be your Mediator under the new covenant arrangement; he is prepared to bring you restitution to full perfection and harmony with God as Adam had, and that Adam lost."

"But, Lord, I would like to come in now."

"Well, you cannot come now, except under the call that I have issued now; the call which I now have issued is the call we term the high calling of God in Christ Jesus, to become heirs of God and joint-heirs with Jesus Christ to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven. This heavenly call is the only one that is open now, and the heavenly call demands a full consecration of your life to the Lord, and to follow in the footsteps of Jesus. If you do not now wish to take this step, stand aside."

You see, this one has been tentatively justified up to this time. Now he has come to the place where he has knowledge, he knows what the Lord requires of him, and if he takes the step of consecration he will be begotten of the Spirit a new creature; and this will continue until the last number of the elect shall be completed. But if he does not, then his tentative justification lapses; it does not hold up; it is not confirmed; it is not made actual or vital. The only way in which this faith—justification—is made actual, or vital, is by consecration.

Now, suppose he consecrates. "Now, Lord, I have sat down and counted the cost. I have concluded to accept your terms; I give you my whole heart and everything I am and have; I make a full surrender. 'Use it, Lord, in ways of thine.'" Now, having made that consecration, the great Advocate becomes his personal Advocate, and imputes of his merit to cover his blemishes, so that his consecration may be accepted by the Father; and in that way his justification is vitalized, it is made complete; it is made a living justification, he is justified to life; and then being justified to life in that same moment he presents that justified life a living sacrifice, acceptable to God, a living consecration that God accepts through Christ as a sacrifice; that is the vitalizing of that justification. Up to that point it was not made vital; it was merely a tentative one. He was going in the right direction, and God treated him patiently and encouraged him to go on until he got to the point where he must decide. If he decided to give up all, then the great Advocate vitalized his justification, and by faith he was recognized as being perfect,

and by faith he was recognized as presenting himself, and God accepted the sacrifice.

Now, in the world's case in the next age, justification will not be by faith, but by works. You remember, in the book of Revelation where it speaks of the world coming forth to their day of judgement, we read, "They were all judged, every man according to his works."

The test, then, will be works; the test now is faith. Why not works now? Because you cannot work perfectly. Why not? Because you have imperfect bodies, and because God is dealing at the present time along this line—he is treating with those who, with imperfect bodies have perfect minds, perfect wills, fully submitted to his will. And thus he draws that new will, that new mind, and justifies the new creature and accepts the consecration, and the matter is thus vitalized. But for the world in the next age, all through that thousand years they will be coming up, up, to perfection, and every day they will be getting more justified, more justified, and more justified, and they will be getting more nearly right every day. So they will be approaching gradual justification, and every one of that time who will be in the right way, and seeking to be in harmony with the Lord, will be said to be tentatively justified; but his justification will not be reached in the same way as ours, as he would be coming up gradually out of his imperfection and he would be justified actually when he would reach full perfection. Then he would be put right, perfect, and being in that condition at the end of the thousand years, the Mediator would step from between and allow that just, perfect person, to be presented to the Father. And he would be acceptable to the Father, and then would stand the trial to see whether or not he would be willing and able to stand the tests. Just as Adam was perfect and in harmony with God, and was subjected to a test, so all the world of mankind in their perfection will be subjected to a test. So, in Revelation we read, that at that time, after Christ shall have delivered over the kingdom to the Father, and the thousand years are finished, and the Mediator shall step from between, then Satan will be loosed that he may test all who dwell on the face of the whole earth, the number of whom will be as the sand of the seashore. Those who shall succumb to the temptation will be those who have not the proper condition of heart, and God will give them no further opportunity. They have had all the blessings ever intended for them. And those who will stand the temptation of that time will have the grand entrance into the everlasting condition, fully approved of God, as worthy of life everlasting.

Question 84.—Will there be any among the great company class who ran for the prize and lost, and then went into the great company class?

Answer.—We answer yes; to our understanding they will all be in this class—all those who started out to run. Some of them may only have run one step or two, but the running for the prize seems to me to begin right at the gate. Just the minute we enter the gate we begin running; you are on the race course and they are all running from that point. Whether you run fast or slow, you are on the race course and all enter by the same gate. As the apostle says, "We are all called in one hope of our calling." God did not call anybody to be of the great company class. Everybody that is called in this age is called to be of the little flock class. All of those go into the great company class; then will be those who having started to be of the consecrated class, and having consecrated to give up all, having made that much of a start in the race course, then fail, they must either then go into the great company class, or worse, into the second death.

Question 85.—Will there be any among the great company that made a consecration and never ran for the prize?

Answer.—I don't know that anybody could answer that question except the Lord; but I would suppose there would be none in the great company class that had not made the start in the running.

Question 86.—II Cor. 6:1: "We, then, as workers together with him, beseech you also, that ye receive not the grace of God in vain." What grace or favor is meant, and how could it be received in vain?

Answer.—Since the apostle is here addressing Christians, we would understand he meant that some who had already made their consecration and had been begotten of the Holy Spirit, might still receive God's grace in vain.

Now the grace of God was with a view to this high calling, and whoever goes into second death under present conditions surely has received God's favor, or grace, in vain; and it would also be true that any who fail to run as they should do, would be receiving the favor, or privilege, of joint-heirship with Christ in vain; because they would fail to get that great blessing; even though they get a secondary blessing, they have failed to get the blessing to which they were called. Of course, it would also be true that those who have heard anything at all, received that degree of knowledge, or faith, or favor, of God, in vain. Any who are drawn or called of God and who do not accept him, receive it in vain, since they get no fruitage from it, no results or blessings from it; they merely come in with the remainder of the world and get no special blessings in the present time.

Question 87.—"I will make an everlasting covenant with you, even the sure mercies of David." What covenant is meant, and with whom is it to be made?

Answer.—The text would seem to show that these words apply to the spiritual seed of Abraham—the church class, the little flock. The mercies of David consisted of God's promise to him that the one who would be the great King of Israel, the great Messiah, would be one from his posterity. This one was our Lord Jesus Christ, primarily, and secondarily this one is all those who become members of his body—the church. The apostle says, in Gal. 3:29, "If ye be Christ's then are ye Abraham's seed;" so, equally it will be true that if you are Christ's, you are David's seed; and the sure mercies of David were that his seed should sit upon the throne, to be the Messiah; and so Jesus has promised, "To him that overcometh will I grant to sit with me in my throne"—the Messianic throne.

Question 88.—"Now then, we are ambassadors for Christ, as though God did beseech you by us; we pray you, in Christ's stead, be ye reconciled to God." To what class does the apostle refer, urging reconciliation to God?

Answer.—The difficulty in this question is found in the fact that translators have supplied certain words which they should not have supplied. The text would read, without the words that are in italics, thus: "Now then, we are ambassadors for Christ, as though God did beseech by us; we pray in Christ's stead, be ye reconciled to God." We urge this upon all who have an ear to hear. We do not urge it upon each other, because each one who has come into Christ has already been reconciled to God through the death of his Son, and is a joint-heir with us, and a fellow-servant with us in this grace of God which we minister. All the church of Christ are God's ambassadors, and Christ's representatives in saying to all of those who have the hearing ear, "Be ye reconciled to God." And so, the Lord again says, "He that hath an ear to hear, let him hear."

Question 89.—"Therefore it is by faith that it might be of grace, to the end that the promise might be sure to all the seed; not to that only which is of the law, but that also which is of the faith of Abraham." What is meant by the expression, "all the seed," and what law is referred to?

Answer.—This text is from Romans 4:16. We understand the apostle here refers to the fact that Abraham has two seeds, as God said to him, "Thy seed shall be as the stars of heaven, and as the sand of the seashore." Here, first of all, is the heavenly seed of Abraham, and subsequently the spiritual or natural seed of Abraham. God is first selecting the spiritual seed, and the apostle tells us that we are now privileged to be part of that spiritual seed. I will remind you of where he says, "If ye be Christ," then are ye Abraham's seed, and heirs of the promise." Then in the eleventh chapter of Romans, after telling about the development of this spiritual seed, the apostle uses these words, "I would not, brethren, that ye should be ignorant concerning this mystery, lest ye should be wise in your own conceits; how that blindness in part has happened unto Israel until the fullness of the Gentiles be come in." He means that blindness has happened to the natural seed of Abraham until the full number of the spiritual seed shall be gathered in to complete the number from amongst the Gentiles, and then all Israel will be saved—all natural Israel will have its blindness turned away, the light of knowledge of God's glory will fill the whole earth, and all blind eyes be opened—Israel first. The apostle then says, "Thus it is written, there shall come out of Zion a deliverer who shall turn away ungodliness from Jacob." This deliverer that comes from Zion is the Messiah, the Christ, Jesus, the head, and the church, his body. This is the great deliverer. It has taken over eighteen hundred years for Zion to travail and bring forth these First-born, but the spiritual seed of Abraham is about to be delivered, and just as soon as that is accomplished, then this great deliverer, Christ the head, and the church his body, shall turn away ungodliness from Jacob; for this is my covenant, says God, when I shall take away their sin. These, then, are the two seeds of Abraham, first the spiritual, and afterwards the natural.

Question 90.—Please comment on Luke 15:7; "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons who need no repentance." Who are the ninety and nine, and who is the sinner?

Answer.—This being a parabolic statement, it is not proper that we or anyone else should speak dogmatically. Neither the Lord nor the apostles have given us the interpretation. We must

merely give you our guess; and our broad guess would be that the Lord here means to teach that there is great sympathy in heaven for all of those who have fallen in sin and who will be recovered out of it. Any sinner recovered from his sin would be a source of joy and rejoicing amongst the holy ones, among the angels—more joy over the returning of a sinner from his way than from the fact that a great many angels never sinned at all, and never left the right way, and never did therefore, return to it. As for man, there are no just men that need no repentance. There never have been. Adam was the only just, perfect man who ever lived, and by the deeds of the law none were justified. And as the apostle says, "There is none righteous; no, not one." Then anybody repenting would be one who had been an unjust person, and all the world has been unjust. All mankind, therefore, in coming back to God must come back repentently, and there is joy in heaven over all the human family as they come back in harmony with God and in harmony with righteousness. We are not to think that the angels would despise those who come back, nor that the heavenly Father would despise them, but rather, there would be great joy in the recovery of each one from his fallen and sinful state, whether he come back now under the condition of the Gospel call, or whether he shall come back in the next age under Messiah's kingdom—no matter, there will always be joy in heaven over everyone who comes back into harmony with God. And whoever these just persons are, who need no repentance, they are not on earth, as far as we know. The angels of heaven, alone, would seem to me to fit this description, as being just persons who need no repentance. They never fell from their obedience to God, and never needed to be redeemed, or repent. Christ never died for their sins, for they have no sins. These great things God has done and Christ has done have been done for sinners. While we were yet sinners, Christ died for the ungodly. That was for you and for me, and we were not just persons, nor anybody of the human kind.

Question 91.—Please explain the eleventh hour parable mentioned in Matthew 20.

Answer.—This parable is given to illustrate something that will occur toward the end of this age. The parable goes on to tell that there were various calls at various times for laborers in the vineyard. Now, some might say that this call for laborers in the vineyard began way back in the days of Jesus and the apostles, and that these various calls belong to various periods of the Gospel age, and we would see no argument against that; that seems sound enough. Others again would claim that this sending forth of laborers in the vineyard was not at the beginning of the age, because the Lord and the apostles planted the vine and attended to it in the beginning, and this call of the laborers in the vineyard was in the harvest time, at the end of the age, when the fruit was ripe and when they were to go in and gather, and receive wages for gathering the clusters. This interpretation also has some reasonable qualities. In any event, the eleventh hour represents the very closing time of this Gospel age, and the presentation is that at that time some will be standing waiting for an opportunity to enter into the harvest work—the reaping work, the vineyard work, and that some who would be in a proper condition of mind and heart would be acceptable there to do harvest work, even though the harvest work was nearly finished. As, for instance, today, someone would perhaps say, "Well, Brother Russell, I suppose that the harvest work is nearly over, and that if I would want to go out into the harvest field it would hardly be worth while now, would it? Well, I would say that if I were in your place, my dear brother, even though it be as it were in the eleventh hour, I would go at once to the Lord and say—if it were possible for me to arrange my affairs so—"Lord, here is so much time I can properly give to you and the service of the harvest work. I entreat that I may be sent into the harvest, that I may be one of those who will get a special blessing by virtue of association with the reapers, and that order of service."

There are some things about this parable that are not so easy of interpretation; we might give some guesses and they might be all wrong; we do not like to give any guesses that might be wrong. As to what the penny will be, and who the servant will be that gets the penny, and as to what it will mean that some will murmur and say they are not satisfied with the penny, and say they should have had more, I do not know. I am not sure. Perhaps we will see more clearly by and by; but we do believe this: that none of our murmuring will be beyond the vail; that therefore, the giving of the penny and the murmuring, whatever it shall signify, will be something that will yet be in the church before we pass beyond the vail. I do not think that any of those who murmur are going to have any pennies in the sense of eternal life and immortality. The Lord is not going to have any murmurers in his bride class; if I understand it right, they will all be so thankful they will appreciate the fact they have got more than they deserve, and so glad to get what the Lord will give.

Question 92.—"Knowing this, that the old man is crucified with him, that the body of sin might be destroyed; that henceforth we should not serve sin." Does the "old man" and the "body of sin" have reference to one and the same thing?

Answer.—No. My understanding is that the apostle meant here by "old man" in your case your "old man," or your "old woman," as the case might be; that is to say, your old human nature—that which you gave up when you came to the Lord, that which he accepted as your consecration, and my body, if the Lord accepted it. This is our "old man." This used to be the man, but we have become new creatures. Now, this old body, all the interests of the flesh, are crucified with Christ. We have given them all up. As Jesus' flesh hung literally on the cross, so your flesh was given up in consecration, that the Lord may use it in any way pleasing to him—whether upon the cross or in some other way, it is none of your concern, since your human will is fully submitted to death. "Not my will, but thy will be done"—this is the "cross" will; this is the will that is dead; this is the will that is crucified with Christ, and all of the body's interests were given with that will; all of these interests are likewise crucified. But now, what for? What did Christ die for? Well, he died that the body of sin might be destroyed. What do you die for? That the body of sin might be destroyed. How many bodies of sin are there? Only one. There is but one body of sin. What do you mean? I mean that sin is personified. We are living under a reign of sin. It is not a person, it is not a man. Sin that is reigning is here used as a figure of speech, and the apostle says that Christ died with a view to destroying this body of sin in the world. And what are you giving your life for? Where does your life come in? You also are obliged to destroy this body of sin, this great sin system with which we have to do. As the apostle says, "You have given up your very life with Christ that you might share with him in destroying this great body of sin that has been reigning as a great king over mankind. If ye have given up your life and consecrated yourself, how could you any longer live in harmony with sin? Not at all. You are bound to be in opposition to sin in every form in which you find it; that is part of your covenant; that is part of what you have done with your body. It has been taken away from being a servant of sin, a servant of this great principle now ruling, and have become a servant of God and righteous; and the battle is on between righteousness and sin. Righteousness is one figure, representing the Lord and his kingdom, sin is the other figure, representing Satan and his kingdom, and there is a conflict on between the two; and we are in with Christ for the destruction of the sin, of this body of sin, this great ruler that has ruled the world for the past six thousand years; and the fight will be on for yet a little while, and to some extent the fight will be on for a thousand years yet, because all through that thousand years Christ, and you, and I, with him on the plane of glory if we are faithful, will all the while be putting down, bringing into subjection, until the last enemy shall be destroyed, which is death. The body of sin, the whole sin system, will then be wholly overthrown, utterly destroyed.

Question 93.—Since the man Christ Jesus gave himself a ransom for all, how can we say that this same Jesus is to be the mediator of the new covenant?

Answer.—I am not sure if I get the point of the question. The questioner may mean, "How could Jesus be the ransom price and the mediator both?" If that be the thought, the answer is, that he is to be a king, and he is to be a priest, and he is to be a judge, and he is to be a mediator, and at the present time, also, he is our advocate; he fills many offices. So, also, in the type of the atonement day, he was typically represented by the bullock and at the same time he was typically represented as a priest who slew the bullock. So, you see, dear friends, that this would not be any argument against the fact that he would be both the ransom price and the mediator.

Again, the questioner may mean, "How could the same Jesus be one who would be the ransom price, and be the one who would be the mediator?" And I answer that the name Jesus is one of our Lord's names; it particularly referred to his fleshly, or earthly, condition. As a man, he was Jesus, and yet the Scriptures identify our Lord in glory with this name; as, for instance, the angel who spoke to the disciples, said, "This same Jesus shall also come in like manner as he went away." And Jesus also identified the church as being members of Jesus, when he said to Saul of Tarsus, "I am Jesus whom thou persecutest."

Question 94.—What is it to hold the truth in unrighteousness?

Answer.—I presume that to hold the truth in unrighteousness could be done in a variety of ways. The Lord does not propose

that the truth shall belong to any except those who are his consecrated people. As we read, "Light is sown for the righteous, and gladness for the upright in heart." So the truth is only intended for God's consecrated people. "The secret of the Lord is with them that reverence him, and he will show him his covenant." But it might be that some might get a measure of truth—not the full truth, but a measure of truth—and might use that measure of truth in an improper manner. As, for instance, Satan had certain knowledge respecting the Lord, and misused that knowledge. He knew about Messiah's kingdom, and made use of his knowledge respecting that kingdom by trying to tempt our Lord to take some other course. He was thereby using his knowledge of the truth in an unrighteous, or an improper, manner. It might be that some having received a partial knowledge of the truth might become enemies of the truth, and servants of sin, and opposers of the truth. We remember some who are mentioned in the Acts of the Apostles. There was Simon Magnus, who held the truth in unrighteousness and misused what knowledge he had of the truth. So, it might be possible for any of us to depart from the spirit of the truth, and still hold something of the letter of the truth, and to use this letter of the truth injuriously to ourselves and to others. This would be holding the truth in unrighteousness, or in an improper manner.

Question 95.—Can one consecrate and have his sacrifice accepted as evidenced by the Spirit's begetting, and not be in the race?

Answer.—I would say, no. Whoever has made his consecration, and then has certain evidences, would be justified in supposing that God accepted him, and that he is in the race, and it was with him to make his calling and election sure. What are some of those evidences? It would seem to me one evidence would be his love of the brethren. The Scriptures put it that way. Another evidence would be his love for God and his Word. Another evidence would be his desire to serve the Lord and the brethren, his desire to serve righteousness; all of these would be evidence or proofs that God had accepted him, and that he had a new mind, a new disposition, that he had received the mind of Christ after he had been begotten of the Holy Spirit. And another evidence would be that such a one might perhaps find opportunities for serving the Lord, and a further evidence would be that he would begin to have a deeper appreciation of the truth, and a better understanding of it. Whoever would have these various evidences, or proofs, I would encourage to think that God had accepted his offering through Christ's merit.

Question 96.—If a Gentile became a Jew under the Mosaic law, would he then be freed from the Adamic condemnation? If so, how would he be under the two condemnations, after transgressing the Mosaic law?

Answer.—I do not understand the question, but I will make another question in my mind and answer it. Any Gentile might under the law, become a Jew. There was a specified way in which they became Jews. There were some Gentiles who did become Jews. There is a record of them in the Scriptures—numerous places. When they became Jews, they had all the rights and privileges of Jews, as far as we have any knowledge.

Question 97.—If Abraham is a type of Jehovah, and if Isaac is a type of Christ, what does the ram slain in Isaac's stead typify?

Answer.—I think the ram slain in Isaac's stead typified Isaac—in his stead, his representative, and in that sense, of course, it typified Christ. If Isaac typifies Christ, then the ram typifies Christ.

Question 98.—Did you ever belong to the Adventist church? Some say you did, and some say you left for a reason. If so, please say what?

Answer.—I never belonged to any church except the Lord's and the Congregationalists. I was a Congregationalist, and in my endeavor to be faithful, I was trying to convert an infidel, and I did not convert him, but while trying to do so, I got enough new thoughts into my head to give me a lot of trouble; and finally, I became an infidel, and was about a year in that condition. I still worshiped God, but not recognizing the Bible, and not knowing if Christ were my redeemer. I still, nevertheless, continually went to God in prayer and asked for guidance, and finally, in God's providence I came to see clearer light on the divine Word. I never was an Adventist—excepting that I believe in the advent of our Lord—very glad to believe our Lord is to come again to receive the church to himself. But I never believed that about the world being burned up, nor any other things of that kind that constitute special features of the Adventist belief.

Question 99.—How soon will the opportunity to help the cause of the truth in a financial way cease?

Answer.—It depends on how soon you die. It might stop tonight with some of us. I don't know. I think the right way to do is to live according to our judgment, according to God's providence. If all we have belongs to him, use the best wisdom he gives you today, and when tomorrow comes, use the best wisdom you know then. Leave it to the Lord to determine how soon the opportunity will be shut off. If he has not given you any opportunities today, then do not use them; you do not need to worry about what you cannot do. I have known some Christian friends who were greatly worried because they could not do something. My thought would be that God does not expect us to do what we cannot do. What we should be anxious about is, what is possible for us to do. How can we order our steps according to his Word? What can we do that will be pleasing to him, and will serve his cause? Let each decide this for himself. You know I never solicit money.

8.00 p. m. Public Service on Topic "HEREAFTER" by Pastor Russell

THIS was probably one of the largest and most interesting public meeting on the trip. Fully four thousand were present in the large and beautiful auditorium, and many hundred were turned away. About seven hundred of those turned away went up stairs to a smaller hall, and there Brother Sexton held their attention with a splendid discourse, followed by an open question meeting, for two hours, until Brother Russell finished in the large auditorium. Brother Russell then went to the smaller hall and followed Brother Sexton's address with about a half-hour discourse. Enthusiasm ran high, much interest was manifested, and we believe great good was done.

Having the special train, with a special running schedule for our train, we were enabled to be in Los Angeles that evening and hold this public service. Had we been using the regular trains, it would have been necessary to have left Los Angeles at 6.15 that evening, and therefore could not have had this remarkable meeting.

We mention this point, for many thought they could do no good by going with the special train party, but this was only one of many instances where Brother Russell was enabled to hold meetings and do many things for the friends, which he could not have done with the regular train service. Therefore, everyone who went on that trip, helped to make it possible, for they each counted one, and many units made up the whole.

We left about midnight for our ride to Santa Cruz, Cal., and attached to our train were two extra cars, full of friends from Los Angeles, who accompanied us as far as San Francisco, and some going to Sacramento.

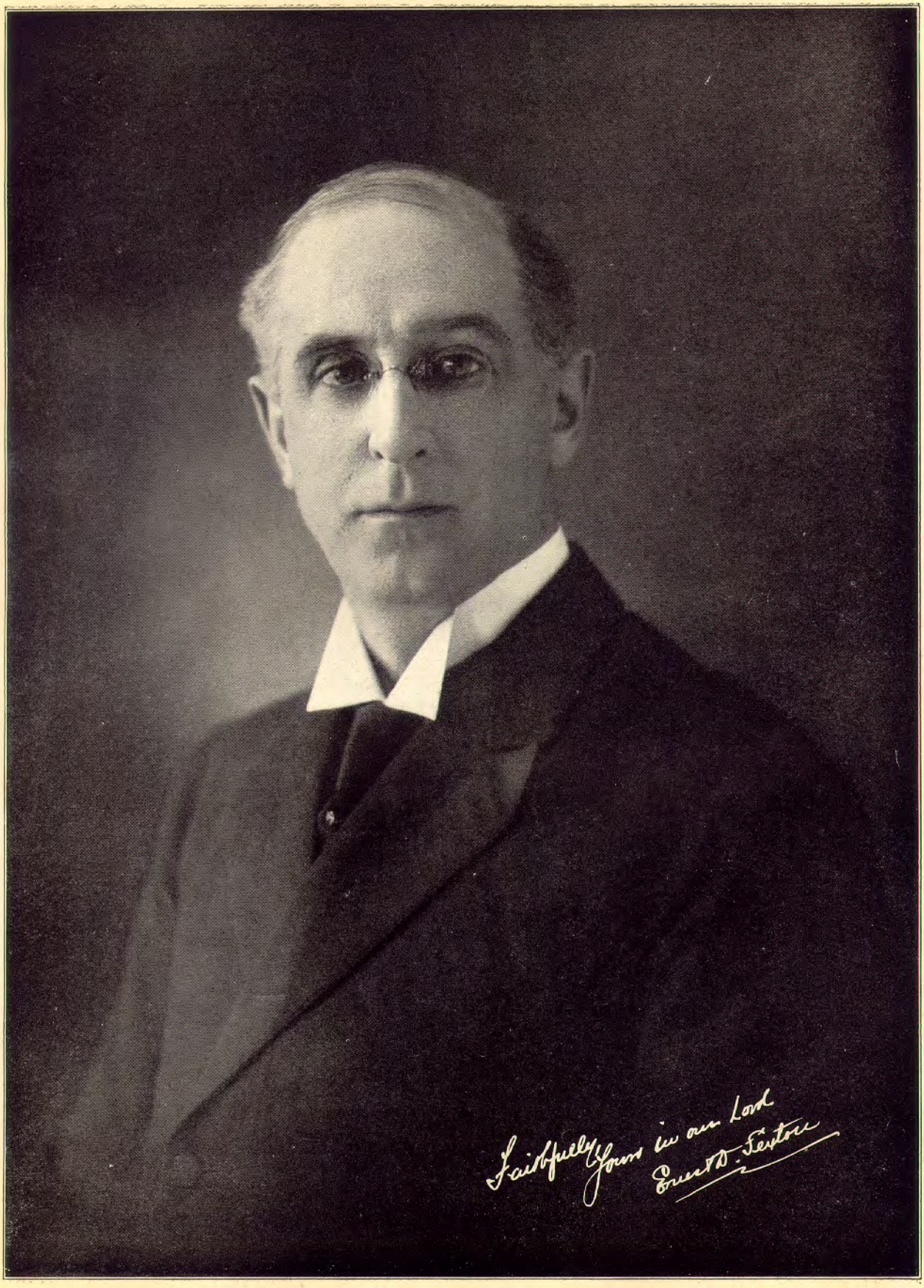
Courage! Press On.

Tired! well, what of that?
Didst fancy life was spent on beds of ease?
Fluttering the rose leaves scattered by the breeze?
Come, rouse thee! work while it is called to-day:
Courage! arise! go forth upon thy way.

Lonely! and what of that?
Some must be lonely; 'tis not given to all
To feel a heart responsive rise and fall,
To blend another life within its own:
Work can be done in loneliness. Work on.

Dark! well, what of that?
Didst fondly dream the sun would never set?
Dost fear to lose thy way? Take courage yet!
Learn thou to walk by faith, and not by sight;
Thy steps will guided be, and guided right.

Hard! well, what of that?
Didst fancy life one summer holiday,
With lessons none to learn, and naught but play?
Go—get thee to thy task! Conquer or die!
It must be learned; learn it then, patiently.


Faithfully yours in our Lord
Ernest D. Newton

THE BIG TREES

BEACH & CASINO —— SANTA CRUZ, CAL.

International Bible Students Association

"Wisdom from Above; the Noblest Science; the Best Instruction"

Convention at Santa Cruz, Cal.

June 24, 1911

3.00 p. m. Public Meeting at the Casino, "HEREAFTER"

PASTOR RUSSELL and the special of ten cars and 240 Bible students arrived in Santa Cruz some two hours late, necessitating some change of program. However, the friends had over two hours in which to avail themselves of the splendid bathing facilities at one of the finest bathing beaches in the world, where the temperature varies from winter to summer less than ten degrees; or in the plunge of the magnificent natatorium; or time to lose themselves in the crowds of pleasure-seekers on the beach, along the board walk, or on the balconies of the great amusement casino, with its sun parlor, theater and varied concessionary features, connected by a triple arch over the street and railway tracks with the famous Casa Del Rey hotel.

Along the south side of the city stretches the Monterey bay and Cliff drives, while behind it rise terrace upon terrace of verdant forest, orchard and vine-clad foothills to the summit of the Coast Range. It is but a few moments' drive from beach, cliffs and ocean to broad and fertile mesas, deep gorges, rushing mountain streams, and the Santa Cruz grove of big trees, the *sequoia sempervirens*. No part of California boasts of a more equable climate, and its cool-warm breezes and abundant rainfall give a wealth of verdure, flowers and fruit, summer and winter.

Pastor Russell's visit to Santa Cruz was the result of an appreciation on the part of the Beach company, the local newspapers and the Chamber of Commerce of its publicity value to the city. They united with the mayor in extending the invitation and offered newspaper space, the Casino theater, and entertainment free. The Santa Cruz *Surf* publishes the weekly sermons. Generous advertising brought together an audience of over twelve hundred, notwithstanding an exceptional number of counter attractions on a Saturday afternoon at a pleasure resort. And they listened with rapt attention for over two hours to Pastor Russell's discourse on "Hereafter."

At the close of this service, an automobile was in waiting to take Pastor Russell and a party of friends for a drive. They took in the Cliff drive and a look over the city and bay from Logan Heights, then up the beautiful San Lorenzo Canon to the Big Trees, where they dined *al fresco* in the twilight under the great redwoods. Brother Soper made some very remarkable photographs here in the deep shadow of the grove and after seven o'clock in the evening.

A short praise service and discourse by Brother Russell occupied the evening. The Santa Cruz friends expressed themselves as especially enjoying this service and the opportunity for personal fellowship with our dear Pastor and the visiting friends.

(Reprint from Santa Cruz *Sentinel*, Saturday, June 24, 1911.)

PASTOR RUSSELL ARRIVES TODAY IN SPECIAL TRAIN

To Speak in Free Mass Meeting at Casino Auditorium at Three O'Clock this Afternoon.

This Saturday afternoon at three o'clock at the Casino auditorium is the time and place of Pastor Russell's address to the people of Santa Cruz on the subject "Hereafter." He is expected to arrive this morning in his special train, and will be taken by a committee of local citizens on an auto tour to the big trees, where luncheon will be served for the party. After the lecture in the afternoon the same committee will take the noted divine on a ride around the cliffs and up High Street, to a point of vantage where is spread out before spectators a panorama of the entire city.

Pastor Russell has come to the city of Santa Cruz upon the invitation of the mayor, the Chamber of Commerce, and the press, they having heard of his fame abroad and his projected visit to the Pacific Coast. He will have with him delegates from twenty States, and from England and Scotland, who will carry away with them world-wide the delights of our scenery and the treatment from our citizens. A committee will be at work decorating the special train with flowers on its arrival here today.

The Chamber of Commerce, with an eye open to the advantages of publicity, expects to get considerable advertising value as well as spiritual enlightenment by the presence here of this much-talked of man. A special article will be given to a description of Santa Cruz in Pastor Russell's own journal, and another article with pictures of the beach and big trees in his Year Book of Convention Tours for 1911. Santa Cruz stands out quite unique as one of the only beach resorts on earth located in the mountains.

The speaker, who will be introduced today by Commissioner-elect Duncan McPherson, is known as the world's ubiquitous preacher and also as the Spurgeon of America.

Pastor Russell is president of the International Bible Students' association and also of the Watch Tower Bible and Tract society. He was for many years pastor of the Brooklyn, N. Y., Tabernacle, and is now pastor of the London Tabernacle. He is the author of "The Plan of the Ages," a book that has been widely circulated. He is making a tour of American cities, including Duluth, Chicago, St. Louis, Kansas City, Pueblo, Denver, Salt Lake City, Los Angeles, San Francisco, Sacramento, Portland, Seattle, Tacoma and Vancouver.

8.00 p. m. Discourse by Brother Russell at Hackley Hall

THE text that is in my mind for this occasion is found in the prophecy of Isaiah: "Lord, who hath believed our report, and unto whom is the arm of Jehovah revealed?"

We might apply this text in some degree to the meeting this afternoon. We delivered a report. The word 'report' in this text signifies message, proclamation. For who hath believed the message—proclamation of truth? Who has discerned the arm, the power of the Lord, as revealed in the Gospel, and God's great provision for man's needs? In the audience of somewhere near a thousand people, how many we wonder, had a hearing ear, that they could hear? How many understood something of the length and the breadth and the height and the depth of the love of God, which passes all understanding? We might perhaps have been inclined to think, "How could anyone do otherwise than be impressed by the simplicity of God's message, and yet we remember that the Scriptures show us, and the facts prove to us that it has been so during the eighteen hundred years since the message of the Lord has been given, that it has been proclaimed here and there, and very few have believed the report. Look out all over the world today and see how few there are who believe the message of God in respect to his great plan. The great majority seem to be blinded by the adversary, the God of this world who blinds the the minds of those who believe him not, lest the light of the goodness of God should shine into their hearts. The apostle's words imply that the great adversary is the one who is especially interested in beclouding the mind, and that God's truth is the special thing intended to enlighted the mind, and that not everybody is in condition of mind to be profited by this great light that would shine forth.

The question asked by the prophet implies that only a few would hear the report, would hear the message, would hear the Gospel, only a few would give heed to it. When we view the matter in the light of the eighteen centuries, and then think of how little faith there is today, we can well understand God's standpoint in speaking through the prophet and saying, "Who is it that has believed?" Practically nobody. We indeed see great churches, and sometimes fine buildings, and sometimes large congregations and yet if we would inquire for the faith once delivered to the Saints, if we inquire for an intelligent understanding of God's great plan, how few would you find who have that understanding, who have delivered the message, who have accepted it, and who are walking in the footsteps of Jesus.

Some might say to us, "Brother Russell that is a wrong view, why everybody believes the report. Here in this city, it is named after a saint, and there are other cities along the coast all named after saints practically, and all through the land are churches of various denominations, and they have all believed Jesus, they have all believed the report." But we cannot so think; we must agree with the Lord's message through the prophet to the effect that a very few have believed the message. Quite a good many have believed the mixed messages that have gone forth; the message, for instance, of our Catholic friends that if they belong to the Catholic church they will be pulled through purgatory and finally get to heaven. A considerable number believe that in some measure, but is that the message once delivered to the saints? We say not. It has little of it, but very little—not enough to call it good tidings of great joy. Then some others have believed our Presbyterian friends, that God is electing some, and they hope they belong to the elected company. But is that the full message, or is it only a little of the message? Surely the latter. It is only a little of the message and not the report of God's grace toward all mankind, and not merely toward the church. Who hath believed the message that God sent?

Then our Baptist friends also limit the matter, saying that it is by election, and then additionally it is by the water route after you have the election—the election and the water route both. There are dear, good friends amongst the Baptists, but very few of them believe the message.

But we are not wishing to lay too much stress on these various features of the divine plan. Our thought would be that God very graciously has a message that even the poor and the ignorant in considerable degree can accept and lay hold on. Who hath believed the report—not doctrinally, as theologians, but in a general way the message that all mankind have heard—at least all of the civilized lands that had an opportunity of hearing the message—that God is willing to forgive our sins, God is willing to receive us as his children, that God has made a way and he invites us to walk in it? Now put it in the very simplest form, and how many have believed that? Oh, says someone, "Why a great many believe that." I doubt it. Remember the Scriptures say, "With the heart man believes." What is it to believe this message of the narrow way, and the privilege of reconciliation with God, with the heart? I think that we will all agree that to believe that message with the heart would mean that it would thoroughly enter into us that we would believe it with all our minds and all our strength, to be thoroughly convinced by it, to have no doubt about it. If they believed the message of God's love and favor, and of reconciliation to him, and of becoming joint-heirs with Christ in the heavenly kingdom, would they not forsake everything that they might take up with that message? Can you imagine anybody in the world really believing that God would sentence our race to death—not to put the worst construction on the sentence, but simply put it as the Bible does—and that he did it justly, and then that he had also made a provision in Christ, our Lord, whereby we might return to his love and favor, and that he would receive us again as children, forgive all our trespasses, all our sins that are past and bring us back right into his own favor, and be our Father and we should be his children, and he would take care of all our interests, and all things would work together for good to us, and if we had passed through certain trials we should have his assistance, then by and by in only a little while, a few short years, he would take us to himself in the heavenly kingdom and make us associates with our Lord Jesus Christ on the spiritual plane—who could believe this with the heart and not be exercised by it? Who could possibly say, "I do not care for that, I really believe it is so, but I do no think it worthy of any of my attention?" I think that very few would really believe that message, even in the very simplest form in which we could put it—in the form that all people who have any knowledge whatever of the Gospel could understand it, even if they had a certain admixture of error—even allowing for all of these errors of doctrine being mixed with the matter, to just know this simple fact that God is willing to receive us back as his children, to forgive us our sins, and care for us, and bring off eventually conquerors with Jesus whoever believes that with the heart would, I think be sure to accept the terms, because they are so very favorable. Then the fact that so very few people do give their hearts to the Lord, or give their hearts to Jesus, and do give up all the little they have, proves that only a few believe. Others may believe with the head merely, a sort of general assent—I think that Jesus died; I believe he was a good man; or, I believe he was the Lord—or whatever it might be; but it is merely a head acceptance, and it does not enter into their hearts. With the heart man believeth unto salvation. That is the kind of believing that counts for something. When it goes down into their hearts, it goes right down into their hands also, and they want to use their hands for the Lord; it goes down into their feet, and they want to use their feet for the Lord; it goes down into their pocketbooks, and they want to use that for the Lord. And so it effects anything and everything they have; it affects all the affairs of life.

Now I am addressing those especially this evening who believe, who have made consecration, those who with the heart have believed. How precious is our possession, dear brothers and sisters? How precious is the Lord to us—to us who believe with the heart he is precious. All the teachings of the Lord's great plan are revealed to this class. How favored we are that by God's grace we have heard, and that our hearts have been responsive, and that we have accepted the great proposition of the Lord to become his children! Now is the acceptable time in which God is willing to accept our little offering, and to let us count it in as a part of Jesus' sacrifice, that we may be sharers with him in the suffering of this present time in order that we may also be sharers with him in the glory that shall follow.

So I rejoice with you that we have heard the report, that we have heard the message, that to us the arm of the Lord, the power of the Lord, has been revealed—not to the world; they do not know the power of God. You and I are only learning about it; we have only begun to see the arm of the Lord. The arm, you know, in symbol stands for power. God has revealed the power. Now the world has not seen the power, nor has the world seen the arm of the Lord. You and I see that the Lord is the arm that our heavenly Father puts down to grasp the poor human family and to lift it up. At one time we saw in a measure this matter, and saw that Jesus was the arm of Jehovah, but we thought he was only going to lift up the saintly people; and that was good; that was a glorious message; but now we have see further, and we have believed further, and the message has gone out further, that the arm of Jehovah not merely will lift up the saintly few, but that saintly few will become a part of the arm of

Jehovah, so to speak, and that arm of Jehovah shall during the thousand years of Christ's reign bless mankind and lift them up.

Now at the close of this little session of today our hearts, I trust, are going out to the Lord with gratitude for all the privileges we have enjoyed in connection with the service. Some of you here have been laboring to make a success of the meeting today, and I praise God on your behalf and rejoice with you that you had such a very enjoyable experience. You worked hard I am sure to bring such results for a weekly afternoon. And those of us who will go farther on will have you kindly in our remembrance as some who have been faithful to your opportunities. As I looked at the audience today it seemed to me I saw some that looked as though they were saintly people, and who had already believed God's report respecting his Son, and now let us hope they saw and heard a little more clearly today, and that henceforth they may, by reason of what they have heard be brought into further grace and nearer to the Lord. And those of you who remain here—what an opportunity you will have to continue to witness of the Lord! And not merely witness by tongue, but remember there is one way in which we all witnesses, whether we wish to be or not, and that is by our daily life—our conduct, our work, our actions. Are we, then, living epistles of the Lord, known and read of all men? If so, as the apostle says, Let us walk circumspectly, carefully, looking around, guarding our thoughts and words and deeds, showing forth the praises of him who hath called us out of darkness into this marvelous light, commending the truth to others by the consistency of our lives and our faithfulness to the principles of righteousness. This is one of the witnesses we can all surely give, and one that I trust the dear friends residing here will find it their privilege to give. And others, knowing that you are advocating these things, and having heard what a high standard we believe God has established, namely; a standard of saintship, no doubt the people of this city will look at you still more careful with examination than ever before. They will say, "These are some of those who claim that only the saints at the present time are going to have everlasting glory, and heaven. I wonder if he is a saint; I wonder is she is a saint." And so you will be put on exhibition, so to speak; you will be under scrutiny. How carefully then will you walk before the Lord? How careful will you be to show forth the praise of the great King? Then some of you may have other opportunities in your meetings to present the truth. How wise you should be as ambassadors for God to present it as of the Lord Jesus Christ. Remember what Jesus said on this subject, "Be ye wise as serpents and harmless as doves." As one of our good German sisters once expressed it a very forcible way, bringing it down to some language of our day, "The Lord says we should be as wise as snakes and harmless as pigeons." That gives the thought, dear friends. How wisely we want to use our opportunities! We are all, I believe, learning more and more every day that wisdom is to be exercised in the presentation of the Lord's Word. I presume that every one of us who is a child of the Lord, and somewhat experienced in the truth, and who has endeavored to present it to others, has made certain mistakes, being too harsh, perhaps, or presenting the truth in a too rigid form, not sufficiently kindly in manner, with kindly words, and with consideration for others. We are to remember that those who catch fish never do so by beating the water with the fish rod; that drives the fish away. And so if we would be wise in this, fishers of men, it behooves us to consider how carefully we are to deal with those who are giving some attention to the truth. The truth is to be the bait, and we are to dangle the truth before them so as not to do them injury, not to do them harm, but to bless them and get them into the Gospel net, and to get them into better and fuller relationship to the Lord.

So then, my parting word to the dear friends of Santa Cruz is that we pray God for a continuance of his blessing, and we rejoice with you that we have had a blessing so far, that your efforts to praise the Lord have been blessed so far, and we ask on your behalf continued and increasing wisdom to show forth his praise, and to help those with whom we come in contact.

Is This What's Called a Cross?

I heard a sweet transcendent voice,
That made my heart and tongue rejoice;
But as I listened to the word
My soul was grieved by what I heard;
It bade me, "Take the cross."

In times long past I wished for grace
Wherein no cross would have a place.
But *now* with strength divinely given,
By Scripture urged, by heart-love driven,
I took the proffered cross.

But oh, the cross I greatly feared
Possessed a glow that since appeared,
I found its shame and weight and pain
Was more than balanced by the gain
Accompaning the cross.

My days are filled with such delights,
Yea, yea they even gild the nights.
My life has sweeter, calmer grown,
My doubts and selfish wants have flown,
Blest peace came with the cross.

What fellowship and holy joy,
What themes our lips and minds employ,
What liberty from selfish wills,
What love for God our being thrills,
Is this what's called the cross.

We suffer, but men suffer too,
Without the end we have in view.
Their loss no compensation brings,—
We lose what's naught to gain all things,
How blessed is our cross.

International Bible Students Association

"Wisdom from Above; the Noblest Science; the Best Instruction"

Convention at San Francisco-Oakland, Cal.

June 22-26, 1911

OUR next stop was at San Francisco, the city which has become known all over the world because of the great earthquake and fire a few years ago. This new, modern city is a miracle in itself. Five years ago the city, covering an area of ten square miles, was destroyed by earthquake and fire. To-day a new San Francisco, at the cost of $500,000,000, stands on the site of the old, and is graced with as fine a collection of buildings as any city in the world. It is an ideal city in many respects. Here and at Oakland, which is just across the bay, we spent two days.

The San Francisco and Oakland Convention had been in session three days before the touring party on the special train arrived. Not being present we have not been able to secure full reports.

The first day of the convention was opened with an address of welcome by Brother E. O. Hammond, and following this was a response by Brother H. M. Fitch, who spoke in part as follows:

Response by Brother H. M. Fitch

DEAR friends, I am asked to make response to the words of welcome we have been listening to from our dear brother and the words Response—Ability comes to my mind as a key to the few words I may say.

We will divide the word and look at the word response or respond, and responding on behalf of the Bible Students Association of San Francisco and Oakland and all who in this vicinity are affiliated in this blessed service for the Lord.

Responding on behalf of the Watch Tower Bible and Tract Society in which we are all interested and very jealous of its welfare.

Responding on behalf of our beloved Pastor whom we are all so anxiously waiting to see face to face and hear his voice once again in our midst, cheering our hearts with words of wisdom, justice and love. We are rejoicing with you all today. We all know that for 30 years and more our Pastor has responded to the will of God, day after day, year after year, and judging from his own words, we believe he is blessed in proportion to his willingness to serve from day to day.

So we, dear friends, should respond to the opportunities of service and be glad for such privileges, be they small or otherwise.

Now let us examine briefly the other part of our subject response-ability. Webster's dictionary defines the word "Ability" as follows: "Physical power, whether bodily or mental, natural or acquired." "Moral power depending on the will."

Yes, response—depending on the moral power, the will, it's our will, that is all we really have, and if we do with a will what our hands find to do, we are answering, responding as we have the ability. We gather together our physical and mental forces, and these acquire the ability to perform certain things.

We often wonder how it is possible for some of the Lord's chosen ones to do so much, all the time *doing, working*, going day after day—well, if we had their zeal, their abundant love for God, their ability as just defined, perhaps we could do a great deal more than we have been doing in the past, who knows; why God knows, and if we are his own *we know* that with God for us and our will to do his will, we will have the ability to respond, to do with a will what our hands find to do, our time, our talents, our money, our *all*.

So, dear friends, our responsibilities will be proportionate to our love and zeal, and God tells us in types and shadows and Jesus through the dear apostles that he is always pleased with much love and zeal.

"What doth the Lord require of thee but to do justly, and to love mercy and to walk humbly with thy God." Micah 6:8.

By His grace, Yours Truly,
Walter N. Bundy

Sermon by Brother P. R. Adams of Santa Cruz, Cal.

DEAR fellow students of the Lord's Word: It is with great pleasure that I appear before you to address you and cast in my little mite for the success of this convention. I am always somewhat abashed in coming before a convention of this kind for two reasons: First, because you are all well educated in the Scriptures; second, because I am talking to the future kings and priests of the greatest kingdom the world has ever known.

My subject is, "A Progressive Kingdom," and no doubt you anticipate my text which you will find in Daniel 2:35. "And the stone that smote the image became a great mountain and filled the whole earth. Mountain, in the Bible, is a symbol of kingdom; I shall therefore use the word kingdom instead of mountain in treating the subject. We shall notice first, the kingdom incipient. In the four kingdoms referred to in the preceeding verses, we have four universal empires. The first, or head of gold, representing Babylon. The second, arms and breast of silver, representing the combined governments of the Medes and Persians. The third, belly and thighs of copper, representing the Grecian empire under Alexander. The fourth, the legs and feet of iron, representing the great Roman empire. The stone kingdom which smote the last of these empires on the toes, became a great mountain (kingdom) and filled the whole earth. This is the kingdom of our Lord and Savior Jesus Christ which is to bear rule over the whole earth. It is yet in the future. Jesus when asked by Pilate if he were a king, says; "To this end was I born, but my kingdom is not of this world (age)." Associated with Jesus in the kingdom will be his co-heirs, the little flock. "Fear not little flock, it is your Father's good pleasure to give you the kingdom." Thus we learn from the scriptures that there were to be five universal empires in the earth and no more. Napoleon Bonaparte conceived the thought of becoming the head of the fifth universal empire, but God had a different arrangement. Bonaparte staked his interest in this fifth empire on the issues of the battle of Waterloo, June 18, 1815. Owing to a shower of rain the night previous, he was not able to bring forward his heavy artillery in time to commence the battle at six o'clock in the morning as was his plan. The battle being delayed till after twelve o'clock P. M., gave Blucher, the Prussian general, time to arrive with 30,000 Prussians in time to save the battle for the allied forces, and Napoleon shortly after became a prisoner on the Isle of St. Helena.

Notice now the incipient stage of Christ's great empire: This empire was always in God's mind, always a part of his great plan; not only the plan of the ages, but the plan of eternity. Christ is said to be foreordained from before the foundation of the world. Rev. 13:8.

The kingdom formative and progressive: There are four things necessary to form an active efficient kingdom. The first essential, is territory, a place in which to live. The second is, subjects, those over whom the kingdom bears sway, presumably for their benefit. Third, laws and rules by which they are governed. Fourth, rulers to enforce the laws and cause them to have a beneficial effect.

2. When God created the earth, he took the first step in the formative and progressive stage of this fifth universal empire. Earth was the territory; a place for man to live. He made the earth to be inhabited. During the first age (the world that then was, 2 Peter 3:6), little seemed to be accomplished, but God's plan was progressing. This period was the trial time of the angels, and a lesson to the world that nothing less than Almighty power could recover man. The call of Abraham, and the oath bound covenant to him that in his seed should all the families of the earth be blessed, began to crystallize the formative stage of the kingdom. The call of the Jewish nation and the giving of the law, revealed the weakness and helplessness of fallen man to save himself by obedience to the law. The testing of the ancient worthies that are to become princes in all the earth during the Messianic kingdom, was another part of the progressive work of the kingdom during this period. The law, testing the ability of our Lord to obey it, was another feature of the same work.

4. The kingdom in waiting: Five days before our Lord's crucifixion, he offered the kingdom to the Jewish nation. They rejected Christ as a ruler, and the kingdom he came to establish among men. More than eighteen centuries have passed since Jesus said to the Jews, "Your house is left unto you desolate." Why this long period of waiting? The Gospel age, as is known to every Bible student, is that stage in the kingdom in which kings and priests for it are being selected. This is a most important work, and the real reason why the kingdom has been so long delayed. But we believe this feature will soon be finished, and then the rule of the kingdom in reality will begin.

5. The kingdom in action: The prophet says it became a great mountain and filled the whole earth. The ultimate object of this Fifth Universal Empire of earth, was to accomplish the "restitution of all things spoken by the mouth of all his holy prophets since the world began." (Acts 3:21.) The work of selecting the Ancient Worthies during the Jewish age, and the choosing of the bride of Christ during the Gospel age, were but parts of the great plan. While that work was important, it was not the work to be accomplished. To restore man back to Edenic conditions, that is, conditions that existed before the fall, was the motif of the whole plan. As soon as the bride, the Lamb's wife, has been united to the bridegroom, this glorious work will begin.

Then as it is said in the text, the kingdom will fill the whole earth:

(a) Will fill the whole earth with its uplifting, cheering presence. "He shall have dominion also from sea to sea and from the river to the end of the earth." (Psalm 72:8.)

(b) Will fill the earth with power: "We give thee thanks" Lord God Almighty, which art and was and art to come because thou hast taken to thee thy great power and hast reigned." (Rev. 11:17.) "They shall not hurt or destroy in all my holy mountain, and the earth shall be full of the knowledge of the Lord as the waters cover the sea." (Isaiah 11:9.) "He shall reign till he has put all enemies under his feet." (1 Cor. 15:25.) What a grand outcome this presents to our minds, of the final results of this great kingdom work.

(c) Will fill the world with joy and gladness. "The wilderness and the solitary place shall be glad for them and the desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice with joy and singing." (Isaiah 35:1-2.) How different from present conditions of heartache, sadness, crying and dying.

(d) Will fill the earth with longevity. The prophet tells us that this kingdom shall not be given to other people, but shall stand forever. (Daniel 2:44.)

"But the saints of the Most High shall take and possess the kingdom forever, even forever and forever. (Daniel 7:18.)

Thus we learn that all of God's plans as far as due have been carried out.

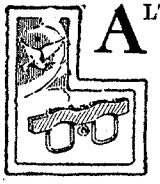
None of them have in any sense failed of their purpose and so the Scriptures declare they would not. "So shall my word be that goeth forth out of my mouth: It shall not return unto me void, but shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isaiah 55:11.)

Summary of Newspaper Work by Brother G. C. Driscoll, Manager Pastor Russell Lecture Bureau

FOLLOWING this address, Brother G. C. Driscoll, Manager of the Pastor Russell Lecture Bureau, and Representative of the American Press Association, was introduced, who gave those present a very interesting account of that feature of the "harvest" work which is being carried on through the medium of the newspapers. He called attention to the fact that now practically fifteen hundred leading newspapers of this country, Canada and some foreign countries are each week publishing reports of the sermons of Pastor Russell. He gave a detailed report of the history of this work, when it started, how the work has gradually increased until now the magnitude of the work is almost beyond comprehension. These newspapers reach practically twelve million readers each week. Tracts equivalent to these sermons would cost a large fortune. On the other hand the newspapers appreciate the fact that these sermons are the best religious feature of the kind to be had in any part of the world, and that the publication of the sermons gives a tone and standing to their paper that could not possibly be had in any other way. As a result, the papers which publish the sermon, have greatly increased their circulation, many of them adding thousands of new names to their subscription lists. Of course the editors occasionally receive some adverse criticisms from the enemies of Pastor Russell, but as a general rule the editors realize that it is a matter of jealousy on the part of those objectors because their sermons are not published, and instead of doing harm, the editors are glad to publish something the people want.

Discourse Delivered by Brother J. W. Adams of Riverside, Cal., Subject: "HEAVENLY REST"

Text: *Matt. 11:28-30*



ALTHOUGH my subject is "Heavenly Rest," I do not purpose to talk of a *future* rest up *in heaven*, but rather of a *heaven-like* rest *here* and *now*. I have in mind the rest alluded to by the Apostle Paul in Heb. 4:3, "For we which have believed do enter into rest."

It is true, however, that if we *obtain* and *retain* this rest till the end of this life, it is a certain guarantee that we shall have it continued in the future heavenly condition. We notice that the Master's invitation was limited in its application.

If some benevolent person were to provide a great banquet in this city, and send forth an invitation: "Let all who are hungry come and partake," we would not consider ourselves invited unless we were *hungry*. In like manner, Jesus invited *only* those "that labor and are heavy laden" to come to him and find rest.

Everybody was not *then* invited, but those who had ears to hear, nor have we *yet* reached the time when *all* are invited as will be true after the marriage of the heavenly bridegroom and his bride. (Rev. 22:17.)

What did the Master mean by those "that labor and are heavy laden?"

He was not referring to those that toil hard and are burdened with the cares of this life, but as he was addressing the Jews, we may reasonably suppose his words had a primary application to those Jews who were desirous of coming back into harmony with God, but found themselves not only with a sense of condemnation, but, because of their imperfection, unable to keep the law which God had given them.

So that the law, which if kept, was to give life, had become a great burden to them—a yoke of bondage. (Acts 15:10.)

Coming to Jesus according to the meaning of his words was to free them from this yoke of bondage to the Jewish law, and also from all sense of guilt and condemnation.

But, though having a primary application to the Jews of that day, we are glad to know this blessed invitation was not confined to the Jews, or to the people of that time *only*.

We understand that this invitation lasts during this entire Gospel age, and applies to *all* who feel, more or less keenly, the burden of guilt and condemnation because of sin, and their estrangement from God, and who earnestly desire to be freed from this burden and to come back into complete harmony with God.

But what did Jesus mean when he said, "Come unto me." Certainly he did not mean they should come unto him physically as one man might approach another, but come unto him in the sense of recognizing him by faith as the "Lamb of God" whose death provides the ransom price "for all."

The speaker here showed the "ransom for all" to be the very foundation of the Christian religion, by stating briefly the philosophy of the ransom. Many professing Christians, the speaker said, were *denying* the ransom, and many others losing sight of it, not seeing its necessity. He told of a recent conversation with a young college student who is studying for the ministry:

This young man was in doubt about the *necessity* of the death of Jesus, but said he thought that men had so far lost the true ideal of life at the time of the first advent, that Jesus come to restore that ideal and show men how they ought to live.

The speaker then stated that all during this Gospel age, who, realizing the burden of guilt and sin, and desiring harmony with God, and who turn away from sin, then believe on Jesus as their Redeemer, do find peace and the rest referred to in the first part of the text under consideration, quoting Rom. 5:1.

No doubt most of us here present have taken the above mentioned steps and have found this first rest.

Like Christian, in Bunyan's famous allegory, whose burden rolled away when he came in sight of the cross, we also found peace through faith in him who died upon the cross.

But Jesus also said, "Take my yoke upon you, and learn of me; for I am meek and lowly of heart; and ye shall find rest to your souls."

What did he mean by taking upon us his yoke? Does not a yoke signify bondage or servitude? It certainly does.

The same kind of servitude Paul had in mind when he styled himself and Timothy bondmen or bond-servants of Christ (Phil. 1:1.)

Someone might feel disposed to say: "Why, I thought we were to find this rest by getting free from a yoke of bondage or servitude." That is true, but it makes a great difference what kind of a yoke we wear and in whose service we are engaged.

In our former bondage, we served a hard task-master, one who hated us and sought our destruction, but he whom we now serve, loves us dearly and seeks our happiness, and service to such a one is not cruel bondage, but a great pleasure.

But what is meant by taking upon us the yoke of Christ? It means the complete submission of our wills to God, becoming willing and obedient servants to his Son, to whom he has delegated all power for the carrying out of all his gracious purposes regarding the human race. In other words, the taking upon us the yoke of Christ signifies the complete consecration of our entire being to God in sacrifice as mentioned in Rom. 12:1.

When we make such a consecration, the second rest mentioned in my text has its beginning and if we maintain this consecrated condition till death, the peace and rest continues, and, as said before, guarantees a future heavenly rest.

The speaker then set forth briefly the necessity of such a consecration. He said also we could make the greatest progress in complying with the words of Jesus, "Learn of me," by seeking earnestly that humble spirit which characterized our Lord, who "made himself of no reputation." (Phil. 2:7.)

Jesus also said, "My yoke is easy and my burden is light." The speaker said he was finding those words most blessedly true in his own case, and felt sure that any who found the yoke a little galling, or the burden heavy, would, upon examination, find that they had not the yoke properly adjusted.

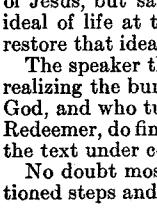
We are not to expect all our affairs to be adjusted to the liking of the natural man, and thus find perfect peace and rest because everything is according to our liking, but rather, we are to find this perfect rest by keeping our wills completely subject to the will of God, whether all our affairs are according to the liking of the natural man or otherwise. Man once had complete happiness and peace when he was in perfect harmony with God, and the human race will again find perfect peace and rest in proportion as they come back into perfect harmony with God and his law of love.

If, therefore, any of us find the yoke of Christ a little galling and the burden a little heavy, let us search for the cause and we will probably find it one of two things, or possibly a little of both. Either we are lacking a little in a full consecration, or our faith is a little weak.

When we are conscious of having made a full and unreserved consecration of our little all to God, and have a reasonably clear knowledge of the *character* of God and his wonderful plan, our faith should then be such that we can say with Paul, "We know that all things work together for good to them that love God, to them who are the called according to his purpose." Rom. 8:28.

Thus with full consecration and strong faith in God we shall continue to enjoy that "peace which passeth all understanding."

Discourse by Brother Walter H. Bundy. Subject: "THE LOST COIN"



WE INVITE your attention to Luke 15:8-9: "*Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle and sweep the house, and seek diligently until she find it. And when she hath found it, she calleth her friends and neighbors together, saying, Rejoice with me; for I have found the piece which I had lost.*"

This parable of the lost coin, which occupies merely two verses in the Lord's Word, the instruction of which is generally ignored by the majority of our Christian friends, we realize in the light of present truth to be strikingly significant, for from one special view-point it traces the entire history of the Christian church from the beginning to the end of the Gospel age.

We are aware that the words found in a series of parables which our Lord gave, as, for instance, the "Prodical Son" and the "Lost Sheep," are generally interpreted to teach the heavenly Father's willingness to receive any who would come to him in the divinely appointed way through the Lord Jesus; and we think it very appropriate to apply a general lesson in that way. It would seem to us that in each of these three parables the lesson might not be inappropriately drawn that our heavenly Father

is not only willing but ready and anxious to receive any who will come to him through a proper recognition of his dear Son. So we would not discourage this interpretation of these parables; we think it would be very appropriate; we think that in nearly every one of the statements which our Lord gave there seems to be first of all a general lesson along practical lines, and oftimes an especial lesson along doctrinal lines. You remember how the evangelist says, "Without a parable spake he not unto them." There are evidences in the Word of God why our Lord Jesus always spoke in parables. In the first place, the Scriptures indicate that one reason why the statements of our Lord were given in that form was in order that the Jewish nation, as a nation, and particularly the Pharisees, might not understand, might not appreciate. If they had properly appreciated the significance of his teachings they would not have crucified him, and we would have had no Redeemer, there would have been no work of Calvary. We do not suppose they all would have accepted him if they had understood, they would not all have willingly served him, but it is doubtful if they would have attempted to crucify him if they had really realized his mission. So that is one reason why these lessons were given in that way.

You remember how our Lord said to the disciples, I have many things to say unto you but ye cannot bear them now; it is not proper for you to have them now; in other words, it would not be meat in due season. But by and by, he continues, when the Holy Spirit is come he will guide you into all truth. And so the apostles and early disciples asked many questions of the Lord which he answered in this way, and which after the administration of the holy Spirit at the time of the Pentecost, they answered themselves. So it would be our understanding in the case of this parable, that there were lessons in it which were not supposed to be understood then; while even though they could realize to some extent the Father's willingness to receive those who come to him in the proper way, since our Lord has said, "Come unto me all ye that labor and are heavy laden, and I will give you rest," yet a deeper significance will be attached to the parable which at the present time becomes more clear and lucid under the light of God's present truth.

Take, for instance, the parable of the lost sheep. While in a general sense it could be applied to anyone who comes into favor with God through Jesus, yet in a very particular sense it applies perhaps to the entire human creation as the one particular creation of God which went astray. And so in the parable under consideration, the lost coin, if we should begin to dissect the parable we would realize at once that, technically speaking, it would not be correct to say that a coin was responsible for its loss; nobody could blame a piece of silver for being lost, but the blame would be attached to the one who lost it, the one in whose custody it had been placed. So this would be our understanding of the lesson we would understand the lesson particularly is concerning the one who had the piece of silver, who was responsible for its loss, and the Scriptures speak of this as a woman. Now as we have said, to our understanding this would trace particularly the history of the Christian church throughout the Gospel age. We presume the majority, perhaps all of us who are here, are realizing from the Lord's Word that our heavenly Father is dealing at the present time with the Church especially. This Gospel age has been particularly devoted to the call, trial, and selection of the class known in the Scriptures as the church of the living God. You will remember the Apostle James' words in Acts 15:14, "Simeon hath declared how God did at the first visit the Gentiles to take out of them a people for his name"—the selection of this class as a church. Then he goes on to say, "After this I will return and build again the tabernacle of David which is fallen down." Here the Scriptures assure us that after God has selected out this class the Lord will return to the administration of his kingdom, that the balance of mankind, the residue, may seek after him, call on him, and learn his ways. We observe that the Apostle here says that God visits the nations to take out one people—a people for his name. Oftentimes there are those of the Lord's people who would be inclined to say, If the heavenly Father is selecting a church, which church is it? Where do we find such a church as this? Who are its members? We reply first of all it is very evident that the Father is not taking out a hundred different churches, but only one. God's true church includes any and all and includes only those who have made a full consecration to the Lord; they are the only ones who will be recognized as members of the Lord's true church. The Apostle suggests the terms of discipleship when he says, Romans 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service." These, then, are the conditions upon which we may be received as probationary members of the Lord's true church.

But one would answer, "If those are the conditions, I fear God's church will be a very small one?" We reply, "We are sure it will;" that is just what the Scriptures teach. The Lord himself suggests this when he says, in Luke 12:32, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Again in Matt. 22:14, "Many are called but few are chosen." Now you know these words would not have worried us if we had not read into them something that the Lord never said. Let us take our Lord's Words in Luke 12:32. Before we came to the light of present truth, after reading that, we read in our minds something like this: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom," then we said, "But fear, big flock, for God will put you in torment and keep you there forever." That was what worried us; it was not what was to become of the little flock, but it was the awful thought that all the rest, the big flock, were to be hopelessly, endlessly tortured.

We find that all through the Gospel age people tried to improve on this matter and help God out of the difficulty; they reasoned that unfortunately God had made his plan too narrow or had been interfered with, and so they said—by their actions, at least—we will have to improve on his, God surely could not have meant to have a little flock saved and all the rest to be lost. So we will have to try to get as big a flock as we can into heaven, and if we cannot get them in through the proper door, consecration, we will have to open some other door. Maybe we can have the door of ignorance, and the door of inocence of childhood; but the all absorbing thing is, we cannot have all of that big flock lost.

Now we do not have to improve on God's plan; we are glad to have recognized this, that while the Lord taught us that this was a little flock. He has made an abundant provision for the balance of mankind, in due time, in harmony with his own glorious arrangement, as the Scriptures indicate.

Now we find that while the true church is described as a virgin, or a virgin class, and that the false conditions of churchianity are described as harlotry at the present time, Christendom is also suggested in the Word of the Lord from the picture of a woman. So this will be our thought in the parable tonight—a woman representing the so-called church during the Gospel age, and particularly including and describing those who are the Lord's own, the true ones. Now we find the thought of a betrothal so very much more significant in Jewish countries and from a Jewish standpoint than at the present time. It was entered into with the most solemn obligations on the part of both the bridegroom and the bride-elect, and so we prefer to use the Jewish illustration. There were several things that were called to the attention at that time. First of all, a definite compact on the part of both the bride and bridegroom-elect, and certain agreements made and signed. So we understand that the church at the present time has entered into a definate compact with the Lord, described by the Psalmist as a covenant with the Lord of sacrifice. We have definitely taken on ourselves a solemn obligation and this will mean that by his grace day by day we will try to fulfill this covenant and be faithful even unto death, fulfilling our consecration vow.

Then we realize in the case of the Jewish bride-elect that she spent much time in carefully considering the character of her lord-to-be, in order that she should be especially equipped at the time of the marriage to take up her work with him. She recognized it was a very important matter, and she should be properly equipped for this service. So we understand that it is the duty of the church at the present time, as well as her glorious privilege, to study earnestly the character of her Lord, in order that in due time she will be enabled to work with him in the work for which God has called her, and we realize it is wonderful work to which our heavenly Father has called her.

While there are many obligations on the true church by way of practical character development, it is not of these we wish to speak of at this time, but our thought is something concerning doctrinal obligations that rest on us. While our heavenly Father places practical obligations upon us, we realize in this parable is the thought of doctrinal obligations. It is said that formally in those Jewish ceremonies of the betrothal the father of the bridegroom conferred on the bride-elect ten pieces of silver at the moment of betrothal, and it was her duty to keep them in order that on the marriage day when the master should call for her she might have them to present to her lord. We understand this was probably the thought, or at least we might derive this thought from our Lord's words in this parable.

First of all, silver seems to be significant of God's Word of truth. So we realize our heavenly Father has conferred on his church, the bride-elect, his precious truth. As to the importance of this truth you remember how the Apostle says in 2 Tim. 2:15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Again, you remember how the Apostle Peter suggests being established in "present truth." And our Lord, praying on our behalf says (John 17:17), "Sanctify them through thy truth; thy word is truth." Hence we see how essential it is that we be equipped with the truth—truth such as is due to be understood. We realize there was not so much truth due during the dark ages, but in proportion as the truth was presented when due, it was essential to the development of the true church.

It would seem, additionally, that there being ten pieces of silver would suggest the thought that there were ten fundamental doctrines of truth given to the Lord's true church. In speaking in this way, we take the thought of the church collectively from the beginning of the Gospel age down to the present time, applying no particular feature of this subject to one particular phase of the church, but all through the Gospel age. We would understand that at the beginning of the Gospel age there were these ten fundamental doctrines conferred on the church. Possibly they might be classified in different ways; sometimes they are identified with the ten strings of the harp, but for convenience we might classify them in this way: ten foundations or fundamental doctrines of the Lord's word; and we will mention them first briefly, then analyze them to some extent in harmony with this parable.

First, we might speak of the doctrine of the creation from the scriptures—the first piece of silver, one of these ten coins.

Second, the doctrine of the law, and the punishment through violation of the law.

Third, the doctrine of the ransom, a proper appreciation of the ransom.

Fourth, the Scriptural doctrine of justification.

Fifth, the presentation of consecration, or sanctification.

Sixth, the Scriptural doctrine of the resurrection.

Seventh, the doctrine of election.

Eight, the doctrine of free grace.

Ninth, the doctrine of restitution.

Tenth, the doctrine of the second death.

Now it would seem to us that these ten would illustrate the ten essential features of the Divine plan of the ages. Then the Lord suggests the woman having the ten pieces of silver. Our thought would be this represents the Christian Church throughout the Gospel age, having started out with ten pieces of silver when betrothed unto the Lord, when this arrangement was made through the administration of God's Spirit. Let us trace these coins in consecutive order from the Lord's Word, and also Christian history, and see if we can ascertain what has happened to them.

Take the first one, the doctrine of the Creation. Now we realize that at the present time the true Scriptural doctrine of the Creation is grievously misunderstood and misrepresented. There seems to be in the Christian world really two classes or attitudes, on this subject; on the one hand we find there is a class of so-called Christian people who are striving apparently their utmost to overturn and discredit the Scriptural theory of the Creation. The more they can detect of science to prove there is no Creator and that man gradually evolved from a protoplasm to his present condition, which they fancy is something marvelous, and eventually man will become as God, the more satisfied they are. The more they can find in science that overturns the Word of God, the more they pose before the world as scholarly, educated, advanced thinkers. We are glad indeed we are not in such an attitude. We are glad that realizing when our Lord prayed on our behalf, "Sanctify them through thy truth," he said, "Thy word is truth," and we are old-fashioned enough to believe it. We recognize, as the Apostle says, it is the power of God unto salvation. So of course with this thought of modern evolution, higher criticism, etc., men turn more and more away from the Scriptural theory of the Creation, regarding it as a fairy story.

On the other hand, there is another class of people styling themselves Christians also, and apparently are considerably conscientious in the matter, who conclude because the Scriptures indicate that the creative week was of six days—six of creation and one of rest—that this must necessarily mean that these days were each twenty-four hours. They fancy that this must be an established fact. They do not exactly know, and they do not perhaps take into consideration, that a day is sometimes spoken of in the Scriptures as forty years long, and a thousand years long, etc. They do not grasp the thought that it signifies six epochs of time in which God prepared and fashioned this planet for its occupancy by man, and the seventh day God rested—not in a sense that God was fatigued, weary, and needed to recuperate, but in the sense that he ceased to create from the general viewpoint of the planets, etc. So far as the Scriptures indicate, we would understand God's Sabbath is a period of seven thousand years, which is familiar to us. Six thousand years of the reign of evil, and a thousand-year Millenial reign of Christ, at the end of which time God's Sabbath will be completed. So during God's Sabbath he has been prosecuting or carrying on his glorious plan of redemption. Now one would say, "That seems very strange to me; if it has been Sabbath, do you mean to say that God has been working on the Sabbath?" Yes, he has been working out his plan of redemption." "That is very strange, he works on the day that is called rest and Sabbath?" We reply, "He has been doing Sabbath work, if you please." Some one might ask, "What is Sabbath work? What do the Scriptures indicate as Sabbath work?" You remember on one occasion our Lord was walking with his disciples on the Sabbath day through the fields and they plucked the grains of corn, and the Pharisees murmured and suggested that they were violating the Sabbath. The Lord turned to them and said, "If an ox fall into the pit would not you pull him out on the Sabbath day?" They could not object to that; that was certainly proper to be done on the Sabbath. They did not know what he meant. The majority of us did not know what he meant, but the thought would seem to be that man fell into the pit and that God has been using all this Sabbath to pull him out, all of the seven thousand years, and at the end of the seven thousand years of Sabbath work man will be completely pulled out and brought up from that position of degradation into which he had fallen through the transgression of Adam.

So we see how this thought indeed has been misrepresented and misunderstood. What happened to the first piece of silver? What did the woman do with it? We reply, she put it on the shelf, she did not use, and the result was it became tarnished, and covered with a great deal of rust, and rubbish, and filth, instead of being kept properly.

We come next to the second coin, the coin of the law, from the presentation of the Word of the Lord, which would not only suggest the original law, but also the Jewish law and the general administration of God's providences all through this time of the plan of redemption. We find one particular illustration of this; we will not say it is a type, but at least it is highly significant of this feature. You remember how when Moses came down from the mountain he had the tables of the law which were written by God himself; and when Moses found Israel worshipping the golden calf he let the tables fall on the ground in indignation, and they were broken. Subsequently he went up into the mountain again and the next time God did not write those tables of the law, but Moses wrote them under the dictation of God; then he brought them down. This might fittingly represent the administration of God's law. God originally wrote the law in man's heart. He created man perfect, and it did not require any energy on the part of man himself; he was perfect through God's creation. But that law became broken; man transgressed; he fell from the divine likeness; and this likeness has become more and more defaced all during this six thousand years. But God has arranged indeed that this law should be rewritten, but this time it will be through the efforts of man—to be sure dependent on God and the Lord Jesus, under the dictation of the Lord, but man will have to exercise his own efforts to regain the perfection which was lost. So we realize how this is a wonderful exemplification of God's love.

We realize how this law has been miserably distorted and particularly as respects the wages of sin, suggesting the punishment meted out to those who fail to keep the law, an eternal torment instead of the Scriptural presentation that the wages of sin is death. So we realize this second piece of silver has also been misrepresented, and God's real character has been misunderstood all through the Gospel age. And so the woman placed this piece of silver on the shelf, she did not properly utilize it and keep it in its proper condition, and it has accumulated a great deal of rust, and rubbish, and filth.

The third coin represents the doctrine of the ransom. We do not need to suggest how this has been misrepresented. While nearly every so-called orthodox Christian would aver that he believed in the ransom, how little it is comprehended, how little it is appreciated, during this present time! We realize on the one hand there is a tendency to do away with the precious blood of the Lord Jesus, to make light of the sacrifice of the Scriptures, and the types that overshadowed that sacrifice, and turn still more to the theories of men—as the Lord suggested of the Pharisees, so it would be equally proper now, "Ye have made void my Word through the traditions of your fathers." So today Christians make void the fundamental principle of God's Word through their theory and sophistries of science falsely so-called. We find on the other hand that even those who do hold the standard of Jesus and his precious blood misunderstand it, and they suggest that God has placed before man an alternative—you must serve the Lord Jesus now or else go to everlasting misery and despair. And all of this thought curtails the real theory of the ransom.

So we see how the third point has been misrepresented and the woman has placed it on the shelf, and it has accumulated a great deal of rust.

Now, the fourth, the doctrine of justification as presented in the Scriptures. You do not hear much about justification by faith in the Christian world today. We hear a great deal about people being converted—we had a great revival and had so many converts; and even this matter at the present time seems to be treated very lightly. A gentleman stepped up to us a few months ago and said, "You will be surprised when I tell you something that came under my own personal observation not long ago. Evangelist So-and-So, one of the most celebrated in the United States, sent word to our city, and I was an official in the church when this word came, that if we would guarantee him three hundred dollars he would come there and guarantee us fifty souls. That is their idea of conversion at the present time. Very little of the true justification by faith there, surely, dear friends. The apostle speaks of true justification in Romans, 5:1, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ"—suggesting the thought that because of our faith in the efficacy in the sacrifice of our Lord, and trusting in his imputed righteousness, we are lifted from the condition of sin and degradation and are placed into relationship with God through his Son, relying on his merit, on his righteousness, on his perfection, covering our blemishes and defects. But even those of us who have appreciated present truth recognize how this doctrine of justification has wonderfully broadened in its significance in the past few months.

When will God justify the world? Not until the end of the Millennial age. And each individual who is eventually justified by the heavenly Father to life will be justified after and not before he has taken one definite step. What is that step? Full consecration. There will not be any of Adam's posterity ever be justified to life by the heavenly Father until he has made a full consecration. Do you mean the world? Yes, the world will have to consecrate. Consecration will not then involve just what it does now; it will not mean sacrifice unto death, but consecration always means one thing, and will mean the same thing in the Millennial age—surrender of the will to the will of God, doing his will. The world will have to do this. So at the end of the Millennial age each and every one of Adam's posterity who has intelligently made a surrender and consecrated himself to the Lord and his service, will eventually be justified to life actually.

What about the church? Well, God reckonedly justifies us to life when we have done the same thing. While we are justified to fellowship and relationship with God, and are eligible to the privileges of the high calling, we are not even reckonedly justified to life, and life is not imputed to us, until we have been brought to the point of full and complete consecration. Then for the first time well the Father vitalize our sacrifice and our offering, and it becomes a living sacrifice, a vitalized sacrifice, holy and acceptable in God's sight. That is our coin of justification. Like the other coins we see it was placed on the shelf, was not properly used, and so it accumulated a great deal of rust, and a great deal of filth and rubbish.

We come next to the fifth coin, and this will be the doctrine of consecration, or sanctification. You know how that has been misrepresented and misunderstood. It is illustrated by the testimony we heard of a brother. He was giving his testimony on sanctification as he termed it, and he said, "I remember very well when I consecrated myself to the Lord. I came down to the altar and I put down there on the altar my pipe, my tobacco, my cards, my whiskey flask, and I said, 'There, Lord, I give them'." Fancy offering anything like to that the Lord! You could not imagine the Lord could make the slightest use of them. He expects only one kind of offering, and that is a holy and perfect offering. You and I have not anything to offer that is perfect. Having become justified by faith in the Lord's precious blood, then coming to the point where we intelligently and cheerfully make a surrender of our will to do the Lord's will, augmented by the righteousness of the Lord Jesus, trusting in his imputed merit, such an offering is holy and acceptable to God, through Jesus. It is a surrender of the will, giving to the Lord all we have and are. Someone says to me, "How much must I give up to consecrate myself to the Lord?" "You must not give up anything, brother." "Nothing?" "No, we reply," "God is not demanding that you make any surrender. But you may give up everything. It is not a question of what you must do; it is a question of what you may do." Let us notice this, however: to become acceptable to God eventually means one particular thing we must do: "What must I do to be saved?" There is a "must" about that. You must believe on the Lord Jesus Christ. Nobody will ever be saved unless he does believe on the Lord Jesus Christ; that is obligatory; but notice the next question: "What shall I render unto the Lord for all his benefits to me?" Not "what must I render," but "what shall I render?" "I will take he cup of salvation and pay my vows unto the Most High." It is willingness and a desire to do those things which is the true spirit of consecration. It is not merely consecration to righteous living, to give up sin; that comes with justification. We might speak of justification as consecration to right living, but consecration to the extent of being probational members of the Lord's Body means a surrender of the will, laying down earthly rights and privileges, legitimate though they may be, in order to attain to the heavenly things.

So, we see how consecration has been misrepresented, and we realize that, like the other coins, this piece of silver has accumulated a great deal of rust and rubbish.

Then we come to the sixth coin. This would be the doctrine of the resurrection. How much is the doctrine of the resurrection properly preached or understood at the present time? We reply, the doctrine of the resurrection is so popular at the present time that it is preached universally once a year, and universally forgotten the other three hundred and sixty-four days. It is preached on Easter. Everybody must preach an Easter sermon on resurrection, but forget about it as quickly as possible afterwards. Why? Because we would have no use for resurrection according the to creeds and doctrines we used to have. What use could we have for resurrection when we thought that if people are good when they die they will go to heaven and if they are bad when they die they will go to eternal torment? Take the Apostle Paul's case: Where did he go when he died? The catechisms and creeds generally would say he went to heaven, of course, but his body went into the grave, and it is his body that is to be resurrected from the dead. Well, how long has the Apostle Paul been in heaven? Eighteen centuries. Don't you think he has been doing nicely in heaven eighteen hundred years without a body? You could not imagine it was necessary by and by any more than in the past for him to have his body.

Consequently, the doctrine of resurrection was so warped and twisted and distorted that we really had very little use for it at all, but we considered we must preach it once a year. So we realize a great deal of rubbish, and filth, and rust, has accumulated on this piece of silver.

We come next to the seventh coin, to the doctrine of election. Now, the Scriptures teach election, but we find a miserable distortion of the doctrine of election at the present time, so that it is almost altogether beyond recognition. For instance, we were conversing along this line with a minister, and we said, "What do you understand this election to be?"

"According to our Westminster creed," he said, "it means that God elected, foreordained, certain ones to be saved: a little flock, the church, and he foreordained that the balance should be lost."

"Why did he do it?"

He replied, "We understand it is to show his sovereign will."

"It was not because they were any better?"

"No; nobody would be really good, and not because God loved them any more, for if he did he would be a respecter of persons."

"Why, then, did he do it?"

"To show his sovereign will."

"To show what he could do, then, the rest would be lost for the same reason?"

"Yes, to show what God could do, to show his sovereign will.

"Well, about how many do you think will be saved?"

"It is impossible to say, but if we could judge by present conditions, it would certainly be liberal to say that not over five per cent. of the population of the world are eventually to be of the true elect."

"Then, according to that, ninety-five per cent. would be of the non-elect?"

"Yes."

"They are going to be lost?"

"Yes, I fear they are."

"What for? To show God's sovereign will?"

"They are going to perish, yes."

You see the doctrine of election as presented today suggests that to show God's sovereign will about ninety-five per cent. are going to perish. But the Scriptures doctrine is very different, for the Scriptures say God is not willing any should perish. He certainly would not be willing ninety-five per cent. should perish. We realize that election refers to the gathering of the church. So, like the other coins, this one has accumulated a great deal of rust and filth.

Then we come to the eighth coin—free grace. Now it seems to us there is hardly any doctrine that is more distorted than this doctrine at the present time. We know of no way to bring this to our attention more forcibly than to rehearse a little circumstance that came under our observation during our sojourn in Asia. In the presence there of a number of missionaries an intelligent Hindu presented these questions to the missionaries:

"Do I understand you to teach, according to your Christian religion, that only those who accept of your God and believe in your Jesus are to have eternal happiness?"

"Yes," the missionary said, "that is the Christian religion; only those who accept of our Lord Jesus are to have eternal happiness."

"Well," the Hindu said to the missionaries, "what becomes of the rest?"

"Oh, they are lost!"

"What do you mean by 'lost'?"

"Well" they said, "we mean they are going to be tormented forever."

The Hindu thought a while, and then he said, "I have heard of hopeless things, and I have heard of desperate messages, but I think that is the worst religion I ever heard about. Now if that is really true why in the name of the God that you love and serve, don't you send more missionaries over to convert us? Why don't you do more to rescue us from such terrible misery?"

The missionary said, "Now, my dear friend, we would be glad to do more, but we cannot do it."

"Why not?"

"We haven't any more money."

"Oh, now I understand," the Hindu said, "then your God is poor?"

"No," the missionary said, "our God is not poor. Why, the silver and the gold and the cattle on a thousand hills, everything, belongs to him."

"Well, then, why doesn't he use it?"

The missionary said, "That is very difficult to explain, but I will explain it to you. You see how it is God loves you, and God loves the world, and has all of these resources, but he has loaned out all of them to the stewards, and the Christians are the stewards."

"Oh, now I understand perfectly," the Hindu said, "it is the stewards that are stingy?"

"Well," the missionary said, "we would not like to convey that to your mind; we would not wish to give you that impression."

"Well" the Hindu said, "you cannot deceive us; you come over to our country and you tell us God loves you, that you love God and God loves everybody, and that is grand; we love to hear that; but when we go to your country what do we find? We find magnificent stone churches, and it costs a great deal to erect them, and we find them most magnificently furnished—got to have it you know, as a sort of competition, to see which one could have the best; and we find the most beautiful music—have to have it, you could not get many people in the churches if you didn't, and big salaries—the gospel is not preached for nothing in these days. In other words it costs millions upon millions of dollars to carry on your religious enterprises one single year, and yet you tell us that we poor heathen are going to everlasting torture because God loves you, and you love God, and God loves everybody. You are the most selfish people I ever saw. If what you say is true, you ought to worship God in a barn, or anywhere, and devote that great amount of money to save us from everlasting torture."

You see that is a very poor thought of the heavenly Father's plan of "Whosoever will may come." It is a very poor kind of free grace, when we recognize the Scripture presentation how that in God's due time the spirit and the bride will say, "Come, and whosoever will may come and partake of the water of life freely," it makes the matter very different. But it could not be true now for more than one reason. There is no bride, consequently she could not say, "Come." So we see how this doctrine, like the others, has accumulated a great deal of rust and rubbish.

Now, we will skip the next coin for a moment, and come down to the tenth coin—the second death. While the second death is preached in a sort of a way, it is not understood very much. We do not wonder at that, because if Christians do not understand the first death, they certianly could not understand the second death. But when they appreciate that the first death was a death brought on the world because of Adam's sin, and that the Lord Jesus died to rescue the world from that condition, then they can appreciate the fact that after having been rescued, either in this age by faith or in the next age actually being rescued, if they deliberately, wilfully, intelligently transgress they will go into the second death from which there will be no hope of resurrection, but eternal extinction, or everlasting destruction from the presence of the Lord and the glory of his power.

So this coin has been misrepresented and has accumulated a great deal of rust and rubbish.

We have mentioned nine of the coins, and all of them seemingly have been placed on the shelf, but they have been there in an apologetical or some other sort of way, and people have taught them to some extent, though not clearly. But what happened to the other coin? That was the one that was lost—restitution. These other nine doctrines have been taught to some extent, miserably as they have been misrepresented, but restitution has been lost sight of for centuries; it has not been preached at all; nobody has attempted to proclaim anything about restitution until the harvest time. So this was one piece of silver which the woman lost.

"What woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?" Then we would ask how did she happen to realize she lost the piece of silver? How did the Christian world happen to be awake to the fact that this piece of silver had been lost? By the words "The Master is come, and calleth for thee." The message went forth, "Behold the bridegroom! It is time for the bride to make herself finally ready to enter in!" And she began to look over those coins and to realize she could not meet the heavenly Lord unless she had all the pieces of silver; they must be there—the ten pieces, the ten coins. And she discovered one was lost—restitution. What did she do? Light a candle. The thought would be, then, that since this call "Behold the bridegroom! Go ye forth to meet him!" light has been diffused in the house of the Lord, "house "here signifying the house of the Lord, the true templeof God, the true sanctuary, and this light of the candle has indeed shone into the innermost recesses of the house, so it could be entirely searched.

Then after she lighted the candle what did she do next? Swept the house—house cleaning. So there has been housecleaning going on during this harvest period. The woman was cleaning house, renovating, and sweeping out all the filth and rubbish.

Some people today object to housecleaning. For instance, the men of the house are inclined to say, "I wish you would not do it, you raise too much dust, and make it too disagreeable." We find that condition in the Christian world. When the house begins to be swept at the present time people say, "You are raising too much dust. Why don't you keep quiet? Suppose these creeds are wrong, we have had them on the shelf, we have not been doing anything with them, let them alone. What is the use of stirring up so much dust?" We have got to clean house; all the rubbish has got to be out. We do not want dust to settle down there on all the furniture, we want it all swept out, and the house completely clean. That is the thought.

So at the present time our Christian friends in general are inclined to object to the presentation of the truth. They say, "It raises too much dust. That even thought some of the things we have believed in are not exectly true, there is no need of telling everybody about it, no need of people knowing anything about it, why don't you let the matter rest?" It is house cleaning time, the sanctuary is to be completely cleansed and kept clean.

Then what? She sweeps the house and searches diligently until she finds the coin. We realize the coin has been found; we realize that we are rejoicing, too, in the blessed knowledge of restitution that is coming to all the world of mankind. The coin was especially found in the year 1881, when for the first time restitution was preached in contradistinction to the high calling. That was the first year these two features were thoroughly harmonized and understood, when it was suggested particularly by the tabernacle teachings.

Now see how the woman did. Did she sit down and say, "Thank God, I have found the coin; my work is finished; we are ready to enter into the Lord"? No indeed, that is not what the Scriptures say. Let us quote again. "And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost." Oh, that is what we are doing! That is what the true church is doing in the harvest. She is calling in the neighbors and friends and saying, Rejoice, we have found that piece of silver! We have found that tenth coin that for so long has been missing! Not only that, but all the rubbish and filth is being taken from all the other nine! Are they not beautiful! Rejoice with us, we have found that which was lost!"

Our friends and neighbors do not always rejoice, but we are not to blame for that. We are rejoicing, and we are calling them in, and the Lord wants us to continue calling them in just as long as there is opportunity to work. "Work while it is called day, for the night cometh wherein no man can work." Let us do with our might what our hands find to do. Call them in so they may, if they choose, rejoice with us in the realization that we have found the piece of silver which has been lost. So when this glorified bride shall enter into her Lord she will be able to present to him the ten pieces of silver, the ten precious doctrines which God has conferred on the Christian church, and she will receive the "Well done, good and faithful servant, enter into the joys of thy Lord."

Sermon by Brother P. R. Adams

Dear Friends: My subject this morning, is "Unlocking Prison Doors," and doubtless you will understand that I am going to talk about the "Resurrection of the Dead"—the bringing back from the prison house of death, the entire human race. My text is: Job, 14:14. "If a man die, shall he live again?" No subject that the human mind can grasp, could be more important, than this one. We are all under the death sentence. Twenty thousand millions are already in the prison house of death, and those who are now living will soon be there. Is there any hope for them that they will ever live again? Since there is a controversy among men as to what it is that dies, let us consider that thought first. Job says that man dies. We certainly should understand that the same being in his entirety that has life, existence, is the one that dies; but modern theology says not; that nothing dies but the material body. Its claim is that man possesses a dual nature, composed of body, earthly organism, and a soul, an immaterial nature which is the real man, the body being the house in which this immaterial nature dwells. It is claimed that when God created the body of man, the house, he breathed into his nostrils, a living soul. Watson, in his theological institutes, says, "God breathed into his nostrils a living soul." What a different statement from the Bible account which says, "He breathed into his nostrils the breath of life and he became a living soul," or a living being.

Let us look at this subject from these three standpoints:

(a) What does science say about it?

(b) What does nature say concerning it?

(c) What say the Scriptures?

Now, whatever verdict we get from these three sources, must be harmonious, since God is the author of true science, as well as nature; also the Bible.

If a man possesses a dual nature, science has never been able to discover it. The scientific definition of man is that he is an animal of the highest order possessing nothing above the lower orders of animals, except: (1) a nobler physical constitution; (2) a higher intelligence; and (3) moral qualities. No one could reasonably contend that these higher qualities of physical, intellectual, and moral attainments, could in any sense constitute him a compound being by which he would possess an immaterial and immortal nature. If we consult nature, we find that she corroborates the teaching of science. She proclaims from all of her realm, that death is the antithesis of life. Her teaching everywhere and for everything, is that death is an eternal sleep. However, she, in a few instances of analogy, teaches the possibility of a resurrection from the death state. Notably in the worm crysalis and butterfly state of the caterpillar, or again in the case of the tree, as noted by Job, 14:7. "There is hope of a tree if it be cut down that it will sprout again." The Bible alone speaks out in no uncertain language, that the dead not only may live again, but that they *shall* live again. (John, 5:28.) But the Bible nowhere speaks of the dead living in any sense between death and the resurrection of the dead, but everywhere speaks of the dead as being wholly dead, unconscious, knowing nothing in a state of silence and darkness, prisoners waiting for the great prison keeper to open the prison doors and let the captives free. in Rev., 1:18 we learn that our Lord has the keys of hell and death. He, in due time will unlock every prison door and set all the captives free.

The Scriptures speak of man in the death state as being in the same condition as the brute beast—"But these as natural brute beasts made to be taken and destroyed." (II Peter, 2:12.) "For that which befalleth the sons of man, befalleth beasts." "All go to one place: all are of the dust, and all turn to dust again." (Eccl., 3:19-20). If man is a compound being, and possesses an inner and invisible man in spirit nature which is the real man, then in the state, punishing criminals for murder, they get the wrong man for the spirit man is said to be the knowing and controlling element while the body is only the house in which it lives and through which it operates.

In executing the death penalty, the body alone which they say, is the prison house of the spirit, is destroyed, while the soul or spirit, the real offender, is set at liberty from its prison and is more alive than ever.

Let us now come to the question of the text, "Can a man live again" after he is once dead? Should we here appeal to science, what answer do we get? Science has never discovered anything upon which she could base a doctrine of life beyond the hour of death. Her deductions on this subject are the same as the Bible viz.: That man and the brute beast all go to the same place. All of dust and all return to dust again. The Bible alone can throw any light on this most important subject, and every student of the Bible knows that it is voluminous in its statements of life through a resurrection of the dead, and by no other means.

From Genesis to Revelation, the doctrine of a resurrection of the dead is plainly stated over and over. Our Lord who must, have known the truth above all others, makes the sweeping statement that all the dead shall eventually come forth. "Marvel not at this: for the hour is coming in which all that are in the graves shall hear his voice and shall come forth" (John, 5:28-29). "Those having done good, come forth to a resurrection of life." Here the overcoming church is referred to. "Those who have done evil, come forth also." Let us notice that coming forth from the tomb, the death state, is not resurrection, but is re-animation, coming to life again, that they may have an opportunity of a resurrection by judgments. Resurrection means to stand or rise up again. The Latin word "resurgera" means (re)-again,—and (surgera)—to rise to rise, again. The Greek word *anastasis* has the same meaning.

So we see that the world of mankind will come forth from the tomb to have an opportunity to rise again to the original likeness of man in Eden before the fall. The word judgment here, comes from the Greek word *crisis*, and means: turning point.

The world then comes to the crisis or turning point of their existence, either upward or eternal life and perfection, or down to eternal death—the second death. How glorious the doctrine of the resurrection when we see its object and what it will accomplish for all the willing ones in the coming judgment age.

Touring Party Arrives

The special train, bearing 240 friends was met by a committee, and escorted to Lyric Hall, and enjoyed a praise and prayer meeting led by Brother Richie.

After this service all in attendance, numbering about 500, repaired to the Grand Commandery Banquet Hall, where they were all served bountifully to a splendidly prepared lunch, and served only as truth people can serve one another. The banquet hall was tastefully arranged and beautifully decorated with flowers. This mark of hospitality and token of love was greatly appreciated by all the recipients.

The public meeting held in Dreamland Rink was remarkable in that about 4,500 people listened to Brother Russell for about two hours while he discoursed on the subject of the "Hereafter." Brother Read of Chicago rendered two very fine vocal selections.

7:30 P. M. Discourse by Pastor Russell. Subject: "ZIONISM, THE HOPE OF THE WORLD"

THE EARTHLY ZION

SPEAKING from the text, "The law shall go forth from Mount Zion and the Word of the Lord from Jerusalem" (Isaiah 2:3), Pastor Russell declared that Christians have inadvertently misappropriated to themselves many promises of the Scriptures which are not wholly theirs. Christian creeds and theories have surmised that through the rejection of Jesus, all Jews dying in unbelief of Messiah were foreordained to an eternity of torture because of that unbelief in the Only Name.

A more careful study of the Bible, he declared, is showing Bible students the error of this position. Jews who do not accept Jesus as their Savior and who do not become followers in his steps in the "narrow way" will indeed fail of attaining a place with Jesus in his throne of glory. They will fail to become joint-heirs with him in his glorious Messianic kingdom. They will fail to become members of the spiritual seed of Abraham, respecting whom Saint Paul said, "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise" (Galatians 3:29). "In thy seed shall all the families of the earth be blessed."

But, asked the pastor, are there not many besides Jews who will fail of making their calling and election sure to that heavenly portion—to membership in the Messianic body or kingdom? His own conviction is that there will be found as many Jews as of any other nationality in that spiritual company which, the Scriptures declare, will, all told, be but a "little flock." Indeed, there are strong reasons for believing that the whole number of the elect company, this royal priesthood, this spiritual seed of Abraham, this Messiah of glory, long promised, will be only "a hundred and forty-four thousand" (Revelation 14:1).

WHAT BECOMES OF THE OTHERS

If the church of glory, the body of Christ, be but a small company out of the millions of Christendom, what becomes of the remainder of Christendom as well as the Jews? If only the elect gain the kingdom, if only the few make their calling and election sure—what will become of the great mass of the non-elect, both Jews and Gentiles, and the heathen myriads? Pastor Russell declared that very foolish and unscriptural conclusions have been reached in respect to elect and non-elect.

The apostle declares that all non-elect are to be blessed by the elect as soon as the election is completed. But we, following the teachings of a darker time and a less convenient Bible, have declared that when God predestinated to elect the church, he equally predestinated to damn to eternal torment all others. But not a word of authority could be found for such a view in the Bible. Saint Paul's statement is wholly respecting the church, not the world, when he declares, "Whom he did foreknow, them he also did predestinate that they should be conformed to the image of his Son." Such a predestination on God's part, all can heartily endorse. Who can say that it would be right on God's part to accept any membership in the glorious Messianic body, of which Jesus is the head, except such as are pure in heart, saintly, and so demonstrated even by fiery trials and disciplines!

God kept secret this mystery, Saint Paul declares—the mystery that he is now selecting a favored class to be associates with Messiah in the kingdom of God, for which we have been praying and through which the whole world of mankind will shortly be blessed. Now the church's election is about completed, the pastor believes; and therefore *now* is the time for more light to shine out, that God's further gracious purposes toward natural Israel and the world may be more clearly seen.

THE HEAVENLY ZIONISM

The Zionism of the past eighteen centuries has been of the heavenly kind. It has been calling and inspiring to loving zeal, obedience and activity such as have the "hearing ear" for the heavenly calling to joint-heirship with Messiah. This glorious privilege is about to end because the full number predestinated of the Lord will soon have been completed. Meantime, the pastor and others of God's consecrated people should be Zionists in the highest sense of the word, and, laying aside every weight and every besetting sin, each should strive to make his calling and election sure to a place in the heavenly Zion—the kingdom of Messiah.

It will be from this Mount Zion, the spiritual kingdom of Messiah, that the law will go forth during the thousand years of the Messianic reign; the great judge and lawgiver of the world will be the glorified Redeemer; and his associates, in his various offices of prophet, priest, king, judge and mediator, will be the faithful zionists of the present time who follow in the steps of their Redeemer, delighting to lay down their lives for the truth's sake and for the brethren's sake, in co-operation with the great captain of their salvation, through the merit of his imputed righteousness.

THE WORD FROM JERUSALEM

As soon as Mount Zion, the kingdom, shall be completed by the glorification of the last member of the church, it will be time for the law to go forth therefrom for the correction in righteousness of the world's affairs—for the overthrow of every form of iniquity and everything contrary to the golden rule. In other words, when the kingdom class shall have been completed by the elective process, which is the divine arrangement of this age, forthwith that kingdom will come into power and the reign of righteousness will begin.

But God has a time and order and arrangement in respect to every feature of his program. In the remote past, before Jesus came and became the head and leader of the church to glory, God was in covenant relationship with Abraham and his natural seed. The Scriptures assure us that a considerable number were so full of faith and loyal obedience to God that even though they lived at a time before the calling to the church began they, nevertheless, were marked by the Lord for special blessing and a special share in the kingdom work when the time should come for Messiah to take his great power and reign.

Reference is made to these ancient worthies by Saint Paul in Hebrews 11:38, 40. He says, "These all died in faith, not having received the things promised them (the earthly promises) God having provided some better thing for us (the church) that they, without us, should not be made perfect"—should not enter into the earthly blessing which belongs to them.

Accordingly, the Scriptures tell us that one of the first operations of Messiah's kingdom, after the binding of satan, will be the resurrection of the ancient worthies of the Jewish race. These, the inspired Word tells us, will be made princes in all the earth—representatives of the spiritual and invisible Messianic kingdom. These will constitute the earthly Jerusalem, the capital of the new dispensation. While the law will proceed from the invisible and all-powerful spiritual Messiah, it will come through these resurrected, perfect and approved earthly representatives; and from them it will go forth gradually, as the divine message and rule, to every nation, people, kindred and tongue.

THE NEW COVENANT ISRAELITISH

Even if nothing were said in the Scriptures respecting God's special blessing to natural Israel, it might be inferred that they would most quickly fall into line with the leaders of their own race, particularly as this would be in harmony with the traditions of their race for the past thirty-five hundred years. Besides, the law given to Israel, and represented on the two tables of stone, will be the same that will go into force again as the law of the kingdom, the Gospel call being an appendage. The difference between the old law covenant and the new law covenant (Jeremiah 31:31) is that Israel's new covenant will have a greater and more powerful mediator than Moses, the antitype of Moses, Jesus the head and the church, his body (Acts 3:22, 23). Besides all coming under that new covenant by devotion to righteousness, will have their past sins so fully forgiven that the Lord will not remember them any more—the basis for this full forgiveness being the merit of Jesus' sacrifice.

Few have realized how clearly the Scriptures set forth that the new covenant will be Israelitish, if the promise respecting it be carefully read and noted. Christ is the mediator of that new covenant and its "better sacrifices" have been in progress during this Gospel age. It will be instituted with the ancient worthies first, by gradually with all the Israelites who flock to the standard then lifted up amongst the people. As the blessings of restitution, earthly prosperity, health, strength, etc., begin to be manifested among those living under that covenant arrangement, other nations, the Bible tells us, will also desire to enter into its blessings; and they will be permitted so to do. By individually renouncing sin and accepting the covenant and its mediator they will become "proselytes of the gate." Hearken! "Many nations shall come and say, let us go up to the mountain of the Lord's house, for he will teach us of his ways and we will walk in his paths."

ONE KING BUT TWO KINGDOMS

It has escaped Christendom in general until recently that the divine promise to Abraham is to be fulfilled through two seeds—one a heavenly class, the other an earthly class, with Messiah the head over all (Romans 4:16). For eighteen centuries God favored the seed of Abraham, the nation of Israel.

That period of favor, explain it how we may, began to wane about the time of Jesus' death. It was completely removed from them in the desolation of their land by the Roman army A. D. 70. Now a parallel time has been reached, hence it is time for the return of God's favor, as shown on previous occasions. The favor is already returning.

The Jew has not been so comfortable, nor so favorably fixed, as he is to-day, in more than eighteen centuries. But his blessing is only beginning. Shortly divine favor, in God's due time, will accomplish for his chosen people all the precious promises of the law and of the prophets. Already the Jew is awakening to a realization of this great truth.

A voice is sounding from the wilderness, and the Jews everywhere are harkening to it. It does not call them to become Christians, but to remain Jews and to realize, as Jews, the ideals set before them by the Lord in the Law and in the prophets. To all those exercised thereby a great blessing is near, which will more than compensate for the sorrows of the past. Neither by swords nor guns nor dreadnoughts, neither by flying airships nor torpedoes will Israel's great victory be gained; neither by money power and worshiping of the golden calf of finance nor by trusting in the arm of flesh, but by looking to the Lord, from whom will come their help.

Messiah's spiritual empire, about to be established, will bind satan, restrain every evil and lift up a standard for the people, blessing Israel and establishing with them the new law covenant instead of the old law covenant, under the better mediator still more capable than the great Moses, under the greater king still more wise than Solomon and still more beloved of God than David. This great celestial empire will be established with great authority in the world by a time of trouble, a time of earthly distress, which the prophecies picture as terrible.

ISRAEL'S HOPES—WHY SO DELAYED?

The perplexing thought with our Jewish friends, as well as with Christians, is: If these things be so, if Messiah's kingdom is yet to be established, as the Jews contemplated, only on a spiritual plane instead of an earthly one; and if God's purpose is to use those anciently favored people as the channels of his blessing in the future, why has there been so long delay?

We answer: This is what the Scriptures term the mystery, the matter which God did not reveal directly, either to Abraham or through any of the prophets. Indirectly he hinted at it, saying to Abraham, "Thy seed shall be as the stars of heaven, and as the sand of the seashore for multitude."

But Abraham did not discern, nor did others, that these two illustrations belonged not to the same people, but to two different Israels—the heavenly and the earthly, the stars representing the heavenly seed and the sand of the seashore the earthly seed.

The restitution privileges soon to be opened, first to Israel, will, later on, be thrown open to all nations, peoples, kindreds and tongues, that they may press in also under the same glorious terms of Israel's new covenant, because "Israelites indeed," without guile and sharers in all the blessings of God supplied through the great Mediator of the new covenant and his earthly instrumentalities.

Zionism, amongst the Jews to-day, we believe the Lord is stirring up, a preparation of natural Israel for the great blessing which so soon will be at their door. As they begin to really appreciate the land of promise, the rich promises in connection with that land must become theirs, and the inspiration of those promises' end will lead the feet of a reverential, representative number of them back to the land itself, to which the Lord declared he would bring them; and that from thence they should be plucked up no more. Remember, in this connection, Saint Paul's reference to the new covenant and the time when it will go into force with Israel, as recorded in Romans 11:27. The pastor rejoiced in any opportunity he had of stimulating Zionism, both spiritual and earthly, for both are vitally connected with the salvation of the world of mankind in general.

Great Sunday School Parade

AT THE same time we were in convention at San Francisco, the International Sunday School Association were also holding their convention, and there were delegates present from all parts of the world. The name of their association and that of the International Bible Students' Association were so nearly alike, the newspapers thought it was all one and the same. As a result, the reports of their doings were frequently interspersed with complimentary remarks concerning Pastor Russell, etc., for he had been widely advertised.

One amusing thing occurred: The friends at San Francisco had hired a boy to drive a wagon through the streets, and on the wagon were three very large pictures of Pastor Russell on each side of the wagon, and one on the end. (See cut.) Well, one day the Sunday School people had a monstrous parade of fifteen thousand people marching through the streets with Bibles in their hands. The boy driving the wagon thought it must have something to do with us, so he fell in line at the rear of the procession, driving the wagon with the advertisement of Pastor Russell, and the big meeting he was to address on the subject of "The Hereafter." People along the street thought this was the climax or conclusion of the parade, and so they cheered for Pastor Russell. Surely, "the Lord works in a mysterious way, his wonders to perform."

(Reprint from the San Francisco *Call*, Monday, June 26, 1911.)

FIERY PIT A MYTH, SAYS PASTOR. ETERNAL TORMENT THEORY DENIED

Reverend Russell Believes All Mankind Will Become Perfect Humans

His Theory Is That the Dead Are But Sleeping Until Resurrection Day

"Hereafter" was the title under which Pastor Russell of the London and Brooklyn tabernacles unfolded his new scheme of the future life to an audience which filled Dreamland rink yesterday afternoon and whom he cheered, presumably, by assuring them that there is no hell, at least of the old-fashioned brimstone type.

He can quote the Bible, old testament and new, for his purposes, and for two hours he spoke with never a moment of hesitation or faltering. Imaginary conversations between himself and various characters, fictitious or real, of one age or another, he carried on at great length, dealing with all subjects with colloquial freedom.

Events of ancient days, sacred, historical or social, he brought up to date and applied to his argument with clever and sometimes witty ease.

He began his address by complimenting San Francisco on having here the International Sunday school convention, with which he is in no wise affiliated, having no Sunday school work under his jurisdiction. He urged that the "higher criticism," which he characterized as infidelity masquerading under another form, be rigidly excluded in all its forms from the Sunday school as tending to destroy faith in the Bible.

He began by saying that his address was on a subject which was of more interest than any other in the world to people, whether they were Christians or not.

GUESSES NOT SATISFYING

Guesses as to the future state satisfied no one, he said, but he could show from the Bible that the accepted theories are wrong, both the Roman Catholic and the Protestant.

From the Bible he could show facts, he said, that would prove satisfying to the head and the heart. This question is the one which is now causing most of the infidelity of the world, and infidelity, he declared, is increasing, not the blatant infidelity of Paine and others but the refined critical infidelity of the colleges. With the latter type he has some sympathy, he says, as he passed through that phase of criticism himself, but with the casting aside of the faith of his Presbyterian fathers he cast aside the Bible. Later he discovered his mistake, took up his Bible and read and studied, freed from the spectacles of his fathers, through which he had formerly gained a distorted vision.

He analyzed the belief in heaven, hell and purgatory of the Roman Catholics, which were never discovered in the Bible, he says. Then he took Martin Luther and the Reformation, described the abolition of purgatory and the decision of the dissenters that everyone must go to hell who had formerly been in purgatory. Later he introduced John Calvin and the doctrine of predestination, contrasted his character with that of John Wesley and showed the mistaken sanctity of both and expounded their misconception of the nature of God.

If God were indeed a just God, he said, and a merciful and loving God as we believe, it is inconceivable that he should condemn humanity to eternal suffering.

NO JUSTICE IN TORTURE

"There is no justice in torturing you forever for the crimes you have done here," he declared.

Purgatory was made, he says, by our forefathers with a bump of imagination and that and hell of the eternal torture type were never mentioned in the Bible.

"Hold on to the Bible," he urged, "it is the only book that has a rational, sensible conclusion on the subject. God is all wise, all just, all loving and all powerful and he is able to make things work out according to his wisdom."

His theory is that the dead are sleeping until the resurrection day, that they will then rise and then will be instituted two schemes of salvation. One an earthly blessing and the other heavenly and both everlasting. The salvation of the church comes first; it is an elect special class, whose glorious reward will be on the spiritual plane as joint-heirs with the Redeemer. Not until the church's salvation shall be completed in the first resurrection will the world's salvation be due to begin.

The blessing of mankind will be a restitution, a restoring to human perfection, to the image of God in the flesh.

This restoration to the perfect man, as was Adam before his fall, will bring to pass, according to Pastor Russell, one of the most wonderful colonization schemes that the mind can conceive. All of the dead, who are not of the elect, will remain on the earth living the perfect life for 1,000 years, during which the wilfully wicked will be destroyed in the second death, from which there is no resurrection.

He said that this would be possible for although there have been scientific statements made that the inhabitants would more than fill the earth if they came back, he had calculated that over 50,000,000,000 could be buried in the state of Texas alone, which proved that the 20,000,000,000 who have lived and died on the earth can be fitted in.

The address was given under the auspices of the International Bible Students' association, and on the platform with Pastor Russell were H. M. Fitch of Oakland, chairman; W. L. Dimmock of Oakland; Dan L. Banta, San Francisco, and C. L. Gerdes of San Francisco, the latter delivering the prayer before the address. John T. Reed of Brooklyn sang a solo.

Last night Pastor Russell spoke on "Zionism, the Hope of the World," before an audience of both Jews and Christians.

He prophesied the downfall of gentile domination and Israel will, as divinely provided, become the chief nation and Messiah's channel for the blessing of all nations.

While this public service was in session at Oakland, there was an overflow meeting of two hundred or more, which was addressed by Brother C. H. Swingle, of Chicago, as follows:

Oakland, Monday, June 26th

ALL the services on Monday were held in Oakland, the first of which was a sunrise praise and testimony meeting in Chabot Park, where over 100 friends gathered and participated with zeal.

At 10 a. m. there was the Oakland rally and testimony meeting, led by Brother John T. Read of Chicago. This was held in the First Baptist Church of Oakland.

At 12.30 all the visiting and local friends repaired for luncheon to Lincoln Hall, where 400 again partook of western Christian hospitality, this time served by the Oakland Ecclesia.

2 p. m.—Discourse by Pastor Russell on Baptism and its import, after which there were forty-three candidates immersed; symbolizing their immersion into Christ's death.

At this service, a children's consecration service was held, where over forty children were presented to Pastor Russell for his blessing.

At the close of the baptismal services all the local Elders with Pastor Russell, took their respective positions in the church, and then followed the ever impressive and long to be remembered Love Feast.

7.30 p. m.—Public meeting in First Baptist Church of Oakland; address by Pastor Russell on the subject of "The Hereafter."

The church was soon completely filled with more than 1,500 people, and the local and visiting friends held an overflow meeting in the First Christian Church where it was also largely attended.

This meeting was addressed by Brother Swingle, of Chicago, on the subject of Peter in Prison, and two very fine solos (sacred), rendered by Brother Read of Chicago, made this meeting especially interesting and profitable to all who were present.

Discourse by Brother C. H. Swingle of Chicago. Subject: "PETER IN PRISON"

"Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)"—ACTS 12:1-3.

WE SHOULD notice this first of all, that it is not a right conclusion to say the reason we are left here on this side of the vail is because we are so imperfect. If that were so then we would conclude that James alone of all the twelve was ready to go. Surely that would not be right, for we cannot think that the loving John, or the strong Peter, or any of the others who were working so loyally and faithfully at that time, were less ready to go than James the brother of John. Undoubtedly the heavenly Father permitted this, knowing just at that time that the taking away of James would produce just exactly what he desired to have done. We may not always know just what is to be accomplished by certain incidents, but any who would take the promise that because we are so imperfect, so far short of what we should be, the heavenly Father leaves us, would have to think that our dear Brother Russell was very far short. And we are sure many of us would be willing to say of him that he has reached very much nearer the mark than we have. But we should see that the heavenly Father permit these things frequently upon those who are in prominent places in the church, so it is wise for us not only to remember daily in our prayer those that are in the various parts of the harvest field, but those in our own class, the elders and the deacons. Those having been chosen to serve the class are freely marked for the adversary, and they need our prayers more and more.

You will notice also this occurred about the time of the days of unleavened bread, and we can imagine how the church felt at that time. They expected and looked forward to this blessed service, the memorial supper, just as we do, and no doubt they had pictured how Peter would do this, and how James would do this, and how the various ones would take part in that wonderful service. No doubt each year it became more precious to them as it does to us, and in consequence we can see how they must have felt this blow. Not only was James killed with the sword, but Peter, their leader, was now placed in prison.

You will see this conforms largely to what has already been drawn to our attention, that about the time of the days of unleavened bread the adversary works and brings great trials and difficulties upon those whose hearts are eager to obtain the greater blessings which come at that time. So it is well for us to remember this and always be on our guard, especially during that time.

In the fourth verse it says, "And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people." This is the only place in the Bible where the word Easter is so translated, and it is a wrong translation here; it should read "passover," just as indicated by the verse preceeding, the days of unleavened bread, evidently the passover. Why was it Herod placed Peter with a strong guard, which was undoubtedly changed very often so that they would not fall asleep? The answer is found in the fifth chapter of Acts, verses eighteen to twenty, where it shows without doubt that Peter was in prison once before, and that no prison bars were able to keep him; that when Herod was congratulating himself that he had gotten the ringleader of these people safely in jail, to his surprise they came and told him he was preaching on the street corner the next morning. So you will see that he was very careful this time to put him as he thought clear back in the dungeon, and to change the soldiers so frequently on the watch that it would be impossible for any of them to fall asleep. In other words, he concluded, "Where is the god that will be able to deliver Peter a second time out of my hand?" He did not reckon that the God of Peter, who is the God of Israel, is our God, and consequently no matter how many guards there were, nothing was strong enough to keep those whom God wishes to be free.

As soon as Peter was placed in prison, did the church get up a great oyster supper to get money to hire a lawyer? No, not a word of that. What did they do? Just what we would do, just what all churches ought to do; it says Peter was kept in prison, and prayer was made without ceasing of the church unto God for him. Notice it does not say they prayed to the Virgin Mary; you would think they would, from what we are told sometimes; and it does not say they prayed that Herod be stricken dead; and it does not say they prayed that an earthquake destroy the prison; but they prayed unto God for him. Here we see the faith once delivered to the saints. They knew to whom they should pray, and they knew what they should pray for—for Peter, that his faith would not fail; for Peter that he would be under the special charge of God at that time.

We can now imagine how the church felt as they thought of the memorial supper without Peter. They knew how hard it would be, and yet we see their faith was fixed upon God, and they knew it was safe to trust in him. In the sixth verse it says, "And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison." It does not say that Peter was pacing up and down in his cell, just worrying and tearing hair. What does it say? He was asleep! I wonder how many of you would sleep under the same circumstances? What was it that caused him to sleep? The peace of God that passeth all understanding—that feeling Paul said he had when he told of the afflictions and persecutions and trials. He said, "But we have the sentence of death in ourselves, and what difference did it make to us whether the sentence was put in completely at that time or whether we were delivered; we were waiting upon our God." And here was Peter sleeping between two soldiers, and bound with chains we are told, so tightly that the slightest movement would awaken the soldiers, or call in the outside guard, and in consequence he would have been put to death at once, they thinking it was an effort to deliver him from prison. Now let us ask ourselves, "Have I reached that point of confidence in God that Peter had; have I reached that position where I could sleep if necessary between two soldiers, knowing that the very next day Herod the King would bring me forth and present me to the priests and the people, as previously Pilate had presented Jesus, and knowing that it meant the same words, 'Crucify him; such a fellow is not fit to live.'" I wonder if we have reached that point in our lives? If not, surely it is something for us to think about. Have we that perfect confidence in God? Surely if there is any people in this whole world that should have confidence it is we, who have such a knowledge of our God, and of his wisdom, and justice, and love, and power.

You will notice also that the keepers before the door kept the prison, showing that the guard was divided, two to sleep with Peter or to remain inside, and two outside the cell to keep it, under the special charge, we may presume, of Herod—"If you let this man go your lives will pay the forfeit." Why, in Chicago we have heard of an instance where a man was put in what is called the death cell for the last night, before he is brought to the gallows, that he walks the floor sometimes, and sometimes they have been known to lose their reason entirely, thinking of the awful thing that is coming; but this one, trusting in his God, believing that the church had not forsaken him, believing that their earnest prayer was going up to God on his behalf, slept a calm and peaceful sleep—so calm, so undisturbed, that we may be sure his mind was stayed upon God.

Now notice what follows: "And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. and his chains fell off from his hands."

"And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he said unto him, Cast thy garment about thee, and follow me."

"And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision."

We notice that the angel accomplished exactly what he was sent to do; he did not delay a moment; he took just enough time to do it, and he accomplished what he was sent to do and immediately went away. This angel did not say to Peter, "Was it hard sleeping there on the ground? Did the chains cut into your hands? I have brought a file to file the chains off, and if you will keep real still, I will keep as still as I can, and we will finally get you out of here." He came there, and instead of waiting and fooling around, asking what time it was, and what the weather had been in that country for the last two or three weeks, he got right down to business. It was dark in there, and Peter could not provide the light, but the angel could, and the light was there. Peter was bound by the chains; they could not be taken off by himself, but the angel could cause them to fall off from his hands. And instead of the angel lifting him up he said, "Rise up quickly." Instead of the angel saying, "I will put on your sandals," he told Peter to do that. Instead of the angel saying, "Let me help you on with your garment," he told Peter to do that. What is the lesson? Whatever we can do the Lord expects us to do; he is able and willing to supply all our needs, and it is according to his riches in glory by Christ Jesus. Some of us, I fear, have read it "out of his riches" as if he got poor every time he supplied something, but read it again. It says "according to his riches," and we may surely know there is no diminishing there. Now let us keep that in mind; what you can do the Lord expects you to do; what you cannot do he is sufficient, he is able, and his angel is ever ready to give us the help.

Then the next lesson we need to learn is this: to redeem the time. This was a busy angel. When the angel was sent at the birth of Jesus you will notice that as soon as he delivered his message, he waited a half an hour, or an hour, or something like that, and then one by one the angel choir began to come. No, indeed; immediately there was with the angel a multitude of the heavenly host praising God, and saying that beautiful message that we have all learned to love so much.

You will notice that just as soon as Jesus ascended into heaven and the disciples stood there looking, immediately there appeared two angels by their side, and they did not stop to ask any foolish questions, but came right down to business the very first thing. "Why stand ye here looking into heaven?" and told them the story, and then went away. It is a picture of the activity of heaven, of the busy life they have there. And I am so glad that whatever illustrations we have of heaven itself they bring us not the thought of sitting under a tree with a harp in our hands and a crown on our heads, just picking on the strings of the harp the same old tune for ages and ages; I think we would get very tired of that; I think some, especially who are in the colporteur and volunteer work, would wish they were back doing that again, if it were a mere matter of picking on those strings all the time. But no, there is a busy life there; you see that they have no time to waste, you see they are sent forth to accomplish something just in so much time, and they accomplish it in that time.

Take, for instance, the time that the angels went to Sodom. They came to Lot and said, "Haste ye, haste ye, flee out of this city; we can do nothing until you have gone." It seems as though they could not get him out of there fast enough, because the conditions were just ready to bring down that great trouble that was coming upon the city. Now, brethren, if we can see that those who are there in the presence of God, those who are in the heavenly court, are active and busy, that they appreciate time so much that they have no time to waste, ah, what a lesson it is to us! Now apply this to your own heart; don't think this lesson is for someone else. It is for you, it is for me. It will not do for us to go out of here, or out of any other meeting and say, "How well that fits brother so and so, but think about yourself, how much that fits you. And so, then, what about redeeming the time?

You will remember how the tabernacle was arranged; it faced the East, and you will remember that as the priest went to sacrifice he went toward the gate, he went westward. What does that mean? Why you notice it as we came westward; we gained two hours between Chicago and San Francisco. We redeemed the time by two hours, if you please. So the thought was that as that priest was ever going westward in his sacrifices it was with this thought of redeeming the time. Of course there is the other thought that he was going contrary to the course of the world, but then we see also the thought that he was redeeming the time. Are you planning, dear sister, so your housework does not take up all your time, and you are too weary at night to sit down and study, or pray, or meditate? Is it so your housework perhaps could be crowded in a smaller space, or could be lessened by withdrawing some of the unnecessary things, or is your attention fixed upon those things so that at times you do just like many have told me they did, even fell asleep praying, or fell asleep reading? Why? Because giving the fag ends of our consecrated time to the study of God's precious Word and the study of these wonderful things that are revealing so much to us. My dear brother, it is time for us, if we have not seen this point, to learn it from this angel tonight, that he was redeeming the time, not wasting one moment. He knew beforehand just what was to be done. He did not get Peter way out on the street and say, "Peter we have forgotten about your sandals; we will have to go back after them." No, sir; he knew all the time just what was going to be done.

Not very long ago a dear sister said to me, "Brother Swingle, I got to thinking about redeeming the time, and I resolved I would get up an hour earlier every morning that I might give the early hour and the freshness of my thoughts to my God and Creator." Do you not think God was pleased? I know some cannot do that, but there are ways in which everyone can redeem the time. There are ways in which every one of us may be slack in answering letters, or in doing this thing or that thing, that might be bringing a blessing to someone. I have wondered if we have put the earnestness upon that thing that we should. If not, tonight is a good time to start.

Now notice what else takes place: He followed the angel. What made him so willing to follow? Why, we answer that Jesus had taught him how to follow, and when he knew that one came from Jesus, then he was willing to follow. So, then, that is the lesson for us. One whose Christlikeness, one who has shown he is worthy of being trusted, one whose very thought and meditation is for his God, surely where he leads we may well follow; for we may be sure that he also is sent from Jesus, is sent from God, and will not lead us into any wrong thing—not follow until we are certain, as Peter was certain, that we are following one who follows Christ, and he will lead us also out of some of the prison houses in which we have fallen—some of those ruts, some of those conditions which we seem to fight and are unable to overcome; some dear one that seems so humble will be able to do that.

I remember a dear Swedish sister in Chicago, who was so timid she was hardly willing to say she could take her place by the side of those who seemed to be saintly, and yet she taught me one of the greatest lessons in my whole life. I visited her in her home, and she said, "Brother Swingle, I had such a trial with my oldest girl, and it seemed as though she just would have certain fits of temper; when she wanted things she would plead and plead, and though I might punish her, or lock her in the closet, or make her go without her dinner, or something like that, still it seemed as though they would come on her again. One day when she was just pleading with me to give her something I knew would be an injury to her, I said to her, 'You kneel down at this side of the chair, and I will kneel down on this side.' And when I prayed, she got up and said, 'Mamma, I do not want that at all.'"

Now that sister did not know what a great thing she was saying. She is saying it yet, you see, to me, and to you—saying something she did not know how far it would go. She thought that was not anything, yet it was a revelation to me of what might be accomplished, and it certainly brought me nearer to the Lord, and I hope it may help you also.

Now, there are many of those humble little ones, and let us remember that each one of them, as they speak of the beautiful character of Jesus, and as they illustrate that character to us, it is well that we do not wait always for the greater ones to lead us, but take the leading from whoever comes as an angel of

the Lord to illustrate something more of his glorious character, and help us to become more Christlike in every way.

Now, the tenth verse described the conditions that sometimes arise in our minds. "When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord; and they went out, and passed on through one street; and henceforth the angel departed from him." So it is in our own lives; many times we get out of prison, but come to the great iron gate. Now, what did Peter say? "There, I knew it all the time. You are able to get me out of prison, and now here is that gate, and Herod will get me anyway." Did he say anything like that? No sir. Did he say, "Well, now I see you are just powerful so far, and that is the limit?" No sir, he did not say a thing. That gate, as if it wanted to shout out for God, opened of its own accord; the angel did not even speak to it. Oh, that is it! When we are in the prison, and get out of it, should we lose faith if we come to the iron gate? Oh, no, let us say the same thing that helped us out of prison is able to open the iron gate. But sometimes it takes place in our own lives that after we found we were in a trial it seems impossible to get out of, instead of getting out in an easy place, it is a harder trial than ever. But he knows how much to put upon us; he knows how much he wants us to lean on him, and the trial that comes, don't you think he measures it in his own dear hands before he sends it? Don't you think he weighs your strength in one hand and this trial in the other hand, and that he knows just how much to let you lean upon him, because the trial is greater than your own strength? Really, that is so. And this great God, has he ever failed? Never. Has there been any iron gate at any time that would not open of its own accord? Never. So, then, let us remember that he will not suffer us to be tried above that which we are able. Let us not cry out and say, "Oh, God, it is too much, the cross is too heavy!" but let us remember it is just heavy enough; that the heavenly Father knows just how heavy to make it; that he knew all about it before it came, that he knows the end of that trial, he knows the results he desires to accomplish. Our business is to go right straight forward, following the angel, as it were, right up to the iron gate, and the gate will surely open. Let us have that faith.

You will remember how the old colored lady said, when they stood laughing at her faith, "If God told you to jump over a high stone wall, would you jump? Would you do it?"

"Well, I would jump at it, and let God help me over."

That is it. That might have been kind of an humble faith, indeed, but I think that is it. Jump at it, dear brother, if you see clearly the Lord's leading in the matter, I am sure that he knows the way around. It would do us all good to read some parts of "Pilgrim's Progress." You will remember the one place where two lions were chained, and they roared and roared, but the Pilgrim did not see the chains. He trembled, and then by and by he was told that they were chained. The roars cannot hurt you; they are chained. So let us remember that many of these things that we dread so are things that never happen at all. Is not that so? Now, you will notice what they did. The gate opened of its own accord, and they went out and passed through one street, and forthwith the angel departed from him. Now, why did he do that? Because Peter was well acquainted with the city. The angel did not say, "Well, Peter, I guess I had better take you around here and see that you do not fall off into the river," or something like that. He just took him right to the point where he knew he would be all right and could take care of himself, and forthwith he left him; he did not stop to talk about who was likely to be the next president, or any thing of that sort. He had something else to do.

Sometimes I am impressed with the thought of Brother Jones, when he is getting up an excursion; he says his desk is piled up. I think that was the way it was with this angel; perhaps he had a work to do in heaven, and this was a sort of extra work, and he was eager to get back there. Is not that a grand thought? If heaven was not a good place, I think the angel would have said, "Oh, how I would like to stay down here, Peter, with you!" Not a word about that. He was eager to get back and he wanted to get back just as soon as he could. I wish that all our hearts were so full of heaven as was that angel's, eager to get there, and eager to get there just as soon as it is possible to accomplish the work the heavenly Father has given us to do. Let us all be filled with that spirit.

And every glimpse we have of heaven is not that God picks out some old decrepit angel that goes hobbling along, but they are all young men. All the eternal youth of heaven is pictured every time God sends forth an angel. Let us think of heaven as our home, and think of it as a home full of activity, full of joy full of gladness, full of Father's love, full of those who are young, because they are in the presence of that great God of all the ancients, I wonder if there is not springing up in our hearts tonight, a deeper desire for that heavenly home than ever before? I wonder if this great convention we are just closing has not put within us such a yearning to be there, such a yearning for that glorious convention where we will not have a farewell love feast, and sing, "When we asunder part" instead of "Congregations never breaking up, and Sabbaths have no end." Surely our hearts ought to be longing for that glorious time, that glorious place.

Now, you will notice what Peter did. When Peter was coming to himself, it says in the previous verse, he thought he saw a vision. He had seen visions before, you remember, and he had gotten used to them, it seems, and he thought he was in a vision, but when he came to himself, when he realized where he was, what did he say? Did he say, "Now I know surely there is a God?" Oh, no! Peter knew there was a God before he went into prison; he had known there was a God from childhood. Did he say, "I know now that God has angels?" No, not that; you did not need to convince Peter on that subject, either. There was no question in his mind, or in the minds of any of the early church, regarding that point. But this is what he said: "Now I know of a surety that the Lord has sent his angel, and hath delivered me out of the hand of Herod, and from all the expectations of the people of the Jews." There was no question in the mind of the great apostle regarding these things. He never questioned whether there was a God, or whether there were angels, but just said, Can it be possible that God, loving me to the very last night, now has sent his angel? Can it be possible God loves me so much that he would do that? And when he came to himself, when he realized that it was true, what did he do? Did he just run off with break-neck speed down the street, shouting all around there "Why, God has taken me out of prison by an angel!"? No, Peter was very careful. He learned to do something that some Christians are not doing at the present time. He considered the thing. How much misery and trouble we could be spared if we would only consider; if we would just stop to figure it out; if we would only stop and think carefully and ask what will be the end of this? If we would only lay it before God, and carefully investigate his Word, and ask the advice of those we can put confidence in specially; if we would only consider this thing, I am sure that many times we would be spared a great deal of distress and buffetings for our own faults. You will remember the difference in the buffetings that are specified; if we are buffeted for our own faults and take it patiently—are we to put our fingers in our vest and say, "Am I not doing well?" No sir, what glory is it, says the apostle, if we do that? What glory is it even if we take it patiently? I think of a dear brother in Chicago. He is an elder in one of the classes there, and a blacksmith by trade. He had a very good position, but moved out of the city because of his health, and when he finally came back he thought it would be possible for him to obtain the same position, but in the interval the owner of the shop had placed his son, a young man of about eighteen or twenty years, in charge; in fact, he had the same position the brother formerly occupied. Now, he worked in the shop as blacksmith and carriage-maker, and it seemed to hurt him a great deal to think that a young man less than twenty-one was foreman of the shop and had the same place and the same wages that he formerly had. So one day he said, "Brother Swingle, I think of starting a shop of my own; I think I will open up a blacksmith shop. What would you think about it?"

I knew he was a very poor man and it meant a great deal, so I rather thought it would be well to ask him the reason, and he finally told me. Of course it was plain to everyone except himself that it was pride working in him. He had not seen it; he had fallen into a snare of the adversary. The difference was, instead of being contented with his wages, instead of being content with the position he had, he looked at the pay envelope ever Saturday, and then especially he looked at the young man—the idea of a young man being boss over him! Now, you can see he was in a difficult position. He was just ready to give up the position he had, just ready to go out regardless of the advice his wife had given him on the subject, that it was the wrong thing to do. So then, after we had a talk and prayer together, he said, "Brother Swingle, now I see that is just the trouble." I said, "Let me know, brother, in a little while, how it comes out." And then he went back that week, and he came to me the very next Saturday, and said, "What do you think, Brother Swingle, I have found that the whole trouble was with myself, after all; that when I went to this young man and showed him that I did not want to be boss, but had certain suggestions and was willing to let him have the benefit of them, why he very gladly saw things my way, and thanked me, and when I opened my pay envelope this week there were two dollars more than the week before." What did he do? Consider. Instead of jumping

into it and getting himself into a great deal more trouble, this brother considered. How many of us move away, or get into some difficult place, because it looks a little better and not realizing that the Father says through the apostle Paul in I Cor., 7:20 "Let every man abide in the calling wherein he was called; therein abide with God." God is there, and before taking the jump from one thing to another, do just what Peter did, and it will save yourself and family very often a great deal of distress. He considered the thing.

Now, Peter had a very good idea in his mind; that in a certain house in Jerusalem they were praying, and praying very earnestly, for him; it was late at night, and he had been asleep, you see, but evidently they were not asleep; they had gone there praying, as we read in the next verse, praying earnestly that this be the last night our beloved brother is there. How do you think they prayed? Oh, that his faith might not fail! Once before Jesus had prayed for him. How blessed is that thought! "I have prayed for you, Peter, that your faith fail not." Oh, that is it, dear brother! Let us have sensible prayers; let us have prayers that we would not be ashamed to face if we were taken up into the heavenly courts, that we would not be ashamed of because they came out of our hearts, and they were prayers from God's Word, prayers we feel sure would go up before him.

You will remember, in Revelation, a beautiful picture about how certain vials were opened there before God, and it is said that the sweet incense that came up before him were the prayers of the saints. We will not attempt to talk about what that means, but let it go with the simple expression, "The prayers of the saints came up before God as a sweet incense." Let ours always be that same way, then—prayers given with reverential devotion to God, prayers not asking for all of the things of this life, but prayers asking for more of his holy spirit and more of his wisdom; these are the two things; if we have these, is there anything else that we need? Surely not. So, then, let our prayers be more sensible. Let us see some of the prayers of the Bible that were answered, and let us know how they were prompted, and let us know the condition of the hearts of those who prayed those prayers, and if they were answered, let us reason that our prayers will be answered also. There are certain rules, let us follow those rules; let us be considerate in all of those things.

Now, he considered this thing. Shall I leave town and then send word back? That was a long, slow process. Shall I go down where they are praying and tell them about it? Yes, I will do that. What shall I do when I get in there? Shall I burst forth into singing and hallooing? No, he concluded that would not be wise; it would wake up the neighbors and the neighbors would tell the soldiers, and they would come and put him in prison, and maybe they would not wait until morning, but kill him before the morning came. You see his consideration was very wise. "And when he had considered these things, he came to the house of Mary, the mother of John, whose surname was Mark; where many were gathered together, praying." They were gathered together, praying. That is what they did in the early church. I am thankful to God we have got to that position a great deal now, where we gather together to pray; I am glad we have not time for foolishness, glad that our time is so taken up with the worship of God that we have not time to spend in those things which seem to be so attractive to others—even to some others who name the name of Christ. Let us continue in this, dear brethren. Let us continue to be praying; let us continue to be just exactly as any Christian would expect us to be—others who know our God, others who know this truth. Peter expected to find them there; if they had been off in some other place, if they had been doing something else, Peter would have been very much surprised, but he was not surprised to find them praying.

He knocked at the door, and a young maiden, a servant girl, came. Peter did not seem to be as much afraid of servant girls at this time as he was before. You remember, once before he was very much afraid of a servant girl, but this time he kept knocking. This young girl named Rhoda came, and when she knew Peter's voice she opened not the door for gladness, but ran back to tell it. I suppose if it had been some of the older ones, they would have opened the door immediately, but this young girl was so glad to see him she just ran back and said, "Peter is there! Peter is knocking!"

Now, what did they say? Well, this is the only bad part of the record; they evidently were not looking for Peter, and they said, "Why, you must have gone crazy, it cannot be Peter, at all." But she constantly affirmed it was, and then they went and found out for sure; but before they went, this is what they said, "It is his angel." Keep that in mind, now, as we close this lesson. But first of all, let me call your attention to what this might represent. Rhoda, a young damsel, might represent, at these closing hours of the harvest, those who have recently come into the truth. How earnest they are! How eager they are! Nothing seems too great for them to undertake. Is it forty-thousand tracts? Why, these young ones are always in the forefront, ready to do more than their share of the work. Whatever it may be, have you not noticed the earnestness of those who have come into the truth recently, and the rapidity with which they grow? We who have been in the truth a long while, let us not falter by the wayside, let us take courage by the earnestness of these who are just, as it were, carrying the battle to the very gate. Let us believe God has sent them into our numbers to encourage and strengthen us and give us faith; and I am sure we will have this very faith that Rhoda had. "Don't I know him? Haven't we been praying for Peter? Is God not able to do this thing? Surely that is so."

In closing, let us ask, "What did they mean when they said, 'It is his angel?'" Did they mean, "Oh, it is some ghost that is flying around?" I don't think that is what they meant at all. Did they mean, "Well, Peter is dead, and gone to heaven?" No, that is not what they meant. What did they mean? Well, we are inclined to think they meant very much what the Lord meant when he said in Matthew, 18:10, "Take heed that ye despise not one of these little ones; for I say unto you that in heaven their angels do always behold the face of my Father, which is in heaven."

Again, in Heb., 1:14, we read of angels sent forth to be ministering spirits to them who are heirs of salvation. We are inclined to think, as seems to be indicated throughout the Scriptures, that all of the angels do not always behold the face of the Father; that there is a certain amount of decorum, formality, if you please to call it so, in the heavenly court, and just as it says there in Luke, 1:19, when Gabriel came, he said, "I am Gabriel that stands always in the presence of God." And you remember, as indicated there in Esther, 1:14, it seemed to be a common thing in the court of earthly kings, that the princes, seven princes in this case, always stood in the presence of the king. The thought seems to be that they did not have to go through certain formalities, give the password, or something like that, but they could immediately go in whenever they asked for admittance to the king; that his business was always dropped at once, and they could enter right in. Does it mean that the angels are sent to guard you and me? Undoubtedly, there is one or more, just as there was in the case of Jesus. Does it mean that the heavenly Father has issued orders that your angels and mine may always have access to him? Oh, how near that brings us to God! What does that mean? It means that the slightest things that come out of our hearts toward God, that the slightest things that the guardian angel sent out for you and for me wishes to communicate to the heavenly Father, go there instantly—no delay, no waiting, no standing in line, as it were, but just an instant access to the heavenly Father.

The Father himself loveth you. Oh, what a manifestation of his love it is to think that our angels will always behold the face the Father. Is it not a wonderful thing? And does it not bring us all closer to him tonight?

International Bible Students Association

"Wisdom from Above; the Noblest Science, the Best Instruction"

Convention at Sacramento, Cal.

June 27, 1911

Address of Welcome by the Chairman

DEAR FRIENDS: It has fallen to my lot to welcome you to this, the first convention of the International Bible Students' Association to be held in this city. I wish I could do this in a fitting way, but I do not believe I have the ability to do so. But I want to bid each one of you a hearty welcome, and hope that this assembly here will build each one of us up and draw us closer to our heavenly Father. We will now introduce our Chairman, Brother Dr. Thornton, who will take charge of the meeting.

Brother Dr. Thornton.—Dear friends: This is to be a testimony and praise service, and it is extra. It is not any part of the original program, as you will notice from the printed program. I know we are all glad to be in Sacramento this morning, glad to meet with the dear friends of the Sacramento *ecclesia* this morning, and I am sure we reciprocate their kind welcome and kind expressions, and that we are all united in fellowship one with another. And while we represent many cities, and different countries even, yet we have had the same great Teacher. We all have been in the school of Christ, having been taught of the Lord. I am sure there are a great many here this morning who would like to say a few words as to how the Lord has been leading them in the past, how he is now leading them, and their hopes for his future leading and guiding.

I may say that it has been a very delightful pleasure to me to testify for the Lord from time to time as we go forth from place to place. We find he is precious to people wherever we go, and he is precious to us wherever we go. We are very glad, indeed, to know that he is always with us, and he never leaves nor forsakes us, and we have the assurance that we shall finally dwell in his presence forever more.

Testimony Meeting

A BROTHER.—It delights my heart, dear friends, to have the privilege to be with this class, and with the dear brothers and sisters from this vicinity. I had to restrain myself a long time from giving testimony because there are always so many that want to testify. I bring you greeting from the class at Minneapolis and St. Paul; they all wish to be remembered to you. I am glad I have the glorious opportunity to come on this special train of the Lord's dear people, and to see our loving heavenly Father's glorious handiwork through these Western states. It is something grand to us to know we are living in the time of his presence, and the greatest opportunities that anyone ever will have is in the time we can make our calling and election sure. Pray for me.

A Sister.—As we journey along with this train we have but little time to notice things on the outside, we have so much attraction on the inside. You cannot tell anything about this trip when you get back except the spiritual things. "In his presence is fullness of joy, and at his right hand are pleasures for ever more."

A Brother.—I bring you greetings from our class of about twenty-five. I thought as we sung the hymn "His Loving Kindness, O How Great!" surely there is nothing greater and grander than love and kindness, and how that is exhibited to us through our heavenly Father's plan. And we realize that his plan is so grand and glorious, and that he purposed it all, and that he who has began the good work, in us will continue it and finish it. And these thoughts harmonize with our manna text this morning, which reads so beautifully, "Now, he which establisheth us with you in Christ, and hath anointed us, is God, who hath also sealed us."

He did it all. And the thought came to me, what is there left for us to do when he has begun the good work in us, and established us, and sealed us? I think the main thing for us to do is humble submission to our heavenly Father that he might work in us to will and to do his good pleasure. I desire your prayers for myself, that I may be humble and submissive to my heavenly Father, that he can work out his plan that he has begun in me.

A Brother.—I wish to say that the Grand Rapids class send greetings to the Sacramento class also—the greetings of those who hearts are filled with the love of our heavenly Father through Jesus Christ. As we have been journeying along on this trip we have noted various things as they have come to our attention, and while we do not have time to mention many of them, my attention has especially been called to the fact, as I get into conversation with the dear brothers and sisters, and hear their testimony, that the heavenly Father has given them the truth only as they were seeking for something better than what they had—only as they were sighing and crying for the abomination of Babylon, whether it was on account of the fact that they were dissatisfied with the creeds or whether it was on account of the fact that they were dissatisfied with the way the professors of Christianity lived. And so we see the fulfilment of the dear Lord's Word, "Blessed are they that hunger and thirst after righteousness, for they shall be filled"—none others are in an attitude of mind and heart to accept the truth. And so it is true, as the Saviour said elsewhere, "He that hath an ear to hear, let him hear"—none others can hear at the present time. My attention was directed to the eighty-ninth verse of the 119th Psalm, where the prophet says, "Forever, O Lord, thy Word is settled in heaven." Our dear heavenly Father has had just one plan, and while men have been trying to improve on it, they have not been able to do so. And I wish to take comfort in the heavenly Father's plan; as the brother said, it is for us to do all in harmony with the heavenly Father's plan, whatever that may be, wherever he may show us. His Word is settled in heaven, the high place, the exalted place, and when we come into harmony with that Word, as most of us have done, and as perhaps all of us here have done, entirely in harmony, and give our bodies in

full consecration, then we are in an attitude of mind and heart that we can receive a blessing to the full. So we are receiving it day by day. My testimony is that I am thankful we have been enabled to enjoy this trip so far, and hope we will enjoy it to the end, and that through it I may learn what is necessary for me to learn in order to make my calling and election sure, to the glory and honor of his name.

A Sister.—I am very happy to meet and greet you all this morning in the Lord. The text that is uppermost in my mind is, "Praise the Lord, O my soul, and forget not all his benefits." I hope you will all pray for me. I have just recently identified myself with this people, and I feel very happy that I have the opportunity to meet you all.

A Sister.—What a grand and glorious thing is the truth! I never was in such a company of Christians; I feel it in my soul. My husband and I have just come out in the truth. Oh, what a difference there is! Why, this is like the church. Brethren, I cannot express myself. It is a glorious place to be. Pray for me and for my husband. I will tell you, we are having little trials, because you know his people are Baptists, and we were too, but God is bringing us out. I praise his holy name. Do not forget me, for I am sincere, and my husband is, too.

A Brother.—I convey to you the greetings of the Woodstock class, and I am so glad to be here today. The thought that seems uppermost in my mind this morning is, as the apostle expressed to us, of being knit together in love. It seems to me as we go along from class to class that expresses my sentiment when we meet. So there is nothing that can separate us from the love of God, which is in Christ Jesus. Why? Because we are knit together in love. I am so glad that I have such love toward my heavenly Father and toward all the brethren this morning. May God bless us all in this convention.

A Brother.—I am reminded of the words of the prophet, today "O how good and how pleasant it is for the brethren to dwell together in unity." We are all of one accord, of one mind. Surely this is none other than the house of God, the house of Sons, the house of God's family. We all have the characteristics of the children of the house of Sons. I trust you may all retain those characteristics, and at last be found worthy to reign with him in glory.

A Brother.—I am glad to be here dear friends. Many of you have testified already, and it is good to see the love that is displayed amongst the dear friends; and I am especially impressed with the thought that our dear Saviour manifested when he said, "This is eternal life, that they may be one, even as I and thou, Father, art one." So we see the oneness wherever we go, and that seems to be the most glorious part of all to me, because if we are all one we have the promises of our dear Master. In my former life I was more or less disrespected, and to see that so many dear ones now are recognizing me gives me joy and comfort which I never had before. And I see that no one tries to dislike me, but everyone is liking me because everyone has a smile and speaks to me; and I see the oneness ,and it gives me such joy that I cannot express it. I know that I am imperfect, but my comfort and joy is that before long these things will all be over with, and these imperfect bodies will be dissolved, and we will have perfect bodies where there will be no friction whatever any more; and we can serve each other perfectly, and we can serve the Master perfectly. I ask an interest in your prayers that I may remain faithful unto the end.

A Brother.—I am glad to be with you this morning; it is my first opportunity to testify in these conventions. I would like to relate a little experience I had at the depot this morning. A gentleman stepped up to me and said he was a representative of the Southern Pacific Company, and he had a telegram from Chicago which said that the special train was coming in, and he was to look out for it. So, he was interested to know what kind of a special train it was. I took him through the train and tried to explain to him, but it seemed to be hard for him to understand; he could not understand what all of these people were doing on the trip. I tried to explain that they were Bible students. He did not seem to be able to comprehend the matter. I thought to myself, I am very glad the Lord let me into the secret about five years ago, and it is getting better all the time. I rejoice with you in the privilege we have of being associated with our Lord at the present time in this great harvest work. I also wish to say that is has been my privilege to be in the newspaper work, getting the Bible Studies in the papers in California, and the friends on the train do not know what a great service they have been rendering in this work. You are not only helping yourself to the good things and enjoying the Lord's blessing in edifying each other at the places where you go along, but you are doing a great service in respect to spreading the truth and publishing it far and wide. It is a good message. In Southern California in about ten days' time I visited twenty-three towns and I secured at least one contract in every town, and in the twenty-three towns I secured twenty-seven contracts; which means that the people in that part of the state will get to know about Brother Russell. And so, I rejoice with you this morning in this privilege. I wish to say I am not only glad that I have the privilege of being in the harvest work, but I am glad that in my heart I find that peace and comfort that comes from the realization of the Lord's presence with me continually.

A Brother.—I wish to extend the love and greetings of the Chicago class to the friends here at Sacramento. While there are probably about thirty of the class here at present, there are fully three hundred back at home. They are here in their prayers and in the spirit, and following us up all along on this journey. I am impressed with the text which says, "Forsake not the assembling of yourselves together, and so much the more as you see the day approaching." What day? Why the great Millennial day. Why should we gather especially more as the Millennial day comes? Because the Lord says at that time he will be present, and will gird himself and serve his brethren. That is the very reason why we should assemble together, because he will be with the brethren. If we assemble with the brethren then we are in line for our blessing, and we will not only get that blessing from the Lord but we will also get a special edification from fellowship and association with one another. It stirs up our zeal and enthusiasm, and we appreciate the wonderful and grand harvest work in which we have some little part. I am sure we are going to rejoice in eternity to come to look back and see we had a little part in this series of conventions, and that we helped to make possible this special train, and the spreading of the sermons, etc.

A Sister.—I tried to get a chance to testify at a number of testimony meetings, and I see the friends are all as full as I am. I tried at Los Angeles to get on my feet, but they got up so quickly I had no chance, so I thought this morning I had better stand up and take my chances. I am glad to be with you all. I love the Lord just the same as all the rest of you do, and I feel his presence has been with us all the way. Surely his goodness and mercy have followed us. I could not help but sympathize with the sister who spoke of the trials of herself and husband who have just recently got the truth. Sometimes we are glad they have them; as we look back on our pilgrim journey we would not take a great deal for all the trials we had, because we know they are grand blessings, if we are only properly exercised by them. I certainly want to appreciate the trials and thank the Lord as I get them day by day. I know we need them; I know we must go through many trials in order to fit us for the kingdom.

A Sister.—It is a great pleasure to me to sit and listen to your testimonies given here today, but the Lord has done so much for me, I must speak of the goodness of God. I find the longer I am endeavoring by his grace to serve him, that the light of present truth shines more and more, and that my heart is rejoicing today more and more in this glorious truth. I am so pleased to be with you this day, and Brother Dr. Jones gave the Scripture that occurred to my mind—"Forsake not the assembling of yourselves together." What a glorious privilege we have, and what joy we have in this assembling! Why it just seems like it is a few days of heaven. It certainly is because we want the joy in our hearts. What rejoicing that we have the privilege to know this divine truth, and the glorious plan of our heavenly Father, through our dear Redeemer who gave his life for us. Oh, that we may prove faithful unto death! And I pray the Lord may continue his rich blessings upon us all, and that we may all strive to go forward in the strength of the Lord, bearing our cross, enduring with patience unto the end. And I ask an interest in your prayers, that I may, by the grace of our heavenly Father, be faithful unto death.

A Brother.—Like some of the others, I held back from testifying because there were so many that wanted to testify. I want to testify to the love of God toward me. I have wondered more and more while we have been on this trip at the power and grace of God in the hearts of his people; wherever we go you see it is just the same, no matter what nationality or color we may be of, the Lord's grace makes us all one in spirit, one in him. Certainly we have learned to love all those of like precious faith, and I am glad to be with you, and desire an interest in your prayers.

A Sister.—I bring love and greetings from the Fort Smith class. They told us to remember them to the friends in the far west, but this is my first opportunity to testify for the Lord, and I am certainly thankful for the opportunity I have. I ask an interest in your prayers that we may all be faithful to the calling wherein God has called us.

A Brother.—I am very glad, indeed, to be here this morning to take part in this testimony meeting. I am so glad I find my heart in harmony with all the good words that have been spoken and I think that these testimony meetings are surely witnesses of the Spirit that we are the children of God, and that when we hear a grand discourse like our Pastor gave last evening we have the assurance that we have a knowledge of the truth, the doctrine, and I am so glad we can have both the spirit of the truth and the knowledge of it. How it rejoices my heart so much when I think I am out in California, not just to see the sunshine and the flowers, and the fruit, and the great ocean, and the trees, but I am here because the Lord is here, because his dear children are here; and what rejoices my heart the most of anything is the fellowship with his children and this precious truth. I noticed in San Francisco on one of the high hills there a large cross. I was told it commemorated the discovery of San Francisco Bay and Golden Gate by some of the early Spanish explorers, and the comforting thought came to me that the highest and most prominent thing in my heart is my rejoicing in the cross of Christ in which I glory, and by means of that cross, and by means of the precious love of the Father and his dear Son, I have found the ocean and the Golden Gate, and I am so glad the Lord has a golden gate for his children, and that all the faithful ones shall eventually be ushered in through that gate. And so the sentiment of my heart is, as expressed in the gospel of Luke, "My soul doth magnify the Lord, and my spirit doth rejoice in God, my Saviour." I would be very grateful to be remembered in your prayers.

A Sister.—I am very glad that you came among us, and I have enjoyed the testimonies from the brothers and sisters of the several States and the foreign lands. It brings us nearer together to see you and hear a few words from you. May the Lord bless you this day with the blessings of his grace. I praise the Lord that he called me out of darkness into his marvelous light. I am walking in the narrow way, and counting all things but loss and dross, and neither count I my life dear unto myself, if at last I may be accounted worthy to assist my Lord and the brethren in bringing blessings to the world in the next age. Pray for me that I may make my calling and election sure.

2:30 P. M. Symposium Conducted by Brother John T. Read. Subject: "GRACES OF THE HOLY SPIRIT"

MEEKNESS

By Brother R. B. Maxwell, Mansfield, Ohio

MEEKNESS is one of the fruits of the Spirit, and a very important one. It is a grace that we have to learn. I remember, in the Scripture, about two men who went up into the temple to pray, the one a publican and the other a pharisee. The pharisee was a self-contented man, had a good opinion of himself, and he said he was not as other men, but a great deal better than other men. But he was a self righteous man. Now the meek man cannot be self righteous. No man who has been in the school of Christ and consecrated himself to the Lord will be like the pharisee. The publican was very different from the pharisee; he would not lift up his eyes to heaven, but smote his breast and said, "God, be merciful to me, a sinner." He realized that he was a sinner. He realized that he was low down. So, dear friends, let us not have the spirit of the pharisee, but let us rather have the spirit of the publican.

Meekness is akin to humility, and the proud the Lord knoweth afar off. So, then, all the consecrated children of God are in the school of Christ, and we are told to learn of him; as he says in Matthew, "Learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls." One of the things we are to learn of Jesus is meekness, for he was meek and lowly in heart. You remember, in the fifty-third psalm we have an account of Christ. He was oppressed, and afflicted, yet he opened not his mouth. He was despised and rejected of men, a man of sorrows, and acquainted with grief; yet opened he not his mouth when he was afflicted. So we have to learn meekness of Christ. In this school we are to make progress along the line of meekness. It is necessary for us who are among the Lord's people to develop this grace in our hearts, so that we may become Christlike.

Then another passage of Scripture: "Brethren, if one be overtaken in a fault, ye that are spiritual restore such an one in the spirit of meekness." He that converteth a sinner from the error of his way will not only save a soul from death, but will hide a multitude of sins. So, then, toward those who are overtaken in a fault we are to have a spirit of meekness, we are to have the spirit of gentleness; we are to have the spirit of our Master. We are not to be judges of the brethren, but, as the apostle says in this verse, "If ye are spiritual, ye are to endeavor to bring back that brother in the spirit of meekness." We are not to use a club, as it were, but we are to go in all gentleness, with the object in view of serving that brother; if he has departed from the way we are to endeavor to bring him back in the spirit fo meekness, kindness, gentleness.

Now, we want to develop this in our hearts so we may be effective in the Lord's work in the classes to which we belong; we are to manifest this especially toward those who are with us; we are to have this spirit so they can look up to us, and counsel with us, and so we can use our influence more or less when they go out of the way, knowing that we are frail ourselves and we are apt to wander away. Then, we read that the meek will he guide, the meek will he teach his way. The secret of the Lord is with them that reverence him, and he will show them his covenant. It is only those, then, that are in the right attitude of heart, having a meek and gentle spirit, that the Lord will teach. The Lord will not teach them that have the proud spirit; he will not make known to them his covenant, he will not let them into his secret; they will not be those he will take any interest in, because they have not his spirit.

Then, again, the meek will inherit the earth. You and I, who are looking forward to the time when we shall reign with Christ, have that inheritance by faith; the time is coming when the world of mankind will have it by possession; we do not inherit the earth at the present time. We know the Lord is possessor of all things he is the creator of all things; he owns the silver and the gold that are in the mines, and the flocks on a thousand hills; they are all his, and he is our Father. Our Father is rich, and we are prospective heirs of God, and joint-heirs with Christ.

So, a time is coming when we shall have this by possession. We are glad to know that a time is coming when the world of mankind will have a blessing also. The time is coming when the dominion that was lost by Adam will be restored; the time is coming when not only will they have the perfect human life which was lost in Adam, but they will have a perfect earth, the dominion that was lost, the fish of the sea, the fowls of the air, and whatever dwells on the face of the earth; these will be the possession of mankind. We are glad to know this, we are glad to know all of these things that are promised to the world of mankind. But you and I have them by faith now. Our Father is rich, and consequently we are to keep a meek spirit, that we shall in due time possess these things.

GENTLENESS

By Brother Barber

IN WORLDLY assemblages, it is customary for the speakers to address the audience, or to open with the salutation, "Ladies and gentlemen," although there may be in the audience some very rough, uncouth characters, ill tempered, ill-natured and in every way specimens of the race of mankind at the present time. We have not so learned Christ. As we look up to him, he is a noble specimen of the perfection of humanity, holy, harmless, undefiled, and separate from sinners. His pure nature appeals to us, and gentleness takes possession of his whole being. That is what we have learned of our dear Redeemer. Is it not a proper standard for us to follow? Is it not wise for us to look to the dear Redeemer for all of these various graces and fruits of the spirit, that we may become copies of him, that we may be found in his image? Truly, you all agree with me that such is the proper course for us to pursue—to always look to the one standard in cultivating the various fruits of the spirit. It said that gentleness is "love in society." We believe we can explain it from this standpoint, that as we come together, we are able to see that love really comes to the surface in our countenances; love is fixed in the countenance; it makes the eye mild, and controls the speech; none of us would say anything that would be of injury to others; but it makes us very considerate of others' interests, and very patient with them, and we would say, in every respect, if love is well and vigorously circulated in our hearts, it will be generally expressed in our faces.

Did you ever see a husband who was kind to his wife, and his children, who was gentle to them, very considerate of their interests, without having love in his heart? We dare say you never have. How much more of this quality should we have in our

hearts, having come in contact with the blessed Word of life, and having put into practice these principles and methods that are set forth in the Word for our purification. Our Lord says, "Ye shall know them by their fruits." How true this is! When I come into your presence, I am looking at you, and you are looking at me, and our first impressions are generally lasting impressions; and if you see in my countenance gentleness you will know that I have learned of him; and vice versa, as I look into your countenances and see the mildness of your eyes, and see your expression fixed according to the specification of the Word, I am able to judge you and you are able to judge me by the fruit of gentleness, because it is bound to be stamped on our faces.

II Tim., 2:24, "The servant of the Lord must not strive, but be gentle to all men, and apt to teach, forbearing." Dear friends, if we have any opportunity to serve the Lord in any capacity, we want to lay aside the combative spirit. We want to be gentle in the presence of others, when presenting this glorious message. How much more effective is it, how much more convincing it is to those who receive the message of the truth when it is presented in a meek, humble and gentle spirit! It is quite natural for us to strive, natural for us to lose possession or control of ourselves and manifest a little impatience, manifest a little anger with others; but if we have learned of the Lord, we will be able to have full possession of ourselves in the presence of others; using great care, forbearance, tactfully understanding and watching for the opportunity to put in the grace, so that it may be administered to the edification of others.

Titus, 3:2, "To speak evil of no man, to be no brawlers, but gentle, showing all meekness to all men." But we have thought concerning evil speaking that it is a great besetment, a great danger that overtakes the Lord's people sometimes unconsciously, saying something about some brother or some sister, or about someone in the world who does not treat them well. How necessary it is to summon all the good forces, for we have learned of him to command the proper spirit.

PATIENCE

By Brother Shield Toutjian, Los Angeles, Cal.

I GUESS the reason we have two speakers on patience is because we need more patience. I am sure by the time we get through you will find we need much patience.

Possibly the first question that might arise when speaking about patience, is "What is patience?" I think the Word patience gives the thought of cheerful, constant, endurance—not constant endurance only, but cheerful, constant endurance—not endurance for a few minutes, but constantly to the end. If we should not go any further, you would certainly say we need much of this, and I am sure our other brother will tell us further about patience, so that before we get through we will have something of patience to be put into practice.

The difference between patience and self-control, we might say, is like this: self-control is that grace which enables us to control ourselves when we are not in trouble, or opposition, or when we are not in persecution or distress; patience is that grace which enables us to keep our hearts and our minds against opposition, against persecution, against strife. So there is more force in patience than in self-control. We find, as our dear Brother Johnson said in connection with patience, that patience and self-control is represented by the attribute of God's character of power. We need power in order to make our election sure.

Is patience necessary? I will read a few Scriptures to see if it is necessary or not. Our Lord speaking to the disciples in the twenty-first chapter of Luke, nineteenth verse, said, "In patience possess ye your souls"—your beings. In other words, the new creature is possessed by patience—by constant, cheerful, endurance, the new creature will be preserved and developed, and come to a condition where our heavenly Father will give this new creature a new body. So, if we are to possess—not lose, but possess—the new creature, we need patience; and if you want to control this new creature to the end, you will need constant, cheerful, endurance, to the end.

Again, we read in Heb., 10:26, "For ye have need of patience, that after ye have done the will of God, ye might receive the promise." We need patience; why? If we have grown in the grace of the Spirit, we need patience to crystalize this character which the Lord will enable us to have by his grace, if we work out our own salvation with fear and trembling.

He is working in us by permitting trials and troubles, and we, by patience, are submitting ourselves to the trials, and getting all the benefit that is in them, and thereby our sanctification will come about. It is impossible that the new creature can grow without trouble, without trials. "Through much tribulation ye shall enter into the kingdom." The reason why God permitted evil is because he foresaw that it was necessary for all the new creatures to have a certain amount of trouble, and trial, because he would not give the divine nature to anyone except he pass through the most crucial tests, so he might be fully tested and tried, and his loyalty be made manifest to our Lord. I am so glad to receive this badge with the word "Loyalty" on it, from the Chicago brethren.

James, 5:11:12, "Take, my brethren, the prophets who have spoken in the name of the Lord for an example of suffering, and affliction, and patience. Behold we count them happy which endure. Ye have heard of the patience of Job, and ye have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." So we see that our Lord gave us Job as an example of patience, and looking to his endurance we may take lessons, especially realizing that he lived when he possibly did not have one-hundredth part of the truth we have concerning the glorious character of our heavenly Father; and if he, under these conditions passed through great troubles and trials without murmuring, without complaining, surely by looking to him as an example, considering him, it will help us to grow in patience. "Ye have seen the patience of Job." So it is with us; if we have patient continuance in well doing to the end, we will obtain what we are seeking for—glory, honor and immortality.

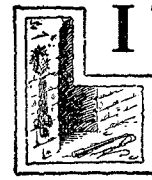
The question, then, comes up, "With whom shall we be patient? I think the first one whom we should be patient with is ourselves. We must be patient with ourselves because we find in ourselves our weaknesses and shortcomings; and if you are striving to come to the likeness of our dear Master, you will find how we shall come, that under such conditions we need the constant, cheerful endurance even with our own weaknesses, and not to become weary in well-doing, and go to the throne of grace that we might receive help in the time of need. Many times I have not been happy in the Lord, and have not had peace; it was because I did not have patience with myself. I was expecting more from my body than what is there. So we need constant, cheerful endurance, and should not be weary in well-doing, but continue to the end. So do we need constant, cheerful endurance with the weaknesses and shortcomings of the brethren, looking at the new creature, and covering the weaknesses and blemishes of the old creature.

We should also be patient with our enemies. We find in our enemies more or less of weakness and shortcoming, and we need constant, cheerful endurance with them.

I am sure one reason why I was appointed to speak on patience was because I need that most. Our dear brother had "gentleness" because he showed much gentleness. I had "patience" because I do not show much patience. I am thankful that the subject of patience was given to me, and by the Lord's grace it will be a lesson to me to cultivate more cheerful, constant endurance.

LONGSUFFERING

By Brother C. W. Gerdes, San Francisco, Cal.



I THINK possibly I will tell you a little story that will explain to you the condition of mind of these brethren when our beloved Pastor called on us for extemporaneous talks on the fruits and graces of the Spirit. There was a judge in the court room who wished change for five dollars, and he went out, and was in a hurry to get it. And there was a ragged-looking tramp, as it were, sitting on the front steps, and the judge said to him, "Have you change for five dollars?"

The man looked up at him in a very surprised way, and scratched his head, and said, "No sir, judge, but I thank you for the compliment, just the same."

That is the position all the friends are in. At the same time, we feel that a few will probably receive some benefit from a five or ten minutes talk even by the humblest brethren. If the brothers themselves cannot receive some benefit, we believe your time will be entirely wasted. If we are looking for benefit, we can get it from the humblest, or the least able of the Lord's servants.

It seems that the grace of longsuffering is another way of expressing love enduring, very similar to the point our dear brother Toutjian brought it out. I would like to mention for a moment a point that our dear Brother Sexton brings out very forcibly. It is the thought of the right of the Creator to do entirely and exactly with his creatures as he in his wisdom chooses. In other words, if in our Lord's providence we have consecrated to serve him, consecrated to do the Lord's will, and by his aid and grace we are faithful unto the end, that we should by his mercy and grace attain a position in that glorious company of the Bride of Christ, surely we should thank the heavenly Father and be grateful. If, on the other hand, after having done all we could, we find that we could attain a position in the great company,

realizing the Lord's love and mercy and grace toward us, how thankful we should be to him. On the other hand, if all we should get at the present time would be to consecrate to serve him and secure the prize of restitution to the human nature, how glad we should be, and how willing and anxious to consecrate to the Lord for such a glorious prize as that. All of those who get into the kingdom must have this spirit. If in God's wisdom he sees he can make nothing of us, if there is nothing he can do with us, if there is no position which we can attain to and fill by his grace, either in the body of Christ or in the great company, or on the restitution plane, it is the right of the Creator to do with us as he sees fit. If in the Father's wisdom there is nothing for us but blotting out of existence, if it is in accordance with his plan, we should say, "Lord, thy will be done." If we realize this extreme and absolute right of the Creator over the creation, we believe we will be more willing to be long-suffering or long-enduring. We remember how it is stated by our Lord, who is our example, that not as a human being was he tested and tried, because he was already perfect, but we understand it was as a new creature, after having been begotten. We remember it was through suffering he was perfected—perfected through suffering to the end that he might be a most merciful high priest. So, we find that we also are perfected through suffering; or as the apostle expressed it, "Standing at the mark." You remember how our dearly beloved Pastor brought that out, after we have reached the mark how we should stand, and we should be exercised at the mark of love. Many reach quickly and easily the mark of love, but it is another matter to be longsuffering, to be patient, to have love-enduring at the mark while we are being tried and tested. It is at this point only that our character is developed. It is only at that point that we are getting something Adam did not have. We are getting the development of character which comes through longsuffering, through patience, and through experiencing the things that Adam did not have up to the time of his fall.

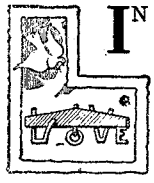
There is a little point we would like to express regarding a general in charge of a large army, who is going to fight an important battle: he has no time to discuss the matter with anyone; he calls up his generals in whom he has confidence, whom he can trust, and tells them to be at a certain place in the morning with a certain number of men, and he expects them to be there. He has no time to discuss or argue the matter with them, he simply tells them to be there, and if they trust the general and are good men, they will be there on time; and the success of the battle depends on him. And so, we have trust in our heavenly Father, and are developing longsuffering, and the other fruits and graces of the Spirit, to the point where it is possible for the Lord to use us when the kingdom is established. And possibly after that time the heavenly Father may assign us to a glorious work to be performed elsewhere—other planets to be developed, or something beyond our comprehension now, something new to us at that time possibly; and we should not be saying to the heavenly Father, "Now, are you sure that is all right? Are you sure we can undertake that? Are you sure that is correct? Is it not possible we cannot do that?" Through longsuffering and endurance we have a character of faith and trust developed at the present time, so at that time when the great Almighty General, our heavenly Father, assigns to us a glorious work in the eternal kingdom, we will have absolute confidence, absolute faith, and absolute knowledge, that whatever the heavenly Father asks of us we will be able to perform, because he has arranged it so.

Then, another reason why it is absolutely necessary we should be longsuffering: As dear Brother Russell explained to us the other day, it is absolutely necessary that everyone who enters the kingdom shall be humble; there will not get into the kingdom one who is not humble; there will not be one proud one there. Also there never will be one get into the kingdom who has not this longsuffering under trials and temptations while being perfected. We realize how absolutely necessary this is when we consider that the saints will judge the world. If we do not develop under such experiences, how could we be longsuffering? It is certain our heavenly Father is longsuffering toward us. We know, as the apostle says, "It is the goodness of God that leads us to repentance.

Even when we repent we can take no credit; it is God's goodness that leads us to repentance. And also, if we have this experience at the present time of longsuffering, of love-enduring, it will be that quality that will enable us to deal justly, righteously, with the world of mankind, to be patient with them, to be love-enduring toward them, to have love-enduring, or to be longsuffering toward the world of mankind while bringing them up during that glorious Messianic reign. I am sure we realize how absolutely necessary it is that we stand at the mark and be exercised, and rejoice in the fact that the Father is allowing these things to come on us day by day, that he is testing us and trying us. How great and glorious the prospects. If we simply be anxious to cast our care on the Lord, to be longsuffering, to be faithful, to have love-enduring and trust in the Lord beyond question, how glorious a prospect we have that we shall be exalted above all these earthly things and be taken to a sphere far beyond all human comprehension! Now surely we shall all be more glad then ever before from this time on to develop this longsuffering disposition, this love-enduring quality, to the end that by God's grace and mercy, and through his help day by day, we may have an entrance abundantly ministered to us into the everlasting kingdom of our Lord. If we do these things, if we develop the character which our brothers have already touched upon, and produce the fruit which our following brothers will bring to our attention, we shall not fail.

BROTHERLY KINDNESS

By Brother Dr. D. H. Thornton, Athens, W. Va.



IN SELECTING the topic from Galatians there are eight fruits of the spirit of love mentioned, and as there are ten to speak, naturally two would have to speak on the same subject, and another one would have to speak on a different subject. So it is my lot to speak on brotherly kindness, which is not enumerated in that list. It is, however, an essential element and quality to possess—one with which I am sure you are all very familiar, and one which is a very beautiful attribute of each and every one of us. It is something that is not latent; you cannot have brotherly kindness and it remain a dormant; it is something which of necessity must be active. It must be operative; it must be something that goes forth from us; it is energizing, life-giving; it is inspiring. But before we can have this acted out, we must have it in ourselves—"Thou must be true, thyself, if thou, the truth wouldst teach; thy soul must overflow, if thou another's soul wouldst reach." So also with brotherly kindness. Before you can act this kindness out with the brethren, you must have it in yourself. I recall the words of the Psalmist, "Behold how good and how pleasant it is for brethren to dwell together in unity!" Each and every one of us are dwelling together in unity, I am quite sure. Brotherly kindness is a very common possession of each one of us, and is very easily acted out by each and every one of us. We have had a manifestation of this for many days while we have been associated together on this special train going to and fro over the country, meeting with the *ecclesias;* we have seen this manifested time and again.

This brotherly kindness is a different kindness to what we are required to have for the world of mankind at large; it is kindness for the brethren, not kindness for the world. However it does say, "Do good unto all men as you have opportunity." We are commanded to do that. But the special doing should be to the members of the household of faith; they should have our special attention, and they have the Lord's special favor. The Lord is not only the Savior of his own, the bride of Christ, the church, the Lamb's wife, but he is also the Savior of the world, of mankind. We find, however, that the Lord has special blessings to those that are his, and he has commanded a special interest by us toward those that are his.

We find that our dear pastor Russell has told us that the mark for which we should strive is perfect love. I am very glad indeed the Lord never required perfect knowledge of us; that he never required perfect obedience of us. If he had done this, however, he would have given us the ability to know things perfectly, and the ability to do things perfectly. Had he required perfect knowledge and perfect obedience of us, and left us as we are, we would all have surely fallen. But what he has required of us is perfect love, perfect in our intentions, in our will and mind. And so we find that the prize mark, as has been set forth by our dear Pastor, is perfect love; and leading up to this great mile post is love for the brethren. Recall to your minds how he has told us the first quarter mile post is duty love to God, and the second is love for the principles of righteousness; we begin to admire them because they are right, because they are good, because they are proper, upright and holy, and so on; but the great third prize mark is love for the brethren. I can see from your faces very strong evidence that many are progressing rapidly toward the prize mark of perfect love. We do not understand that these all act independently of each other. In other words, to illustrate, we do not understand we must reach the first quarter before you begin on the second quarter, and run the second quarter before you can begin on the third quarter, and so on. That is, we do not understand you are to have all of the duty love toward God before you have any of the love for the brethren. We do not understand that you are to have all of the love for righteousness as a principle before you have any of the love for the

brethren. But we do understand that these are all in a measure developing as we run along on the race course toward the prize mark of perfect love.

Now love for the brethren I am sure is harder to have than love for God, and for our Lord Jesus Christ, because, firstly, we find that God is altogether lovable; God himself is love, and there is nothing in him that would hinder or mar our pleasure, or happiness, or love, in the least measure; he is the very embodiment of our profession, the very embodiment of pure love. And what we have said concerning him applies equally also to our dear Lord and Savior Jesus Christ. But it is not so with his loving children. While we see in them some of the beautiful, and ennobling, and embellishing principles of righteousness and lovableness, yet not withstanding we see in them some of the imperfect things, and it requires a greater and stronger degree of love to embrace them than it would the loving heavenly Father; we must have quite a measure of character to overlook their faults, their foibles, their failings; it would require a stronger degree of love to love them intensely and fervently with that degree of imperfection that it would our heavenly Father and the Lord Jesus in their entire perfection.

I just simply remind you of the words of the poet, as we sing:

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

PEACE

By Brother G. C. Elton

WHILE I was in the ante-room in San Francisco I saw a little child that had been sleeping and had awakened. While it was a beautiful child, its face was all red, and it was crying, and my wife rolled his carraige a little ways and finally the nurse came and took him and carried him in her arms; and the child put his thumb in his mouth and all was peace. I thought of what the brother told us last night. You remember Peter was chained between two soldiers. There he was, not much room—not much more room I should think than in a Pullman sleeper with two in a berth—and he could not turn over. But what was there in Peter that made him so quiet, so serene? It was the peace of God which passeth all understanding. He knew that that peace had been given him. Christ said, "My peace I give unto you." Can we give such as that to each other? I think not. Has Christ given it to us? I think he has. I think I never had such peace as I have had since I have been in the truth.

I remember once of being at variance with a young man who was with me in business, and he thought I was rather stepping on his heels, and maybe on his toes also, but he came to me one day and says, "I don't want you to interfere with my customers!" Well I had simply, I thought, been trying to welcome his customers as they came in, and had no intention of such; and one word followed another and he went away rather in wrath. He was a Christian man, and after that he came to me and said, "I could not partake of communion yesterday because I had that thought on my mind of what I said to you." Now I said, brother, let us go into the back room and talk it over. We went back there and had quite a little talk. Today he is the staunchest friend I have. We understand each other. There is peace. And I am trying to get that brother into the truth—trying to give him the real peace that we have gotten from this blessed truth.

1 Pet. 3:2, "Grace and peace be multiplied." Now that means added to day by day. It does not mean the first peace you get—the little mite or portion which you get as you come out of the world, or perhaps from the nominal church. Perhaps you were like myself. I was an Episcopalian and I tell you when that creed came up I could not see that was peace; there was no peace in it for me. It stuck in my "craw." I said "No, I cannot say that, and I won't stand here and say it." That is what brought me out. I remember when a sister from the New York church came to my wife and I the first Sunday and gave us the tract as we were passing out of the church, and said, "For you, too." Those words have rung in my ears for these seven or eight years—"For you, too." These few words were what gave me this peace. Possibly along that same line, you have gotten this peace also. Those words were few, but they were golden words, multiplied, added to, day by day. How do you get this peace? How do you get the multiplication of peace? By it being added to through the knowledge of God and of Jesus our Lord. Where does it come from? Right here—this wonderful little book—the Bible. You remember we used to have great big books on our parlor table; they were very large, and had all the names of the births, and the deaths, and we knew those pretty well. We did not know the rest of it quite as well as that. We took the pains to know all about the marriages, but if we were to find where a certain chapter in the Bible was, it would be a hard thing for us to do. But let me tell you that right here is where you find that peace added, multiplied, day by day, through the knowledge of the Word. I am glad we have that peace It shows in your faces. Are we not thankful for that? Praise the Lord today we can have this peace the world cannot take from us, nor give to us. The world is trying its best to get peace, and right upon that they are building larger battleships every day. One nation is jealous of the other, but they cannot get peace in that way. We can get peace by just opening our Bibles tonight, or any time, peace without money, without a million dollars for each battleship. We can be as poor as can be, and yet we can get this peace. I am real glad that the Bible says, "Not many rich, not many noble." It does not say a word about not many intelligent. And I am glad I can go among those who are in the truth and they say, "Oh, I have got to know my lesson." They can tell you a whole lot about it. I have simply to get my lesson; so the real intelligence is there.

PATIENCE

By Brother I. J. DeGroot

BE PATIENT therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and has long patience for it, until he receive the early and latter rain. Be ye also patient; establish your hearts; for the coming of the Lord is nigh." If there was any significance in my having the subject of patience the thought came to me it was because I could preach very well to myself, and while I was saying something about patience if any one else did not get any benefit or be edified by it, I might take the lesson unto myself anyway, for I need patience, and I need this patience which the apostle here mentions. "Be patient therefore, brethren." The apostle says, "therefore." That will cause us to look backwards for a reason. And at the beginning of this chapter he speaks about the rich man upon whom miseries shall come, and he says they shall howl. When he wrote this letter perhaps he had merely in mind the rich in earthly goods.

We at this present time have also many rich with us—not who have riches of the right kind, the heavenly riches, but those who think they are rich, who have earthly riches. We know they are many that think they are rich, who are dressed in fine clothes, and he says in the second verse, when he speaks to the rich people of his time, the riches were corrupted, and the garments moth-eaten. The garment that the system, or religous people, wear are the garments of self-righteousness, or if it is not garments of self-righteousness, it is garments of false religion, a garment that will not help them. As the prophet says elsewhere, a time shall come when the bed shall be too short, and the covers too narrow, that it shall not be able to cover them; that the creeds of earthly human systems shall not be able to cover them, but they shall need something else. I think we can all testify that we have found out before it was too late that the creeds did not give us a covering, that we were not satisfied. So we have been drawn nigh to him who could give us the real covering, the robe of Christ's righteousness, and we will not need to howl, we will not need to be sorry for that.

But my subject is patience. We should be patient because we see all of these things, and not only because we see all of them, but because they are in opposition to us. We who have the true riches, we who have the true treasures, should have the true garments; we who have the truth in all its meaning, have opposition and we are considered as deceivers, and yet are true. So in this way we are to consider these things, and we are to be patient under those circumstances; and not only are we to be patient with those who are opposed to us, but as our brother already pointed, we are to be patient with ourselves. I like the thought that the brother brought out, and it is harmony with what the apostle Paul tells us, not to look at ourselves according to the flesh. He tells us that God reckons us dead, according to the old man, and is reckoning us alive in Christ Jesus. Then he goes on to say, "I count myself dead." If we always reckon ourselves dead, and have patience with our poor fallen flesh, and while we must strive to bring it into subjection and get it under, mortify the deeds of our body, we know that we will never reach actual perfection this side of the vail. So let us be patient with ourselves; let us also be patient with our brethren, for they are all of the same stock—they have all been redeemed by the same precious blood of the dear Lord; they are all walking in the same path, trying to gain the mastery, trying to reach the prize they have been running for, and

which by God's grace I trust we shall all receive in due time. And when we see in them little faults, little blemishes, let us remember that they are of the same mind as we are, that they have the same battle to fight as we, that they have the same enemies to down that we have, that they have the same Master to help them and to look upon them, not according to their weaknesses but according as they are in Jesus Christ. So let us be patient with the brethren. And the text the brother referred to, "In patience possess ye your souls" we may take for our lives—in patience possess ye your lives—the life that you have now. Don't worry, don't be anxious, but in patience run the race that has been set before us. If we do so, looking unto Jesus, who is the author and finisher of our faith, and practice patience daily with ourselves, with our brethren, with our enemies, with the whole world, then we shall learn this patience and we shall gain the mastery over ourselves more and more. And what shall we gain by this? What is the object of all this patience? The apostle says, "Be patient therefore unto the coming of the Lord," and he calls our attention to the fact that the husbandman is also patient. The husbandman does not expect fruit at once, but he expects fruit after the tree has reached a certain time of maturity. He expects first the bud, then the blossom, then the fruit which gradually grows to perfection. And so in this same manner he says, "Be ye also patient, establish your hearts." That is the thought, establish our thoughts, our new minds are to be established in the strength of the Lord and his Word. As our dear brother here called to our attention, we have all that we need between these two covers of our Bible. We are to be sanctified with the truth. And in looking through the Word of our Lord we can see many things there that will help us to be patient, that will help us to continue in patience, in running the race until we finally finish our course.

So my closing thought would be, let us put forth every effort in this grace, and put every effort into the other graces also, but in this one grace especially because it is such an exceedingly needful one. To get a little worried is so easy. May be some of the brethren do not have so much trouble with it as I myself have, but it so easy to get a little bit worried about things that do not go just exactly as we expect them. And so in this thing we have need of patience so that finally we may receive the reward that is set before us.

FAITH

By Brother J. A. Davault, Anna, Ill.

WE MIGHT ask the question, "What is faith?" The Scriptures answer, in Heb. 11:1, "Now faith is the substance of things hoped fer, the evidence of things unseen." We read further, in the sixth verse, that without faith it is impossible to please God. We read of Noah when he was building to ark, the great faith he had to exercise to hammer away on that old boat for so many days, weeks, and years. Think of the jeers he must have received from time to time from those who were opposing and scoffing at him. It must have required a great deal of faith to think that sometime there was going to come a flood on this earth;certainly he must have exercised more faith than we do sometimes.

Then we read of Abraham, who took God at his word, left his home, left the land that he knew about, to go into a strange land —how much faith he must have had to exercise to go into a strange country. And then as he took his son, the son whom he thought would bless all the families of the earth, and offered him up, he reached the climax of faith here.

Then coming down to our time, we find that without faith it is impossible for us to please God. We look around us and see that the business of the world from a worldly standpoint has to be done a great deal on faith. Having had some previous experience in a mining business, I found it required faith to drive a tunnel 1100 feet in solid granite, looking for coal at the far end, and I found what it was to be disappointed when I had got to the other end of the tunnel. That is from a worldly standpoint. We find when we have faith in the right direction, when we have faith looking toward our heavenly Father, in that faith we are never disappointed. We find that the farmer has to exercise faith when he goes out to sow his seed. He puts it in the earth, and he has faith that it will bring forth fifty, sixty, or one hundred fold. So we find also that faith is required to gird the earth with steel, which is now fulfilling prophecy so wonderfully—the running to and fro. And these things required much faith. Now we believe in our daily life that we should exercise more faith in our dear heavenly Father. I am finding more and more that it is the little things that help me to grow in faith, it is the little things, the daily affairs of life. It is when I came to do that which the Lord has placed in my hands, that I can look up to him and ask him for faith, ask him for ability to discharge the duties that he has placed upon me as his servant, realizing that I have nothing, realizing that, it is all to be used in his glory and honor as a faithful servant, and I must exercise all my ability to do his will. I am learning day by day to exercise more faith as I go forth in his service, and with his help and with his blessing I hope to serve him faithfully to the end.

JOY

By Brother Dr. R. L. Robie, Belvidere, Ill.

DEAR brethren, I am glad to be with you this afternoon, and try to talk for a few minutes on this helpful fruit of the Spirit, joy. We understand joy to be, in the ordinary sense, a mental exhilaration, but we find that it is also made up of deeper, broader, more abiding quality, when we come to understand the things that we hope for, because we understand that hope is largely made up of joy.

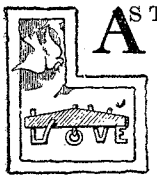
We might divide it into present joy and future joy. Now we know that present joy is made up of possession, the things that we have been striving for, when we reach the object of our efforts, and possess the things that we have been striving for, we rejoice in them, we are glad, and that is a present joy—which we are glad also that the world has to some extent. But we also see that their joys are very fleeting, that they do not remain very long, that these earthly temporal joys very soon pass away; the things perish with the using and the joy is gone. But the Christain has something that is far beyond all of this. We have a joy that is not so much in present possession, although we are glad we have very much of this too, because the Scriptures tell us that godliness is profitable unto all things, having the promise of the life which now is, as well as the life which is to come, and so we do rejoice in the pleasures that come to us through the knowledge of these wonderful truths and through our fellowship one with anothe and through the comfort of the Holy Spirit. We rejoice in all of this very much indeed, and yet these are weak and trifling as compared with the joys of the future. And so we have some illustrations in the Scriptures of those things. While we may understand perhaps that the ancient worthies at some time rejoiced in the Lord and were strong in the power of his might as he helped them to overcome the difficult places and under difficult circumstances, yet we also see that their joy was partly in the future And so it tells us of Moses, that he preferred not to enjoy the pleasures of sin for a season, but rather looked forward to the joy that would come to him through his obedient faith in God, and his love for him So he would rather suffer affliction with the people of God then to enjoy the pleasures of sin for a season.

But we have a more notable example in our dear Savior. While he was passing through sorrow and trials and difficulties of all conceivable kinds, so far as the new creature is concerned yet the Scriptures tell us that for the joy set before himhe endured the cross and despised the shame, and as a reward is now set down on the right hand of the throne of God. And this, I believe, is the joy that fills our hearts, the joy which the world knows nothing about, and which the world cannot take away from us. While we do rejoice in the hope of the future life, and of the joys which are promised to us, of which it is told us that,"Eye hath not seen, nor ear heard, neither have entered into the heart of man the things that God hath prepared for those that love him." This is only just a foretaste that we get here and now, but in the future our joy shall be complete, joy without alloy, joy unending and full of glory. Now we notice that joy is put between love and peace. Here we have a brother who is going to talk to us about love in a few minutes, and over here we had peace; then in another place it is put between faith and love—that is if we use the word hope, which is largely joy. So then this gives us the key to the situation. When we first have faith in God that brings us a measure of joy; we rejoice in seeing that our past sins are all forgiven, and will be blotted out of the book of God's remembrance, and if we go on faithfully as he has outlined in his plan these sins will never be remembered against us; they will be gone forever. And so it gives us a present joy, and even this joy the world has not in its possession. This is the peace that abides and is very comforting indeed, but if we go on to cultivate the spirit of love then our joy is constantly increasing. As our knowledge increases our joy increases. And so with every one of the Christian graces our brethren have been telling us about. The more we have of meekness, the more joy; the more gentleness or the more of patience, the more joy. And so we begin to rejoice in all of these wonderful fruits of the Spirit, as we are told to cultivate them day by day. And of course we know that the culmination is love. But joy comes right next to love, and rejoices in the hope of the glory of God which passes all understanding. And how joyful it will be when we are ushered into the presence

of the King, when our dear Master will introduce his bride, his wife who hath made herself ready, to the Father, Jehovah, our loving God, and present us before him faultless and blameless, without spot or wrinkle, or any such thing. Then what shall be the joy that shall well up in our souls! How shall we then rejoice in the Lord with all our powers and be glad through all eternity!

LOVE

By Brother Romie Harrison



AS THE RESULT of our presence here this afternoon it is evident that we know something about love; it is as a result of our acquaintance with that part of our heavenly Father's character, the fruit of love, that we have assembled here this afternoon. And we certainly are indeed grateful we have had the privilege to become acquainted with our heavenly Father as a God of love. We realize it is only upon us whom the ends of the ages have come at the present time that have had the privilege of the truth of this matter, and know that our heavenly Father is indeed a God of love; and the world of mankind lies in the wicked one, and darkenss covers the earth, and they have a misconception of what our heavenly Father is. They have very little of the love which our heavenly Father possesses and as we have had the privilege of becoming acquainted with this fruit of the Spirit which our Father possesses, it places us in a position where we have more of a desire to develop this fruit of love ourselves. And I thought this afternoon it might be well to know something of the value of this spirit of love which the Father himself possesses. It is the spirit of love which has prompted our heavenly Father to bring into existence such a race of beings as the human family, and not only that, but our heavenly Father's love is best demonstrated in his permitting the reign of evil throughout the past six thousand years. And those who have had the privilege of becoming acquainted with the heavenly Father's character, knowing he is indeed a God of love, have the privilege of viewing the matter from this standpoint. When we see that our heavenly Father has not only interest in man's pleasure here for a few years, but it is our eternal pleasure he is interested in, then we can begin to see his love is being demonstrated in this reign of evil. You see it also has prompted him to provide a ransom, a redeemer, one through whom the race might be recovered. As our Lord himself has said, it is love that has prompted the heavenly Father to provide this ransom, as stated in the third chapter of John, where he says, "The Father so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish but have everlasting life." Full acquaintance with this Scripture has helped us to appreciate more of the heavenly Father's love Some of our dear friends believe that the word "perish" in the Scripture does not only mean to be annihilated, but more than that, they think you will be placed in a place where you will be preserved and not perish but endure torture throughout eternity. The heavenly Father has provided this grand process of recovering the race from the fall, and not only that, but he has many grand blessings in store for the race throughout eternity.

It is this spirit of love that has prompted the heavenly Father to arrange this grand plan, and the favors he has bestowed on us, the church class, which our beloved brother, John, has stated, that he is a propitiation for our sins, and not only our sins, but also for the sins of the whole world. But there is a special favor in our behalf. You recall the Scripture in Peter which states that unto us have been given exceeding great and precious promises that by these we might become partakers of the divine nature; and as we see something of what this spirit of love which the Father possesses, has prompted him to arrange this grand plan for our recovery, and not only that, but that we might attain to a higher plane of existance, than we had before and might have the privilege of enjoying the divine nature, it helps us to appreciate more what this spirit of love means. And as we realize this is what the heavenly Father himself possesses, we wonder that he has demonstrated his love in our behalf, realizing we are fallen creatures, that we might attain to this degree of love which will enable us to receive this grand reward We find from many Scriptures that the Father has so loved us that he has provided a plan whereby we might prove our loyalty to him in this present age, whereby we might attain to that high calling in Christ Jesus; that the heavenly Father has permitted us to have our eyes open at this special time and become acquainted with his character, that we might develop a character in his likeness. The heavenly Father, being interested in the world's future pleasures, has permitted them to taste first of the dregs of iniquity. While he has given unto us these precious promises, he is going to permit us to demonstrate our loyalty through suffering and through trials and difficulties, and we can see in all of these trials and difficulties our heavenly Father's love, seeing that he is interested in our future welfare, and that if we are rightly exercised by these experiences they will work out in us a far more exceeding and eternal weight of glory, something which will be far more valuable to us, and not only so but will be far more valuable to the heavenly Father himself.

I was greatly impressed not long ago with the statement made by our dear Brother Barton regarding his position toward the prize. He stated when he first became acquainted with the truth that he was privileged to become a joint-heir with our Lord, the thought came to him, "Now if I attain that prize of the high calling and be on the plane of the divine nature, and joint-heir with our Lord, how grand that will be!" Then he stated as he has grown in grace, and as he has progressed along the narrow way, his view of this high calling, this great favor that is bestowed on us, is changed; the view which seems to be the proper one to him at the present time is, that he might have the privilege of attaining a character in the likeness of our heavenly Father. It seems as there might be a measure of selfish ambition in the first view of the prize which has been extended to us in the present time. And later on he seemed to change his mind regarding this subject, and it seemed that the proper degree of love calls us to love the privilege of attaining the character-likeness of our heavenly Father, that we may love to do that which is pleasing to him, to be more concerned about his approval of our character rather than the position we are going to attain to ourselves. And it seems to me the more we grow in grace the more we will long for that position where we will love to do the Father's will, and if we are so fortunate, which we trust through his grace we may be able to make our calling and election sure—if we are so fortunate as to attain to that plane of the divine nature it seems to me we will have attained to that degree of love which will love to glorify the heavenly Father. We will not want to attain a position that we might sit down and enjoy it comfortably ourselves, but might be in a position where we could glorify the Father more, and that all the favors we have had here as a result of encouraging us to attain to that grand possession may redound eventually to the Father's honor and glory. And we realize why the Father has love for us, and has care over us, and the admonition of the apostle where he stated that we should let brotherly love continue, and also that it is an evidence that we have passed from death unto life if we love the brethren. And as that is going to be one of the essential points we must develop to be more than conquerors, I feel it is something we should all try to develop more and more, that we may have a higher degree of this love which will eventually bring us off more than conquerors, that we may enjoy the favors the Father has in store for us, and that our efforts may redound to his name's honor and glory forever.

Address by Brother Russell

DEAR FRIENDS, I will not speak to you very long. It is a warm afternoon to sit so constantly. My mind was running along the lines of the words of Moses. When the Lord directed him to lead the children of Israel out of Egypt up to the promise land, Moses answered, "Unless thou go with us, send us not up hence." The Lord replied, "My presence shall go with thee; I will give thee peace." I was thinking that this represented to a considerable degree the sentiment we all have, that we all ought to have, in respect to the great transactions that we are now engaged in. We are going up out of Egypt; we are going up to the promise land, and the heavenly Father sent us word that he will give us the heavenly Canaan—"go up and possess the land." And it sounds very easy to us, "Go up and possess the land," and I presume Moses was the only one of all the Israelites that really felt any hesitation about leaving Egypt. But Moses was able to see that a comsiderable amount of difficulty lay before them. What is it going to cost before we get into the glorious land? How many difficulties will there be in the way? How much will be the travail of soul before we shall enter into these glorious things? Then these words of Moses, "Unless thou go with us, send us not up." I think that you and I feel that same way; that unless God is with us it would be in vain if he should tell us, "Come out from amongst mankind, and be a separate and peculiar people, and

take up our cross and follow the dear Redeemer," to accept him as our leader and the Captain of our salvation, to go on in this narrow way from grace to grace and from knowledge to knowledge, and from faith to faith, until we shall enter into all the glorious things which God has in reservation for those that love him—"Unless thou go with us, send us not up hence;" let us stay in the world unless we would have the Lord's blessing and assistance. How could we ever expect to reach these glorious things unless we had the dear Master for our guide, and counselor, and assistant all the way? What a precious comfort it is that the heavenly Father gives us this same assurance he gave to Moses—"My presence shall go with thee, and I will give thee peace."

And now dear friends we have found it so. Those of us who with earnestness of heart left the world behind, left the antitypical Egypt, and are going up, following the Captain of our salvation, have found that the presence of the Lord goes with us we have found that he gives us the peace; we find in him the peace of God that passeth all understanding, and is ruling more and more in our hearts—not having attained the full rule there yet perhaps; we have not reached the glorious Canaan, and have not entered in to all the glorious things in reservation, the things God has promised us, but we are on our journey and faithful is he who called us, the one who gave us the invitation, the one who said, "Go forth now and possess the glorious things;" faithful is he who called us, who also will do for us exceedingly, abundantly more than we could ever ask or could ever have thought.

Our heavenly Father, when he marked out the narrow way in which our dear Redeemer walked, knew the trials and difficulties of the way. Our dear Redeemer knew not the way he would take, as the Psalmist says, "Thou wilt make known to me the path of life,"and God made known to him step by step the path that would lead to the glorious consummation—glory, honor, immortality, the divine nature; and he was faithful in taking all of these steps. And then the Father through him, and through the apostles, by the Holy Spirit, made known the steps that we should take. He shall show us the path of life. He will make us know the steps that will lead us to glory, honor, immortality; he knows the way we shall take. How comforting that is! And to know he is our Father, and that he is not cold and indifferent, and looking on to say, "Well if you do it then I will give you the prize, but I have no care whether you get it or not." Not that mind, but like as a father pitieth his children, so the Lord pitieth them that reverence him; and he has adopted us into his family, and we are his children, and he says, I have been watching you all the journey long, and I know the way you will take, and I know the difficulties and trials; I have planned them all; I want you to have trials; you must have these conditions; you can never have the development of character unless you do have the opposition of the world, and the flesh, and the devil; these are necessary to prove you. "The Lord, your God, doth prove you." What does he prove us for? "Whether ye love the Lord, your God, with all your heart," etc. What does he expect of us? He expects of us *obedience*. Our dear Master learned obedience by the things which he suffered. Obedience means, to my mind, loyalty to God, absolute loyalty to God under all circumstances and under all conditions—in the light, and in the dark, when we can see what his leading is, and when we cannot see the leading of the Lord—to be faithful, faithful when all seems unfavorable; faithful when the sun is shining on our way, and faithful when it is dark sometimes, and when the rain comes down, and when the sorrows of life overtake us. Be thou faithful, loyal to God, obedient to him. So Jesus says, "Be thou faithful." How long, Lord, must we be faithful? Can we finish it today? No. How long must we be faithful? "Be thou faithful *unto death* and I will give thee the crown of life."

Then the Lord has sent us forth, and the apostle says he is able to do for us better that we could ask or think, and we have assurance on the way that all things shall work together for good. Sometimes we can see them to be working for good, and sometimes they seem to be working ill, but we are to know and be assured that he knows the way, and he is interested in us, he is our Father, and we have his love; that he makes all the provisions necessary, that nothing can in any wise harm those that are trusting him. "Unless thou go with us, send us not up hence." Let us not even love the world; we had better stay right with the world unless we have the assurance of God's Word that he will carry us through. But he has given us that assurance. "My presence shall go with you." Has it been so with us? Have not we found it just as the Lord told us? We have had his presence on the journey. "In all their afflictions, he was afflicted." We read of the Israelites, as they passed through the afflictions on the way to Canaan—in all their experiences he was afflicted. So we say in all our difficulties and trials our elder Brother, our heavenly Bridegroom, is interested deeply, and he is able as well as willing to provide for all the little incidents of the way And he would have us learn the lessons of faith and patience, and obedience, and loyalty, and all these various graces about which the brethren have talked this afternoon. Are we learning them dear friends? I trust we are, and I trust that the Lord's grace is going with us, that his presence is with us, and he will give us peace—not only that he will give us peace when we get to the end of the journey, and we shall enter into the joys of the Lord, and enter into all the glorious things which he has in reservation, but I trust he is giving us peace now. It is our privilege; as the apostle says, "We who believe do enter into rest." There is no doubt that there is a still more perfect and complete rest for the people of God, for God has promised and he assures us now, that we who believe enter into rest. Are you getting your share? You are not getting your share unless you are exercising faith, and exercising it not merely as an abstract principle, but a faith that manifests itself by works, a faith that works with zeal.

I will close my remarks on this occasion by saying that the dear friends here and on all our journey along, and indeed wherever I go, have, I believe a great blessing whether the worldly and nominal church get any blessing or not; the faith and works come right home to the door, and there is necessity for work; and if we do not have the faith we do not have the works. So the faith and works come right along. One dear brother said to me on one occasion as I got off the train on Sunday morning, "Brother Russell, it is a very unfavorable morning I will admit, but I want to tell you I already have a blessing. I never did have anything special to do with any meetings before today, but the responsibility fell on me, and there were not many to help, and I had to take care of it myself, and it was awfully hard, I was so inexperienced in such matters, it was such a new experience to go out and distribute tracts, and it was hard at first, but I said to myself, 'Here now, you are going to shirk your duty in serving the Lord; you said you would like something to do, now he has given you something to do, are you going to do it?' I said, 'No I will not shirk it, Lord; help me.' The Lord helped me, and I have gotten such a blessing. I am happier than I have ever been before; if the convention does not amount to anything to the others of this city, I have gotten a blessing in my heart." So I think it is everywhere that all of those that love the Lord, who serve him, who have faith in him, and are trusting in him, and are having the faith that works by love—not which works in a combative way that hurts people; we do not want to have that, but the faith that works by love, let us get that kind, dear friends. I have had many experiences in having fights, but I have found that there is very little good results come from having battles with people. The love and kindness and tender mercy, of our God appeals especially to our hearts, and as we exemplify the same loving kindness and mercy of God in presenting this glorious plan to others we have his blessing.

So then, we are on our way, we are still going up, and when we started we said, Lord unless you go with us we will not go up. The Lord said, "My presence shall go with you, I will give you peace." And has it not been so? The Lord's presence has been with his people—"Lo, I am with you always, even to the end of the age." So in all our experiences let us look to the Captain; let us remember, too, that the Captain of our salvation is also our Counselor and tells us what to do.

One of the speakers this afternoon referred to the fact that the general in the army laid out the work and told the others what to do. And so it is with our great General. You and I are not competent to lay out our work; we have all the confidence in the great Captain of our salvation. So it is not for you nor for me, nor for any other brother or sister to attempt to tell the Lord to push and pull things out of his way, but simply to seek to find out what is the Lord's way, what is the Lord's will. The Captain of our salvation is ordering the battle and he knows the results will be all right. And if he is not giving us all the opportunities we think we ought to have, we ought to have confidence that he knows how to manage his own battle, and if our hearts are fully submitted to him we will more likely be called upon for more service.

I am very pleased to congratulate the dear ones of the convention company who have come on the train, and the dear friends who came from Los Angeles, Oakland and San Francisco, and finally the dear ones of Sacremento, and the blessings of the Lord have been with us richly and abounding. How grateful we are to him, the giver of all things! We rejoice with the dear friends here in Sacremento that they have made such kind arrangements for our entertainment, and for our meeting here in this hall, and for the evening meeting. I am glad that they have so cheerful and happy a company here, and that this shall be an occasion long to be remembered.

No doubt when we get into the great convention, the general assembly of the church of the first-born, whose names are written

in heaven, we will talk about the different conventions—I remember seeing you at this one, and that one, and what a time we had at the other place—do you remember the little speach I tried to make? We will have a good time, dear friends, all of those who love the King. The Lord has a blessing for all those who seek to do anything in his name, and to help the brethren, or to cooperate in his service. He is able to do for us exceedingly and abundantly more than we could ask of him, according to the riches of his grace.

(Reprint from the Sacramento *Union*, Tuesday, June 27, 1911.)

PASTOR RUSSELL TO SPEAK TO-NIGHT ON TOPIC "HEREAFTER."

CHURCH LEADER OF INTERNATIONAL REFUTE TO BE HEARD BY SACRAMENTOANS.

Pastor Russell, the famous head of the Brooklyn Tabernacle and president of the International Bible Students' Association, whose sermons have attracted countrywide attention, will speak at the Clunie theatre tonight at 7.30 on the "Hereafter." Seats will be free and no financial assistance of any nature will be asked. Those attending the lecture tonight will be amply repaid for their efforts, as the discourse of the gifted speaker is considerably out of the beaten paths of the ordinary theological sermons. At San Francisco, Sunday, Pastor Russell addressed one of the largest crowds ever gathered together in that city, packing the immense Dreamland pavilion. He will come in a special train of eight cars, which was made up in Chicago by members of the International Bible Students' Association who have been in convention at San Francisco. Pastor Russell joined the party at St. Louis, and has lectured all along the route, attracting considerable attention by utterances on the "Hereafter." He is an independent speaker and accepts no fee for his lectures.

Pastor Russell, by his fearlessness and persistence in disseminating his views orally and by the printed page, and for his defense of the Bible as God's inspired revelations to man, has won the admiration of the vast majority of unprejudiced truth-seeking Bible students. That he is a power in the world: that he is a most influential moulder of public opinion on religious matters today, is conceded by thousands. He came into prominence in New England in 1877 by his distinct views expressed in relation to "The Wages of Sin." Since then his field of activity has continually broadened.

His unswerving defense of the Bible's infallibility, so far as it is translated from the original correctly, has gained for him a unique and prominent place among the world's thinkers. His lecture tonight will contain his well-known views on the "hell fire and brimstone" theory, which is rapidly being discarded by progressive theologians. Everywhere crowded houses have greeted the lecturer, and from the amount of interest already aroused in Sacramento over his coming tonight at the Clunie theater indicates that the people are desirous of obtaining a little light on the much mooted question of the "Hereafter."

The Famous Shasta Route

AFTER spending the day with the Sacramento class, enjoying the fellowship of their convention, we left about midnight, via Southern Pacific Railroad, for Portland.

This journey was northward through a section of the country which is a never failing source of interest and fascination to travelers. The route is know as the Shasta Route, and forms one of the most picturesque railway journeys in the United States. The finer scenery begins well to the north in the neighborhood of Redding, and from there nearly to Portland it is a succession of scenic transformations.

A few hours after leaving San Francisco finds the traveler just entering that glorious stretch of river and mountain scenery found on the extreme headwaters of the Sacramento River and Canyon. From its headwaters among the maze of mountains on all sides of Mt. Shasta, the crystal snow-fed waters of this river flow southward in a shining winding stream of silver.

Leaving the crags, we followed the winding Sacramento River farther and farther into the depth of the mountains. Now and then we caught glimpses—beautiful vistas of Mt. Shasta. All along this part of the river are beautiful summer outing spots, more or less rustic in character, the most prominent one being Shasta Springs.

One's first impression of the springs is a lasting one. The whole scene, as the train rushes suddenly upon it, comes as a complete and unexpected surprise. Our train stopped long enough for all to get off and have a drink from those famous springs. Mossbrae Falls bursts from the green, mossy mountain side in myriad and virginal streams which extend for a considerable distance horizontally along the hillside and pour a large quantity of water into the Sacramento. The entire mountain side is a reservoir of pure, clear, delicious water, of which Mossbrae Falls is but a part.

Leaving Shasta Springs the train climbed out of the glorious canyon, one never to be forgotten, and then Shasta appears in all its transcendent beauty. Shasta is the first of the great glacial peaks of the Cascades as one goes northward. It is also one of the highest, rising about 11,000 feet above the valley at its base, and its total elevation is 14,380 feet above the level of the sea. It is reckoned by geologists as a typical volcano, and rises above the mountains that congregate about it; as, for example, Lincoln towered above his contemporaries. There are five glaciers at Mt. Shasta, and the ice is several hundred feet thick.

After a series of gradual approaches the real foothills and flanks of the mountains are encountered by the train. In a long sweeping curve the train makes straight for them, then swerving to the left, almost parallels its course for a time, then swinging to the right again, squirms about until it gets well back on the slope again, and now finds itself high above its former line, and overlooking a long line of shining, twisting rails, with a right of way ahead that is moderately straight, but of heavy grade. At the pass 4,113 feet elevation, we turn with a last lingering look toward Mt. Shasta, now far behind, and towering like a giant in the air; there is a darkening and closing in, and we were in the tunnel crossing the range.

In a few minutes we emerged and went swinging down in a steady rhythmic motion into the valley of the upper Rogue River. The descent of the Siskiyou into the Rogue River Valley is the superlative of railway scenery. The range on the left—the Oregon side—is much finer. The engineering is bolder and the view incomparable.

"The angel of the Lord encampeth round about those that fear him and delivereth them."

During the small hours of the night, while the friends were soundly sleeping in their berths, and the train was passing through one of the wildest portions of Southern Oregon, a number of men were found riding on the top of our cars. At first they refused to get off, but when informed that our train was a Bible Students' Special, they were willing to get off, and we proceeded on our way. About the same spot an hour later the Oregon Express train was held up by four robbers, who went through the registered mail and secured considerable plunder.

The friends, however were totally oblivious of the Wild-west treatment our train came so near being accorded. Nevertheless, this experience and many other incidents of the trip caused us all to realize that ours was a special train in many more respects than one—we realized that the Chief Captain was directing every feature of the journey, and provided all necessary protection.

Early Thursday morning we arrived at Portland, Ore.

International Bible Students Association

"Wisdom from Above; the Noblest Science; the Best Instruction"

Convention at Portland, Ore.

June 29, 1911

(Reprint from Portland *Evening Telegram*, June 29, 1911.)

WILL BE HEARD AT THE ARMORY

Pastor Russell, accompanied by a special trainload of 175 International Bible students, arrived from Sacramento this morning. He has been the principal speaker at a series of Bible study conventions at a dozen leading cities west of Cleveland. The largest auditoriums have been crowded at each place—over 4,000 at Denver 5,200 at Los Angeles, 3,500 at San Francisco. International Bible students have gathered into Portland from a radius of 250 miles to attend this convention, and are still arriving on each train. A successful gathering is assured.

The International Bible Student Association is an undenominational organization, the object of which is to encourage advanced Bible study—as the Sunday Schools encourage elementary studies. Branches are organized in all parts of the world, even in India, where great success is met. They mainly use the Bible helps issued by Pastor Russell. These books, "Studies in the Scripture?" have had a sale of over 5,000,000—the largest of any book outside the Bible. His sermons are published in 1,200 papers reaching 13,000,000 readers a week.

Mr. Russell will speak at the Armory tonight.

Praise and Testimony Meeting Led by Brother Luton

I FEEL very sure the hearts of the Portland class are rejoicing even at this early stage of the convention in the feast we know the Lord has spread for us. Furthermore, he gives us the opportunity of telling to each other and to the world as far as they will listen what we know.

In speaking to Brother Russell this morning we asked him if he would give us a key note for our praise and testimony meeting, and he thought a few moments and said, "I think this would be good; The secret of the Lord is with them that reverence him; and he will show them his covenant." I am sure all of us have dwelt on that, and will continue to dwell on it till we reach the other side of the vail where we will know as we are known.

A Brother.—I think the key-note given for our testimony meeting is a very beautiful one. All round us throughout the country we have secret societies, and they guard their secrets very closely. There are none allowed to know those secrets but they must have the pass-word. We can tell our secrets and none will understand—they are only with those that reverence the Lord—only those who have come to take his name and ways above all other names and ways.

When I was ready to reverence and accept the Lord, I received the secret also; and I try to give it to a great many people, but have not been able, because they do not understand; they have not the password. The password is "Reverence of the Lord"—acknowledging of his Word above all other words. I am glad that I can testify to having this secret within my heart, and that I desire to reverence the Lord's Word everywhere above any other words at all times. I bring you greetings from the Grand Rapids, Michigan class.

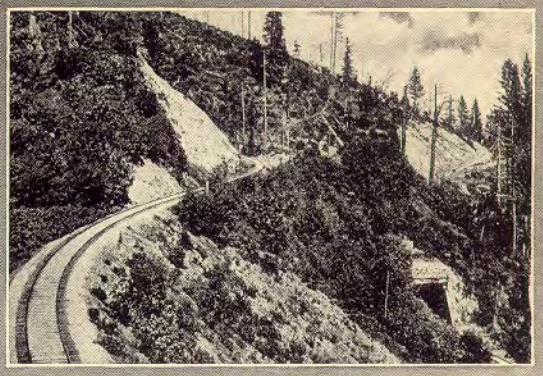
A Brother.—It has been my lot to attend a great many secret order meetings. I had the happy lot this morning to go to the train and meet all of those dear folks; I saw them get off the train and go through the depot, with smiles on their faces, and I saw the other people standing around gawking at them. It showed that they had no part of our secret, and they would like to have the rest. If they had only asked me I would have told them how to get it.

A Brother.—The brother said we had smiles on our faces. The reason is, God took us out of darkness into his marvelous light. I tried to love God long before I came to this truth, but I feared him. I was shaking for fear I would not be worthy of being in heaven, and there was no other place but hell. When I was sick I was afraid of my life, that I would not survive, and I thought now there was no place for me except to burn in hell. I was seventy years of age when God took me out of darkness into his marvelous light. I groped in the dark all the time until I read Brother Russell's books, and, glory to God! He sent Brother Russell's literature to me. Praise his holy name! What glory it will be when we all join our Redeemer in the kingdom. Glory to his name!

A Brother.—I bring you love and greetings from the Chicago class to all the Portland friends; also of those near-by places; I have always appreciated the text that has been suggested for a topic, this morning. It seems it cannot be expressed a different way. The Lord said he would take away our stony heart of unbelief and give us another heart, and then it says to keep that heart. It seems to me that is another way of saying, keep the secret of the Lord; keep thy heart with all diligence for out of it are the issues of life. Paul expresses it in another way—I have kept the faith. I think we have all kept the faith, and we should be

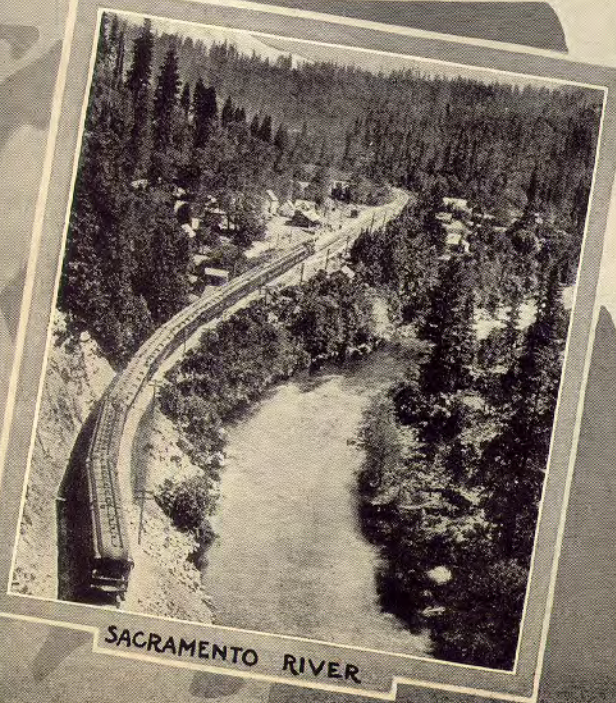
ALONG THE SHASTA ROUTE

THE CRAGS

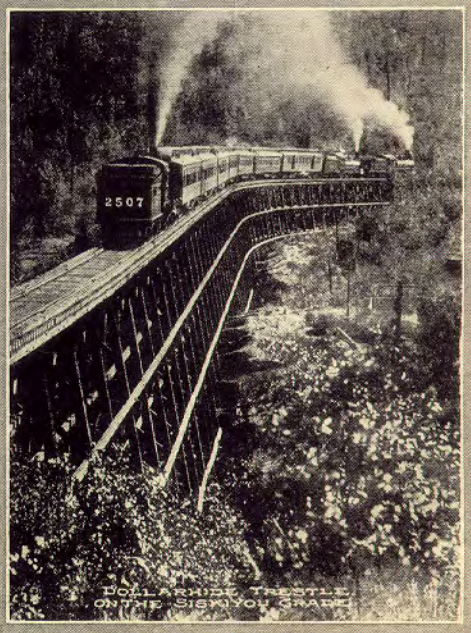


THE PASS

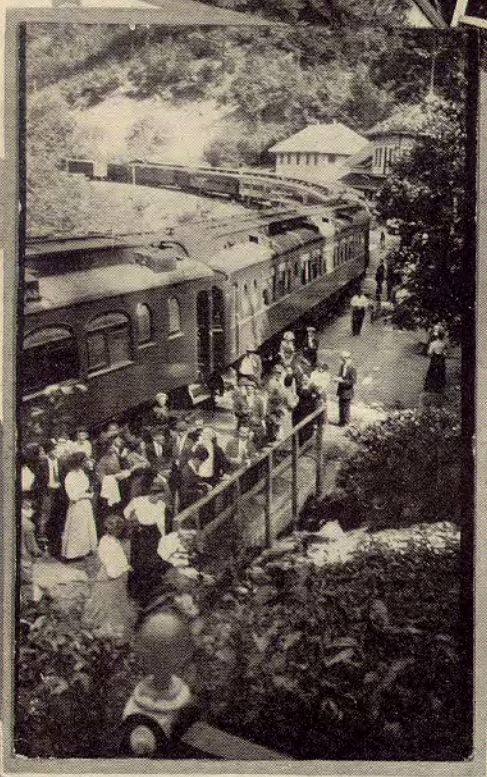
MT. SHASTA



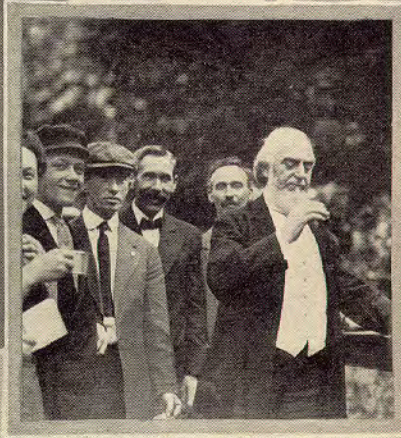
SACRAMENTO RIVER



CLIMBING THE MOUNTAIN



SCENES ON MT. SHASTA



& SHASTA SPRINGS

able to say so any minute for we know we have not denied it. I am glad to say I have kept the faith, and hope to keep it to the end.

A Brother.—"He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." This is the best place I know of to keep this secret faithfully unto the end.

A Sister.—They tell us that it is hard for a woman to keep a secret; that if you tell them not to tell anything they immediately go and tell it—*they say* that of us. But I am so glad that with this secret we can tell it and they won't understand it, and there will be no damage done. So I am glad I belong to that secret society; it is still secret and you can tell all about it and only a few can hear.

A Brother.—In former years I belonged to a number of secret societies, and I delighted in them, but since I have been admitted to the secret order, the original one, I have lost interest in all the rest. One peculiarity about this one in contradistinction to all others is that the others are composed almost entirely of men; in this secret society the sisters are in as well as the brothers.

(Sister Edgar, of Glasgow, Scotland, gave her testimony, and conveyed the message of "Aunt Sarah" to the class at Portland; whereupon a brother moved "that this class send their united greetings to dear Aunt Sarah". The motion was duly seconded and carried unanimously).

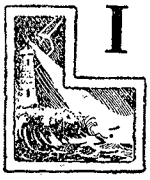
A Sister.—I am very thankful I am in this great secret society and have the privilege of having a measure of this great secret. It rejoices my heart to learn more of this secret. I ask an interest in your prayers that I might appreciate it in a way that will enable me to come off more than a conqueror.

A Brother.—I think Chicago is getting the best of it, and I want to say something. You will not have many testimonies from Milwaukee, as I am the only one from that city. I desire this morning to bring you love and greetings from the dear class there. In my testimony this morning I want to say that it is wonderful how the Lord keeps his own secret. It is not our secret, but it is the Lord's secret. So all of you have read about that famous city of Milwaukee; one reason is that a couple of years ago they elected a Socialist ticket. I do not believe there is a city all over the globe that has not heard of the fact Milwaukee has elected a socialist administration. However, the secret of what the Lord is doing there nobody knows anything about. There are about forty-five prospective Kings over in Milwaukee and the newspapers don't know anything about it. The reason is, it is the Lord's secret. When the secret shall be made known, these things which have been spoken in secret shall be proclaimed on the housetops; and when the people in the next age know that forty-five or fifty kings were elected in Milwaukee, how they will be surprised. That will tickle everybody. So that secret will be made known. I am glad I am one of those prospective kings. It rejoices my heart that we have been made to know the height and depth and the breadth and the length of God's wonderful wisdom, and justice, and love and power.

A Brother.—I have been sitting here and noticing your smiles. A certain Scripture came to my mind, "In confidence and quietness shall your strength be." I am glad so many are here and to see the smiles on their faces. The Lord says, "My peace I give unto you." There is no question who has the truth and who has the error. I am glad the Lord has permitted me to see this wonderful truth, how God has loved not only us but the whole human family, so much that he sent his best treasure in heaven to come down here and suffer for us. I ask an interest in your prayers.

A Brother from Canada.—I am thankful to be with the friends in Portland. The friends from the Woodstock class desire me to convey their love and greetings to all the friends along the way. I must bring in also some of the other classes—Hamilton, Ontario and London, where there are large classes. The Lord is not only using his cream separator in the United States, but he is also using it in Canada, and I am glad this morning to think that the Lord has led me to this wonderful secret. I was in the colporteur work in Canada, and called on a gentleman and told him what I had, and he said, "I don't want it. That has done more harm in the Toronto churches than anything else. It took all the very best people out of my church."

Address by Brother Russell. Subject: "THE SECRET OF THE LORD"



I REJOICE this morning, dear friends, to find myself with you. I remember very well my previous visit to your city. From the Watch Tower list I know that the numbers here are increasing, and from other sources I have reason to believe that you are not only increasing in numbers, but also in spirituality; this is the real desire of our hearts. What would numbers amount to if we did not have the spirit of the Lord? What is the object of this long selection that God is making during the present time, except to take out a people for his name, people that are to be heart-loyal to him. We are all aware that we have imperfections of the flesh, that there is none righteous, no, not one, but we are glad to know that God looketh not on the outward appearance, but on the heart, and we are glad to believe that in heart we are growing more and more in the likeness of our dear Saviour, the likeness therefore of our heavenly Father, because he was the express image of the Father's person in every sense of the word.

The text which we have for consideration this morning is one that I think is very precious—"The secret of the Lord is with them that reverence him, and he will show them his covenant." And who are those that reverence the Lord, and how may we show the Lord our reverence? The Lord answers the question by telling that if we do the Father's will, that will be the evidence that we are his disciples. If you love me you will keep my commandments—my directions; and the apostle says that we have an additional command, in that we not only keep the Lord's commandments, but they are not grievous to us; for, as our Lord said, "Father, I delight to do thy will." It is one thing to not wish to do God's will at all, and to wish to do our own will; and it makes quite a step when we surrender out own wills and accept the will of the Lord; and even then sometimes after accepting the Lord's will there is quite a battle with many as to how they shall surrender themselves and keep the surrender before the Lord so they do not take back anything they have consecrated to him; it is quite a fight many have along that very line. When we not only have made a consecration of our wills, but when we find ourselves so in sympathy with God and his wonderful arrangement, his divine plan, and the purposes revealed in his Word, and the elements of divine character—justice, wisdom, love power—made known to us in the Word of God—when we are in harmony with this, then we are close to the Lord; then we delight to do his will—not merely will do it, and say, "Lord it is very hard; I am sorry you asked me to do anything so hard;" but, on the contrary, to say, "Heavenly Father, here is your will, I am glad to know it; I did not know it before, but now that I do know it, I am so pleased that I may do your will." That is the attitude of heart we all wish to attain more and more. It is not an attitude of heart that we could expect to reach at once; but it is the mark before us. So that starting in, and having great battles with ourselves, and hard work to keep ourselves submissive, and saying "amen" to the divine propositions as they come to us, we gradually get to looking to see what is God's will, and to prefer God's will to anything of our own, or anything that anybody else could give us. That is the real attainment. It is that class that is referred to in our text "The secret of the Lord is with them that reverence him," that love him, that love his will and his way more than anybody else's will, more than anybody else's way, and more than their own will, and more than their own way. He will show them his secret. You have found it so, and I have found it so, that the Lord makes known his secrets in proportion as we get in that right attitude of heart where we can properly appreciate them and enjoy them. Now the other, the worldly class, do not understand God's secrets; he does not wish them to understand; they are not in a condition to understand. Even some who have taken the name of the Lord and have made even an outward consecration to him, are not in position to understand the secrets of the Lord. Why? They would not make proper use of them if they did know them; they would do themselves further injury if they did know the Lord's secrets; they might seek to oppose him, which would be a terrible condition. And so, the Scriptures tell us that none of the wicked will understand. How glad we are that the wicked cannot understand God's plan! If they did, it would be injurious to themselves, and would interfere with God's plan, in a measure; therefore, God wisely and lovingly keeps his plan hid except from the proper class. "To you it is given to know the mysteries of the kingdom of heaven" said Jesus, but to all outsiders, these things are spoken in parables and dark sayings, that, hearing, they may hear and not understand, and seeing, they might see and not believe. Is not that wonderful, dear friends? It is God's way. His ways are always marvelous to us; the more we get to understand them, the more wonderful they appear. Who would have been God's counselor, to have told him how to do this matter? The apostle was cer-

tainly right in suggesting that not a creature could ever have suggested to our heavenly Father how to carry on his great and wonderful plan that he has arranged. He needs no counsellor; he is the all-wise one. We are children of his, taught in the school of Christ, our elder Brother, who has gone before, who has trodden the pathway in advance, and who is now our instructor, that he may bring many sons to glory, honor, immortality, joint-heirship, with him in the kingdom. How glad we are!

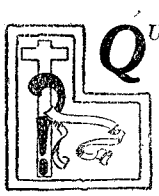
I remember one expression our dear Master made use of that seemed at one time a very peculiar expression. It must still seem very peculiar to all except those who know something about the divine plan of the ages, and that expression was this: He said, "Father, I thank thee that thou hast hidden these things from the wise and the prudent, and hast revealed them unto babes. Even so, Father, for thus it seemed good in thy sight." Now, it seems so strange we had the thought that anyone who could not see these things would go to eternal torment! It seems so strange that the dear Redeemer who came into the world to save sinners should say, "Father, I thank you that you have hidden these things from all the masses of mankind, so they cannot see them, and cannot understand them." Could Jesus want the mass of mankind to be kept in ignorance so they would not understand, and so, they would go to eternal torment? Oh, no, my dear friends, it is altogether different from that. He loved them all, and he has a gracious plan, the Father's plan. But he knew the Father was selecting a special class, a little flock, to be joint-heirs in the kingdom, and he saw them and recognized them, and in prayer owned the Father's wisdom in the method adopted, that these things should be obscured from the masses of mankind then and ever since.

So then, let us not boast ourselves of greatness, of wisdom, nor of the things that the world is boasting. If we boast, let our boasting be of the Lord, his wonderful love and grace toward us, that while we were yet sinners, God had compassion on us and provided a Redeemer; and then in his providence we were humbly born, or in some other way favored so that his grace has reached our ears, and so that our hearts were not so proud they would not receive the message, or not so hard that they would be opposed to the message, but it is by the grace we are what we are, that our ears heard and our hearts rejoiced, and we are going over, as our dear brother Read sang a little while ago, "Our Friends are Passing Over." Soon we will all have crossed over, and those before on the other shore are almost now in sight. Thank God for our wonderful privileges. I congratulate you all this morning on our having this opportunity of meeting again, and thinking of our heavenly Father's plan; and we who have come from a distance are glad to meet you of Portland and vicinity, and you of Portland and vicinity, I am sure, are glad to meet all of those dear ones who have come a long journey, to see you, and so our hearts and our prayers and hymns are ascending up—not in any merit of ourselves, but from the censer of our glorious Lord, the great High Priest; and they ascend as a sweet incense before our heavenly Father, and we have his blessing with us this morning, and this causes all our hearts to rejoice.

And while our hearts are rejoicing and blossoming in the desert places of the heart, we are becoming more and more glad, and are bringing forth, I trust, more and more fruitage to the great Master's glory. I remind you and myself at the same time that we are now in a land which not a great while ago was a desert land, and here is the beginning, as it were, of some of those glorious promises in Scripture which tell us that the wilderness and the solitary place shall be glad, and that springs shall come forth, and wonderful blessing shall result. Now, in your land, as I know from previous visits, we are seeing a beginning of Millennial age blessings. As we passed the desert places we saw evidences of fruitfulness that will come from the application of water, and you are raising wonderful orchards of plums and apples, and they are famous now throughout the world; they are going to nearly all our eastern cities. Your prunes are to be had in our markets in New York, Pennsylvania, Ohio, Illinois, and everywhere, and your apples are famed the world over. The Oregon apple is known in Great Britain. Some of our Scotch friends who are with us have probably eaten Oregon apples in Scotland. And we have heard about the laws you have framed here—all, we believe, under providence. So what there is going on today my dear friends, that you and I may not see something of God's overruling providence? Think of your wonderful law, specifying that your orchards must be almost up to the standard of Eden, not an apple that is specked or wormy shall be shipped from the State. So some of your Edenic fruits are going out, and are lessons to the whole civilized world of what is best in this world. When some of us think of the poor, scrawny apples we sometimes ate, and the worm-holes we had to cut out and bite out, we are thankful that there are good laws in Oregon covering such matters, and bringing nature up to her best. Now, from the world's standpoint all of this they call evolution, and from our standpoint, all of this we call merely the beginning of restitution, because God has declared that this Edenic condition which he gave a sample of to our first parents in Eden, is to become a world-wide condition, and that Messiah's glorious kingdom shall bring the whole earth into Edenic perfection, and all that was lost through sin and through death is to be brought back. If we see, then, the beginnings of restitution in the light, and intelligence, and in the wonderful inventions that are coming to the world in our day, and in the fruit, and in the control of the world, and in the knowledge of chemistry, which enables mankind to cope with the various difficulties of earth today—and remember that we are still under the curse—the thorns and the briars, and all the insect pests, are part of that curse—we look down to the future and say "What a glorious home God will have for mankind when Messiah's kingdom shall bring the earth to full perfection, and bring mankind up out of all this sin and degradation and meanness, back to all that was lost in the first man, and redeemed by the second man, our Lord."

How glad we are, then, dear friends, to see that we are living in the very beginning of the glorious day to which the whole world has been looking forward! How it cheers us, how it comforts us; and while we are not expecting the blessings for ourselves, but are hoping to attain something still better—exceedingly abundantly more than we could have asked or thought—yet we are glad of these blessings for mankind, and we are glad to see these things come to pass in our day as further additional evidences that we are in the dawning of the new dispensation, and the time is at hand for God's blessing and the outflow of truth, which is symbolized by the water which is making your desert blossom as the rose.

Question Meeting Conducted by Brother Russell



QUESTION 100.—In the parable of the pounds what does the pound represent? If your answer be that justification is meant by the pounds, please explain what is meant by ten pounds at the end of the way, and the fact that the ten-pound servant was given the pound of the one-pound servant.

Answer.—There are two parables that are alike in many particulars; the one describes the giving to the servants of a pound apiece, and the other describes the giving of various talents, some more and some less, one talent, two talents, five talents. And they gained various pounds. The parable of the talents, we might remark, seems to fit very well to the different talents which God's people possess. For instance, some might have a talent for private conversation. Another might have a talent that would be in the same direction, and also another talent for public service. And another might have a talent for writing. So you see one might have a number of talents and another have only one talent, in any conspicious degree. At least that is what we think the Lord had in mind when he gave that parable. This would represent you and me in our varied conditions of mind and body, and opportunity, and the reward of the talents would be that everyone who is faithful in using whatever he might have, whether it was one, two, or five talents, if they have been faithful over the few things, some more and some less, all equally faithful would get the same general reward.

Now the parable of the pounds was different, in that each servant got a separate pound—one pound, no more, no less; the Lord did not explain what a pound meant, therefore you and I are left to try to understand from the facts and circumstances, etc., what they might refer to. I have suggested in the Watch Tower that these pounds represent justification, that each gets justification whether he has many talents, or few talents, and that justification means the making of the individual right, or acceptable with God. Now after he is thus made right or acceptable with God through this one blessing that comes to him, justification, that justifies his entire being, and whether he have more abilities or less abilities, they are all justified by that one blessing of the pounds in the parable. So then if you had many talents, there would not be any of them counted unless you are first justified. This gift of the Lord, justification, is a particular gift that he gives us, and it has really made you his servant. Justification covers all the natural talents you have, whether it be few or many, and at the end of your course you are to

present all that you have to the Lord as his servant, and he will call you to an account at the end of this age for all the talents you possess, all of which comes through justification, and would not be counted at all without justification.

The question inquires further as to how the one talent would be taken from one person and given to the person who had made use of the matter. And this seems to apply to both parables. If one fails to use his *opportunities* and *privileges* they will be given to another. St. Paul gives us an illustration along that line. In St. Paul's experience you remember he found some of the brethren who were not exceedingly or extremely careful to be used in the Lord's service, and he strove all the more to do what he could; if there was any brother that was short in any way, here was another *opportunity* for St. Paul to come in and do that much more. He intimates in some places if they had been up to their responsibility they would have been looking out for his temporal welfare, and he mentions it after he had gone to another place. He did not tell them while he was there. Now if you had chosen to contribute to my expenses I could have served the cause much better while with you, but as it was I was obliged to labor in making tents, that I might not be chargeable to any of you. But they lost a great privilege. Now he intimates that if he found anybody who was losing an *opportunity*, and that if he could work overtime and get that *opportunity* he would be glad to do that much more. So you and I have so many talents of our own that naturally belong to us, and we are to be faithful in using those talents and pounds in the Lord's service, and if there is any failure on the part of any other one we are not to stop to quarrel with him and fail to use our own, but to go ahead and use our own, picking up this *opportunity* the brother is neglecting and carry on that much more, so that we will get a great blessing even if he is losing one.

Question 101.—I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice. Why in quoting this do you use the plural number, sacrifices, instead of sacrifice.

Answer.—It would depend. The apostle did not mean, evidently, that the brethern were to present all their bodies as one sacrifice, but each to present his own body, and the construction of the sentence would depend upon which way you wished to use it; whether, "I beseech all ye brethren that you all present your bodies," or "I beseech each of you brethren to present his own body," the same thought would be in it; it would not change anything at all.

Question 102.—When we read "This same Jesus which you see go up into heaven shall also come in like manner, etc., does it not have reference to the new creature begotten at Jordan and not to the man Christ Jesus who gave himself a ransom for Adam—what does it mean?"

Answer.—The expression "This same Jesus" was made to the apostles when they were still men, when they had not been begotten of the Holy Spirit, when, therefore, they were not able to understand the spiritual things. They had a great lesson in the fact that Jesus had arisen from the dead, and that he was changed somehow from what he was before—that was demonstrated to them by his coming and going as the wind, appearing and disappearing, etc., but still they were not able to understand the matter. They were still children in the primary grade, trying to learn something, and when telling them about the coming of the Lord the messenger did not include any particulars respecting the manner of the Lord's second coming, but simply the plain fact. This same Jesus,—is it the same Jesus, the new creature Jesus, or is it the old creature Jesus? Well I answer that Jesus was the name of the man, and Jesus was the name of the new creature, and Jesus is still his name, and he will still be Jesus when he comes. So when he would express himself on the subject in Revelation, you remember he says, "I am he who was dead, and behold, I am alive forever more," the same one. It was not the new creature that was dead, it was the old creature. But he preserved his own identity. He holds himself to be the same Jesus all the way down; the change is in the nature, but he is the same Jesus. It was this changed Jesus, the Jesus of the resurrection; it was the Jesus born of the Spirit, the Jesus who could go and come like the wind—this is the Jesus who would so come in like manner as they saw him go. He went away in a manner unknown to the world, a manner that was very quiet, nobody knew about it, the world did not see him go, therefore when he comes in like manner the world would not see him come.

Question 103.—Please explain this text: Jesus Christ, the same yesterday, today and forever?

Answer.—We are not to understand this text to be in conflict with any other text in the Scriptures; we are not to interpret all Scriptures so as to harmonize all. The Lord Jesus Christ did experience his changes. That is made plain to us. He was merely the man Jesus at the beginning of his ministry; he was the Spirit-begotten Jesus at Jordan, and was the one born of the Spirit in his resurrection, but he is the same Jesus, the anointed one, and the significance of this term "yesterday, today and forever" means that he has the same office, authority, and relationship to mankind, and the same character, and the same sympathy and the same love, all the way down. The changes of nature—this progression in the divine plan—has not altered his character in any manner or in any degree.

Question 104.—Isa. 65:17. "For behold I create a new heaven and new earth, and the former things shall not be remembered nor come into mind." Please give the meaning of this verse, especially the last part.

Answer.—The Scriptures frequently use such expressions as this. The Lord uses the words heavens and earth in a symbolical manner, as we have pointed out in the Scripture studies; we have the symbolical heavens representing the ecclesiastical powers, and we have the symbolic earth representing earthly society, organization; we have the symbolical mountains representing kingdoms; we have the symbolical rivers representing the streams of truth; we have the symbolical seas, representing the restless masses of mankind; and the Lord declares this present order of things is not in harmony with the divine law, that it is now under disorder through sin and disobedience. Another Scripture says that the whole course of nature is wrong at the present time, everything is disorder under the prince of this age, this dispensation. The Lord Jesus is to be the new prince, the new king, the new one to take charge or rule over mankind, and he declares, "Behold, I create a new heavens and a new earth." This is in harmony exactly with the statement here of Isaiah. So we read in Revelation, He that sat on the throne said, "Behold, I make all things new"—a complete change from all this disorder, and sin, and present arrangement—a new order of things entirely. The symbolism will be carried out, and the heavens of the new order of things will not be the earthly nominal church systems of the present time, but the church of glory will be the new heavens—Christ and the church with him on the spirit plane, invisible to men, will be the new heavens, the new ruling power, and the new earth will be with righteousness controling, the prince of this world will be cast out, and the Prince of Life, the Lord of Glory, will be the king over all the earth, and instead of the darkness will be light and blessing.

But the brother's question especially relates to the meaning of this last part, that the former should not come into mind nor be remembered. Does this signify that we are to forget all of these things? No, the thought would be that whatever we might have thought worthy of recording, and worthy of remembering, wishing to treasure up as things that were worthy of note, we will not think of them as worthy of mention at all. We will try to forget all of those things of death and imperfection; they will be so overwhelmed by the new order of things in the new dispensation that they will not be worthy of being mentioned, or being especially recorded. We will still be able to remember them, in fact we may say that we will even remember the imperfections of this present time. Some of us will sometimes say, thinking of something unpleasant in the past, "I will try to forget that." A sister remarked to me the other day, when some question came up, "Oh that is among the things I am trying to forget." Not that she did really forget them, but she was putting them away, they were not worthy to be remembered in comparison with the better things. So all the most precious and grand things of earthly arrangements today—for instance we speak of the coronation of King George of Great Britain, or the inauguration of a president, and that we had been there on such an occasion, and remembered the honor of sitting on the platform with the President at the time, or something like that, or you were a member of congress or something—these things would seem so trivial and unworthy you would want to forget all about them, the things we will have in the future, being so far superior to these.

Question 105.—Is the new covenant a condilional or an unconditional one?

Answer.—The covenant is a conditional one. That is shown by the fact that is has a mediator. If it were an unconditional covenant, it would not need a mediator. As, for instance, the Abrahamic covenant is unconditional and has no mediator, as the apostle points out. It is all a one-sided covenant; or, as the lawyers say, an unilateral covenant. It is one-sided, or unilateral, in the sense that it is simply what God himself will do, without having any other condition or making any requirement. The new covenant, however will, be conditional, but there will be two parts. God says, "After those days I will make a new covenant with the house of Israel and the house of Judah," and the mediator comes in. That mediator, God is getting ready now. Christ is the mediator of the new covenant—Jesus, the head of the Christ, and the church, the body of Christ, will be the great

mediator, and stand between God and Israel, and all who get blessings through Israel.

Question 106.—When will the new covenant go into effect, and when will it end?

Answer.—It will go into effect just as soon as the mediator is completed—Jesus the head, and the church the body—as soon as the first resurrection will have been accomplished; and we know not how many days or weeks might intervene before the thing will be finally ushered in, but practically what it is waiting for is the completion of the body, the mediator, the completion of the sacrifices, and then his taking his great power and sealing that covenant with his blood, and beginning to put it into effect. We would say it would be very shortly after the last member of the church shall have finished his share in the sacrificing, and is glorified with his Redeemer.

And when will it end? The new covenant will end in one sense of the word, with the close of the Millennial age, when the mediator, having accomplished the work—having brought the people all up to perfection, all that are willing, and having destroyed the unwilling, the world then brought up to perfection will be turned over to the Father, and the mediator will step from between. The Father has agreed to accept them under this new covenant arrangement, he does accept them, and that is the end of the new covenant—so far as this new covenant arrangement is concerned. But, in another sense of the word, there is another covenant that will continue after that throughout eternity. God's covenant with all mankind and with the angels is that if they will be obedient to him they will enjoy everlasting life and have all the blessings he has provided. So, just as soon as Jesus turns over the world to the Father, it is because this special covenant of mercy is ended, and it ends because it will have accomplished its work. Then he steps from between and the new covenant is at an end, having done its work; and the world is back in the hands of the Father as it was before sin entered the world. The Father treats the world just the same as he treated Adam. As he put Adam on trial, and that meant that Adam was in covenant relationship with God, so he will put the world on trial, and that will mean that the world is in covenant relationship with God; they will be on trial to see whether they will stand and personally be responsible to the conditions of obedience; if they will not, they will die the second death. It is pictured in Revelation, 20, you remember, Satan will be loosed, and the trial will affect the whold world of mankind, and as many as are disobedient will be counted to have the spirit of the adversary, and will be destroyed with him. All those who will have the spirit of obedience, and will maintain their covenant relationship with God, will enjoy everlasting life and all the blessings that God has for those who are in full harmony with himself.

Question 107.—Is it your understanding that there are those now living who are fully consecrated to God, and begotten of the Holy Spirit, who have not as yet heard of present truth?

Answer.—It is my understanding that there are such. It is my understanding that the Scriptures refer to this very class when we read in the eighteenth chapter of Revelation where God is speaking to his people in Babylon, "Come out of her, my people, that ye be not partakers of her sins, and receive not of her plagues." They could not be God's people unless they were Spirit-begotten, and they could not come out of her unless they were in her.

Question 108.—When will our children be sure that the ancient worthies have been resurrected, and that they are not materialized demons?

Answer.—It is a long head that made that question. I guess I cannot answer that. I will say something along this line, however, not exactly in answer to the question. To my understanding, the manifestation of divine power through the class mentioned, the ancient worthies resurrected as perfect men, will be so complete, so wonderful a manifestation of divine power, that it will give a sufficiency of proof to all those who are in harmony with the Lord; the Jews, in particular, will recognize them. That is as well as I can answer the question.

Question 109.—At what time do we cross the line of uncertainty in respect to our assurance that those consecrated will become members of the bride class?

Answer.—My understanding is that we crossed that line in 1878, namely: as we set forth in the Scripture Studies, at that time the call ceased, but the door was not yet shut. That at that time a sufficient number had made their consecration, and if they had all proved faithful, the little flock would have been complete. But there was no prospect that they would all prove faithful, and whatever number of them would prove unfaithful, either to the extreme degree of going into the second death, or to the lesser degree of not showing a sufficiency of zeal, and thus going into the great company class, these deflections would leave that many more openings or opportunities for others to come in. Our thought is, that since then quite a good many people of the Lord have come in. A relative question may come in, then, "How may we assure ourselves, to some degree at least, respecting those who now come into harmony with the Lord? What proof of evidence would we have, if any, that they had been accepted of the Lord, and begotten of the Holy Spirit, and would be eligible to the little flock class?

I answer, there might be several evidences or proofs. One would be their manifestation of the fruits of the Holy Spirit, including love of the brethren. Another would be the manifestation of a knowledge of the truth, because the apostle says that no one can understand the deep things of God, except by the spirit of God. Therefore, anybody able to clearly grasp and comprehend the deep things of God becomes to himself and to others a strong influential testimony that he has been begotten of the Spirit, and that he may therefore make his calling and election sure. And another evidence of God's favor would be an opportunity granted to such ones to suffer for Christ's sake, to endure something, to lay down his life in the Lord's service. In other words, the privilege of sacrificing, because sacrifice is to be understood as a great privilege. If we do not suffer with him we will not reign with him, therefore, to have the opportunity, or to enjoy the opportunity, of suffering with Christ, is one of the best evidences we have of our acceptance with God.

Question 110.—Is there any information in the Scriptures as to what proportion of the earth's inhabitants will be slain during the great time of trouble?

Answer.—I know of nothing. We merely assume from different Scriptures that a great many people will die in that time of trouble, and yet we know of nothing that intimates that half, or anything like half, of the world's population will be destroyed. It would not seem to me to be necessary to expect very large numbers to die. We can have a great time of trouble without so many people dying. We look at the French revolution, and we have there an illustration of a good many people who died, and of others of whom it is said their names were slain; that is to say, their titles, their offices, their honorable stations, were destroyed; they were destroyed in the sense of their dignity, their office, their position. But if we look to the type of the Jewish time of trouble we find the record that a great many lives were lost in the siege of Jerusalem. So we will have to wait and see; and we hope we will be of those who see from the other side of the vail. "Watch, that ye may be accounted worthy to escape those things coming on the earth, and to stand in the presence of the Son of Man."

Question 111.—How long after the end of the time of the Gentiles will it be before the first of the dead are awakened from the tomb?

Answer.—I don't know. I might do a little guessing. Guessing would not be very satisfactory, but our guess would be that after the times of the Gentiles come to a conclusion there will be a great time of trouble as the Scriptures clearly point out—trouble as never was since there was a nation. Then, following that trouble would come the reign of righteousness, blessings, increase of knowledge, God's favor amongst men, and the living nations would all be more or less brought to a knowledge of the Lord. How long that would require I do not know. I should think that taking in all of the hundreds of millions of the heathen, there would be a good deal of work to do for fifty or a hundred years, at least. As soon as the living nations are all brought to a degree of development and uplifting, I would expect then to come a time when the earth would yield her increase, would be able to sustain the larger population, and that awakening of every man in his own order would proceed until all mankind would be recovered from the tomb.

Question 112.—Is it correct to say that the great company class is begotten to the divine nature, seeing that only the little flock are born as divine, of the immortal nature? Please explain the Scriptural teachings on the begetting of the Holy Spirit.

Answer.—I would think it entirely right to use that expression, "begotten to the divine nature." I did change it, however, in "The Dawn," to read: "begotten to the Spirit nature," but I did that, not because I thought it was necessary to do so, but because I thought to make it easier for some to grasp the thought. The begetting is to a certain nature, just the same as we are all called in one hope of our calling. The begetting of the Holy Spirit is the same begetting in every case, but if it has one turn, or development, the result will be the divine nature, and if it takes the other turn, or development, the result will be the nature like unto the angels. We think it is well illustrated by the fact that those who are begotten of the flesh may be born either male or female. The same begetting may result in the child being born male or female; so it does not follow, then, we must say that one

is begotten to be a female or begotten to be a male. The begetting is the same in every case. So, with the Holy Spirit's begetting; they are all of one begetting, all by one Father, and all of the same kind. But as certain things in the human tend to determine whether it will be a male or whether it will be a female, after the begetting process is ended, just so with the spiritual; after the begetting of the spirit has been accomplished, certain conditions, etc., tend to determine whether the one will be born from the dead to the divine nature, or to the spirit nature like unto the angels, and that determining factor we find plainly stated in the Scriptures is with ourselves. In proportion as you and I are faithful to him who called us, and to the terms and conditions, we will make our calling and election sure. That calling, that election, that begetting, which we are to make sure, is to the divine nature. If we fail to make it sure in the highest sense of the word, there is still a possibility of a birth to a lower nature by the same Spirit begetting; or there is still a possibility of being utterly cast away into second death.

Another illustration you remember, brought to our attention in the Watch Tower, is that of bees. In bee culture it seems there are three classes of bees; there is the worker, and the drone, and the queen bee, and these are all begotten alike originally; but whether the cell shall turn out the one or the other depends upon certain subsequent treatment. When the bees desire to make a queen bee they apparently feed that larva more and more nourishing food until it becomes a queen bee, of larger size, distinct entirely from the other bees. I think perhaps we may learn a lesson there: that those who feed most upon the spiritual food have the best chance of getting to the royal position.

The Lord has given us plenty, and we are all called to be of this king bee, and queen bee, class—the queen class rather suits us pretty well, since the Lord himself is king. We are to be his queen. So whether we shall be of that class depends largely on how we shall assimilate the truths that the Lord has given us, and the assimilation includes also our use of the blessings and favors that are coming to us. So all having one begetting, much will depend on ourselves as to how we use the varied opportunities and blessings.

Discourse by Brother A. I. Ritchie. Subject: "OLD TESTAMENT PROPHESIES AND THE SEED OF ABRAHAM"

WE often hear people say they do not believe the church should have any interest in the Old Testament prophecies; they say those were intended for the Jews; they are all fulfilled and have passed away; that we have our interest in the New Testament. A great many of us followed that idea for some time until we got hold of present truth. As a matter of fact, the Old Testament Scriptures were the ones that the Lord and the apostles referred to; they were their complete authority at all times; they always refer to them and said, "Thus it is written." The Lord based all his teachings upon the Old Testament Scriptures. When Satan assailed him, he referred to the Old Testament Scriptures. He did not give his opinion, or reply to statements from his own mind or thoughts; he referred to the Scriptures,—it is written so and so. When the apostles went forth to show that Jesus was the Christ, they always referred to the Scriptures. The Old Testament Scriptures were the only Scriptures in existence at that time. And the apostle writing to Timothy advised him to learn how to rightly divide the word of truth. And he said it was a good thing for him that he was versed in the Scriptures from his youth up. And the Lord authorized the Old Testament Scriptures just as St. Paul in Romans said that the things written aforetime were written for our learning, that we might have confidence, and might have hope, and might be steadfast through knowing the things that were written, knowing what things to expect, and knowing when they should be fulfilled, and thus we might know where we are living and might not stumble or fall when these things should come to pass.

The Bible is different from any other book in the world; there is not another book at all like it. Take all the holy books of all the other religions and they are child's play as compared to the Bible. They are productions of men, and they are as far below the Bible as the production of a child would be below the production of a man.

There is nothing of any consequence in them at all. They nearly all pretend to give a short cut along the line of having character; they seem to give the idea that if you have character you do not need to die at all, promising a short cut to life. But the Bible is the only book that really recognized the source of death. It is the only book that recognizes death to be a fact, how death shall be overcome, and how sin shall be taken out of the world, and how the world will be filled eventually with those who love righteousness, those who will be in harmony with the eternal principles of righteousness and with God.

The Lord gave his revelations from time to time in a peculiar way—in a way that is peculiar to himself. No other person or being could give revelations of the same kind at all. In all the heathen religions they have what they pretend to be revelations, and those are just merely catch phrases that might be understood in any one of three or four different ways, and if one way does not fit then you can have another way. It reminds one of the way the prophet Mohamet was going to prove himself a prophet. You have heard how he was going to have a mountain moved to him. On a certain day he ordered the mountain to come to him several times, and, of course, the mountain did not come to Mohamet. And Mohamet said, "The mountain will not come to Mohamet, so Mohamet will go to the mountain, and we will be together anyway." So that is on a parity with all other religious teachings aside from the Bible. The Bible is the only thing we have with us that is righteous and miraculous at the same time.

In the beginning when man sinned, and when the penalty of death was passed upon him, and he fell from his plane of righteousness and could find no way back again, the Lord gave the promise then and there that the seed of the woman should bruise the serpent's head. Of course, Adam and Eve did not understand what that meant. But Eve seemed to have the hope that of their decendants one would arise who would undo what had been done that day. So in the course of time when Cain was born she called his name Cain, and said, "I have gotten a man from the Lord." She thought Cain was the seed. But Cain was not the seed, and Abel was not the seed, and none of their immediate children were the seed, and about 2040 years passed by before God said any more about that seed that was to bruise the serpent's head, that was to undo the result of sin that was introduced in the Garden of Eden by man. But God had not forgotten about that seed; he had not forgotten his promise, and he had not hastily made a promise that he was not able to fulfill, because the Apostle Paul told us this plan was made before the foundation of the world, and the one who was to be that seed was foreknown before the foundation of the world. So God had not made a promise that he would have any difficulty in fulfilling. But the Lord made the promise in a very vague way, and he had a particular reason for doing so. The Lord gave these promises one after another in a kind of sequence, one growing out of the other, and each one being a little more explicit than the one preceding it. And he gave these promises not that he might mark out a line for himself to follow, for fear he might get lost and stray from that promise, but he marked out this line with a line of prophecies, so that his children, those who would obtain the reward of faith, and those who would obtain the reward of being in harmony with God, might be those who would walk be faith only, and he has made faith the test for these six thousand years now. Those who were tested by their faith before Christ, those who obtained a good report with God, obtained it by their faith. The ancient worthies spoken of in the eleventh chapter of Hebrews received a good report because of their faith, and their works attested their faith; but their works were insufficient without faith. But their works proved their faith, and showed they had that faith in the promises God had given to them; and so these promises grew out of one another, and whoever would know how God was going to carry out this plan of blessing mankind would have to go back and find this list of promises one after another. They are all God had given. He did not tell anybody anything different at all. None knew anything different from what was written, and it was the things that were written that were to guide the Lord's people, so they might serve him in a pleasing and acceptable way.

After 2045 years the Lord spoke to Abraham words which are familiar to us, but he gave it to them in a way that requires faith. He said to Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house unto a land I will show thee." He did not even tell him where he was to go, but he said, "You start out and travel, and when you are traveling I will indicate to you where you are to go. I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing; and I will bless tham that bless thee and curse him that curseth thee; and in thee shall all the families of the earth be blessed." There was the promise that God was going to bless all the families of the earth; and so in the same way he was going to bring that blessing through Abraham. Now a little further on, in the twenty-second chapter, the Lord elaborated a little on that promise. "By myself have I sworn, saith the Lord, for because

thou hast done this thing, and hast not witheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the families of the earth be blessed; because thou hast obeyed my voice." Notice the Lord used the expression here that the seed shall be as the stars of heaven and as the sand of the seashore. You remember Abraham expected the blessings would come through Isaac, but the blessings did not come through Isaac. Isaac grew up to be a man but finally died. When he was a young man the Lord required Abraham to offer him as a sacrifice on the altar. Of course Abraham could not understand what that meant, and as a usual thing the Lord's people are required to do a great many things they do not understand at the time. For instance, when the Lord Jesus was washing the disciples feet, Peter says, "Thou shalt never wash my feet." And he went on to explain, What I do now you cannot understand, but you will understand later. There were a great many things the Lord introduced into the lives of his people which requires them at the time to walk completely by faith; and if there is any one who cannot step out and walk by faith he will not be of that faith class.

Some time ago I was talking to a young man who had recently been ordained in a college to preach in the Methodist church. I was stating to him that the only hope we had for life after this life was by a resurrection from the dead. He had thought as a good many of us have thought, that we did not die at all; that if a man did really die once he would not live again—nobody could make him live again. When I told him the only hope we had of life after this life was a resurrection from the dead, he said, "To a thinking man, to a man who understands and thinks a good deal, the idea of a resurrection from the dead is an impossible thing." I did not suppose it was so difficult to believe the Word of God before that, but here was a young man ordained preach the Word of God, who said it was impossible for him to believe that God could raise the dead. That is very much the same way the apostle Paul spoke to the people on Mars Hill. Why should we consider it an impossible thing that God should raise the dead? God is going to raise the dead. I have thought perhaps there are a great many people who cannot exercise faith at all; and if that be true, then they cannot overcome the world by their faith; they cannot be of those who will obtain a good report from God by the exercise of faith. And if we have the faculty of exercising faith in God's Word, then we are to rejoice very much. We have to make all the use we possibly can of that faculty we have and build it up, and pray to the Lord as the apostles did, "Lord, increase our faith," and lay hold on his promises, and know what those promises are, and find out there are certain promises given way back in the past that have come to pass exactly as they were given, although no one could see how they would be fulfilled.

It seems to me all these promises given way back from Genesis right down through the Bible, one after another, and seemingly very peculiar promises, seemingly very conflicting, and a great many which have already been fulfilled, and a great many of which are to be fulfilled in the future, were given, so that those who are of the faith class might have something to lay hold on; that they might have something to build up a faith structure on. We would have no faith if we had nothing to believe. We cannot have a faith by believing, as some people believe, that all things will turn out all right in the end, and there will be a golden age of which the poet sang, and so on; that is not faith at all; that is merely a kind of a good hope without any basis. The apostle Paul tells us what faith is. Faith comes by hearing, and hearing by the Word of God. So, then, faith is believing what God has promised in his Word; what God has promised he will do. If we believe these things God has promised, then we are exercising faith. If we believe any other kind of things, no matter what they are, or how reasonable they might seem to us, we are not exercising the faith pleasing and acceptable to God. The faith that is pleasing to God is that faith which lays hold on his promises; and believes he is able to guide us and direct us toward a certain given point.

You remember it is faith in God's promises Moses knew about, and that enabled him to turn aside and not accept the throne of Egypt. He chose to be associated with the people who were slaves at that time, rather than to enjoy the pleasures of the court for a time, and although he might possibly have been king of Egypt. You see there was an exercise of faith. If Moses had not known about the Abrahamic promises and the future coming to the very people who were in slavery at that time, he could not have exercised that faith; he could not have turned aside from the things that appeared to be the best things the world had to give to associate himself with people who were slaves and ground down to the very bottom.

So, when the Lord called Abraham to offer his son on the altar, Abraham remembered the promise, as the apostle Paul tells us, God said, "In Isaac shall thy seed be called," and he had faith enough in God that if he had allowed him to put Isaac to death he would give him back again from the dead, and he laid him on the altar, ready to carry out what God requested of him; and in doing so he received him back in a figure, from the dead. He exercised faith in a remarkable degree. He was said to be the father of those who would be justified by faith, or the father of the faithful, indicating the great measure of faith in God that he had. Now, when we look at the faith exercised by some of those old prophets, and the fathers in ancient times, it should bring to us a measure of shame, I think sometimes—the faith that Abraham illustrated when he left his home and went right out into the wilderness; the faith that Jacob illustrated when he left home that he might inherit the promises; and the faith Abraham exercised when he laid Isaac on the altar, and the faith Moses showed when he turned aside from the court and went out into the wilderness that he might be used of God to preserve his people; and the faith of the different ones in olden times like the prophets. They exercised the same kind of faith we have to exercise now, and they did not have nearly as many fulfilled promises to help them build their faith on as we have now. We have, we might say, hundreds of promises that have already been fulfilled—hundreds of types of promises together that have been fulfilled—and if we wish to, we can gather them together and get them in tabulated form before us, and have great foundation for our faith. It is a remarkable thing just now, when we are able to look back by the aid of history, and with the aid of our Bibles, and with the aid of present truth, and see how the Lord has guided and taught his people, that there are so many people who cannot exercise faith. And there seem to be many people now who did have a measure of faith who are losing it.

It is interesting to watch how the Lord developed that promise and how he enlarged it. At the first, the promise was just a very small thing—"The seed of the woman shall bruise the serpent's head." That promise was as wide as the whole human race. There had not been a single person born yet, so that seed might include any one of the human race at all; it did not specify. Take the word "house" and it is wide enough to include every kind of a house in the world; so, the term "seed" is wide enough to include any person that might be born—Cain or anyone after him. And the different qualifiers, which would be the different prophecies and types with more particularity, would be the adjectives which would limit the application of that term "seed." The same as if we would say a "brick" house: that would exclude all the other kinds of houses in the world—all the stone, cement, and frame houses, etc. It would exclude all other kinds of houses except a brick house. And so the time came when the Lord gave Abraham a promise that in his seed all the families of the earth should be blessed; that was one great qualifier, one great adjective, as it were, that narrowed down the application of the term "seed" very largely. Possibly a hundred thousand people lived on the earth at the time of Abraham, but the Lord said, "In thy seed shall all the families of the earth be blessed." That narrowed the application of the term "seed" very much. The same as if we say "brick" house, it excludes all other kinds of houses, but there are a great many kinds of brick houses. So Abraham had seven sons, but, "In Isaac shall thy seed be called." And so Isaac was not the seed, and Jacob was not the seed, either; and others following after him were not the seed. But they were in the line of the seed. And then there were promises to indicate more particularly who the seed should be. So add the qualifiers to the term "house" and say "a two-story brick house with three chimneys, and so many windows"—use the different qualifiers to describe that house, and finally get the street number, city and state, and so on, and we could limit the application of the term "house" right down to the particular house we had in mind, so it would not have reference to any other house at all. And that is just what the Lord did in regard to his prophecies concerning the Messiah. He gave type after type, prophecy after prophecy, who that seed should be, until finally when that seed did come, the Scriptures described him so completely that it could not be anybody else at all, for perhaps thirty or forty different reasons. So there is no question about who the Messiah was, no question about who the seed was. For instance, there were a great many descendants of Adam—all descendants from him, as Abraham, Isaac, Jacob, David, and so on; and there were a good many who were born in Bethlehem; and there were a good many who went, perhaps, from Bethlehem down to Egypt, but there was only one person who fulfilled all these conditions; and when the Lord came it was his desire that he might fulfil all the Scriptures concerning himself. Others came before him who claimed to be Messiahs, and who claimed to fulfil some Scriptures, and tried to do some things told about the Messiah; but when the Lord Jesus

came he fulfilled all the prophecies, one after another, that spoke of the Lord Jesus Christ, and narrowed down the application of the term "seed" to himself alone, and it could not apply to anybody else at all. So then, we can see how the term "seed" began as wide as the whole human race and narrowed down, prophecy by prophecy, type by type, until it rested on the Lord Jesus Christ alone—like an inverted pyramid, if you like; it narrowed down to the Lord Jesus Christ, and pointed him out as that seed; it could not be anybody else at all. The apostle Paul tells us that the law covenant was given to bring the children of Israel to Christ.

In the first place, the law covenant with all its parts and with the pictures given in it, was given with the stipulation that the one who would be the Messiah would keep that law completely, and would enter into life as promised to those who would keep and do all the things contained in that law. And then the prophecies of John again pointed out who would be the Messiah, and the law covenant pointed out there was no one could keep the law at all. The Jews could make a better attempt to keep the law than any Gentiles could, because they were educated and taught by the Lord's dealings with them. The Gentiles were not only without God, but without hope at all. The Jews did seem to have a kind of a hope, but the hope they had turned out to be a false one, because they were not able to meet the requirements of that hope. So all the law covenant could do with the Jews was to educate them to a certain extent, then show them their sin and separation from God, and point them to Christ—point them to the Messiah which was to come, and the one in whom all their hope lay.

Now when the Lord Jesus came he fulfilled all of those prophecies one after another. For instance, he was born of a virgin, fulfilling one prophecy; he was born in Bethlehem, fulfilling another prophecy; after he was born the children in that vicinity were killed, fulfilling another prophecy; he was taken down to Egypt, fulfilling another prophecy; and in time he was brought back from Egypt, and taken to the land of Nazareth, and that fulfilled another prophecy. And then when he began his ministry he was preceded by John the Baptist, who quoted the very prophecies referred to, saying he was sent to make straight paths, etc. So prophecy after prophecy was quoted and fulfilled right there before their eyes. Then when he began his ministry he fulfilled a prophecy again, because he came right at the very time that the true Messiah should come—at the end of the sixty-nine weeks—and the very first sermon he preached was a sermon on time prophecy, saying, "The time is fulfilled, the kingdom of heaven is at hand." For instance, he referred to that prophecy in Daniel where it says Messiah should come at the end of the sixty nine weeks, and there is no doubt the Lord explained that prophecy at that time and showed that it applied to himself. And if any one had not studied the time prophecies up to that time, and did not understand how to apply them, did not understand what they meant, that was a chance then to start to study time prophecy, because their attention was drawn right to them. There was only one prophecy that would apply to him in that way, and there was no reason for any of the Lord's people after that not understanding time prophecies. But we find three and one-half years after that they did not understand them. Then when he began his ministry he began teaching in parables and dark sayings, which fulfilled another prophecy saying that he would do those things, that he would teach them in parables and dark sayings, and teach things which were kept secret from the foundation of the world. The apostles tell us that this gospel began to be preached by our Lord Jesus; he was the first one to preach it, and that fulfilled another prophecy. Then he went about doing good. He had twelve apostles, corresponding to the twelve tribes of Israel. Then he spoke to them as one having authority, and he went up and down through the land of Judah, not going to the Gentiles at all, saying that he was only sent to the lost sheep of the House of Israel. All of these things were exactly in harmony with the prophecies. So you see he fulfilled one prophecy after another, and always confined himself to those things which were written.

Then when he came down to the end of his life, he came back to Jerusalem on the very day foretold by Zechariah at the end of three and one-half years, and it was also foretold by Daniel—just two verses beyond the verse the Lord referred to three and one-half years before. Now the pharisees and others of the Lord's people, had been taken by surprise. And the Lord preached a sermon on time prophecies at the beginning of his ministry, and there was no reason why they should be taken by surprise three and one-half years afterwards when he referred to a verse just two verses further on in the same prophecy. He came into Jerusalem on the very day foretold by Daniel and Zechariah, in the midst of the week, in the Spring, the only time he could come—it could not be any other time. If they had known the Scriptures and been prepared for the fulfilling of those things that the Lord had spoken by his holy prophets, and which things had to be fulfilled—as the Lord said not one jot or tittle should pass away until all be fulfilled—they would not have been taken by surprise, they would not have objected to the king when he came, after they had been waiting five hundred years for him. But they paid more attention to the traditions of the elders, and this, that and the other thing, about their standing with the Roman nation, and the pharisees especially paid more attention to what the people thought of them, than what the Lord thought of them. They did not know the prophecies, and the Lord said the reason they were cast out and their house was left unto them desolate was, that they did not know the day of their visitation. That is the reason he gave for it. And if they had had their attention drawn to that prophecy three and one-half years before that, and had three and one-half years to find out that day, and did not do it, it would be quite proper that they should be cut off at that time; and so they were. You remember he went to the temple that day and fulfilled a prophecy right there, when the children cried to him in the temple and the crowd shouted, "Hosanna to the son of David!" They called out seven different calls, and each of those seven calls are recorded in the Old Testament prophecies. "Blessed is he that cometh in the name of the Lord! Hosanna to the son of David!" These were prophetic cries, words that were put right into the Bible for the Lord's people to know and to use.

Then again you remember he was fulfilling a prophecy when he was crucified; when he was betrayed, prophecy was fulfilled; when his garments were parted on the cross, prophecies were fulfilled, and when he was raised, another prophecy was fulfilled. The types were being fulfilled right along. And those who were the Lord's people had a chance to know those prophecies, and their remarkable fulfillment. If they had been men such as Nathaniel, who was trying to serve God, they would have fed on those prophecies, and understood them, and would have been able to know them when they were quoted to them, and know when they were fulfilled.

When the Lord Jesus was a boy he learned these prophecies, and when he began his ministry at the age of thirty years he knew them, and, with the Father's help, fulfilled them the best he could. We know this is true because in the Garden of Gethsemane he said that he could have had twelve legions of angels to protect him, but he said, "How then could the Scriptures be fulfilled?" He recognized that was the very thing he had to do, go over into the hands of the world; and if he should call on the heavenly Father for protection at that time it would prevent the fulfilling of the Scriptures, and he would not fail in the fulfilling of those types. We do not know how those things would have gone wrong, but he did not intend to let them go wrong. He knew these Scriptures and fulfilled them himself. And the Lord's people should know the Scriptures and try to act in harmony with them, and they will receive the Lord's blessing for so doing. So when he fulfilled all of these things he earned the life which was promised to the one who would keep the law covenant. He proved that he was the seed that came from Abraham. He also proved that he was the seed promised in the Garden of Eden, and so the prophecies and everything else struck down upon him, and the seed did come at last. As soon as the seed was developed, the Lord began to show that there was more than one man in that seed. For instance, he said, "If any man will be my disciple, let him deny himself and take up his cross and follow me." "Take my yoke upon you, and learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls."

He said to the apostles, "Ye who have forsaken all and followed me, in the regeneration shall sit on twelve thrones judging the twelve tribes of Israel." Now because he was the seed which was to come, because he had fulfilled the prophecies and lived in harmony with the Father's will, and had proved himself to be in harmony with the principles of righteousness, he was that seed which was to bless all the families of the earth. And now he says, "I am going to have a crown, and I am going to have others also, and when I am sitting on the throne blessing all the families of the earth, and judging them, you twelve disciples will be sitting on the throne with me, judging the twelve tribes of Israel;" also indicating that the promise which came down to him was in a measure to be shared by others—those twelve apostles.

Again, the foundation of the spiritual temple had twelve foundations, which are the twelve apostles of the lamb, so that they are associated with the Lord Jesus. In the twelfth chapter of John he seems to refer to the same thing again, indicating that although he had gone by himself in fulfilling these prophecies, and had proved himself to be the seed, and had earned the distinction, the prize, and the promise offered, yet it was to be divided up; he was to share honors with others. In the twelfth chapter of John, beginning with the twenty-fourth verse, he says, "Verily, verily, I say unto you, Except a corn of wheat fall into the ground

and die, it abideth alone; but if it die, it bringeth forth much fruit." That refers to himself. And he says, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." Now, did he refer to himself alone or to others, possibly? The next verse shows: "If any man serve me, let him follow me; and where I am, there shall also my servant be: If any man serve me, him will my Father honor." Now he indicated that the privilege of service he had was to be shared by others, and these things were understood at that time, for John says that afterwards when they received the Spirit they understood these things; and the apostle Paul explained a great many of those things in his epistles so we can understand them now, indicating that when the Lord was on the earth he knew he was going to share his blessings with others. For instance, in the seventeenth chapter of John we have another suggestion that shows the same thing. In his prayer he says, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as, thou, Father, art in me, and I in thee, that they may also be one in us: that the world may believe that thou hast sent me." Now, who was that one to be, that one that was to be the seed, making of the twain one new man? "And the glory which thou gavest me I have given them; that they may be one, even as we are one. Father, I will that they also, whom thou hast given me, be with me where I am." The glory which the Father promised to the Lord Jesus, he was willing and glad to share with those who would be his followers, and who would believe on him through the Word he gave to the apostles.

A little later on the apostle Paul explained a good deal about this very matter. In the twelfth chapter of First Corinthians he says, "But now are they many members, yet but one body." "Now ye are the body of Christ, and members in particular."

You remember, when the apostles went out, as described in The Acts of the Apostles, this was the burden of their message: "That this Jesus whom ye crucified God hath made both Lord and Christ. This is the Son of David, which was to come; he is the seed of Abraham that was promised, and God hath made him Lord, and they crucified him. You did not know you were doing it, but you were helping develop that very seed that was to be developed, helping to fulfil the prophecies which said he would be despised, his life taken, and he would be cut off, not for himself, but for others." So the apostle says here that this Christ is not one person, but a number of persons, and the Lord indicates that it was not only himself that was the seed that was to come, but he included the apostles in that. Now, the apostle Paul seems to show that the whole church are members of the body of Christ, in the third chapter of Galatians. "Now to Abraham and his seed were the promises made. He saith, not "And to seeds,' as of many; but as of one, and to thy seed, which is Christ." "And, if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." So this seed is not only Jesus; we have it narrowed down not only to Jesus, but we have it enlarged until it included the apostles, and then the apostles, when they received the gift of the Holy Spirit, were permitted to show it not only included the apostles, but also those who believed into Christ through their word; and those who would be immersed into Christ, those who would have the mind of Christ, those who would have the same attitude and same relationship toward God's will that Jesus had, would be all one in Christ, have the same thought, and in that sense of the word, Christ began about 1900 years ago, and he has been in the world ever since in the members of his followers. The Lord indicated that also to Paul on the way to Damascus. He said, "Saul, Saul, why persecutest thou me?" Jesus had been crucified when he said that, but he indicated that when Saul was persecuting the early members of the church who believed into Christ, and who had committed their whole lives to his service, he was persecuting him. This seems to agree with the thought given in Isaiah, where it says, "The reproaches of them that reproached thee fell on me." That is, those who were nominally the Lord's people, and who said they delighted to do the Lord's will, were the pharisees, or holiness men. The nation that were God's people, instead of desiring to do God's will, and rejoicing to do his will, and rejoicing to see his will exemplified, when Jesus came doing God's will, and doing the very things God would have done had he been in the flesh, resented everything he did. They reproached and abused him, and instead of reproaching God, whom they did not know, and could not see, and could not get at, they reproached the one who was his representative. The reproaches they would liked to have heaped on God, had they known how to do so, fell on the one who was his representative. Then the reproaches that would have fallen on Jesus, fell on his followers, the members of his body, and the reproaches of those who would like to reproach God are still falling on certain people in the world now, and will continue to do so as long as that class is being developed. The reason the Lord permits this is so a certain class can be taken out who will seek and love righteousness in spite of all the opposition of the world, and so prove by their faith that they are able to overcome the world and all its allurements, and the opposition of the world.

So this class extended out and became wider and wider, and the question was, how many would be in it. It kept on developing, and has been developing a certain class for now over 1800 years, and that includes all those who are immersed into the Body of Christ, all who are participators in his sufferings, and all who are made conformable unto his death, those who are filling up that which is behind of the sufferings of Christ. And all of the texts which indicate our association with Jesus in his sufferings, associate us with him in the begetting of the Holy Spirit. And in Revelation we read there are to be 144,000 of these besides the Head. This class will be taken out and finished at the end of the gospel age, very soon now we understand, and then the seed class will be complete at any rate. So you see the seed began way at the beginning, and certain ones were drawn off, and others were drawn off, and still others were drawn off, and it was narrowed down, and narrowed down, and none of the prophets were Messiah, none was the Messiah except Jesus Christ, And when it narrowed down and focused on the one person, then it was shown that these same prophecies could be interpreted in another way to incluse all of those who would have the Christ spirit—the same kind he had. "Let the same mind be in you which was in Christ." And if you have the same mind in you as was in Christ, then you will be made a partaker in his sufferings and in his death, and all who will live godly in Christ Jesus will suffer persecution as he did. Ye are not of the world, even as as he was not of the world; we are taken out of the world; as he was separate from the world, so we are not of that class to be judged along with the world, but are to be judged along with the seed class, and developed as the seed class. So that the seed class begins to widen out. and includes more and more until at the end of the Gospel age it is completed.

Now, a great many of the Lord's people have the thought that the Lord's plan ends there. It is a peculiar thing that the Jews thought that also about 1900 years ago. They were encompassing land and sea to make proselytes, and trying to get everybody to be Jews, and the Lord says they better have left these people alone. When you have a proselyte he is two-fold more a child of hell than he was before. And he says they were even worse off than Sodom and Gomorrah, which, if they had been left until now, would repent of the things they did. These people were really worse off when converted from heathenism to Judaism than if they had been left alone. So during the Gospel age nominal Christians think, "When we get the world converted God will burn the earth up." So at the present time they have begun to despair of converting the whole world, and they say when the Lord has got all the church out, he is going to burn up the earth, and all of those who will not join church. That is not the plan of the Lord at all. Just as soon as that seed is taken out, and it includes not only the little flock, but also the great company, who are associated with the little flock, God will be just ready to fulfil the promise made to Abraham, "In thy seed shall all the families of the earth be blessed."

Now the question comes, where are we in this plan? Are we right down near the time Satan is to be bruised, and when the families of the earth are to receive their promised blessing? Have we any indications to show us where we are now, that we may know how the Lord expects us to live and act? I call your attention to two or three prophecies. There are probably two or three hundred prophecies which are being fulfilled right in our midst now. We see the fulfilment on all sides of us. Of course, if we did not know these prophecies we would not know they were being fulfilled. If we recognize God is the one who has given these prophecies, and the one who is carrying out their fulfilment, then we have every reason to have faith and trust and rest in him.

Some of the indications of the time in which we are living, are, the great increase of knowledge, much running to and fro, and the rolling together of the heaven like a scroll — this rolling together of the great church systems, or nominal Christianity. Another one is the gathering together of the nations into treaties. It is not so very long ago that nations began making treaties, one with another, and I might draw your attention to the fact that Great Britain kept out of treaties for a great many years; they were the nation that kept alone, and they seemed to profit by that experience; but now Great Britain has several treaties and alliances, and all nations of the earth are bound together, not only by treaties, but by commercial interests, and the world has gathered to such a place where it is easy for the Lord to do what he says he is going to do—pour out on them his anger. Another prophecy is, that there would be a great many wealthy men at that time. The wages of the working men are kept back

by fraud. That would seem to indicate the condition of things where this would be possible.

Another thing foretold was, that at that time the Lord's people presumably would not give heed to sound doctrine, but would be turned aside to fables. And I do not know anything more fabulous than the doctrine of evolution, which is, I think, but little more reasonable than Aesop's Fables, and yet educated men say they believe it.

Then again, another prophecy was, that blindness in part would happen to Israel until the fullness of the Gentiles be come in. If we have indications that the Lord is returning his favor to Israel, that would be a very strong proof that we are living near the end of the time that the seed is to be taken out, or near the time when the seed is about to be completed. We have a good many illustrations of this. About thirty years ago there were only a few thousand Jews in Palestine, and now, I believe there are about 7,500 in Jerusalem alone; and it was not many years ago that the early and latter rains were not falling in Palestine; they have been falling now for about twenty years. Another indication of the turning of God's favor to the Jews is the growth of Zionism. Another indication is, that last Fall a meeting of the Jews asked a Christian minister to speak to them on their own prophecies; and in a great many places the Jews are anxious to know what their prophecies are.

And then again, in the city of Toronto last year there were over 500 Bibles with New Testaments in them sold to Jews alone; and you could not sell them if they did not want them. In New York last year there were more than five times as many Bibles sold to Jews than there had been the year previous.

Last Fall a sister was out giving literature regarding one of our meetings, and she gave a tract to a Jewess. She says, "Where are you Christians going to stop? You take from us everything that is the best we have."

The sister says, "What do you mean?"

"Because you took Jesus away from us, and he is the best man our nation ever brought up."

I have spoken to a number of Jews who believe that Jesus was a great man. It was not a hundred years ago when it was customary among Jews to spit on the ground as soon as the name of Jesus was mentioned, they hated the name so much. Now they are ready to listen to the name of Jesus, and discuss whether or not they were guilty of his death. A great many of them say now that it was not us who killed Jesus; it was the Roman government.

All of these things are little straws indicating that we are living in a peculiar period of the world's history, and the blindness is being taken away from Israel.

Then the little flock is almost completed; the people for his name are almost taken out. If that be true, then there is not very much longer for you and me to stand the rest of our tests regarding our faith, to see whether we are of the faith class, or of the class to be judged of the Lord. The faith class are those who seek after the Lord, seek after his will, and are glad to do his will, and do it where it costs something. The other class are those who love the things of the earth so much the Lord will have to put a bit in their mouth and drive them as we drive a dumb animal. The faith class are typified by the sheep. For instance in the twenty-third psalm the Lord is like a shepherd, and if you have noticed, when you call a sheep if it is going to come to you at all it will run. And if you go to drive a sheep it is almost as hard to drive sometimes as a hog is. But in the East the shepherd goes ahead of the sheep and the sheep follow; and with the sheep class of the Gospel age, and the sheep class of the preceding age, the faith class always follow after the Lord, always delight to do his will, want to know his will, and choose his will in preference to their will, or anybody else's will. That is the class being taken out now. They will receive tests to see whether they are of that class or not, whether they will overcome the world by faith in his promises, whether the Lord's promises are sufficient to lead them right out from the worldly things and to follow him alone. So the only thing for us to do is to become well acquainted with the promises God has given to us. These promises are not given for the benefit of the world in the Millennial age, or for the benefit of the prophets, because they did not understand them; they were not given for the benefit of the heathen; they were not given for God's own benefit; they were given for us upon whom the ends of the ages have come. And if we do not feed on them, and do not know what they are, then we will be pretty sure to stumble when a hard test comes to us. "The Lord, your God, doth prove you, whether ye love the Lord your God or no." Shall we fall or stand when the test comes to us?

Symposium: "ADDING THE FRUITS OF THE SPIRIT"

FAITH

By Brother W. W. Wright, Piedmont, Ala.

SINCE we have our dear Father's revelation given to us, the expression of his mind, we have learned of a great plan, and various features of that plan, and we find that faith is one of those features, and made the basis of salvation. We find that the ancient worthies obtained salvation through faith; Abraham believed God, and it was accounted to him for righteousness. They maintained their justification by the sacrifice of their human lives for a better resurrection. But we learn there is another salvation. While the apostle explains to us in eleventh chapter of Hebrews the faith the ancient worthies possessed, and the wonderful salvation they obtained, Peter in his second epistle tells us of a more precious faith that we are more vitally interested in—"Peter, an apostle of Jesus Christ, to them who have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ." Now we all realize how precious this faith is to us, and the wonderful salvation obtained through it; not the salvation of a better resurrection, but of a higher nature that we are to obtain, the divine nature, above every name that is named on the earth.

Now while this faith is made the basis of this wonderful salvation, there are to be additions to this faith, and the dear brethren that follow me will tell us about those additions we are to make, to our faith, and come up to the condition of full manhood.

Now we are wonderfully blessed by having the privilege of possessing this wonderful faith, and it behooves us to make this faith real, to realize our condition, and to realize the certainty of all the precious promises, and to realize that our dear heavenly Father is the most real of all things, and that the promises are ours if we are faithful to the end. If we do these things we will never fall away, but an abundant entrance into the kingdom will be ministered unto us.

VIRTUE

By Brother C. H. Swingle, Chicago

VIRTUE contains the thought of strength, of fortitude, and we are to add it to our faith. You will notice as our dear Brother Wright explained, this faith is our precious faith. Something that is precious is something that costs. And so many of us were confirmed into the church simply by learning a certain catechism, and there was not anything costly or precious about that. Well now that is not your faith. Your faith is the faith once delivered to the saints. It is to that faith we may add these other things. Now notice in the third verse what we are called to. He has called us to glory and virtue—to strength, fortitude. It says, whereby—by these special promises—we might become partakers of the divine nature, and so on. We would surely think that virtue is the very next thing to be added to our faith, whereby strength is embodied in all of the fruits here. Virtue is strength of character, you see. Strength of knowledge—add to your virtue knowledge; strength of temperance, or self-control, strength of patience, patient endurance; strength of Godlikeness, strength of brotherly kindness; strength of love. All of these are included in this adding. We must add these, so it is quite proper, you see, that it is the first addition there is—fortitude, self-control, strength as it were, all of these things are embodied in those which follow here. Now we can see how we might need that first of all, for when one has the precious faith he will find tests will come along the line that will require fortitude. For instance, mother will perhaps say, "John, I did not think you would go away from your mother's faith?" What does it mean? It means we must add that strength which will make us please God first in all things. And then there is that strength we will need as we deal with the brethren—the fortitude that will make us become strong in knowledge, in truth, in doctrine; so that we may be a help to the brethren around about us You remember in the forty-eighth psalm where it describes this glorious class, having done all of this addition, and now established in glory, it says, "Walk about Zion, and go round about

her; tell the towers thereof." We understand this is the message of the ancient worthies to the world of mankind at that time. "Mark well her bulwarks, consider her palaces; that ye may tell it to the generation following." And so as we think of that we see that strength is a necessary thing first of all. If we have a weak faith, if we have a wobbly love, if we have a brotherly kindness that is only kind to this brother and not to that one, we see it is not a proper thing. If we have a self-control that is only self-control in the presence of the brethren, and not in the presence of wife or family, you see we are not adding the true things that we should. The apostle in Phil. 4:8, says, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things.

There is a beautiful thought that in the tabernacle only those who have the faith will be in the Holy, and you remember as you come in, right in the very center was the golden altar, and on this side was the table of shewbread, on that side was the golden candlestick. So you will see what it means, then. It pictured these various things here, the pivotal point being, as our dear brother will no doubt explain when he comes to it, patience, which is represented in that golden altar. The three first given, virtue, knowledge, self control, are the strong things, and the three last given, godliness, brotherly kindness and love, are the beautiful things. So, "Strength and beauty are in thy sanctuary." Now why does it represent strength? Because the apostle following the same divine injunction, puts strength first. Add to your faith strength, that you may not be weak and wobbly, and moved about by this thing or that thing, but remember as the table of shewbread represented strength and the golden candlestick represented beauty, so "Strength and beauty are in thy sanctuary." And the pivotal point represented by the golden altar is that of patient endurance.

Now then, dear brethren, if we have not been adding these things of strength to our faith, surely we will not be overcome-comers, for we need strength to overcome; we need to overcome as he overcame, and every picture we have of our dear Jesus is that of a strong one—not too strong to be loving, not too strong to be tender and gentle.

KNOWLEDGE

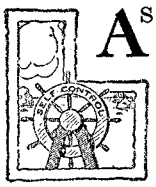
By Brother F. A. Grove, Louisville, Ky.

WHAT kind of knowledge is it the apostle is speaking about here? Could it be worldly knowledge? It surely could not be. It tells us here in the third verse. "According as his divine power hath given us all things that pertain unto life and Godliness through the knowledge of him who hath called us to glory and virtue." In 1. Pet. 5:10 it says, "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, establish, strengthen, settle you." Then it is a knowledge of God who hath called us out of darkness into his marvelous light that we should have. This is the knowledge the apostle tells us we should add to our faith and to our virtue. Now is it the worldly that are addressed in this epistle? In the first verse he tells us. "Peter, a servant and apostle of Jesus Christ, to them who have obtained a like precious faith." These are they who are to add knowledge to the faith and virtue. Now what is it we are to have a knowledge of. We understand we are to have knowledge of God, knowledge of his Word and plan and purposes, and especially a knowledge of what his will toward us as individuals is. He has a will toward you and toward me, and what we want to find out first of all is, what God's will is. It should be the duty of every person who comes to the knowledge of God's plan, a partial knowledge or a full knowledge, whether it be in ages past or in this age, or in the age to come, to first seek what God's will is toward him. He tells us what God's will is toward us—This is the will of God, even your sanctification. We find out we are to be set apart, even as our Lord Jesus was. We are to be set apart for God, to do his will, to perform his service. We are not only informed what is the will of God toward us, but we are given an example, a forerunner, a perfect pattern, we are to copy; and we understand that he did the will of God perfectly, and the Scriptures tell us, "Lo, as in the volume of the book it is written of me, I come to do thy will, O my God." So we understand as Jesus did the will of the father, and his life is laid out in the Scriptures, we are to follow that pattern.

And then, when we come to think of the great plan and the great purposes of God, that he has formed such a great plan, that by this plan every member of the human family may come in and have their part of the blessings, and their part in the ransom that Jesus Christ paid, then it brings forth in us certain fruits, chief among which are peace and joy. We have peace concerning the troubles that the world has at the present time. We throw off this anxiety, and we no longer are troubled with those things that trouble others. Also, we have made up our minds concerning the present and also of the future, what we shall do. We have come to the Lord and made a full consecration to him, and then we have decided that we will lay down our lives in his service and by his grace carry out our consecration. Also, we have placed everything in his hands, and he is willing and able to work everything according to the counsel of his own will, and these work together for good to them that love him, for he has called us that we might become character-likenesses of Jesus, and that is one purpose of his that we may be exalted in due time, and be with him in glory. It also brings us joy because we know that this is the will of God that we be thus sanctified.

TEMPERANCE

By Brother A. C. Wise, Middlesex, Pa.



AS THOSE that are called, we are in the school of Christ, and I will just read what the apostle says of who brought us into that relationship. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of this world to confound the wise, and God hath chosen the weak things of this world to confound the things which are mighty, and the base things of the world, and the things which are despised hath God chosen, yea, the things that are not, to bring to naught the things that are, that no one should glory in his sight."

The word temperance means here self-control. We might say the greatest power and influence that confronts us in life is ourselves; after we have come into this relation as pupils in the school of Christ, and are here to devolep the character-likeness that is shown to us in the Scriptures, we find we have the greatest force to oppose us is our wills; and the purpose for which we are called is that we may develop, and thus overcome the things that are in our depraved hearts. The apostle does not say here that the righteous and the pure only are called into this relationship, but the weak things of the world. We have many things that we are to overcome. For instance, we are to be able to control ourselves if we have pride. You know the Lord knows the proud afar off, but he gives grace to the humble. Now that spirit of pride must be subdued, and we must be brought down to the position of humility and meekness, and that is not a very easy matter with some. Then there is the spirit of malice, and envy, and strife, and we are to battle against those until we overcome them.

Now we might inquire what is the purpose of all of this? The Scriptures show us that having done all of these things, having thus consecrated our wills, we may be able to be of service to our fellow-beings, neighbors and friends, and might by the Lord's grace, impress these precious things on their hearts and minds. How many of these incidents have come to our attention in our service of the truth! I remember working in a town where they said, "If you will see a man down there he will talk the Scriptures to you." And towards evening I called on him, and this is what occurred. I am a little humorous in my way of approaching people and I said, "I understand you are quite a teacher of the Bible and understand it."

"Yes."

"I have come in to run you in a corner."

"Every time you do you will get a five-dollar note."

And I gave him a little talk on the divine plan of the ages from the chart, and when I got through he says, "Do you believe that?"

"I certainly do." And he had not a word to say. Thus was I instrumental in impressing on his mind the great and glorious truth. I did not see him afterwards, but I learned he came into the truth.

There is another thought in reference to the development of character, and that relates to the future period. The Head, the Lord Jesus, had no experience as far as personally sinning, but in the body there will be every element of character, every class that has indulged in and come in contact with sin, and those that are to be the seed which will bless all the families of the earth will have had experience that the Head never had, and they can come in contact in the great work of restitution in lifting up those who are in degradation and sin. Our former thought in relation to the great plan of God was that if you got religion and died, you went to heaven and played on a harp, and that was the greatest thought that was in the minds of those whom I was associated

with in my former teaching; but when I came to see the wonderful plan of God I saw that those who are now in the race and running for the prize are to be associated with Christ in the work of lifting up mankind, who have been in sin and degradation, up to the perfection that was lost in Eden.

PATIENCE

By Brother Benjamin of Chicago

LET us see what the Scriptures say about patience. Eccl., 7:8, "Better is the end of a thing than the beginning thereof, and the patient in spirit is better than the proud in spirit." Again we read in Romans, 12:12, "Rejoicing in hope, patient in tribulation, continuing instant in prayer." I Thes., 5:14, "Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men." I Tim., 3:3, "Not given to wine, no striker, not greedy, of filthy lucre, but patient." Again in James, 5:7-8, "Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it until he receives the early and latter rain." (Vs. 8).—"Be ye also patient, establish your hearts, for the coming of the Lord draweth nigh." I Pet.er, 2:20, "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently, but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God."

Dear friends, as I look into your kindly faces I recognize that spirit that bespeaks for patience, that spirit that bespeaks for a sound mind, and I rejoice with you to be here today and speak a comforting word along this line. It has been a great joy and pleasure to me to be with this party, and at every point we have stopped I have gained grace and knowledge from the brethren. There are two words ringing in my ears—thankfulness and gratitude. I am thankful to these dear friends for the kindness they have tendered me, for the generous way in which they have received and helped us, and I am sure this spirit of patience is with us all, and I am thankful and grateful to our heavenly Father for this blessing.

PIETY

By Brother O. A. Olson, Chicago, Ill.

THE first question might be asked, "What is piety? What is it to be a pious person?" I think it means to be a reverential person, one who respects the Lord and his Word, one who thinks about the Lord, one who exercises the fruits and graces of the Spirit, and shows out in his daily life the character of our heavenly Father. Such a person would be a pious person, and I love to see that the dear brethren are so pious, and reverence the heavenly Father and his Word, and it does us all good.

We have so many illustrations of those who were pious. Take for instance, our Lord Jesus. What a pious and reverential character he was! I love to think of him as he stood before Pilate, after he had been tried and had gone out, and they put a purple robe and a crown of thorns on his head. Pilate said, "Behold the man!" As if to say to the people there, "Can you produce another character like this? What a wonderful character it is that stands before us. Show us another one of your brethren like this one, such a pious and wonderful character!" Surely it is good to look at Jesus who is the author and finisher of our faith, and when we learn of him we learn of one who is pious and reverential, who has respect unto his heavenly Father.

Take, for instance, when Paul was in prison at Rome, and the guards from time to time evidently came into his home, for you know he lived in his own house while a prisoner at Rome—think of the light he sent out, of that pious character, and what effect it must have had on those who came to take care of him from time to time. It must have had a wonderful effect. We see many of those who came into the truth at that time; as Onesimus. If we are pious and reverential we can show forth the truth in a better way; we can show forth his character in our daily life, and it will be helpful to others also.

The Lord said there would some come among us at times who would not be pious, Paul in his letter to Timothy says that some would have a form of godliness, but deny the power thereof; and also says there are some who seek gain through godliness; they think by living a sort of a pious life to gain something by it; but you know they will not gain; and neither will they learn the truth about our heavenly Father's wonderful character. Godliness, with contentment is great gain. Surely we have all experienced it; we are content with his leading and guiding of us day by day, and it makes us more godlike.

And the apostle in II Peter, 1:3 says, "According as his divine power hath given unto us all things that pertain to life and godliness, through the knowledge of him who hath called us to glory and virtue." The Lord has not left anything undone, he has prepared all the means necessary for our gaining his character. I know when we all get beyond the vail with our dear Lord Jesus and the heavenly Father then we will shine forth as glorious characters, more godlike than we could ever think of being on this side of the vail, and it will only be those who have the highest character, and who have the other fruits and graces of the Spirit developed in them that will attain to this glorious position of kings and priests. And we are learning now to add to our faith virtue, knowledge, etc., and these things will be the means to help us in the next age to assist mankind up to the glorious position of the character-likeness of God's dear Son. He is always that great pattern set before us, and he will be the pattern for the world of mankind, and I love to think of the glorious time at the end of the Millennial age when they will all sing praises to our heavenly Father forever. In a few more years we will share in the glories of the kingdom and share that great joy of uplifting the world of mankind. May the Lord help us to gain that glorious character which Peter speaks of here—a finished character. I love to think of that where he says we might abound; we are not only to have this in a measure, but we are to have these fruits and graces abound in our hearts; then we will have an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

BROTHERLY KINDNESS

By Brother Wm. McKeague, Glasgow, Scotland

THIS is an expression that the Bible seems to be full of—brotherly kindness, or rather, brotherly love, for God is love. And when we understand the source of all love, then we understand the standard that is set up for us to copy. That standard is far beyond the comprehension of any who have ever lived on this earth. Only those who have come in contact with God have come to understand the character of this great God of ours. You have often read, I suppose, the works of the poet Milton, and you know how well he is able to describe paradise lost but what a failure he makes of it as he tries to describe paradise restored. It is only the eyes of the children of God who can conceive of paradise restored. How important love is. How important brotherly kindness is. There are two kinds of brotherly kindness. We see brotherly kindness manifested in the world all around about us. We see men who have their hearts filled, you might say, with pride and joy in doing good things, but after all what does it mean? We see they have their wages in this world, so we know that it is for the glory and praise of men to a great extent that these things are done. But we see again where brotherly kindness is properly shown. Let us take a few examples of it. See our dear Brother Russell, the way he has denied himself for the good of all. He is receiving no wages, so far as men are concerned, but he is just as sure of his wages as those who are receiving their wages from an earthly source. And we see those who are working in the Bible House, especially. When I came there my eyes were opened—at any rate they got a great opening in regard to the brotherly kindness exercised there. You see all of those people going about their several tasks and all doing it in such a harmonious way, all because they have the spirit of brotherly kindness, showing forth to others the great joy they have found in the Lord. And so it must be with all; that spirit of sacrifice that was in Jesus must be the same spirit of sacrifice that will animate us all, that we will give up all for the sake of the great work that is to be done in the future. I think when we have these ideas of brotherly kindness, we are having ideas that will carry us safely through the journey.

LOVE

By Brother Dr. R. L. Robie, Belvidere, Ill.

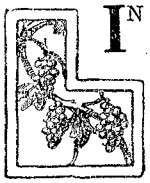
I AM another one of those "minute" men, along with Brother Swingle, only I have seven times as big a job as he had. He had only one-seventh of love, while I have the whole of it, and surely that is a pretty hard job to put on one just at the last minute.

We have been considering very briefly the various characteristics, which, put together, make love, and I understand that in this particular Scripture, II Peter, first chapter, the apostle is outlining the principles that go to make up true character. If we get these things wrought into us, then we are like God himself. God has all of these characteristics in perfection. Now if we turn to the fifth chapter of Galatians, we see the matter turned

just the other way. It begins there with love—the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness faith, meekness, temperance. They are turned around just the other way. Now why is that? I would understand it to be for this reason: That you must begin with love if you want to exercise the fruits of the Spirit, and you must have love in your joy, and love in your peace, and love in your longsuffering, and love in your patience, and in meekness and goodness, and all of these different things; there must be love at the bottom of every one of them, or they are of no use whatever; they are all along the line of Christian character. But if love is the foundation of them all, then we can have something that is of real value. We all, no doubt, have read Prof. Drummond's "The Greatest Thing in the World" and we all enjoyed it very much indeed; we got some help from it but there is a still deeper, broader, understanding of love than even he was able to get out of it. We have a deeper knowledge of God's plan than Henry Drummond had, and we rejoice and thank God for it most heartily. We can see more in the thirteenth chapter of I Corinthians than he was able to see in it, although he was a very wise worldly man, and may have had much of God's truth due in the time in which he lived; yet he did not have the wonderful truths we have, as our dear Pastor has unfolded us the key to the Scriptures, which has helped us to unlock the hidden things of knowledge and wisdom, etc., in a deeper, broader, much greater sense than they were ever unfolded before. And so we rejoice in the wonderful privilege that is ours in knowing these things in a much greater sense.

Now then as love in its ultimate. John in his epistle tells us about that. He that loveth is of God, but he that loveth not is not born of God, for God is love. And so we see that when we are cultivating the various fruits of the Spirit, and developing the character which we trust has been wrought within us by a knowledge of these things, then we are acting like God himself. And so I trust we will all seek more and more to be filled with this character, and we will exemplify the fruits of it in our daily lives, that all men may know that we are his disciples because we have love for one another. And then we shall be able to carry out that great commandment, the eleventh—"A new commandment give I unto you, that ye love one another, even as I have loved you."

Address by Brother Russell. Subject: "GROWING IN GRACE AND KNOWLEDGE"



IN A VERY considerable sense of the word, this will be the termination of one part of the convention. There will be some meetings tomorrow, but those who are in the convention touring party will not be with you. So this will be a good time for me to speak for the touring party, and say to the friends of Portland that we very much enjoy indeed the kind hospitalities you have given us, and the various expressions of love and brotherly kindness from you. We appreciate it all very much, and we are glad for the opportunity we have of being with you a couple of days and getting better acquainted. And now as the convention draws to a close, I feel that all our hearts are blessed somewhat by the Lord's favor; I hope so; I hope that we are all growing in grace as we are growing in knowledge. And my experience teaches me that God's plan seems to me to give us a certain amount of testing and trial by the way; it is not all testing, it is not all trial, it is not all persecution, it is not all opposition, it is not all temptation; if it were, it would be so narrow a way that perhaps we might not be able to progress. But the Lord very graciously gives us a measure of trial, and then a measure of freedom from trial. So it is rain, sunshine, trial, blessing, as we go along in the good way. And we have had now a feasting time together in spiritual things, and a time of rejoicing in thinking of the Lord and his providence, and his glorious plan, and after having a good spiritual feast there will be opportunities for exercise, you know. That is the way with our bodies. After we eat then we exercise and use the strength we derive. Let the Lord see how you are using the Spiritual food he is giving you and as you use it to his glory he agrees to give you more and to strengthen you still further. He has promised that those who hunger and thirst after righteousness shall be filled, and we are getting filled, and then we need more, and then we get filled up again, and we have a larger capacity from time to time. I presume it is with you as with myself, that your capacity for spiritual things is increasing—I hope that is so with all of us.

But now with all of this feasting, with the opportunities for service that will come, and which I believe we wish to use loyally and faithfully, showing the Lord our zeal and love—with all this doubtless you will have trials and difficulties, and you must be ready for these. I do not mean to sound an alarm, or for anybody to be looking for trouble; we generally get plenty of trouble without looking for it particularly, but we are to be on our guard, watch and pray—not merely pray, not merely watch, but watch and pray—and see that our lamps are trimmed and burning, and see that our hearts are in the right attitude toward the Lord.

And now to keep our hearts in the right attitude so we are thus able to enjoy our blessings, and then be able to render service and withstand temptation and trials, my experience is this: That we want to have obedient hearts, and we want to have grateful hearts, and we want to appreciate the great blessings that God has granted us. There is one hymn we sometimes use, "Give me a thankful heart," etc. That to me is a good thought. I always like to feel grateful to my Lord; my intellect tells me I owe him so much, and I feel as though I want my heart to keep pace with my intellect. My intellect says I owe the Lord a great deal, and my heart says, I want to be very thankful, and tell him so, and show him so by my words and thoughts and doings

And another point is this, that we want to keep very close reckonings with the Lord. You cannot afford to run long accounts with the Lord. You want to go to him every day at least twice, and then perhaps a good many times during the day if you find special cause for thankfulness. The apostle's thought is thus carried out in our lives. He says, "Pray without ceasing, and in everything give thanks." Our whole lives are to be prayerful in the sense that we will always be considering what is the Lord's will respecting us, and in the sense of being thankful for everything that comes to us, both of joy and sorrow; it is always to be with thankful, grateful hearts. Our going to the Lord would always include an acknowledgement of our imperfections; otherwise we might get puffed up. We want to watch every day to see that we have imperfections. The man or woman who does not know of his or her own imperfections, will come short. Our Lord intimated this, you remember, in the prayer he taught us, saying, Pray ye, forgive us our trespasses as we forgive those who trespass against us. That implies that you and I come short, and we will continually need to pray. These are not the trespasses of original sin; these are the trespasses that are ours as new creatures when we are desiring to do the Lord's will, and as new creatures we are seeking to walk in his path, but find we have imperfections of the flesh and that we make failure to some extent, perhaps coming short of all our opportunities. Perhaps we have an opportunity of serving the Lord and laying down a little inch of our lives, and fail to properly appreciate it at the moment, and after this we think of what we might have done and how we would do better the next time. It would be very proper to tell the Lord about the whole matter, and thus to acknowledge our trespasses and shortcomings; and thus to keep, in that sense of the word, short accounts with the Lord—seeing that every night before we retire that everything between our hearts and the Lord is without a cloud, without a single unsettled item, that we have taken everything to the Lord, and have confessed everything that was in our own judgment imperfect in our conduct, and have sought his forgiveness and have made resolutions to follow more closely still in the narrow way, in the footsteps of our Master. And thus progressing, we are coming up Zion's hill, and we are very near to the end of the journey, when we hope to be with our Master, and the great convention will begin. We are all getting ready, I hope, and waiting for it, and praying for it, and delighting in it in advance.

(Reprint from Oregon *Daily Journal*, June 30, 1911.)

PASTOR RUSSELL MEETS OPPOSITION TO HIS THEORIES

STATEMENT THAT HADES MEANS NOTHING BUT THE TOMB OR DEATH, AROUSES CRITICS—TO ANSWER QUESTIONS

Marked opposition has been aroused to the views expressed by Pastor Russell in his lecture at the Armory last night when he expounded his theories of no hell or purgatory.

"The Protestants have the most devilish doctrine regarding the hereafter there is on earth," said the speaker. "No heathen holds as wicked a doctrine upon this point as the average Protestant. We all regret that Calvin sent his Christian brother to the stake, but whoever copies a wicked god will be a wicked man."

So the program for tonight's meeting will be changed and the time will be devoted by Pastor Russell in answering questions. The meeting will be open to Jews and Gentiles of every denomination, and the noted preacher says it has been his experience that such meetings are the most interesting and profitable.

The speaker's point at variance with self-styled "orthodoxy" was in respect to those who have died without becoming saints, and the majority of them without ever having come to any real knowledge of God or of Christ.

"These non-elect are not suffering tortures, either in a Catholic purgatory for centuries or in a Protestant hell of everlasting torture," he said. "There is no Bible authority for such teachings, although I once, like others, so believed.

"So far from the non-elect being in a hopeless condition, either in purgatory or in eternal torture, they will be gradually brought forth from the tomb and blessed with all the glorious favors of God, foretold in the Scriptures as appertaining to Messiah's kingdom. The reign of righteousness will last 1,000 years. The darkness of ignorance and superstition will flee away before the rising of the sun of righteousness. Instead of going down into sin and degradation, the race will be instructed and helped upward to perfection of mind and body. While mankind will thus be making progress back to the perfection and image of God, forfeited by Father Adam's disobedience, their everlasting home, the earth, will be undergoing marvelous transformation, the result of which will be the worldwide paradise promised in the holy Scriptures. Sex distinctions will gradually disappear and all will become, in this particular, "like unto the angels."

"Thus, everything lost by Adam's sin and redeemed by Jesus' faithfulness unto death, will be given back to Adam's race in general—except to the wilful rejectors and resisters of the divine mercy and justice; these will be destroyed utterly in the second death."

This afternoon Pastor Russell and 200 Bible students who are traveling with him will be the guests of the Portland Chamber of Commerce in a trip on the "Seeing Portland" street cars.

Public Question Meeting Conducted by Brother Russell

THE meeting this evening, dear friends, is a question meeting, and quite a number of questions have been handed in. That there shall not be any favoritism I will turn the pile upside down, so that the last will come first.

Question 113.—Regarding death, do all die? John 8:51 says, "Verily, verily, I say unto you, if a man keep my sayings he shall never see death."

Answer.—Death to a man, death in the absolute sense, would mean destruction. That is to say, the first death would have been just the same as the second death, absolute annihilation, had God not kindly, graciously, made an arrangement for redemption from the first death—the Adamic death. Having redeemed all from the Adamic death, God does not speak of death in the absolute sense, but as Jesus said, and the Word of God generally gives the thought, they sleep. Jesus said respecting Lazarus, our friend Lazarus sleepeth. There is to be an awakening in the morning of the resurrection; he is not really dead in the sense of being annihilated, or destroyed, having perished; God's arrangement for him from the very beginning was, that through redemption and by the resurrection of the dead, he should have an opportunity of everlasting life if he would keep the Lord's Word. When Jesus was speaking to the disciples, and they said, "If Lazarus is sleeping he is doing well," then said Jesus unto them plainly, "Lazarus is dead," but he only used that plain expression in order to come down to their method of speaking of death. In his own way of speaking of death, Lazarus had merely fallen asleep; he was not dead, the condition of death being that of destruction, just the same as when a dog is dead. Now the death of a man and the death of a dog would have left the two creatures in exactly the same condition had God not arranged that man should be redeemed from death, while he made no provision for redeeming a dog, nor for any future life for a dog. Therefore Jesus said, "If any man keep my sayings he shall not see death;" he may fall asleep, but he will be sure to be awakened, and if then he shall keep the Word of the Lord, and be obedient to the directions of the same, he shall have everlasting life through Jesus Christ our Lord.

Question 114.—How shall we understand the earth to abide forever? In Rev. 21:1, we read, "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea."

Answer.—We answer that according to the Bible there have already been two worlds, and the third one is coming, and this earth has been the scene of all these. As, for instance, the Apostle speaks of the world that was before the flood, of the present evil world, because sin is now reigning, and of the world to come wherein dwelleth righteousness. This does not signify three earths, but three different orders or conditions of things in the earth. The condition of things which preceded the flood was different from the present order of things. That condition of things before the flood, 1656 years, was under the ministration of angels; during the present time, from the flood down to the coming of Christ, at his second advent, the world is left in the hands of mankind, and Satan, the prince of this world taking advantage of men, taking advantage of their ignorance and superstitious fears, has become prince of this world without any divine authority, because he works in the hearts of the children of disobedience, and the children of disobedience are much more numerous than the children of obedience; therefore it is the present evil world. The new dispensation, or new order of things that God will introduce at the second coming of Christ, is spoken of as the new heaven and the new earth, in this same symbolical way. But it will be the same physical earth, the same rocks, the same matter will be here, the sky we now have will be here just the same as before the flood. One world has passed, and another world or dispensation has come, and a new world or dispensation is about to be ushered in. The new one will be different from either of the others, because Christ will be the prince of that world, the prince of peace, and the government of that dispensation will be altogether righteous. He who sits on the throne says, "I will make all things new." They will all be made new, dear friends.

Again, in the Scripture symbolical language we have this to notice, that the heavens are used symbolically as representing the ecclesiastical or spiritual powers. For instance, the heavens of the present time in this symbolic language of the Bible are the religious systems of the present time, while the heavens of the future age will be the church in glory. The earth at the present time is the present social order of things, society as at present organized on the basis of selfishness; and the mountains represent the kingdoms of this world, and the rivers represent the truth, and the seas represent the masses of mankind who are unstable, restless. And the Lord pictures a change in this respect, that all of these things are to be made over new—a new order of society under the domination of Messiah, and there will be no more sea in the sense that there will be no more people who are in that restless, disatisfied condition. To him every knee will bow, and every tongue will confess. This present order of things will pass away and give way to the new order of things. This word "World" is translated from three different Greek words, and our comprehension of this word has been correspondingly rather confused.

Question 115.—Are the dead to be raised to judgment, or are they to be given another chance?

Answer.—As we showed last evening, the whole race got one chance in Adam, and when Adam sinned he was condemned, and all the race, who were in his loins, shared his condemnation and death. And God provides through Jesus one redemption for all—for Adam and his children. To what end? That they may all have a second chance; every one of them. They had one chance in Adam and lost it through Adam's disobedience, and God provides another chance for every man to obtain eternal life through his Son Jesus. Some of us are having our chance now. To those who have received the message of God, those who have heard the voice, Jesus says, "Blessed are your ears for they hear, blessed are your eyes for they see." The intimation is that many of those that surrounded him did not have a hearing ear, and did not have the seeing eye, but those who did see and those who did hear were blessed. God has promised that you and I have an opportunity now, because we hear, and if we respond we are on trial, and the word trial has the thought in it of judgment; you are on judgment, or on trial, the two words having the same thought.

There will be a decision rendered at the end of this age. Some of those who have the pounds and the talents Jesus describes, saying that at his second coming he will reckon with his own servants—not with the world, but with his own servants to whom he gave the pounds and talents, and he will inquire of them how they used the pounds and the talents, and the one who will come forward and say that he had a pound or a talent and had not used it but had buried it in the earth—in business or in some other way—will be counted an unfaithful servant, and will not get the

blessings that will come at that time, and the other servants, whoever they may be, who have received the pounds and talents of opportunity and privileges in connection with the high calling of this age, if they have used these faithfully will be granted a blessing as the Lord there represents. Thou hast been faithful over a few things, I will make thee ruler over many things. All the church are to be rulers over the world of mankind. When? When mankind will be on trial, when mankind's judgment day will have come. Has the world a different judgment day from the church? Oh, yes, entirely different. This is now the judgment day of the church; it has lasted ever since the day of Pentecost, and will end when the last member of the church, the elect, shall be completed. Then the world's judgment day will begin and the world's judgment day is to last for a thousand years. All through the thousand years of Messiah's reign the world will be on trial, judgment, to see whether or not they shall be worthy of everlasting life as human beings, or whether they shall not be worthy. This judgment day of the world is spoken of you remember by the apostle. He says, "God hath appointed a day (future) in the which he will (future) judge the world in righteousness by that man whom he hath ordained. Who is that man? The same great man he also speaks of —the Messiah, Jesus the head and the church his body.

Question 116.—Please explain Matthew 8:12, "But the children of the kingdon shall be cast imto outer darkness: there shall be weeping and gnashing of teeth." "And then said the King to the servants, 'bind him hand and foot and cast him into outer darkness; there shall be weeping and gnashing of teeth'." What does this mean?

Answer.—We will treat these two texts together, as they are very much alike. We answer, it is not like purgatory, because purgatory is full of fire, and it could not be very dark there. This is outer darkness, and purgatory is inner light, and inner fire, is it not? It could not be the hell-fire of our Protestant view, either, because the hell-fire of our protestant view is very light and bright, and hot. It would not be outer darkness, it would be inner light, wouldn't it? Sure it would. We have been forgetting what we were doing when we read our Bibles. What does it mean? It means this. The Lord is here not speaking about the world at all; he is speaking about his church, and those who are faithful will be in the light, in the light of knowledge, in the light of understanding, in the light of appreciation of God's plan. As the Scriptures declare, none of the wicked shall understand; the wise shall understand. As the Scriptures again say, "The secret of the Lord is with them that reverence him, and he will show them his covenant." They will be in the light, and they are called in the Bible, children of the light. Now the Lord in these parables is speaking of some who in the end of the age, not being faithful to their privileges and opportunities, will be rejected from the light, will be cast into outer darkness. Where is the outer darkness? Why the outer darkness is everywhere. There is a lot of it in heathendom, and there is plenty of it here in Portland; and if any of us who are God's people do not walk carefully, circumspectly, and in harmony with his Word, we will not continue to be children of the light, nor continue to be favored by the Lord with further light on his Word, but will be cast out of this favored condition, bound hand and foot in the sense that we will not be able to control ourselves; it would not be optional with us whether we staid in the light or not, because the Lord would force such a one out of the light; he would not be allowed to stay in the light at all.

Question 117.—"And behold they cried out, saying, 'what have we to do with thee Jesus, thou Son of God? Art thou come to torment us before the time?'" What time?

Answer.—This, dear friends, you remember was the language of the demons. When the Lord was casting out some of these demons at the first advent, and he commanded them to come out of the man and they objected; they seemed to think they were still within the limits of their time. Haven't we got a right to continue under these conditions? Haven't you come too soon? Are you going to torment us before the time? Well, I would suggest this: The word torment there does not have exactly the same thought that our word torment would have. It would mean, "do us distress"; just the same as in a landlord's warranty, a landlord is said to put a tenant in distress for his rent. That is to say, he will put him out of the premises for failure to pay his rent, and that is the thought that is here. Have you come to distress us, or put us out before the time? But, anyway, whatever the fallen spirits might say would not be good theology with any good Christian. We are not building our theology on what the demons say. We want what Jesus, and the apostles, and prophets, say. What the demons say would not count anything with me.

It reminds me of a gentleman who was once arguing a point with me, and he quoted a Scripture, and it was quite to his side, and I said, "Where is that?" And we turned to the place, and I found then why it was peculiar. It was in Job. It was what the devil said. "Now," I said, "Brother, you are quoting me what the devil said." And he had no more to say. So here, what these demons said is worthy of no further consideration.

Question 118.—"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for ever."

"And the smoke of their torment ascended up forever and ever, and they have no rest day and night which worship the beast and his image."

Answer.—These passages are taken from Revelation, and the book of Revelation is a symbolical book; that is exactly what it purports to be. We read that Jesus sent his angel and signified or made signs of certain things, and those signs, or symbols, have been with us and have been examined for 1800 years. Now we will not undertake at this time to investigate the entire book of Revelation, but content ourselves briefly by saying, first, that all teachers will admit that no doctrine should be based wholly on a text of Scripture found in Revelation, if it does not have some foundation in other parts of the Word of God; no one may build a doctrine merely upon a passage of Scripture which has only Revelation for its basis, because that being a symbolical book, nearly all the statements in it are symbolical. Now in this case you will notice the reference to the beast and false prophet—one beast and one false prophet. Who is that beast? Have you seen that beast? Do you know anything about that beast? Do you know anything about that false prophet? Now, you see, unless I would take time to go into the matter and discuss what the beast symbolizes, and what the false prophet symbolizes, it would not be proper to discuss what is meant by this, and what happened to them. The beast is a symbol of a great system, but time will not permit us to go into a discussion of the subject. I believe it represents a great system of religion that is now in the world. And the false prophet I understand represents another system of religion—not a man, not men, but a system; and that system is to be destroyed; and that system is to have torment, and it is to collapse—not the people. You will find something on this subject in the little pamphlet we gave away last night.

Question 119.—Is not the first resurrection spiritual? Gal. 3:1, "If ye then be risen with Christ, seek those things which are above." Eph. 2:8, "And you hath he quickened who were dead in trespasses and sins." Eph. 5:4, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Rom. 6:4, "But like as Christ was raised up from the dead by the glory of the Father, we also should walk in newness of life."

Answer.—We described last night how the world of mankind would have a resurrection by judgment, and that the resurrection for the world would be a gradual one all through the thousand years—not merely the moment in which they are awakened and come from the tomb—that would only be the start. They will come forth unto a resurrection, in order that they may have a resurrection, is the thought. Now, as the world will be rising gradually out of sin and death conditions for a thousand years, and gradually attain to full human perfection, and attain that in the end as a result, so to some extent God gives the same picture in respect to the church. That is to say, from the time of your full consecration to the Lord, from the time of your begetting of the Holy Spirit, you are represented as a new creature, as rising from the old dead nature, as becoming alive unto God as a new creature, and the new creature is said to grow, first a babe, afterwards a young man, and then a fully developed man. And this thought of character development is otherwise represented as part of our resurrection—"Ye are risen with Christ, walk in him." And so these various texts quoted all apply to this part of the resurrection which we are now to experience in the present life. And let me suggest that unless a man has this part of the resurrection, in the sense of rising up out of his weaknesses, and attaining more and more to a character development, he will not be fit for the glorious instantaneous resurrection, which God has for the church at the end of this age at the second coming of our Lord.

Question 120.—Please explain John 11:25, "Jesus said unto her, I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."

Answer.—All mankind, through Jesus, will be made alive. No one will come up to full perfection of life without faith and obedience. But this provision has been made broad enough in our heavenly Father's plan that every member of Adam's race may return to everlasting life by faith and obedience. Now then when they have once come back to perfection of life, if they continue to be obedient they will never die. For instance,

the world all through the thousand years will, by belief and obedience, be returning to full perfection, full harmony with the Lord, and if by the end of the thousand years they are in full obedience in heart and mind there is no reason why they should ever die. God wills that all the obedient have life eternal through Christ.

Question 121.—John 5:24, "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and will not come into condemnation, but is passed from death unto life.

Answer.—That means this: That those who come now into heart relationship with the Lord Jesus Christ will not be in that future condemnation with the world. The whole world during the thousand years of Messiah's reign will be in condemnation, and have the opportunity of coming out of the condemnation, rising up out of it and getting back into harmony with God, but those who now accept Christ come into relationship with him, and may be thought of and considered as having made a union now in advance with the great life-giver; and if they make that arrangement with him now, and by faith walk in his footsteps as his disciples, they will not need to come into the world's condemnation, the world's judgment, trial, because they pass from death unto life immediately. That is to say, they are counted already as having passed from death unto life; they are counted already as becoming new creatures and are merely waiting for the time to come when by the change in a moment, in the twinkling of an eye, in the first resurrection, their course will be completed and they will be like their Lord, and share his glory.

Question 122.—Eccl. 12:7, "Then shall the dust return to the earth as it was, and the spirit shall return to God, who gave it."

Answer.—First of all, what is meant by the spirit? We answer that the word spirit in the Hebrew is *ruach;* it signifies the breath, the breath of life. When God formed man, we read be breathed into his nostrils the breath of lives—plural, the breath that is common to all lives. In other words, man has the same kind of breath exactly that a horse has. The difference between man and brute is not that a man has a different kind of breath, or spirit, but that he has a different kind of a body and the difference between human bodies we can readily see. Here is a man with one shaped head, and another man with another shaped head. Bring in a phrenologist and he will describe the two men to you very accurately just by the shape of their heads; he will not describe the difference between the men by the breath; the breath will determine nothing, the body will determine the whole matter. Imagine a man with a dog's head on, and the phrenologist will tell you that the man will think exactly as the dog thinks; and the more like a dog's head it is shaped, the more his reasoning will be after the line of the dog's reasoning, because a man does no reason with his feet—or ought not to—but he reasons with his head, and according to the shape of his head his reasoning is bound to be. So when God gave life, or breath, to the dog, the dog lived, and begat other dogs and they lived. When God gave life to man, man lived. We read, God breathed into his nostrils the breath of life—that breath that is common to all lives, and man became a living soul, a living being. And so man then reproduced his own kind, and you and I are children of the first man. He has handed down that spark of life, that breath of life, from his day down to where we are today, and you have part of that same breath of life that God gave originally in a spark to father Adam. He has now renewed the spark, he has not given a fresh spark to anybody. Man came under the sentence of death and that meant that the spark of life would go up. When Adam died, the breath that God had given to him, what became of it then? The body returned to dust and what became of his life, his right to live, his breath? He no longer had any control of that, it was back in God's hands. And his son had a little bit of it, and as soon as he died he had no further claim on it, it was back in God's hands. So with all of us from Adam down; as we die we give all up our rights to life. None of us could say, I have a right to live, and I have something I have lost and may get back again. If you ever get back life at all, my dear brother, it must be through the Life-giver. We have all lost everything once through the first Adam's disobedience, and the only way to get life again will be through the great Life-giver; and God has appointed that Jesus shall be the great Life-giver. The church is now getting life under the special terms of the high calling of this age. but in the next age Jesus will be the great everlasting Father. As the prophet Isaiah expresses it, "He shall be called the Everlasting Father." It does not mean that he will be called Jehovah. Oh, no, the word "father" means life-giver, and he will be the life-giver to the world of mankind, the giver of everlasting life to the world of mankind in contrast with father Adam who merely gave temporary life, subject to various mutations and death. Christ will be the great life-giver to all the world of mankind to give everlasting life to all on the terms of loyal obedience to God and the principles of righteousness. So all through the millennial age Christ will be regenerating the world. They were generated once by father Adam and did not get a sufficiency of life, having lost it through the condemnation. Christ, by reason of his purchasing the world by his own precious life, became the rightful owner of mankind, and he purposes to become the Father, or life-giver, or regenerator, of the world. And the church is to be associated with him in this work; as the first man Adam had a wife, Eve, who was associated with him in the first work of generating the world of mankind, so with the second Adam is to have associated with him a wife, a bride, in the regeneration of the world. I remind you of Jesus' words to the disciples. Saint Peter was talking about various matters, and Jesus was telling how everyone would have a reward who would follow him, and Peter said, "Lord we have left all to follow thee; what, therefore, shall we have?" Jesus said to him and the other apostles, "He that has followed me—you who have been faithfully following me, in the regeneration—and when will the regeneration be? Not yet. The regeneration will be the thousand years of Messiah's reign—"Ye that have followed me, in the regeneration time shall sit upon twelve thrones, judging the twelve tribes of Israel." I have put in the word "time" so you will see how it should be understood. And the blessing will proceed from Israel to all the families of the earth.

Question 123.—"In my Father's house are many mansions." What does this mean?

Answer.—Our Father's house, in a large sense of the word, signifies the Universe, and the different members of his great family. He has one part of his great family on the angelic plane, we do not know how many; he has another part of his family that are seraphim and cherubim, and we do not know much about them. He has other parts of the spiritual family that the apostle Paul seems to refer to, but we do not know what these distinctions are; it is not revealed; but merely that there are different orders or grades of our heavenly Father's family on the spirit plane. Besides the church is to be on the spirit plane. Then he has also another part of his family of the human kind. Now he has made provision for all of these different families. He had already made provision for the angels; they have their plane, their status, their condition, assigned to them. So God has provided for mankind; the earth was made for man. But now was a new thing; the Lord Jesus came and called a church, and that church with himself is to constitute a new creation, and there was no place for a new creation; it was to be an entirely new creation. So our Master, who was the first-born of this new creation, when he ascended up on high left us word that if we would be faithful as his members he would go before us and prepare a place for us, and he tells us what place it will be, that it will be a place in the divine nature. Saint Peter says God has given us exceeding great and precious promises, that by these—by these promises working in us to will and to do God's good pleasure—we might become partakers of the divine nature. All who become partakers of the divine nature will have that place in the Father's mansion that is next to the Father's abode—the Father, the Son, the Bride, the Lamb's wife, and then all other orders under those.

*Question 124.—"But the fearful, and unbelieving, and abominable and the murderers * * * shall have their part in the lake which burneth with fire and brimstone; which is the second death." Please explain.*

Answer.—The question answers itself. It says, "Which is the second death." That is the way it reads. All of these things symbolize the second death.

Question.—Do you believe in physical regeneration, or the living of a continent, chaste life?

Answer.—I think this is a question upon which, as the apostle says, everyone should be fully pursuaded in his own mind; it is not a subject that is laid down as a law in the Word of God. It is, therefore, not a Scriptural question. The Scriptures in general exhort toward all purity, but the Scriptures also say that marriage is honorable in all, and the bed undefiled. It is not in the authority of anybody to supersede the words of Jesus and the apostles. The apostle, nevertheless, does give the exhortation that for those to whom it may be possible to live a life of chastity, it would be a very desirable one, saying, "He that marries does well, and he that marries not does better."

Question 126.—Do you believe in reincarnation, the soul reverting into the physical body?

Answer.—I do not. I believe it to be entirely foreign to God's Word in every sense of the word.

Question 127.—What is "present truth" and what is it to be in the truth?

Answer.—We answer that present truth would be that truth which at any time would be the particular message or fact that God would have his people take notice of. For instance, if we were today to preach about a flood of water coming, it would not be present truth; but for Noah to preach about a flood of waters coming was present truth; it was present truth in his day. He preached that thing that was due at that time; so today present truth is that truth that pertains to our time, the harvest time of the Gospel age, the glorious morning of the new dispensation—everything pertaining to this is in that sense present truth. There are other truths that always proper, of course, such as the fact of our heavenly Father's greatness, and love, and wisdom, and justice, and power; and such as the fact that our Lord Jesus came into the world and died for sinners. These truths are always present; but what is meant by present truth particularly is those features of truth which apply to that present time, and more particularly than to any other time. So I understand, then, in answer to the question, that the present truth of this time is the harvest message; that we are living in the harvest time of this Gospel age, when the Lord is about to make up his jewels, and that the Gospel age is to close and the new dispensation of Messiah's kingdom is about to be inaugurated. To be in the truth would mean, therefore, in that sense of the word, to have a knowledge of those things, and be a loyal one in supporting those things, and in promulgating the message that is now due.

Question 128.—If the dead are in a state of unconsciousness, how do you account for the presence of Moses and Elias on the mount of transfiguration?

Answer.—Very simply, my dear friends. In the book of Revelation you have a number of symbols. John, the revelator, says, "I saw this, and I saw that, and I saw the other," and he heard a trumpet, and he heard one angel saying to another angel, etc. That was all a vision, wasn't it? Yes. He saw visions; he saw beasts, and saw the woman sitting on the beast, and all of those things. Now just so with this transfiguration scene. Jesus said it was a vision. We read that he took Peter, James and John and went up into this mountain, and was transfigured before them. His garments put on a shining appearance, and became part of the vision, and there appeared unto them Moses and Elias, in a vision. They saw Jesus, Moses and Elias, and the garments of Jesus were seen to shine, and they did not know very much about it; they were on their faces asleep part of the time. And then Peter, as he discovered that the vision was lasting for some time, said, "Lord, it is good to be here; let us build here three tabernacles," etc., not knowing what he said. He was not very clear on the matter, but as they came down from the mountain we read, Jesus charged them straightly, particularly, saying, "See that ye tell the vision to no man until after the Son of Man be risen from the dead." And Saint Peter afterwards, in writing his epistle, said, "We have not followed cunningly devised fables when we declared unto you the power and coming of our Lord Jesus Christ, for we were eye witnesses of his majesty when we were with him in the holy mountain." Saint Peter tells us, therefore, that that vision in the mount of transfiguration was a picture of Jesus' kingdom, Elias typifying one class in the kingdom, and Moses symbolizing or typifying another class in the kingdom.

Question 129.—Is there an unpardonable sin?

Answer.—Yes, there are many unpardonable sins. The word "unpardonable" is used in more than one way in the Bible. I presume the questioner refers to the sin unto death. There is only one sin unto death, but there are many unpardonable sins. For instance, you may do something after you have become a Christian that is partly wilful, and partly through failure to exercise the proper self-control that you might have exercised. To that extent it was your will that sinned; to that degree it was a wilful sin; to that degree it was an unpardonable sin. And what would that mean? That would mean that you would need to receive some chastisement, or stripes, for that sin. It will not be pardoned. You cannot say, "Lord, take it all away, please." It is all very proper to go to the Lord and ask him to forgive the sin. That is, to take away the feature of it that would come between you and the Lord and hinder you from enjoying his favor, but you must still expect that even if he restores you to the light of his countenance that there would be some stripes in proportion as there was any measure of wilfulness connected with the sin. In that degree, you see, it is unpardonable, but is one that might be expiated in that degree. Now when we speak of expiation of sin we do not mean the original sin; the original is entirely expiated, and you can do nothing to get rid of it, but after you have gotten rid of original sin, and after you have become God's child, after you become a new creature, then you are on trial, and then in proportion as you may have wilfulness, in that proportion you will have stripes; and so the Lord said, some will be beaten with many stripes, and some with fewer stripes, in proportion to their knowledge, etc.

But there is a sin that is unto death. No amount of stripes will come in. No amount of stripes will be satisfactory. The individual committing that sin will die the second death. As the apostle says, "There is a sin unto death; I do not say that you shall pray for it." There would be no use to pray for it. The sin that is unto death is a wilful sin, deliberate sin, intentional sin. The apostle describes this sin unto death in the sixth and tenth chapters of Hebrews, and describes those who fall away, who renounce the Lord. Saint Peter says, speaking of some of those, that they turned like the sow to wallowing in the mire, and like a dog to his vomit. Such a person, sinning wilfully against light and knowledge, there is no more sacrifice for his sins; he has had his share of Christ's sacrifice and has misused it, and there is none remaining for him. There is a share in the sacrifice for Adam and all his children, every one of them, and they must all get their share; but whoever gets his share and then misuses it, there is nothing remaining, and his wilfully turning away and counting the blood of the covenant wherewith he was sanctified a common thing, will mean his utter rejection by the Lord.

Question 130.—"And the graves were opened and many of the bodies of the saints which slept arose." Was this the first resurrection?

Answer.—No, we answer, it was not the first resurrection. Why? The words here used are used in this connection: We read there was a great earthquake, and many of the bodies of the saints that slept arose and came into the holy city after Christ's resurrection. The account is not very explicit, but any who arose there could not have experienced the first resurrection for several reasons: First, that Christ himself was the first that should arise from the dead; no one had a resurrection before Jesus. He was the first-born from the dead. Why, did not Jesus raise Lazarus from the dead? Oh, no. Lazarus was still in the condition of death after he was awakened. None were raised completely out of death. They were awakened for a little time, and again lapsed into death. They did not have a resurrection. A resurrection is a complete lifting out of death, and Jesus was the first that should arise; he was the first one lifted out of death to the perfection of life. Those, then, that were awakened at this time could not have been such, because the earthquake took place at the time of our Lord's death, and it was not for nearly three days after that Jesus arose from the dead. But anyway, the second ones that are to have a resurrection from the dead are the church. Jesus' resurrection to the spirit plane was the beginning of the church's resurrection. The apostle says, it was his resurrection, and says, "That I may know him and the power of his resurrection, being made conformable to his death." In other words, the resurrection of Jesus is the only resurrection for all of these 1800 years. But the church, the Body of Christ, is to share his resurrection, and there can be no blessings come to anybody except after that. So in the eleventh chapter of Hebrews we read of the ancient worthies, who died in faith not having received the things promised them, God having provided some better thing for us—the church—that they without us should not be made perfect; they cannot get their resurrection until we get ours. So the very most that could have taken place at that time would have been that some might have been awakened in just the same sense that Lazarus was awakened, and not in any other sense.

Convention at Tacoma, Wash.

July 1, 1911

(The following is a sample of press recognition: *The Tacoma Daily News*, Tacoma, Washington, June 30, 1911.)

FAMOUS SPECIAL TRAIN DUE IN TOMORROW

INTERNATIONAL BIBLE STUDENTS AND PASTOR RUSSELL ABOARD

"Ubiquitous Preacher" Will Be Heard in Tacoma Tomorrow Night—Special Train Making Wide Swing Through West.

At six o'clock tomorrow morning eight Pullman cars filled with Sunday school and church workers and bearing the name "International Bible Students' Special" will roll into Tacoma. Aboard it are 185 delegates to the international convention just closed at San Francisco and Pastor Russell. Pastor Russell, in the world of Bible workers, looms up almost as large in some respects as the whole 185. He is president of the International Bible Students' association, president of the world Bible and Tract association, pastor of the London and Brooklyn tabernacles and wears the title "World's Ubiquitous Preacher." Tomorrow evening at 7:30 o'clock he will talk at the Tacoma theatre on the subject, "Hereafter." The theatre is expected to be jammed to the doors because of the unusual reputation of Pastor Russell. The talk will be free and no collection will be taken. At three p. m. a meeting will be held in the Masonic Tenple probably a question meeting, led by Pastor Russell.

The special carries delegates from twenty eastern states and from Scotland. Starting from St. Louis, they are making a wide swing around the western half of the United States and Canada, and they have taken the famous divine for their guest. He has made this known in all the cities where stops have been made, declining for this reason invitations from the various cities, including Tacoma, which have wished to entertain him. The special train is fitted up with all conveniences and the delegates live aboard it wherever they stop.

ROOMED WITH BEECHER

Pastor Russell for years lived in the same house and prepared his sermons in the same study that Henry Ward Beecher occupied. His Brooklyn charge is one of the most remarkable congregations on earth, over twenty nationalities being represented on its board of elders and deacons. The edifice itself, however, proved to be inadequate on Pastor Russell's speaking dates—the first Sunday of the month—and the Academy of Music, Brooklyn's largest auditorium, was secured. Now that he has accepted the London pastorate his time is to be divided between the two churches.

NEW ENGLAND TRAINING

Reared under the strictest religious discipline as a Protestant, Pastor Russell, as a boy was taught and believed the "hell and fire" doctrine. Zealously he went about his native New England town to save his comrades, inscribing on walls and fences Bible texts. Calling sinners to repentance.

At fifteen in an endeavor to restore an infidel to Christianity, the boy himself was turned from his beliefs when his instructors could not substantiate their literal lake of fire and brimstone theories. The boy then turned to a serious study of all religions, Buddahism, Confucianism and other Oriental religions, finding them wanting, he says.

At length he came to the conviction that the Bible is an inspired instrument of the Creator. With this conviction came the ambition to tell all the world about it and to appeal to Catholic, Jew, Protestant and free thinkers alike, he has found it necessary to stand aloof from sectarianism.

(Press comment by *Tacoma Times*, July 1, 1911.)

FAMOUS PREACHER IN CITY

Brimming with vitality and optimism, Pastor Russell, celebrated Brooklyn and London Preacher, arrived in Tacoma today on his "swing around the circle."

Pastor Russell's work, however, is religious, not political. His mission is to preach the Gospel. He insists on talking in a public hall. He will not allow any charge to be made or collection taken. He keeps the doors open to all religions. He is ready to debate his beliefs with anybody.

THEY FIRED QUESTIONS

"Why, at Portland last night," said one man in his party, "he asked the audience if they had any questions to ask. Well, that started it. People fired questions at him for two solid hours. And he had an answer for them all."

Pastor Russell has had an unusual career. At fifteen he was a zealous Bible worker. Two years later he had turned infidel. At twenty, however, through his study of the Scriptures, his confidence in them was restored, and from then on till today he has been active in religous work. At sixty he is at the head of two big churches, the author of several books and the best known religious lecturer in the country.

Address of Welcome on Behalf of the Tacoma Class by Brother J. M. Fleetwood

I AM sure there are times when every one of us fail to find a way to express our appreciation to the heavenly Father for his love and mercy toward us, and that is just the frame of mind I find myself in this morning. Words utterly fail me when I attempt to express the great blessing and privilege I feel to be mine of welcoming you in the name of our Lord, and in behalf of the Tacoma *ecclesia* to our beautiful city. There was great joy in our little class when in response to our request Brother Russell informed us he would give us a day in Tacoma, and the anticipation of this event has been uppermost in our minds and hearts ever since. Comparatively speaking, we are a small class, but what we lack in numbers we hope we make up in zeal and earnestness, and hospitality.

I recognize in this audience a great many familiar faces. True, there are some strangers and others who will become very near and dear to us in the bonds of Christian association and fellowship. But we are met here as one great family, and I assure you that you are all alike heartily welcome. Those dear friends who have come on this journey no doubt have seen many beautiful things to admire, and among them the wonderful mountains, symbolizing the kingdom of our Lord Jesus Christ which we all expect to see established soon in power and great glory. This Kingdom we truly desire above all others, and as our minds take in these beautiful scenes around us, our thoughts respond to the Psalmist when he said, "I will look unto the hills from whence cometh my help. My help cometh from God, who made heaven and earth."

The story is told of a man who in his youth found a coin in the street, and forever after that as he walked he kept his eyes on the ground looking for coins; and during his long life, he found a great many coins, both gold and silver, but in the meanwhile never saw the flowers and plants, nor the trees which grew in such beauty and profusion around him; he never saw the hills, nor the mountains, nor the valleys; he never saw the blue sky. To him this world was a long, dusty highway, the place he was to look for coins. But how glad we are this morning that we have learned to look away from the sordid earthly things to the eternal hills, the mountains of the kingdom of God, from which cometh our strength.

Dear friends, we want to assure you once more that you are all welcome in our midst. The dear colporteurs, the pilgrim brethren, who came on this journey, the workers at the Bethel home, and our dear Pastor, whose work of love and labor and sacrifice has been so instrumental in bringing to our minds and hearts a conception and realization of the greater and higher and better truth.

One day certainly is very short for an occasion of this kind, and I will not take up any more of your valuable time, and now take pleasure in introducing to you Brother W. A. Baker, of Portland, who will act as our chairman.

Brother W. A. Baker: It is a privilege and a pleasure to officiate as chairman of this one day convention. When we stop to consider those under whom we each and all are privileged to minister, the fact that we are ministering unto prospective kings—not kings of earth exercising dominion over the affairs of this world, but those who are to exercise dominion under the supervision of their Lord and Head, under the sovereignty of their God, Jehovah, over the affairs of the Universe—it is certainly an honor and a privilege to act as chairman on this occasion.

I am sure that all these occasions must be and certainly do prove themselves to be, occasions of spiritual refreshment, of drawing together in the Lord in closer fellowship and touch one with the other, learning to sympathize more perfectly with each other's frailties, weaknesses and shortcomings, and to comfort one another in those things so necessary to our spiritual edification, and this is going to be the character of our convention today. We say, "our" convention, and in "our" we include our Lord and Head, and our heavenly Father, and include all of his children—not my convention, not your convention, but our convention. We have with us this morning a brother who has accompanied the excursion train, and has been privileged to listen to many addresses of welcome; and you have had the brethren open their hearts to you and tell you of their love, their appreciation of your sacrifice in endeavoring to be with them on these occasions. We wish this morning to have a brother from the excursion train respond to the address of welcome on behalf of the Tacoma church to which we have just listened—our dear Brother Pierson, of Connecticut.

Response on Behalf of the Special Train and Visiting Friends by Brother A. N. Pierson, Cromwell, Conn.

I CANNOT understand why I should be chosen to respond. I am sure most of you at least have been at the conventions in the east, and you who have been with us on this excursion know that I am not able to respond to this hearty welcome by our brother. I am sure all of those who are privileged to be with the special train and with Pastor Russell felt early this morning we were quite welcome to your city when we saw the smiling faces that greeted us at the station. Coming all the way from Connecticut to the middle west, over the desert, we were sometimes cheered by seeing an oasis, and that seemed so refreshing, where the fields were so parched. And so the different classes as we met them, the brethren and sisters that greeted us so heartily at the different places, were like an oasis; and we certainly felt glad to see the wonderful country you have all along the coast here. I do not wonder that the brethren refer so often to the beautiful land they live in. Those of us who have come up all along the coast have seen how the rains are refreshing the earth, and how the earth brings forth its wonderful verdure. Those of us who were privileged to ride over the hills of Portland yesterday noticed the many homes that were couched in the mountains, and the roses and clematis, and honeysuckle, and beautiful vines surrounding them. And looking over the houses we saw the beautiful valleys with improved farms that looked so grand and beautiful. Looking on the other side we saw the city with its beautiful river. Did it not make us think of the restored earth, when by and by it shall shine forth in all its beauty, and even the desert shall blossom like the rose, and when there will be an abundance of fruit even for all those who are in their graves. A few years ago I was privileged to be on the coast, and took a trip over to the Catalina Islands, and riding out over what is called the Acquatic Gardens, we saw through the glass bottom of the boat the wonderful growths there in the sea that looked like trees, some of them forty feet high; and then the mosses, and then the lower shrubbery that seemed to grow there among the rocks; the beautiful white bottom and the gold fish and the blue fish and the bass, sailing around so calmly among those mosses, when we were in that little boat, reminded me of the "little flock" above the restored earth, in the kingdom when peace and quietness is restored to the earth, and they shall there rejoice together in the beauty of nature and realize that death is passing away and all is coming into harmony with the heavenly Father.

But when we see these beautiful things which attract the world of mankind, we do not wonder that the tourists are going to the Pacific Coast; it is certainly a beautiful place. We do not wonder that people come to Oregon and Washington. But dear brothers and sisters, that is not what brings us together; somehow or other we do not think or care so much—I think I speak for all of us—for these beautiful things; we have something higher and grander and more noble in our minds. It is the present truth that fills our hearts; it is the love of God, and love to our heavenly Father that brings us together. In this I think we can all rejoice. As we read in our morning Manna, we are children of the light, and the Lord is helping her early in the morning, and in these blessings we are, as it were, up on the mountain top early in the morning seeing the sun rise. I like to get up early in the morning, and I assure you that those that sleep late miss a great deal. So the world of mankind does not know what joy and blessings we have; we have seen something that the world knows not of; they are groping in the darkness, and we are sorry for them, that they sleep so soundly, and some of them are blind, and we feel sorry that we cannot help them, but we can rejoice dear brethren and sisters, that we have the present truth, and that we can walk in the light, and have the precious fellowship one with another, and feel daily that the blood of Jesus Christ cleanseth us from all sin.

Now I am sure we shall rejoice together with you today in the feast the Lord has spread for us. The Lord bless our meeting together in Christian fellowship, and may we be a help to one another. We probably shall not be able to come west any more; this is probably my last visit to the coast, and I rejoice to meet the dear friends and worship and adore our blessed heavenly Father.

Testimony Meeting Conducted by C. A. Osborn. Keynote: "LOYALTY"

A SISTER.—The Psalmist says, "Light is sown for the righteous, and gladness for the upright in heart." I feel sure we have the truth, for we have the joy of the truth. Let us rejoice in these glorious things more and more.

A Brother.—I am having an opportunity I did not think I would have, of attending this convention. I was thinking of the glorious time we are having here, and it says, "Eye hath not seen, nor ear heard, what the Lord has for us." If it is so glorious here, what will it be when we all meet in that grand and glorious convention beyond the vail? I bring greetings from the Spokane class to the Tacoma class, and all of you, I hope I may be able to be one of those who will meet you beyond the vail.

A Brother.—I am glad to be here today. The brother who just spoke was associated with me in a nominal church, but I am glad we are both now in the truth. I used to think I was doing a great work preaching hell to the people, but I am thankful to say that today I have changed my preaching along that line. I thank the Lord for the light.

A Brother.—One of the brothers said he was singing a new tune now. The Psalmist said he would sing of mercy and truth. We are the only people that sing of mercy and truth. We have not only a new tune, but we have a new song; the Lord has put a new song in our mouths, and we love to sing it, and we believe that will not only be our tune now, but it will be our tune for the next thousand years.

A Sister.—I am thankful to be one of that number feasting at the Lord's table. Surely he has anointed our heads with oil, and our cup runs over.

A Brother.—I have been seeking for the truth for sixty-five years, and I have found it, and I am rejoicing in the Lord.

A Sister.—We started in St. Louis with this general convention party and we have had a glorious time all the way. I was surprised at a sister here stepping up and saying to me, "Sister, I met you in 1889," so I was welcomed to Tacoma. When I went to the post office this morning to get my mail at the general delivery window, the clerk said, "I suppose you belong to the convention?"

"How do you know I belong to the convention? I am not tagged."

"I know it by the smile on your face."

So I want to be loyal to my Lord wherever I am, and not only as I go from place to place visiting the dear classes, but also in the time of trial.

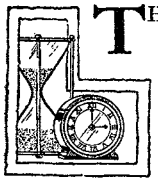
A Brother.—I am very thankful indeed, to be here this morning, and I am especially interested in Tacoma, and have been for a number of years, because some of our dear friends are here. Brother and Sister Fleetwood used to have their home in Chicago, as you know, and I am pleased to tell you that our dear Brother Fleetwood is the one that gave me the present truth. It is now about fifteen years ago, and I well remember how the Methodist minister in our little town there in a suburb of Chicago, Hegewisch, came to Brother and Sister Fleetwood's home and very sharply reproved them because they had led this innocent young man astray! I am truly so glad that this way I have been led into is the way of the Lord, and I rejoice in that way, and I am glad to tell you, dear friends, that it is better today than ever before. I rejoice in this good word that our brother has mentioned as a keynote, the word "loyalty," and it seems to me it is the companion word to the word our dear Pastor has repeatedly told us all along the line—obedience. And he brought out the thought how obedience means to know God's will and to love God's will and to do God's will. I am so glad that by the kindness of our Father I have got to know his will and to love him, and by his grace I will endeavor to do it. I truly rejoice in being with you today. I am glad to tell you also that we have a dear brother in Chicago that is from the Tacoma class—Brother Henry Hoskins—and he has manifested in our midst the beautiful spirit of the Lord, and I am sure he is a sample of the dear friends here in Tacoma; and by that means we know them all and love them all. I will be grateful for an interest in your prayers.

A Sister.—I thank the Lord that I am one of the Tacoma class. I thank God he called me into this little class to learn the truth. I thank the Lord for this meeting and I am glad to meet more of the Body of Christ, and I thank God I am one of you.

A Brother.—I am glad to be in this assembly this morning. The spirit of a sound mind makes us fools for Christ's sake. I am glad I am one of that kind. I am to be associated with so many prospective kings, those who have entered on the race course, and are pressing forward toward the mark of the prize of the high calling of God in Christ Jesus. May we so run as to win the prize. May we be loyal to the cause in which we have enlisted.

A Brother.—When I started on this trip I did not realize half—the half was never told. I never realized even one tenth the pleasures and blessings that would occur to us by coming on this trip, and I would like to remark what our dear Brother Lindsay told me one morning on the train as we were riding along; he said, "Don't you think it will be a hard time for us to get back to earth again?" And so we realize that is about the fact, we are having such wonderful blessings now we do not see how they could be any better. But when we realize what the Lord said is true, "Eye hath not seen, nor ear heard," I just wonder, sometimes, whether we will be able to contain those blessings. How thankful we are that the Lord will give us the divine nature, and then we shall be able to contain all the blessings he has in store for us, and not only for us but for the whole world of mankind.

Discourse by Brother A. I. Ritchie. Subject: "JEHOVAH'S REST DAY"



THIS will be the study that I designed to aid myself in remembering the chronology. There is so much of the chronology that it is difficult to keep it in mind, and in order to get it into shape so it could be remembered, I grouped it, and arranged the principal dates with the thought of the last epochal day of Genesis as the basis.

There is nothing new in this, and nothing intended to be new; the old things that we have are the best things. The arrangement is new, and will enable us to keep the outline of the chronology in mind. If we take the seven thousand years of Jehovah's day of rest, and divide it into hours and minutes, we will find that one hour would represent 12.3429 seconds. In this way we can place any date that we have with proper relationship to all other dates. For instance, we know that the last Jubilee was 3,500 years after the fall, and by our measure we find this becomes precisely at midnight. The question would naturally arise, "Shall we begin our day at midnight, or at noon, or at what time?" The Scriptures say that Jehovah is the father of light, with whom there is no variableness or shadow of turning (James, 1:7); that God is light and in him is no darkness at all (I John, 1:5); Who covereth thyself with light as with a garment (Psalm 104:2); the light dwelleth in him (Daniel, 2:22); light and understanding are found in him (Daniel, 5:11); and his brightness was as the light (Hab., 3:4); and Jesus in his glorified condition and the Father dwelling in light which no man can approach unto. Even the angels who are in harmony with God are spoken of as associated with light. The angel that appeared to Daniel had a countenance as of lightning (Daniel, 10:6). When the foundations of the earth were laid, all the morning stars sang together (Job, 38:7). Satan's original title was Lucifer, or the light-bearer, the son of the morning (Isa., 14:12). The Lord said he beheld Satan as lightning fall from heaven (Luke, 10:18). God makes his angels spirits, and his ministers a flaming fire. (Heb., 1:7). Jesus in his resurrection body shone above the brightness of the noon-day sun (Acts, 26:13; 9; 17; 1 Cor., 15:8.) Then again the favor of God is represented as light. "Jehovah lift up the light of his countenance upon thee. . . . . Jehovah cause his face to shine upon thee and give thee peace."

On the contrary, Satan is associated with darkness. The time of his reign on earth has been the night of sin. He has been the ruler of the darkness of this world (Eph., 6:12). Those who have escaped from his power are represented as being turned from darkness to light, and from the power of Satan unto God Acts 26:16). In order to deceive those who seek after God, it is necessary for Satan to transform himself into an angel of light (2 Cor. 11:14); indicating that since his fall he is no longer the light-bearer but is associated with wickedness. The source of his fall was his desire to exalt himself above the stars of God (Isa. 14:13).

The proper time then to start our day would be at the time when there was the greatest light, indicating the time of absolute favor with God, and also of sinlessness, or righteousness. This naturally would be at noon. To the Jewish days there were two evenings, as indicated in Exodus 12:6: "And ye shall keep

Jehovah's 7000 Year Rest Day. 7000 years=24 hours. 1 year = 12.3429 seconds.

B. C.	From Last Event	Years From Fall	TIME Hr.	Min.	Sec.	SECULAR HISTORY	BIBLE AND CHURCH HISTORY	SUGGESTIVE TEXTS
4128	.....	2	11	59	36	.....	Creation. God's favor. All light....	I Jno. 1:5; Ps. 104:2; Gen.1:5.16
4126	2	.....	12	.....	.....	Adam died 3198.....	Fall. Lesser evening begins 12–3....	Ex. 12:6; Gen. 1:23; Num. 6:24–26.
3141	.....	.....	.....	.....	.....	.....	Enoch taken away.....	Ps. 104:20; Jas. 1:17; Jer. 31:35.
2472	1654	1654	5	40	15	Tower of Babel—Afterwards..	Flood. Evening storm.....	Dan. 2:22; 5:11; Hab. 3:4 I Tim. 6:16.
2300	.....	.....	.....	.....	.....	Chinese History begins (?)...	.....	Dan. 10:6; Job. 38:7; Lu.10:18
2188	.....	.....	.....	.....	.....	First Egyptian Dynasty (?)...	.....	Eph. 6:12; Acts 26:13; II Cor. 11:14.
2170	.....	.....	.....	.....	.....	Great Pyramid. Hyksos Kings. Egypt (?).....	.....	Ps. 30:5; 119:130.
2045	427	2081	7	08	05	Destruction of Sodom.....	Abrahamic covenant. Bright sunset "Saw my day".....	Gen. 15:12–17; Jno. 8:56; Ps. 104:19.
1819	.....	.....	.....	.....	.....	Joseph ruler of Egypt.....	.....	Ps. 121:6.
1812	.....	.....	.....	.....	.....	Children of Israel move to Egypt.....	.....	.....
1615	430	2511	8	36	33	Exodus from Egypt.....	Law Covenant. Moon rises "to rule the night".....	Ps. 136:7, 9; Joel. 2:10; Matt. 24:29.
1575	40	2531	.....	.....	.....	Israelites enter Canaan. Hittetites.....	.....	.....
1569	6	2557	.....	.....	.....	Land divided in Canaan.....	Judges begin.....	.....
1119	450	3007	10	18	35	.....	Kings begin. Saul.....	.....
1079	.....	.....	.....	.....	.....	David King.....	.....	.....
999	.....	.....	.....	.....	.....	Solomon died.....	Kingdom divided. 999—393=606. 1521—2520—999. 1914.....	.....
817	.....	.....	.....	.....	.....	Lycurgus in Sparta.....	.....	.....
776	.....	.....	.....	.....	.....	First Authentic Sk. date. First Olympiad.....	.....	Jer. 4:23.
753	.....	.....	.....	.....	.....	Rome founded? "U. C."...	.....	.....
731	.....	.....	.....	.....	.....	Hezekiah.....	.....	Is. 60:2. Job. 7:4, 35:10.
626	373	3500	12	.....	.....	Nebuchadnezzar.....	Temple vessels and princes carried to Babylon. Midnight.....	Dan. 4:10–16, 7:1–14,2:31–45.
Midnight						Midnight.	Midnight.	
606	20	3520	12	04	07	Babylon glory at height.....	Captivity begins. Jews in Babylon 70 years.....	.....
536	70	3590	12	18	31	497. Battle of Regillus. First correct Roman date.....	Edict of Cyrus. Return of Jews from captivity.....	.....
467	.....	.....	.....	.....	.....	.....	Ezra.....	Is. 60:2, 19, 20.
454	.....	.....	.....	.....	.....	.....	Nehemiah building temple.....	.....
397	.....	.....	.....	.....	.....	.....	Malachi. Last of Old Testament writers.....	.....
						55. British History begins.		
2	534	4124	2	08	22	.....	Birth of Jesus.....	.....
A.D. 29	30	4155	2	14	45	.....	Baptism of Jesus. New Creation begins.....	Jno. 12:46, 1:7; Matt. 5:14.
33	3½	4159	2	15	34	.....	Crucifixion. Moon sets. Stars and candles cast off.....	Jno. 8:12; 9:5. Jno. 1:5, 9, 3:19.
36	3½	4162	2	16	11	.....	Conversion of Cornelius.....	Rev. 12:1; Is. 9:2; Lu. 22:53.
70	34	4196	2	23	11	150.....	Overthrow of Jerusalem.....	Jno. 11:9, 10; Lu. 1:78; Eph. 5:8.
96	26	4222	2	28	32	Early R. C. Gk. fathers begin.	Revelation to John at Patmos. New Testament closed.....	Ex. 12:8; I Cor. 5:7; Jno. 6:48–58.
251	155	4377	3	.....	25	Cyprian—visible church.....	Apostolic Succession taught first. Beast begins to rise.....	II Cor. 4:4.
303	52	4429	3	11	7	Diocletian—Roman emperor..	Terrible 10 years persecution of Christians begins.....	Rom. 13:12; II Thes. 2:3.
316	13	4442	3	13	42	Constantine.....	Apostacy. Pagan Rome becomes Papal Rome.....	Ps. 119:105, 130; I Thes. 5:4, 8; II Cor. 4:6; I Pet. 2:9; Ps. 91:6, 139:11, 12, 42:8.
539	223	4665	4	.....	.....	Justinian. Great wars. Rome.	Papal primacy officially recognized. 1260 days.....	.....
622	.....	.....	.....	.....	.....	Mohammedanism.....	.....	Job. 38:15, 12:25.
799	260	4925	4	53	9	Charlemagne—France.....	Holy Roman Empire Papal Millenuim. 1000 years to 1799.....	Acts 26:18; Is. 59:9,10.
.....	.....	.....	.....	.....	.....	827. First king of all England	.....	Ps. 37:1, 107:10.
1309	510	5435	.....	.....	.....	Crusades nearly over. Philip Fair Fr.....	Papal captivity in Avignon 70 years..	.....
1324	15	5450	6	38	4	Gunpowder.....	Marsiglio in Italy.....	.....
1378	54	5504	6	52	15	.....	Wycliffe in England.....	Rev. 6:9–11, 13:2.
1440	49	5566	7	5	1	Printing.....	.....	.....
1453	13	5579	7	7	41	Fall of Constantinople. Mohamed.....	First printed Bible. New Learning began.	
1521	68	5647	7	21	40	.....	Luther at Diet of Worms. 1521—2520—999. 1521+393=1914	.....
1527	.....	.....	.....	.....	.....	Lutheran Church.....	.....	.....
1539	.....	.....	.....	.....	.....	Church of England. Persecutions by R. C. ch.....	.....	.....
1575	.....	.....	.....	.....	.....	Heidelberg Confession. Spanish Armada.....	.....	.....
1608	.....	.....	.....	.....	.....	Baptists begin.....	.....	Jer. 4:23.
1611	90	5737	7	40	11	.....	King James Bible.....	Eph. 5:13; Is. 28:16; 4:3.
1643	.....	5769	.....	.....	.....	Westminster Confession.....	.....	Zeph. 2:2.
1644	.....	.....	.....	.....	.....	Quakers.....	.....	.....
1739	.....	.....	.....	.....	.....	Methodism.....	.....	.....
1763	.....	.....	.....	.....	.....	Close of 7 years' War.....	.....	.....
1776	.....	5902	8	14	8	Revolution of United States..	.....	.....
1789	13	5915	8	16	48	Revolution of France.....	.....	Rev. 18:23.
1799	10	5925	8	18	58	End of Holy Roman Empire. Napoleon.....	End of 1000 years and 1260 years...	Is. 26:9; Mal. 4:1.
1805	6	5931	8	20	6	British and Foreign Bible Soc. formed, soon followed by 19 others.....	.....	Judg. 6:27; Job 34:25.
1829	24	5955	8	25	2	Steam travel beginning.....	Prophetic time begins to be understood.....	Rom. 13:13, 14; I Cor. 3:13; Is. 13:10.
1834	5	.....	.....	.....	.....	Wave of reform over civilized world. Slaves freed in British Empire.....	.....	Phil. 2:15; Is. 21:11, 12; Jno. 9:4.

Jehovah's 7000 Year Rest Day. 7000 years = 24 hours. 1 year = 12.3429 seconds.

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1844	15	5970	8	28	7	First telegraph in U. S. Explosives (46)	End of Miller Advent Movement	Prov. 4:18; II Thes. 2:3; Ps. 9:11.
1846	2	5972	8	28	32	Evangelical Alliance Image of Beast begins	Sanctuary cleansed. 2300 days. 454.	Is. 60:19, 20–2; 42:16; Ps. 82:5
1849						Great political disturbances. 10 years	Many kings abdicate	Is. 5:30, 8:20; Jer. 50:27.
1868						Popular education begins	Inventions, cables, etc	Hosea 4:5, Col. 1:12; II Cor. 11:14.
1874	28	6000	8	34	17	Labor unions arise	Lord's return. Day star arises. Present Truth	II Pet. 1:19; I Pet. 2:9; Is. 42:6,7.
1878	4	6004	8	35	06	Evolution and heathen philosophy spread	Churches spewed out. Returning favor to Jesus	Rev. 22:16; Lu. 17:24; Rev. 3:6.
1881	3	6007	8	35	43	Electrical appliances	General call to Little Flock ceased	Ez. 30:2,18; Amos 8:7–10; S. S. 2:17.
1914	33	6040	8	42	31	Overthrow of earth's nations.	Satan's Kingdom of Darkness overthrown. Sunrise	Zeph. 3:8; Mic. 3:6, 7; Ez. 32:7, 8.
1915	1	6041	8	42	43	Christ's reign begins	Sunrise—Ancient worthies raised	Acts 3:19; Joel 2:10, 1:15, 2:1–32.
2874	959	7000	12			Restitution complete	Midday. All light and favor of God. "At evening shall be light"	Ps. 30:5; II Pet. 3:10; Amos 5:8; Ps. 30:5; Mal. 3:2; Rev. 21:25; Job 19:25; Is. 58:3–12, 13:10; Zech. 14:4, 7; Ps. 84:10, 9, 23; Rev. 21:11, 22:5; II Pet. 3:8–10; Ps. 90:4.

the passover lamb until the fourteenth day of the month, and the whole assembly of the congregation of Israel shall kill it between the two evenings." (See margin.) A Jewish day had two evenings, the one beginning at twelve o'clock and ending at three, and the other from three to six. It was in harmony with this killing of the passover lamb at three o'clock that Jesus died, at three—the antitypical passover lamb.

If Adam had not sinned there would have been no evening at all, but perfect noon would have continued. So then we would say that at noon would be the time of his sin, then the evening began to decline, indicating the turning away of God's favor. Then applying our rule and remembering that Adam was two years without sin, would place his creation at eleven o'clock and fifty-nine minutes. His sin took place at twelve o'clock and the lesser evening began. This was the time that God's face was turned away; (Psa. 104:29), "Thou hidest thy face, they are troubled." And this trouble has continued ever since with increasing weight.

When Adam sinned he was a king, and had a dominion, and he lost it as a result of sin. It was intended that all men should be kings, but since the first man sinned there has not been a king born upon earth with a natural heritage except the Lord Jesus Christ. All others have been under servitude either to satan or to other men, or to both. The farther away from the noontide of God's favor and man's intended heritage with God, the more subservient we find people in general, and the higher exalted are certain individuals above the general multitude.

So if we wish to know what time of day it is at any portion of the history of the world, all we need to do is to see the relative conditions of the leading kings, and men, etc., and those who are under them. In the beginning men were intended to be equal, all of them kings. At the end of the restitution time men will be kings again, having had the kingdom restored to them by the great Messiah. Half way between these two points, or at the time of Nebuchadnezzar, we find that one man exercised almost autocratic sway over the entire world, and there was no one in his kingdom sufficiently important that he could not order his execution at once without any one questioning it. We simply note his order to execute the wise men when they could not interpret his dream. (Dan. 2:10-13.)

Mankind immediately began to fall, and in a very short time, because of the struggle for existence, men began to plunder and rob others of their earnings, and it was found necessary for families to band together, and the father, or the strongest one of the family, became a director, or a patriarch. As the population grew, it was found that the families were not large enough, and the descendents of one family got together and appointed a chief, and so the tribal system arose. As the population still further increased, these tribes became too small to protect themselves, and further aggregations were necessary, and a king was chosen from amongst the chiefs to exercise sway over the chiefs. Later on an emperor reigned over the kings, and over an empire of states and provinces, and small principalities. Each step of this progress marked a corresponding rise in the position of the one thus chosen, and a further dwindling in the relative importance of others. Each of those steps represented a step farther into the darkness, or into the night. And these organizations which were expected to bring about beneficial results really plunged man into greater servitude and degradation. When a man is once in the mire, the more he struggles the farther down he goes. Man's assistance and restitution are to come from the outside—from the one who was sent from heaven to redeem.

At 5:40 o'clock came the flood. By this time in the evening the sun's rays have considerably lessened in power, and this might be said to be the first evening storm. It was a great example of the Lord's power and ability to visit his wrath upon those who despised his Word and desire.

At 7:00 o'clock and eight minutes came the Abrahamic covenant. Speaking of the Abrahamic covenant, the Lord says that Abraham saw his day and was glad, counting of course that it was by faith that he saw it, and rejoiced in God's promise that all the families of the earth would be blessed through his seed, which is Christ. (Gal. 3:16.) If a person had been asleep, and not knowing the points of the compass, should awake at sunset he might quite easily imagine it to be sunrise. This seems to have been the condition with Abraham. He saw the bright sun of promise, which really foreshadowed the Sun of Righteousness who would bring in the day after the night had passed, and he imagined that Isaac was that sun. But Isaac died, and all Abraham knew was that his seed was to be called Isaac. And so Jesus was descended from Isaac. If Abraham had been able to properly understand the signs that the Lord gave to him, he would have been able to understand that the time for the blessing of the world was still a long way off. (Gen. 15:8-17.) This Scripture gives the assurance that God showed to Abraham, that his seed should inherit the land which he saw from the east to the west and from the north to the south. If we take the sum of the ages of the animals and birds mentioned in the ninth verse, they make eleven. As these are years, we apply our prophetic measure of 360 days to each, and we get a total of 3,960 days. Ezekial tells us (4:6) to use a year for a day. Two thousand forty-five years brings us to A. D. 1, and this leaves 1915 years until the period the Lord gave to Abraham in a figure will be completed, when we would expect that Abraham would receive the land promised to him.

When the Lord revealed in a picture to Abraham that his seed would experience the horror of a great darkness—the dark ages—of course Abraham could not know that the thing would be so long, or the darkness so intense, and the horror so great. In this same connection he says that his seed would be afflicted four hundred years. If we apply the measure of 360 days to a year, we have the number of the spiritual seed of Abraham, 144,000. It says that the horror of great darkness fell upon him when the sun was going down, and this very nicely pictures the plunging of the Lord's people and the whole world besides into the long night of sin, during which time the faith class will be taken out before the morning should appear. And when the morning should appear, the Lord would help his people—early in the morning. (Psa. 46:5.)

A bright sunset in many parts of the world indicates a beautiful day to follow, and in this case it also does in type. The day that Abraham saw by faith surely was a day to make him glad, as the Lord said.

At 8:36 we are an hour and a half nearer to the darkness, and the light of the sun is pretty well gone. Those who are even the Lord's people by covenant have become so estranged from him that they are not aware that they are sinners, and so when the Lord offers to them a covenant, based on the keeping of his perfect law, they gladly accept it, and say, "All things that the Lord hath spoken will we do." (Exodus 19:8). The law covenant is spoken of in type over and over again as the moon. The Lord did not intend that the world should be without any light during the night. As for the brethren, darkness covers them, and gross darkness the people But the Lord's people are never left without some light. God did not intend that the sun should shine during the night, but he said,"Let there be lights in the firmament of the heaven to divide the day from the night, and let them be for signs and for seasons and for days and for years; and God made two great lights, the greater light to rule the day and the lesser light to rule the night, and he made the stars also; and God set them in the firmament of the heavens to give light to the earth, and to rule over the day and the night, and to divide the light from the darkness." (Gen. 1:14-16-18). So the time had come for the lesser light to be placed in the heavens to give light to the Lord's typical people, and this moon was the only light that was in the spiritual heavens at that time, and for 1900 years it ruled the night. Previous to this time you might say the declining rays of the sun gave a measure of light to the Lord's people, but when the time came that the people in general, even including the Lord's people, had drifted so far away from original perfection, and light, that they did not any more remember the Lord's law, a righteous law, it became necessary to give a new light, and so the moon or law covenant was given. This moon must not be confounded with the sun. The moon has no light of its own; it merely reflects the light of the sun; and if something should come between the moon and the sun we would see no moon at all; it would not give us any light. So in the type here, the law covenant made no one perfect, for the blood of bulls and goats could not take away sin. (Heb. 10:4). The various portions of the law covenant were shadows of better things to come. (Heb. 10:1). The sacrifices typified better sacrifices under the gospel dispensation. The jubilee typified the coming day, when the Lord would make a feast of fat things for all people in his holy kingdom, when the night of sin and weeping had passed. The law covenant gave a measure of light to the Jews, because it reflected the glories of the gospel of Christ, and Moses, the mediator of the law covenant typified the Messiah, or the Christ, who would introduce the new covenant with all its blessings.

By this time a great deal of ambition had come into the world. The children of Israel as a nation had been slaves for nearly two hundred years, and more wealthy nations had arisen in the world, and the people in general had drifted away from the Lord. The Lord introduced the theocratic government, by which the judges ruled in his name over the children of Israel. This indicated that the Israelites were not able to govern themselves, or to obey the Lord very well as Adam had done, and must necessarily be under rigid control. The Gentile nations were under the control of their kings who supported their authority by arms. The Lord's authority was excercised by means of various judges. The people drifted farther away from the Lord, and as they drifted away they thought they were drifting toward the morning, or the coming day. They tired of the Lord's rule exercised through the judges, and desired that they might have kings like the Gentiles. Through the prophet Samuel he warned them how these kings would treat them; that they would oppress them and take their young men for their armies and service, and their maidens also for servants, and that they would exercise a lordship over them which would be very galling. However they said, Oh, but we want to be like the Gentiles! And in this they showed the natural tendency of the human race to be downward and toward the darkness, because the Gentiles were in deeper darkness then the Israelites were. But since they were so insistent and they must needs have the experience, at 10:18 the Lord gave them a king, and very rapidly they found the truth of the prediction the Lord made. They suffered all kinds of injustices from the hands of all these kings. Even these kings were not so bad as the Gentile kings, because since they were the Lord's people and had the advantage of the law and the prophets, they did not descend as low as the heathen nations around them. At 10:43 the glorious reign of Solomon ended. During his reign people thought the promised day had come. Solomon made Jerusalem the by-word of the world for wealth and splendor. The tourists from all over the world made Jerusalem their objective point, and Solomon's temple, and palace, and his court, and his wisdom, and the great mercantile houses of Jerusalem, were the talk of the world, and the especial admiration of the Israelites. All of this grandeur and notoriety was very pleasing to the Israelites, and they were very proud of the good things they enjoyed. However, when Solomom died at 10:43 all the Israelites suddenly awakened up to the fact that they were taxed almost beyond endurance, and that instead of being the day of the Lord which was to bring blessings to the earth, they had gone deeper into the night, and deeper into the mire. The result was a revolution which divided the kingdom.

In Leviticus 26:18, 21, 28, the Lord said that if the Israelites would not obey him, he would punish them for a period of seven times, or seven symbolical years, typifying 2520 years. Though this special punishment did not begin until 393 years after the dividing of the kingdom, yet at the same time, counting from the dividing of the kingdom forward to another dividing of a nominal kingdom of God during the Gospel age, it indicates the Diet of Worms in 1521, when Luther stepped forth and denounced the errors of Roman Catholicism. From this time forward there was also a divided nominal kingdom of the Lord; 393 years after the death of Solomon brings us to the absolute overthrow, for the time being, of the nominal kingdom of the Lord. And the typical kings were ended entirely and the crown held in reservation for one whose right it would be, and he would receive it at the end of the 2520 years. Count forward the same number of years, 393 years from 1521, brings us to 1914, a date which we recognize to represent the end of the nominal spiritual kingdom of the Lord, when the crown will pass to the one whose right it is and his glorious reign will begin in the morning of the Millennial age.

The Jewish nation continued to descend into the night. The other nations descended still more rapidly, and by 626, B. C., 3500 years from the fall of Adam, or midnight of our day, came the last jubilee. This marks the rising of the kingdom of Babylon. Nebuchadnezzar had already practically conquered the whole of the known world, and had organized it into provinces. At this time he came down upon Jerusalem, and carried off a number of vessels of the temple, and a number of the princes were carried into captivity. This marks the midnight of time that is furthest from the perfect day of Adam, and of the second Adam in the Millennial age; it marks the time when mankind had descended to the lowest ebb politically.

Midnight is the time for dreams, and we have a number of dreams recorded in the book of Daniel. This whole book refers to the period about midnight. One prominent dream recorded there represents the kingdom of the world as a great image. The head, which was gold, represented Nebuchadnezzar as we are told by Daniel. Why gold, which is the type of the divine nature, should be taken to represent a heathen king, it is a little difficult to understand. It seems to me that the thought intended here is that as far as divine power is concerned, Nebuchadnezzar is a better representative of God's power than any other man who ever lived in the world. Certainly no other man exercised such supreme sway as he did. The kingdoms that came after Babylon, though they were larger in some senses, were always a little lower than the preceding ones, and the head seemed to come down a little bit with each new kingdom. For instance the kings of Media and Persia were a little more democratic than was Nebuchadnezzar, or Belshazzar; the kings of Greece were still more democratic, and the kings of Rome and the emperor were for a long time chosen by the Senate, and the further we come down on this plane and along this image towards the evening, towards the present time, the more democratic has been the kings, until now a king is selected by Parliament, much the same as a customs officer is, and receives his pay from the Parliament. And this is in harmony with the picture in the image which illustrates the kings of the present time as those standing in the sand. Corresponding with these, other Scriptures show that the waters of the seas will be troubled, and roaring upon the shores; and while it would take a large wave to go over the mighty image whose head was very lofty, it would not take much of a surf to wash over the toes of an image. Corresponding with this we find that while the kingdoms of the middle ages, and those in the time of Nebuchadnezzar, were almost impregnable and very safe from any uprising from amongst the people, each succeding kingdom since that time has been forced to recognize the demands of the people. The Roman government was made to revise her laws a number of times. The history of England and of several of the European countries represent a succession of charters granted to the people by the kings, in which the assumed prerogatives of the kings were cut off one after another. The mountain, representing the kingly power, has been melting down like wax in a hot pan, and very soon the pan will become very hot, so that they will go out of sight completely, and cease to rear their heads above others.

Another dream at this time represents the kingdom lost in the beginning and to be restored eventually to mankind. No doubt if we had been living 2520 years ago and had talked to some of the courtiers of Nebuchadnezzar's palace, they would have talked something like evolutionists, similar to some of our men now, who have somewhat of the sycophant in their makeup. We could easily imagine them saying, "See what a glorious and grand kingdom we have here now, and see how much wiser and greater our men are now than any who went before. Where could you find the equal of Nebuchadnezzar, or of the wise men of his court?" The things in which they would glory, and which they would consider indicated a glorious day, indicates to us the deepest night, when the Lord has given us a light to see the true meaning of their condition. In harmony with this, the dream that the Lord gave to Nebuchadnezzar, and which was later fulfilled upon Nebuchadnezzar in seven years of insanity, seems to indicate the original glorious kingdom given to mankind at the first. (Gen. 1:26-28. Compare Dan. 4:21, 22, 25).

Nebuchadnezzar attempted to exert as complete a sway in the earth over mankind, and over the earth, as God originally gave to mankind, as represented by the authority given to Adam. When this kingdom was lost, mankind attempted to build up another kingdom over each other. When they had gone as far from this original kingdom as they ever would go, and they thought they had built up a wonderful kingdom, the best that could possibly be obtained, God revealed in a vision a slight picture of the original, true kingdom, which was much greater than any at that time, and indicated that they had lost this, and that when seven times would have passed that mankind would receive back again this glorious kingdom over the earth. Instead of being mid-day, it was mid-night. And many experiences would have to pass over mankind before they would receive that glorious kingdom. A vision also was given at this time illustrating the four world empires from the Lord's point of view, and represented them as four great and terrible beasts which would exercise sway over the earth.

These kingdoms, after the appointed time had passed, would give way to a kingdom whose king would be like unto the Son of Man, instead of a beast, and who would rule in the day, and whose reign would bring the light, or righteousness, upon the earth, instead of the darkness of heathenism and sin.

At 12:00 o'clock and four minutes came the end of the kings. The period of seven times began to count; at the end of which, 2520 years after 606, B. C., Messiah would begin his reign and the tabernacle of David which was fallen down would be again set up. (Acts 15:16).

At 12:00 o'clock and eighteen minutes came the end of the desolation, and those of the Lord's people who were in bondage in Babylon were given the promise to turn back again to Jerusalem. A sifting took place, and not more than about one in ten or twelve had respect enough to the promises to return to the worship of the Lord and to the place where he would bless them.

At 2:00 o'clock and eight minutes came the birth of Jesus, and a light came into the world at that time. This was the light which lighteth every man that cometh into the world, a perfect being without sin and naturally in harmony with God, the Son of man, the first one to know God's favor since Adam sinned.

At 2:00 o'clock and fourteen minutes the baptism of Jesus came. Then indeed he became the light of the world, though not recognized generally by either the Lord's people or the world. He came to his own and his own received him not. The light shone in the darkness and the darkness did not comprehend it. (John 1:4, 5, 7, 8, 9). This was the time that Jehovah began the new creation—surely a peculiar time to begin a new work associated with the world of mankind. Had we been intending to pick out a glorious nation which should be righteous among men we most likely would have taken them out when the race had not fallen so far. But it was God's intention to make a new creation which should always be a monument to his grace, and wisdom, and power, and love, and he just put it when mankind had fallen very low. At 2:00 o'clock in the morning men sleep about the soundest, and this was about the time when God began his new creation, although it was the time of darkness, when darkness was upon the earth and gross darkness upon the people, and although the night was far spent, Paul tells us that the day was at hand. (Romans 13:12). There was now developed a class who were children of the light, and who would henceforth walk as in the day—not in chambering or drunkenness, or following after the ways of darkness. (Romans 13:13; I Thes. 5:4-8, 10, etc.). Their conduct was to be inspired by a different hope altogether from that of the rest of the world. Jesus said, "I am the light of the world." He said also that while he was in the world he was the light of the world. He then said of his followers, "Ye are the light of the world." If we are his followers now we are during the remainder of the night of sin the light of the world, and it is by us that people will know what God is like, as they do not read the Bible, and even if they did they could not understand it; but they see our good works and glorify God. The Lord said that even John was a bright and shining light, and for a time the Pharisees were content to walk in that light in a measure. Some other texts which indicate that the Lord's people are to be in the light, and are to diffuse the light, are as follows: Matt. 5:14-16; Eph. 5:8; Phil. 2:5; Romans 3:12; Isaiah 60:9; Luke 8:18; I Pet. 2:9.

At 2:15 came the antitype of the sacrifices introduced in the law covenant. And at this time also came the setting of the moon. The Lord took away the light as far as the people were concerned, nailing it to the cross.

Jesus indicated this when he said to the Jewish nation, "Your house is left unto you desolate." It was then that the moon set. There had come another light into the world which had been there for three years and a half, and which now superseded the moon. It was the beginning of the growing light of the Gospel which was yet to give light to the whole world when the sun will arise; even though it might be the time for the moon to arise, the moon could not be visible because of the greater light. From this time on the Jewish nation had no light from their law covenant. The Lord's people of that nation found a way of escape from the law covenant to the Gospel, and into the greater light, because Christ was the end of the law for righteousness to every one that believed. (Romans 10:4). When the moon set the Lord placed different stars in the heavens. These different stars were the apostolic lights which the Lord gave to be the light of the church, and to guide during the remainder of the night of the Gospel age. (John 17:20). "Neither pray I for these alone, but for them also who shall believe on me through their word"—indicating that they were the appointed means of light. The stars were held in his hand and controlled so that their word would be a proper guide to the Lord's people. (Rev. 1:16).

Not only did the Lord place the twelve stars as the constellation to give light to his people, but he also lighted numerous candles and said that they were not intended to be put under a bushel, but they were intended to give light. Since darkness covered the earth and gross darkness the people, and the world of mankind were suffering, and discarded all thought of God, and did not want to retain him in their thoughts, and since the Lord gave them over to a reprobate nature, to do those things that were not advantageous, mankind were growing rapidly farther away from God. (See Romans 1:21-32). All of this time the Lord's people were suffering from the opposition of the world, as the Lord had indicated to Abraham in Genesis, the fifteenth chapter, passing through the horror of great darkness, and suffering persecutions heaped upon them by the world. Notwithstanding all of this darkness and oppression and desolation which came on the Lord's people, he gave them many things to comfort them; he gave them songs in the night, as David said. And they had many causes for rejoicing in the assurance of his blessings. The light which was witheld from the world was in their hearts, and his Word was a light unto their path and a lantern unto their footsteps. Light is sown for the righteous, and gladness for the upright in heart. And the Lord's people are never without a sufficient measure of light to enable them to walk in a direct course as he wants them to.

I saw a photograph of the valley below Mt. Lowe near Los Angeles, California. At the first appearance it seemed all black, but upon looking closer I saw a little group of very fine dots, all white. These represented the city of Pasadena, at the foot of the mountain, with a population of about 35,000 people. There were not 35,000 lights, there were perhaps a few hundred lights. A little off to one side was a larger group of lights, also very small, almost invisible. This represented the city of Los Angeles, with a population of over 300,000. A little farther on was a fringe of lights representing the coast towns of San Pedro and Ocean Park, etc. As I looked at this picture it made me think of how the earth must appear to the angels of light and to God, that it appears as darkness covers the earth and gross darkness the nations, but the Lord has never left them without a measure of light, representing himself, during the Gospel age. These lights are represented by candles, which give a very faint spark of light. Each of these lights is a representation of the light of the Holy Spirit which God placed in an earthen vessel—your body, mine and others. The light is not ours, it is from God, and it is our duty to let our light so shine among men that they may see our good works and give glory to God.

At 2:16 came the turning aside of the special favor to fleshly Israel, and the breaking down of the middle wall of partition, and the opening of the Lord's blessings to Jew and Gentile alike. From this time onward since the Jewish nation had not proven to be a holy nation, not having kept the law God gave to them, God began to pick out a new nation, a holy nation, every

member of which came into the nation by being associated directly with God and receiving of his Spirit and having his mind—a chosen generation, a royal priesthood, a holy nation, a peculiar people, that they should show forth the praises of him who called us out of darkness into his marvelous light. (I Peter 2:9).

At 2:22—A. D. 70—came the overthrow of Jerusalem. This at first thought, would seem to indicate a retrogression toward the night again, but Paul was correct when he said, "The day is at hand, the night is far spent." As soon as typical Israel had served their purpose, it was necessary that the outward form associated with the Jewish people should be taken out of the way, so that the true Christian church might be developed without hindrance.

At 2:27—A. D. 96—came the revelation to John on Patmos. Since that time the Lord has made no other revelations to mankind, and since that time we who hear the voice of the Lord hear it from behind us—the revelation which the Lord gave to his prophets and apostles, and which is in reality our light, and into which we do well to take heed as unto a light that shines in a dark place. (Rev. 1:10; 2 Pet. 1:19).

As we approach closer to the dawn, Satan brings in a false morning in advance of the true morning. At 3:00 o'clock—A. D. 251—Cyprian introduced the idea of apostolic succession, and that the leaders of the church had the same apostolic authority that the apostles, appointed by the Lord, possessed, and he taught that we should expect a visible church, with a visible head, to which the Lord's people could assemble. This was the beginning of the apostasy.

At 3:00 o'clock and ten minutes—303 A. D.—Diocletian began a terrific persecution of ten years. This seemed to be Satan's ruse to humiliate the church, so that they would be glad to accept his terms. These terms were offered by Constantine in 316 A. D., when he pretended to be converted to Christianity, and to have a vision given to him in the sky saying, "In this sign thou shalt conquer." In order to make his claim to the crown secure, and to get rid of other claims to the crown, and seeing the growing number of nominal Christians, whose number had now rapidly increased as they drifted farther away from the simplicity and purity of the Gospel, he made a bid for their support. The idea of having an emperor belonging to the church who would protect them from persecutions and relieve them from the distress under which they had been living, took them off their guard, and the great bulk of the nominal church at this time fell into the trap, and thus the apostasy was established. The heathen temples were turned over to the Christian denomination, and they not only took the temples but also the rites along with them, and the true Christians were forced outside, since they could not recognize heathenism in this form, or the union of the church and the state which had been forbidden by the teachings of the Bible.

At 3:59, or 539 A. D., papacy was thoroughly established in power, and the 1,260 years spoken of in the Bible began. We mention a number of places where these are shown. For instance: Daniel 7:25; 12:7; Rev. 11:2, 3; 9:11; 12:6, 14; 13:5; James 5:17. For these 1,260 years papacy held a large measure of power, and the Bible was more or less proscribed, and was typically clothed in sackcloth, to be restored again to position and favor at the end of this period of time, 1799 A. D.

At 4:53, or 799 A. D., Satan introduced his millennium, which ended at the same time that the 1,260 year period ended. During this time darkness certainly did run over the earth, and many violent deeds were done in the name of the Lord and religion and they said, "The Lord be glorified."

At 6:37, A. D. 1309, the Roman Catholic church had a captivity of seventy years. This marks the beginning of the downfall of Roman Catholocism.

At 6:40, 1324 A. D., was the beginning of the Reformation when Marsiglio began his work in Italy. This was further carried on by Wycliffe in England at 6:00 o'clock and fifty-one minutes, or A. D. 1378. This was the ending of the captivity of the Roman church, when the popes began to return to Rome.

The work was further carried on in Bohemia by Huss, at 6:54, A. D. 1391. And the result of the labors of these and other men associated with them was that the light of the knowledge of the truth spread more and more through Europe, diffusing a certain amount of the knowledge of the Lord and his ways and his Word, and causing a great deal of distrust of the Roman Catholic church and her method.

The great mediaeval wars carried on by the Romish church, which they hoped would greatly add to their prestige and glory—the crusades—did more to educate the people of Europe and break the power of the Roman church over them than anything that had yet happened. These crusades killed off the flower of the manhood of Europe, and did no further good, apparently, than to bring a certain amount of education and enlightenment into Europe; and as education was always the foe of Satan's kingdom of darkness, the power of papacy rapidly began to dwindle.

At 7:00 o'clock and four minutes we would expect a great measure of daylight. It was at this hour, 1440 A. D., that printing was invented, or rather revealed by the Lord. The invention of printing was sent by the Lord at the proper time to introduce the power that would bring in the morning.

At 7:00 o'clock and seven minutes, 1453 A. D., the first Bible was printed. Previous to this time all Bibles were copied by hand, and this accounts for the numerous errors made in the transcription, so that it was practically impossible to find two manuscripts precisely alike.

Since that time Bibles have been turned out by the millions. It is a peculiar coincidence that in the very year the Bible was first printed the last of the old Roman civil empires fell to pieces. Constantinople had been the eastern capital, and for a long time had been the center of learning in Europe. Nearly all the great scholars of Europe were gathered here. The knowledge of Greek throughout the rest of Europe was very meagre, Latin being the language of the Romish church. The Bible was only known in the Latin Vulgate, which was a translation from the early Greek.

At this time Mohamed took Constantinople and destroyed a great portion of the library there, and drove out the scholars. They scattered all over Europe, and practically every school or university of any standing had one or more of these Constantinople scholars. This, associated with the printing of the Bible, immediately resulted in a new learning which completely revolutionized European thought, and prepared the way for still more light. The sun was rapidly rising. This resulted, in a very short time, at 7:21 in the morning, A. D. 1521, in that phase of the Reformation introduced by Luther and his contemporaries. The Diet of Worms was held at this time, 2,520 years after the dividing of the kingdom of Israel at the death of Solomon. The nominal kingdom of the Lord received as it were a death notice 999 B. C., which was carried into effect 393 years later. Luther served a notice which we expect to be carried into execution 393 years after 1521 A. D.

From this time onward the light rapidly arose, and darkness was pushed back at every side. One phase after another of reformation came in rapid succession. The rise of numerous Protestant sects in England, Germany, Holland, Sweden, Denmark, France, etc., broke the power of popery, and set free many of those who were of independent character, and who sought for the light, and did not readily bow down to oppression.

At 7:35, 1611 A. D., the King James version of the Bible was printed. This was a wonderful work. It was a long ways the best of any translation made up to that time, and it is such an excellent version that it is very valuable even today. Shortly after this came the rise of Methodism which awoke the Lord's people all over the world.

At 8:13 came the revolution in the United States, 1776 A. D. This successful revolution made insecure the hold of every king upon his subjects all over the world. Many secret councils were held to discuss the best means of counteracting this disturbing influence, and since that time no king has been as secure in his hold upon the people as before.

At 8:16—1789 A. D.—in the revolution of France, the revolutionists seemed likely to overthrow every kingdom in Europe, and indeed since that time the power of the kings has rapidly dwindled. Instead of being exalted way above the people, and speaking to them from a lofty eminence, they have had a hard time by maneuvering, and trickery, and petty bribery, etc., in keeping themselves in possession of their crowns at all.

Immediately following this, at 8:18—1799 A. D.—came the end of the holy Roman empire. The growing knowledge and light had practically made it a dead letter at this time, and all that was needed was an army of French revolutionists headed by Napoleon to march to Italy and give the final blow to the decadent empire.

The 1,260 years of oppression had ended. Immediately following this, 8:19—1803 A. D.—came the formation of the British and Foreign Bible Society, which was especially honored with a curse from the pope. Following this came the American Bible Society, and within the next fifteen years nineteen other Bible societies were organized, many of which still exist. The British and Foreign Bible Society has distributed hundreds of millions of copies of the Bible and portions of it. These have taken a measure of light and knowledge and education wherever they have gone, and Satan's kingdom of darkness has been assailed in all parts of the world by this diffusion of the Word of the Lord. The light is rapidly increasing, and events have since rapidly occurred which have made Satan's position, which seemed impregnable, very unfavorable.

Since that time we have nearly all our modern inventions. Since then we have illuminating gas, kerosene, the electric light, the locomotive, steamships, hundreds of applications of electricity, the development of the public school system, the development of the university system as it is now, the spread of education along the lines of mechanics and agriculture, the study of economics, ethics, and the rights of mankind, and great developments in chemistry, medicine, etc. All of these things have poured in upon us so rapidly that we are no longer surprised at any new invention.

At 8:24—1829 A. D.—came a still further measure of light from the Lord. At this time the clue to understanding time prophecy was given, and Miller and others understood that we should take a year for a day in interpreting these prophecies. (Ezek. 4:6.)

At 8:28—1844 A. D.—the Miller movement collapsed, and the temple was cleansed. From this time onward there were a number of people gathered to the Lord who stood separate from all worldly alliances, and whose minds were cleansed of the devilish teachings of the immortality of the soul, eternal torment, the union of the church and state, the trinity, etc. The light was growing fast; the morning was rapidly approaching.

About this time came the invention of the telegraph, and shortly after this Europe and America were united by the first submarine cable; and about this time the bicycle and sewing machine were invented, and shortly after this time the electric light was invented, or revealed, to mankind; and the mechanical process of manufacturing steel became known shortly after this time. These inventions have revolutionized modern industrialism. It was about this time also that the modern public school system was being perfected. Canada and the United States led the world in this. The rapid development that followed the development of the public school system in America forced the European countries to follow to some extent; kings and their so-called Aristocracy could no longer sit on the safety valve, but had to yield to a certain measure, and ostensibly favor the policy of education. This they did very grudgingly. In Great Britain it is only in the last decade that the public school system has become really modern.

At 8:34—1874 A. D.—the time came for a new measure of light, and so the day star arose in the hearts of the Lord's people. (2 Pet. 1:19.) The outline of Present Truth went forth. The Lord's people were able to understand the mystery that was hidden from the ages and generations, and to understand and discern clearly why it was that the Lord's Gospel had apparently been such a failure. They were able to see clearly for the first time, and to see from the heart and with the understanding, that God is a God of justice and love and wisdom and power. From this time forward the Lord's people were able to serve him with much more intelligence and to stand free from all worldly entanglements, fully understanding their position, and not being in the least affected by the worldly sophistries of heathen philosophy, union of church and state, evolution, etc.

At 8:35—in 1873 A. D.—the nominal systems which had represented the Lord and which had charge of his Word so long, were spewed out, because of worldiness and lukewarmness.

At 8:35—1881 A. D.—The general high calling closed, after which came a severe sifting of those who had accepted the call and who had to be proved before they were accounted worthy to obtain the prize. Since that time those who obtained a place in the calling merely stepped in to take the places of those who had gone out, and the sifting continued. Those who have any measure of love for worldly matters, or any measure of affiliation with any thing associated with Satan's night and reign of darkness, will be separated from those who are children of light. The light constantly increases and those that love the Lord and try to serve him, while at the same time loving some of the things associated with Satan's kingdom, are subjected to all kinds of treatment and annoyance and disappointment and they find that the favor of the Lord steadily departs from them, and it is being revealed more plainly than ever that they cannot serve God and mammon. The secret things are being brought to light. The old methods of finance, and of statecraft, and diplomacy, are being exposed, and the cloven hoof of Satan's methods of darkness are shown quite plainly enough. Men who made their fortunes by the old methods are now being exposed through the magazines and newspapers, and instead of commanding the respect and admiration of the coming people are being despised, and even hated. The time is come when to possess a great fortune means that people wonder how many other people are despoiled of their proper share of the good things of the earth to give him that fortune. At this time also the natural rights of every human being are being examined into more earnestly than ever before. People will not any longer submit to what their forefathers accepted. Factories must be built in accordance with modern ideas—plenty of light and fresh air, and safety appliances. Employers must look after their employees, and must not work them overtime unduly. The growing light brings condemnation upon many people for doing things which they thought were all right. Modern discovery and invention goes ahead very rapidly; it is as if people had been slumbering and sleeping for a long time, and had suddenly awakened up to accomplish things before undreamed of. Within the last forty years we have received the telephone, the electric traction in all its forms, and the transmission of electric power, wonderful electric lights in many forms, the rapid increase in the size of ocean-going vessels and railroad trains, and wonderful steam barges, the first of which was built within the last forty years; the automobile, with all its various uses, the wireless telegraph and telephone, radium, and liquid air, which have practically revolutionized the standing of science; great increase in the knowledge of medicine, a very much greater understanding of the human system, and wonderful things in surgery, and so on; and especially has it brought a general questioning and a general distrust of those who assume to represent the Lord and to teach his Word. The old sophistries will not accepted be any longer. The people expect a "Thus saith the Lord" or else a logical discourse.

Gladstone is credited with saying before his death that the knowledge of the world had increased more during the sixty years of his life than during the six thousand years previous. The people have grown more and more restive and dissatisfied, although their condition is greatly bettered. Every government in the world is arming and preparing for a tremendous conflict, not knowing where it will come from, and every government is afraid of its people, recognizing that they are only continuing in existence so long as people's attention can be directed to other things; that as soon as they decide to overthrow the government it cannot any longer continue. The whole world is full of disorder, and unrest, while at the same time nature brings forth wonderful crops, and the world is proving more and more to be a storehouse of all that the human creature could desire or wish for. The daylight is rapidly increasing, the sunlight is around us on all sides, although the sun is not yet visible. The kingdoms of the world, represented by the mountains, are very much interested through self-interest, in preventing the sun's rays from reaching the people in general. In a mountainous country frequently we cannot see the sun until about 9:00 o'clock in the morning. At the present time it is about 8:40, and were it not for the self-interest of the various kingdoms, which leads them to oppose the spread of the Gospel in every way they can, and the shining of the light of the truth to the people, they would even now be rejoicing in the light of the plan of God.

Sometimes after a night of disorder and storm and rain, the sun seems to rise slowly; the light is in the sky, and those who are watching from their vantage point upon the mountain see the light on all sides, but at the same time they see fog here and there and clouds and little patches of darkness, which remind them of the night which has passed, and which typifies the remains of Satan's kingdom still to be seen on various sides of us, but which is soon to give way to the Sun of Righteousness. Such mornings naturally breed a storm, and when the powers of the air are loosened, and the winds begin to blow from the four corners of the earth, they gather these bunches of cloud and fog and hurry them together into one storm and they break upon these mountains with a great crash and roar. The Scriptures tell us that the four winds shall be loosed and then these powers of the air will blow together and there will be a great storm, and the heavens and the earth that are now shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also and the works that are therein shall be burned up. When these winds shall strike the mountains they will be carried into the midst of the sea; but we will not fear though the earth be moved and the mountains be carried into the midst of the sea. (Psa. 46:2).

When this storm has passed away all the bits of fog and the lingering clouds shall have passed away with it, and also the mountains will have passed away, so that there will be only one mountain left, and that mountain shall be the mountain of the Lord's kingdom which will not stand in the way of the Sun of Righteousness, because at that time the righteous shall shine forth as the sun in the kingdom of their Father. The mountain of the Lord's kingdom will accommodate itself to the new condition of affairs, and is represented as dividing from the east to the west, so that as the rays of the risen sun shine they will go right through the two parts of the mountain, and there will be a very great valley there, which will be the valley of blessings for all the families of the earth. (Zech. 14:4). Then will be the time that the light will grow straoger and stronger, the powers of darkness will have been bound, and all the darkness left will be the natural darkness in the hearts of the world of mankind which will linger there as

they are raised from the tomb. If they will open their hearts to the light, then the light will shine into their hearts, as it is already shining in our hearts, and it will produce the day there also. This work will continue until all mankind who will be found worthy of entering into life will also be children of the light.

In the beginning the Lord turned his face from mankind. (Psa. 104:29). In the east in ancient times when a man was charged before the king with any crime, the king received him with his back turned toward him, indicating that for the time being he was in disfavor with the king. As the case was pleaded, if the king decided that the man was worthy of favor he merely turned and faced the man, indicating that he was again in favor with the king. If the king remained with his back towards the man that indicated a continuation of disfavor, and practically meant the man's execution. Jehovah's face and the light of his countenance were turned from man at the time of the sin, and during the time of his disfavor, when his face has been turned away, mankind has suffered continually. When Jesus came he laid the basis of a reconciliation, and the promise was (Acts 3:19-23) that times of refreshing would come from the presence of the Lord. The word translated *presence* here signifies the turning again of the face in favor, as it is indicated as taking place when Jesus returns to the earth. During Messiah's reign God's face gradually turns backward toward man again, and at the end of the Millennial age when mankind shall have been separated from their sin, and will again love God, the blessing which God himself told Moses to give to the Lord's people will be true of all mankind again. "Jehovah make his face to shine upon thee, and be gracious unto thee. Jehovah lift up his countenance upon thee and give thee peace." (Num. 6:24-26).

At that time the day will have been completed, and we have again returned to noon, to the full sunlight of God's favor wherein there is no darkness at all, and we have the promise that darkness will not come again. (Zech. 14:6-7) "It shall come to pass in that day, that the light shall not be clear, nor dark; but it shall be one day which shall be known to the Lord, not day, nor night; but it shall come to pass, that at evening time it shall be light."

When the twenty-four hours is ended, and when we would naturally expect another evening to come, God's power will be exerted to prevent sin from entering into the world any more, and all things that offend, and all of those that love iniquity, shall be destroyed out of the earth, and there shall be no more sin, neither sorrow nor sighing, nor death, for the former things are passed away. There shall be no more pain, because there is no more darkness or sorrow; the seven thousand years have ended. "And the evening and the morning were the seventh day."

Discourse by Brother Russell. Subject: "THE SUFFERING OF CHRIST"

Text.—*"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."*—Heb. 9:28.

THIS brief statement by the apostle is really a summary of centuries of accomplishment. The suffering of Christ began with our Lord, began with the time when he made a consecration of himself, presented himself to the Father when he was thirty years of age. The sufferings of Christ continued during the three and a half years of his ministry, and the sufferings of Christ have continued all of these eighteen hundred years since, and we are finding that this is the key which very many of God's dear people have overlooked, and therefore have been in considerable quandary as to how to understand the divine dealings. The apostles understood the matter very clearly. They understood they were to suffer with the Lord as members of his body; they understood that these sufferings of the body of Christ must be complete before the glory should follow; but this thought has been lost sight of during the dark ages, and instead of this proper thought that the church has a share in the sufferings of Christ and in the glory to follow—instead of that thought coming with joyous emphasis by our Catholic friends in their organization, their church was organized with the thought and with the understanding that the sufferings of Christ did not extend to the church; that the sufferings of Christ were accomplished in his own person; in one sense of the word then they have a peculiar arrangement by which they repeat the sufferings of Christ in the sacrifice of the mass. And they do this repeatedly for the sins of the individual and sins of congregations, and low mass in a general way, and high mass for particular sins. And so they have this as the carrying out of the further sacrifice of Christ, instead of seeing that all the church is to suffer with him. And so they have exalted the Pope to be the vicegerent of Christ, to be the representative of the Messiah, that he should reign, and that in his reign should be fulfilled all the glorious promises that God made respecting his kingdom, and the glorious blessings that would flow from Messiah's reign. How much disappointed they would feel if they were to get a proper view of the situation! Instead of having accomplished anything great in the world, we find the world today in as bad a condition in many senses of the word as it was a thousand years ago, and yet our Catholic friends claim that the thousand years of the reign of Christ were in the past, and that the Pope and those associated with him are reigning in glory, and that practically the work of Messiah as the great king of earth under the whole heavens to bless all the families of the earth must practically be considered as accomplished; and yet today, even according to the most liberal calculation at least two-thirds of the human family are ignorant of the Lord entirely, having no knowledge of God or of his Son. This great mistake which our Catholic friends fell into has descended also to Protestants. While the Protestants repudiated some of the Catholic doctrines they did not know what to do with other features, so they carried these on, and our Protestant friends really are claiming, "Yes we are living in the reign of Christ."

"How long has he been reigning?"

"Oh, we don't know how long."

"Where did the reign begin?"

"Well, none of us know; the Catholics say they know when it began, but we Protestants believe that the Catholics are all confused, and that they are the anti-Christ, but somehow we believe anyway that the kingdom of Christ has been going on.

Well, where are the fruits of Christ's kingdom? They cannot tell us, except that they hope against hope that shortly, perhaps pretty soon, they don't know how long, they will conquer the world for Jesus. And it is really pathetic to see sometimes the zeal of some of the Christian Endeavor friends as they will pray and sing "All the world for Jesus," and then hear their statements that they will raise thirty millions of dollars and convert the whole heathen world instanter. It seems really pathetic that intelligent people should make such statements, or entertain such thoughts for humanity, when we know from the statistics of the United States governments that there are twice as many heathen today as there were a century ago—six hundred million a century ago and twelve hundred million today. And even if they did storm the world for Jesus, and bring the whole world into the blessed condition you have in Tacoma, you would have hard work leaving anything out of doors that you wanted to protect and save. God's will is nearly as far from being done in Tacoma as it is in Tokyo—very little difference. We have more saints, I presume, in Tacoma than we have in Tokyo, but as far as the world is concerned, the world in Tokyo, and the world in Tacoma, and the world in Brooklyn, are all practically as the apostle says "The world by its wisdom knows not God," but it seems to be getting in some respects further away from God than it was before. I am not speaking of the benevolent institutions of the world; I am finding no fault with those; I am glad we have good benevolent institutions. Even though there should be more or less of graft and corruption in connection with nearly all the operations of them, they are well intended, and there is a good thought behind them, and we are glad of that.

But the point that we wish to notice is that we have not God's kingdom in the world, and there is no sign of it, no tangible evidence that we could storm the world any more than we could storm Tokyo, or Tacoma, or Brooklyn for Christ, and yet there are the masses of intelligent people, some of them saying that Messiah's reign is ended, and we are in the times mentioned in the twentieth chapter of Revelations, when the devil is loosed for a little season, and the devil is a protestant; and shortly everything will be wound up. And then our Protestant views that we don't know where we are, but Christ has been reigning and making about as poor a job of it as could be—that is what they are claiming.

Now the Bible has such a fine presentation of the matter, and how glad we are we can see in God's Word that which is saisfactory to our reason, and which will ultimately be satisfactory to the whole world of mankind. We see from the Bible why there has been a delay. Failing to see this is what has led our Christian friends into all of their difficulties. If they had clearly understood the "mystery" as the apostle calls it, it would have solved the whole matter, but evidently our heavenly Father did not wish the mystery to be completely solved until the beginning of the seventh trumpet; so it is written that when the seventh angel shall begin to

sound, the mystery of God which he has kept secret from the foundation of the world should be finished. When God keeps anything secret, and wishes to do so, let us not be surprised that nobody finds it out. This mystery that the apostle mentions is Christ in you, and it is stated plainly enough even though we were blinded to it for quite a while. This great mystery that the church was the body of Christ was buried under the traditions and superstitutions of centuries; from the time the apostles fell asleep the church lost sight of the fact that if she would reign with him in the future she must suffer with him in the present. And when she got the idea she was already reigning, of course she got the idea that her time of suffering had passed, and pride and vain glory took the place of humility and a desire to suffer with the Lord.

But we are glad in God's providence that we have been awakened and that we begin to see these things; if we were stupid and asleep at one time we have gotten aroused, and we have been seeing more and more clearly, and now as we go back from our present standpoint we see the length, and the breadth, and the heighth, and depth of divine wisdom, justice, love, and power, such as we never dreamed of before. And this becomes to us a wonderful proof, positive proof, not only that there is a God, but that the Bible is his Word, and it equally proves to us that the various denominations are not in line with it.

I think of one infidel who said to me that he would not believe the Bible. I said, "Why? Where do you think the Bible came from?"

He smiled and said, "Priests and knaves."

"Oh, you think that the priests and knaves made the Bible?"

"Certainly."

I said, "which priests and which knaves made the Bible?"

Well he had not expected that question. I said, "Did the the Presbyterian priests and knaves, or the Baptist priests and knaves make the Bible?"

He hadn't thought of it. "Perhaps you would say, they were not old enough, that the Bible was made by the Catholics?"

"Oh yes," he said, "the Catholics—that is it, the Catholic priests and knaves."

"Well," I said, "my dear friend, it is rather remarkable is it not? They ought to be called also fools, for they made a Bible that does not suit them. If a man does a forgery at all he would do so for some purpose, he would have some object in view, but to commit a forgery and not have that forgery what he wants it to be would indicate that he is a fool."

He said, "What do you mean?"

I said, "If the Catholics made the Bible they made one that does not suit them. It has in it a great many things they do not believe and they wish were not there, and it does not contain a great many things they would like to have there. They would like to have the Bible corroborate them and say that Mary was the mother of God, but it does not say so. They would like to have the Bible tell them that Mary was born immaculate, as they claim. They would like to have the Bible tell something about beads, and praying with beads, and have the Bible tell them something about praying to the saints, and praying to a lower saint and then to a higher saint, and finally get to Mary, then to Jesus, then to the Father—gradually stepping up. They would like something in the Bible to corroborate their teachings. You see if they forged the Bible, they made a poor forgery. Then they would like to have something in the Bible authorizing them to have their sacrifice of the mass. They would have something in the Bible about the holy water and the sprinkling of it. They would like to have something in the Bible to tell about the holy candles, and consecrated burying ground, and about hearing of confessions. They would like to have something in the Bible about purgatory, something about the sprinkling of infants, and something about keeping Sunday, and something about the holy Trinity. There are a whole lot of things they wish they could have in the Bible that they do not have there. They have a whole lot of things in the Bible they do not know what to do with, and they wish they were not there. They have no use for the resurrection when every one is more alive than even before he died." "Now," I said, "my infidel friend, if you think the Catholic priests and knaves made the Bible, you must think they are a set of fools. But they would not make the Bible like that. And" I said, "for the same reasons the Presbyterians would not have made it even if they had lived in the time. The Bible does not suit them. It has something about election, but it also has something about free grace that they do not know what to do with. And so our Methodist friends would have in the free grace and would leave out the election altogether, as they do not know what to do with that. And so with all denominations. They would all put in something more and all would leave out something else. As far as I know we are the only people in the whole world that the Bible suits; it suits us exactly the way it is."

And because of God's providence we are getting the true light on the Word, which shows the true condition as God intended it to be understood. It is all rational and sure from God's standpoint; it is all reasonable and all beautiful, and we are surely finding that out. It has been just as beautiful all these centuries; it has had all of these teachings for these hundreds of years; we are merely finding out the lengths and the breadths and the height and the depths of the love of God which passeth all understanding, and how this love of God is clearly presented in his Word. And it explains our text that now we must suffer with him if we would reign with him, and that these sufferings of Christ belong to this present time, and that Christ cannot come to give the great blessings to the world of mankind until the church which is his body is completed. And so instead of hastening the Lord we should be doing exactly what the Lord said to do. The bride is to make herself ready—never mind about hurrying the bridegroom, the bridegroom is ready now and has been all of this time; it is the bride that is to be made ready; the bridegroom has been sitting at the right hand of the Majesty on high, as the apostle says, waiting for the time to come for the divine arrangement to be fulfilled, and the whole thing given to you and to me is to be ambassadors, to be mouthpieces of God in inviting and calling and drawing, in the name of the Father, and in the name of our Lord, all of those who have an ear to hear his message. We do this not merely orally, not merely from the platform, but also in our daily lives. So let our daily lives express the lessons of true holiness. Let all our actions show the power of God, and the hope that is within us, that all may see that we are his, that all might take notice of us that we have been with Jesus and learned of him, and we are being exercised by the exceedingly great and precious promises that our Father has given us, and which were intended to work in us to will and to do his good pleasure—not only for ourselves but also for each other, for the apostle, you remember, tells us this was the very object in giving the Holy Spirit. He says, God poured out the Spirit on our Lord Jesus, and he gave some prophets, some evangelists, some teachers, etc., for the work of the ministry, for the work of service. What service? For the work of developing the body of Christ, not for the work of converting the world, but for the work of the ministry, developing the body of Christ, until they all come to the full stature of a man—adding on the different members of the body, until we as a whole Church shall come to the full stature of a man, of which great man Jesus is the head. This is the great prophet, the great king, the great judge, the great lifegiver, the great mediator between God and man.

Now our dear Master suffered and entered into glory, so all the Body of Christ must suffer. There are two ways in which we stand related to Christ. We stand related to him, our head, as new creatures, that is the figure of the priest, prophet, King; it is the new creature that stands related to Christ also on the fleshly plane; your flesh is related to Christ, and my flesh is related to Christ. In what way? In this way: that as Jesus' flesh suffered, so you and I and all his faithful, consecrated ones are counted in as part of his flesh. How so? Why in all your afflictions. "In all their afflictions, he was afflicted." All your afflictions are the afflictions of Christ, all the sufferings of the church in the flesh, You are not suffering as new creatures, you are suffering in the flesh. You remember how the Lord spoke to Saul of Tarsus on this subject. Saul had been persecuting Stephen and others, and the Lord appeared unto him on the way to Damascus, and said to him, "Saul, Saul why persecutest thou me?"

"Why, Lord, am I persecuting you? I never persecuted you. Who are you? How do I persecute you?"

"I am Jesus, whom thou persecutest."

Whenever Saul did anything against Stephen, he was doing that against Jesus; whenever he did anything against any of the other saints who were counted in as members of the body of Christ, their flesh was like that of Jesus in the world. Whoever harms one of you, the least of these my little ones, is harming the body of Christ; and so all the body of Christ is suffering together. Thus we are sharing in the sufferings of Christ, and we are filling up that which is behind of the afflictions of Christ. As he was afflicted, so are we; as he was opposed by the world, and the flesh, and the adversary, so we are to expect the same. The Lord himself says, "Think it not strange concerning these experiences;" and St. Peter says, "Think it not strange concerning these fiery trials." Jesus says, "If they have called the Master of the house Beelzebub, what will they say about you? If they say all manner of evil against him, what must you expect?" We must not expect that we will be superior to our Lord. We must not expect that the world will be friendly to us if they were not so to him.

Then the apostle says, we are to rejoice in this. Of course he proceeds to say that no tribulation for the time being seems joyous, but rather grievous, nevertheless it yields the peaceable proof

of righteousness. And so when you and I become more and more developed in Christian character, in the likeness and mind of our Lord, it enables us to see that these various things that might mean harm to our flesh, as various trials and difficulties, are all so many blessings. If you receive them properly—the *if* is there—let us make sure the *if* is applicable to us—if we endure these things joyfully, then the Spirit of glory and of God resteth on us. How glad we are! Of course that gives us rejoicing.

I think of one old gentleman who came to see me one day. He inquired for me at the office, and hearing him I went to the door, and I said, "How do you do, Mr. ———."

He said, "Do you know me?"

I said, "I ought to know you, you have been around Pittsburgh for twenty years or so; of course, I know you."

He was about seventy-five years of age. He looked very much abashed.

He said, "Have you a back room?"

"Yes."

"I wish you would take me back there and kick me."

I said, "Mr. ——, I have no feeling like that towards you."

He said, "It would be a good thing."

"Oh," I said, "I have nothing against you; you have not done me any harm."

He said, "Oh, yes, I have done you harm. I said everything about you, and I thought worse."

"Well, well," I said, "never mind it now; we will let that go; you seem to be in a different frame of mind anyway. Let that all go."

"Well, it makes me feel worse that you take it so kindly."

Then he began to tell me how he had come under the influence of the truth; how a friend had loaned him Volume III. of Dawn, in order that he might read about the great pyramid. It was handed to him wrapped up, and when he got home and found it was Millenial Dawn he was angry and did not want the book in his house. He said he could not sleep comfortably with that book in the house. He wanted to burn it, but it was not his book. He wanted to take it back to that man who gave it to him, but that would be an improper act, and he had promised to read that chapter; he did not want to read it, did not want to open the book, did not want to look at it, but finally concluded the least he could do would be to read that chapter in a rather cursory manner, and take it back wrapped up, and when he would meet the party, just say, "Thank you, very much." But if the party should say, "What do you think of it?"—well—not say much about it, not get into any controversy. But he said, "Brother Russell, after I read that chapter, and I did not read it in a cursory manner after I got started, I could not read it any way but carefully, then I began at the beginning and read all the remainder of the book, and now I have come here, and from the young man out in the office I have gotten the other two volumes, and I will tell you in advance that I am more than half convinced that I am going to believe every word that is in them."

I said, "All right, Brother, we are very glad."

So I have found sometimes that those who are our greatest enemies, and those who are most opposed, have real good and honest hearts, and it is because they have honesty underneath that they want to fight the truth, because they truly believe it is contrary to God's word. So when I find anybody fighting real hard, I have come to wonder if he will not get converted to the truth. No man has ever tackled the truth successfully that I know of, they nearly always have done themselves harm, but any way we are content whether we shall ever see any fruits to our labors or not—though we are not satisfied. You know there is a difference: we are content every day, but wholly dissatisfied all the time. That is to say, we will not be satisfied until we get what the Lord has promised, and all the glorious things he has in reservation. We will be satisfied when we are awakened in his likeness, and after his glorious plan shall have reached its consummation, then all God's people will be thoroughly satisfied, but now we are contented. We do not know all his plan may call for; we are simply soldiers. He is the great captain. If he says march to the left, we will march to the left; if he says march "right flank," we turn to the right. So we are under orders now, not knowing all the purposes of the great Captain of our salvation, but he is now showing us a great deal of his plan.

As a child I used to think about the heathen; I was always interested to give my little mite to the work of missionary endeavor. I think of the time when I was about ten, perhaps, and a boat by the name of the "Morning Star" was being built for work in foreign lands; I do not remember now just what islands they were, but one of the vessels used in missionary work had been destroyed in some manner, and they started to build another one. She was to be called the "Morning Star." All the Sunday School had the opportunity of subscribing for shares in some amount for the "Morning Star," and I wanted to get some shares. I did not expect it would ever pay any dividends, but I wanted to have some money in that boat. As a boy of ten I had not any money, nor any way of getting any money; I did not think of any way I had. I was not allowed to sell papers, and I did not know of any other way I could get money. Finally, I thought of a way. I said, "Father, which article on our table is the most expensive."

He said, "That is a very strange question." Finally, we concluded that butter, which was then selling at one dollar and twenty-five cents a pound—that was during war time—was the most expensive article, and I figured out about how much butter I ate in a week, and what my share would come to, and asked him if I could have that much money instead of the butter, for a week or two weeks—I don't remember just how long, but for the time the missionary sum was made up.

"Well," he said, "what do you want it for?"

I said I wanted it.

"But what for?"

"Well, I wanted to get some interest in that Morning Star boat."

"Well, well," he said, "you need not mind doing without butter; I will see that you have some money to get some shares in that."

"Oh, no," I said, "you can take what you like, but I want to have some of my own." I wanted something I had paid for in some way—something that had cost me something.

So I have always had a deep interest in the poor heathen. I was talking to a sister in the train who had once been a missionary in China, and we could touch in sympathy readily. Her sympathy had been with the heathen, and she was working for them in China. We were saying to each other what a wonderful blessing was coming to the poor heathen, so much better than we had thought for. What would all the Morning Star boats you and I could build amount to in comparison to the great morning star that God is going to let shine out? And it will only be the precursor to the great sun. The morning star goes first, and the sun comes right along afterward, and the whole earth shall be full of the knowledge of the glory of God. The heathen will see the Sun of Righteousness and will all get a share of the blessings.

But our text goes on to say that to them that look for him, he will appear unto salvation. This first seeing will be when the whole world will see the Lord from the standpoint of one who is displeased with the present arrangement, and who is about to bring on civilization a certain chastisement, which the Bible foretells, for the judgment of the Lord will be abroad, and the fire of God's anger, the fire of God's jealousy, shall burn, as the prophet says. They will first have that experience. Everybody will more or less see that the Lord is displeased, and that sin has brought a certain amount of wreck and ruin in its wake. Then what? Then they will be looking for something better, and they will gradually begin to look for what? For the Redeemer, for the Saviour, for the Deliverer, to bless them, and lift them up and help them. Do the Scriptures tell us about the Jews? What will they do? Will they look? Yes, they shall look unto him whom they pierced. I am glad they will look. The time of trouble God will permit to come on the world will make men's hearts look over the transitory things of the present time, and make them look towards the Lord—they shall look to him whom they have pierced. What then? They will mourn; they will be sorry. I am glad they will be sorry. They will be cut to the heart. As I remember, one of the pictures of David's psalm represents that Christ shall ride forth as a great conqueror. "Gird thy sword upon thy thigh, and ride forth prosperously," is a cry prophetical of Jesus in his glorified condition. "Thy right hand (thy power) shall teach thee terrible things." Yes, there will be a terrible time of trouble. "Thine arrows shall be sharp in the hearts of the king's enemies, by which they shall be made to fall." How many in the world are enemies of Christ? How many in the world are enemies of the Lord in the sense of not being his servants, not being in harmony with him? They are all going to fall under these arrows. The Lord is going to shoot out these arrows at them all. They will be the same kind of arrows St. Peter shot out on the day of Pentecost. He was talking to some of the Jews, and we read that they were cut to the heart. What cut them? His words cut them. They cried out, "Men and brethren, what must we do?" So I will be glad when the whole world gets cut to the heart, and when some of the Lord's arrows, the declarations of his Word, shall enter in and show them just where they are, and shall cut them to the heart. It will be a happy day for them. Their eyes will open then to see what the love of God really is. And that is what the prophet says the world shall know—the knowledge of the glory of God will fill the whole earth. That is what is going to bless them all. They have been hearing bad tidings of great misery, which has misrepresented our Lord and the heavenly Father for all of these centuries; they are going to hear something of the good tidings which shall be unto great joy—they are going to have a blessing.

Now, the Jews will be amongst the first that will look unto him; he shall appear to them that look for him; and then the whole world as they begin to see the blessings of the new covenant coming to the Jew will awaken to the fact and say, "Here is the beginning of the Lord's blessings. See the Jews in prosperity. See the blessings the Lord has poured out on them." And they will want some of those blessings, and they will see that those blessings could only be obtained along the pathway of righteousness. And then they will say, "Come, let us go up to the mountain of the Lord's house, and he will teach us of his ways, and we will walk in his paths. The Jews are getting these blessings, and we will go in those paths, and he will give us some of those blessings." And gradually they shall all come to see him. God will arrange it so that the whole world will need to look for the blessings. he intends to give them; and looking for those blessings and desiring those blessings, and praying for them, and getting into the condition of mind to receive them, will mean the blessed things that will be exercised amongst mankind during that thousand years which will help them up, step by step, out of their weaknesses and imperfections. And as they come to appreciate the Lord, they will see him more and more. Just the same as you and I have been seeing him more. The apostle says, you are looking unto Jesus. Are you looking unto Jesus? Yes. As you look unto Jesus, you see him more clearly today than you did a year ago? I hope so. So do I. We are all seeing him more clearly. His glorious character and plan and arrangements are all more glorious in our sight than ever before. So will the world look for him. To them that look for him he shall appear unto salvation. And the more they look, the more they will see; and the more they look and see, the more blessings they will get, until, at the end of the thousand years their eyes will be fully opened; for it is written all the blind eyes shall be opened, and all the deaf ears shall be unstopped, and the blessings of the Lord will be with them.

God's Burdens

I long had borne a heavy load
Along life's rough and thorny road,
And often-times had wondered why
My friend walked burdenless, while I
Was forced to carry, day by day,
The cross which on my shoulders lay:
When, lo, one day the Master laid
Another cross on me. Dismayed
And faint and trembling and distressed,
I cried, "Oh, I have longed for rest
These many days. I cannot bear
This other heavy load of care.
I pray thee, Lord, behold this one—
Shall I bear both while he has none?"
No answer came. The cross was laid
On my poor back, and I was weighed
Down to earth. And as I went
Trailing along and almost spent,
Again I cried, "Lord, have I been
Untrue to thee? Is it for sin
That I have done, that I must still
Carry this cross against my will?"
"My child," the Master's voice returned,
"Hast thou not yet the lesson learned?
The burden thou hast borne so long
Hath only made thee grow more strong,
And fitted thee to bear for me
This other load I lay on thee,
The brother is too weak as yet
To have a cross upon him set.
God's burden rests upon the strong.
They stronger grow who bear them long,
And each new burden is a sign
That greater power to bear is thine."
So now no longer I repine,
Because a heavy cross is mine,
But struggle onward with the prayer
"Make me more worthy, Lord, to bear."

(Press Report by The *Daily Ledger*, Tacoma, Wash., Sunday, July 2, 1911.)

PICTURES HELL AS DEATH'S TOMB.

HADES NOT TORTURE, SAYS RUSSELL.

LEADER OF INTERNATIONAL BIBLE STUDENTS' ASSOCIATION PREACHES HERE.

"It's selfishness that makes the world go round," declared Pastor C. T. Russell of the Brooklyn and London tabernacles in a sermon yesterday afternoon in Masonic hall to members of the International Bible Students' association.

"Hospitals, churches, everything would stop if it were not for selfishness. The world, however, is in such a state that it could not very well be otherwise. It's like a treadmill—with all the other people moving, one man can't stop."

Headed by Rev. Russell, 175 delegates of the International Bible Students' association arrived in Tacoma yesterday morning and were guests of the local association during the day. W. A. Baker acted as chairman of the afternoon and evening meetings and welcomed the visitors. J. A. Ritchie of New York city spoke in the morning and Calvin Swingle of Chicago gave a short discourse in the afternoon. Morton Edgar of Glasgow, Scotland, author of "The Great Pyramid," explained the religious significance of the great Egyptain pyramid.

SIGNIFIES STATE OF DEATH.

A gray-bearded patriarchal figure, Pastor Russell, explained his conception of the "Hereafter" in the evening to an audience at the Tacoma theater.

"Hell is not a place of suffering and torture," he asserted in his sermon. "I do not dispute that the dead go to the Bible hell, but as every scholar knows, the Hebrew word for hell throughout the Old Testament is 'sheol,' and the corresponding word in the New Testament is 'hades,' both of which signify not a place of torture, but the state of death, or the tomb. In the common version of the Bible, these words are translated indiscriminately 'hell,' 'grave' and 'pit.' It is through this that the English reader has been confused as to the nature of hell.

TELLS OF TWO SALVATIONS.

"The Bible tells of two salvations, one heavenly and the other earthly. The hereafter promised in the Bible will be a glorious one for all of the race willing to come in harmony with God. In the end, every creature in heaven and earth will be heard saying, 'Praise and glory and honor and dominion and might be unto him that sitteth upon the throne.' Thenceforth there shall be no more sighing, no more dying or crying, because all the former things of sin and death shall have passed away.

"Such a Hereafter is worth striving for, and the God who provided it is worthy of the love, obedience and service of all creatures."

Pastor Russell's party will leave Tacoma for Seattle this morning in a special train of eight Pullman cars. Stops will be made at Vancouver, Victoria, Calgary, Duluth, Toronto and Winnipeg, and the party will disband at St. Louis.

International Bible Students Association

"Wisdom from Above; the Noblest Science; the Best Instruction"

Convention at Seattle, Wash.

July 2-3, 1911

Address of Welcome by Brother James McFarland

DEAR Brothers and Sisters in Christ: Ever since we first heard that our dear Pastor was coming to Seattle, and that we were to have a convention we have been looking forward in joyous anticipation of a time of gladness and refreshing and of sweet fellowship one with another amongst all of those who shall visit us at that time. And now, when we realize that it is God who has provided such a blessed occasion, our hearts are filled with gratitude, and with praise to the Giver of every good and perfect gift, and so we thank him, and praise him on this special occasion.

Now, a very pleasant duty devolves upon me; that is, as bidding you a hearty and sincere welcome in the name of our Lord, on behalf of the Seattle *ecclesia*. We rejoice in the privilege of meeting you; we are glad you are here, and trust we will have a very enjoyable and blessed time one with another and with the Lord. Not only do we want to welcome every one of you most heartily, but we especially welcome our dear pastor, and we emphasize it in these words, "Welcome to our Beloved Pastor." We have very good reason to welcome him with all our hearts. We are with him heart and soul in the blessed gospel which he is proclaiming, and which we seek to proclaim to the extent of our ability. And not only is our love for him, but our prayers ascend constantly to the throne of God that he will continue to supply him richly with all that is needful in going forward in this grand work of proclaiming the harvest message.

Now, dear friends, in coming to a convention of this kind, one thing is absolutely necessary; that is, that our hearts may be pure in God's sight, that we may do as written in the Proverbs, "Keep thy heart with all diligence, for out of it are the issues of life." So, coming here it is well that our hearts be in a state of preparation, that we come with the thought not only of receiving a blessing, but of imparting one—giving and receiving. And so, I am sure we have all come with that thought of doing good, of seeking to aid, to uplift, to bless others, and I am sure we will go away with blessings overflowing to others who did not have the privilege of coming.

May God be with us all and help us at this time, that we may all be edified and built up and strengthened as a result of coming together in the name of Christ our Redeemer.

Response to the Address of Welcome on Behalf of the Visiting Brethren by Brother Dr. L. W. Jones

IT IS needless for me to say I am glad to be here. I do not know to what I am to respond, because I did not hear the address of welcome. I think there have been enough responses anyway, from the testimonies I have heard. I am sure you are all glad to be here, and I can say, on behalf of the visiting brethren, especially the special train party, we have been looking forward to the time we would reach Seattle. It was my privilege to be here two years ago, and the minute we stepped into the convention hall at that time the very atmosphere told us that we were going to have a grand time, and that was fully realized. So we knew we would also receive a great blessing this time. Speaking of the visiting brethren, perhaps 160 or 170 on the train, they are only a small part of the visiting brethren; you do not see the rest of them, but they are all here nevertheless. Hundreds and thousands of them all over are with us in spirit; and I am sure they have been watching the itinerary so that they know we are at Seattle today. On receiving different inquiries relative to the trip, one brother wrote me from England and said to reserve a place on the train for six of them; he said they could not be here personally, but he said we would probably have some spiritual cars on the train. So there have been a good many such car-loads with us, and they are with us today.

I was much impressed on looking around to see all of these beautiful mottoes. All of them seem to speak of the one word, "Loyalty," which we have on our badge, and this is on the same line as Brother Russell's talks to the friends, the key-note of which is "obedience." And surely, now is the time we must be loyal, and we will not be loyal if we are not obedient. I notice on the motto back here, "Reaching forward to those things which are before, press toward the mark of the prize of the high calling of God in Christ Jesus." Certainly now is the time if we are ever to gain that prize that we should get busy. When are we going to spend a little time, or spend a little money, or put forth a little effort, if it is not now? Surely after 1914 we will not have much opportunity. Therefore, I am sure that the whole convention tour will be the means of stimulating all of us and strengthening us to the intent that we will press forward and gain this prize; and then, too, that we may go home and take back with us a great blessing to those who could not be with us in person, but were obliged to remain home with the stuff, that they also will be able to praise God.

You remember the saying, "It is more blessed to give than to receive." It does not say it is not blessed to receive, but that it is more blessed to give. While we are glad to receive, and remember the old saying, "The proof of the pudding is in the eating of it," the very fact that we are present testifies to the fact that we are glad to be here, and we accept your hearty welcome and will stay just as long as we can, and would stay longer if we could. Therefore, I extend the hearty thanks of all the visiting brethren, both seen and unseen, and pray the Lord's blessing upon our gathering while we are here two days.

Seattle Convention, June 2-3, 1911

Immediately upon arrival we went at once to the Convention Hall, and it did not take us long to feel at home, and to realize that we were amongst those of "like precious faith."

Our dear Brother Captain McKeague expressed our sentiments so fittingly that we quote him, as follows:

"At Seattle our dear pastor had a magnificent reception by the dear friends who number sixty or so, which went to prove the deep, heartfelt loyalty of this loyal class toward the dear Lord's servant, who has done so much for them and us in his self-sacrificing work in the interest of the truth.

"The hall was very tastefully decorated for the welcome of our dear pastor, and must have given him a pleasant feeling of the respect and gratitude expressed for his labor of love. Above his head, over the platform, on a white ground were the words, 'Above all things have fervent love one for another.' Under this, in large green letters on a red ground were the words, 'Welcome, Beloved Pastor,' and under this in green letters on a yellow ground, the words in smaller type, 'Be thou faithful unto death,' and in smaller letters still, were the words, 'Reaching unto those things which are before, press toward the mark for the prize of the high calling of God in Christ Jesus.' This was flanked on both sides by appropriate mottoes in evergreen circles, containing the Society's emblem of cross and crown, supported on one side of the platform by the motto, 'My grace is sufficient for thee,' and on the other side of the platform, by the text, 'My strength is made perfect in weakness.' The sides of the gallery were nicely festooned with fir and cedar foliage, with appropriate text mottoes on each side, giving a fine effect as a whole.

"Pastor Russell was received with the Chautauqua salute, to which he kindly responded."

Discourse by Brother Russell. Subject: "BABYLON" Typical and Anti-Typical

FOR centuries Bible students have observed that many of the strong expressions of the Old Testament respecting Babylon found their parallels in the New Testament, used in respect to mystic Babylon. Many of these statements of the Old Testament seem far too vivid and too strong to be applied to literal Babylon. Hence it was surmised that mystic Babylon was more particularly referred to than the literal. It was noticed also that as Israel and Judah went into captivity to literal Babylon, so apparently the book of Revelation teaches that spiritual Israel would have drastic experiences in a captivity to mystic or symbolic "Babylon the great, the mother of harlots" (Revelation 17:5).

Within the past fifty years, under the blighting influence of the evolution theory and the destructive higher criticism of the Bible, these parallels have been lost sight of. Indeed, aside from international Sunday school lessons, Bible study has been very largely neglected, even in theological seminaries. And Sunday school lessons, under guidance of worldly wisdom, have sought to avoid everything except the "milk of the Word" (the simple doctrines) to avoid controversies.

Only very recently is true Bible study being revived in conjunction with the International Bible Students' Association, a branch of which I have the honor to address today. We may well congratulate each other, dear friends, that in God's providence we have escaped the faith-destroying influence of higher criticism and evolution. We may well congratulate ourselves also on the degree of liberty we have attained in the study of God's Word—freedom from the confusion creeds manufactured for us in a darker age—freedom from some of the rank superstitions and false theories which, for a time, fettered our reason and made the divine plan to appear ignoble—unworthy of a just and loving man, much more of an all-wise, just and loving Creator.

GREAT BABYLON OF OLD

Briefly we remind you that ancient Babylon was built on the river Euphrates; that she had impregnable walls; that the river ran through the midst of the city, and the great gates of brass spanned the river as a protection against assaults of an enemy from that quarter. The name of the city was attached to a large area of country outside of it, for which it served as the capital. Indeed, at its zenith Babylon was mistress of the then civilized world—the first universal empire.

We remind you of the captivity, first of the ten tribes of Israel, and later on of the remaining two tribes or kingdom called Judah. The method of Babylon was to scatter the Israelites among the Babylonians, and through their earthly interests to amalgamate them as part and parcel of Babylonia. This condition of things lasted until the fall of Babylon before its conqueror, Cyrus.

The general gained his victory in a remarkable manner, while the Babylonians, assured of their security, were reveling at a banquet. Although the crisis came suddenly, the preparation had been long in progress. The soldiers of Cyrus, under his direction had digged a canal of considerable depth ready to drain off the water of the river as soon as the necessary connection was made. When the canal was in readiness the connection with the river was speedily made and the water flowed rapidly into the new channel, leaving the bed of the river under the great brazen gates, on both sides of the city, an open roadway, through which marched the army of Cyrus. Suddenly, at an unexpected moment, the boastful city, the proud Babylon, was captured.

Then it was that Cyrus, the victorious general, gave the command which granted liberty to every Israelite carried captive thither, to return to his own land. Additionally, assistance was rendered to all who desired to return, and the golden vessels pertaining to the worship of God in the temple were sent back. But strange to say out of all the millions who had constituted Israel and Judah before the captivity, only about fifty-three thousand of all the tribes were anxious to avail themselves of the privilege of returning to the land of promise.

ANTI-TYPICAL OR MYSTIC BABYLON

The Book of Revelation, the book of symbols, the last message of our ascended Redeemer to his church through the apostle John, was written long centuries after literal Babylon perished. Its references to Babylon, therefore, can be viewed only in the light of symbolism. As already suggested, many of the prophetic utterances seem far too strong to be applied to literal Babylon and her fall.

Indeed, while speaking directly of Babylon and her fall at the hands of the Medes and Persians under Cyrus, the prophecies speak of the end of this age and of world-wide calamities incidental to the overthrow of every institution contrary to the divine will, preparatory to the inauguration of Messiah's kingdom.

I request that at your convenience you read Isaiah 13:1-19, in confirmation of what I have said. I recommend further that you compare Jeremiah 1:15-29, with Revelation 18:6, and Jeremiah 1:38, with Revelation 16:12, and the forty-sixth verse with Revelation 18:9. Compare also Jeremiah 51:6-9, with Revelation 18:4, and verse thirteen of Jeremiah 51 with Revelation 17:1-5, and verses thirty-seven, sixty-three and sixty-four with Revelation 18:2-4-21.

No one can make these comparisons, I believe, and not feel fully convinced that the Holy Spirit dictating through Isaiah and Jeremiah was the same Holy Spirit which guided St. John through the apocalyptic vision. Nor can such students escape the conclusion that the force of the prophecies apply specially to mystic Babylon rather than to the literal city and country. As one section of literal Babylon fell before another, so Revelation predicts it will be with mystic Babylon. As literal Babylon ruled over the whole world, so mystic Babylon is represented as ruling the civilized world, and hence the entire world.

As the lords of Babylon were made drunk by wine which they drank from the golden vessels captured from the temple at Jerusalem, so mystic Babylon, represented by a woman, is said to make all nations drunk with the wine, or doctrine, which she gives them out of the golden cup which she holds in her hand. As literal Babylon fell by the drying up of the waters of the Euphrates, so Revelation tells us that mystic Babylon sits upon the symbolic Euphrates, and that the way of the kings of the East shall be prepared by the drying up of those waters (Revelation 16:12).

Similarly, we are assured, mystic Babylon's end shall come suddenly, "in one hour." Like a great millstone she shall be cast into the sea to rise no more. As the literal Israelites were invited to leave Babylon the literal and were helped so to do, but only a few responded, so spiritual Israelites are urged to leave mystic Babylon in which they have been in captivity, but only a comparatively small number have a sufficiency of courage love and zeal to repond at the first—others will be delivered after her collapse. Now, however, the message is, "Babylon is fallen, is fallen (sentenced to fall). Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Revelation 18:2-5).

WHERE IS MYSTIC BABYLON?

No student can examine the records without astonishment and a realization that mystic Babylon must be some great, influential

system of great power in the world during this Gospel age, and especially at its close. The very prominence given to Babylon, both in prophecy and in revelation, warns God's people that if they have not yet found Babylon they should seek for her. For so great an institution as made all nations drunk with her false doctrine must be very prominent, indeed, to those who were made so under the influence of the stupefying draft from her cup.

Indeed, the intimation is that the whole civilized world will be so intoxicated with the false teaching of Babylon as to be completely under her influence. And when she fails it is particularly explained that all the great, the rich, the mighty, the influential of earth will mourn the catastrophe of her fall. Only the saintly few will recognize its true import and rejoice, as we read, "Alas! that great city that was clothed in fine linen and purple and scarlet, and decked with gold and precious stones and pearls! For in one hour so great riches is come to naught. * * * What city is like unto this great city! And they cast dust on their heads and cried, weeping and wailing, saying: Alas, alas, that great city!" (Revelation 18:16-19).

But, on the contrary, another class rejoices, as we read:

"Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her. And I heard a voice of much people in heaven, saying, "Alleluia! Salvation, and glory, and honor, and power, unto the Lord our God, for true and righteous are his judgments, for he hath judged the great harlot which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand." (Revelation 18:20 and 19:1-2).

It seems very clear, my dear brethren, that many of us were once a part and parcel of this great Babylon—this great system of confusion, by which the divine character has been so traduced through misinterpretations of the divine Word. I am aware that Catholics declare that Protestants are this Babylon system, and I am aware that Protestants claim that Catholics are this Babylon system.

To my understanding of the divine Word, both are right! Babylon is the mother system and the various sects of Protestants are the daughters, and the name Babylon is a family name. It belongs to the mother system first, and to all the daughters of the system now, as well. Improper association with the world, its governments and systems, is a crime to which they are parties. The "daughters" have followed the example of the "mother," and more or less are coming back into sympathy with her in all particulars. None of them have maintained the proper attitude of virginity and separateness from the world.

"I SPEAK NOT UNKINDLY."

Do not misunderstand me. I believe that there are true saints of God in all the various parts of Christendom—mother and daughters. I do not even charge nor believe that those who have upheld and are upholding the various sections of Babylon have an evil intention. I believe that they are thoroughly "drunk," intoxicated with their own erroneous theories. The fall of their present institutions will be a startling blow to them, for they verily believe them to be Christ's kingdom—and style them such—Christendom.

The fall of Babylon will astonish the entire world, so complete is the illusion that Christendom represents the throne and government of Messiah among men. And, be it remembered, the vast majority in all the various sects and denominations of Christendom are worldly people who have no conception whatever of the true church and her cause. Their ambition is to approximate righteousness and a form of godliness, but no more than this seems to them necessary, since they have not been begotten of the Holy Spirit and therefore cannot appreciate things from the divine standpoint.

To them the fall of Babylon at first is astounding, a perplexity, but will work no real injury, because the reign of Babylon over the earth will be superseded by the reign of the New Jerusalem—the kingdom of God's dear Son. The most saintly of God's people will hear the voice of divine command, "Come out of her, my people," and will obey it before the fall comes, but a large number, even of the Lord's people, lacking courage, will share with Babylon the troubles of that hour.

Subsequently, however, they will rejoice and be glad when they realize the justice of the divine execution against Babylon, and to them will rejoice and be glad when they realize the justice of the divine execution against Babylon, and to them will come, as an inferior company, an invitation to attend the "marriage supper of the Lamb." Their honorable position will be that of bridesmaids to the still more faithful and courageous "little flock," who will be accounted worthy to be the bride class and to sit with the Redeemer in his throne. Then speedily will follow the long-promised times of restitution to the world of mankind, for which we pray. "Thy kingdom come, thy will be done on earth, as it is done in heaven."

"THY KINGDOM COME."

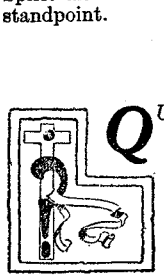
As God and his glory and honor are to be first in the minds of his children, so their next thought should be for the glorious kingdom, which he has promised shall bless the world. However much our personal interests and affairs may be pressing upon us, and however much we may desire to have the Lord's blessing and guidance our appreciation of his beneficent arrangements which he has so clearly promised in his Word, we are to remember that the kingdom, when it shall come, will be a panacea for every ill and every trouble, not only for us, but for the whole world of mankind. We are not, therefore, to permit our own personal needs to be too prominent, but are to remember that the whole creation is groaning and travailing in pain together, waiting for this glorious kingdom and the blessing upon all the families of the earth, which our heavenly Father has promised shall yet come through the seed of Abraham.

This thought respecting the kingdom, its necessity, and the blessings that it will bring will keep prominently before our minds our own high calling to joint-heirship with our Lord in this kingdom. And in proportion as that hope is clearly before our minds it will be, as the apostle explains, as "an anchor to our souls, sure and steadfast, entering into that which is within the vail." This anchorage of hope in the future, in the kingdom, will enable us to pass safely, and with comparative quiet, through the trials and storms and difficulties of this present evil world. More than this, our thoughts respecting the kingdom will remind us that if we are to be heirs of the kingdom it will be necessary that we have the appropriate discipline and training.

"THY WILL BE DONE ON EARTH, AS IT IS DONE IN HEAVEN."

This petition offered from the heart implies that the one offering it has made a full consecration of his will, his heart, to the Lord, and that as he hopes for the kingdom by and by to come and subdue all unrighteousness and to establish the divine will from sea to sea, and from pole to pole, so now, the petitioner, being thus in accord with the Lord's will, and thus wishing that it might be universally in control, will see to it that this will is ruling in his own heart—that in his own affairs God's will is done to the best of his ability in his earthly condition, even as he hopes to have it perfected in the kingdom. No one can intelligently and honestly offer this petition and not desire and endeavor to have the Lord's will done in himself while on earth. Thus a blessing comes to the one who offers this petition before he has asked any special blessing upon himself or others. The mere thought of the divine arrangement brings a blessing, a peace, a rest, a sanctification of heart.

Public Question Meeting Conducted by Brother Russell



QUESTION 131.—Do you believe in the Mosaic account of creation?

Answer.—We believe the divine revelation, and if we had no Bible we think it would be proper to look for one. We could not imagine that a great loving Creator would have a plan for his creatures, bring them into existence, and not provide some revelation respecting his will regarding them. So that even when I had thrown away my Bible, when I did not know its value, I got to looking for a Bible somewhere and I searched amongst all the heathen religions to see if I could find one any better than the one I had thrown away, and I found nothing nearly as rational, nearly as reasonable, as the Bible when I understood it. We believe its account of creation is the only authorized account.

I could not go into answering the second question because the time would not properly permit. We have one chapter in the sixth volume of *Studies in the Scriptures* on the subject of Creation.

Question 132.—Do you know that the science of geology and archaeology, prove absolutely and conslusively that this earth is not only six thousand years old, but millions of years old; that man's remains have been traced back even beyond the glacial period, which is not less than one hundred and fifty thousand years, and that animal life can be traced back through all periods of time?

Answer.—I do not know anything of the kind, and I do not believe anything of the kind. I know that some gentlemen are in the habit of taking a little hammer, and knocking a corner off of a rock, and then spitting on the ground two or three times without saying anything, but looking wise, and guessing several large guesses. The one who guesses the largest is the biggest

professor. That is the science some people are following, and the apostle Paul speaks of such as "Science falsely so called." That is just what I think it is, too. Science has some basis, not mere guess work. One man might have better opportunities of guessing on a subject than another, yet at the same time a guess is not to be set down as scientific truth. We know, for instance, that we are able to make stone in a very few hours; we are making it every day in concrete work, it is being done all over the world. It was supposed at one time that stone could not be made except in a long period of time; that it would require millions of years. Now we can make it ourselves in a few hours. And those various theories respecting man and his period of time on the earth, I think are not well gauged.

We have set forth in the chapter I refer to in the sixth volume of *Scripture Studies*, our thought, which we believe to be the Scriptural one, that each of these ages of creation are periods of seven thousand years, and that the whole period of creation up to the time of man was six periods, or days, of seven thousand years each, or 42,000 years; and we have had six thousand years more of the seventh day period. Man was created in the beginning of the seventh day, and we have been in this period for six thousand years, and another thousand years remains to complete the seventh, and then we will have a complete cycle of seven times seven thousand years, forty-nine thousand years from the beginning of the creative work, and bringing us to the grand jubilee of fifty-thousand years in the period of the world's history. In speaking of these creative days, let us remember that the Bible does not pretend to tell what condition the world was in when this creative period began. In Genesis we are not told when God began to make the earth; we are simply told that "the earth was," but we are not told how long it was, and we have no guess on the subject; but we are told that the earth was, and that it was without form, void, and darkness was on the face of the earth, and God began to order the earth or bring it into condition for man. Now, we are not to know any more than that. There was no man on the earth before that, and no beast before that, but there was a planet here; but how long it had been a planet we do not know.

Question 133.—Do you not know as a historical fact that Moses lived in an age at least five hundred years before the Pentateuch was compiled, or that writing, except in Egyptian hieroglyphics, was unknown, and that it would have been a physical impossibility for him to have written it? Is it not a fact that Ezra, and perhaps Nehemiah, are responsible for all the writings attributed to Moses?

Answer.—I think not. I do not know the writer of the question, but I prefer to take some better authority. Jesus said, "Moses wrote of me." I prefer to take Jesus. I have not had anything to disprove it to my mind yet. I am not ready to throw away my Bible; it is getting better to me every day.

Question 134.—What does this mean: where Jesus commanded his disciples to heal the sick, raise the dead, and cleanse the lepers?

Answer.—His disciples did go out and do that very work to a certain extent; but there is one passage of Scripture which this brother refers to, which reads like this: "And these signs shall follow them which believe. In my name they shall cast out devils, and heal the sick, and if they drink any poisonous thing, it shall not hurt them," etc. What is the matter with that? As a matter of fact, that passage is not a part of the original Gospel; that chapter ends with the ninth verse; everything after the ninth verse is an interpolation, added somewhere about the eighth century as near as we know. It is not in the oldest manuscripts in the Greek, as all scholars know. Giving you an illustration of what has been added to the Bible, take the last verse of the gospel of John. Anybody can see that it is an interpolation; it is not in any of the old manuscripts. It reads this way: "And I suppose that if all the things Jesus wrote and done were written, the world itself would not be able to contain the books that should be written." What a whopper! Somebody who wanted to make it large felt at liberty to add that verse without any authority. Now, I do not go in for all the additions to the Word of God; I merely stand for what God said, as written by his prophets and apostles, nothing more.

Question 135.—Shall we know each other at the day of resurrection? In what form will we appear?

Answer.—The apostle, speaking of the church, said, "Now we know in part, then we shall know as we are known." He was speaking of the church only, which will be perfected on the spiritual plane, and of course all spirit beings will see each other. We do not see the Lord now, and we do not see the angels now, because we are on the human plane, and they are on the spirit plane; but the apostle says that all of those who will constitute the church will experience a change in a moment, in the twinkling of an eye, at or during the last trumpet—symbolic trumpet. When that change shall come, we shall be like him. Our Lord is a spirit being; he is not a man. Those who think of Jesus as being a man in heaven, entirely out of harmony with all the surroundings of heaven, have a very wrong conception of the matter. Jesus was quickened in the spirit, says the apostle, "Now the Lord is that spirit." "Him hath God highly exalted, far above angels, principalities, and powers, and every name that is named." As a man he was not higher than the angels, but a little lower, because man is a being on a lower plane than an angel; at his resurrection he was raised to a higher plane. So we, in the resurrection, shall see him as he is, and know as we are known—thoroughly. As for the world, they will know each other because they will come back practically in the condition in which they will go down. Let me ask, "How would anyone know another when they come back?" We answer, that to our understanding the Bible teaches the resurrection will take place in the reverse order to that in which men died. That is to say, the first to be awakened from the tomb will not be Adam and his children, but those who have died most recently, so that the resurrection work will proceed backward, and possibly Adam, and those of his day, will be the very last to be awakened; and each generation, as it will be awakened, will be acquainted with all the others all the way back, and the identity will be fully established when they get back to Adam. Seth will know Adam; Adam will know Seth.

Question 136.—Why do you partake of the Lord's supper?

Answer.—Because it is a memorial of our Lord's death. And when the apostle says, "This do until he come," we understand that the Lord's people are properly to remember the Lord's death as the very foundation of all their faith and obedience until the time when they shall be changed and shall participate with him in the better things beyond the vail, sharing with him in the first resurrection. We do it for another purpose. To our understanding, the Lord's supper not only symbolizes our dear Redeemer's body and blood, but it also symbolizes our participation; for the apostle says, "The loaf we break, is it not a participation with the body of Christ? And the cup which we drink, is it not a communion in the blood of Christ?" In other words, the apostle suggests that those who partake of the communion are showing that they are sharers with Jesus in his sufferings and in his death. We belong to the same body. So it is part of our present obligation, that we suffer with him now, in order that we may also reign with him.

Question 137.—Is it unscriptural that a sister should lead in prayer in a prayer meeting?

Answer.—The Scriptures do not give sisters the same prominence in public worship that they do the brethren. The woman represents the church, while the man represents Christ; as the apostle says, "The head of the woman is man, the head of the man is Christ, and the head of Christ is God." In this order, therefore, the Scriptures teach that woman as representing the church should hear the Lord. In other words, the least prominent place should be taken by the sisters in public service. This does not, to my understanding, mean that a sister should not engage in prayer. I would think that in a public meeting like this, it would be very improper for a sister to lead in prayer. If it were a cottage meeting, or a small meeting, a little circle, or a family circle, and she were asked to lead in prayer, I would understand that it would be entirely proper; and if I were asked any question then as to whether she should have her head covered, I would say that the apostle says "yes"—that if she engages in prayer, she should wear a covering on her head—"not merely her hair," as the apostle says, but if she wears a covering of hair that she also wear an additional covering. This, he says, is to indicate that she recognizes she is not the head, and in this sense of the word she is representing the church, which does not pretend to speak, but rather to hear, the Lord.

Question 138.—Please give your views of the Trinity?

Answer.—I wish the brother had quoted the text of Scripture. But I will say that I have never found any text of Scripture from Genesis to Revelation that mentions the Trinity, and if anybody has found one, it would be worth something to me to know where it is. I would give ten dollars for it right away. I cannot find any reference to the Trinity in the Bible. You will find it in the hymn books, and in all kinds of theological books, but you will never find it in the Bible. There is just one text of Scripture which implies it—it does not say it—in I John, 5:7, where we read that there are three that bear record in heaven, the Father, the Word and the Spirit, and there are three that bear record on earth, the water, the spirit, and the blood, and these three agree in one, and the other three agree in one. What does it mean? Well, it would be very foolish the way it reads. That is one of those things where they tried to make a trinity in olden times, and not having any text of Scripture for it, they tried to manufacture one, and, as usual, they made a botch of it. Now, what does it say? "There are three bearing record in heaven." What are they bearing record to? That Jesus is the Son of God? Who is bearing record in heaven that Jesus is the Son of God? The

Father, the Son and the Holy Spirit bearing record in heaven that Jesus is the Son of God? What do they need to bear record of that kind for? Are the angels in need of it? The idea of the Father, and the Son, and the Holy Spirit going through heaven testifying to the angels that Jesus is the Son of God! It is ridiculous! These words are interpolated. It reads without these words, "There are three that bear record, the water, the Spirit and the blood, and these three agree in one testimony." That is the way it reads without the interpolated words. These words were interpolated, so far as we know, about seven hundred years after the words were supposed to be used. Do not misunderstand me. I fully believe in the Bible kind of a trinity. The Bible tells about the Father, and I believe that; the Bible tells about the Son, and I believe that; and the Bible tells about the Holy Spirit, and I believe that, too. I believe whatever the Bible says. And if anyone finds any text that tells about the Trinity, I will believe that too.

Question 139.—"But a certain fearful looking forward to of judgment and fiery indignation, which shall devour the adversary." Who are the fearful ones in this case, the ones who have sinned, or the ones who are looking on?

Answer.—This text is found in Hebrews, 10:27. The apostle is speaking of some who sin wilfully, and he says that there would remain nothing for them but a fearful looking for of judgment and fiery indignation that would devour them as adversaries of God. The apostle does not say whether those individuals themselves would realize their mistake and feel their alienation from God, and we are not to be wiser than he said. He simply said that it will be so. Nothing will remain for them, if they understood it. Those who once repudiate the blood of Christ are putting him to open shame, and there remaineth nothing for them but to be destroyed—fiery indignation which will devour them as adversaries of God.

Question 140.—What is the significance of the word "basketful" in the text which speaks of the three cakes taken from the basketful which were laid on the hands of the priest by Moses?

Answer.—I presume that basketful means basketful; I do not know any other meaning.

Question 141.—Is it necessary for all to be able to commit to memory the Scriptures that are needful to make us able to give to everyone a reason for our hope, and in order to be of the overcoming class?

Answer.—No, my dear brother. I am afraid that if that were the test, many of us would fail; we have no thought of that kind. What the Lord does expect is, that if you are truly loyal to him and study his Word, whether by repeating it from memory, or by turning to it in some way and telling why you believe those things, you will be able to show the ground on which you believe it. Not merely to say, "I think it is in our catechism." That is not any proof; nor is it any proof to say you think it is in the Bible; but find it, mark it, and make sure what you believe.

Question 142.—Why is Jesus called the Son of Man?

Answer.—We answer that this is one of his titles, by which he is called. There are a great many titles, and this is one of them, and a very proper one. You remember when God arranged to give mankind the earth, he did give it to Father Adam, and Adam was looking forward to a son who might become an inheritor, and amongst all the sons of Adam, there was no one that could claim the inheritance. He himself had lost his right to it by virtue of his own disobedience, and all of his children are imperfect—none of them could claim the inheritance. If any man at any time could have come forward, able to keep the divine law perfectly, he would have had the right to claim all the inheritance Father Adam had prior to his disobedience; but in due time, our Lord came to earth, having left the glory he had with the Father, and was made flesh—not that he got into the flesh, but that he was made flesh, for the time being he was a man; and so the Scriptures say he was the man Christ Jesus. He divested himself of the glory and honor of the spiritual nature which he previously had and was made flesh. He humbled himself to this degree, and he was the son of man; the one, who, by obedience to the divine law, claimed the inheritance of the earth; it was his; and after he thus established his right to the inheritance as the son of man, he gave up that inheritance that it might go as the purchase price for Adam and his race.

Question 143.—*What will be the final abode and end of the devil and his angels?"*

Answer.—I do not think they will have any final abode. They belong to the wicked, and all the wicked will God destroy; not only the wicked human, but also the wicked spirit beings. Eternal life is the gift of God, and he will not allow that to go to those who will not use it in harmony with himself. He that hath the Son hath life, and he that hath not the Son hath not life.

Question 144.—How would you advise the study of the Bible? Would you advise thinking it out for yourself first, or reading the comments before trying to reason it out?

Answer.—Of course I am not sure that I understand the questioner's full meaning, but I would say, my dear friend, God declares that when our Lord Jesus ascended upon high, he gave gifts unto men. Then tells us what those gifts were: "And to some he gave apostles, and to some he gave prophets, and to some the working of miracles." Now then some of these gifts are with us today. There are some that have a natural teaching ability, and all have not the same ability as teachers. So the apostles ask. "Are all apostles? Are all prophets? Are all teachers?" No. Then he goes on to say that God gave these to the church for a certain purpose. What is the purpose? For the edifying of the saints, for the work of the ministry, the work of service, serving the body of Christ, "Until we all come to the full stature of a man in Christ." That is to say, Jesus is the head, already glorified; now he has given these gifts to the church that they may develop one another as the various member of the body of Christ, until the whole body will be completed. Now if God, through Jesus, gave these special gifts to the church, we understand that it is a part of the duty of the church to use these gifts wherever they find them. So then it would not be the wisest course for a Bible student to study the Bible by himself. If many have been studying the Bible for years without making much out of it, we must look to see how the Lord is leading, what is the Lord's providence. We are not to take any body's word or judgment in the matter; we are to have the thing proved to us, and the Word of God is to be standard for everything we receive; but whether it comes to you by digging it out for ten years, or whether it comes to you in a few seconds through somebody else, is another matter. Whenever it comes to you, it is for you to prove that which you receive, and to see that it is in harmony with God's Word.

Question 145.—Will the children of consecrated parents who die before the age of accountability come up on the same plane as the ancient worthies; that is, to instantaneous perfection?

Answer.—No, not at all. The ancient worthies passed through quite an experience to get to the plane on which they will be. Think what it was for Abraham, the trial of his faith, the demonstration of his loyality! Think what it was to the prophets, what it cost them! Your child has not passed through anything that would count it worthy to share with Abraham, Isaac, Jacob and all the prophets in human perfection, and the earthly representatives of the kingdom. The fact that the child was innocent is very good, but that does not give it a place of reward. Before it has any reward, it will be necessary for it to develop character. Those who get into the little flock will get there as a result of the developement of character. Those of the ancient worthy class will be in that class because of the development of character. What, then, does come to the children of believers? I answer, the Scriptures clearly indicate that the children of believers are under a special, divine, providential care. I cannot tell you how. I merely believe it because God's Word says so. Let me quote you from the apostle Paul, "The believing husband sanctifieth the unbelieving wife"—that is to say, it is not necessary that the child should have both parents in the Lord in order to be under divine supervision. If one of the parents is consecrated to the Lord, the child is counted as belonging to that parent, and God's blessing will follow. Likewise the unbelieving husband is sanctified by the believing wife, otherwise were your children unholy. That does not mean that he will take them to heaven. It does not mean that he will see that they will belong to the little flock if they grow up. It means that they will be favored, that their affairs of life will be overruled for good to them, but the will of the child remains. God never enroaches on the will of any of his creatures. That child, so long as it is without a will, so long as it is immature in judgment, will be under divine supervision. So I would say to the parents who view with some apprehension the coming of the time of trouble that the Bible tells us about, such as never was since there was a nation. Commit those children to the Lord with full confidence that he is able to care for them better than you could even if you remained with them.

Question 146.—What is the difference in the anointing and sealing in the following Scriptures: "Now he that stablisheth us with you in Christ, and hath anointed us in God; who hath also sealed us."

Answer.—The anointing is one picture. I will call your attention to the picture given in the Scriptures. I have already spoken of Christ, Jesus the head and the church his body, and this picture was used in the case of the typical priesthood. We read about Aaron as the priest. He in his own person typified Jesus and typified the whole church, the royal priesthood, and the holy anointing oil that was poured on his head ran down even to the skirts of his garments. What does that mean? It means the anointing of Aaron as a whole, and the anointing the apostle speaks of that you and I come into. When we come into Christ

we come into the anointing. The anointing belongs to the entire body God has foreknown and predestinated, and if you and I come into membership in that body, and maintain our membership, we are members of the Anointed One, and we are under that anointing; as the apostle says, "The anointing you have received abideth with you, and shall be in you."

But the sealing is something that goes beyond that. The apostle says, Ye were sealed with the Holy Spirit, and ye were not only anointed with the Holy Spirit, but ye were also sealed. The sealing in your case and in mine is still going on. What does it signify? It is the imprint of the Lord's character upon you; he is impressing you more and more; you are being sealed with the Holy Spirit. How long will it continue? Unto the day of redemption. If you allow the impress to go on in you, you will become more and more a copy of God's dear Son, and that is the condition upon which you and I may abide in him; we not only receive the anointing at the beginning, but we also receive the Spirit and have the marks of saintship and discipleship.

Question 147.—How will the ancient worthies be on the spirit plane at the end of the millenium without going into the second death?

Answer.—Well, the brother does not understand it. We believe there is an intimation, a hinting, as it were, a suggestion that those ancient worthies of the past, after serving a thousand years as perfect men in the flesh, princes in all the earth, earthly representatives of the heavenly kingdom, will be granted a share in the heavenly phase, and will be granted a change from the earthly nature to the heavenly nature. I do not know how to say it any plainer than that, and I will leave it just there.

Question 148.—"Before her pain she was delivered of a man child." Does this imply that the Christ is complete, changed to the divine nature, before the time of trouble?

Answer.—Yes, and this was illustrated in the two sons of Rachel, Rachel being a type of Zion, we might say, her first born son was Joseph who attained to the throne, and her second born son was Benjamin, and Benjamin's name signifies, "Son of my pain," and she died in giving birth to Benjamin. We understand this is a type. God intended it to be a type of how there will be two classes delivered here—two classes for the spiritual plane, the little flock which will be the bride class, and then following them will be the great company class, as it is called in the Scriptures, or the foolish virgin class, from another standpoint. They will all be virgins, but one class will be the wise virgins who make their calling and election sure by following the directions, and the others will be the foolish virgins, who will fail to make their calling and election sure, and who will have to come up through a great time of trouble, and these two classes are represented in the two sons of Rachel. The first son, Joseph, was the one who reached the throne. Joseph became, through great tribulation of a certain kind, the ruler of Egypt and was the purchaser of all the land, and was a type of Messiah and his glorious kingdom, and Benjamin became a type of the great company class, who do not attain to the throne.

Question 149.—"Be ye therefore perfect even as your Father in heaven is perfect." What does this signify?

Answer.—It signifies this: that God's perfection is the standard. He cannot have one standard of perfection for you, and another for me, and another for somebody else. There is just one who is perfect and that is our heavenly Father. When you were children in school they gave you a copy book, and at the top of the book was a copy and it was perfect, it was copper plate; you could not improve on it, you could not make anything like it; and so God knows we are imperfect; he knows we are not able to be like the Father in perfection, but he sets his perfection as our copy, just as your teacher gave you the copy book. I do not know whether this is the custom or not; it was when I went to school. And I remember well that in school the top line of our writing usually looked better than the last line. The top line was nearer to the copy and we looked more at the copy when we made it, and when we got down nearer to the bottom we got to copying our own until the last line was sure to be worse than the first. That is just the condition with us, dear friends. We are in danger ourselves day by day, of taking some other brother or sister, and saying, "I will be like him, or like her!" God says, through our Lord Jesus, "Be ye like unto your Father in heaven;" that is the copy, that is the sample, follow that as near as you are able. And how is he going to judge us? Will he judge us according to the flesh? No, the church he is now selecting, he will not judge according to the flesh, but according to the spirit; that is, according to the intention, according to the will, according to the efforts; and so if you and I are pure in heart, and zealous to know and to do the Lord's will to the best of our ability, then the Master will pass upon our following his copy, and say, "Well done, good and faithful servant, enter into the joys of thy Lord; you have been faithful in a few things (trying to copy) you shall be ruler over many things," sharing the great honor with the Master of ruling the world.

Question 150.—Is sin positive and negative.

Answer.—We asked for Bible questions. You see we have to judge as to what is meant by positive and negative. I do not believe half of this audience would know, even if I did.

Question 151.—If God is the very personification of all good and perfection, he must be the author of absolutely everything from the earliest conception of creation, attributes and elements. But God, being all good, the author of everything, God must be the author of sin.

Answer.—What a wonderful logician this is! There is not a word of Scripture in it. I was asking for Scriptural questions. The Scriptures say, "All his work is perfect." There is no suggestion that God is the author of sin, or that he is the author of anything that is imperfect. He is not the author of sin; he condemned sin. Do you suppose he would make sin, and then condemn it? Do you suppose he would make sin, and then provide his Son to redeem us from sin? How ridiculous that we should think Almighty God is the author of sin, and then working against his own works. Dear friends, let us have reason.

Question 152.—If, as you say, the Bible teaches that the dead know nothing, who are the spirits in prison? And how could the Lord preach to them?

Answer.—There might be worse questions than that. That is a Scriptural question anyway. It is a very good question, and I am glad that it comes up. The spirits in prison St. Peter mentions, and he does not tell us that they are human spirits in prison; he does not say a word about their being human spirits; he says they were spirits that suffered in the days of Noah when the ark was preparing—these were the spirits to whom Jesus preached when he died and rose. What spirits are they? Those are some of the same spirits that the apostle Peter and the apostle Jude both mention. Those spirits who kept not their first estate. God cast down to *tartarus* and restrained them in chains of darkness until the judgment day. They are mentioned in the fifth and sixth of Genesis, where we read, "God saw that the whole earth had become corrupt, and the sons of God saw that the daughters of men were fair, and took to themselves wives of such as they would. They were the angels before the flood. At that time the angels had the power of materialization as more recently the holy angels have been privileged to manifest themselves. For instance, the angel of the Lord appeared to the mother of Samson. They thought they were talking to a man, but it was an angel, because he ascended in the flame of the altar, and disappeared. So again, we read, when Abraham was dwelling in the plains of Mamre he lifted up his eyes and beheld three men coming unto him, and he received them, he made them welcome, and prepared a dinner, and they ate and talked with Abraham. Paul mentioning them, said, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." He is referring exactly to what Abraham did when he entertained those angels unawares. They appeared as men, and they were men to all intents and purposes until they had performed their work, and then they dissolved and became spirit beings again. Of those who came to Abraham, we read that one was the Lord before he became a man at all. He was a spirit being at that time, and had power to appear as a man, or in any other way, just the same as an angel could, and the other two were angels who went down to Sodom, and delivered Lot and his family before the city was destroyed by fire. So, as the holy angels thus appeared to Abraham, and ate with him, and talked with him, and had all the functions of a man, just so with the angels prior to the flood. All the angels had this power, and not merely the good angels, for they were all originally good, but at that time, they had that privilege when they had the work before them of trying to help man out of his trouble and degradation. Instead of helping mankind back to perfection the sin amongst mankind drew some of these angels from their former estate, from their original love for the spiritual plane, and they preferred not only to take the human form to appear to man, but preferred to live as human beings; and they left their habitation, the heavenly or spiritual condition, and lived as men in the world, and they had wives, and raised families, and their children were men of renown; they were gigantic in size. God beheld that the whole earth had become corrupt; the influence of those demons among men had a corrupting influence in the whole world, and the imagination of the human mind was evil, and only evil, and that continually; and God said "I will destroy man from the face of the earth." And he brought the flood of water on the earth and destroyed these giants as well as mankind that were imperfect. Now, how long that was going on we are not told, but we have reason to believe that it was going on for at least one or two centuries. Why? Because at that time no one was counted a man until he was a hundred years of age. Adam's children were

nearly always a hundred or more before they had any posterity of their own. They did not reach manhood's estate until they were about one hundred. And their posterity were men of renown, they were giants. That signifies to my mind that this condition of things had prevailed at least one hundred years previously. Now Noah was perfect in his generation; there was nothing impure, there was no corruption from the angels in Noah's stock, as indicated, nor in his family, and these were the only ones in the whole world. At least we do not know of any others. All the rest were drowned in the flood. and these only were carried over; and they were declared to be perfect in their generation—generated perfectly. Now these angels that fell at that time, the apostle Peter says, and also the apostle Jude, that God sentenced them, restrained them in chains—not literal chains, but chains of darkness, so that they could not materialize, so that they could not come out into the light. They were restrained until the judgment of the great day. There is rather an intimation there that as we get nearer to the judgment of the great day, the Lord may permit these angels to break over those chains of darkness, and I believe that is the teaching of the Word, and we may expect these demons to give us a terrible time in the world, and that will be a part of the great time of trouble that is coming. That is my firm belief. There is more or less of speculation about that, but I wish to differentiate it from other things on which I do not speculate. You remember in our Lord's time he cast out these demons. They could not materialize, so the next best thing was to try to get possession of human bodies, and they would possess a human being. They would get into him, and so anxious were they to do so, that we read on one occasion there was a legion of them in one man. They said, "Our name is legion." God has given us a will whereby we can resist this intrusion, and I would warn everybody against these evil demons. They are still working at the present time. They represent themselves as being the dead, and all spirit mediums are really mediums of these spirit demons. The demons know about your dead friends, and they can answer all these questions about them.

So during all this time, some of these angels may long to be back in the fellowship with God. I always find, my dear friends, that if you put bad people together, they are unhappy, and I imagine that when all of these demons were cut off from the fellowship with God they wanted to get mixed up with humanity to get a little comfort and variety. They did not know what God was going to do with them; they believed they were to be destroyed, and they understood that to be the end of everything out of harmony with God; but they were waiting in this uncertain way. Then came the time when they beheld Jesus when he left the glory he had with the Father, that he had humbled himself and become a man, that he had died, the just for the unjust, then they beheld he in obedience to the Father had died, and then that the Father had raised him from the dead, and it spoke a great sermon to these fallen angels; it was a wonderful sermon he was preaching, not by words but by actions; he preached by obedience to the Father's will. Then again, when he was exalted above angels and principalities and powers, it was another lesson to them, for they saw that God had rewarded him for obedience, and realized that God had punished them for their disobedience—Now if God is doing all this for the redemption of mankind, it may be our great God will have some compassion upon us and perhaps he will do something for us. So, it became a sermon for them, and there is an intimation in the Bible that God may do something for them. That intimation is given by the apostle when he says that not only will the church judge mankind, but also, "Know ye not that the saints shall judge angels?" We are not going to judge the holy angels; they will not need any judging; the angels that will need judging will be the fallen angels. Just how we will do it I do not know, but the apostle's words are there, and I take it for granted they mean something; and I believe something in their lives demonstrates whether or not they might be granted some future opportunity to show that they had learned a great lesson from their sins. But we have no reason to think that many of them are in this condition of repentance; no reason to think that many of them received or accepted any message of grace, because all through this Gospel age these demons have been fighting hard, and the apostle charges up against them these doctrines of devils, doctrines of demons, that have so troubled you and me and the whole Christian world. You will find they have given all these devilish doctrines to the heathen. Go to any heathen nation and you will find that they all believe practically the same thing, that the devil told us, only he made it worse with us, and he got us more fooled than even the heathen have been with respect to the future. No heathen man believes as badly of his creator, of the great God, as we Protestant nations have believed.

THE PRESS TOOK NOTICE

(The Seattle *Daily Times*, Monday evening, July 3, 1911.)

PASTOR ANSWERS BIBLICAL QUERIES.

President Russell Exhibits Wonderful Knowledge of Sacred Work at Meeting.

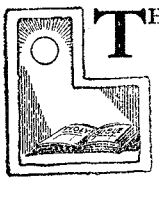
Students of Biblical lore had their opportunity to disclose their knowledge and seek more last evening at Dreamland Pavilion, when Pastor Russell, president of the International Bible Student's Association, held a question meeting.

Scores of questions poured in, citing supposed contradictions in the Scriptures and seeking light on obscure prophecies and passages. Pastor Russell answered as fast as he could and got through 100 queries in the course of the evening, exhibiting a wonderful knowledge of the Bible, making his quotations from memory and from all parts of the Old and New Testaments.

In the afternoon, Pastor Russell addressed an audience of several thousands, preaching on the "Hereafter," which he declared is not a place of fire and brimstone.

Today the Russell party is seeing the sights of Seattle. Tomorrow they go to Victoria and thence eastward through Canada.

Discourse by Dr. D. H. Thornton, Athens, W. Va. Subject: "GRACE SUFFICIENT"



THE WORDS to which we shall specially direct our attention at this time are recorded in II Cor. 12:9, "And he said unto me, my grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I glory in my infirmities that the power of Christ may rest upon me." The part of this text to which our attention is specially directed is the words, "My grace is sufficient for thee."

Notwithstanding the fact that these words were spoken by our Lord to the apostle Paul, they are applicable to each of us who are aspiring to be of the body of Christ at this time. I feel that unless I had the assurance that the Lord's grace is sufficient for me, I could not attempt this evening to speak in his name. We will suppose that the first part of the verse was uttered many years before the latter part of the verse. I recall the fact that the apostle Paul, to whom these words were addresses, sat at the feet of Gamaliel, and was well posted in all the learning of his day; and it was while he was on the way to Damascus, with letters of authority to persecute the children of God, that a supernatural light shone down upon him, brighter than the noonday sun, which caused him to be struck with blindness and which we believe he refers to in the next chapter when he says that a thorn was given him in the flesh as a messenger of Satan to buffet him lest he be exalted above measure. We believe it was early in the ministry of the apostle that the Lord showed him his grace would be sufficient for him. And we believe that it was later in his ministry that he says, "Most gladly therefore will I rather glory in my infirmities that the power of Christ may rest upon me," because we find the passage preceding the one in which this verse is, reiterates the various things which befell him in his life—or as one might term it, in his Christian life. I do not understand that previous to his mission to Damascus for the purpose of persecuting the Christians that he himself was a Christian, but he was a Pharisee, and a zealous one, and that he conscientiously believed the doing of these things was rendering service to God, and that he was doing God's will. But he also recognized the fact after the eyes of his understanding had been opened, that it was the Lord Jesus that he was persecuting, because the Lord tells us that "inasmuch as you did it unto the least of one of these, my disciples, ye did it unto me;" and it was then that the apostle says he was convinced that his work was not to the glory of God, but to his own shame, and to the detriment of the children of God.

He recounts the many things of which he had befallen. He said that he had received forty stripes save one, that he had been beaten with rods, and once he was stoned, and he suffered shipwreck, in journeys oft, in perils of robbers, in perils of his own

countrymen, in perils of heathen, in perils in the wilderness, and in perils in the seas, and amongst false brethren, and he goes on and recounts many things which had been his lot, and leads us to suppose that he took consolation and solace in the statement the Lord had given him previously that his grace would be sufficient for him. We do not understand him to say that his grace would give him more than necessary, but all that was necessary. And we feel that this is also true in our case, that we have the promise of the sufficiency of the Lord's grace to enable us to come off more than conquerors through him who loved us. I have no recollection that he has promised to do more for us than that which is necessary. And we believe that God is a God of economy, and he would not waste his energies, or favors, and lavish them on people to a greater extent than was necessary. But we have his promise that his grace will be sufficient for us. This should be all that we should desire, hope or expect of the Lord's favor—that it would be sufficient.

We might ask, "To whom has the Lord promised his grace?" We quote from Psalms 84:11, "The Lord will give grace and glory; no good thing will he withhold from them that walk uprightly." So you see that it is only to the upright that the Lord has promised his grace. And we might mention that it is to those who reverence the Lord, those that fear his name, those who humble themselves before him; those who exalt not themselves.

Prov. 3:34, "Surely he scorneth the scorners, but he giveth grace unto the lowly." This is also corroborated in I Peter 5:5, "God resisteth the proud and giveth grace to the humble." So, then, dear friends, in order to claim the promises of God, in order to claim that his grace will be sufficient for us, it is necessary that we should be found pure in heart and lowly in mind, that we be not puffed up that we exalt not ourselves. "He that exalteth himself shall be abased, but he that humbleth himself shall be exalted." I am sure this should be and is the feeling of each and every one of the Lord's children.

We might ask, "What does the word 'grace' mean?" We understand it to mean favor. We can probably better understand this when we say that the favor of the Lord is with us, or, that the Lord's favor shall be sufficient. Can we find any example of what the Lord's favor to us is from the human standpoint? We recall in the Old Testament times examples of what favor from the human standpoint is. We find Jacob, when he journeyed to the country of his brother Esau, sent an embassy ahead to feel the pulse of Esau, so to speak, and find out his disposition and the condition of things relative to meeting his brother in peace, and we find that he found favor in the eyes of Esau, and he was permitted to come and meet with his brother.

We find also that Joseph who was sold into Egypt found favor in the eyes of Pharoah, king of that country, so that he was able to aid his brethren later at the time of the famine.

From the divine standpoint, we relate two examples of those who found favor with the Lord. We see that after the course of human events had continued for 1656 years sin and wickedness and pollution had increased to the extent that it became necessary that the wrath be poured out upon the people. So we read that the flood came and destroyed the world that was, but that Noah found favor in God's sight; and we see this favor brought rescue to himself and household.

We recall again that Lot, a righteous man who dwelt in a wicked city of the plains—Sodom and Gomorroh are called cities of the plains—found favor in the Lord's sight, and the Lord, it is said, could not destroy those cities until righteous Lot was taken therefrom; that he would not destroy those cities even though one righteous man was found therein. We find that then those upon whom the Lord's favor rests have been rescued, have been blessed and saved.

Now we might ask the question, "Do we need the Lord's favor?" And I think that if we will all look at ourselves we will each and all say, "Most assuredly we need his favor." When we recall that we were formed in the image of God, in the earthly image of Jehovah—the glorious one, the mighty one, the exalted one, and on account of falling into wickedness, pollution, depravity, that our garments were besmirched with the stains of sin, so that there was none righteous--when we can realize our depraved and deplorable condition, we can certainly recognize the necessity of having someone to lift us up. The mystery which presents itself to us is, how God has recognized you, and how he has recognized me. Why is it he has not gone to all the large cities and called out of them the great, and the noble, and the wise? Why has he humbled himself and looked with favor upon the lowly? When I think of myself, I wonder why he left the large cities and came to a little isolated town way out in the hills of West Virginia and found even me. These things have puzzled me, but I think I have the solution now. I think that our dear Pastor gave the solution of this, and gave an illustration which fastened it to our minds. All have not suffered to the same extent and to the same degree from the fall. We know this is true. All we have to do is to look around us and we see some more depraved than others; but this cannot be blamed on Almighty God that he is a respecter of persons, because he has little to do with this condition. God made the first pair and placed them in the Garden of Eden, and so arranged it that they could propegate the species, and the progeny has been the result of natural laws which God gave to them, and not as our catechism reads, that God made me, and that God made you. God never made all these separate individuals but we came as a natural result of propagation. Therefore we find some families are more depraved than others, and the Lord tells us that the iniquities of the fathers shall be visited down on the children to the third and fourth generations, and that the righteousness shall be visited down to the thousands of generations. So we look around us and find some families in which all are not born in the same condition. We find some of them have large heads and plenty of brains in them, which are acute and active, and others with large heads that are *non compis mentis*. In other words, they are idiotic in their makeup. The Lord is no respecter of persons that he brought it about in this way. Some have inherited depravity to a greater degree and extent than others. This being true, then, we find that the Lord is seeking such to worship him as worship in spirit and in truth. He desires those of loyal heart, those who are upright in their desires and intentions. We find in various places children of this disposition; it is part of their economy, it is part of their make-up, it is part of their conscience, it is part of themselves. No wonder then that God can recognize some and not recognize others. But then, some one says, "How is it that he draws those having these qualifications, and fails to draw the others?"

Now the illustration our beloved pastor has given us is this; That there must be something inherent, something within, something that is part of and belongs to the individual that is capable of being attracted and drawn. Likewise he illustrates it by tacks in sawdust, some more deeply covered than others, nevertheless they are tacks just the same and they have that in them inherently which is able to be attracted by a great magnet if it is passed through the container. So, he says, "God is like the great magnet that passes through this lot of sawdust and tacks; and this great magnet draws to itself the tacks and leaves behind the sawdust." And just so, God draws to himself those who are upright in heart, those who are loyal in mind, because they are the ones he can use they are the ones he can work through by. My grace is sufficient for thee, my grace is perfected in weakness.

Now we may ask the question, "By whom does this grace come?" We quote from John 1:17, "For the law was given by Moses, but grace and truth came by Jesus Christ." We might say that truth and favor came by Jesus Christ. As a proof of this I will read Luke 2:40, "And the child grew and waxed strong, filled with wisdom, and the grace of God was upon him."

We also read John 1:14, "And the Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father." So we see this comes to us through the Child of Bethlehem—through our Lord and Master; he is the one who is the very embodiment and very essence of truth, and this great favor which has come to the human family comes through the Child of Bethlehem who was called Jesus, for he shall save his people from their sins; and afterwards he became the Christ.

The question arises then, "If the grace comes through him, how shall we have access into this grace?" We read from Rom. 5:1, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God."

Now we are told in this verse that it is by faith that we have access into this grace. This corresponds with our teaching that we are all the children of God by faith in Jesus Christ. Without faith it is impossible to please God, and those who would come unto him must believe that he is, and that he is a rewarder of those who diligently seek him. Coming into this grace by faith, we have a standing with him when we have laid hold of him by faith, and then we rejoice, for joy springs up in our hearts, and we are in the attitude of rejoicing. Faith makes us at peace with him, and the one who feels that he has peace with God certainly feels like rejoicing; he has joy in his heart, and well may he rejoice; yet at the same time he is rejoicing in hope. Our hope is something that we have not yet attained unto, and the hope in which he is rejoicing is the hope of the glory of God. After coming into God's favor, being justified by faith, and made at

peace with God, and made heirs of God and joint heirs with Jesus Christ by faith in his name, he is then rejoicing in the hope of the glory of God, something to which he has been looking forward to with fond anticipation, and something that he feels an assurance will be his by and by.

Now, after we come into this grace, we might ask, "What does it do for us?" We quote you Romans 3:24, "Being justified freely by his grace through the redemption that is in Christ Jesus." This grace justified us; it tells us how—through the redemption which is in Christ Jesus. Has something been redeemed? Most assuredly. The whole world was sold under sin, and none could redeem his brother, but one was found who was able and willing and who gave himself as our redeemer. Redemption carries with it two ideas—the thought of a purchase and the thought of taking over the purchase, taking it to yourself. So we find that in the first coming of the Lord Jesus, when he gave himself a ransom for all, to be testified in due time, he purchased the world. But we find so far the second part of the redemption has not been accomplished; he has not taken the world to himself. We do have the consolation to believe that since 1878 some of the members of the body of Christ have been taken to himself, that their redemption has been completed, and that this process will be continued until the feet members have been taken unto himself and then we can claim the promise; we can say that so far as the church is concerned her redemption is complete. We do not say that the world's redemption is complete, but we are just getting right at that time and at that juncture for the completion of the redemption of the world of mankind. Not that it is necessary to buy it again, but that it is necessary for him to take it to himself. So we find he calls that process of taking the church unto himself, the gathering of his jewels. Jewels suggest something that has something of value connected with them, and we believe that the Lord looks upon his children, his prospective bride, the Lamb's wife, as being very precious in his sight, altogether lovely.

We might also quote from Ephesians 2:4,5, "But God who is rich in mercy for his great love wherewith he loved us, even when we were dead in sin, hath quickened us together with Christ. (By grace are ye saved)."

We do not understand this applies to the whole world of mankind, but that the Apostle Paul is addressing the church, the prospective members of the bride of Christ who are at Ephesus, and he says of them that they were dead in trespasses and sins. It is also true that the world of mankind is dead in trespasses and sins, but the rest of the statement could not apply to the world of mankind at large. We understand the world has not been as yet quickened. It is our thought that only the prospective members of the bride of Christ have been quickened. We understand "quicken" means to make alive, to energize, to vivify, in other words to give life to. And we understand that when we have been begotten by the holy Spirit we have been energized, we have been made alive. We find, however, that a great deal of this is a reckoned process, that we are reckonedly dead in trespasses and sins, not actually so, that we have no vitality or life in us at all, but we are counted, treated or reckoned as dead, and we are also reckoned as being alive as well, and he tells us that we are sitting together in heavenly places with Christ Jesus. We might here remark that after we had exercised faith in his name and been brought into peace with God, that we were considered as being in the court of the tabernacle, which is reached through faith. And while in this justified condition, we are just, not actually, but reckonedly so, and God treats us as though we were, and permits us to act toward him in like manner, and to consecrate ourselves to him. We become priestly in our makeup because we find it is only priests that are making an offering such as the Apostle mentions, "I beseech you therefore, brethren, by the mercies of God"—it is all by God's mercy, God's grace—"that ye present your bodies a living sacrifice, holy and acceptable to God, which is your reasonable service." So we find after we have been justified by faith that we are where he will hear us, where he will listen to our cries, where God will respect our service, and where he will permit us to sit in heavenly places in Christ Jesus. And we understand that this is one of the heavenly places. When we enter into one of the heavenly apartments, or that known as the court, we are well represented as Levites. We understand that a great many have exercised this faith in Christ that brought them up to a justified relationship to God. We further think that it is the province and privilege of all such to present themselves as living sacrifices. We further think that all failing to do this have received this grace or favor of the Lord in vain, in that they have failed to present themselves as living sacrifices unto God, which was only their reasonable service. God expects it of them; God claims it of them, and if they fail to do it, they have received this favor thus far in vain.

He has made us to sit in heavenly places in Christ Jesus. For what purpose is he doing all this? That in the ages to come —What, are there to be ages to come? Most assuredly so; there are to be dispensations to follow this present one, and he tells us that in the ages to come that he might show the exceeding riches of his favor, or grace, and his kindness toward us through Christ Jesus. How will he do this? He will do this by associating us with himself, permitting us to be on the same plane with himself, permitting us to be his bride, permitting us to share his throne, permitting us to share his work; because we are heirs of God, having been begotten of the same heavenly Father, which means equal heirship with him. Therefore if we are equal heirs with the Lord Jesus the things which are his will be ours, and the things which he enjoys will be ours to enjoy. Therefore, in this way, he will show the exceeding riches of his grace to us-ward in Christ Jesus.

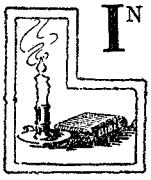
"For by grace are ye saved through faith, and that not of yourselves, it is the gift of God." This faith is something for us to exercise; it is something that belongs to humanity, and yet it is something which is God-given. We cannot work up the faith in and of ourselves; it also is the favor of God. He has provided the means, however, by which to bring this about. Faith comes by hearing the Word of God, and not by hearing the dogmas of men, or by hearing old wives' fables; not by hearing cunningly devised fables, but by hearing the prophecy which God gave unto us to direct our feet until the day-dawn and the day-star arises in our hearts.

We now quote from 1 Peter 1:9-11, "Receiving the end of your faith, even the salvation of your souls." One of the main purposes of our being in the race-course is, that we may be saved. We do not want to be lost—particularly we would not want to be lost if we cherished the thought that those who are lost are left forever in eternal torment. While this is not our thought at all, it is our purpose and our intention to overcome, and by God's grace we shall overcome and inherit eternal life. This is what God promised us. This is the very purpose of his favors that he might bring us into eternal life. And he wants us to be like him and to see him as he is. And I feel sure we will only be satisfied when we awake in his likeness; and all who have the hope of enjoying the glory, honor and immortality at the right hand on the throne of God, as the ages of eternity shall go on, will be found now purifying themselves even as Christ is pure, and seeking more and more to become images of our blessed Lord and Master, seeking more and more to become copies of God's dear Son. And if we have become copies of the Son of God, you see how much God's grace is needed by us to help us along the way.

"Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have enquired, and searched diligently, who prophesied of the grace that should come unto you." We see from the text just referred to, that the prospective members of the body of Christ have not clear sailing before them; they are not going to heaven on flowery beds of ease, but we are told that Jesus learned obedience by the things which he suffered, and that the head was made perfect through sufferings, and that we must fill up that which remains behind of the afflictions of Christ. So if we would be associated with him in the kingdom as his body, if we are to be exalted to that great honor and distinction, it is necessary that we have that rough and rugged road to travel; that we have sufferings and disappointments which we must overcome by the grace of God, and we will need a great deal of God's favor. This all come to us through the favor of our Lord who gave himself a ransom for all, to be testified to all in due time. He has been testifying to the church, and in due time it will be testified to all mankind. We thank God for the approach of the coming day when, if we are faithful, we shall be associated with him on his throne, testifying to all mankind of his saving grace through our Lord Jesus; testifying to them that he was their ransom price, who bought them with his own precious blood; that he gave himself as their ransom, that he redeemed them, and now he means to take them unto himself.

May God add his blessing, and keep us all in his favor, in his grace.

Discourse by Brother A. I. Ritchie. Subject: "THE NEW CREATION"



IN THE second chapter of Ephesians, tenth verse, we read, "For we are his workmanship, created in Christ Jesus, unto good works, which God hath before ordained that we should walk in them." This text indicates that whatever we are as new creatures, we are the workmanship of God, and God is the one who is making the new creation, and we are samples of the new creation, in process of manufacture, in process of creating.

I thought that tonight we might have a little study together as to the means of this choice that God has made, and why he is making this new creation. Beginning with the nineteenth verse in the second chapter of Ephesians, we read, "Now therefore ye are no more foreigners and strangers, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth into an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." This Scripture indicates that the Lord is building a temple, which is a spiritual temple, and Peter tells us that this temple is built out of spiritual stones, and the Lord says here it shall be an habitation for himself when he has it made.

In the first chapter of Corinthians we read that the things which God has prepared for them that love him and those who prove their love for him by standing all the tests he will send, are so great and wonderful that "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God has prepared for those that love him." Then in the imagery of the Bible he has made use of the richest things we have in the world, the richest things the eye of man has ever looked upon, as pictures of what he has prepared for those that love and serve him—not that we deserve these things ourselves, but he has a particular reason for giving these things to particular individuals of the human race. He has a purpose which he has shown us in this same chapter. In the second chapter of Ephesians, beginning with the fourth verse, we read:

"But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved). And hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus."

That is, he is doing all of this work so that he will have a better illustration of his grace in the ages to come. So we can see that these things are not given to us because we have earned them, or are worthy of them, or because we are better than other people, and that he has to have us, but because he desired to pick out some who, when perfected and brought into the kingdom of Christ, would be excellent examples of his grace and goodness, of his ability to make something out of very unpromising material. And he has selected such of us as are here, which are indeed very poor material, of which he is going to make something very grand and glorious. And if we find we are not very well fitted for the things which he has for us, if we find we are not able to overcome the weaknessess of the flesh very readily, then we can realize that that is another excellent reason why God chose us, so as to perfect a transformation in us, that he intends to show the exceeding richness of his grace through all the ages to come, by having a class who will be excellent examples of his workmanship.

When a piece of our workmanship is only partially done, we do not place it on exhibition; we do not say, "Come, see what I have done." The Lord has not placed his workmanship on exhibition either; he has not exposed it to the world to be seen. In fact, the Lord's people are hidden from the world. We are told, "And your life is hid with Christ in God." It is hidden in such a way that the world knoweth us not, even as it knew not our head. We are not of the world and the world cannot understand us or see us. Nor can they see that which comes from God in us any more than they could see it in the Lord Jesus Christ, our head. If the world treats us the same way it treated the head, if the world speaks of us the same way they spoke of the Apostle Paul, then we ought to be glad and rejoice because we realize that we are in the right path. In so far as the world cannot understand us, in so far as we have the peace of God which passeth all understanding, and in so far as we have realized spiritual things, then we can be glad and rejoice whatever may be said about us, or whatever others may think about us.

The mentioning of the temple seems to refer to the temple in the Old Testiment scriptures, and I thought we might notice several things about it, and then we will come back again to the New Testament. The temple Solomon built was also built for habitation of God. So God told him. "I will dwell in the house which you are building." And when Solomon went to the King of Tyre to get men to help him, he said, "This temple which I shall build for Jehovah must be a very great temple, because Jehovah is the greatest of all Gods. He says he will dwell in this house which I will build, but he says that the heaven of heavens cannot contain him, how much less this house which I shall build." But he wanted to impress the King that he wanted the very best workmanship possible for humans to produce, and I expect he got it. This temple typifies the little flock, and the richest of material was put into this temple. It was compared with other buildings on the earth a good deal like a piece of jewelery. A good many people have estimated the cost of this temple, and made some wild estimates, too. I presume we will never know just what it did cost until the time comes when we know as we are known, but we know from the description given in Kings and Chronicles that it was very rich. For instance, the Free Masons in England estimated that the temple with its jewels, etc., cost something over eighty billions of dollars. I think you will all agree that is a very extravagant estimate, almost an absurd calculation. But if we take the amounts given in the Bible and multiply them by the value of a talent given to us—a greater a golden talent, at thirty thousand dollars, and a lesser talent at fifteen thousand dollars, we can find that this temple was very rich. The very lowest estimate we could place on it would be about two billions of dollars. And if the Lord is going to give a picture beforehand of his little flock, the spiritual temple in which he will dwell throughout the ages, and through which he will manifest himself to others, it is appropriate that this picture should be very rich too. Of course we are told that the things which we can see, and the things which we have heard, and the things which have entered into our ears, do not give us any conception of the things which God has prepared for those who love him. We might say that certain things stand in certain relationship to each other, and we can reason from that that certain other things which are beyond these, and which we cannot see at all, would be in a certain relationship also, and in that way we could say that if the richest things on earth typified in only a small degree the wonderful things God has for those who love him and prove their love for him, then the things he has for them must be very wonderful indeed. A very great prize is set before the Lord's people. There is surely a wonderful prize, greater than we can imagine, and at the same time, it seems to me sometimes that it is so great and wonderful that our minds balk; we are unable to go any further, and we begin to interpret the things God has prepared for us in harmony with the things which we see around us. And that is true with a great many Christians. They think that heaven has houses in it, and waterworks and flowers, and things like that. They are the things they know of, and so they interpret heaven and the prize God has set before us in terms like these. But we who have had a glimpse of spiritual things and the spiritual advantages that come to us now, realize there is still greater joy way beyond any that we know of now. We are rejoicing to come in convention here and meet one another who love the Lord, and who have a certain measure of the spirit of the Lord; how great will be our joy when we meet the one who is our head, and all those who have been of the little flock all during this age, who are in the flesh now and who will then be glorified! We can say as was said of the Lord, for the joy set beforé us, even of just meeting those who have gone before us, we ought to be steadfast, disregarding the shame and suffering, and sorrow, because this joy would be like a beacon light, making our path straight and direct before us.

Now the building which is said to be the most valuable building in the world is the Vatican at Rome. And this is a very large building. It is said that in Saint Peter's, associated with the Vatican, there is room for 54,000 people to assemble at one time, and would be probably thirty or forty times as large as Solomon's temple was; and this building, with all the rich treasures and gatherings of gold, medals, vessels and paintings in it from all parts of the world, is valued at about fifty millions of dollars; yet Solomon's temple would build and equip forty Vaticans, and it was not a very large building either; it was just thirty feet wide and sixty feet long, and forty-five feet high. It was not a very large building at all. In front of the temple was a porch which stood fifty feet high, and just the same width as the building, and one hundred and fifteen feet in depth. This is the building in which the Lord wanted to picture forth his little flock, in process of being taken out during the gospel age, about 1900 years. The most valuable building in the United States was the Capitol at Albany which was burned last winter. This cost $25,000,000

to build and equip. Now it would take eighty of those to build a Solomon's temple and equip it the way Solomon had it equipped.

When the Congressional Library was built at Washington, and they went to decorate the dome they overlaid it with three thousand dollars worth of gold, and a good many people complained and said it was an extravagant use of gold to put pure gold on top of a building like that. If Solomon had been decorating that building he would have put about a million dollars worth of gold and diamonds on it—that is if he decorated it the same way he decorated the temple, because we read that when he built the temple he overlaid it within and without. And he overlaid this porch with gold also, and the floor was overlaid with gold, and in the Most Holy, which was very much smaller than the Congressional Library, he overlaid with plates of gold fastened with nails of gold, then studded it with precious jewels to make it look nice. He spent six hundred talents of gold on the decoration of that small chamber, a cube of thirty feet. Six hundred talents are about eighteen million dollars. So if Solomon was in the United States building public buildings, he would ruin the country in a little while—if he built them all like he did the temple. But the temple was built for a specific purpose, and typified a specific people whom the Lord is going to specially bless, and all of those beatuiful things, the gathering together of all the richest things he has in the world, and most desirable things that man can have in this world, merely point forward to the richness of blessing that the Lord has for those who are his favored ones, those who prove that they love him, those that prove that they do his will in preference to anybody else's will, or even their own will.

Now in the third chapter of second Chronicles we read something regarding the temple. It goes on and describes the different parts of the temple, that it is built and overlaid with gold; and it must have been, as it set on the top of one mountain, one mountain facing the other, and this building facing the east, a place of beauty, as the people of Jerusalem would look upon it. No wonder that the people of Jerusalem were proud of it! No wonder they glorified in that temple. No wonder they rejoiced in it. No wonder that people came from all parts of the world to see it. In the morning the first intimation they would have of the sun's rising would be the shaft of light just touching on top of that tower 180 feet high, or taking a cubit as twenty-five inches long, it would be 250 feet high. When the sun rose, this light would come down a little more and a little more until finally it would lay on the whole temple, and if you were standing directly in front of the temple, you could not see anything else than the tower, or porch as it is called. Now we are living stones in the temple, and our Lord said, "I am the door," and everyone that comes into that temple must come in by the door. So the temple would typify the church completed in glory, and the tower would very well typify the Lord Jesus Christ who is the door to the spiritual temple. And anyone who was standing in front of that temple, or looking toward it from any part of Jerusalem, or the surrounding country, would first see that spire or porch. So the time comes when the church is glorified, although they will be partakers of the divine nature, typified by the gold, and although they will be like jewels, typified by the jewels—because the Lord says they will be his jewels, and he will gather them together when he comes to make up his jewels—when the people see these saints who have made their calling and election sure, they will rejoice in them. But every time they look toward that church, they will see first the Lord Jesus Christ, who will be the one that will get the glory, who will be the one that will attract all the attention, and anyone who will not be glad to have that so will not be one of the stones of the temple, because he is the one through whom we get all our blessings, the one through whom we get all our praise and all the glory we ever hope to have.

When the temple was built, we are told that it was put together without the sound of a hammer. The Lord gave them a pattern, gave the plans to David, but he was not allowed to build the temple, but he was permitted to have a look at the plans and to hand them to his son. David means "beloved" and his life of warfare and bloodshed, etc., and hard struggles after he obtained the kingdom, very nicely typifies the condition of the Gospel church during the Gospel age. They are every one a man of blood, as it were; they are all sacrifices. And while the sacrificing is going on we may not build the temple, but each one who is sacrificing, each one who will be a stone in the temple, is being polished and tested and prepared for a certain place. God sets every member in the body as it pleases him, and he has each one fitted before hand for that place in the body. So that corresponds very nicely to the fitting of each stone, and the preparing of them all to fit exactly in the place intended. Then when the temple was built by Solomon, Solomon in his glory very nicely typified the glorified Christ during the Millennial age. During the Gospel age the stones are all being, chiseled and polished, and prepared for their places. Then after they are prepared the antitype of Solomon places them together in the temple and sets it up before the eyes of the world.

Now in the twenty-first chapter of Revelation we have another picture of the temple, "And I John saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Then the ninth verse, "There came unto me one of the seven angels having the seven vials full of the seven last plagues and talked with me, saying, 'Come hither, I will show thee the bride, the Lamb's wife.' And he carried me away in the spirit." We have to be in the spirit to see the temple, to see this city. Those who are not in the spirit cannot see it. Those who are not in the spirit merely see the outside, or the refuse that the Jews cast away or condemned to death. They do not see much to admire in that. When the Jews saw the Lord Jesus Christ, they did not see any beauty in him that they should desire him for their king. And the same thing is true of the followers of the Lord Jesus Christ. The Lord did not choose many wise, or mighty, or many who have great names in the world. He chose the weak things in the world, the things which are despised, and the things which are naught, in order that he might get the glory out of their transformation, and that they might always be a credit to his workmanship. There is really more credit in taking a person who has fallen very low, and transforming that person by the renewing of his mind, with his own consent, and making a glorious being out of him, a being transformed from glory to glory, and himself co-operating all the while, than there would be in making a new creation altogether out of nothing.

"And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal." There seems to be a nice thought in there. We are like living stones in the plural—144,000 stones in one, if you will. There was one perfect stone to begin with, and all the others had to be conformed to the image of that stone; all have to have the same lines of character, the same spiritual lines as that head stone, and yet when these stones are all assembled together in the one building, the antitypical temple, this whole temple, the whole church, is spoken of as one stone.

Now in the manufacture of glasses and spectacles they have discovered a way of taking two glasses of different density and fusing them together, so you cannot tell where the point of fusion is; you cannot see just where these two glasses are put together. This is a discovery which is very recent. One part of the glass can be ground for a long distance, and the other for a short distance, and where they are joined the line of their joining is invisible. Now that seems to show how the 144,000 stones might become one stone. You remember the Lord prayed that they might all be one, as he and the Father were one, and when they are all put together they come out a stone, most precious. That is the stone we read about in Daniel, that is going to smash the image on the feet. It has to be one stone bound together. If there is anything that will make an army fall to pieces it is lack of discipline, lack of love and loyalty, lack of cohesion. If you get a small army, and get a small nation thoroughly loyal, and thoroughly joined and bound together, they can conquer almost anything, humanly speaking. And so, with this little flock of 144,000, they are going to be welded together in one—there will be but one mind in that whole 144,000. There is only one thing in view, and that is to perform Jehovah's will, and they rejoice in doing his will. And it is just like a tremendous club or weapon, whichever way it moves, they all go together with the one thought in mind. And it should be so here in the flesh. We should not seek our own elevation, or seek to glorify ourselves at all; our glory is the thing that must be forgotten. If we do not prefer the Lord's will to our own will, and the little things that would please the flesh as we are here now, we are going to fall out of the little flock, we are not going to be welded into that little stone. And the power that is going to hold us together in that stone is, "Thou shalt love Jehovah, thy God, with all thy mind, and soul, and strength." And if you do you will love your neighbor as yourself, and if we have overwhelming love and loyalty for God, we will be as putty in his hands to be moved about as he pleases and moulded exactly as he wishes, and he can bring forth the best results in that way.

Now it says that, "Her light was like unto a stone most precious." There are a great many stones that are called precious stones in the world, but are not all of gem quality, and the most precious stone is that which is perfect in every way, without flaw, without darkness, without any shading in it, but one which gives forth the results that kind of stone ought to give forth. Scientists tell us that minerals always crystalize in exactly the same way if left to themselves. For instance, lead will crystalize in a cube formation, but if it is pressed in with some other substance it is made to include that other substance when it is crystalized.

The same is true of copper, and all the different formations of iron, gold and every other precious substance, even to the lower grades of stone; they will always crystalize in the same way. Now the same applies to precious stones, and there are a great many stones in the world which have the materials in them to make them precious, but they are not all of precious quality, are not most precious. Now this stone which typifies the church, is a stone of the first water, you might say, without any flaws at all. There are a great many diamonds found, also a great many rubies, and garnets, and other stones like them, which if they had not been crushed against some other substance, and made to crystallize around various substances, would be very valuable. I suppose if they were all of the first quality, they would not be so valuable. But because they have been made to form around other substances, which have come into too close contact with them, they are useless, except merely for grinding up and making emery stones, or something like that. I might say that an emery stone has almost the same materials in it that a diamond has, and also in carborundum you will find almost the same materials, but they are only fit for grinding things.

So with us, if we have some of the gem quality, if we have some of the quality which would make us useful to the Lord and his work, and yet have not gone on and separated ourselves entirely from the baser things of the world, but try to surround some of these things, and also crystallize them into our characters, we become of that class which is trying to serve God and mammon; we are of no use to God, and are of no use to the world, for we have something in us the world cannot use. Those who go straight for worldly things, and follow worldly things entirely, are wiser than we are who try to serve both the Lord and the world at the same time. If any man who pretends to love the Lord, and loves the world, he has not learned to properly love the Lord at all, and he cannot be used of the Lord. "A double minded man is unstable in all his ways. Let not that man think he shall have anything of the Lord." The Lord has nothing for that man at all. He wants those who will separate themselves from everything of the world, and not merely from the things of the world that do not attract them—they would not want those anyway—but from the things that would naturally attract them and naturally draw them; things they would naturally like to surround and carry with them. And if they succeed in cutting off all these things, like our Lord Jesus did when he made his consecration, then they are able to take the straight course through life and miss a great many temptations that otherwise they would have. For instance, when the Lord consecrated himself it was so thorough that there never was a time after he began his ministry that satan found an opportunity to tempt him. When he tried his temptations in the wilderness, he found he was foiled at each point by the use of the Scripture, and it says he left him for a season; he went away. It is as if satan was watching his course; and if there had come a time when our Lord thought he would like to enter politics, or earn a little money on the side, or that he would like to save his reputation a little bit, or where he would like to shield some of his friends, where he thought he would encourage some things in some of his friends that he would not recognize in others, satan would have found it out, and he would have been right there on hand to tempt him. Now all these are things by which we can be tempted unless we make our consecration, and our separation from the world, thorough and complete. When the Lord began to deal with us it was necessary for us to consecrate our lives and wills to him; and then he takes our wills and seeks to build them up, and begins to supply us with an understanding of spiritual things. From that time on if we feed on spiritual food, if we think on the things which are honest, and lovely, and just, and pure, etc., the things which pertain to God's kingdom, we will grow and develop spiritually, and we will develop more individuality than we had before. We will develop more character than we had before, so long as we remain in Christ, but if at the same time we seek some of the things of the earth, we will be, as it were, crystallizing around those worldly things with spiritual things, and we will become a stone which the Lord cannot use at all, but will have to reject, and which he will have to crush, and make over again.

Now if a diamond cutter finds a stone with a flaw in it, he can do one of several things with that stone; he can put it on a stone and grind it down until that flaw is ground out, and cut away half or two-thirds of it, or may be more than that. One of the greatest diamonds of the world was cut down from something over 700 karats to 118 karats in order to obtain the best results. The Lord does not have to do that with us; he does not have to waste a great deal in order to make something out of us. He takes us with very low quality to begin with, and he builds us up; but first of all he takes out of us the things that are impure.

If the diamond cutter was able to crush that stone and let it reassemble itself, after he had taken out the impurities, he would have the stone just as large as before with the exception of the impurities which he would not want, and he would have perfect results. Now when the Lord goes to deal with his people, the first thing he does is to crush them. "A broken and a contrite heart the Lord does not despise," because that is the one kind of a heart he will deal with. If our hearts remain hard, intact, he cannot deal with us; he does not deal with that class of people at all. He is dealing with that class who are broken-hearted. He came to bind up the broken hearted, to comfort those that mourn in Zion, to comfort those who realize they were undone and in a helpless condition. Those are the ones the Lord deals with. He is going to those who are crushed and broken down now in order that he may build them up and give them help and trust in himself. And so, when we come to him and he receives us, he begins to purge out the things which are contrary to his will, the flaws, the dark spots, the things which pertain to the world, and as he moves those out, it causes a certain amount of pain, and separation, and disappointment. The Lord loves righteousness, and if we are branches of the vine, he proves us, and cuts off those things which are not necessary, and which are not desirable, and all of those things are done with a certain end in view; the Lord does not work by guesswork, for he knows exactly what results he is going to produce, as he is the father of spirits and understands what spiritual life means, and he knows exactly what things to move out of our lives, and what things to introduce into our lives; and the results are that we will be made like unto himself. We could not do these things at all; we do not know what we ought to do. We would not know how to direct our lives in order to bring about these results. We would not know what things to cut off. If we were to cut off the things we think are in the way, we would be apt to cut off many of the things the Lord would want to leave. For instance, I know of some people who think that in order to purify themselves from the things of the world it is necessary for them to hold their hands up in the air all the time, never take them down at all; and by means of props, etc., they have kept their hands up in the air for years, while the Lord does not direct us to do anything like that at all. Others sleep on beds with spikes in them; others crawl on their hands and knees for miles; others seek for things that are the hardest to do, and because they are hard to do, they think they must be the proper things to do. But when the Lord deals with his people they do not have to do those things at all. If we seek to know the Lord's will from his Word, and are ready to do it as rapidly as we find it out, and if we take advantage of every opportunity for the service that he brings to us, he will move the things out of our lives himself. And every one of us who has consecrated to the Lord has had these things in our own lives. We do not need to guess at all. We all know the Lord himself has moved the things out of our lives we did not know about at all; things we thought were all right to retain there, but which, after they were gone, we found afterwards were proper to be moved out of our lives, and we were glad that they had been moved out. Now all the precious stones in the world will reflect different colors; the emerald, shades of green; the ruby, shades of red; and other stones different shades, but there is one stone that will reflect all the shades of color, and that is the diamond. And the jasper seems to refer to the diamond. It is the only stone that will fit the description of the jasper. And it will reflect all the shades of color there are, and when it reflects pure white, that means all the shades are included. If you take a disk and paint the seven colors of the rainbow in their proper proportion on the disk and then turn it rapidly enough, you will have a white disc, because all the colors will blend so that it will show white. I have never seen it done, but I have heard it is true. The blending of all these colors brings white. Now a diamond that is polished shows white, but when you look into it and notice the different prisms that reflect from the interior and exterior of the stone, you will find all the different shades of color that your eye is able to discern and distinguish, because they are all there. Now the diamond is a very appropriate stone to be represented in this temple. If we take the twelve attributes of God as represented by colors or shades, and we are told that there are three different primary colors—some say there are four—but if we take the three primary colors, and have those represent the three attributes of God, justice, wisdom and love, and if we say that power represents the force behind each of these, then we have the basis for the understanding of God's character. People in general do not understand the character of God at all. There are some people who cannot distinguish colors, and there are some people who only know about a half a dozen colors, and all the rest are interpreted by these colors; and there are a great many people in the world who do not know anything about God, except the one thing that he is just, and they think of his justice as, for instance, the desire to persecute, the desire to torture, hurt, do injury; or we might say their conception carries no color with it at all, just a kind of gray or

black—no color at all. You might say that black is the absorbing of all the colors, while white is the reflecting of all the colors; when the colors all go back to you they look white. So most people do not know much about God, but we, who have committed our way to him, begin to see the different attributes—wisdom, justice, love and power. Then each one of these break up, and the way they break up is by God's dealings with us; and God's dealings with us all illustrate these four attributes, one after another, and the more we learn of him, and the more polishing we have, the more understanding we have; the more trials we have, the more experiences we have of God's way of dealing, the more we realize that he is the very embodiment of all the desirable attributes there are. There are none left out. Perhaps twenty or thirty years of experience with God's dealings in this life would enable us to love and respect him in all the different ways in which he enters into our lives. And if there is anything in our lives that would cause us to rebel against God, we will be tested along that line, and if we rebel we shut ourselves right out of God's dealings, and we do not learn anything more of him at all that is favorable. We get into the same camp with those who are finding fault with his dealings, those who would criticise him. If we are learning proper lessons from the Lord's Word, we will learn to love him with all our hearts and mind and soul and strength, and our neighbor as ourselves. That is the lesson our Lord Jesus learned from the Old Testament Scriptures. When they asked him what was the chief commandment in the law, this is what he said, "Thou shalt love the Lord, thy God, with all thy heart and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hangs all the law and the prophets." If we are learning, that is what we shall learn. We are to be among those who are to able to say at the close of this age, along with the others, "Great and marvelous are thy works, O Lord God Almighty; just and true are thy ways, thou king of saints."

If this stone, which typifies a cut stone, polished, has a perfect number of prisms on it to refract the rays of light that come to it, then it will refract all the rays of light there are, and all the attributes of light broken up in such a way that people can see these colors for themselves. As it is now, we learn what God is like from his Word. We learn what God is like by faith. In the Millennial age the people will be able to read in history what God is like. As it is now we are among those who are able to say that we believe God is just, that God is righteous, but in the Millennial age they will all know that he is just and righteous. So as we are learning these things now, we are finding out these colors, and will be able to tell them to others after awhile. How many colors will there be? The Standard dictionary gives a list of 625 colors in the rainbow, and makers of cotton thread have something like 1,500 colors on their color cards, and manufacturers of silk thread have something like 4,000 colors on their color cards, and it said in the city of Rome the makers of mosaics there have a stock list of 15,000 colors, and they say these 15,000 colors will average fifty shades apiece. Now when we get down to shades like that, we can realize that just a few portions of color changed from one to another will make a new shade; we would not be able to distinguish it with the human eye, but we could have almost an innumerable number of shades in that way, and all of these different shades would not be too numerous to represent the different shades of God's dealings with us, and with the angels, and with people through the whole of the ages. And when this stone is brought down from heaven, this new Jerusalem, represented as being the light of the glory of God, and her light was like unto a stone, most precious, a little farther down in the same chapter we read, "And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass." Every stone in this wall was made perfectly clear. Now in the Bible, light seems to represent righteousness, and Jehovah is the father of light, with whom there is no variableness, nor shadow of turning; and with satan, his kingdom is full of darkness, and he is associated with darkness all through, and his reign is a reign of sin. "Darkness covers the earth, and gross darkness the people." When the morning comes and the Sun of Righteousness rises, the night will be dispelled; and when this new Jerusalem is set up the walls will be the pure gold of the divine nature, like transparent glass, and will not have any light within themselves at all, but within will be the light of the glory of God, shining out through those walls. Now the picture of the pyramid seems to represent it very well, because the chief corner-stone would be the Lord Jesus Christ and all the other stones welded into one stone, and within this holy stone, as it were, the glory of God dwells; they are all builded together for a habitation of God through the Spirit.

Now in all that temple wall, we are told that there shall in no wise enter into it anything that defileth, or worketh abomination, or maketh a lie. In all that wall there will not be one single flaw; there will not be one life of sin, and not be one single person, or thought, that will be in harmony with sin or unrighteousness, or one that has a will of his own; they will all be there to execute God's will, having learned to rejoice in his will whatever may come to them for doing so. And as the light floods every stone in that wall, and we see how much we shall have of his light then, how glad we will be to do his will! These stones will be flooded with beautiful light, brighter than the sun at noonday; each one will be flooded with the light of the divine will, righteousness and character, and as the light comes through them, it will not be white light, it will be all broken up and diffused into the different shades possible for a human being to imagine. And that typifies the way in which we will be used, and for which we are being prepared now, to show forth the glory of God's justice, wisdom, love and power; the way in which we are prepared now to reveal him to the world of mankind in the next age. And the way in which we are being prepared for that is by chastening, and polishing, and these experiences coming to us now. If we are without chastisement now, we are spurious, and not true sons. That is the way in which the Lord is preparing us to reflect, and refract, and show forth, his glory, and the Lord is taking out the elect class now, so through those who prove they love him now, he can show himself forth to the rest of mankind who have not desired to know him. And will not the sight be glorious! We can imagine the picture of a building something like the pyramid of Egypt perhaps, and the light goes forth to all nations of the world, and all nations shall walk in the light of it, in the light of that Church, in the light that the Lord shall show forth through you and me if we are faithful, if we are able to rejoice in tribulation, knowing that through much tribulation we shall enter into that temple.

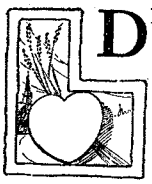
Then we can understand what the apostle meant when he said, that these light afflictions which come to us, which polish us, and which grind us, and which take away the things of the earth, which are excrescences on us which make us out of shape, and make us so that we cannot fit in with the other stones, these light afflictions are working out for us a far more exceeding and eternal weight of glory, and without which we could not share in that glory, and could not have any part in that glorious temple.

Another picture seems to be associated with that in the fifty-second chapter of Isaiah: "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." Just as if God had been desiring to have something which he could show around throughout all the ages to come, to show forth his glory, and to show the riches of his grace and his kindness toward us, and he had all the time that was needed, and he had all the power that was needed, all the wealth needed, all the material, and if he had not the material he could make it, and he desired to make something that would be to the glory of his name throughout the ages to come, something that he could show around, something that would reflect his justice, wisdom, love and power, to show what kind of a God he was, and what he could do. He did not take angels to fill this position, he did not take perfect men, but waited until the time in which we are living; and how thankful we are that he gave us an opportunity to be in this class! And will we not take everything he sends to us and rejoice in it, knowing that these chastenings which come to us are not guess-work at all, but he gives them to us for our profit that we might be partakers of his glory.

Now the Lord Jesus indicated something which ought to give us a great deal of joy and confidence. When he was on earth, he said, Set your affection on things above, for where your treasure is, there will your heart be also. The Lord says that those who are his people, those who love his will, those who rejoice in his law, and in his will, are to him like jewels, and they shall be his in the day when he makes up his jewels. And these jewels are also said to be his peculiar treasure, a holy nation he has chosen out, every one of whom is holy; and these are the ones whom he has taken out and given the richest things he has ever given to any who are in the flesh, and for whom he has reserved the highest prize there is. These are the ones who are his peculiar treasure on the earth. And the Lord Jesus gave us a clue. He said, "Where your treasure is, there will your heart be also;" and so, if we are the Lord's peculiar treasure, we know that his heart is set upon us, and we are the ones who are peculiarly his, the ones whom he loves particularly, if so be we love him, if so be we rejoice in the way he leads us, and are willing to go wherever he is willing to send us. We know that he makes no mistakes. His ways are ways of love. Nothing can separate us from God's love. Jesus assures us that the Father loves us, and we know he loves us by the way he gets, keeps, and sustains us. We know he loves us by the joy he brings into our lives. In all of the temptations and trials that come to the Lord's people in the present time, we have

the compensating pleasures and joys; we have these conventions; we rejoice to meet those who love the Lord the same as we do, and when we meet with one another, we are loathe to part. We realize there is only a short time ahead of us now, only a short time the way it is going. It seems to be going faster and faster all the time—just like when you let the water out of a basin; at first it seems to run through slowly, but when it gets nearer the bottom it begins to swirl around and goes faster and faster, as if the different drops were anxious to get out ahead of each other. It seems as if the days and weeks were hurrying past each other to get us to our reward and with the Lord. As we look forward to the time of the Great Convention, where there is no parting, and when we will see one who blessed and guided us, our elder brother, and above all having the opportunity of seeing the one who was our Creator, then we can truly rejoice in his leadings, and realize his love has been on us from day to day. And if we will count the blessings and favors, they will be more in number than the sands on the seashore.

Farewell Remarks by Brother Russell



DEAR FRIENDS. By vote it was concluded to continue this convention another day, but since a good many of us will be going away this evening and tomorrow morning, it has been urged that we have a Love Feast tonight, instead of waiting until tomorrow. A love feast is not a very important matter, but it is better than a stalled ox and hatred therewith. So, in harmony with the request, we will have a Love Feast.

I want to say, before we close, for myself, and on behalf of those visiting in the touring party, and for others from other cities and towns nearby, that we have been very pleasantly entertained by the Seattle Class of Bible students. As many as would like to join in that expression, please raise your hand.

I hope our Seattle friends will be well repaid for their labor of love. I am sure they did their best to make us comfortable and happy, and I believe you have all been very comfortable and happy; the Lord has been with us, and we go away from here blessed, and I trust some blessings will remain here; and that the remaining day of the convention will be one of blessing and profit to all.

I was very much pleased with the large congregation that was out to hear us on Sunday. It seems to me from the amount of interest manifested that there are some hungry souls in this city, and we trust that they may be further nourished, and that the blessings of the Lord may be especially with the class at Seattle, to help them to make the proper use of all the glorious opportunities which belong to them, that they may assist in the great work of garnering the wheat.

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At the close of Brother Russell's remarks a number of the brethren, representing the Seattle class, and nearby places, and the touring party, and the Society, were lined up in front of the platform. Some held plates of bread, and then the friends in general passed by and shook hands with these representatives, and broke bread together.

The Voice in the Twilight

I was sitting alone in the twilight,
With spirit troubled and vexed,
With thoughts that were morbid and gloomy,
And faith that was sadly perplexed.

Some homely work I was doing
For the child of my love and care,
Some stitches half wearily setting,
In the endless need of repair.

But my thoughts were about the "building,"
The work some day to be tried;
And that only gold and the silver,
And the precious stones should abide.

And remembering my own poor efforts,
The wretched work I had done,
And, even when trying most truly,
The meager success I had won.

"It is nothing but 'wood, hay and stubble,'"
I said, "it will all be burned"—
This useless fruit of the talents
One day to be returned.

"And I have so longed to serve him,
And sometimes I know I have tried;
But I'm sure when he sees such building,
He never will let it abide."

Just then, as I turned the garment,
That no rent should be left behind,
My eye caught an odd little bungle
Of mending and patchwork combined.

My heart grew suddenly tender,
And something blinded my eyes,
With one of those sweet intuitions
That sometimes make us so wise.

Dear child! She wanted to help me.
I knew 'twas the best she could do;
But oh! what a botch she had made it—
The gray mismatching the blue!

And yet—can you understand it?
With a tender smile and a tear,
And a half compassionate yearning,
I felt she had grown more dear.

Then a sweet voice broke the silence;
And the dear Lord said to me,
"Art thou tenderer for the little child
Than I am tender for thee?"

Then straightway I knew his meaning,
So full of compassion and love,
And my faith came back to its refuge
Like the glad returning dove.

For I thought, when the Master-builder
Comes down his temple to view,
To see what rents must be mended,
And what must be builded anew.

Perhaps as he looks o'er the building
He will bring my work to the light,
And seeing the marring and bungling,
And how far it all is from right.

He will feel as I felt for my darling,
And will say, as I said to her,
"Dear child! She wanted to help me,
And love for me was that spur."

"And for the true love that is in it,
The work shall seem perfect as mine,
And because it was willing service,
I will crown it with plaudit divine."

And there in the deepening twilight
I seemed to be clasping a hand,
And to feel a great love constraining me,
Stronger than any command.

Then I knew, by the thrill of sweetness
'Twas the hand of the Blessed One,
That will tenderly guide and hold me
Till all my labor is done.

So my thoughts are nevermore gloomy,
My faith no longer is dim,
But my heart is strong and restful.
And my eyes are looking to him.

International Bible Students Association

"Wisdom from Above; the Noblest Science; the Best Instruction"

Convention at Victoria, B. C.

July 4, 1911

Boat Trip—Seattle—Victoria—Vancouver

AS VICTORIA is situated on an island across Puget Sound, it was necessary to leave our "hotel on wheels" and so we boarded one of the handsome boats of the Canadian Pacific Steamship Co. Leaving Seattle at nine o'clock in the morning of July fourth, we had a very pleasant but uneventful voyage of about four hours and a half. Immediately upon arrival we noticed that everything was different. Victoria, B. C., has been described as "A bit of England on the shores of the Pacific," which certainly conveys an excellent idea of what the city actually is, its institutions, buildings, clubs, homes, manners and customs being essentially of English character, and one with any knowledge of England would imagine as he walked its streets, or conversed with its people that he was, indeed, in a bit of England, and it is these characteristics that make the city extremely interesting to all visitors from the United States.

It seemed all the more strange to us because of the fact that it was the fourth of July, Independence Day, and there we were celebrating it under the flag of another country.

Discourse by Brother Russell. Subject: "LOVING THE BRETHREN"

"Hereby we know that we have passed from death unto life, because we love the brethren."

IT IS often with the Lord's people a question whether they may count themselves as new creatures, whether they may know that they passed from death unto life. The apostle seems to anticipate this very question, and in our text tells us how we may know, and states that the love of the brethren is the proof. It seems a very strange statement, too. One might say rightly enough "Love the brethren? I should think we all have no trouble in doing that; no trouble in loving the brethren."

Oh, but that is the proof of having passed from death unto life. Why, that is the easiest thing in the world to love the brethren. Well, some of the brothers and some of the sisters are always easy to love, and yet there are some whom it is difficult to love, and I believe that is what the apostle meant, or what the Lord had in mind when he directed the apostle so to write. That this would be a proof not that we loved a certain clique of the brethren, or a few of the brethren, or those that are good looking, well educated, talented or witty in their conversation. Oh no, we can find all of these people in the world without being brethren at all! You might find them witty and bright and honorable and very fine people in many respects, but there is evidently something in this text that is deeper than all this. The love of the brethren means to love them because they are brethren; to love them, even if they have not all of the lovable qualities, to love them because our heavenly Father loves them. Because he loved them enough to beget them of his Holy Spirit, and take them into his family, is a good reason why you should love them if you wish to be in harmony with him.

Now ordinarily we are not specially to approve of anything selfish, in the way for instance, of a special family love, and say, simply because these are my kith and kin, I will love them, and others equally as good I will not have any feeling for at all; that is rather a selfish spirit—"God bless me and my wife, and my son John and his wife, us four and no more." We are not to cultivate that spirit; we do not understand that to be the spirit of the Lord, but the Lord lays out a certain family line and to love within that line is really a necessity; that unless we have that love for the brethren we have not the spirit of the Lord. As, for instance, Jesus said, "A new commandment I give unto you, that ye should love one another." He did not say you should love everybody. He did not say, "I give you a commandment that you shall love your enemies just as much as you love the brethren." He did say we are to love our enemies. Yes, we are to do good unto all men, but we are to love the brethren. And as we said before, some of the brethren have amiable qualities that anybody might love, and some of the sisters also, and there would be no difference in their case. The test evidently is whether or not we love all the brethren because they are his. Whosoever shall do an act of kindness to you, because you are his, shall in no wise lose his reward. But it should be done because you are his, not because you are so desirable, and so amiable, etc. Now let no one misunderstand me as putting a premium upon disagreeability. We are all to be as amiable as we can, if we have sourness in our disposition by nature, we are to put in as much of the sweetness of life as possible.

I remind you of what the old lady said about her pies, when they said unto her, "Wont you tell us why your pies are always so good?"

"Well," she said, "I do not know, unless it is this; that I put in more sugar perhaps than some."

"How much sugar do you put in?"

"Oh," she says, "I put in all my conscience will allow, then I shut my eyes and put in another large spoonful."

So, dear friends, let the sugar represent the love, and when you and I are trying to sweeten up a little, we will put in all the sweetening our conscience will allow, and then shut our eyes and put a little more in. That is the way we get more sweet, more loving, more kind, more gentle, more like our blessed Master, and more helpful one to another. But as long as we are in the flesh, we will have the kinks and twists and corners and rough places to some extent with which we were born. You were born with some, and I was born with some; we are all born with some. You might ask why the Lord did not pick out those who did not have any rough corners and bumps. Why he did not pick out

the nice and smooth ones? I answer, he could have picked out a lot of angels, and passed us all by, could he not? But I am glad he did not. If he had intended to pick out only perfect ones, he would have left our poor race go by, and we would not have had any prize of the high calling to run for. He would have said, "Here are angels who excel in every respect, and they never have at any time transgressed the law, they are perfect in all their qualities and attributes, they are in the image of their Creator, and have never lost that image, why should I stoop down and take some of the poor fallen children of Adam, and lift them up out of the mire of sin and imperfection, and polish them and make them my jewels? Why not take some of these others?" I am so glad our heavenly Father did what he did do. In fact, every day, as I come to better understand just what his divine purpose is, I am more pleased with it if possible than the previous day. And so, with the old book, the Bible, which other people want to throw away because it does not suit their changed ideas, We are getting our ideas changed every day just by the book, and it is getting better to us. Why? Because we are allowing the Book to change us, instead of trying to change the book; we are allowing the Word of God to have the transforming influence.

Well now, admitting that the whole world of mankind are fallen and imperfect, why did not God pick out the best he could out of the whole rubbish pile, and say? "I will not bother with those poor crooked and gnarled ones." Why did he not say? "I am going to make my selection for the bride of Christ from amongst the world of mankind; they are all fallen, but I will pick the best there are." Did he do that? No, the apostle says, on the contrary, not many good, not many wise, not many rich, not many noble—Oh, that last one hits the worst of all—not many noble! And then he goes on as though he were trying to push the matter down on us and says, "God has chosen the mean things." That is very hard on us to say that we are the mean things—out of the whole mean lot, the whole mean world, that God has picked out the meanest of the mean! Is not that now pretty hard? It is. And people that have much self-esteem are apt to go off and say, "I will not have anything to do with that mean set at all; I hold myself above the average riff raff of this world, and I will not get down to their level, and if that is the kind God is picking out, he can pick without me." And God does pick without them. They are not going to have a share in the matter. God says he will do all these things himself. How does it come, then, that God is taking the mean things of this world? Is it not altogether contrary to anything that you and I would do? It seems almost as though the apostle must have made a mistake and that God is not choosing the mean things, for surely those whom you and I know amongst the Lord's people are not the meanest of the mean are they? Did the apostle make a mistake? No, I think not. Let me tell you how it is: He did not say that there were none noble amongst those whom the Lord is drawing; he did not say there were none educated; he did not say there were none rich; but he said there were not many of those classes, but chiefly the mean things of this world. Now how does it come that God so chooses? Well, my understanding of the matter is this: God is calling for a certain humility of heart, and that humility of heart requires, first of all, that we realize that we are sinners; and if we do not realize that we are sinners, how would we ever apply to God for permission to become his children through faith in the sacrifice of another? We would not do it. I think of a gentleman to whom I was talking—a business acquaintance, and something or other came up in connection with this subject, and he said, "Well I never had any requests to make of the Creator to forgive my sins for me, he just punishes me as much as he thinks I ought to have, and I will not ask anybody to bear my sins for me."

Now that is the spirit of pride, the spirit of self-sufficiency, and the Lord is passing by those, no matter how bright they may be. I think that man was rather an honorable man in his general dealings, perhaps above the average of his general cast of mind, and general spirit of fair dealing in the world, and yet God passes him by and takes someone who is meaner than he. Why? Because that meaner one came in through the right door. The right door is an acknowledgment of sin and imperfection, and the realization of the need of a Savior. "No man cometh unto the Father except by me," said Jesus. How true that is! There was a man who would not come to the Father, because he would not come to Jesus. There are plenty in the world who, in their general conversation, would say to you, "Well, I know there are people who need a Savior, I believe there are people who need salvation." They usually have a wrong conception of the world salvation. By salvation, they mean to be lifted up out of the dung-hill, as it were, and to be set on their feet, and to be lifted out of some very degraded habits, and so they say, "Oh I believe there are some people that need a Savior, that are pretty much fallen down." They would say, "Look at that poor devil, indeed he does need a Savior; I think he does need something." That is quite true; but he has not realized that there are none righteous, no not one, in God's sight, and that from God's standpoint, each one of our fallen race needs a Savior—one able to save to the uttermost.

So then, I take it, this is the particular reason why God is passing by some of the great, rich, noble, some of the very fine characters of the world. His message is grace; we were singing about it—"Of grace divine, the half was never told." God's message of grace and favor is, "I will forgive you, I am ready to receive you." Those who are well to do, those who are rich in various talents and opportunities and are not so very fallen are very apt to say, "Well that does not have any particular attraction for me. I never did claim to one of those low down people. I think that if God wanted to save anybody, he would want to save me."

Mr. Ingersoll, the great infidel, intimated that if there is a God, and if there is a future, God would just want somebody like him to make a good sample on top of the basket, as it were. There were plenty of mean people, and he thought he was a pretty noble and strong character in many respects. Perhaps he was; I will not dispute that. But he felt himself quite great, and he thought God would be glad to have him; he had been doing very well in this world, and thought God would like to have just such a grand character as he was. He did not realize that he owed whatever degree of fineness there was in his character to God's grace. The story is told that his father was a minister, and for aught we know, a sincere believer in the Lord. But the whole world has been benifited by the grace of the Lord and the enlightening influence that has gone out, and so you and I, born in a Christian land have been profited by the fact, even though all of those around us are of the class of merely nominal Christians. Nevertheless, even upon the nominal Christians, the grace of God has been such as to give them a better and broader view, and their children therefore would be better born. So Mr. Ingersoll did not perhaps realize to what extent he owed his own good qualities of mind to the fact that he was not born of heathen parents, in a heathen land.

So, while giving God thanks for all we have and are, and seeking to estimate ourselves as nearly as possible by the proper measure, we all feel that we have everything to be thankful, to be grateful for. The grace of the Lord has done much for us. The grace of God appeals particularly to those who have little. The man of little learning feels his littleness of learning, and he is more humble-minded, more teachable, more apt to say, "I wish God would show me the truth along this matter." A man who has passed through college, and thinks he has found out that Isaiah never wrote the book of Isaiah, and the whole Bible is a fraud, is not very apt to ask God to teach him anything. He says, "No, if there is a God, we of the colleges ought to be able to tell the people, and to write a Bible better than anybody else. Those prophets of old knew little in comparison with us." The very knowledge he has stands in his way, and hinders him from becoming a disciple of Christ, hinders him from seeing the beauty of God's Word. He is not even willing to investigate the Bible from the standpoint we see its beauty; he is not willing to look for the internal evidence; he sees enough examining the external and says, "I see the fallacy from the external standpoint, and it is not worth my while, I would not waste the time looking into it from the internal standpoint." We see the very reverse of that. From the internal, we see the beauty of the divine plan, and thus we see that none but God could ever have made that book, wherever he came from. But then it is the same way with respect to wealth. Such a one is very apt to say, "Oh well, I know I made this, I earned that, and I was fortunate. It is a matter of luck, you know, or it is a matter of ability. I have the ability to make money, and some people think God gives it to them, but I know that I made it." Well, he is in great danger; he is not rightly appreciating the giver of every gift. He is not apt to think of his wealth as being a stewardship from the Lord, he is apt to think of it as being his own, instead of thinking of it as being something that belongs to the Lord, and he is not apt to become a follower of the Lord.

So we have gone all around the line and see that there are obstacles in the way of those who are seeking to come to God. Now, how should we come? Well, by the grace of God we are here, and we are thankful we are here. By the grace of God we realize ourselves sinners, and by the grace of God we have harkened unto his Word, and our minds were not attuned for some earthly message, but for the message of the grace of the Lord, and we have accepted of the Lord Jesus, and believed in him as the Redeemer from sin, and have heard that he is willing to forgive us our sins, and to cleanse us from all iniquities, and our hearts are glad because of the simplicity of our trust, and the simplicity of our faith, and we know that if we do not have the simple faith,

we would lose all that we did have. It is only those that get the simple faith as a little child. God says his people are like a little child. As little children we have all confidence when our heavenly Father says there shall be a resurrection of the dead, both of the just and of the unjust; we are simple enough to believe it, and the worldly people are foolish enough not to believe it. He says all the silver and gold in the country are his; but as the world would say, we are foolish enough to believe it. Does he say he has prepared things for us beyond the sight of the eye and range of ear? Yes, and we are simple enough to believe it, and the world says, "You are foolish, watch out for the things of this life. You do not know whether there is any future life or not. See that you get your share now, and take a good stand for the present things, and let the next world look out for itself." But on the contrary, the Lord says he is choosing those who have such faith, such confidence, in him that they are willing to sacrifice all the earthly interests; those that have such faith in those things not seen—things which eye hath not seen, nor ear heard, nor have entered into the heart of man—such faith that they are willing to sacrifice all the things of this present time that they may gain these things. And the world looks on with astonishment and says, "Little soft in the head—no, any business man would know better than that; there is a man risking everything on things he has not seen; that is like gambling." That is from the worldly standpoint, for they say that in the first place, you do not know that there is a future life; and, secondly, you do not know that there would be anything better for you in that future life. So you see, our viewpoint is altogether different from that of the world; and it is the very class that can exercise faith that God can call now; he is not calling the others. He is not letting them slip down into eternal torment—Oh no, we are glad he is not! But he is not calling them to be the Bride class. He is calling those who have an ear to hear; those who will hear the message he has given, those whose hearts are touched with his message of love and grace divine, and now then, the message which he gives to us is the message that we should love one another. And the peculiarity of this text is, it implies that it is a difficult thing to do; so difficult a thing to love all the brethren that, if we reach the point where you can truthfully say, "I love every child of God," you may also say, "Well that is a proof that I have passed from death unto life." Is not that wonderful? To me it is very wonderful. Now I know some of the brethren who are not just what I would make them if I had the chance—and if they had the chance of making me, I suppose they would make me different. So we are not to make each other over—it is not in our power, and we are not so authorized. I guess if we were to undertake it we would find it quite a job. We are to love each other because God has accepted us. If God has given us an indication, and some evidence, that one is a brother in Christ, that the Lord has given him of his holy Spirit, we are to love him because he is the Lord's; we must not allow ourselves to do anything else than love him; and if we love him we must seek to show that love, for you cannot have that love and seek to hide it; it is bound to be manifest in the character. Some of those ungainly qualities become the trial of your patience, perseverence, longsuffering, kindness and love. If there were not any such things in the church, we would have no proof at all that we were the Lord's brethren; but having these tests in the church amongst the brethren, it behooves us to see to it that we are learning our lesson. Never mind about the other brother, and say, "Well, he has a lesson, I want to help him to learn it." Never mind, the Lord says for you to learn the lesson yourself. Here is where my chief concern must come in, in my own heart that I should seek to learn to love the brethren, not that I must teach the brethren to love me, or I must teach them to love each other. That may be done in a general way through the Lord's Word, and through the exposition of the Scriptures; but my chief concern, my responsibility is for myself, and yours is for yourself. God will hold you responsible for the way you have striven, and me for the way in which I have striven.

There is one way of looking at these peculiarities of the brethren that I believe may be helpful to us, and one peculiarity of those who are the Lord's people whom he especially draws, and honors, and who make any special progress which is, that they have real character; there is something real firm there; others do not often get very far in the school of Christ, if they even come to the point of making a consecration. They generally take everything just like putty; you make a dent in a piece of putty, and it stays there; there is no individuality about the putty, or about the clay, it is just something to be shapen. But real Christian character, and the kind the Lord is looking for, is that which has an individuality, and which has a will. There must be a positiveness of personality; and if that person should acquire certain character, then all of that will is behind all of those acquired traits, and he is all the harder customer to handle. Indeed I do not know any worse ones to handle than some of the brethren would be, because any thing they have that is of a cantankerous disposition, they have that firmness and positiveness of character that forces that cantankerous quality right to the front, so that it may become a real trial to love the brother, to be patient with him, to be kind, and longsuffering and gentle with him. I tell you God knew how to make the school in which to give you and me the polishing. Perhaps he chose you and me to polish somebody else too. We must not look at all the bumps on the other men and women, but suppose that we have our share too, and they have to be prepared to take our bumps and knocks.

It reminds me of the way in which they polish diamonds. We all know that diamonds are very precious, and that the preciousness of the diamond does not only consist of its pureness and absolute clearness, but its value also consists in the fact that it is very hard, almost impossible to cut it, for you can cut almost anything else with a diamond. Now that is what the Lord seems to be implying in connection with his church. He calls us his jewels, and all of these jewels are jewels because of this quality of hardness. You can take a piece of gelatine and it may look as pretty as a ruby, but it has not the firmness or solidity of a ruby. If you could get rubies of the same size that you can get blocks of gelatine, you would have something very wonderful. But the gelatine has no particular value in comparison with the ruby, because it has not the firmness or hardness. So you can get a piece of ice that is just as clear as a diamond, and hard too, but it will not stand the heat; it will melt and go to pieces, and you could not put it in your shirt-bosom, or in your hair, for it would only melt down. Now when you get the quality of hardness you have difficulty in dealing with it. And the diamond is correspondingly the hardest stone in the whole world to shape and polish and bring into the proper condition so that it will refract the rays of light, and give forth a beautiful appearance.

Now that is what God explains he is doing. He is taking you and me in the rough, right out of the earth, and putting us into the School of Christ, and he puts us in there that we may be polished, and in order that he may put on us the different facets; one would be meekness, another patience, another long-suffering, another brotherly kindness, another love; and so we need all of these qualities put upon us as precious jewels before we will be able to refract the light of the divine character. Now then, this is the arrangement God has made, and if you and I were to change it just a little, we would upset things; and he will not allow us to change it; he has fixed it and he will keep it so. It has been so for eighteen hundred years that he has been polishing us, or as the Scriptures express it, the bride makes herself ready. Is not that the way the bride makes herself ready? I think so. So then, dear brethren, if there is an awkward one in the class here, there or anywhere, be sure you do not put the awkward one out. It might be that the Lord wishes to give you your polishing that way. The polishing must come or you will not be ready for the kingdom. It would not do, of course, for the awkward one to be allowed to spoil the class or spoil the arrangements; while dealing with this one it might be necesary to use firmness, or something, but you get the point, that we are not to disfellowship anyone on account of differences of viewpoint, or something of that kind, but rather, if we are all brethren in the Lord, we must love one another and endure from one another all things, "Love endureth all things." You will remember how the apostle brought these things out and indicated that it was necessary for us daily, as you and I continue daily in the School of Christ, to have these things to perfect us in the character-likeness of our dear Redeemer. "Hereby we know we have passed from death unto life, because we love the brethren." Love worketh no ill to his neighbor; you not only love him, but you will want to do all the good toward him that you can. That does not mean that you must take him in hand and teach him a lesson, as I have heard some brethren talk of others. The Lord does not want you to take him in hand any more than the Lord wants him to take you in hand and give you a lesson. We must not run and do some job the great Master had not told us, we must wait for the Lord, "Wait ye upon me, saith the Lord." Not only would he have us wait on him with respect to earthly things, but in respect also to things in the Church, and use more patience, and allow the perfecting process of the truth to polish us all. That does not mean that we should let anybody run away with the class, or teach something wrong, or do something wrong, but stand up for the truth, and whatever we say should be said from the standpoint of love, as should everything we do, speaking the truth in love; do not hold back the truth and say, "Now for love's sake I will not speak the truth." That would be wrong on the other side; that would show you did not have enough character of your own. You must have enough backbone so that when the truth is in jeopardy you will speak for it. You see the two qualities go together. We learned a little yesterday, and we learned a little today, and we hope to learn a little tomorrow; continuing in the School of Christ, and he is the great teacher.

So the polishing and preparation that God is giving to you ought to be making you a wiser husband, a better husband, a wiser and a better wife, and a wiser father and mother, or wiser and better children, as the case may be. I believe the spirit of the Lord enters into all of life's affairs, and that we cannot be leaning in one direction and be making progress in another direction. I believe we are so constituted that whatever way we are going we are progressing along that line. And we want the spirit of the Lord in us. And that means what? That means we will be watching particularly our own character development. I will tell you something, you may not think it a secret, but it is this: I am more interested in my own character development than I am in the character development of any one of you. God gave me that specially, and my everlasting condition depends upon my own progress, therefore if I would be making progress, it behooves me that I should not wait until you should point out something to me, but it behooves me to be watching all the little leadings of providence, and learning the little weak points I have, and strengthening the things which remain, and bringing everything into proper shape, into alignment with the Lord's Word and character—meekness, gentleness, patience, long-suffering, brotherly kindness, love—that his Word tells about. I not only want to have it theoretically in my head, but I want to work it out. I do not always succeed, you know, I frequently have to take myself in hand and give myself a lecture, and it is generally after I go to bed that I lecture myself, if I have not been as patient on some occasions as I think I might have been. I am much interested in keeping my mind in the right attitude. Do not let your mind go and say, "Oh, I cannot change it now." It is better to change it and give yourself the lecture, give yourself the chastisement in your own mind. The apostle says that if we judge, or punish, ourselves, we do not need to be punished and judged, or whipped, of the Lord. He is not looking for children that need to be punished all the time; He will put them doubtless in the second company if he puts them in the clear at all. He is wanting especially those who so love him, and who are so in sympathy with the divine purposes and arrangements that they delight to do his will. If we delight to do the Lord's will, then we will feel sorry for anything in which we have come short. And if we have come short on some point we will correct ourselves, and give ourselves a good talking to, and ask the Lord's grace whereby we may be strengthened in character along that line. Then you have fortified a weak place in your character, and you are better ready for the next time when temptation comes along.

So then, dear brethren and sisters, hereby we know—hereby we may know that we have passed from death unto life because we love the brethren. If we love the brethren, let us see to it that we shall show that we do love them. Somebody has said, "Do not keep all the flowers until I am dead, and put them on my coffin. Give me some of them while I am alive." That is a good idea. I am not speaking of literal flowers, but we have flowers of words and kind actions, and little tender notices in which we may show our love for the brethren. And that is really a very distinguishing feature I think amongst the Lord's people at this time, there is so much love amongst them. People have mentioned this to me when they first came in contact with the truth. They said, "Why I came into the meeting and I was just surprised to see what a spirit of love and fellowship there is among these people." I said, "Yes, wherever the Lord's spirit is there is bound to be a manifestation of it." We could not have his spirit and not manifest it some way. There are certainly plenty of opportunities to manifest it; it is the manifestation of the spirit of love and tenderness to somebody that is in trouble, and the more trouble they are in the more they need it, so we have plenty of opportunities. Dear friends, let us be alert to use these opportunities, and have the proof that we are acceptable to the Lord.

The evening service was for the public and was addressed by Brother Russell, on the subject: "The Hereafter." One of the prominent officials of the city introduced Brother Russell. The hall was crowded, and the audience listened to the entire discourse which lasted for nearly two hours.

Pastor Russell replies to Bishop MacDonald, *Victoria Daily Colonist*, Tuesday, August 15, 1911.

LETTERS TO THE EDITOR

PASTOR RUSSELL'S REPLY

Sir:—Returning from my trans-continental tour, your issue of July 11th has my attention. Victoria friends consider that Bishop MacDonald's sermon on the Hereafter published in your columns was intended as a reply to my discourse on the same topic in your city a few days ago. In reply to their request, will you permit a few *kindly intended words of reply*, which I herewith enclose?

You report Bishop MacDonald as saying that in speaking of the "Hereafter," it seemed needful to set down two things by way of preamble. The first was that the soul is immortal. Man dies, but his soul dies not. The soul has a life of its own which it does not share with the body. It follows that, as the soul is a form of life that thinks and wills, the soul can live after the body has gone back to kindred dust. Even the pagans of old reasoned out for themselves this great truth—Cicero, Plato, Aristotle.

It is very remarkable that a bishop well versed in the Bible neglected to quote the Bible or any of its writers, and instead, quoted some heathen philosophers who possessed not the light of Christ and whom St. Paul declared were without God and had no hope in the world.

Of course "There is a reason" for the Bishop's course. The reason is that the Bishop knew that his Bible contained nothing in support of his statements—not a word, not a text of Scripture either in or out of its connection.

The Bible does teach a future life. The Bible does teach that death does not end all. But *the Bible does not teach a continuance of human life in death.* On the contrary, it bases all hope of a future life on a doctrine wholly unknown amongst the ancients and very little known amongst moderns, but everywhere in evidence in the Bible—the doctrine of the resurrection of the dead. Nor can we honestly twist these words to mean resurrection of the living, for that which is alive and perfect needs no resurrection. Had there been no death there could have been no resurrection promise. And a resurrection promise confirms the thought that the dead are really dead.

The learned Bishop tells us in the above quotation that the soul does not die, that it has a life of its own. The Bishop, of course, would not claim a personal knowledge on the subject. His education in this matter he derives from the great teachers, Cicero, Plato and Aristotle, but not from Christ nor from the apostles and prophets, for they teach the contrary, that the soul can die. Let me cite a few Scripture passages: "The soul that sinneth, it shall die." (Ezek. 18:4). "God is able to destroy both soul and body." (Matt. 10:28). "Christ poured out his soul unto death; he made his soul an offering for sin." (Isa. 53:10-12). St. Peter proving the resurrection of Jesus, declared that it was foretold by the prophet, saying, Thou wilt not leave my soul in hades, sheol, the tomb, the state of death; and that this prophecy was fulfilled in our Lord's resurrection from the dead. His soul was not left in hades.

We could wish that the learned Bishop had given us a quotation from Plato, Cicero or Aristotle respecting what the soul is. No doubt the definition would be as amusing as one proffered by a Methodist bishop in these words: "The soul is without interior or exterior; without body, shape or parts, and you could put a million of them in a nutshell." No doubt this good bishop was making sport of his audience in the description he gives of nothing. Of course you could put a million nothing in a nutshell, or twenty millions, or more, just as easily. Even a microbe would not come under the definition for, small as it is, it has a body and shape, interior and exterior.

Permit me briefly to set forth the teachings of the Bible respecting the soul and its future. I stand committed to its presentation as the only sane and logical one in the world. I back the Bible presentation although I well know that it is discredited today by nearly all of the great and learned bishops and doctors of Christendom.

The Bible teaches, not that a man has a soul, but that he *is a soul.* And there is just as much difference in this as a man's having a cow and being a cow. The death sentence upon Father Adam was not upon his body but upon his soul. It was not his hand that sinned in plucking the fruit, nor his teeth that sinned in biting the apple—it was his soul, his intelligent will, that sinned and that was sentenced to death under the general law of God: "*The soul that sinneth, it shall die.*"

God's creation of Adam, a man-soul, is described in Genesis. He formed a body and brain, everything necessary; but this was not soul. He had no life, no animation, no knowledge, no will. *Into that body God breathed the breath of lives.* Nephesh chai. *This is the same breath of lives common to all breathing animals.* The difference between man and the lower breathing animals is one of organism—genera. They eat similar foods, drink similar water and draw oxygen from the same air. In the Bible use of the word soul all breathing animals are souls, as truly as man is a soul. They are inferior souls because they have inferior organisms or bodies. Thus we read that when the flood of waters were upon the earth in Noah's day every living soul in whose nostrils was the breath of lives perished.—Genesis 7:22.

Not only the learned Bishop, but all the unlearned of humanity know that the shape of a man's head indicates the qualities of the

soul, just as truly as the shape of a dog's head indicates his peculiar traits—setter, terrier, bulldog, etc. A person of practically no forehead we call an idiot or irrational. He is irrational because he lacks that part of the brain organism which reflects, compares and reasons. Who cannot tell the difference between a mean man and a truly noble one by the shape of his head? The noble soul must have the mental organism favorable to nobility of sentiment, benevolence, kindness, reverence, spirituality, conscience, love. These organs of the brain and body have everything to do with the character of the soul.

As before stated, the soul is not the body, nor is it the vital spark of life called the spirit of life, which animates the body. *The soul is a third thing, the result of the first two in active, harmonious co-operation.* The spark of life animated the body of clay which God had formed, the body, and vitality surged to every part of that body. The nerves quickened it to intelligence. Those in the fingers touched; those in the ears heard; those in the eyes saw. These various senses acting directly upon the brain inspired thought, comparison, reason, will. Then and not until then was Adam a living soul, that is, a living person, individual, being. That living soul continued for nine hundred and thirty years until, through wear and tear of the organism, dissolution, death came—the spark of life, ruach, spirit, fled from the body. That instant, Adam the man-soul, a living being, the personality, ceased. The body began to return to dust. The spirit of life or spark of life, which God had given on condition of obedience and which was forfeited by disobedience, no longer belonged to Adam. It had been given to him, and might have been maintained forever, had he been obedient.

As with Adam, so with his children, with certain exceptions. *Adam's children are not created by God as he was*, but are his posterity. He transmitted to Mother Eve a spark of the impaired life while still he possessed it. Mother Eve furnished the body in which that spark of life was generated to birth, when it became Adam's son, Seth. He, in turn, transmitted a spark of the same original life to his children and he died. Thus the process of soul-making has progressed for six thousand years; likewise the process of soul-destruction or death—closely kept pace.

The prophet Job briefly explains the effect of the divine sentence of death and the subsequent promise of divine mercy and rescue from death by resurrection. He says: "Thou turnest man to destruction. Thou sayest, Return, ye children of men." In other words, he who sentenced Adam to death as unworthy of life promised a redemption from that death sentence—not a redemption of the body, but a redemption of the soul, the man, the intelligent person who sinned, and who was sentenced to death.

The ashes of our race are scattered over the earth; some burned in the fire; some eaten by fish; some dissolved into gases by natural processes; some, buried, fertilized oaks and apple trees whose fruits have been eaten by swine, and the swine in turn shipped to all parts of the earth and eaten by humanity, etc. The resurrection of Adam's body and the resurrection of the bodies of all of his children is not only an unthinkable thing, but an unscriptural proposition. The creeds do, indeed, speak of the "resurrection of the body," but not so the Bible. The Bible tells of the resurrection of the soul and that in the resurrection God will give it, the soul, a body as it hath pleased him. Some souls (the church of the first borns) will get spirit bodies in the resurrection. The remainder of mankind will get human bodies. This St. Paul most clearly sets forth. In the same chapter he assures us that if there be no ressurrection of the dead, our faith is vain, our preaching is vain, all hope is vain. We might as well abandon any expectation of a future life unless there be a resurrection of the dead.—I Cor., 15:42-44.

It was because one man-soul sinned and was sentenced to death that all the human souls which came out of his loins shared death by heredity. (Exodus, 1:5). The divine arrangement thus ignored any except the first man-soul so far as sentence was concerned. In due time Jesus came into the world to be the Saviour of men—to save or recover them from sin and from the penalty of sin, death. In order to do this he must satisfy the divine sentence of death against the first human soul, Adam; hence the Logos was made flesh: he also became a man-soul, a special body being prepared for him. The penalty which he paid corresponded exactly to that imposed upon Adam, because it was by the divine intention that he gave himself a ransom, a corresponding price, for all. Hence he poured out his soul unto death; he made his soul an offering for sin—in offset to Father Adam's soul, being or personality, sentenced to death. Afterward God raised his anointed one from the dead in fulfillment of the Scripture, "Thou wilt not leave my soul in hades, sheol, the tomb, nor suffer thine Holy One to see corruption." He was put to death in the flesh, but quickened, made alive, resurrected, in spirit—a spirit-being, a spirit-soul.

The exalted Redeemer is carrying out the Father's programme. During this Gospel age he is inviting a saintly, willing class to take up their cross and follow in his steps, and to have share with him on the spirit plane as spirit-souls, spirit-beings—like unto the angels, but higher. As soon as the divine "election" of the royal priesthood shall be completed, the glorified Messiah and his bride, the church, will inaugurate the long-promised kingdom of heaven amongst men, and by instruction and correction in righteousness will lift up the willing and obedient out of sin and death condition, making perfect man-souls of every one of them, if they will. And all the unwilling and rebellious will be destroyed in the second death, without hope, without remedy. This resurrection to perfection not only will appertain to those living at the time the kingdom will be established, but it also will include, according to the Bible, "All that are in their graves"—the human family in general, "every man in his own order."

Thanking you, Mr. Editor, for the courtesy of the publication of this further explanation of my view of the "Hereafter."

C. T. RUSSELL.

Brooklyn, N. Y., August 3, 1911.

Steadfast, Immovable

To play through life a perfect part,
  Unnoticed and unknown;
To seek no rest in any heart
  Save only God's alone;
In little things to own no will,
  To have no share in great,
To find the labor ready still,
  And for the crown to wait;

Upon the brow to bear no trace
  Of more than common care;
To write no secret in the face
  For men to read it there;
The daily cross to clasp and bless
  With such familiar zeal
As hides from all that not the less
  It's daily weight you feel;

In toils that praise will never pay
  To see your life go past;
To meet in every coming day
  Twin sister of the last;
To hear of high, heroic things,
  And yield them reverence due,
But feel life's daily offerings
  Are far more fit for you;

To woo no secret, soft disguise,
  To which self-love is prone;
Unnoticed by all other eyes,
  Unworthy in your own;
To yield with such a happy art
  That no one thinks you care,
Yet say to your poor bleeding heart,
  How little you can bear;

Oh! 'tis a pathway rough to choose,
  A struggle hard to share,
For human pride would still refuse
  The nameless trials there;
But since we know the gate is low
  That leads to heavenly bliss,
What higher grace could God bestow
  Than such a life as this.

International Bible Students Association

"Wisdom from Above; the Noblest Science; the Best Instruction"

Convention at Vancouver, B. C.

July 5, 1911

Address of Welcome by C. E. Heard

BELOVED friends, on behalf of the Vancouver class, and in the name of our dear Lord Jesus, we extend unto you all to-day from near and far, a royal, loyal, warm welcome. That is really from our hearts, dear friends, from every one of the Vancouver class. It seems almost superfluous for me to tell you that you are welcome to the dear heavenly Father's own table, doesn't it? It seems almost like using useless terms when we tell you that you can come and eat at the Father's table, and we welcome you here. Yes, dear friends, the Father welcomes you here.

And now we have been trying for many years to get this that you see here to-day. We have been trying for many years to get Pastor Russell and you dear friends up here to the ends of the earth—that is where we are, you cannot go any farther; you have got to turn some way to get out of here. We are at the ends of the earth. And we have been trying for years to get this thing to come to pass that you see here today. Now if I have to stop talking in a few minutes and let somebody else do it, you will know why! We all knew you were coming some day; we knew our Pastor was coming here some day—I will tell you why. We read a long while ago in the Scriptures the Lord said, "Look unto me and be ye saved, all ye ends of the earth." Don't you see we knew the Pastor was coming here to tell this people how to look unto the Lord? A few of us have gotten the secret of looking unto the Lord through the precious message that came to our doors, but there are vast hundreds and thousands in Vancouver who have not yet got it. We have been looking and longing and praying for our Pastor to come and tell them how to look unto the Lord and be saved.

We are at the zenith to-day of the experience of the Vancouver class. We have reached the top notch now. A year ago our ears pricked up; the Pastor wrote us a letter stating that it was possible that in 1911 he would have a long western tour, and if he did he would try to include Vancouver. Well our ears went up, and they have been getting stiffer every day until we could almost break them off. A few months ago we were really sure this thing was coming; we had the definite word from the Pastor, "Yes, I am coming to Vancouver." Well, you remember how you did when you were a child. I remember back in my old home. There was a big family of us, and Christmas was the day of the whole year. We looked forward from one Christmas to another, and we would count the days; and when Christmas would come we would explode—that is all there is to it—that is the term to use. And I remember my dear little mother, she always had far more sympathy with us boys and girls than father had; father was a bit of a crank, who will be changed around in the restitution, there is no doubt about that, but he was good at heart. Father used to say, "Oh, Emma, this is terrible!" She would get up and say "John, John, these children have been counting the days for months; now let us grin and bear it for one day." Now you are going to see the Vancouver class at their very worst, because we have been counting the days, and we are going to explode, and you had better look out. We cannot hold in any longer. We have been holding just as long as we can, so do not go away with the idea that we are ridiculous, frivolous; we are not; we are really sedate—well, some of us. But to-day we cannot say that we are; we are not going to try.

Now we wanted the Pastor to come here because we wanted to clinch some things we have been giving out. We have plastered this country with literature—plastered it, and then re-plastered it with literature. You would simply be surprised. We put out 49,000 in the last month or so. But you know there is nothing like getting the Word to clinch those things.

Our dear Lord was down at the well and got to talking to the woman—we will not go over the story, but she got very much interested, so much so she ran into the city and told her friends, "I have found the Messiah! This is he!" And she got a whole lot of them to believe it was the Messiah, so they came out and invited him to stop for a two days' convention at Samaria. So he came in and spent two days with them, and after he had got through and gone away, do you remember what they said? They went to the woman and said, "Now look here, Mistress we are believing on Jesus. We believe he is the Messiah, not because you told us, but because we have heard him ourselves." Now then, we have been plastering this place with literature, and now we are going to gather down at the Horse Show Building, all that are truly interested in Vancouver, and that is quite a bunch as you will see tonight at eight o'clock; we are going to gather down there and then when they quit at ten o'clock tonight, they will say, "Now we believe, not because of those tracts, but because we have heard him ourselves." There is nothing like clinching these things home with the Pastor's own voice. We welcome the beloved Pastor. God bless him. We are glad to see him land in Vancouver. Our hearts welcome the Pastor of this church, when we think of where we were, when we think of the gross darkness, when we think of when we were feeling after God, not knowing where we might find him, but now—

"Now there is something in the sunlight
That I never saw before;
There is a note within the robin's song I never heard before,
There is something, O, I know not what,
But something everywhere that makes the world this morning
More marvelously fair."

That is the way we feel over here.

Now we give you a royal welcome, and hope everyone has come with the proper condition of heart in order to receive the blessings that are to be bestowed today. God bless you. Our dear Brother Read from the train—the glorious train we have been praying about for so many days—is going to say a word now on behalf of the train people.

Response to Address of Welcome by Brother John T. Read

WHEN Brother Heard asked me to respond this morning I told him he picked out a pretty poor one. I had no inkling I was to respond for the friends. But I can say in behalf of all those who have journeyed with us on the train that we are more than glad to be with you, that we are rejoicing to be with you, and it has been rejoicing all along the way. And the watchword, so to speak, that was given us on the start on our badges was the word "Loyalty." We not only wanted to get a blessing from this, but we wanted to be a blessing if possible along the way we have come. We certainly have received a great blessing in every place. There is a dear brother down in North Carolina who attended the convention at Norfolk and he was filled to overflowing the first day. And he went up to Brother Van Amburgh and said he was full, he was going home; it was only the first day of the convention. Brother Van Amburgh put his arm around him and said: "Oh, Brother, you had better stay, you will stretch." It has been a little that way with us, dear friends, all along the line; it seems as though we are full and yet it seems as though we are always able to stretch out and hold just a little more, and take in a little more of the Lord's loving kindness and goodness toward us. We certainly are rejoicing to meet here with you—to meet with the friends up in the ends of the earth as our brother said. It seemed a long way off when we started, but it seems as though wherever we go it is always home, no matter what place we strike. When we find the Lord's people, there the spirit of the Lord is just the same, and we rejoice as much at home with them as anywhere. So we rejoice to be with you, and in behalf of our dear Pastor, seeing that he is not here to respond for us, and in behalf of the train party from all over the country, I wish to thank you for your royal welcome, and trust that we might not only have a blessing, but that we may be a blessing, and be built up more and more in the likeness of our dear Lord and Saviour, that we may all come off conquerors in the end and be with our Lord in glory.

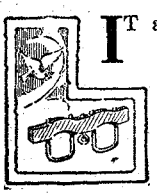
Response for the Pacific Coast by Brother W. A. Baker of Portland, Ore.

YOU have listened to the glorious welcome on behalf of the Vancouver church by our Brother Heard, and you have also listened to the response by our Brother Read on behalf of the excursion train, and it becomes my pleasant privilege at this time to respond on behalf of the classes of the Pacific Coast, and particularly I would assume of the Northwest—a privilege indeed, dear friends, of which we feel ourselves entirely unworthy. We note the word welcome has been presented to our hearts and minds so forcibly this morning. In the old English it signifies "Will come." And as I look into your faces this morning, I know that many of those with whom I am acquainted in the Northwest personally, who rejoice in the same hope as myself, having before their minds' eye the same prospect, with their hearts animated by the same motives and desires, will to come who are not with us in person. We rejoice to recognize and to feel what the attitude of their hearts must be. Not being present in the flesh with us, we can count their presence here in the spirit, we can be sure that their prayers are with us that we might indeed receive a blessing at the Lord's hands, which we so ardently desire, and expect.

We note further that the word "Welcome" in the present stage of our English language signifies "Will come;" that we have come with a good purpose and intention in our hearts and minds, the desire and intention to be a blessing one to the other. I believe that is the spirit that has prompted each and every one of us in our attendance here this morning, that we be "Well come." We come with sentiments in our hearts that would prove well with those with whom we should be privileged to fellowship and associate. We will go from this convention—as go we must in the changing and shifting affairs of our present finite life—with rejoicing to feel, notwithstanding the sorrows and regrets that will come in the severing and the parting, in the temporary severing of many friendships that we have been privileged to make in this series of conventions, that indeed we have "Well come" to the various conventions in the Northwest, and especially to this convention in Vancouver. I can see the Lord's spirit expressed in your faces this morning, that you feel that not only has it been the promptings of "Well come," but you will go away from here feeling that it is indeed "Well come;" that you have been well paid for the sacrifices you found necessary to make in order to get here; and as the Lord has promised, if any shall sacrifice the things that belong to our temporary comfort in the present life, he will receive not only in the future, blessings beyond his mind to comprehend, but here a hundred and a thousand fold as well; and we have already received them; we have been already stretched almost to the limit of our endurance, but will have to be stretched more as long as the Lord favors and blesses us in this respect.

So we are glad this morning to respond to the address of welcome on behalf of the Vancouver class by our dear Brother Heard, and in the spirit of the churches of the Northwest, many of whom we know, and all of whom we love; and now as we pass from the introductory responses into what we believe will prove the most blessed meeting that we have experienced in respect to testimony meetings, or meetings of this character, we want to make one suggestion; that notwithstanding the fact we see tears in some of your eyes, that we have prominently before our minds the declaration of the apostle, "Rejoice, and again I say rejoice."

Address by Brother Russell. Subject: "BAPTISM"



IT affords me great pleasure to be with you this morning—my first visit to Vancouver. There is one thing I notice in respect to the Bible students all over the world, and that is that they have one mind, one spirit. And this is in accordance with what the apostle intimated; we were all baptized by one Spirit into one body. How much of oneness there is expressed in the Bible! How much we are coming to see that this is the divine arrangement—one Lord, one faith, one baptism, one God and Father of all, one church of the living God. On the contrary we find many that have had conflicting views, many different views of baptism, many views respecting the Lord, and there are a great variety of denominations claiming to be the body of Christ. How glad we are that we are coming to see just what the heavenly arrangement is.

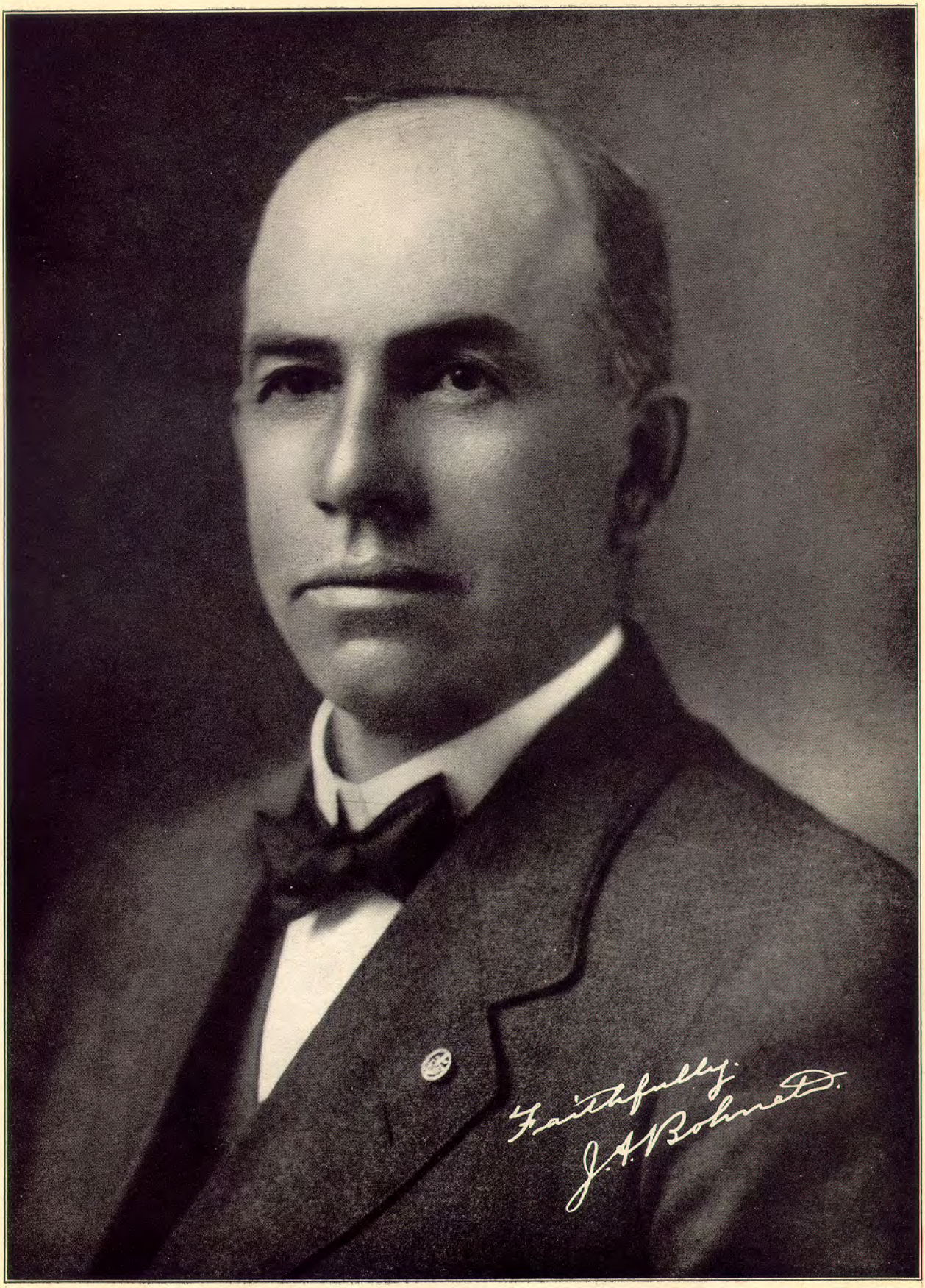
Now we are all baptized by one Spirit into one body. What is this baptism of the one Spirit? What kind of a spirit is it? What kind of a baptism is it? Our dear Baptist friends recognize in part that baptism is an important question, and so do we; so do all Christian people. Yet there are a variety of views respecting baptism. But there is one baptism according to the Bible. That one baptism brings us into the one body. "Yes," say our disciple friends, "that is exactly what we claim, and we have that one baptism, and our church is the one body." It looks as if that were a correct application of the matter. It has the appearance on the surface, as though water baptism brings them into the Baptist church, makes them the one body, the one church; and yet you and I see very clearly that would leave out a great many good people; there are a great many good people that are not in the body of the Baptist church; there are a great many saintly people that have never been immersed, and that would leave all of them out; one baptism into the one body would leave all the good Episcopalians out; it would also leave all of the good Roman Catholics out, and all the good Methodists, and all the good Presbyterians, and all the good Lutherans, and it would only have the good of the Baptist church in. And then that one body would not be one either, because if we ask our Baptist friends, "Are you one body."

"Yes, we are one body."

"Have you the one Spirit?"

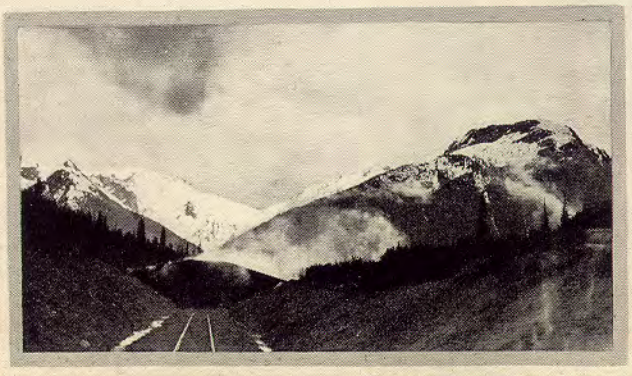
"Well, no, some of us have a different spirit. Some of us have a better spirit, and some not so good a spirit; some are fully consecrated to the Lord and are saintly, and others are not."

Now what is the one baptism by which we are all immersed into the one body? What is that one body? The one body is


Faithfully
J. A. Bohnett

MORTON EDGAR DELIVERING A DISCOURSE ON THE PYRAMID

BIG TREES AT STANLEY PARK



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the body of Christ, composed of many members, and into that one body comes all the saintly, wherever they are; the Lord knows them that are his; and all of those that belong to that one body are to have—what? Glory, honor, immortality, which eye hath not seen nor ear heard, neither have entered into the heart of man the things which God has in reservation for those who love him—who love him more than they love houses, or lands, or parents or children—more than they love any other creature, even themselves. He has it in reservation for them. It is the saintly kind he is calling for, and that is the invitation he sent out—"Gather together my saints unto me, saith the Lord." What saints are these, Lord, of yours? Those who have made a covenant with me by sacrifice. Are any others the saintly class according to this invitation? No. Only those who have made a covenant with God by sacrifice by a full consecration of their whole hearts, and all that they have and are, are begotten of the Lord's Holy Spirit. These are the Lord's jewels. These are the Lord's saints, whether they are Methodists, Presbyterians, Baptists, Disciples or whatever they may be.

Now we are beginning to get what we recognize as right. We all wondered once how it could be that there was only one church, and that must be ours, and could not be the other brother's. Now we come to see that none of these earthly systems that have been called churches are not *the church*, but the Lord has his own church, and a way of joining his own church, and he keeps the records; and so it is written that all of these have their names written in heaven.

And how did they get in? Oh, they were baptized in. We are baptized by that same Spirit into the one body, into the body of Christ, and we become members of his body. Have you his spirit, my dear brother? That is the question with you and with me. Have we the Spirit of Christ? If any man have not the Spirit of Christ, he is none of his, even if he were baptized in a whole ocean full of water; that would not make him one of his, to be baptized in an ocean. There is only one way to be baptized into Christ, and St. Paul tells us about that one way. He says, so many of us as were baptized into Jesus Christ, into the body of Christ, into that company of which he is the head, and of which we are privileged to become members—reckoned members already, and, if faithful, we will be made members in the full sense of the word by the glorious resurrecton change in a moment, in the twinkling of an eye—so many of us as were baptized into this body, then, of which Jesus is the head and the church is his body, all of us who were baptized into the one body, were baptized into —water. Is that the way it reads? No, that is not the way it reads. So many of us were baptized into Jesus Christ, into this one body of which he is the Head, were baptized *into his death*. It is a very different thing to be baptized into death with Jesus, and to be baptized into water with him. And whoever mistakes this point is mistaking one of the most important things in the Bible, and he cannot go any further unless he sees this. Water baptism is merely the symbol or picture of that which has already been accomplished when baptized by the one Spirit, by the consecration of our hearts, by having the same mind that Christ had when he made his consecration unto death; to be dead with him, baptized into his death.

So many of us as were baptized into Jesus Christ were baptized into his death. What does that signify? What is his death? Was his death any different from that of any other person's death? Why should the apostles say, be baptized into his death? How could we get into his death any more than the world is in his death?

Well, there is a deep truth lies there, and it is this: that by nature you and I were children of wrath, even as others; we belonged to Adam and his race; we did not need to be baptized into Adam, to get into his death; we were in his death by natural processes. We were born under the sentence of death, with the whole world. Our Lord Jesus was not so. The Scriptures specifically tell us that God in his divine wisdom had made it necessary that before the world be rescued from sin and death it was necessary that a just one should die for the unjust, and there was no just one in the world to die for his friend. No man could redeem himself. Our Redeemer was wholly harmless, undefiled and separate from sinners, and he left the glory he had with the Father, humbled himself, became a man, and he was the man Christ Jesus. And being found in fashion as a man he humbled himself then, even unto death. Then as a reward for his obedience unto death the Father highly exalted him.

Now then Jesus allowed his life to be taken from him, not by the Father, but by man. Men with wicked hands crucified him, and he did not resist. He had the power to resist, and he might have called for legions of angels to defend him. There would be no reason why he must have given himself over, or must have died. Instead of consecrating himself thus to a sacrificial death, he might have said, "I have done nothing amiss; I have kept the divine law. I can therefore call on my heavenly Father to defend my life that I be not delivered to you, that I be not allowed to die for any reason." And it would have been so. But he had at the beginning of his ministry, at thirty years of age, made his consecration unto death—I have come to do thy will, O my God, all that is written in the book. I will be glad to do your will at any cost. even of life itself. And this was all symbolized by our Lord when he went down into the water. He pictured there his full consecration of all he had to the Father's will, and when he arose from the water he went about doing that very same thing. He still had the spirit of obedience, and all through the three and a half years he was laying his life down, he was using it up. He was dying daily, as the apostle Paul would express it. And when was it finished? It was finished on Calvary? How do we know? His dying words were, "It is finished." What was finished? His baptism unto death was finished.

Now we are invited to take up our cross and follow him and to walk in his footsteps as he set us an example. Oh, you say, Brother Russell, we could not do that, could we? Yes, that is what the Bible says. It would not say walk in his steps if you could not walk in them; it would not say, take up your cross and follow him, if you could not do so. The Bible is a reasonable proposition. It declares that it is possible for you and for me to follow in the footsteps of Jesus. The apostle says that when we are baptized into his death we participate with him in his death, sharing with him in his death. Now how can we share his death, since his was a sacrificial one, and since we belong to the race that is under condemnation? The Bible answers. It declares that he stands for them, to be the advocate of a certain class that the Father is now calling. "Gather my saints together unto me." These are very few, because there are not many who want to be saints. One gentleman said to me the other day, "I read the Scripture Studies when I was sixteen years of age, but every time I would come near anything about consecration I would just skip over that part very easily. If I knew just where it was, I would avoid it. I knew somehow there was something in there I was not ready for, and I just skipped over that."

Now the Lord is not looking for those who skip over. If you want to skip over, you can skip over all the consecration; you can pass by the narrow way altogether. It is a favor to know about the narrow way, it is a favor to be permitted to walk in the narrow way, a great privilege to be a follower of Jesus; it is a great honor to be permitted to be dead with him, and suffer with him. If we suffer with him we shall also reign with him; if we be dead with him, we shall also live with him. To live with him means to participate with him in glory, honor and immortality.

Now what are the conditions? Why you must walk in his steps, if you want to be with him. How did he reach that glorious exaltation? On what condition did the Father highly exalt him? Because he was faithful—faithful to make a covenant, and faithful to keep the covenant. On what condition can you and I be with him and share his glory? We may make the same covenant, and we must keep the same covenant to the extent of our ability. How can we make such a covenant? How could God make a covenant with us? We answer that God gave his Son to redeem the world, not merely the handful of the church, the saintly few, but he who is the world's Redeemer, before he makes that application of merit on behalf of the world to satisfy justice for the sins of the whole world, he imputes a measure of his merit to you and to me, and to all of those who desire to take up their cross and follow him. He does not give it to you. He will give that merit to the world by and by. When he gives it to them, it will mean to them earthly life, earthly restitution, and earthly blessing, just the very things that he sacrificed. Did he sacrifice the earthly things? Yes. Did he sacrifice the heavenly things? No. Well what did he sacrifice? Why he sacrificed his perfect manhood, and he sacrificed all the rights he had as the successor of Adam who was the father of the race, and to whom belonged the earth and the fullness thereof. As a perfect man he never failed to keep God's law, and he had a right to the earth and the fullness thereof, and all of this he laid down, or surrendered, in harmony with the Father's will, that these might in God's due time go to mankind—to Adam and all his children who would come in harmony with God, and God gave our Lord Jesus the higher nature, the divine nature, as a reward for his obedience unto death, even the death of the cross; wherefore, also, God has highly exalted him. On that account God exalted him, the apostle says.

Now the time is coming when the whole world will come under the blessings of the new covenant through Israel and through the arrangement then to be made; the blessings of the Lord will

fill the whole earth, and all will have a great blessing. But he is not calling you and me to earthly relationship. He is inviting us to the heavenly calling, the Apostle says, to be with him and share his glory, to be the bride and joint-heir of the great King of kings, and Lord of lords. And the invitation he gives us is that we shall share with him in laying down our lives.

Now what is it we are doing, then? What is this narrow way? What is this journey? Do not forget our text. Ye are baptized by baptism into his death. How is it his death? Why you have been counted in as a member of his body, and I have been counted in as a member of his body, and, so to speak, Jesus has been dying in the world for more than 1800 years. We are sharing in the sufferings of Christ. The Apostle says, "I fill up that which is behind of the afflictions of Christ." Whoever gets a large share of the afflictions and sufferings of Christ, is going to have a large share in the glory that shall follow. So we find the Apostle very anxious that he might have a good share in the afflictions of Christ, and he intimates in one of his epistles that some of the dear brethren had missed some opportunities, but that where they came short it gave him all the more opportunity to suffer for Christ's sake.

Let us then dear brethren and sisters, assembled here as Bible students from all parts of the country, and various parts of the world, give our hearts more fully than ever to our dear Lord that he may more and more fashion them, and with our feet in the right way, so we may perform through him the obedient sacrifice, even unto death, and then with him share the eternal glory. And I trust we will all thus meet in the great convention the Apostle mentions in the twelveth chapter of his letter to the Hebrews, where he says that we shall come to the general assembly of the church of the first-born, whose names are written in Heaven.

Discourse by Brother W. A. Baker of Portland, Ore.
Subject: "MURMURERS AND MURMURING"

THIS was not a privilege which I had anticipated, but we trust and confidently believe that our heavenly Father has a message for you at our lips.

Perhaps you, like myself, have sometimes wondered what your particular office might be, what your particular functions might be, in the Body of Christ. It has pleased the heavenly Father to give myself some particular light on this point through a little incident that occurred about three or four months ago. We were privileged to receive a letter from a Brother, one of the elders in a Church in southern Oregon, which embodied in it a message somewhat like this: "Dear Brother Baker: Kindly come down as soon as you can and give every one of them a good scolding."

It is not our purpose this afternoon to endeavor to give you a scolding. Having come six thousand, or three thousand, or six hundred miles, and made the sacrifice necessary to get here, we do not believe you are deserving of a scolding at this time, especially at our hands, even if we were to be presumptious enough to give you one.

However, as your hearts have been rejoicing in the great privileges and pleasures which the Lord has permitted you to enjoy, we wish this afternoon to sound a note of warning and admonition, and through it all, we trust a note of encouragement and comfort.

We want to call your attention to a text found in Jude 12-16. We take two clauses of these verses, as we shall speak particularly of these two. "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit whithereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out of their own shame; wandering stars, to whom is reserved the blackness of darkness forever. These are murmurers, complainers, walking after their own lusts."

You will note that the Apostle Jude is evidently preparing our minds for certain circumstances which we should confidently expect in view of his prophecy, we would find at some time, and under some circumstances in the Body of Christ. Indeed the testimony of the Apostles is abundant along this same line. Paul assures us that of our own selves shall men arise speaking at perverse things, seeking to draw away followers after themselves. Peter assures us that as there were false prophets among the children of Israel, so also there will be false teachers among you, and that many shall follow their pernicious ways by whom the way of the Truth shall be spoken evil of. These are not simply platitudes on the part of the Apostles, but are evidently designed to warn the Lord's people to be constantly in an attitude of watchfulness and prayerfulness before the Lord.

We want to call your attention to one or two facts in introducing our thought this afternoon. The subject which we have in mind is, "Murmuring and murmurers." I presume that you all in the last several years have noticed the changes apparent in the conduct of the harvest work. Like myself, perhaps at the beginning of these various changes in the wonderful propaganda which we have seen opening before our very eyes, you had not been able to understand entirely God's purpose respecting these matters; nevertheless we have been forced to admit to ourselves that there is an apparent change in the character of the harvest work. We believe that the Lord has given us information respecting the necessity and the character of this change, and what the result would be he would work out, that would affect his people, and have to do with their activities in his service. We find a suggestion of this in Revelation. We are not going to give you any exegesis on Revelation, or any other part of the Scriptures particularly, this afternoon, but simply admonish respecting certain apparent facts which seem clear to our minds.

You will note in the twenty-second chapter of Revelation, beginning with the eighth verse, the Apostle suggests to our mind—or the Lord through the Apostle—certain facts which we believe would be apparent in the harvest time, and such facts which we believe are now effective and operative in this present time. We call your attention particularly to the closing of the tenth verse. You will notice in closing the tenth verse, before introducing the next thought, that the time is at hand. The time for what? We believe the Apostle tells us in the tenth chapter of Revelation, seventh verse, "In the days of the seventh angel, when he shall begin to sound, the mystery of God shall be finished." That is the time to which evidently the Lord is referring in the last clause of this tenth verse—the time is at hand. And dear friends we believe we can safely say this afternoon in the light of the testimony you and I have been receiving on God's plan, and on the deep and secret things of the plan, in the last two or three years, that the mystery of God is finished.

What is this mystery of God? The Apostle assures us it is "Christ in you, the hope of glory." Do you not today understand clearly, and almost in minutia of detail, your relationship and your part in this mystery of Christ—Christ in you the hope of glory?

Suppose you and I this afternoon understood all the symbolisms of Revelation and Ezekiel, knew all the types in the Old and in the New Testament Scriptures, in every particular, what would it add to our understandings of the mystery of Christ? Suppose you knew what the prophet Ezekiel means when he speaks about a wheel within a wheel, would it assist you in making your calling and election sure? Would it inculcate more fruitage of the Holy Spirit in your hearts and mine? Would it enhance the preciousness of your relationship to Christ? We believe not, particularly, dear friends. It is not necessary then that we know these things to understand the mystery, and that the mystery is finished. We understand and know, I feel confident this afternoon, our relationship in God's plan as it relates unto this mystery of Christ—Christ in you the hope of glory.

In the succeeding verse, the Lord suggests a very peculiar fact—makes it apparent or brings it to our attention. "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." What does the Lord mean? Is he admonishing anyone to continue in sin and filthiness and unrighteousness? We say nay, dear friends. God has commanded all men everywhere to repent, and he has never changed that command in the slightest degree. We are going to offer a suggestion, and we present it simply as such—if your experience and observation have been mine, it seems apparent under the conditions and circumstances under which we find ourselves that the Lord is bringing to bear on his people particular and peculiar tests, and that these tests are designed to manifest

who is righteous still, and who amongst us are unjust still; that there have been some who have not been righteous, have not been just, have not been in full heart-harmony and sympathy with the Lord, having loyalty in their hearts as to his truth and plan, has been very apparent to us in the last seven years. You know the circumstances yourselves, and we need not repeat them. We believe that it has been God's purpose to manifest the heart attitude of every child of his.

Another picture is brought to our attention in Revelation, the first chapter, twelfth to fifteenth verses. In these verses we have presented to our attention evidently the picture of the church. Coming down to the church's experience, we find in symbolic language that the Lord through the apostle presents a picture of the feet of the church, and these feet members are pictured as being fine brass, or copper as it is in the original. The Revelator said that he saw the Son of Man, and that he was clothed with a garment down to the feet, but he was privileged to behold the feet, and to behold their peculiar and bright character, as they appeared before his eyes. It is suggested that copper represents the perfection of human nature, and especially that perfection represented in the court, in our relationship to God's plan, being justified freely by God's grace, justified by faith in the atonement work of our Lord and Head. The peculiar character of this copper is that it appeared to be white hot, as though heated in a furnace. It suggests to our mind the prophecy of Malachi, that the day would come that would burn as an oven, and we have been in that day, we believe, since 1874; and Peter suggests that it begins first with us. Briefly, the suggestion of the picture is this: In this day in which you and I are privileged to serve the Lord, God purposes by the peculiar stress of the trials that shall come upon his people to purify them until the copper of their justification shall shine resplendent in the light of their perfect and tested loyalty to him in the furnace of affliction.

Now, back to our text. The apostle suggests that we do not need to be surprised if we find murmurers amongst the Lord's people; that there would be such amongst them. Friends, has not your observation proved this to be the case? Is it not your observation that amongst the Lord's people there are some who are always murmuring and complaining, following after their own desires, seeking more or less to have their own will conformed to, rather than to have their will conformed to that of the heavenly Father? Let us notice the distinction that Webster gives us on this word. He defines it to utter secret, sullen, discontent; to complain; to murmur; to utter something you already have in your heart; to complain. Have any of us been guilty of complaining in regard to the Lord's providential leadings? I believe we will all have to plead guilty to some degree to having failed to measure up to the Lord's standard in this respect.

In Philippians, 2:14, the apostle suggests this thought of murmuring, and associated it with activity in the Lord's service: "Do"—one of the smallest words, but one of the most forceful that there is—"Do all things without murmuring." This is very plain and explicit, is it not? It is not that we are to do some things that are hard and murmur about the rest; it is not to be satisfied with some things and be dissatisfied with others. But he says, "Do all things without murmuring," and that is where the test comes. It has been the test of our own heart and mind and we feel that your experience has been somewhat similar. It is so natural for the flesh to murmur and complain, to be out of harmony with our environment; there is so much in our lives, in our family arrangements, in our business relations, and in our commercial life, to make us murmur and complain. We trust you are all heartily sorry for any lack of vigilance and zeal in this respect. We trust we shall see the importance of it more clearly before we finish this afternoon. It is so easy for the flesh to murmur and complain. But what is the difference? Suppose you were to go down the street and you were to find a man who was carrying a corpse along the street, making a public display of it: you would be surprised, and would perhaps follow him as he pursued his course and you would doubtless be impelled to approach him and to inquire the reason for his peculiar actions. You would consider the man insane if he were to tell you that day after day he must carry this corpse with all its loathsomeness around with him. And that is just exactly what many of the Lord's people are doing, unfortunately. Note what the apostle says, "For ye are dead," and yet we hear the corpse complaining and murmuring every day, dissatisfied. What a peculiar corpse it would be from a natural standpoint, if after it was ready for burial we continued to preserve it, and it had the ability to murmur and complain against the condition in which it found itself! What is to be your attitude toward yourself as a human being? Why, dear friends, we bury the dead, and that is what you are to do; put it out of sight, put it in the tomb, bury it, and every time the old man murmurs or complains, throw another shovel of dirt on him; get rid of him, live above the environments of your life. Set your affection on things above, and you will never have occasion to murmur about the things below, and that is what the apostle would suggest to our minds.

First of all, murmuring means to be disappointed or dissatisfied with our environment; dissatisfaction with our circumstances in life in which the Lord in his love and mercy placed us. Have we been guilty with that? Dear friends, if that very circumstance had not been the very best the loving heart of our heavenly Father could devise for our edification and upbuilding in Christ Jesus, he would not have permitted that circumstance to occur. Shall not the God of all the earth do right? Of course he will. "Content (satisfied) whatever lot I see, since 'tis God's hand that leadeth me."

To murmur means to be out of harmony with one's lot and to be prompted by pride or covetousness; to rebel. First, dissatisfaction; then pride and covetousness prompting us to rebel against his providential arrangements in our affairs. That is the spirit that is behind the murmuring that is in the Lord's people, and just as sure as roots of bitterness are permitted to find lodgement in our hearts and minds, just so surely disappointment and dissatisfaction will spring up and bring forth the fruitage of disaster in our spiritual life.

Many of us in our Christian experience have little cunning weaknesses and faults; we like to coddle them; they are not very dangerous anyway, we say, not very loathsome from even a fleshly standpoint, and we might carry them along with us. We might suggest one of these. A brother came to me recently and made this observation: "Do you know, I always tell just what I think; always say just exactly what I think; the brethren all know what I think." And sometimes his little hobby caused twinges of pain and sorrow in some hearts into which he had spoken what he actually thought. We do not need to tell all that we think. Better get rid of these little hobbies, or peculiarities. We have many illustrations of murmurings, and the conditions which produce these, in both the Old and New Testaments.

We call your attention to one in the twentieth chapter of Matthew, the first sixteen verses, we will not take time to give an explanation of this parable, but you will note that it is the parable of a householder, who went out to hire certain laborers for his vineyard. He went out first of all early in the morning, then at different seasons. It is suggested that these different seasons represent that some of his help became tired and discouraged or dissatisfied, and needed to be replaced. But the particular point is this: At a certain time the householder began to reckon with his servants. In the evening time he called them before him, and beginning with the first even to the last, he gave to every man a penny, and some murmured. That is the point—some were disappointed. When did the murmuring come? In the evening, the reckoning time. It was then that they began to manifest the dissatisfaction that was in their hearts. They murmured against the good man of the house. They though he was not capable of running his own harvest work, and were dissatisfied with the ways and means which he thought best and wise to employ.

We have another illustration in the twelfth chapter of Numbers, of what crime and rebellion will produce in the heart as the spirit of murmuring begins to be developed. "And Miriam and Aaron spoke against Moses because of the Ethiopian woman whom he married." This marriage question is a very serious one. It is always more serious with the other fellow than with the one who gets married—as you have probably noticed. Nevertheless marriage seems to be at the bottom of this particular incident. Miriam and Aaron were displeased with the fact, first of all, that Moses had married at all, and, secondly, that he was foolish enough to marry without consulting the wishes of the family, and that he had been additionally so foolish as to marry an Ethiopian woman; and they murmured against him. But that was not the secret of their murmuring, dear friends. That was not the particular thing that was eating like a canker at their very hearts. They used that as a shield to blind their real sentiments, to hide the real attitude of their hearts. (Verse 2.)—"Hath the Lord indeed spoken only by Moses?" Oh, they were not interested in Moses' life to any large extent, they were not particularly interested in the incident of Moses' marriage, but they were interested in the pride and selfish ambitions of their own hearts. They murmured, "Hath the Lord spoken only by Moses?" It was apparent that the Lord had not. The suggestion is correct, but notice this: "Hath he not also spoken by us?" Oh, there is where the real attitude of their hearts began to manifest itself. "And the Lord heard it." You can rest assured that

the Lord will hear and regard every attitude of dissatisfaction with his plans and purposes that may manifest itself in our hearts and lives; it is to be indeed charged up against us. Has the Lord only spoken by his servant? Has he not also made use of our abilities in the harvest work? Is it not presumption on the part of "That servant" to presume to take upon himself all the prerogatives of the harvest work? Did you ever hear any murmuring of that character? I believe you have, and the Lord heard it, too. Now, his command goes forth in thundering tones, "Come out, you three into the tabernacle of the congregation." And they came out.

It is not our purpose to make any types this afternoon. We are simply offering suggestions. We have noticed that with the making of types there is no end. And the difficulty of making types has been in taking a certain historical incident in the Lord's Word, and looking at the mechanical outline brought to our view, and saying, "Is not that Bible? Doesn't that fit so and so nicely? How wonderful it is that the Lord put all these things in his Word years, and years, and years ago." And in our zeal to acquire a knowledge respecting the details of God's plan we have overlooked the very point at issue in these very incidents recorded for our admonition, that we through the patience and comfort of the Scriptures might have hope. We have overlooked the moral lesson which the Lord has sought to inculcate in these circumstances which have been recorded. For, mark you! the same moral issue that produced the type in the experience of the Lord's people in the Jewish age will produce the antitype among the antitypical people of the Lord in this Gospel age. The same spirit of pride and murmuring that led to the production of this type if such it be, will bring to pass the antitype under the same conditions and circumstances. It is the moral lesson that we want to learn, even if we never get the mechanical picture before our minds. Very few of us can understand the types anyway. I am willing to wait on the Lord until He shall make plain all the types and symbolisms of Ezekiel, Revelation, etc.

What is the suggestion here? "Come out ye three, into the doors of the tabernacle of the Congregation?" What does that Tabernacle stand for? Oh, you know, dear friends—the spirit begotten condition, with all the hopes and promises of the spiritual birth into the Body of Christ. The mystery is included in that Tabernacle in the Wilderness. And what is to be the test? These murmurers, together with the instrumentalities that the Lord would use are to come out before him and to take their stand in the presence of God's revealed teaching respecting the mystery of Christ, the atonement, the ransom, sin-offering, and the opportunity and privilege you and I are to enjoy in the atonement day work as members of the antitypical Lord's goat.

What happened to the murmurers? Have you noticed anything along this line during the last three or four years? Have you noticed the place where you and I have been required to take our stand in the presence of the Lord in this harvest time? The questions of the atonement, the sin-offering, the ransom and the covenants, etc., have been ringing in the minds of the *ecclesias* of the Lord throughout the world.

God has been commanding those to come out and take their stand on these vital questions, these vital issues of this harvest time. The Lord's declaration respecting Moses under these various circumstances were, "Hear now my words: if there be a prophet among you I, the Lord, will make myself known unto him in a vision, and will speak unto him in a dream." That has been the Lord's process all the way down. "My servant Moses is not so, who is faithful, in all my house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: Wherefore then were ye not afraid to speak against my servant Moses?" Unto him I shall speak openly, frankly, plainly, and his instructions with respect to the message I shall proclaim to him shall be just as clear and precise as the testimony I shall give to him. And he is to be faithful to all his house.

Notice the results of murmuring, "And the cloud departed from off the tabernacle, and, behold, Miriam became leprous, white as snow; and Aaron looked upon Miriam, and, behold, she was leprous." Leprousy is a type of sin. We do not venture a guess there; we know. Who would Miriam represent under these circumstances? We suggest that perhaps she represents a certain class, leaders in this rebellion against the Lord, and murmuring against his plans and purposes. Why so? In the very first verse she was the mouthpiece who chided Moses on the circumstance of his marriage, and led her brother Aaron into rebellion against Moses by the children of Israel. And she was a leper for seven days, and only because of the intercession of her brothers, Aaron and Moses, did the Lord recall his chastisement and punishment on her, and not until the seven days were completed. Seven days of punishment was set as a picture of the eternity of the punishment that those will suffer who lead in rebellion against the Lord and his arrangements. Peter assures us of that fact. He says, "For whom is reserved the blackness of darkness forever," a fearful looking forward to of fiery judgment and indignation from the Lord.

There is another illustration in the sixteenth chapter of the book of Numbers of murmuring on the part of some. Briefly we will notice this. It was a rebellion led by four of the high princes of the children of Israel with whom was associated 250 princes, men of renown. Are there any in this attitude of heart respecting the Lord's arrangement? Certainly their numbers must be few. But here the circumstances and facts seem to manifest something to the contrary—250 of the princes, men of renown, who are productive of the larger portion of discord and dissatisfaction in the *ecclesias* of the Lord's people. Is it not the princes and the elders who, allowing the spirit of pride and ambition, the desire for leadership, to spring up in their hearts and bring forth the bitter fruitage of murmuring and dissatisfaction? Is not that largely the class that have been affected? No wonder the apostle says to us, "Be not many teachers, knowing ye shall receive the severer judgment."

Korah, suggests "frozen, cold, indifferent;" Dathan suggests, "fountain of bitterness, dissatisfaction;" Abiram suggests "father of loftiness, or one who lifts himself up; pride leading into rebellion;" and On, meaning "city of the sun." And of those four one of them was recovered, and the other three went down in rebellion. Here is the secret of murmuring, dear friends, every time: "Ye take too much upon you, seeing all the congregation is holy." Oh, how anxious they are respecting the congregation! How much they have the interest of the congregation at heart—with the cause of Judas, the sting of the serpent, beneath their lips! All the congregation is holy, but you take too much upon yourself! It is *you* they are interested in more than the congregation. "Wherefore then lift ye up yourselves above the congregation of the Lord?"

"And Moses said unto Korah, Hear, I pray you, ye sons of Levi; seemeth it but a small thing unto you that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them?" "And Moses sent to call Dathan and Abiram, the sons of Eliab, which said, We will not come up."

"Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except that thou make thouself altogether a prince over us?"

Why, you promised us the seventh volume here about ten years ago, and we are waiting for it—waiting, waiting, waiting. You have not brought us to the land of milk and honey—the land of symbolisms, etc. Dissatisfied, dissapointed, out of harmony with their lot. That is the condition that produced the murmuring. Don't you be in too big a hurry for the seventh volume. You will get it when the Lord sees your necessity for having it. And you would be injured if you had it in advance of that time.

Now notice the result. "And Moses said, hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of my own mind. If these men die the common death of all men, or if they be visited after the visitation of all men; then the Lord hath not sent me." What is the common death of all men? They all die like Adam. That is the common death. And under the conditions and circumstances of the operation of that death in every individual, how are these going to die? Listen to the assurance of the Apostle Peter. "But it happened unto them according to the true proverb, the dog is returned to its own vomit again; and the sow that was washed to her wallowing in the mire."

Now, "the earth opened her mouth." What is suggested? Oh, society will say to them, "We are glad to know you have gotten undeceived, that you have gotten your eyes open, and you see the condition you were in, and we are glad to welcome you back into your old associations and relationships." The earth opened up her mouth, in protestations of interest, and is rejoicing at their change of attitude in getting in alignment with them again. As a sow to its wallowing in the mire, as a dog to the things which it had rejected. And they go down quick into the pit. Now what pit? Oh, dear friends, into that pit of blackness and depravity which shall shortly overwhelm the whole world under the activity of these demons, these spiritual powers in high places loose on the world of mankind. Without protection from these, without the support of divine favor, and grace and love quickly they will go down into the pit.

"But on the morrow all the congregation of the children of Israel murmured against Moses, and against Aaron, saying, ye have killed the people of the Lord." Oh yes, you took away the fire of eternal torment from their hearts—and notice the result: Greater worldliness, and ultimately greater sinfulness than in their previous life. It were better for them if they had never heard, the Apostle assures us, than having heard they should turn away, as they have turned away from the truth and the spirit of the truth. And what will be the consequence? The world will say, this is chargeable upon you; you have killed the servants of the Lord. It is suggestive of the results of murmuring when the spirit of murmuring is allowed to find lodgement in their hearts.

Another illustration in the New Testament Scriptures: You recall in the closing days of our Lord's ministry he began to open to them the deep things of his Word, and amongst his declarations was the fact that he was to be the true bread which came down from heaven, of which if any man would eat he would live forever. He should never die but God would raise him up at the last day. And the Jews began to murmur amongst themselves, and inquire, "Is not this the son of Joseph, the Nazarene, whom we know? Have we not been acquainted with him since the days of his youth? And he says he came down from heaven." Oh, they murmured! And not only they but as our Lord continued to open the deep things of his Word to those who were listening to them, that unless they ate his flesh and drank his blood they had no part or lot in the matter; others turned back saying, "This is a hard saying, who can bear it? This is difficult, hard to comprehend. Who can bear it? Look at the reproaches it will bring; look at the disturbances it will make in our life; look how it would turn over all our previous experience, and how it would reverse our attitude toward those conditions in which we previously found ourselves." They do not like the reproach. You recall the exhortation of the apostle Paul, "Let us go forth to him without the camp, bearing his reproach." Oh, they could not stand to bear his reproach, to be associated with him in the ignominy and shame! Thank the Lord, we have the assurance that some of those will be recovered. In Zephaniah 3:18, the prophet declares, "I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden." Reproach of what? The reproach of the cross of Christ was a burden? Yes, the reproach of the cross of Christ will be a burden. They cannot stand the shame, the ignominy, to be made of no reputation—or rather to make themselves of no reputation. Our Lord was made of no reputation, but he was loyal to the heavenly Father's will. They said he had a devil and was mad. His course was contrary to the world, and the world began to berate the apostles, and they declared, "Lord we have left all and followed thee, what do we get in return? Others are turning away, what remains for us?" Jesus knew that his disciples murmured, but said, Doth it also offend you? Here then, those who had been closely associated with him in his ministry began to be offended at him, and murmured. The same spirit of pride and rebellion, discontent, eating at their very hearts, began to manifset itself under the severity of the tests that were coming on them. As it is written, "There are some of you who believe not." It was a very small handful that still remained. The great mass of the nominal Jews having turned aside, the great mass of "bread and fish" disciples having turned aside, a little handful was left, and he declared, "Some of you believe not," are not in harmony with the things which you have heard. From this time forth many of his disciples went back and walked not with him. Only the twelve remained. Where are the four or five thousand, the multitudes that hung hungry upon his words? Surely amongst these twelve we will find those who will stand the firmest and most secure in every trial, those who will follow him faithfully to the cross and to the tomb. "Have I not chosen you twelve, and one of you is a devil?" Here the test becomes more searching, the lines of cleavage clearer, and the tests severer, and another falls. Surely the other remaining eleven will be faithful to the end. "Ye shall all be offended because of me this night." "Of the people there was none with him." As the perfect human heart longed for the fellowship and association of those who for three and a half years had been the closest to him during his ministry, he turned longingly and lovingly unto them, and said, "Will ye also go away?" Here the apostle Peter said, "Lord, to whom shall we go?" Indeed, to whom would he go? To whom will you go, if you go out of the truth? If you are dissatified, discontented, with God's plan and providential leadings, if you turn aside, unto whom will you go? We will give you to choose this afternoon. Take one of the two, as you please—as a dog unto the things which it rejected, or as a sow unto the mire in which it was wallowing. There are but two horns of the dilemma. "You only have the words of eternal life." While these disciples, faithful and loyal at heart, yet bewildered in their minds, were recovered from the snare of the adversary, yet you and I are not permitted now to stand alone in the stress of circumstances in this life.

What is the remedy for murmuring? We want to give you a remedy this afternoon, in closing. Out Lord in the twelfth chapter of John said, "And what shall I say, Father? Save me from this hour; but for this cause I came unto this hour." What shall we do, dear friends? Father save me from this hour of temptation that is coming on the whole world to try them, to prove them, that dwell on the earth. For this cause am I come to this hour. "Father glorify thy name." That must be the attitude of our hearts. Let this thought, let this word, let this act, glorify the name of our heavenly Father; let it magnify his character, and manifest the fruitage of his Spirit in our hearts and lives, and above all, let us solemnly resolve that henceforth we will never murmur nor complain against the providential leadings, for he gives us the grace and fortitude to bear every trial and every temptation and circumstance of life.

The Cost of Discipleship

Luke 9:23

Would ye be my disciples? Consider again:
Can ye follow my footsteps through trial and pain?
Can ye throw away pleasure, and glory, and fame,
And live but to honor my cause and my name?

Can ye turn from the glitter of fashion and mirth,
And dwell like a pilgrim and stranger on the earth.
Despising earth's riches, and living to bless?
Can you follow the feet of the shelterless?

Can ye ask from your heart the forgiveness of men?
Can ye list to reproaches, nor answer again?
Can ye pray that repentance to life may be theirs
Who've watched for your falling, who've set for you snares?

When ye hear I am come, then can you arise,
The joy of your heart springing up in your eyes?
Can ye come out to meet me what'er the cost be,
Though ye come on the waves of a storm-crested sea?

When I call, can ye turn and in gladness "come out"
From the home of your childhood, the friends of your heart?
With naught but my promise on which to rely,
Afar from their love—can ye lie down and die?

Yea, we'll take up the cross and in faith follow thee
And bear thy reproach, thy disciples to be.
Blest Savior, for courage to thee we will fly;
Of grace thou has promised abundant supply.

Public Discourse on "THE HEREAFTER"

THE Public Service began at 7:30, and was held in the big Horse Show Building. Every available seat was taken, and still the crowds kept coming in. The building is constructed with a great arena in the middle and bank after bank of seats rose all around from the edge of the arena. About a third of the way down the arena, a speaker's platform had been erected. When the crowd could no longer find seats they came and stood close to the platform, and soon those sitting way n the rear of the building, realizing they were a long way off, came forward also, bringing chairs or boxes if they could find them to sit on. Hundreds of people, however, stood up throughout the entire service. They even got on the speaker's platform, sat all around the edge, and some crawled under the piano, their feet sticking out from under one side and their heads the other side.

Considerable excitement prevailed during the meeting, as a number of Socialists tried several times to break up the meeting, and finally precipitated a riot. The police were called and some of their number were ejected. The service then continued, and the Scripture, "God shall cause the wrath of man to praise him," was fulfilled, for the audience gave all the closer attention to the "Words of life" which were being spoken.

The following newspaper clipping will give a good idea of how the public in general received the lecture.

(Reprint from *The Daily News-Advertiser*, Vancouver, British Columbia, Thursday, July 6, 1911.)

PASTOR RUSSELL IS INTERRUPTED

Noted American Divine, Addressing Large Gathering in Horse Show Building, is Interrupted by Socialists

PROTESTANT HELL AND ROMAN PURGATORY

It was certainly a remarkable audience that greeted Pastor Russell, of the Brooklyn Tabernacle, in his address in the Horse Show Building last evening. The spacious building was filled for every inch within earshot of the speaker, and perhaps a little behind. While sympathizers undoubtedly predominated, the meeting was not without its disturbing element. A gang of Socialists got in, and one of their number kept constantly interrupting the speaker. Pastor Russell asked for forbearance, but some of the audience were not so patient, and after repeated cries of "Turn him out," the disturber was ejected by a policeman amid the cheers of the majority, but with cries of unmistakable disapproval from the minority.

After this incident the Socialists left the building and gathered outside, where they held a noisy demonstration.

Pastor Russell is a man of impressive appearance. A soft, white beard, and thick gray hair, curling down in profusion at the back, and brushed well back from the forehead, giving him a commanding appearance that is borne out by a rather mobile face. His oratory cannot be said to be of the highest or most thrilling type. He speaks with a decided American accent, and his voice lacks the ring that would be necessary to fill such an auditorium as the Horse Show Building. Consequently a great many people sitting on the seats at the far end of the building preferred, after he started, to come down and stand on the ground floor.

He spoke in a rather familiar and colloquial style, with sly touches of humor, that pleased his audience. His exposition was plain and easy to follow, and though many present may not have agreed with him, none could dispute the spirit of fairness in which he spoke.

His theme was a development of what is commonly known as "The Millenial Dawn" idea. He denounced the old belief in the brimstone hell and the Roman purgatory, preaching that death was the only punishment of sin, and that hereafter the Redeemer would come again to reign for a thousand years, during which the saints should be gathered unto him, and the twenty thousand million dead should arise, and each be given the opportunity to make restitution for the past. He prophesied that this time was not so far distant as many might think.

That his audience was largely in sympathy with him was shown by the cries with which he was greeted. Asked if he should give his opinion of the Protestant idea of hell, someone cried: "Go to it, Pastor; go to it," an exhortation greeted with loud laughter.

He then described the Protestant hell as a thousand times more devilish and mischievous than the Roman purgatory.

When interrupted by the Socialists he appealed to them not to discredit Socialism. He himself preached Socialism, because he believed that in the time at hand men must share all things in common. He feared, however, that the Socialism taught by some of his friends in the audience would only bring about anarchy.

This roused a storm, and one man shouted, "Give me your platform for ten minutes and I'll show you."

Pastor Russell appealed to the sense of fair play, saying the audience had gathered there to hear him and should not be disturbed.

As the disturbance grew worse an officer was called and the disturber was arrested and taken to the police station, where he gave his name as H. Fitzgerald, and was locked up on a charge of disturbing a religious meeting. The audience clapped their hands and cheered as he was taken out, but the Socialists "booed" and hissed, some yelling, "That's Christianity for you."

The Socialists then deserted the building, and held an out-door meeting of their own. When the audience poured out after Pastor Russell's two-hour address they bombarded them with books of free thought literature, and there were some warm arguments on the street between the old and new schools, before the extra cars which the B. C. Electric Railway Company had put on for the occasion, carried the six or seven thousand away. One Socialist orator tried to announce a meeting outside, but could not make himself heard in the cries.

Mr. C. E. Heard of the local Bible Students' Association, presided and introduced Pastor Russell. A number of familiar hymns were sung, the singing being led by Mr. John T. Reed of Chicago, who possesses a fine, strong voice. Instrumental accompaniment was provided by a cornet and a grand piano.

Canadian Rockies and Selkirk Mountains

THIS ride was one never to be forgotten. The Government of Canada has reserved an immense tract of over 5,700 square miles in the most beautiful part of the Canadian Rockies and Selkirk mountains, as a great National Park, which is intended to be preserved for all time as a playground for the people, a peerless attraction for tourists and visitors, and as a health resort of the highest and most beneficial character. Its magnificent scenery baffles description; the climatic conditions are ideal for recreation and enjoyment. It is a line of giant glacier-crowned mountain peaks, sparkling streams, mirrored lakes, virgin forests and verdant valleys. Its accessibility from any section of the country is a very important factor of its popularity. The Canadian Pacific can well challenge other railroads as to the merits of the much used description, "The Scenic Line of the World." From Vancouver to Calgary, a distance of 642 miles, the beauty and grandeur of the scenery is continuous. It is doubtful if any other railroad in the world has a run of this distance with such remarkable attractions. That there is not a dull nor uninteresting minute of the way is the opinion of all who have made the journey. While considerable time could be spent enjoying these wonders, yet many claim that traveling through these mountains without leaving the train has been the most enjoyable event and the greatest scenic treat of their lives.

International Bible Students Association

"Wisdom from Above; the Noblest Science; the Best Instruction"

Convention at Calgary, Can.

July 7, 1911

(The Calgary *News Telegram*, Thursday, July 6, 1911.)

PASTOR RUSSELL, A TRUE COSMOPOLITE TO LECTURE IN CALGARY

The most unique figure on the religious platform today is Pastor Russell, editor, author, lecturer, "ubiquitous preacher," "world circuit rider," "The Spurgeon of America," etc., who will deliver two addresses in Calgary on Friday.

Like other people he has hobbies. He refuses to accept a salary from either his London or Brooklyn tabernacle congregations, and accepts no fee for public lectures delivered elsewhere. Consequently he feels at liberty to continually ride his favorite hobby, by insisting that seats shall be free and that no collection shall be taken or financial assistance requested at any meeting addressed by him. Another hobby is his desire to speak only in public halls or auditoriums, where Protestant, Catholic, Jew or Gentile, Christian or skeptic may without denominational restraint or prejudice hear, think and resaon with him on Scriptural doctrines, his exclusive theme. His wishes in these respects will be adhered to here, which explains why his lecture, "Hereafter," will be delivered in the Al Azhar temple, Calgary, Friday, July 7th.

(The Calgary *Daily Hearld*, Thursday, July 6, 1911.)

DR. RUSSELL WILL ARRIVE TOMORROW BY SPECIAL TRAIN, ACCOMPANIED BY SEVERAL HUNDRED BIBLE STUDENTS

HE PLANS TO ADDRESS TWO BIG MEETINGS IN THIS CITY

Pastor Russell, the world famous anti-hell-fire-and-brimstone preacher, will arrive in Calgary tomorrow at 1.30 by special train and will address Bible class leaders at a meeting that will commence in Al Azhar temple building at 2 p. m. Tomorrow evening he will address a general meeting at the same place on the "Hereafter."

Pastor Russell is the president of the International Bible Students' association, president of the Watch Tower Bible and Tract society, and is pastor of the London and Brooklyn tabernacles.

The great preacher has made great impressions in the large cities of the United States, and his path has been followed with good results. This is his first visit to Calgary and though he has never seen the city before he has a large number of friends here, friends whom he met in other great centres of Canada and the states. He first came into prominence in 1877 in New England, when his distinct views on the punishment of sin were first expressed in public. Since that time his work has broadened until now his name is a household word wherever the Bible is studied. His book, "The Plan of the Ages," which he wrote in 1886, is now in its fourth million and still has an average yearly sale of 500,000 copies.

Address of Welcome by Brother A. H. Demara

DEAR Brothers and Sisters: We have gathered here today for the purpose of receiving a blessing, and I believe we have with us our dear Pastor Russell, who will be God's instrumentality to dispense to us the blessings which we pray for, the blessing of the knowledge of truth, and I today can heartily say that we are glad to have the visiting brethren with us. The Calgary class has been working tooth and nail, as it were, to have this meeting a success, and I am sure the class welcomes you with a full heart. We will now introduce to you our dear Brother Robie, who will give us a moment's talk in response, and then our dear Brother Dr. Smith will take charge of the praise and testimony meeting until Brother Russell arrives.

Response by Dr. R. L. Robie, Belvidere, Ill.

I AM sure, dear friends, it gives me great pleasure to meet you and to respond to your address of welcome. A train-load of dear friends have come to you at Calgary, and I know we have been thinking of you all the away around from St. Louis, through Denver, and Los Angeles, and San Francisco. We have been looking forward to the time when we would be up in Calgary, in the northwest, and we are glad we are here. We come to you with our hearts full of the love of God, and we rejoice with you that you have found this pearl of great price; that your ears have been unstopped, and your eyes opened, so that you can see the marvelous things of God's grace. We rejoice with you that we can meet with you, and talk over these wonderful things, and increase each other's interests, and help each other in this Christian warfare. We do indeed pray that our visit with you today may be a great blessing, not only to the members of the train party, but to the members of this class and the community. We trust there are some in your city who have hearing ears, and who, when they hear the message, will open their hearts that the message may do them good. We thank you for your welcome, and pray our little meeting with you today, though it be but for a few hours, will do us all a world of good, and that you may never forget the coming of the dear friends on this special train.

Praise and Testimony Meeting Led by Brother Dr. S. Atwood Smith Louisville, Ky.

BROTHER SMITH: It gives me a great deal of pleasure, I assure you, to be present and lead in this exercise, and I can say that each day has added joy to our joy on this long transcontinental trip. I do not think so many consecrated people of the Lord have been privileged to take a trip such as we have taken. It has been one day's pleasure added to the others all the way, and we have had you in memory all the time as one of our stopping places, and we are all glad that we are with you. Let us take Romans, 8:28 as a text for our meeting, "All things work together for good to them that love the Lord, to the called according to his purpose."

A Brother.—I am reminded of what a Vancouver sister said. She came clear from England to convert or rescue her sister in this country, whom she had thought had gotten into one of the worst places she knew of, and do you know, she got into it herself; she got into it so deep, she got in over her head, got drowned, and has never gone back. We are glad to hear that. That is one of the things that worked together for good. It was the same with our Brother Paul. You know he was going to punish those Christians, even to killing them, and we remember what the Lord did for him. What a great reward he got for his zeal! It was loyalty to what she believed, with that sister, and it was loyalty to what he believed, with the apostle Paul. I am glad to be with you today.

A Brother.—I want to bring you greetings from our little *Ecclesia*. Our hearts overflow with joy to be able to meet you this afternoon. The text gives me a great deal of comfort. If we really love the Lord and trust in him, we know that all things will work together for good.

A Brother.—I am also glad to be at Calgary. All the way we have spoken of this nice place, and we are glad to be here. In starting out from Chicago, the motto was "loyalty," and when we met our pastor at St. Louis, he added to loyalty, "obedience," and so the keynote of our fellowship together throughout our journey has been "Loyal obedience to our heavenly Father."

A Brother.—I rejoice in this grand privilege of meeting the friends. I thought when I started on the journey what a privilege it would be to see and enjoy the fellowship of so many of like precious faith, and I am glad to say that we have traveled as one family over thousands of miles, and there has been no discord, nothing out of harmony with the truth. I trust we shall continue on, making our calling and election sure, and finally meet in the great convention beyond.

A Brother.—I am thankful for the privilege that I have this afternoon of standing up as a witness for the Lord and Master. My heart is full today. I live a couple of hundred miles north of here, at Edmonton, and I went to Chicago to join the party, and now I am here. It fills my heart so full that I can hardly talk at all. I rejoice to tell the people here that we have had a glorious trip all the way around. The presence of the Master has been with us. We have been one in spirit and our faith has been strengthened. We have had a most enjoyable time. As for myself, I have not words to tell you what the Lord has done for me, at all. He has raised my life up, and I realize that it is coming up higher and higher until I realize that I live within view of spiritual things, coming more and more into harmony with God's Word all the time.

A Brother.—I am glad to say that I love the Lord; he has lifted my feet out of the miry clay, and placed them on the solid rock, and put a new song into my heart, even the praise unto our God. I told my wife when I first heard of this meeting that I was going to try to go, and she said, "How will you go way down there by yourself?" I told her that the Lord would go with me; and the Lord has been with me, and I praise his name that he has ever shown me the way; and the path gets better and better, and I am trying to keep God before me every moment and hour of my life. My heart is centered on my God. I love to meditate on his law day and night.

A Brother.—I would like to give a witness, too. At the same time I am not very well acquainted with your language, so I must say beforehand, you must excuse me, it may be very broken, but I must say the Lord has been very good to me so far. He has kept me, and it is since 1884 that I got into the truth, and then I did not know we had many brethren in the truth, and it fills my heart with joy to see that we have so many brethren that we even can have a convention so close to our home. I never expected it, hardly. I thank the Lord I am able to be here, and I want to say that a good many of our class is here, and I thank the Lord that we have the privilege of seeing and being amongst so many brethren. May the Lord bless our meeting, is my prayer.

A Brother.—I bless the Lord that I am permitted to be one of your number this afternoon. I rejoice in the truth of his great salvation, which he has provided for us, and that we are permitted to come together to "compare notes" as we would say, in this wonderful journey towards the better land. I want to extend to you the greetings of the class in South Haven, Mich., and also in Kalamazoo, Mich. They want to be remembered in your prayers, as well as myself, that you may run the whole length of the race and finally hear the Master say, "It is enough; come up higher."

Discourse by Brother Russell. Subject: "IF YE BE RISEN WITH CHRIST"

TEXT:—*"If, then, ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God; set your affection on things above, and not on things on the earth."*

THIS is not a general advice, dear friends. The apostle is not advising everybody to do this. It is only a very particular, special class. The class is indicated by the word "if." "If ye then be risen with Christ." To the remainder of the world it would be foolishness to suggest the seeking of the things which are above. The things that are above are not intended for them, but the earthly things, the restitution blessings are for them. In times past we have not always seen this clearly, that God has two different blessings; that the great blessing he designs to give to the world of mankind is restitution, to bring them from the condition of sin, and meanness, and wickedness, back to holiness, back to full fellowship with God as Adam enjoyed at the beginning. It does not mean that they shall have heavenly blessings, because Adam had no heavenly blessings, and Adam lost no heavenly blessings. He never had a spiritual nature. and never lost s spiritual nature, and his home was of the earthly kind. The Garden of Eden was merely a sample of what the earth was, and Adam himself was merely a sample of what perfect mankind was to be. When man shall be brought back to perfection, the whole earth shall be filled with the knowledge and glory of God, and every knee shall bow and every tongue shall confess to the glory of God. That will be a grand consummation of the plan of God for mankind. And they shall build houses and inhabit them, and they shall plant vineyards and eat the fruit of them; they shall not plant and another eat; they shall not build and another inhabit, but they shall long enjoy the work of their hands; and the earth shall yield her increase, and the wilderness shall blossom as the rose, the solitary place shall be glad, and streams shall come forth from the desert. Are not these good things? They are all of the earth earthy. And yet the apostle in the text, speaking to the class he is addressing says, "Set your affection on things above, and not on the things of the earth." Here is a difference, here is a distinction. Some are to set their affection on earthly things and long enjoy the work of their hands as perfect men, having been brought back from the fallen condition, back to all that was lost in Adam, and to all that was redeemed by the Lord Jesus Christ, back to all the fullness of human perfection like Adam was at the beginning, with the addition of the experience gained not only by evil and sin, but also blessed by experiences in rising up out of sin and degradation and coming back to the Father's house. In that condition, the perfect man will be as described in the eighth psalm: "What is man, that thou art mindful of him? And the son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands." What works of God's hands? Was he set over the angels? Was he set over heavenly things? Nay, verily. What glory did he

possess? Was it heavenly glory? Nay, verily. "Thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field, the fowls of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." He was the king of earth. It was from this glorious position of kingship that father Adam fell. It was to all of these things he lost that he was redeemed; as we read, "I have come to seek and to save that which was lost." Eden was lost; Eden is to be recovered; Paradise is to be restored. Harmony with God and communion were lost, and these are to be restored through Messiah's glorious kingdom. Human perfection was lost; it is to be restored through Messiah's kingdom. Everlasting life as a man was lost; it is to be restored to all who are willing to accept it at the great Redeemer's hand.

But it is not respecting the restitution class that are to get the earthly blessings, and have these Millennial age favors that the apostle is speaking in our text; he is writing to a special class, a peculiar people, a little flock, a saintly few, some who have been called out of the world. God has seen fit in his great wisdom to provide a little flock to be joint-heirs with his Son in his great and glorious kingdom, so long promised, which is to bring these blessings to the earth and to the natural man. Now the natural man receiveth not the things of the Spirit of God, neither can he know them because they are spiritually discerned. The natural man cannot appreciate the heavenly things of which he is speaking in our text. The natural man can only appreciate the natural things, the earthly things, and as the natural man looks at the earthly things, and hears the description of the Eden that is to be established under the whole heavens, his heart is full and satisfied, and he says, "That is the very best I ever dreamed of—yea, better than I ever dreamed of; I never knew that God would provide things so glorious and so desirable." But then this other class is begotten of the Holy Spirit to a new nature, to which they will be born in the resurrection—begotten of the Spirit, then born of the Spirit, just as we are now begotten of the flesh and then born of the flesh. The new birth in its fullness will consist of these two parts, just the same as the natural birth consists of two parts, first begetting, and then birth. Our Lord was the first-born from the dead, the first-born of every creature that he should be the first that should rise from the dead.

But the apostle is not speaking of that actual resurrection in our text; he is speaking of the beginning of it in this sense that we should now experience the change of nature, the begetting of the Holy Spirit, and we become, from the divine standpoint, new creatures; old things have passed away, all things have become new. To us the things of the earth are not as grand as those better things which we are anticipating, which eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath in reservation for those that love him—who love him supremely, more than they love houses and lands, more than they love parents and children, more than they love husbands and wives, more than they love their own selves. He has these things in reservation for those peculiar people, which we will admit are few, and peculiar. There are not many of this class, there are only a few who have received the begetting of the Holy Spirit, and in this sense of the word only a few have started in this new life, or, figuratively speaking, few have risen with Christ to walk with him in newness of life.

"If ye then be risen with Christ"—what do you mean by being risen with Christ? We could not rise with Christ unless we be first dead with him. It was necessary that Jesus should first die. What way did he die? He did not die with Adam. He died, the just one for the unjust one; he gave a sacrificial life, it was a sacrificial offering of himself that he gave. Now then, you and I are to be dead with him—and then what? Then yours will have to be, and mine will have to be, a sacrificial death, as his was; if we would be dead with him we must sacrifice our life with him. But, you say, "How could this be done?" We see plainly that our lives were bound up with Father Adam; we were involved in death with him. How could we then die with Jesus, since we were already by nature children of wrath, and bound up with Father Adam in his death? How could we get out of the Adamic death and into death with Christ? That is a question the Bible answers so beautifully, and tells us that we who desire to come into membership into the Body of Christ, as New Creatures in him, have this great privilege of participating in death with him, that God will accept our sacrifice. But now, how do we know that God will accept our sacrifice? The Apostle says, in Romans 12:1, "I beseech you brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God." But how can it be? Jesus could not offer his body holy and acceptable without being perfect, how could we offer our bodies holy and acceptable without their being perfect? That brings us to the connecting link, and that is this: that Jesus stands as the great Advocate for all those who thus desire to come in as members of his Body, or in the other figure, as members of the Bride, the Lamb's Wife. He stands as their Advocate. And what does he do? He imputes something to them—he does not give to them earthly nature, he is keeping all of that for the world; the world is to get the earthly nature which he laid down, but now he is proposing that the saints shall not be of the world, and says, "Ye are not of the world even as I am not of the world, because I have chosen you out of the world." Now these whom he has chosen out of the world are those who desire to be footstep followers of the Lord, to be joint-heirs in the kingdom, and to accept the spiritual things instead of the earthly things. This is the class which he stands for. He will be their advocate. And what will the Advocate do for us? He will justify us freely from all things. How? Well, he does not do the justifying, but the Father does the justifying, as the Scriptures declare, "It is God that justifieth." On what account does the Father justify? Through the merit of the Advocate, Jesus Christ the righteous. We have to have an Advocate with the Father, Jesus Christ the righteous. And who are we that have this Advocate? We who have turned our back on sin, we who have accepted God's gracious promise and invitation, we who have presented our bodies living sacrifices, and thus have done all in our power. Then comes the Advocate and imputes a sufficiency of his merit to make up the deficiency of our offering, and forthwith the Heavenly Father can justly accept our offering, as he justly accepted the offering of our Lord and Redeemer. He justified us, and from the moment we are justified we are acceptable with God, as living sacrifices.

So now, that is the way we come to be in Christ. If we make this consecration to suffer with him, then we become dead with him. "And if we be dead with him, we shall also live with him." "If we suffer with him we shall also reign with him." How well the Scriptures fit together!

The Apostle is speaking of this class who have been justified in Christ, the class who have thus died with Christ, died a sacrificial death—not merely that they will suffer rather than sin. Oh no, more than that! Jesus did not suffer merely rather than sin; he suffered sacrificially; he suffered when he was doing right; and so that is what the Church is doing—suffering for righteousness sake. And so, Peter says, "If any man suffer as an evil doer, let him be ashamed; if is an evil doer or a busy body in other men's matters, and he suffers for it, he is not to thank God for it. If he suffers for righteousness sake, the spirit of glory and of God rests upon him. The Master suffered for righteousness, and so we are to follow in his steps as he has set us an example. So we have the thought that we are dying with Christ, that the whole Church is called to die with him, that is the contract all the sanctified in Christ Jesus have made, and that there is no other way to get into the Body of Christ, which is the Church.

Now then, to be dead with him is not enough. If Jesus had merely died and had not arisen, where would have been the advantage? So the resurrection of Christ was just as important, in this sense, as the death of Christ, and these two points are linked together in the Scriptures. And so with you and me. It is not only important that we should be dead to sin, that we should become sacrificially dead by consecration to walk without Master, but it is also necessary that we should reckon ourselves alive from the dead, to walk with him in newness of life. Why necessary? Because we all need to have our instruction as New Creatures. When did our instruction as New Creatures begin? When we became New Creatures. What we knew as Old Creatures was not part of our instruction. Whatever we had in the old body, before it was consecrated to the Lord and accepted by him has been a good or a poor asset as the case may be. Some had an asset of bad temper, and others had an asset of strong will; others had some good and some bad. All of these assets belonged to our mortal bodies, but when we made our consecration to the Lord these all became assets of the New Creature, and the New Creature is transforming and bringing them into usefulness as servants of the New Creature. The Apostle, you remember, explains in the 6th chapter of Romans how we are risen with Christ; that the power of the Holy Spirit which raised up Jesus form the dead if it dwell in you; will quicken your mortal body. He is not here speaking of the resurrection actually, but of the quickening influence of the Holy Spirit in our bodies before we get our immortal bodies. This body was mine originally, and when I made my consecration to the Lord he accepted it, and it was justified, and he begot me with the Holy Spirit to be a New Creature. I, as a New Creature, had this body to do with the best I could. The Father said, I will not give you the new body until the actual resurrection, then you will be changed in a moment, in the twinkling of an eye. It is sown in corruption, then it shall be raised in incorruption; it is sown a natural body, then it shall be raised a spiritual body. It is not the time now to give it to you, the Lord says, but now I will give you the control and responsibility of this mortal body that you have had right along. It is yours; it belongs to you. There is a difference between being a cow and

owning a cow. I am a New Creature now, but I own this mortal body. The Apostle says, "It is not I, yet I control this outward 'I'." So then, I am to bring this mortal body into subjection to the will of God in Christ. That is the whole duty, the whole work of the New Creature. And God gives the New Creature the opportunities for work on this old body for its development, bringing in the thoughts, and words, and deeds of the mortal body into subjection to the divine will. And as he studies what the divine will is, he grows strong in the Lord and in the power of his might as a New Creature of Christ. He is growing as a New Creature, and the Apostle says as New Creatures we grow strong while according to the flesh, we die, we perish; that there is a welfare between the old nature that was us, and the new nature that is us since we have been accepted of the Lord and have been begotten as New Creatures. We are to walk in Jesus' steps, we are to enter into the same covenant of sacrifice that he entered in to, being justified freely through his merit, all of our imperfections being made up out of the merit of the Beloved One, and ours is a covenant by sacrifice to be dead with him. Yea, we are also risen with him. And if we are risen with him, it is our duty and pleasure to seek those things which are above, where Christ sitteth on the right hand of God. To seek them, how? To seek to have a share in them, to avail ourselves of the glorious opportunity and invitation to become sharers in his throne. "To him that overcometh will I grant to sit with me in my throne." All of God's people who are risen with Christ should understand what they are doing, that they are seeking those earthly things which are above, where Christ sitteth at the right hand of God, that they may be his Bible class, that they may be his joint-heirs in his Kingdom, that they may sit with him on his throne. And we are not seeking the earthly things, and that means that we are, so far as possible, to cut off every earthly tie—or at least be willing when the Lord shall bring circumstances and trials and difficulties which shall lop off these earthly ties, and which will separate us more and more from the world, and attach us to the heavenly things.

Reginia, Canada, July 8, 1911

ONE of the most interesting meetings of the entire tour was that held at Regina, Canada, especially because it was not on the regular program and came rather as a surprise.

Regina is a thriving city about half way between Calgary and Winnipeg. It was found that our special train would arrive in Winnipeg about two o'clock in the morning, so it was decided to make a stop at Regina, which was reached about 2:30 in the afternoon. The friends got busy, made arrangements for the use of a splendid auditorium in the City Hall, arranged with a local printer to print some notices of a meeting at 6:45. The notices were not ready until about five o'clock. As soon as about a hundred were printed, a group of six or eight of the friends would take them and start out to distribute them from house to house. They would knock on the door, or ring the bell, and when someone would come to the door they would be handed one of the notices and told that this was a special meeting called for 6:45; that Pastor Russell's train would be there for a few hours and he had consented to speak; that it was a rare opportunity to hear him; that there would not be any admission charged, and no collection lifted. It was a fine illustration of what thorough volunteer work will do, for by the time Brother Russell began to speak there were about 400 people in the hall.

The editor of the local paper there publishes Brother Russell's sermon each week, and he acted as Chairman of the meeting and introduced Brother Russell. One of the ministers of the city led in prayer. Brother Russell talked for about one hour on the subject of "The Hereafter," but it was modified somewhat for the benefit of a number present who were religiously inclined. They were delegates to a Baptist Convention which was being held in Regina, and many of them came out to hear. One was quite a noted Minister from London, England, whose church is near the London Tabernacle. He came on the platform at the close of the service and exchanged greetings with Brother Russell.

The meeting was over and we were on our journey by 8:30.

The Blood-Bought Robe

The blood-bought robe I gladly wear.
'Tis one my neighbors, *all*, may share.
A robe so perfect, pure and white,
Its very folds reflect the light.

It will also fit each form and size,
Such wondrous virtue in it lies;
Every deformity it will hide,
And deck the wearer like a bride.

This robe cannot with gold be bought,
However much it may be sought;
Titles of earth, genius or fame,
No share in it can ever claim.

But those who, counting *all* but dross,
Bow low before the Savior's cross,
Believing he will hear their cry,
And on his promises rely.

Who claim no merit of their own,
Trusting in Jesus' name alone;
This robe will cover, comfort, bless,
For 'tis Christ's robe of Righteousness.

International Bible Students Association

"Wisdom from Above; the Noblest Science; the Best Instruction"

Convention at Winnipeg, Can.

July 9, 1911

Testimony Meeting Led by Brother Wm. Turnock

A SISTER.—I bring you love and greetings from Wichita, Kansas. All along the way, meeting with classes and on the train, I have fully realized that in his presence there is fullness of joy. We had a grand meeting last night at Regina, and the message came out clearer, stronger, sharper, grander to me than I ever heard it since at Oklahoma City last fall, and there realized that at his right hand are pleasures for evermore.

A Brother.—As a member of the Winnipeg class, I would like to say, and I think they will all endorse my sentiments, that we are most happy to meet with you, and rejoice today for this fellowship which we have. My faith is strong because I think we all believe the Lord has brought us here together for a spiritual uplift, and the Lord grant that we may receive it at this time. There was a time in my life when I thought I was a Christian, but I was ashamed for people to think that I was. I hid what light I did have under a bushel, but I thank God today that since I have had Present Truth, I am not ashamed of the Gospel of Christ; I am not ashamed as I follow the lowly Nazarene, and I ask a share in your prayers that I may be kept firm in the faith, having promised the Lord to be faithful.

A Brother.—I want to give my testimony this morning. I also delight to be with you. We are glad that we are still rejoicing in Present Truth, as it is in Jesus, as we comprehend with all saints more and more the lengths, and breadths, and heights and depths, and to know the love of God. The Truth is getting brighter and clearer. We bring greetings to you from five different little *Ecclesias* that gathered in convention on the fourth of July in South Dakota. The five different classes there requested me especially to bring their love to the train-load that they knew would be here, and to the dear friends of the *Ecclesia* of Winnipeg and surrounding cities, and especially to our beloved Brother Russell.

A Sister.—I am more thankful than I can tell to be here this morning, and I have been looking to see why the Lord put me on this train and sent me on almost a minute's notice; and I have learned the one lesson, and that is, that the Lord is teaching me each time we have a convention, and each time I hear the words of truth spoken, that this is the Lord's Word, and none other. And I am glad to say that I am more firmly convinced than ever before in this narrow way that I am the Lord's child, and that I am walking in his footsteps, and that these are really brothers and sisters in the Lord. I am sure it is good to be in the truth.

A Brother.—I wish to bring the love and greetings from the Chicago class to all the friends at Winnipeg and those of nearby places. There are about thirty from the Chicago class visibly present with you today, but about three hundred more who are invisibly present also. I know their love and greetings are with us. They sent them along to all the classes we should meet, and we wish to send back with Brother Draper a whole train-load of love to those who sent their love and greetings to us from South Dakota through him. The lesson I got out of the Scripture read this morning is, that it is simple faith that we need at this time. Faith in the dear Lord, who is the one that is running this harvest, and he has appointed his representatives here, and what we need is to have simple faith in the Lord. My determination is to recognize the Lord's leadings, and be more faithful, if possible, in the future than I have been in the past.

A Brother.—I bring you greetings from Minneapolis and St. Paul. Their hearts are certainly with you, as all the classes all over the world are I am sure. I am particularly thankful that I am in this present truth and fellowship with the saints. This is the grandest trip and time of my life, and my thoughts go back to the time when we were taught from the theological "cemeteries"—so to speak, that God put the whole world of mankind in a pot and stirred them up, and took out a few, and put the rest in hell. But we are so glad that we know the plan of God, and it rejoices my heart for the great prospects there are for the poor dying world, and not alone for them, but for us also. I am so glad that the Lord has established my goings.

A Brother.—I rejoice to be here with the dear friends. We have been looking forward to this for a long time, and we thank our heavenly Father for his mercy to us, and for his blessings. I want to more and more glorify him, both in my mind and body which are his. We desire to find what we can render to the Lord for all his blessings to us, that we may be faithful unto death and lay down our life in service and in glorifying him.

A Brother.—The Scriptures tell us that in the mouth of two or three witnesses any fact can be established. I am glad to be surrounded with such a cloud of witnesses—witnessing on behalf of Present Truth. I am glad to see so many who have come into Present Truth. Present Truth is a fact beyond dispute. My prayer is that we may grow more and more in favor with the Lord, and in the knowledge of him, and that we may eventually be found in his image, his likeness—yea, copies of God's dear Son.

A Brother.—I am glad to be here with you this morning and to rejoice in Present Truth. I am glad to tell you that I have the assurance, as the brother has said, that this is indeed the God-given truth, and I am especially glad that we are here this morning, because the Lord is here, and because his dear children are here, and because his Spirit is manifested. I am so pleased to remember that the reason we came upon the long trip is because of brotherly love, because we love the brethren. I am pleased also to think that we are going home, our faces are toward the sunrising. It reminds me of the Scripture which speaks of the kings of the East, the kings of the sunrising. It is truly my heart's desire to be pleasing to my Father, so that I may be amongst those kings.

A Brother.—The Lord says that those who serve him are in such close relation to him that he will withold no good thing from them. Now he certainly gives us a good thing when he gives us the truth, and the association of the brethren—the best thing we can have. We love the brethren before we know them, and know we will love them when we meet them. We are especially glad to come back and meet brethren we have formerly met. We are glad to know they are still in the race, still in the truth. Being from Canada myself, perhaps I have a little more in the Canadian people than others. I have wondered how I

would meet the brethren outside of Winnipeg, in the little places, but the Lord has arranged so that they have all come in here. I bring you greetings, and hope we will all be steadfast. Pray for me as I pray for you.

A Brother.—I am glad to recall the words of the Apostle Paul, because I feel I have the same spirit he had. I am glad indeed to be here because I feel you have the love of the brethren. I started out from Chicago to serve on the train as a porter, and later on I was drawn into this truth, and it has brought great joy into my heart. I was really dumbfounded when we first started on this trip. I did not want it, but farther on, finding that I was with the people of God, it began to fill my soul with joy, and peace, and happiness. A little later on it was called to my attention that I had not prayed since I was on the trip, something like two days, and I said, "Well, Lord, you understand, because I never saw a people like this in my life. I always tried to live a Christian life, and lived up to the Word as far as I understood it, yet I did not understand what I was doing, but I said, "Lord thy will be done, not mine." It affords me such joy, because I have seen such joy existing among these people. I found they had something more than I had, and I am glad the Father drew me and permitted me to come on this trip.

Testimony by Brother Russell

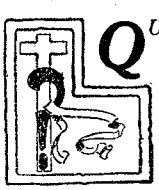
I AM very pleased, dear friends, to be with you, and I have greatly enjoyed the testimonies that I have heard. I do not know that I can add anything to those testimonies. My own would be of very similar import. Someone mentioned that there were three hundred here in the Spirit of their minds from the Chicago class, and I was thinking of the still larger class scattered abroad, that there are perhaps at least twenty thousand persons with us this morning in the spirit of their minds, thinking of the friends who are here, thinking of us along this journey, and enjoying the same spiritual food we are enjoying; and I was thinking of still another company—an innumerable company of angels who are present here with us. Why should it not be so? Do not the angels have an interest in all the Lord's people? I believe it quite likely that there are some of the angelic host present invisibly.

Briefly, too, I will say it was running through my mind that our convention is something like a life's experience; we would have a good convention, as, for instance, at St. Louis, and then we had a hot dusty time to the next point at Kansas City, and then we had another good convention, and then we had trials by the way, dust and heat until we got to Wichita; and so the experiences were varied all along the journey until we got to the Pacific coast, then it was cool, and since has been cool; but in all the journey it seems to me that we have something that corresponds very much to that of life's experiences. We have trials and testings and difficulties and blessings, and these experiences are very much what we make them on the journey; and those who are of a happy heart, and who are in sympathy with the Lord, and who are cultivating that side of their disposition, were rejoicing all the journey through. They were not always in just the greatest comfort, not as much one time as another, but if the happy heart was there, there was a season of rejoicing always; and so many of those who have passed through various experiences, think only of the joyful experiences, and I think that is the proper way.

Some ask me sometimes about how I get along. I tell them that I am always rejoicing, I have so much to be thankful for. I never expect to get through being thankful, and that the Lord has favored me so much in so many ways that my heart overflows with gratitude continually; and if some little trials come along at times, these are only light afflictions which help us to appreciate the more the joyous blessings and favors, and privileges, and fellowship that are ours in the Lord. When we compare our privileges and conditions with those of the poor world, it seems to me we are very highly favored indeed. I often think of the poor world, and of the fact that they really have nothing to look forward to in the present life, but more or less of up and down, and mostly down, as they would say, as most of the pleasures they anticipate turn out to be disappointments, whereas most of the things we anticipate turn out to be exceedingly better than we expected them to be; that their lives are continually full of disappointments, because they are looking for earthly blessings, for earthly favors, and for earthly standards. In our experiences we always have the heavenly things before our minds, the heavenly manna, the heavenly fellowship, and the little trials which come in between these only accentuate the good things we have, and the favors of God.

I am very glad of this opportunity to say a word to you. The subject for today is one you are all familiar with. It will appear in the newspapers, having already been delivered to the American Press Association; so I will deliver it to you through the newspapers.

Public Question Meeting Conducted by Brother Russell



QUESTION 155.—If "free grace" is not in the Gospel age, why did Jesus say, "If any man will be my disciple, let him deny himself and take up his cross and follow me?"

Answer.—Jesus said, "If any man will be my disciple." He was inviting a special class. The Gospel at the present time is good tidings, the very best tidings that could come to the elect class that is being called. God is not forcing anybody, he is merely inviting them. When Jesus said, "Let him deny himself, take up his cross and follow me," which is the narrow way, he was inviting whoever wanted to be his disciple, his follower, to walk in this narrow way, and said, "Where I am, there will that disciple be." Jesus, you remember, took up his cross, he laid aside every weight and faithfully laid down his life, and the Father raised him up to glory, honor and immortality. And so, Jesus said that any of us coming along who desired to do these things might do so, but no man can do them unless he first hear them. "No man can come unto me except the Father which sent me draw him," said Jesus. You see the drawing is of God, and through his Word. Those of mankind who have no ear to hear, or who never hear the message, are not drawn, they are not called; not any more than if there were twenty people outside the door there, and I went to the door and suppose that of the twenty, ten were deaf, and I shouted aloud, "Every one of you that will come in I will give a ten dollar bill!" How many did I call? Only those that had the ear. The other men that had no ear, that were deaf, were not called. It would be foolish for me to say they were all called. Only those that had the ear were called. Now, as a matter of fact not one-half of the people have an ear to hear. There are various things which fill the ears of mankind. With some it is pleasure; with some, money; with some, weakness of the flesh, etc., everything else than the voice of God. But the voice of God is inviting a little flock to walk with God and be joint-heirs with Christ, associated with him in his glorious kingdom.

The Jews, you know, are a very intelligent people, the very highest at that time in religious attainment. No other nation was so well advanced. The law that God had given them for several hundred years had brought the Jewish people up to a very high development, and I should not wonder if there are more Jews proportionately in the little flock than of any other class. But now they got the first call—to the Jew first—so in the next age, then comes the restitution, and it is the Jew first. The Scriptures clearly intimate that the blessings will come to the Jews immediately after this Gospel age ends; that the blessings from Messiah will come first to natural Israel, all that God promised them. He never promised Israel spiritual things. If you will read all through the Bible from Genesis to Malachi, you will see God never made a suggestion to the Jew of anything of a heavenly kind. To the contrary, the blessings promised to them were all earthly. For instance, after telling about the renewed earth, after Messiah's reign would commence, God said through the prophet, "Ye shall build houses and inhabit them, and shall plant vineyards and eat the fruit of them, and you shall long enjoy the work of your hands." These are earthly blessings, and do not belong to us at all. They belong to the restitution times when the blessings of the Lord will be to all mankind, beginning with the Jew and extending to all nations and kindreds and tongues.

Question 156.—Please explain Exodus where it says they saw God, as compared with Timothy, where it says, No man hath seen God.

Answer.—The apostle in Timothy is saying that no man has seen God at any time, the only begotten of the Father, he hath revealed him. Now, Saint Paul means that no man ever saw the person of God. And in the Old Testament, it speaks how that at various times he was seen and how he showed himself; that he was seen through his representatives, just as Jesus was the most precise representative of the Father. So there were angels who had previously represented the Father, in communicating with the Father; for instance, on the Mount, when the

law was given. Moses saw the Lord; that is, the Lord's special messenger, the angel of the Lord. In one place it says, the angel, and in another place it says, the Lord. The thought is the same, namely, that no man could see a Spirit being, but the angel of the Lord could appear as a man and could confer with human beings.

Question 157.—Will anyone die the Adamic death after the time of trouble?

Answer.—Yes, I think they will; that is to say, the Gospel age coming to an end, and the new dispensation beginning, it will be the beginning of the opportunity of the world to step out of the Adamic death into restitution life. But the world will not generally believe at first; it will take a little time before this knowledge will come to them. It will not be done like a flash. It will begin with Israel, according to the Scriptures, and as the Israelites come to a realization of the new dispensation, and as the ancient worthies will come back to them—Abraham, Isaac, Jacob, etc., and all the prophets—when they shall appear amongst men as perfect samples of mankind, and as the princes of the Lord in all the earth to represent the glorious Messiah amongst men, the Jews will be the first to recognize the matter and respond, and then the blessings of restitution, life, and strength will gradually come to them. And as all the other nations begin to see this, they will want some of these blessings. So, you remember how the prophet expresses it. He says, "The law shall go forth from Zion"—that is, the Messiah, Jesus and the church in glory—"and the word of the Lord from Jerusalem." That will be after Israel is in favor with God. "Many nations shall come and say, Come, let us go up to the mountain of the Lord's house, and he will teach us of his ways, and we will walk in his paths." They will see how the Jews begin to walk in the Lord's paths, and see the blessings he will give them, and these will say, "Would not the Lord be pleased to give us Gentiles something too, if we would walk in his ways?" And God will be just as willing to give blessings to all the nations. He has merely arranged that the blessings shall come first to Israel and shall proceed to all nations. That is just what the Jews have been expecting in all the centuries in the past. There is nothing in the Jewish law or prophecies that has led the Jews to expect to be in the heavenly or spiritual class.

All the blessings that they ever expected, or that God ever promised were earthly blessings; and they will get these very blessings.

Question 158.—Who were Dante, and Dore, and when did they live?

Answer.—Dante was a great poet, but as to the exact date of his birth and death I do not know—it was some centuries ago. Doré was a great Catholic artist who lived nearly a hundred years ago. They were both very prominent Catholics, and no doubt very honest.

Question 159.—Do you believe in the inspiration of the Bible?

Answer.—I do believe in the inspiration of the Bible.

Question 160.—Do you believe the Bible infallible?

Answer.—I believe the Bible as God gave it is without error. It would not be grammatical to say that the Bible is infallible. I will say that the Bible is unerring. Only a person can be infallible, you know, and I will make the explanation here that there are passages in the common version of the Bible that are not in the old manuscripts of the Bible, and some of these passages have caused confusion.

Question 161.—Do you believe the Bible absolutely devoid of error?

Answer.—There are certain parts of the Bible that are purely historical. The Books of Kings and Chronicles and the books of Matthew, Mark, Luke and John, are purely historical, and there is no particular need of inspiration in regard to these, unless it would be that divine providence would guide them so that they would not leave out what should be in. But where a history is written, it is not of necessity that it should be inspired, because all truth is good. If Saint Matthew, for instance, wrote that Jesus said thus and so, he is merely telling what he heard, what he knows to be the facts. He did not need to be inspired to tell the truth, any more than you need to be inspired to go out of here and tell what I have said: you should tell it straight; so there is no need of any inspiration about it. Now, I would say there are passages in Kings and Chronicles where evidently an error has been made. These are historical books, and there are little slips somewhere in the way the thing has been recorded. Both books cover the same period of time, but one gives it a little different from the other. We may see some day just how they can be harmonized, but at present we do not.

Question 162.—The Bible tells of creation. Out of what was the earth created?

Answer.—The Bible does not tell of the creation of the material of the earth. It begins by saying, "Now the earth was." It already was, but it was without form and void, and darkness was on the face of the deep; and the creation that is mentioned for the six days is not the mention of the creation of matter, but the bringing of order out of the matter.

Question 163.—What was God doing during the eternity of creation, prior to the creation of the earth?

Answer.—Now, John Calvin would have been the man to answer this question. It is beyond me, except this: I can tell you some things beyond that. The Scriptures say in John 1:1, that in the beginning was the Logos, and the Logos—the Word—was with the God, and the Logos was a God; the same was in the beginning with the God; and by him were all things made that were made, and without him was not one thing made. Here is a description of the Lord Jesus in his prehuman condition, before he became man, when he was with the Father, before the world was, and the Scriptures tell us that he was the beginning of God's creation, and then that through him angels and all things were made. Now what was before the Logos, I do not know. The Scriptures merely tell us that our heavenly Father had no beginning. I accept that. My head is not big enough to fathom it. There are some things that you and I do well to recognize as limitations to our thought. If you want another illustration that you can easily grasp, it is this: Suppose I should throw a stone and it should keep going on forever and forever—where would it land? It would not land at all if it kept on going, would it? Well, could that stone, if it went on forever, ever reach the end of space? No, you cannot reach the end of space, for there is no end to space. You see you cannot imagine unlimited space, neither limited space. What is the matter? Why our, heads are not large enough, we have not the information necessary for us to judge on some of these things. When it comes to anything connected with our Almighty Creator, we have to admit that we are lowly. We know just as much as he has revealed. What he has not revealed we are not able to know.

Question 164.—God created vegetation the third day, long before the sun was made. How did vegetation grow without the sun?

Answer.—I do not understand this matter in the way the questioner does. I do not understand God made the earth before the sun. The sun was in existence long before, and the earth was revolving around the sun, but the sun did not become the light of the earth until the fourth day. The earth was enveloped, according to the Scriptures, and according also to science, in a great cloud of mist which went up from the land and from the water, and formed a great circle around the earth, obscuring the sun entirely—a circle very much like the rings of Saturn, and this circle of the waters above, as well as the waters below, hindered the light from penetrating through until the fourth day.

Question 165.—Where was the Garden of Eden? Have they ever found a place where a river parted and came into four heads?

Answer.—They do claim there is such a place over near Macedonia; I have never seen it. I do not know how well the claim is founded. But if there is such a place, it has survived the ravages of the flood in a very remarkable way. I would not expect any traces of the Garden of Eden if I believed in the flood, and I do believe in the flood. I do not think it would leave any more signs of the Garden of Eden than it would of any other garden.

Question 166.—Eve was tempted by a snake. Could this snake talk, or did it merely walk on its tail? What language did they use?

Answer.—I was not there, and I am not, therefore, in some respects, a competent witness, but I will tell you how I think it was done. You need not think the way I do; I am liberal enough to allow you to believe it any way you like. But to my understanding, the temptation by the serpent was a very simple one. I do not know whether it walked on its tail or how, but the Scriptural proposition is that Satan operated through that serpent for the beguiling of mother Eve. Mother Eve, with father Adam, saw all the trees of the garden, and they were all beautiful, and their fruit was good for food; they all looked good, and one kind was forbidden. Now, the serpent talked by signs, I am going to suppose. Satan, acting through the serpent, led it to go into the garden and take off that very kind of fruit that God had forbidden father Adam and mother Eve to eat, and the serpent ate that and did not die, and thus the serpent said to our first parents, "You would not die, either." And they observed that it was one of the most crafty and most subtle of all the animals, and they said, "It must be the eating of that fruit there that makes him wise. Oh, if we would eat that fruit, we with our superior talents and powers, how much we might know!" And the more mother Eve thought on it—for we read that father Adam was not deceived—the more she said, "I wish I could get some of that; I would like to be wise." Then the thought came, all through the serpent, "God is trying to keep you in ignorance, he does not want you to know too much, you would be a kind of competitor. God does not want you to eat of that

fruit for that very reason, and he would like to keep you in ignorance and superstition. Go take and eat of the fruit." So she took of the fruit and ate, and she was a transgressor. The apostle says that the woman was beguiled; she was tempted and deceived —deceived by the actions of the serpent; as we often say, actions speak louder than words. I do not suppose the serpent talked any, but in his actions he gave the suggestions, and the woman obeyed them. Saint Paul says that Adam was not deceived; he knew what he was doing. But we reason on the matter thus: he knew that God had put a penalty of death on the eating of that food, and knew that God's Word would come true, and therefore he surmised that his much beloved wife would die, and this was his thought: he had loved for some time without her; there was no companionship for him in all the animals of all the creation of God, no companion that was meet for him; he was a lonely man without a companion, and now the thought came to him that the companion God gave him, the bone of his bone, must die, and he would be left alone. Poor Adam's heart sank as he thought of it, and he said, "I will eat with my wife." And he deliberately committed suicide in the eating of the forbidden fruit.

Question 167.—Do you believe in the deluge?

Answer.—Yes, I believe in the deluge.

Question 168.—Why did God not drown the remaining eight and start over again with a fresh pair?

Answer.—I think that question had better be asked of the Almighty. I will tell you, my friends, the person who approaches the Bible in this fighting way is not likely to get any blessing. I know from experience, for I had my experience in fighting with the Bible, trying to make it foolish; but that book is not foolish, and all the wise people of the world have not proven it foolish. If we had plenty of time we could go into all these questions very much in detail, and the questioner would seem more foolish than the book.

Question 169.—Why did God make these people, knowing that he would drown them?

Answer.—All of that takes in so much that if the questioner really wants the answer he had best read the books. Now we have six volumes and I do not make a penny from them, and they are sold at cost price for the purpose of getting them into the hands of all the people so cheaply that everybody can afford to have them, and they answer all these questions, why God created the world, why he made man, why he permitted sin, etc. I do not think I could do justice to this question in a few minutes and have any time for other questions before me. It would not be fair because one person has written out about nineteen questions that his should all be answered and the others not be answered. I think they had better be divided, and so I will tear it off here, and leave the remaining questions on this list until we see if we have any time for them. I believe you will all agree with that.

Question 170.—If you do away with hell, and its torment, why do you not do away with the devil?

Answer.—I do not do away with hell, my dear friends. All of you who were here this afternoon will bear me witness that I preached more hell than you ever heard before, and said that everybody goes to hell—the Bible hell; but there are no demons in the Bible hell. The Bible never says anything about demons in hell. The Bible tells us that Satan goes about as a roaring lion seeking whom he may devour. How could that be if he is stoking fire off in some place beyond space or time, how would he be able to attend to things so well in Winnipeg?

Question 171.—Did Christ die to save us from death, or from the power of death?

Answer.—Which ever way you choose to express it. He does not save you from dying. The power of death is on us all now, and that power is gradually crushing us as the days go by, until it will have us down altogether. And then the Lord will not only rescue those who are under the power or dominion of death, and who are going down towards the pit, down towards the grave, but will also rescue those who have gone down completely into death. They will all come forth. "All that are in their graves shall hear the voice of the Son of Man and come forth."

Question 172.—If the resurrection is to be universal, what do the Scriptures mean when they say, "He that wandereth out of the way of understanding shall remain in the congregation of the dead?

Answer.—I would understand it means that those who wandered out of the way of understanding had the understanding first. How could he wander out of the way of understanding if he had been a heathen man? Can you tell me how a heathen can wander out of the way of understanding? The one that can wander out of understanding is the one that has been in the way of understanding, and they are comparatively few. Only the church at the present time has the right understanding. This is life eternal, that they might know thee, the only true God. That is the real understanding. How few people there are today who know the living and true God, and Jesus Christ whom he has sent! There are very few in Winnipeg, and very few in my own city of Brooklyn, and in London, and the heathen have no knowledge of him at all. The only ones who have any understanding are those like you and myself, who have made a consecration to the Lord, and whose eyes of understanding have been opened, and who have started to walk in the narrow way, to walk in his footsteps. Now, God says, "If any man draw back, my soul shall have no pleasure in him." What will happen to him? The second death. That is exactly what is meant here. He that wandereth out of the way of understanding shall remain in the congregation of the dead. His will be the second death from which there will be no recovery of any kind. God does not want people that wilfully reject him; he does not want them to have any everlasting life on any plane, either spiritual or human.

Question 173.—Are the resurrection class to be resurrected as Abraham's seed, or shall blessings come to the then mortal nations?

Answer.—Both. The blessing is for those redeemed. How many did Jesus redeem? "Jesus Christ by the grace of God tasted death for every man." It does not leave out any, not one. "As by man came death, by man also came the resurrection of the dead." "As all in Adam die, even so all in Christ shall be made alive." But, "Every man in his own order." This blessing is to come through Messiah. Now take another Scripture which differentiates, and shows the church separate from the world. We read of Christ that he is the propitiation—that is, satisfaction—for our sins—for the church's sins—and not for ours only, but also for the sins of the whole world. He is the Redeemer of both the church and the world. God grants one blessing to those who now have the hearing ear and respond to this high invitation, and who walk in the narrow way, but to the world of mankind who will be brought to know then, he has another blessing, if they have good and honest hearts and make use of the opportunity.

Question 174.—How long will the trouble last after Christ sets up his kingdom? Or, will the bulk of the trouble be over when his kingdom is set up?

Answer.—It all depends on what you have in mind when you use the words, "sets up his kingdom." In one sense of the word, the kingdom of Messiah will be set up when it begins to exercise power; that will be before the trouble; but in another sense of the word, Messiah's kingdom will not be set up, in the sense of having the dominion, and having things in the right and proper way in the earth until after the time of trouble.

Question 175.—Where can the word "wine" be found in connection with the Lord's Supper in the New Testament?

Answer.—I do not know that the word wine is used. The fruit of the vine is used, and if anybody prefers to think of the fruit of the vine as being grape juice, I have not a particle of objection; I think it will do for just the same purpose, and perhaps better than wine.

Question 176.—Who killed Jesus Christ, the Jews or the Gentiles?

Answer.—We answer, it was the Jews that killed Jesus. The fact that Pilate and his soldiers, the soldiers being Roman soldiers, did the crucifying, amounts so nothing. Suppose a man were hanged. What was it that killed the man? Was it the man that pulled the rope? Why, of course it was the rope in one sense, and it was the man who pulled the rope in another sense, and it was the court that gave the order for the execution that was behind that. Now, who was it that caused Jesus to be crucified? St. Peter tells us most emphatically. He charged it up to some of those who were present with him on the day of Pentecost. He said, "You Jews have taken, and with wicked hands crucified the Prince of Life." And they were cut to the heart, and said, "Men and brethren, what can we do about it?" And St. Peter said, "Repent and you shall be forgiven, for I wot that in ignorance ye did it, as did also your rulers." St. Peter did not mention the Roman soldiers at all. Pilate was merely the representative of law and order, and when it was demanded by the high priests, and scribes, and pharisees, that he must keep order, and this is what they insisted on as being necessary, he could make no report to the Emperor, except he would obey the conditions. You will not understand me as holding that against the Jews. In God's providence, and God's intention, Jesus was to be crucified; there would not be any other way out of it; that is the way it must be. The Jews did not know whom they were crucifying, and they were not a bit more to be blamed than was Paul for assisting in the killing of Stephen. If I had been a Jew under the same circumstances, I might have done the same; I could not say.

Question 177.—Do you consider Roman Catholics who take the wafer, after it has been blessed by the priest, and eat it, are cannibals?

Answer.—I do not think, my dear friends, there is any change in the bread and wine. I do not believe it is any flesh at all. I think our Catholic friends are just as sincere as we Protestants, and

I do not know that they have been any more hindered by superstition than the rest of us, and I do not see that I have any stones to throw at Catholics. I think they are ahead of us on some points. They at least have the merit of believing and acting up to their belief. We Protestants cannot claim that. I hope you and I are determined by the grace of God that we will be thoroughly honest with ourselves and with the Bible hereafter. The Catholics will get up at five o'clock in the morning and go to mass, but you and I, because we do not believe in the same, do not go to mass. And so, in various ways, I see much to admire in them. I will admit that they are in superstition, and I will admit that I have been in superstition, and you have been in superstition, and we have all been. But the pot need not call the kettle black, either.

Question 178.—Was St. Peter the first Pope of Rome? If so, was his presence ever mentioned in the English Bible? Also please say if Roman Catholicism is Christianity?

Answer.—St. Peter was not the first Pope according to any history we have. Our Catholic friends may have some way of stretching their minds to imagine he was the first Pope, but I know of nothing on which they could base the claim. I do not think they can produce any evidence on which to base it. That St. Peter was in Rome and that St. Paul was in Rome, I think goes without saying, but they were there suffering, not as popes. They were not attempting to rule anybody. You know the Pope claims to be the Vicegerent of Christ, to be reigning instead of Christ. Now the Apostle Peter never claimed to be reigning instead of Christ.

Is Roman Catholicism Christianity? Yes, it is Christianity; that is, it claims to acknowledge Christ, and to be a system of religion based on that knowledge of Christ. And the Catholic Church has some doctrines which are very good. And the Methodist Church has some that are very good, and the Presbyterians have some that are very good, also the Baptists. And the Catholics have some that are very bad, and the Methodists have some that are very bad—and so on through the list. What you and I want to do is to throw away all these creeds and get right back to what Jesus and the apostles and prophets said.

Question 179.—"For this cause was the Gospel also preached to those who are dead, that they might be judged according to man in the flesh, but live according to God in the spirit?" Please explain?

Answer.—Who are the dead referred to in the question? They are the same kind of dead ones that Jesus referred to when one came to him and said, "When my father is dead I will become your disciple." Jesus said, "Let the dead bury the dead; go thou and preach the Gospel." What does that mean? That means that all mankind, from God's standpoint, being under the sentence of death, are counted as dead. Unless you have the Son of God you have no life in you. No one has even reckoned life unless he is in conjunction with the Lord Jesus as the great giver of life. "He that hath the Son hath life, and he that hath not the Son hath not life." So then, the whole world is dead in this way, and the Apostle says, "For this cause was the Gospel preached to those dead ones that they might be judged according to men in the flesh, but live according to God in the spirit. That is to say! that you and I, although we are dead with the world by nature, are counted alive, reckoned as having passed from death unto life, and then have our trial here for life everlasting. How would we have a trial? According to men, they would think we were still in the flesh, but according to God, we would be considered as new creatures. And so we recognize each other. But the world knows us not, and the world still thinks of us a a part of the world, and still judge us according to the flesh, but we are judged by the Lord according to the spirit. Now, says the Apostle, that is the reason the Gospel is preached to those dead ones that they might live henceforth according to men in the flesh, but according to God in the spirit.

Discourse by Brother Oscar Magnuson, Chicago, Ill.

PSALM 87

"His foundation is in the holy mountains.

The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God.

I will make mention of Rahab and Babylon to them that know me: behold Philisita, and Tyre, with Ethiopia: this man was born there.

And of Zion it shall be said, this and that man was born in her; and the highest himself shall establish her.

The Lord shall count, when he writeth up the people, that this man was born there.

As well the singers as the players on instruments shall be there; all my springs are in thee."

THIS is a Psalm of seven verses, and you remember that seven represents perfection; so we can say it is a perfect Psalm, and it also illustrates perfectly God's great plan. There are certain statements made here of a certain class. He is not telling these to everyone, but he says to them that know me, I will tell these things. So we are knowing the Lord in the sense of appreciating his wonderful plan and character, and that his plan is in harmony with his attributes. This secret is for us. The secret of the Lord is with them that reverence him, and he will show them his covenant. I am sure we are all rejoicing this morning that we are accounted worthy to know something about this plan which God has in store for not only the church but also for the whole world of mankind.

God tells here of something that is on a foundation. "His foundation is in the holy mountains." We understand he is referring first of all to the typical city of Jerusalem, and then to the antitypical one, the heavenly Jerusalem. The first Jerusalem was built upon four mountains, or two mountains and two hills, and we understand that these mountains represent, in the antitype, the four attributes of God. Just as the literal city was built on the four mountain tops, just so this antitypical city is founded upon or in harmony with God's attributes of justice, wisdom, love and power. "As the mountains are around about Jerusalem, so the Lord is round about his people from this time forth even forever." And we realize everything connected with this heavenly government is indeed founded upon his attributes, in perfect alignment with justice, which the foundation of his throne. And there is also wonderful wisdom displayed, and wonderful love in connection with it, as we realize the wonderful love the heavenly Father has bestowed upon us that we should be called the sons of God. Furthermore that he has permitted us to live in the most wonderful time of the Gospel age—the harvest time. We used to think about the time when the Apostles and those who had opportunities to hear the Lord, and say, "How glad we would have been if we had been permitted to see the wonderful things that those were permitted to see at that time, and to hear the wonderful words that came from him who spoke as never man spake." But now we have the great and wonderful privilege and opportunity of living in the very culmination of these wonderful things at the end of this age when our dear Lord is present the second time, and how glad we are that we can see the unfolding of these things which are due to be understood, and understand not only the fact but also the philosophy. How glad we are that we are permitted to know some of these things!

After speaking about this literal Jerusalem, and how it was built, and then referring to the antitypical one, it says, "The Lord loveth the gates of Zion more than all the dwellings of Jacob." No doubt the Lord loved the literal Israel very much, and he did guide them in all their affairs, but I am sure he was more glad when the antitypical Zion, the church, had its commencement on the day of Penteost. No doubt the heavenly Father was glad that the time had come when that class would make its appearance, and we are glad also. And God loved the gates of Zion, or the opportunity of becoming members of that heavenly class, more than all the typical features of all Israel.

"Glorious things are spoken of thee, O city of God." If we begin to talk about the things concerning this class we would

have to be here a good while longer. We have been now a month, practically, on the road, and we are not yet through talking about the glorious things which have been spoken about this class. All the promises are centered in that class. They will be the dispensers of the blessings coming to the whole world of mankind. Just think of what a wonderful thing that will be! We realize it is a wonderful blessing to have opportunities to serve others. We have had privileges along that line. It is more blessed to give than to receive, and I am sure our heavenly Father will get the greatest pleasure in having the opportunity to bestow the divine nature upon this class, and all there will be pertaining to it. So, for the joy that was set before our Lord, he endured the cross and dispised the shame. The same thing is set before us. What was the joy set before him? We might mention four particular points that were set before him:

(1) The joy of doing the Father's will. I am sure that was the greatest joy our Lord had, that he was permitted to do the will of the heavenly Father, although it cost him something this time to do his will, for it meant humbling himself and taking a lower nature, that of a man, and even further than that, becoming obedient to death, yea, the ignominious death of the cross. But he said, "I delight to do the heavenly Father's will." That was part of the joy set before him.

(2) And further, it was the joy of redeeming the race from under the curse, the condemnation of death; it was his privilege; he had to purchase it in order to hold it; it was gradually getting out of his possession. Of course everything was created by him, and for him, still the heavenly Father planned it so that he had to die in order to hold it. That was indeed a great joy to think that he could redeem mankind from death.

(3) Further, also, the joy of having something additional to anything that had ever been introduced—a new creation. And that surely gave him great joy. No wonder he prayed not only for those disciples but also for those who should believe on him through their word all down through the Gospel age. So we, if we are of this class, are included in our dear Master's prayer.

(4) And also the joy of having the divine nature, and being much more able to dispense the blessing to the world of mankind.

These were the joys set before the Lord, and the very same joys are set before the church. We also have part in these wonderful things, and the joy and the delight of doing the heavenly Father's will. So if that is our desire, whatever it may cost, then we will have the same joy, though it will cost us self-sacrifice, but that is nothing to compare with the glory that is set before us. After reading what the apostle said about the light afflictions he had, and then enumerating what they were I wondered where our afflictions come in. If he called them light afflictions when he was beaten with rods and flogged, and cast into prison, so he was feeling real glad when he was feeling real bad physically, and rejoicing in the privilege of suffering for the Lord's sake, we ought to be able to come to the condition where we could say also, "I have learned in whatever state I am, therewith to be content." And only by learning these things in the school of Christ are we able to rejoice. Not that these things feel good in themselves, but because of the wonderful things they work out for us—a far more exceeding and eternal weight of glory; and also that we have opportunity and privilege not in the ransom, but in the ransoming—in the delivering of this poor world of mankind from under condemnation and death. If we suffer with him we shall also reign with him, if we be dead with him we also shall live with him, and it is only to those that these promises went out. And also being the bride will be a part of our joy, and I am sure the bride and bridegroom will have a grand glorious time together. Sometimes they say to us, "Why don't you folks go down to the slums and try to convert the world?" Why, we have not the time. Wait until the espousal is over, after the marriage is over, and we will take care of that then. Now we are lost in one another's love, and it is right that it should be so.

Now to this class he says, "I will make mention of Rahab and Babylon to them that know me: behold Philistia and Tyre, with Ethiopia, this man was born there." Rahab, in this Psalm, is the name for Egypt, and the Lord has told us what he is going to do with Egypt, the world. Instead of roasting and toasting them through all eternity, he has wonderful blessings in store for them, and we are the only ones the Lord has permitted to know about these things. It is peculiar that the more we tell it to those who have not the hearing ear, the less they understand it; it is a great secret. Therefore to those who know his character he has told what he is going to do with the world. He says, "I have wonderful blessings for them, and restitution to human perfection."

Then it speaks about Babylon. He says, "I will tell you about that." Instead of being what they call Christendom—Christ's kingdom, the gate to God—he calls it confusion. Now we surely see this confusion. Everybody in it says he is right but all others are wrong. That is the condition they are in everywhere. Ask them what they believe, and none of them in any denomination can tell what they believe. They have to do like one did in Jackson, Mich. He was a Presbyterian, and said he did not know what he believed, so he went to the public library and got a whole armload of Presbyterian books. When asked what he got them for, he answered, "I wanted to find out what I believed." That has been the condition of all of us. We were never able to give a reason for the hope in us. Certainly we never knew God's secrets; it was all confusion, and it was not the gate to God.

It also speaks about Philistia. Now the word "Philistia" means "wanderer," and Philistia was the one that was constantly plaguing the children of Israel. The herdsmen of Israel had dug wells for themselves and for their cattle and the Philistians filled their wells with stones and rubbish so that they could not get water for themselves or their cattle. Now we realize that the antitypical Philistians, the higher critics, are filling the Word of God with traditions to such an extent that the poor people cannot get anything out of it—neither water for themselves nor for anybody else. Now we realize that only those who come into present truth get rid of those theories which are indeed keeping them from getting the water from the well, the Word of the Lord.

And it speaks about Tyre, the strong ones, the mighty ones, the influential class. And what is going to become of them? They are going to lose their influence by and by. Those that are leaders of the people to-day, and influential ones, will soon lose that and we can see now that they are beginning to lose more and more of their influence and standing with the people, religiously and otherwise.

And it mentions Ethiopia. You will remember the Queen of Sheba came from the ends of the earth, from Ethiopia. We understand that this referes to the heathen nations, those who have never heard the Word of the Lord. That is what we have heard when we have gone from place to place colporteuring, "What is God going to do with the heathen?" They tell us God is going to save them by ignorance, but we realize that the Bible tells an entirely different story—that he is going to justify them by faith, or give them an opportunity to hear the Gospel so that they might believe, because without faith it is impossible to please God, and they must also believe that he is and that he is a rewarder of them that diligently seek him. So we realize they are also going to get an opportunity.

It says, "This man was born there." Now it speaks about the time when everybody is inquiring, "What about this one, and that one, and the other one?" Suppose now we were living in the Millennial age, when the kingdom is set up, and they began to inquire, "Now what about this one, and that one, and the other one. Where is our father? Where is our mother? Where is our brother?" They used to tell us how everybody was going to be roasted and toasted except those who belong to the church. Now at that time they will say, "Why, are you here? We have been paying mass money for you." They find themselves on the earth as well as the popes, priests and cardinals. "Now, how is it that we are here? You said we were going to purgatory, and after a while go to heaven. How is it that both you and I are here?" The secret of the matter is, they were born in Babylon. Wherever they were born, that is where they appear. Had they been born in Zion they would not have appeared here. We find that all who are born in Babylon will appear right on earth, and not appear anywhere else. And those that are born in Zion, it will be said of them, "They were very peculiar, they were going around preaching no hell and everything else. Where is this one? Why, you do not expect to see him here? Why, he was born in Zion, and therefore he is not appearing here on earth. So if we be of that class that is born in Zion, they will inquire about us, because it is going to be said, "This man was born there." Somebody has got to tell it. So we realize that our Master's name was cast broadcast over the world, everybody knows about him, or will know sometime. Well now do you suppose that our dear Lord's bride is not to be known? Surely every member of that glorious company is going to be known, and we should not wonder at all that the information would be given through the earthly phase of the kingdom, because that is where they are going to inquire. No doubt then the Urim and Thumim will come in and the instruction or information which was then given in type will there be so fulfilled in the antitype. They will know where everyone belongs.

It says, "The Lord shall count, when he writeth up the people, that this man was born there." He will not forget anybody "As well the singers as players on instruments shall be there; all my springs are in thee." We are the singers and the players now if we are harping on the harp—and you know that is what they are always accusing us of. They say that we are always harping on the Bible. We are glad that all such will be found in that class; and I trust you and I will be found there.

Discourse by Pilgrim Brother George Draper. Subject: "BE NOT WEARY IN WELL DOING"

I WILL call your attention this morning to the text found in the sixth chapter of Galatians, ninth and tenth verses, *"And let us be not weary in well doing, for in due season we shall reap, if we faint not. As we therefore have opportunity, let us do good unto all men, especially unto them who are of the household of faith"* The thought seems to be that we are in the harvest period; the thought seems specially applicable to this present time, admonishing a class of people not to be weary. Now we realize that this admonition would not come at any other season of the year, because there is no other season of the year that the people are so apt to become weary as in the harvest time. So the thought contained in this text seems to imply that we are in the thick of the harvest, in the close of the harvest time, and so we are not surprised that everyone is straining every nerve that he has for the accomplishment for this grand and glorious work, when the harvest will be about over, and when the plowman will have overtaken the reaper. To our understanding that is already going on, and when finally the restitution crop will be sown, then there is going to be a rest. Dear Brother Edgar pointed out to us so beautifully in St. Paul some years ago the restitution period. After the plowing has taken place then there will be a grand rest time until the harvest or end of that age, when there will be another harvest time, when Satan will be loosed and go out to deceive the nations. So we look back to the time when the seeding time was going on, and we saw a great work being accomplished. We saw also in the seeding time of this Gospel age, there was a double work to be done. So we find in the harvest time of this Gospel age there is still a double work to be accomplished, the harvesting of the first-fruits, then plowing and preparing of the field for the crop that will be brought forth in the restitution time. We are glad to recognize that the earth abideth forever. As we see this picture before our minds, as we see the grand and glorious work that is going on at this present time, as we see the efforts being put forth by the Lord's dear people, surely we do not think they have become weary in well doing.

When we saw our dearly beloved Pastorstand for two hours and a half last night, answering questions, and manifesting the spirit of love, and then after we thought he had certainly spent all the vitality he had, and some besides, we saw him standing in the corridor for a long time explaining to some hungry soul the grand and glorious things of our God, we were certain that he had not become weary in well doing. So we see we are called on to lay down our lives; and the Scriptures indicate that. It is at this particular time that we are to have this special opportunity of doing good unto all men, but especially to the household of faith. So we are sure that our dearly beloved Pastor is laying down his life in the service of the brethren. Incidently he is laying down his life in the service of the world. But we are sure it is his love for God and his love for the brethren that is impelling him at the present time. We cannot tell where he is getting his strength, but we feel that he is getting it from on high. Just how the heavenly Father is imparting such miraculous strength, such wonderful endurance as he is manifesting, is marvelous to us. It is wonderful in our eyes. We are sure our heavenly Father is behind of it. When we sat in the congregation and listened to our dear Pastor so fearlessly explain the truth and expose the error, we thought to ourselves, certainly if he keeps on exposing the errror like this he is going to arouse the spirit of Babylon, so that they will not allow him to go on very long. He will certainly be assassinated or something of that kind, and we wonder how it will be accomplished. Then the thought came to our mind, brother Russell has a wonderful body-guard—the most wonderful bodyguard that could be imagined. No monarch of earth ever had such a body-guard as he has, and as you and I also have. And so, we will fear no evil. We recognize that, "Greater is he that is for us than all they that can be against us," so we will not weary in well doing. Why so? Because our text declares that in due time, if we faint not, we shall reap, and the Scriptures declare that as a man soweth so shall he also reap. Will not that be a grand harvest time for our dear Pastor! Surely if he can say, as we have heard him say with all good conscience, that if the heavenly Father deemed it proper at this present time to say, "Brother Russell, we will quit now, we are not going any further," still I will be so indebted to the heavenly Father even at this present time, I could not pay him in all eternity. Then what would he say when he hears, "Well done, good and faithful servant," when he delivers up the message, "I have done as thou hast commanded me." We like to think of such a glorious meeting as that will be, and to be assured that the more we are associated with one another, and talk over the wonderful things of our life, the more we will comprehend the things pertaining to the crown, and to our God and Redeemer, and the more at home we will be when we get to that great convention. So then I understand the Lord is permitting us to become so vitally acquainted at this time, so gloriously united together in love, in order that we will not be strangers then, so we will not be out of place when we get into that great and grand, and glorious convention.

I can remember myself at one time when these conventions first started there were people who went to the conventions, and I think I was one myself, the first convention I ever attended, who were rather lonely, I did not know just how to act. I never met so many brothers and sisters before, and they were conversing and I was standing off by myself and wishing that I could go on with the conversation, that I could intermingle with that great body of people and appreciate the grand and glorious things as they were seeming to do, and as I had heard testimonies from others. So the Lord at this time seems to be presenting the saints for that grand and glorious convention that will last more than eleven days. We are looking forward to a convention this fall that will last eleven days, and if it is the Lord's will, we hope to be there, and enjoy the feast of fat things the Lord is spreading for us; but as we think of this we realize on the other hand that he is also bringing great responsibility to each one who is having these grand opportunities. Now the question arises, Are we going to become weary in well doing? Are we going to fight the good fight of faith and lay hold on eternal life?

We see from this standpoint how necessary it is that we cultivate the fruit of the spirit along the various lines, doing good unto all men as we have opportunity, but especially to the household of faith. In South Dakota this last summer we have been somewhat handicapped; we were not permitted to be in the general work as we would have liked to be, and as our hearts were. We were not permitted to attend the conventions, and to meet with the dear ones so much as we would have liked to, but we have been permitted to carry on a very good work. Last summer we were permitted to run an automobile 8,700 miles in spreading the Gospel, in holding meetings at various places. We were greatly blessed in that little community. There are three automobiles belonging to this little class of fifteen, and all of them five passenger cars, so we were permitted on Sunday morning to get into the cars and drive from 25 to 50 miles, as the case might be, to the surrounding towns, and distribute bills in the morning, and we had a hall engaged, or the Opera house, or whatever place we could get that was suitable, and holding the service and going home in the evening, getting home in time for our Bible study. So the Lord wonderfully blessed the work and we have enjoyed it. We thank our dear heavenly Father that we have been permitted to be associated in this grand and glorious harvest work.

So we have been spelling disappointment with an "h" for the past year—that it was his appointment; and so the work has opened up grandly from this standpoint and we have been permitted to do it in this way. So there is nothing that rejoices our hearts so much this morning as to realize that the Father has not only permitted us to work in his vineyard, but permitted us to remain in the light of this glorious truth, and to love it more today than ever before. And I am sure the testimony of every one before me this morning would be the same—that there is nothing so grand as for Jehovah to permit us to remain in this light.

We realize the great privilege of coming into this light. We appreciated it very highly, and we are appreciating it more and more as we realize this grand and glorious harvest work. We have come in contact with many the past year and a half especially, several with whom we have conversed, who are no more walking with us, who do not rejoice in the present truth, who are not rejoicing at all, and who have decided that we are going to be sadly disappointed when 1914 comes; who have decided that there is going to be no time of trouble, who have decided that the Lord is not present. And they have told us invariably that they have not been studying the Scriptures for themselves, but have been taking what the Scripture studies say, that they have been following man all the time, and I am sure if they had been taking what the Scripture studies said about this matter, and not proving it by the Scriptures, that is just what they were doing—following man: they were not following the Lord. But we who have come to a realization of this grand and glorious truth, are not following man.

Not long ago I was preaching a sermon in our town on "Which Is the True Church," and the Baptists, and Methodists, and

Catholics, came out to hear us tell them that Millennial Dawn was the true church, because they were sure we would do that. And so in asking them which was the true church, we pointed out to them that they all agreed that the work of the true church was to convert the world, and the Methodist church had not converted the world, so they ought to agree that that is not the true church; that the Baptist church had not converted the world, and they ought to realize by this time that they were not the true church; and the Catholic church had come the nearest to converting the whole world than any of them, but they were a long way from it, and therefore they ought to be willing to admit by this time there was something wrong, and they were not the true church. They all should agree to this, because they all agreed among themselves that that was their mission, and none of them had accomplished it. Then I asked the question, "Well, what is the true church?" And then the congregation commenced to nudge one another; they knew what was coming now. And I said, "Is not the Millennial Dawn the true church?" Then they were sure I was coming right to the point. I said, "No, Millennial Dawn is not the true church." "Well, what is Millennial Dawn?" "Why, it is merely an index finger pointing to the true church." And they were very much surprised. Now we realize that that is just what Millennial Dawn is. It is an index finger pointing us to God, that we might know him and come to his grand and glorious truth. So then after we have been pointed to our dear Lord, after we have been pointed to our heavenly Father, then we must be in that attitude where we will study his Word. Some, after finding the Lord's Word, are so sure that Brother Russell is right that they do not stop to prove it. That is what some of them did, but that is not what the Scriptures say. "I found thy words, and *I did eat them.*" So if we have come to that attitude then we have grown strong in the Lord and in the power of his might. And it is only in this attitude that you will be able to come off more than conquerors through him who loved us and gave his own precious life for us.

A Roman Catholic came to me at the close of a service not long ago and gave me something of an intimation how people's minds are being stirred up. He had been a particular friend of mine in boyhood days. He was raised a very staunch Roman Catholic and he still has great faith in the Catholic church, but this evening he seemed to have his faith considerably shattered. He came to me at the close of the service and said, "Well, George, I have heard a lot about you, and I never have heard you before, and I am very glad that I have heard you now. They cannot tell me any more about you now, because I have heard for myself, and I have just got one thing to say to you, and that is: you have proved to me tonight very conclusively that if the Roman Catholic church is right it will be very bad for the Protestants, and if the Protestant church is right it will be very bad for the Roman Catholics; but you have also proved that if this doctrine is right they will both get more than they are expecting to get."

This is doing good unto all men as we have opportunity. So it is necessary that we should strive by the grace of the Lord to set forth this grand and glorious message in a way that will give them to understand that we are not antagonizing individuals, we are merely showing them that their systems will not give them what they want. I have learned it from my dearly beloved Pastor. I notice he is not antagonizing individuals, he is not talking about the imperfections of any popes, or of any priests, of any class of that kind; he is merely exposing the doctrine, never mentioning the individuals, not taking into consideration individuals at all. So, as he said yesterday, and as he always points out, there are many good Roman Catholics, and many good Protestants of all the various denominations, but they have got a very bad doctrine. The landlord of our hotel said to me last night, "You people have not got anything against the Salvation Army, have you?"

"Well, no, not at all. We have not got anything against anybody."

"Well," he said, "the Salvation Army is all right; they are doing a good work. I will tell you, when it is cold weather here and people are hungry, the Salvation Army is feeding them, and they are doing a grand work."

I said, "We agree that the Salvation Army is doing a very good humane work, and if they would leave religion out of their work it would be all right. But according to their understanding, they are a good deal better than their God; they are putting forth every effort they possibly can to feed the people of this city, and various other cities, and to keep them from suffering all they can, and according to their doctrine God is not putting forth half as much effort as they are to keep people not only from suffering now but from suffering eternally in torment."

So we see it is the doctrinal points, and not the individuals. We recognize that the God of this world has blinded their minds. We realize this, and it brings us to the attitude where we may do good unto them. If we do not recognize that, then we will be antagonizing the individuals and do harm. And as our dearly beloved Pastor points out to us, and as the Scriptures point out to us, the Gospel is good news, so when they hear the Gospel they hear good news.

Coming again to this thought of being not weary in well doing, we see what a wonderful work this harvest work is beginning to be. We look back over the past and see that the harvest work has been a wonderful work. We see from 1874 that the harvest work has been a great work. Many of you who are eastern people know very little about the literal harvest work; many people who live in the cities have not recognized what a wonderful work can be accomplished in the harvest work at this present time, and especially how they operate in the harvest fields in the West here. They operate their harvest work along the same lines practically that this harvest work has been operated since 1874. This harvest work started out very gently, so to speak. There are very few people in the world that knew anything about it, and there was not very much wheat ripe at that time, so it was not necessary to be in any great hurry about it. So in the West when they start out harvesting, they always start in very carefully; they are not in very much of a hurry because when the first ripe wheat that comes on is harvested, they say, "We will just keep up with the harvest; but after they have gone for a few days, and especially after there has been a few hot winds or something of that kind to hurry the harvest very rapidly, the whole harvest comes on at once, and then you see the mark of their headers and binders, and every old machine they can bring in to use, and they will have lanterns hung on the binders and drive day and night, changing their horses and men. They do not care so much about shocking it up, they want to get it cut down so it will not shell out. So we see the thought in this is, that the harvest period has been on for some time, and the work now has reached that condition where it is a constant pressure, so to speak, going day and night. Our dearly beloved Pastor is doing that, he is going day and night. And I am sure there are a couple of hundred people before me now who have been going day and night for the last month—and especially because they enjoyed this trip so much, they wanted to go around and see California and the Coast Country, and the scenery, etc.

I dare say that the people in this audience could tell you very little about California. I dare say there are very few people in this audience who could tell you scarcely anything about the country since they have left Chicago until they got here. That is my own experience. I have been on some of those excursion trains that our dear Brother Jones has arranged, and I did not see any of the country at all. I did not have time to see any of the country. I saw so many dear faces that looked so much better to me than the country did, that I did not have time to look at it. So I am sure that is the condition of these dear people. What have they been going for? To my understanding they have been going because it was the Lord's arrangement. To my understanding they have been going because the Lord had a special work to be accomplished, and he used this method to do it.

Now turning to the fourth chapter of Exodus, you will remember the first of the three signs spoken of there. I will not go into details concerning the first of the three signs this morning. We refer you to the Scripture study helps, and they will refer you to the 1907 *Tower* that has an article on the voices of the three signs much more complete than we can give you here this morning, if we remembered it all. You remember the first sign was, as our dearly beloved Pastor points out, the casting of Moses' rod on the ground and it became a serpent. Our Pastor points out to us in the 1907 *Tower* that a rod represents authority, power, and that our dear heavenly Father let go of his power, his authority, for a period of time, and that old serpent, the devil, came in and usurped the authority. Evil had been permitted, and this is the first message that went out, to our understanding, why evil was permitted, and it was sown broadcast over the land. I have forgotten now how many thousand there were scattered. The very first voice that went out was the permission of evil and its relation to God's plan.

Then you remember what the second sign was—Moses placing his hand in his bosom and taking it out again and it was leprous as snow; and then he placed his hand in his bosom again and it was taken out white—it was clean again. Now our dearly beloved Pastor points out the pictures there how the heavenly Father's power is manifested in the leprous hand in the church, —all unclean, saved by the blood of Christ, justified by faith, cleansed by the precious blood of Christ, in God's sight whole. But the world cannot see practically any difference. There is once in a while one that can see; once in a while one of the world comes in and says, "That is a wonderful manifestation of love,"

but a great majority of the world say, "That is the most foolish bunch I ever saw."

So we see that in that condition the heavenly Father's hand or power has been made manifest during this Gospel age through the church, the leprous hand, and we are glad to recognize that hand, that power, will be taken into Jehovah's bosom in the first resurrection and will be manifested whole, manifested in all power in heaven and in earth.

You remember what the last sign was. He was to take the water out of the river and pour it upon the dry land and it became blood. Now we understand that we are living in that sign and the voice of the last sign now. We understand that we have had the teaching of the permission of evil as related to God's plan. We understand we have had the teaching of the election of the church, the development of the church, and the glorification of the church, and in their glorious reign as they will be manifested in power and great glory. Certainly we have had that made plain to our minds, and now to our understanding, he says they will not believe yet. Here is a class of people that do not believe the voice of the two signs, and if they will not believe the first sign and the second sign, says Jehovah, Then thou shalt take the water out of the river and pour it on the dry land and it shall become blood. Now to our understanding the water there represents truth. To our understanding it is to be poured out now. It was sent hither and thither at first and now it is being poured out. Our Methodists, some of them, believe in sprinkling, and some in pouring, so the sprinkling seemed to take the place for a long time in the beginning of the harvest, and now it is being poured out—and what are the results? The results are we are told that there are something over eleven hundred newspapers in the world publishing Brother Russell's sermons. I was told by our dear Brother Van Amburgh last spring that he had figured up the amount of sermons going broadcast over the land, and he had also figured up how much it would cost to print them in tract form, or how much it would cost to circulate them in tract form, and he had reached the conclusion that as second-class mail matter it would require eighty thousand dollars a month to pay postage on the second-class matter, the tracts, to carry the same message that the newspapers were carrying—and I understand they are paying for the privilege.

Now certainly Jehovah is working in a most wonderful way. Just think of it! How long do you suppose the Tract Society would hold up at eighty thousand dollars a month for postage? Not very long without the heavenly Father overruled the matter. So we see the heavenly Father is in that wonderful way putting eighty thousand dollars a month in the Tract Society to pay postage, and he has miraculously brought out in these latter days this wonderful newspaper work, and it is certainly marvelous in our eyes. Truly it is Jehovah; truly we have reached the voice of the last sign; truly we are living in the time when the voice of the last sign is being proclaimed, and we are aware of the fact that the voice of the last sign will wake up and enlighten every one of God's children; there will not be a one left out. And yet we realize, and our hearts rejoice, that we can have some part and lot in the glorious work.

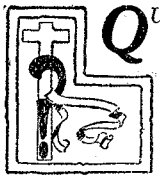
Then as we see that this voice of the third sign is being spread broadcast over the land, as we see the wonderful work that is being accomplished, what does it indicate to us? Why it indicates the closing of the harvest work. It indicates there is a very short time now until the harvest is over. It does not indicate to my mind there is a very short time until the door will shut. Brother Russell is not saying anything about the shutting of doors now. so I am not going to say anything about the shutting of doors. If he does not know anything about any doors, then I am not going to know anything about any doors; if he does not know anything about April, or May, or June, 1911, then I am not going to know anything about April, or May, or June, 1911. If someone else knows it, that may be absolutely necessary and essential; it may be essential for some other brother to know about those things, so I am not censuring anybody who does talk about those things in public, but I am merely stating that I do not know anything about it. I used to talk about things I did not know anything about, and got myself into difficulty several times, but I have taken a vow since 1908 that by the grace of the Lord I will strive not to talk about anything that has not been brought out by the Servant from the storehouse, then I am sure I will be on safe ground. I am going to strive by the grace of the Lord not to put a stumbling block in any brother's or sister's way, in any shape or form, and if I accomlish this I will praise the Lord for it. I am sure it will not be because of my worthiness, or anything of that kind, but I have reached that conclusion. Now how do you suppose I have reached that conclusion? Well I just took note of it, dear friends, that people who had so many things that have not come out of the Dawns and Towers at all, have usually got a whole lot of things that have not done them any good. Brother Russell stated to me something like this once, and I will never forget it. He said, "Brother Draper, when I first came into the Truth" —a rather peculiar expression to make!—"I used to think when I came across a hard nut to crack that I must not sleep day or night until I got that nut opened; and I commenced hammering away at it with hammer and tongs, and," he said, "sometimes they would come open, and sometimes they would not. Sometimes when I got them open they were pretty green and they made me sick. And I found a better way than that."

I said, "What is it, Brother Russell?"

He said, "I just found out if you will let them alone until they get ripe they will come open themselves."

So, dear friends, if you have any hard nuts to crack, you make up your mind they are not ripe yet. I just took that lesson to heart. I said, well, if Brother Russell has learned they are too hard for him to crack yet, and they will make him sick if he does get them open, then God forbid that I should try to crack any more hard nuts. And so from that time on I have been striving by the grace of the Lord to talk to the people in the same way that our dear Lord talked to the people. And how was that? I have been striving by the grace of the Lord to build them up in the most holy faith, to have their hearts burn within them. Now if you speculate, you might have your hearts dejected, you might have your hearts rather morose for a time, you might be disappointed, if such and such a thing did not happen. If I told you a certain thing was going to happen in June, 1911, and it did not happen, you might be sadly disappointed and might stumble for a time, and I would be the cause of it; but if we come together for the purpose of edifying one another, of building one another up in the most holy faith, then we may rest assured that our hearts will burn as we walk and talk with the Lord by the way. He is with us; he has promised to be with us to the end; he has promised he will never leave us nor forsake us, and so we find out more and more as we look into the six volumes of Scripture Studies, as we look at the Watch Tower that we have bound up to the present time, as we look at all the literature that is out, the Tabernacle Shadows, and the wonderful newspaper reports—and we do not pick up a sermon of our brother that we do not get a grand and glorious thought out of it—if we keep up with all of this manna we have on the table, now how much time do you suppose we will have to study up something new for ourselves? And just as sure as we undertake to do that we are taking great chances of our dear Lord removing the table away from us entirely —or rather removing us from the table. So to my understanding it is an unsafe proposition to speculate in any way, shape or form, and we should recognize that which the Lord has set forth. Now how many people have quoted to me, and have believed very tenaciously, the words found in the 24th Chapter of Matthew, "Blessed is that servant whom his Lord when he cometh shall find giving the meat in due season things both new and old. I say unto you I will make him ruler over all my goods." How many in this audience do not believe that? I dare say there is not a one. Then what is the necessity of our striving to bring anything from the storehouse when there is one appointed to do that, who has demonstrated his love and loyalty to you and to me, and is demonstrating his love and loyalty to the Lord? Let us strive by the grace of the Lord that we will do good unto all men as we have opportunity, and especially to the household of faith, and if we do this we have the glorious assurance that we will grow up into him who is our head. And then the Scriptures declare we shall know as we are known. We shall be like him and see him as he is; there will be no speculation there, there will be no disappointments there. And so, dear friends, from this standpoint we could not say anything more than what we have said, that we do well that we take heed to these grand and glorious instructions that are laid down to us by our Lord until we get to be like him and see him as he is.

Question Meeting Conducted by Brother Russell



QUESTION 180—If any brother or sister after coming into present truth, and making a full consecration to the Lord, and following him for some time, and then lose their temper and do things they are afterwards sorry for, do they thereby risk losing their crown?

Answer.—We are not to understand that the Lord is judging us by some little act like losing the temper. The losing of the temper one time might have a comparatively small effect; its real value is in the bearing it has on some other time, and the development of a wrong character. Whoever has an impatient disposition is in the wrong attitude. A great many might be liable to lose their temper, because they might have naturally a weakness along the line of patience, and it would be their duty to strive against such impatience; but we are not to think that one act of impatience will necessarily lose us the crown. The Lord is not wanting to see if he can find something against us; he is rather wishing us to make our calling and election sure. So then a slip of some kind would be something we would be very sorry for, and something we should take to the Lord in prayer, and something we should consider as a kind of spot or wrinkle on our wedding robe, but that would not mean that we had taken off the robe. And all of those who wear the robe are covered by its perfection, and if a spot come on the robe, then it is the duty of such a one to take it to the Lord in prayer, and ask for forgiveness, and make good to the one injured if anyone has been injured, making right so far as possible any wrong that has been done. If any one's feelings ever have been hurt, see that they are assuaged, —so that acknowlegment is made of the wrong to whoever it is properly due. Then realizing the forgiveness of the Lord and of the brother we might forgive ourselves in the sense that we will not hold it against ourselves perpetually, but we will see the lesson and let the facts go by. Indeed I think many Christians can say that some of their best lessons in the Christian way have been through their own failures. When they failed on a point that showed them where they were weak, showed them where they must put in the reinforcement to gain the greater strength. So we find various points of weakness in our character, of patience or anything of the kind, an evil speaking tongue, or any thing that would be contrary to the direction of his Work, we should build up that part of our character, but should not necessarily feel that it had lost us our crown. If so there would be very few of us who would ever be able to say that we had any right to a crown after a little while. Who is there in all the church of Christ, except the great head himself, that could say that he was perfect in thought and word and deed, from the time he became a follower of the Lord? No one. If we were able to do that, we really would not need any robe at all; if we could walk perfectly we would need no covering; if we were perfect we would not need any Redeemer. It is the because of our imperfection that we need a Redeemer. This does not mean that we have any sympathy with sin or weaknesses, but striving against these we will do all we can to overcome them; and some can overcome very much easier than others. I know of some perhaps who have really a difficulty the other way. They are too little inclined to be impatient; they put up with everything from themselves and from everybody else; it all goes; they do not have sufficient character. The person who is impatient is more or less a person of good strong character, and he may be impatient for the time being, but he wants to learn how to put on the brakes.

Question 181.—Respecting the new covenant, could it be said from any point of view that it will be sealed by one hundred and forty-four thousand and one? That is to say, Christ Jesus and the 144,000 redeemed from amongst men.

Answer.—I would not think that a proper view. I do not understand that you and I and others of the members of the body of Christ have anything whatever to do with the sealing of this new covenant; it is Christ who seals it. To illustrate: if it were a document that were about to be signed, and I signed it, you would not say, "Well the thumb signed it, and the first finger signed it," and leave out the left hand that did not sign it? No, I signed a covenant; I signed an agreement. Who signed it? Not my fingers, but it is my head that signed it. It is the "I" that signed it; and when you think of the "I", you think of the individual. You think of the head. You do not address my hand as though it had anything to do with the matter. You do not say, "Dear hand, I appreciate you very much, you did thus and so. The hand has no responsibility; the head has the whole responsibility. In the body of Christ we lose our personality in the matter; we merge ourselves and lose our identity. In the language of the Scriptures we are beheaded, that we may all be members under one head. So you have no head of your own, and I have no head of my own, and this is the sense in which the Scriptures use a women to represent the church, and the man to represent Christ Jesus; and the Scriptures show that as the husband is the head of the wife, even so Christ is the head of the church. Now then, it is the one personality that is here reckoned with. It is our Lord who seals the new covenant. He might have sealed it without us, but we are privileged to come in and be members of him, and he has the same individuality, and the same head all the time, and the same responsibility toward that covenant. That is to say, all the merit which is necessary, and which goes to make good that new covenant, came from our dear Redeemer's death, and not from anything that we added to it.

Question 182.—Why in the meetings of your classes do not the members show more honor to the mother of our Lord? A women whom God honored so highly?

Answer.—It would seem to me that none of God's people would wish to show any indignity toward Mary, the mother of Jesus. If they did, I would think they were making a very great mistake. It might be, however, that some unconsciously would seem to cast discredit—not that they mean to do so—but seeing that our Catholic friends make Mary out to be nearly as great as her Son, therefore the natural revulsion comes in, and the natural inclination to take the other side of the matter, and to say that she was not, and that she was not immaculate, etc. So that is the only way I could account for anything that would seem like a lack of proper honor to Mary, the mother of Jesus. I believe that all Christians should honor Mary very highly. I am sure I honor her very highly. I think that God honors her very highly, and everyone whom God honors I wish to honor, be it man or momen. So in the case of Mary, I am very glad to honor her. She must have been a very fine, noble woman, else the Lord never would have used her. But we would not subscribe to the Catholic theory that she was born immaculate, that she was born without sin. If so she would have been a perfect woman. I suppose the Catholics claim this in order to account for Jesus being born perfect; they think his mother would need to be perfect. In that they have overlooked a principle of nature. In the first place she could not be born perfect because she did not have the perfect life to begin with, for her father was not perfect. Secondly she could not be immaculate. In the case of Jesus, he could be born perfect, because his Father, the one from whom his life came, was pure. This Holy power of God that came upon her was the means by which the child was given life, personality, soul. Here we have sharply defined before our minds, then, the fact that the father is the life-giver, and the mother is the life-nourisher. All that Mary had to do with our Lord was to provide the necessary nutriment by which he would be sustained and brought to birth; that was her part, and God chose a good woman, no doubt.

Question 183.—Why not address the saints whom you believe to have been resurrected for some time?

Answer.—We would not address the saints because there is no necessity for addressing them. To address the saints would be to cast indignity upon our Lord. God has provided that we shall have an Advocate, and to go aside from that Advocate and address somebody else would be to do dishonor to the Advocate, and to the one who appointed him as Advocate. Therefore I would not think of addressing them. They do not in any sense stand between my soul and the Lord Jesus; I do not need them at all. I want to go directly, as God said I may, to him in the name of Jesus, by using Jesus as my Advocate—"We have an Advocate with the Father, Jesus Christ the righteous." We have no other advocate, and anyone who goes in any other way is taking a side-track, and will never reach the destination, but is led off in another direction. We think our Catholic friends make a great mistake in addressing any others than the Advocate whom God appointed.

Question 184.—Do you believe Christ performed the miracle of feeding the five thousand, by reason of having dominion over the elements of the earth, as a perfect human being?

Answer.—No, I do not. I do not think a perfect being could make one loaf feed five thousand. I do not consider that is a human power at all. I would consider that was a power Jesus had by reason of having received the Holy Spirit, to do anything that might be necessary in God's service, and in the establishment of the church, and the instruction of the people at that time. It was not therefore an illustration of human power, but as Jesus said at another time, "If I by the finger of God do thus and so"—in other words, God's power in small portion. You see hand represents power, and so the little finger would represent a little

bit of power. So Jesus said, if I by the finger of God do so and so, God is able to do more, these are little things in comparison to God's power.

Question 185.—In respect to our Christian life, are these correct thoughts. Read up from the bottom:

(1) *Human, born in sin, condemned to death, man.*

(2) *Faith in God, his Word; Christ as a personal Redeemer.*

(3) *Complete consecration of will, all to do God's will.*

(4) *Christ imputes human life-rights.*

Answer.—I would not express it so. I would say that Christ imputes a sufficiency of his merit, making good the imperfections of the consecrated one. Then by virtue of that imputation he has human life-rights, whatever he had before of life that was not quite gone, Jesus now making up for these imperfections, justifying him through faith, he now is reckoned as having life-rights.

(5) *We present our bodies to Christ for sacrifice.*

Answer.—That I thought was what was meant by the third point; complete consecration of the will. Your will carries with it everything you have; when your will is given your pocket-book is given, your house is given, your children are given, everything. If you give your whole will to God, there is nothing left; it includes therefore the idea of presenting our bodies. This says, "Present your bodies to Christ for sacrifice," but the scriptures say, "Present your bodies a living sacrifice, holy, acceptable to God." We recognize God in the whole matter. While we may in one sense of the word, properly enough say it is to Christ that we render the things, yet the whole thought of it all is beyond our Lord Jesus to the Father. Just as he gave himself to the Father to do the Father's will, so we are come to do the Father's will, but we do not go past Jesus, but we go through him to do the Father's will.

(6) *Christ lays us on the altar of sacrifice.*

Answer.—Well, that might be one way of viewing it. You remember the law of sacrificing for the Atonement-day sacrifices; there were three burnings; one, burning of the incense in the holy; the second was the burning of the fat in the court; that represents your affectionate consecration—the rendering of your affections in the Lord's service. Then outside the camp there was a burning or destruction going on. Of course, all of this was symbolically represented again in another sacrifice, which was put on the altar. Probably that is the thought which the questioner has in mind.

(7) *Jehovah accepts the sacrifice in Christ.*

Answer.—Yes at the time of consecration, the time of presenting our bodies, when Christ imputes his merit to us.

(8) *Jehovah begets us again as new creatures in Christ.*

Answer.—Yes.

(9) *Just before we die as human beings.*

Answer.—You see the order is not exactly the way we would put it. If the friend would take it the way we put it in the Dawns, he would have it so it would not read from the bottom up, but from the top down; but if he can get it into his head better by reading it from the bottom up, I am quite willing. The same moment our sacrifice is accepted by God, it is acknowledged by the begetting of the Holy Spirit.

(10) *Christ covers with his robe of righteousness.*

Answer.—He covers us as new creatures, with his robe of righteousness, yes.

(11) *Christ sacrifices us as justified human beings, till death.*

Answer.—I would not express it so. Someone might misunderstand it. This work of sacrifice which Christ has begun in us he is able to complete and it is for us to co-operate with him and to yield our bodies. He is not willing to take us forcibly, but requires our attitude of heart should be the same as when we gave ourselves. If we continue in this attitude in full submission, and desirous that the Lord's will should be done in us, co-operating with our Lord, he continues working in us his good pleasure, and will ultimately, bring us gloriously on the spiritual plane.

(12) *We grow as new creatures in Christ, on trial.*

Answer.—Yes, we should grow. If anyone does not grow, he will not be ready for birth. Here is the picture: It is not sufficient that one should be begotten, it is necessary that there should be a development of that which is begotten, and then there comes a quickening, and finally to be ready for birth before it is born; and so with the spiritual; if after being begotten we do not go on to perfection we would not be ready to share in the first resurrection.

(13) *We are counted as members of the body.*

Answer.—Yes.

(14) *When born of the higher resurrection we will be given perfect bodies, of the divine nature by Jehovah's power.*

Answer.—Yes, spiritual bodies.

(15) *Millennial work, and ages of work to follow.*

Answer.—Yes, very good; very glad we can agree with so much. I do not know if it would have been any better if it read the other way, down.

Question 186.—Have you any suggestions for a tendency toward too much head, and not enough heart?

Answer.—I would think it a very dangerous disease, and I think the Great Physician has put the proper medicine in the medicine chest that he has given us; that he has given us the proper remedies in his Word; he is instructing us to cultivate meekness, and to cultivate love; the meekness will reduce the size of the head, and the love will increase the size of the heart.

Question 187.—Those who discern the presence of the Lord, will they be eligible for the great company class, if they fall short of making their calling and election sure?

Answer.—Our thought would be that discerning the presence of the Lord would not necessarily have anything to do with the matter. That is merely one element of knowledge, and it would be an evidence that that person had made a certain degree of progress in knowledge and therefore had progressed a considerable degree in the Lord's instruction. But whether it was there, or wherever he might fail to develop the spirit of obedience in laying down his life, zeal for the Lord, for the truth and for the brethren, it would mean that he would fail to get into the little flock class, and that would mean that he would get a share in the great company class—unless he should deny the Lord, turning his back upon the whole proposition.

Question 188.—What is your explanation of Acts 12:15, "And they said unto her, 'thou art mad,' but she constantly affirmed that it was even so. Then said they, 'it is his angel.'"

Answer.—You remember the circumstances. It was P ter who had been in prison, and the angel had led him out of prison, and led him a certain distance, and he went to a house where prayer was being made; it was in the middle of the night, and they were still praying when Peter knocked at the door. You remember little Rhoda came to the door, and when she discerned who it was, instead of opening the door, she ran back and told them that Peter was at the door, and then they said, "Oh, it could not be him."

"Oh, it is him," said Rhoda.

"Well, it must be his angel."

Why should they say it was his angel? Well, my dear friends, they were not inspired to say it was his angel. We do not know that any of those people who were praying on that night were inspired, so I would not pay a particle more of attention to what they would say on the subject than I would to what you might say. We take our instruction from whatever the Lord and the apostles said. The apostle did not say anything about him being an angel. What they meant we might all guess alike. You have my full liberty to guess all you please. If you would like to know what I would guess, I suppose they had some of the ordinary ideas that there might be some kind of an impersonation, or something like that. I do not know what they had in mind; nobody else konws.

Question 189.—Is it possible for anyone to have the present truth at this time, and come into the great company class, or will they be obliged to make their calling and election sure, or go into the second death?

Answer.—I know of no limitation of the kind that is implied in this question. My understanding is that there are persons at the present time, who have a knowledge of present truth, who may fail to make good; they may come short of the standard and not be acceptable as members of the body of Christ. I would not think that they would necessarily go into the second death. No one will go into the second death, we may be sure, unless that person wilfully, intentionally, repudiates the Lord and his grace. God is not anxious to put anyone into the second death, and there are doubtless many people who will come short of the high ideal that the Lord will require, but who are far too good for the second death. But our suggestion is that we should all strive to make our calling and election; and it will require that we strive.

Question 190.—Please tell us to what party and people Christ was referring in the nineteenth verse of the fifth chapter of Matthew, when he said, "Whosoever therefore shall break one of the least of these commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven?"

Answer.—The kingdom of Heaven is spoken of in two different senses of the word. In one sense the kingdom of Heaven is not at hand. We are waiting for that kingdom of Heaven and the church is to constitute that kingdom of Heaven when the elect shall all have been completed, and shall all have experienced the change to glory. But in another sense you and I are the

kingdom of Heaven now. We are the ones who represent the kingdom in the world, and we are spoken of by the Apostle Peter as a royal priesthood, a holy nation, a peculiar people, now; even though it is not certain you will be one of these, and it is not certain that I will be; still we are spoken of in this way. In this sense, all the church is spoken of as the kingdom of Heaven. So, Jesus said, you remember. The kingdom of Heaven suffereth violence; the violent taketh it by force. Now, the heavenly Kingdom of the future was not suffering violence then? No, but Jesus represented that kingdom and he was suffering violence, and his disciples represented this kingdom, and they were suffering, for the violent ones were taking them by force, and they caused the Lord's death, and the scattering of the church, etc. So then, in this scripture also; whosoever in the church class will make little of any command of God, he will make himself less, or should be considered that much less amongst the Lord's people; if anyone would do or teach anything contrary to the Lord's commandments, no matter which they are, anything we believe to be of divine institution—whoever would go contrary to God's arrangement or will in any respect, we should consider him thereby less on that account. He that breaks the commandments and teaches others to do so, and sets a bad example, count him least in the kingdom and those who teach the will of God, and strive to do the will of God, consider those amongst the greatest; and so that is the advice of the Apostle to the church. Look out amongst you those who are walking the most in the footsteps of Jesus if you want to elect elder brothers and deacons in the church. Look out amongst you those who are copying the most closely the divine arrangements, and choose of this kind. And those who have these qualifications for service, let them be the servants of the church. They will be the least and the greatest in proportion as they are doing the divine will. That is the proper standard for you and me to recognize.

Question 191.—Is it denying the headship on the part of a sister who signs her given name in Mannas, etc., instead of her husband's full name, as for instance, Mrs. Mary Dodds, instead of Mrs. Joseph Dodds?

Answer —Well, it would be not necessarily denying the headship, dear friends; I would not say that; but it would be a matter of etiquette, and a question as to what would be the proper form. As a rule, the understanding is that when a woman signs "Mrs." to her name she puts her husband's initials or name, but that if she wishes to sign her own name she leaves off the "Mrs." or else puts the "Mrs." in parenthesis.

Question 192.—When we read in first Corinthians, the fifteenth chapter that Christ shall deliver all things over to the Father who put all things under him, will this turning over of everything to the Father be before or after the little season mentioned in Revelation, the twentieth chapter, where we read that Satan shall be loosed for a little season that he might tempt the world?

Answer.—We answer that it will be before When the thousand years are finished Christ will deliver the kingdom up to the Father and Satan will be bound for a thousand years. So during all of that thousand years evil will be restrained, Satan shall be bound and Christ will do his work completely of restoring; and then having finished his work, he will turn it over to the Father, and then all mankind, being perfect, will be under the control of the Father. Then you say, "What is the difference between the control of the Father and the control of the Son? Do they have different laws?" No, there is no difference in the law. The law which Jesus will enforce, during the thousand years, will be exactly the same law that God will enforce after the thousand years, but Jesus stands for, or represents, divine mercy; as the Mediator, he stands between divine justice and the sinner; he stands as Mediator by virtue of having redeemed the sinner. And so in this position he represents the Fathers mercy. Now if God were to establish a precedent and he himself were to exercise mercy, he would have to set aside his justice, and God does not propose to do that. If every now and then he would set aside justice, he would be destroying the order of things, would be rather cultivating the spirit of error. For illustration. suppose one angel should say, "Now, heavenly Father, I have sinned; please overlook this matter." Suppose the Father would say, "Very well, I will overlook it." Then another one would say, by and by, "Well, heavenly Father; I have sinned; please overlook this matter." By and by it would be fashionable among the angels to say, "I have not had my turn yet at forgiveness." God does not propose to have any such operation as that. He makes all his creatures perfect; as we read, his work is perfect. And having made them perfect, he expects them to maintain that perfection, and therefore he makes no allowances for imperfection. And in the case of man, he allowed this course of sin, and arranged in advance that Jesus would redeem man, so that thus he might illustrate the glorious qualities of his nature in condemning man to death, and allowing this reign of sin and death, his justice in not forgiving, then the justice that would require a ransom for them, and would send forth his Son to be the Redeemer—all of that was a great lesson to the angels, and it is a great lesson to us, and will be a great lesson to mankind, that God is not trifling; that God's word, "Thou shalt not be disobedient," is something that is to be recognized; there is no trifling with our God. You cannot say, "Well, he will forgive me, and it won't matter." Sin would be common amongst a great many people if God in that manner—in carelessness, so to speak—in dealing with them, and in following out his own will, would be careless with the sinner; it would be very common to sin; and it would really be an invitation. But God sets a ban on sin. He says it is injurious to every person, that righteousness will be a blessing, and that he will not allow a single case of sin. And then he illustrates that in man's case and allows it to go on, then provides a Redeemer, and allows the Redeemer to stand as the Mediator for a thousand years, dealing with mankind and helping them up. He does not take any part in this, they are all under the care of the Mediator during that thousand years, until the Mediator shall bring them up to full perfection. But at the end of the thousand years they are perfect and do not need a Mediator any longer. A perfect man does not need a Mediator, any more than a perfect angel needs a Mediator, or any more than Adam needed a Mediator—and not as much, because Adam did not have the experience that these perfect men at the end of the thousand years of Christ's reign will have had with the reign of sin and death and the reign of righteousness, and having seen the goodness of God, and now then they ought to be thoroughly fixed in their character. No doubt about it. So then the Mediator steps out from between. What does it signify? It means that mankind will be turned over to simple, pure justice—nothing more, nothing less; and God will require them to do right, exactly right in every case; no allowances whatever; no way of making good if they go wrong. If they infract the divine law a little bit, it will mean that they do so with knowledge, and it will mean that they will die the second death. However, we are not to understand that the Son will have nothing to do with the matter. While Revelation says that fire will come down from God out of heaven and destroy Satan and those who go with him in the error of that time, and that indicates that it comes from justice, nevertheless we understand that in all these things the Lord Jesus, and the church, his body, associated with him, will be the Father's agent; but in the one case, as Mediator, he is acting upon his own initiative, upon that which he bought with his own precious blood, this right which he has to rule the world having come to him through his redemption of the world, but that work being finished, he will resume active operations in the universe as the representative of Jehovah, just as he was before he came into the world. He was God's representative in the creation of the world, in the creation of the angels—all things were made by him; and just so after the thousand years, when he shall resume his relationship to the Father, he will be the Father's agent in all things that shall be done. So I presume it will be the Lord Jesus who will have the supervision of this matter, and the destruction of Satan and the others, and that seems to be the picture given us in the twenty-fifth chapter of Matthew, where the parable of the sheep and the goats carries us down and shows us that Satan and those associated with him will be cast into the lake of fire, which is the second death.

Question 193.—It says the last enemy that shall be destroyed is death. How would that be, the Adamic death, or how?

Answer.—The last enemy that shall be destroyed—what does that mean? That means that death, which is an enemy, will be destroyed. Now the second death is not an enemy to God, nor an enemy to any who are in harmony with God. The second death will be for the destruction of those who cannot be reconciled to God. Instead of being an injury, it will be a blessing to the whole creation; but the Adamic death is an enemy. It has been an enemy, because all down through the age, people have been suffering under the Adamic death who really, if they had had the opportunity, knowledge, etc., would have liked to serve God and be in harmony with him. Adam himself, no doubt, if after he had sinned, would have been glad if God had said, "Well now, Adam, I will give you another trial; go back into Eden; but if you do it again it will be the second death and that will be the end of it." Of course he would have been glad of that.

Question 194.—Will Satan be destroyed under that Adamic death as an enemy?

Answer.—These that die the second death are not counted as enemies at all, Satan or anybody else; that is to say, their death. They are enemies but their death is not an enemy.

Death reigning over them is not an enemy to righteousness, it is a friend to righteousness in that case. The first death is against us; it is an enemy.

Question 195.—Should we understand that Satan was bound at the beginning of the seventh thousand-year period, namely, in 1874? or should we expect that he will be bound in 1915, the end of the Times of the Gentiles?

Answer.—Well, if Satan personally is bound, there are a good many that have his spirit who are still loose—in Winnipeg, Brooklyn and other places. I think I would not lay too much stress on Satan's having been bound in 1874. If I should find out afterwards that he was bound then, I would say, "Well, I did not notice it very much." I think I would not worry myself any on that subject. We have plenty of evidence of the reign of sin going on, whether Satan has suffered any personal defeat or not; I doubt if anybody else knows.

Question 196.—How did God answer by the Urim and Thummim?

Answer.—Nobody knows exactly how this was done. The breastplate of the high-priest, which bore twelve precious stones, the name of each tribe on a stone, it is supposed, was taken by the High Priest into the Most Holy when some question was to be asked. For instance: Shall we go out to war, or refrain from war? Shall we do this, or the other? It is supposed that something in the Most Holy indicated the answer on this breastplate, either by making certain of the stones to shine with special brilliancy, or something of that kind; but it is all guesswork, nobody knows anything about it. It was supposed to be a yes or no. If it would be dark it would be no; if it would be light it would be yes, to whatever question was asked. If it was with reference to one particular tribe, the stone which represented such a tribe would either be light or dark in connection with that particular tribe. But it is all guesswork.

Question 197.—What would be the proper form for a widow to sign her name?

Answer.—A widow, if she uses her own name, for instance, if she wants to say, "Mrs. Grace Smith," had better put the "Mrs." in parenthesis, but if she wished to write "Grace Smith," she has a perfect right to do so, her husband being dead; or "Mrs. John Smith;" but I should think that all the sisters ought to determine what way they are going to write their names when they write to the *Watch Tower*. When they write one time as Mrs. Joseph Gordon, and another time as Jane Gordon, we do not know whether it is another Sister Gordon, or who it may be. You should use uniformity, so that we can always know who it is.

Conclusion

BROTHER RUSSELL.—Now, dear friends, I want to say, on behalf of the visiting friends, that we have very much appreciated the kind attention given us by the dear friends of Winnipeg. We have enjoyed a very blessed time here. I am sure I speak for all the visiting friends, not only for those who came on the train, and myself, but also for others, whether they are here from other cities in this vicinity, or from country places. Those who would like to express their appreciation, please raise your hand.

It seems to be unanimous so far as I can see. I knew it was so. I knew you were all having a good time, and are thankful to him and praise him. All the Lord's people are, I think, appreciative; they could not long stay in the Father's favor unless they did have appreciation; that is one of the necessary qualities. And I want to express my appreciation of the kindness and hospitality of the friends and for the arrangements they have made, and the energetic work they must have done in order to get out such an audience as we had yesterday. On behalf of the class here, as Pastor of the Winnipeg congregation, I want to thank you all, as visitors, for having come to see us. You see I have a double function here; not everybody can be so conveniently at home at all these points, my dear friends. We have had a very grand time, and our hearts I am sure are full of rejoicing to the Lord because of all his goodness, and it seems to me as the days go by I become, if possible, happier every day. I do not know whether it is just possible or not, but if it is possible, I think I am getting a little happier every day; but I am so happy all the time I hardly know how I could be much happier.

Some of the dear friends say, "Oh, Brother Russell, I thought you would feel so badly because of having so many trials." Well, I do have trials, you know, but the Lord's grace is sufficient; it is just as the Lord said; I find his grace sufficient, and I have a good time all the time, and the days are getting better, and the more the Lord's work goes on, the more my heart rejoices in it, and I am hoping, according to his promise, that we will very soon all pass over, and just as our dear brother was singing awhile ago, from the golden strand look back at the present time. We will converse then, no doubt, about the peculiarities of the present time, and talk about the various experiences of the present time; it will be the great convention, at which we hope all will be present—the general assembly of the church of the first-born, whose names are written in heaven. I hope that includes you, that it includes myself, and I hope also that, as Jesus said, our names may not be blotted out. He intimates that he will blot out some—not that he would wish to blot them out, but he says if he will be faithful he will not blot ours out, but will confess us before the Father and before the holy angels; but that if we deny him, he will also deny us; he will not acknowledge us as being members of his bride; he will not have us in the bride class.

Now with this word we will close this part of the convention. "God be with you till we meet again."

Duluth, Minn., June 11, 1911

At Winnipeg, the touring party divided, the special train with the main part going to Minneapolis, while Brother Russell and a few others went to Duluth.

The following clipping is from the Duluth *Tribune:*

NOTED PASTOR AT AUDITORIUM

REV. C. T. RUSSELL ADDRESSES A LARGE AUDIENCE ON BIBLE TEACHING SUBJECT

MINGLES OPTIMISM WITH PESSIMISM IN LECTURE

DECLARES WORLD IS GROWING BETTER IN SOME RESPECTS AND WORSE IN OTHERS

"In many ways the world is growing better, but in many other ways it is growing worse. Man's responsibility increases with his gradually widening scope of knowledge. But if there were not efficient means of suppressing crime, I doubt if we could tolerate modern conditions of life. With all the growth of intelligence, man is drifting just as at the beginning of history."

With these words of mingled optimism and pessimism, the world renowned preacher, author and lecturer, Pastor C. T. Russell, president of the International Bible Students' Association and Pastor of the Brooklyn and London tabernacles, entertained and instructed a large audience at the Auditorium last night.

MOVEMENT TOWARD UNION

Continuing, he said: "Yes, there is a well-defined movement toward a union in all creeds and denominations. This is being done largely by abandoning their own creeds and getting together on the common ground of the Bible and its teachings. A better understanding of the Bible can only come by a better study of its precepts. People must study the Bible all over again, leaving out creedal interpretation. Undoubtedly every single creed has been built originally on some truth in the Bible. If this be true, then the real truth found in all the creeds should be taken as a foundation around which to build one great universal truth. The Bible is rational and should be so studied. It is hard to get men to believe this, but it is true nevertheless.

"Yes, there is a cult known as higher critics recruited from among the teachers in many of our colleges that is doing a great deal toward tearing down the proper belief in the Bible. The great harm that is liable to come from this attitude is to leave hundreds and thousands of young men and women unbelievers."

Before an audience that filled the new auditorium, Pastor Russell, whose Sunday sermons are printed in 1,100 newspapers and which are read by more than 12,000,000 people every Monday, spoke last night on the subject, "Hereafter." The meeting was conducted on the order of a religious gathering. Music sheets were distributed, and led by Professor Reed of Chicago, the audience joined in singing two hymns, "The Solid Rock "and "Happy Day." Professor Reed sang as a solo one of the old, familiar church hymns. After a short prayer, Pastor Russell was introduced. Although carrying his three score years and more, Pastor Russell as a speaker appears much younger. His voice, only moderately strong, carried to every corner of the house. His sermon was couched in simple words, easy of understanding. In style, it might be said his address was in the form of a parable.

International Bible Students Association

"Wisdom from Above; the Noblest Science; the Best Instruction"

Convention at Minneapolis, Minn.

July 11, 1911

Address of Welcome by Brother C. L. Dick, St. Paul, Minn.

IT IS our great pleasure to have the honor of welcoming you. We welcome you first of all in the name of our great and glorious heavenly Father who has made it possible for us to enjoy this season of fellowship. We realize more and more the wonderful arrangement of this present harvest time, as we see the glorious harvest work drawing to a close, as we recognize that our great and glorious heavenly Father is using the various members of the body to proclaim the mystery that has been so long hid, but now we realize he is making this mystery known to the saints, and in due time will make it known to all the world of mankind. So we are glad to welcome you in the name of our glorious heavenly Father.

Then, we realize that it is because of the great work that our Master has done for us, shedding his blood, giving up his life, that it is possible for us to draw near to our heavenly Father, and we thank him for this wonderful love that has been manifested in our Lord Jesus, that we have an Advocate whereby we can draw near at any time of trial.

We are glad we can welcome you in the name of the "Twin City" class. This class is very well represented in this special train party, and they have been keeping us posted on the wonderful work that was done, and the wonderful congregations that have heard our beloved Pastor, and we rejoiced in this. Then, the thought of what is the object why should we welcome you. Is it because of our love for those on the train? Perhaps we have in the past loved one or two, or more of the brethren, perhaps we have loved some of the brethren all the time, and perhaps some of the time we have loved all the brethren, but now as we realize we are pressing down hard upon the mark we have that love that we can love all the brethren all the time. And so we are rejoicing in this love. We remind you of the words of the Apostle John, "If we love one another God dwelleth in us, and his love is perfected in us," and so we recognize that this is our work, to get together, and to study the things of this harvest period. Because, as the apostle says, "The love of Christ constrains us, holds us together, and draws out our love in return." This is what makes us appreciate so highly the wonderful things of this harvest period. So we are glad to welcome you. We are glad to know we love you all, and glad to know you all love us, and we are striving day by day in the "Twin Cities" to be faithful. Perhaps there never was a company in all the history of the world who had so many prayers ascending daily to the throne of grace for their welfare as the special train party, and we realize that in all this trip the heavenly Father's hand was guiding and directing in all the affairs of the tour, and we thank him for that, and for giving us this assurance, that all things work together for good to them that love him. Then, as we heard from you along the way, and remembered how the watchword of the trip was "Obedience," we thought of how grand that was. That is just what we all want to do, be obedient to the things which we have heard, lest by any means we should let them slip. So we could rejoice when we heard from you from time to time, that you were being obedient in all these things, and rejoicing in the glorious harvest work. So we are glad to welcome you as those who are striving to be obedient, striving to fulfill your covenant, and we are glad to have you with us today. We thank our heavenly Father for this privilege, and we know we will be wonderfully blessed because we have heard something of the grand and glorious meetings you have had, and something of the wonderful truths you have been talking over. So we are pleased to have you with us that we may hear more of this wonderful message.

Address by Brother C. H. Swingle, Chicago, Ill.

TEXT:—"*Cast not away, therefore, your confidence, which hath great recompense of reward.*"—Heb., 10:35.

YOU will remember that the apostle previously urged us not to forsake the assembling of ourselves together, as the manner of some is, and connects with it the thought of those who would fall away into the second death condition. Then he speaks in the thirty-second verse how we should call to remembrance the former days how that, after ye were illuminated, ye endured a great fight of afflictions, and the thirty-third verse is particularly comforting, "Partly whilst ye were made a gazing-stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used." Many of the dear brethren, especially when they first come into the truth say, "Why we do not seem to have any trouble at all, no persecutions like some of you are talking about." How is this? Well, we note in this verse it says, "Part of you are made a gazing-stock, and part of you become companions of those that are so used." We are glad the heavenly Father is willing to count that part of us; we may not all the time be enduring afflictions, or be made a gazing-stock. As long as we are willing to be companions of those that are so used, he is willing to count us in that way. How glad we are that that is so!

But now, talking about not casting away our confidence, it might be well for us to inquire about this confidence—how we may know we have it and how we may cast it away. Is there anyone who has confidence in us? Yes, we answer, our great heavenly Father. "Oh," you say, "Brother Swingle, how could we understand that the Father has confidence in us?" In this way, dear brother: If he did not have confidence in you and me, he never would have called us to this heavenly calling. Do you think the

heavenly Father wastes any time? No. Well, then, is he not doing a work on you and on me? Yes. If so, then surely the work he is doing is not wasted. When he took us out of the miry clay, he knew what he could make out of us, therefore he is working in us to will and to do his good pleasure, knowing if we will be submissive that he can make out of us kings and priests unto God for his own honor and glory.

Now, may we be sure of that? Yes, dear brother. Let us take first of all the thought of the diamond. You remember how Brother Russell has written that most beautiful of all the tracts, it seems to me, "Gathering the Lord's Jewels," and it shows the process of the polishing of the diamond. But before that diamond came into the lapidary's hands, before it was encased in cement, the great one who was searching saw that diamond in a place where you and I, being experienced, would never have expected to find a diamond. He saw it there with a rough exterior—perhaps a very rough exterior in some cases, but he saw that the diamond quality was there. Do you think that a skilled lapidary would take a pebble stone and polish, and polish, and polish for a long time, and then have to put it back into the street from whence he took it—a poorer pebble stone than it was before? No, that man who does the selecting knows where the diamond is, and he knows that every time he puts it against the wheel, it means that the diamond is going to reflect the sunlight by and by. The quality was there, dear brethren. Then you see if I am one of the Lord's jewels, the Lord saw the diamond quality in me. That is why he took you, too. Surely the Father would never call anyone to the high calling, knowing all the time he never could make his calling and election sure. The very justice of God would say, "No, do not call that one and lead him along, as it were, tantalizing him and then by and by have him hear the words, 'You never can win out anyway.' That is the way Satan does." But no matter how weak you think you are, no matter how weak you seem to be, the Father knew when he called you that you could make your calling and election sure. That gives us confidence when we think the Father has confidence in us. My Father expects me to win. My Father has the crown, and he says, "Win it," and he knows that I can win it. Oh, then, I will not cast away my confidence; I will put myself in his hands, I will just let him work in me to will and do his good pleasure.

Then, another figure. You remember how the Apostle Paul shows in the eleventh chapter of Romans that you, being wild olive branches, were grafted in. Now, you see, he does not say, wild grapes, or wild apples, or wild cherries; they may all be good in their places, but why should he specify "wild olive?" For two reasons: olive oil represents the holy spirit, and the olive is the only fruit that is properly constructed to hold olive oil. You would not expect to find olive oil in a head of cabbage; it is not so constructed. The olive holds the olive oil. So he sees that you, being wild olive branches, have that qualification; you can receive the Holy Spirit. He says the world cannot receive it. They have not the olive quality. And then another reason: It is a well-known fact among those who have to do with horticulture that when a wild olive branch is grafted into the tame olive tree, the fruit on the wild branch is larger than on the tame branches in that tree. What a wonderful thing that is! Now, as we think of that, we say, "The Father saw that I had that qualification, that I could contain his Holy Spirit, which he has placed it in my heart. Well, then, will I cast away my confidence?" Or, say, "Father, I cannot do it?" Will I say when the dark times come, "Well, the Father must have loved me." My dear brother, he never would have called you if he did not know that you could win. He never would have called you if he did not see the diamond quality, or the olive quality. That is the reason you are here this morning. You see the difference do you not?

Then, we call your attention to another thing. You remember how the boards that formed the tabernacle represent Christians standing side by side, and you remember how those boards were selected. I will paraphrase it so you will all understand. Suppose we ask Bezaleel, the one who did that constructive work, that we may go with him as he selects those timbers. We will just imagine him selecting them. So now, Bezaleel, what are your instructions regarding these boards that you are to select and cover all over with gold?

First of all, they must be of one kind of wood, they must be shittim wood. Now we go with him and find in the forest where he is selecting this shittim wood. Here is a very fine tree. You wont have to cut it down, for it is already fallen down. No, my instructions are (Exodus 26:15) that it must be shittim wood standing up. What does that indicate? It must be living; it must be active; it's heart must be in it. That is the difference. It does not say when we come into the truth that we are transformed by the renewing of our hearts. No, that belongs under the New Covenant. It says, "A new heart will I give you," but it is a new mind that we get. But you say, "My heart was not all right?" Well, dear brother, it was right in this respect that, "When thou saidest, Seek ye my face, my heart said unto thee, thy face, Lord, will I seek." (Psa. 27:8). And someone else besides you hears the same call, but the heart makes no response—shittim wood standing up, the heart has not been affected. The heart, whlie it might have needed a good deal of cleansing, responded when the call came. We were enemies in our minds because of wicked works, but we are to thank God that we have a new mind—transformed by the renewing of our minds that we might prove what is that acceptable and perfect will of God. So then you have these two qualities to begin with; shittim wood and shittim wood standing up.

Then we go and say, "Bezaleel, we will not look at any of those trees on the ground, whose hearts are already affected, rotten, and cannot be of this class. Now, here is a very fine tree."

"But my specifications say, it must be large enough to cut a board fifteen feet high—or fifteen feet tall—this tree will not do."

"Must you pass it by Bezaleel?"

"Yes, we must pass it by. May be we can use it for posts in the Court, but it wont do for a board in the Tabernacle. It must cut out a board fifteen feet high."

Then we pass along. "Here is one that surely is high enough."

"But we have another specification: it must be twenty-seven inches wide when I am through. There is considerable bark to take off and some planing to do."

Many of us were considerably larger when we first came in than we are now. Many of us when we heard the call, thought a great deal more of ourselves than we did afterwards. Figuratively speaking, our heads are much smaller then they used to be.

"Now here is one tall enough and wide enough."

"Yes, it is."

"Why don't you take it?"

"Another specification is that it must be four and a half inches thick all the way down. You see that would be thick enough at the top, but right at the center there seems to be a withered place; we could not cut off the board according to the specifications. So now, it must be (1) shittim wood; (2) It must be standing up; (3) It must be fifteen feet high, twenty-seven inches wide, and four and one-half inches thick. And then what? Then it is just right for God's workmanship; just right to be covered over with gold; it is just right to be placed in that beautiful condition described. We escaped the corruption that is in the world through lust, having these exceedingly great and precious promises. Well how is that pictured back there? Boards covered with gold, so that no corruption could come on them. Additionally they were put in sockets of silver, lifted up from the earth. Silver is a symbol of truth, and there being two sockets for each board, would represent the Old and New Testaments. There it set, escaping the corruption that is in the world through lust.

My dear brethren, as we stand side by side today, golden boards in God's tabernacle, Oh, let us try more and more not to see the wood of each other's nature, but let us look at the gold, the part God looks upon. Let us not become of that fault-finding, criticising disposition, where we will pick away the gold to see how much wood there is. There is a great deal more wood than there is gold, we all know that. You can find a great deal more wood than gold in me any time you want to look; but let us remember that it is the gold the Father looks upon, and it is the gold, if you are in harmony with the Father, that you will want him to look upon.

Now, you say, "Did I have these qualifications?" You must have had them, my brother, or you never would have been called. You see, therefore, we have something more than those who are not called. It might all be summed up in the fact that you have the possibility of all these things that at the Father saw there. The Father was the great one who selected you, and he is able therefore to bring these things to pass that he has set out to do. He who has begun the good work in us will finish it in the day of the Lord Jesus. Cast not away, therefore, your confidence; but say, "If in my heart, I have been weak in faith, if I have lost confidence in the past, if God has that much confidence in me, I will have confidence also in him that he is able to do what he has set out to do, and no longer will I murmur, no longer will I be faint-hearted, but rather I will say, "Father even so, if it seems good in thy sight." Let us say that indeed, and we shall surely win in this wonderful fight.

I could call your attention to a number in times past of those who had confidence in the Lord, of Daniel and the three Hebrew children. You will remember how there was a conspiracy against them, and how as they came there before the king they did not falter. You don't read that Shadrach, as he stood there said, "Well, I am sorry," and his knees began to shake. No sir, not at all; he stood there before the king, not afraid. And you do not

read about Meshach, that he kind of edged toward the door and said, "It will be all right the next time." No, and you do not read about Abed-nego saying, "No, I think I will go over to the next town to see my mother-in-law." No sir, nothing of the sort. As they all stood before the king, this is what they said: "Our God whom we serve is able to deliver us; but if he does not deliver us, be it known to you, O King, we will not worship the image you have set up."

Another great image is coming. Will your answer go back like that? And then just as in their case, the king looked in the furnace, and said, "Did not we cast three in?"

"Yes."

"But I see four, one like unto the Son of God."

The casting in of you and me, if we are faithful, will undoubtedly bring a vision of Jesus to the world, and make him known to the world, just as it was in the type back there.

Then I think of Elijah on the mountain, and I will close with this thought. As he stood there on the mountain, you remember the 450 prophets of Baal that were there—sun worshippers, worshipping the sun, as it came up gloriously in the morning, and Baal would answer by fire. But when it was noon, and the sun was at its zenith, surely it would answer, and they leaped on the alter and tried in every way possible to get him to burn that bullock upon that altar, but no answer came. Now, dear brethren, don't think for a moment that those 450 prophets of Baal were the only ones interested in the burning of that bullock. What is idol worship? Worship of demons, worship of the devil. You may be sure that all the demon force were doing their best to burn that bullock on the altar, but God who is greater than all the demons was with Elijah, and a God that is greater than all the demons, is with you and me at this time, and he has given us something visible, the vow, which will help us to see and understand these things. So let us not become weary, but believe that the same God of Elijah is here.

Now you will remember what he did there. Just let me draw you the picture. First of all, he did not make a new altar, but he found the altar of the Lord that was broken down, and repaired it. Now what did the altar mean? The altar there means what it meant in the Tabernacle, as Brother Russell has pointed out—the ransom sacrifice. Now as he repaired that altar, then he put the bullock on it, laid the wood in order, and all the people looking on; then he did a most unusual thing. What was that? He dug a trench around the altar. Now in the symbolic language of the Bible, a circle represents love (Col. 3:14); love, the bond or circle of perfection. A circle then in the earth would represent something about God's love for the earth. What was that? Well we can determine what that circle represented by the measurement of the circle. No doubt some people helped him, and they said, "Elijah, how large shall we make this trench?"

"Just large enough to contain two measures of seed."

"Well, that is a funny way to measure it. Why didn't you say six inches deep and ten inches wide?"

Well, it was all part of the picture, and we stand where Elijah stood at the time of the evening sacrifice—the morning sacrifice, the early Gospel church you see, and the evening sacrifice, the closing of the age, and we are standing now for the same thing that he stood for. Oh, brethren, then let us send forth the same things as faithfully as did Elijah, and stand for our God, even though the whole world be against us; even though all the prophets of Baal be against us, let us stand there and do just what Elijah did.

Now the trench was dug large enough to contain two measures of seed. What did it mean? A circle represents God's love; in the earth, something in regard to God's love for the earth. It meant the Abrahamic covenant of promise.

Two measures of seed? Yes, heavenly, spiritual seed, and an earthly seed, represented by the sands of the seashore. And what was in the center of that Abrahamic promise? The ransom sacrifice of Jesus, just as the altar stood there in the center of that trench that he dug in the earth. Oh, we are glad that the altar has been repaired; we are glad that there is a man of God who has pointed out what the ransom-sacrifice of Jesus is; we are glad the Abrahamic covenant is brought to our view, and the two measures of seed; and we are glad that as the trench is full of water, so at the present time, the Abrahamic covenant is true, and we see the true meaning of it, and, best of all, we see standing there, as the central thing, the ransom sacrifice of Jesus.

Standing then as we do, knowing this message that we have, let us take the Apostle's word once more to heart—"Cast not away your confidence which hath great recompense of reward." You have gone so far, dear brother, it is too bad to turn back now; it means too much to turn back; take a fresh grip this morning, and say, "If God has confidence in me, I will go through, I will have confidence in him; I will not cast away my confidence which has such great recompense of reward.

Follow the Pattern

Let us take to our hearts a lesson—no lesson can braver be—
From the ways of the tapestry weavers on the other side of the sea.
Above their heads the pattern hangs; they study it with care;
The while their fingers deftly work, their eyes are fastened there.

They tell this curious thing, besides, of the patient, plodding weaver:
He works on the wrong side evermore, but works for the right side ever.
It is only when the weaving stops, and the web is loosed and turned.
That he sees his real handiwork—that his marvelous skill has learned.

Ah! the sight of its delicate beauty, how it pays him for all his cost!
No rarer, daintier work than his was ever done by the frost.
Then the master bringeth him golden hire, and giveth him praise as well;
And how happy the heart of the weaver is, no tongue but his own can tell.

The years of man are the looms of God, let down from the place of the sun,
Wherein we are weaving alway, till the mystic web is done—
Weaving blindly, but weaving sure, each himself his fate.
We may not see how the right side looks, we can only weave and wait.

But looking above for the pattern, no weaver need have fear.
Only let him look clear into heaven—the perfect pattern is there.
If he keeps the face of our Savior forever and always in sight,
His toil shall be sweeter than honey, his weaving is sure to be right.

But when his task is ended, and the web is turned and shown,
He shall hear the voice of the Master, who shall say to him, "Well done!"
Since in copying thus the pattern, he had laid his own will down;
And God for his wages will give him, not coin, but a glorious crown.

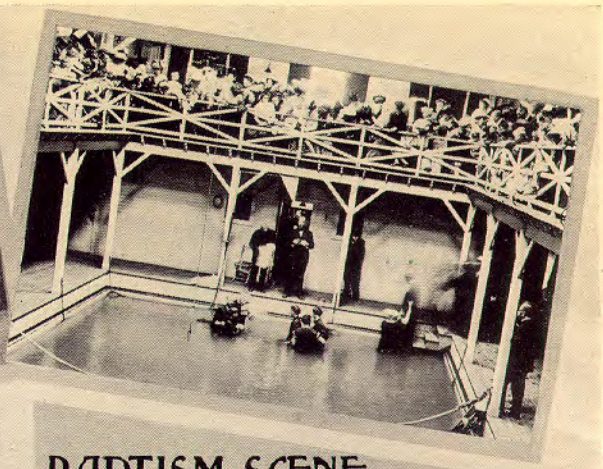
PASTOR RUSSELL-BRO. VAN AMBURGH

HEADED FOR THE MEETING

FAMILIAR FIGURES *at the* CONVENTION

PASTOR RUSSELL GEN. HALL DR. S. A. SMITH

OVERLOOK INN

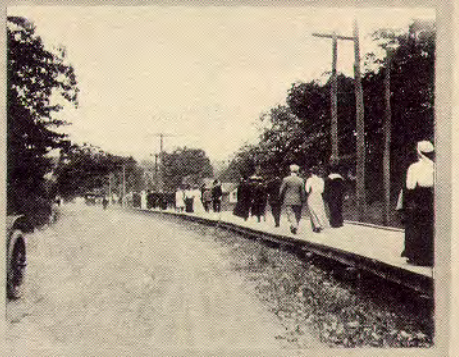


BAPTISM SCENE

LET HIM THAT WOULD BE GREATEST AMONG YOU BE SERVANT OF ALL

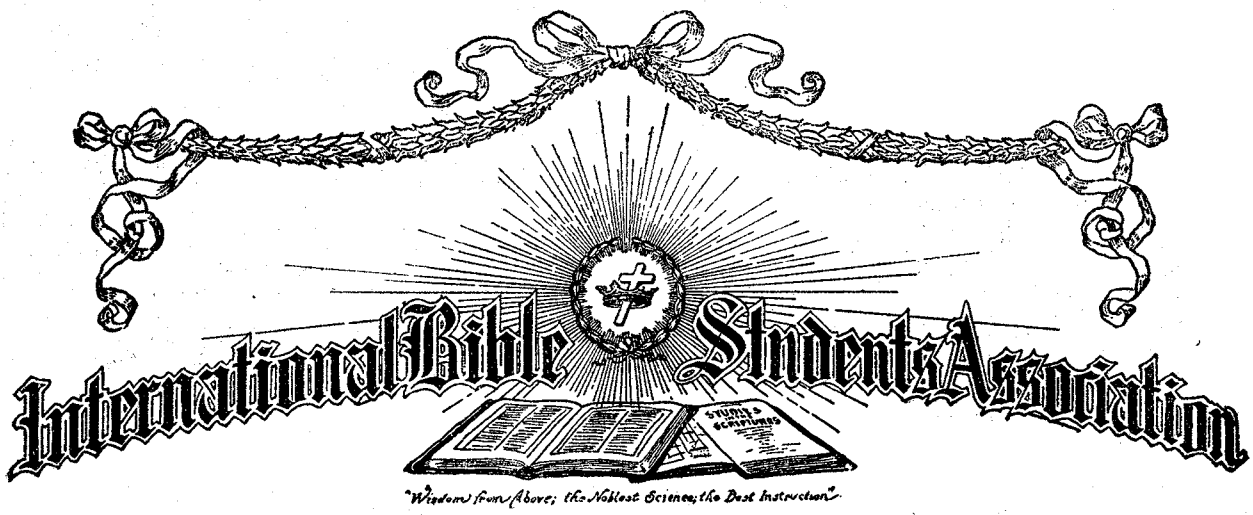
ONE IS YOUR MASTER
EVEN
CHRIST
ALL YE ARE BRETHREN.
GOD HATH SET
THE VARIOUS MEMBERS IN THE BODY
AS IT HATH PLEASED HIM

BANNER
NEAR
STATION



RETURNING FROM THE MEETING

BETWEEN MEETINGS



General Convention
Mountain Lake Park, Maryland

September 1 to 11, 1911

THE General Convention of the International Bible Students' Association for 1911 was held at Mountain Lake Park, a beautiful spot on the top of the Allegheny Mountains, away from the noise and turmoil of the city.

Notwithstanding an announcement in the Watch Tower to the effect that accommodations would probably be limited, the friends came by special trains, special cars, by ones, and twos and in groups, so that by the time the convention opened there were about five thousand present. They seemed to feel that if it was to be such a grand convention then they surely could not afford to miss it, and many said they were going even if they had to sleep under a tree.

One reason for the shortage of accommodations was the fact that a certain class of people, of whom we should expect better things, warned the people of the place that the International Bible Students were a bad class of people, and not to have anything to do with them. However, the friends managed to find accommodations, and after we had been there a few days the inhabitants of the place began to find out that they had been misinformed regarding us and they sought the Entertainment Committee to secure as many of us as possible to take rooms in their homes. Some said they wished they could get many more.

The keeper of the grounds was very much surprised to find that it was not necessary for him to go about the grounds each morning and pick up the cigar stubs, as was his custom and duty when other religious organizations met in that park. He also stated that it was the first gathering at that place where it was not necessary to ring the bell situated in the top of the auditorium (many of the friends to this day probably do not know there is a bell there) to call the people to meeting. There was no difficulty however in persuading our friends to attend; the only difficulty was in getting them to separate—you know there is a tie that binds our hearts in Christian love.

The policeman of the grounds stated that it was the first gathering there when the services of an officer were not needed, but he said we did not need him. All that was necessary was for the chairman of the convention to make some announcement from the platform, and all endeavored to carry out the instructions. He said that even the little children seemed to know what it all meant. The friends were thus living epistles and were being read by all with whom they came in contact.

One thing which helped to make the convention so enjoyable was the method of opening each day's session—the day was started right. First, the Bethel hymn was sung; then the vow was read; then the Manna text and comment; then prayer was offered. Various brethren participated in this service, which lasted about fifteen minutes, and while it was going on, late comers were not admitted to the auditorium. After this service was ended the isles were opened and the late comers were permitted to come in and take seats. The majority, however, were right on time, anxious to participate in this impressive service.

Another splendid feature of the convention was that at the close of the morning and afternoon sessions the friends remained in their places until after the announcements, closing hymn and prayer. This act of reverence had a very beneficial effect and seemed to benefit the entire convention.

Another item of special note was the beautiful motto painted in large letters in beautifully blended colors and hung over the platform.

The auditorium itself was the best that we have ever had. It was a semi-open air auditorium, with seating capacity for over five thousand. The seats were arranged with the sloping effect, so that all could see the speakers on the platform, especially after the sisters, by special request, refrained from wearing large hats. The roof was supported in a special manner with many braces overhead, and there were no pillars in the center to obstruct the view. The acoustic properties were splendid, and the speakers could be heard in all parts of the building. The large platform held over six hundred people, and at some of the sessions all the seats in the building were taken.

The colporteurs had a special building for their dormitory and in it were several hundred cots. It was a two-story building, and the brethren occupied one floor and the sisters the other.

The Bethel family were housed in a large old fashioned home known as "Overlook Inn." Each night of the convention six hundred of the friends were invited to a reception at the Inn, where after a short address by Brother Russell out on the lawn, they were invited inside to light refreshments and had an opportunity of meeting Brother Russell personally and shaking hands with him. The dear Bethel family worked hard to serve at these receptions each night, and all the friends were very grateful to them for their kindness and this manifestation of love.

Each day was given a special name, and the discourses on that day were supposed to be especially appropriate to the day. The first day of the convention was on Friday, and as most of the friends arrived on that day, there was no session until about three o'clock in the afternoon, which was in the nature of an address of welcome, followed by a testimony meeting. With the exception of one evening, which was devoted to the interests of the colporteur work, no evening meetings were held.

Beginning Day, Friday, September 1, 1911

Address of Welcome by General W. P. Hall, U. S. A.

LADIES AND GENTLEMEN:—In behalf of this section of the country, I have been accorded the pleasure and the privilege of extending to all of you a most hearty welcome to this convention and to Mountain Lake Park, and also of introducing the Honorable J. F. Rutherford, of the International Bible Students' Association, as the chairman of this convention, and who has the honor of delivering to you the opening address.

I understand that the International Bible Students' Association, as its name seems to indicate, has branches all over the entire world, and it seems to be the pleasure of all those members to encourage and assist in the study of the Scriptures whenever it is practicable. It needs no argument to prove that those portions of the world where the influence of the Bible is the greatest are the most advanced in civilization and refinement. And it appears that the members of this association, while believing in the Scriptures from Genesis to Revelation to be the inspired Word of God, and to contain his wise and gracious plan toward the human race, they at the same time are not affiliated with the denominational Christian churches. They believe that the doctrines and teachings of those churches are not in accordance with the Scriptures, and they are willing and glad at any time to give a logical reason for their belief. They understand the Bible does not teach that a large portion of the world, or any part of it, are condemned to eternal torment, and they believe that to teach such a doctrine as this is a God-dishonoring performance. But, my dear friends, I will not detain you any longer on this subject, as during this convention you will hear many things about the Bible, and they will be told you in far better language than I can control. The Honorable J. F. Rutherford, who is an eminent lawyer and Bible student, is far too well known to most of you to need an introduction from me, but I now take pleasure in presenting him to this convention.

Opening Address by Brother J. F. Rutherford

MY DEAR FRIENDS: In the name of our Lord and Savior, Christ Jesus, our dear beloved King, I greet you all. Every one who loves the Lord, and who believes on the Lord Jesus Christ as the ransomer of Adam's race, is welcome to this convention. In the name of the International Bible Students, and the common cause which we love and serve, I extend greetings and welcome to everyone who has journeyed to this place. May peace and joy and love be multiplied unto you. May we all go away from this place with praise for God and the Lord Jesus upon our lips, and truly showing in our hearts that this is the most blessed convention we have ever had the privilege of attending. I believe we will have those sentiments in our hearts and upon our lips when we leave this place. The Lord has greatly blessed us to bring us here, and may we get a blessing and be a blessing while we are here.

You will observe our program designates this as beginning day, and I do not know of a text of Scripture that would be more appropriate upon this occasion than words of the Apostle Peter when he said, "The end of all things hath approached; therefore be of sober mind and watch unto prayer." The end of all things has approached, and we rejoice to know that that is true. The end of this dispensation is here, and this means the end of Satan's dominion, and the end of Satan's dominion means the beginning of the glorious reign of Messiah. Therefore we are, properly speaking, at the lapping of time, the ending and the beginning indeed. This is the end of the Gospel age, the end of the long march of the church militant. Thanks be to God, her warfare will soon be over, and this means the beginning of the church triumphant in glory, reigning with Christ Jesus for the purpose of blessing all the families of the earth. We are in the end of the harvest period, the glorious time when the Lord Jesus himself is present gathering out the jewels for his crowning day, his kingdom day—gathering out the last ones, too; and this means when the gathering is completed the union of the bride and bridegroom in joy and happiness and eternal service of Jehovah and carrying out his plan through the ages to come.

We are on this earth in a most precious time—the most favorable time it has ever yet been man's privilege to live. I hope we appreciate it more keenly to-day than we have ever appreciated it before. To be living to-day, and to be privileged to have a knowledge of God's plan as revealed to us in his Word, is the most wonderful privilege ever accorded to a human being. How thankful our hearts should be at this time! We are living in a marvelous time, indeed a time fraught with great possibilities. We are on the very portals of the golden age—that time upon which the great minds of this earth have meditated for long years, the time of which the Psalmist sang, and the prophets of old wrote about long before our day. What a blessed privilege we have of being here now! And the importance of this time is suggested to us because of the position we have been privileged to occupy therein. And since this is an important time, it suggests to us that there is an important work to do. The Lord is not selecting idlers, nor those who are not willing to serve him with gladness of heart; and the opportunities for service that the Lord has given to each of us are opportunities of demonstrating our loyalty and love to him above all things else.

Why have we come to this convention? As a general rule, conventions are held for the purpose of social entertainment, of the hearing of reports of committees, of the passing of resolutions and taking up collections. I am glad that you are not here for that purpose to-day. I am glad there is a greater motive back of our coming to this convention. We are not here for social entertainment, we are not here for physical recreation, we are not here to pass the time in idleness, but the Lord has permitted us to come here that we might serve him and build each other up in the most holy faith. We have come aside in this mountain top for a few days of careful and prayerful study of God's Word. We recall when our Lord and Savior Jesus Christ went into the mountain he went to pray, and to study the plan of Jehovah, and the heavenly Father illuminated his mind and gave him a clear understanding thereof. We are assured that the natural man does not understand these things. We profess to be the footstep followers of the Lord Jesus Christ. I hope that everyone here can truly say, "I am his follower." As we have come aside in this mountain to-day, let us follow his example in prayer, in meditation, in the study of God's plan, that he might illuminate our minds more clearly than before, that we may have a better understanding of the wonderful plan of salvation for the human family.

So then the words of the Apostle Peter suggests to us that the end of all things is at hand, therefore we should be of sober mind and watch unto prayer. Soberness of mind means coolness, and the candid, careful, consideration of the things before us. Of all the people in this world in this time of nerve-racking institutions who should be calm, quiet, serene, trustful, it is the Lord's people. And the inference must be drawn here that because the apostle wrote to the church, "Be of sober minds," clearly there would be much to disturb the minds of the Lord's people. What then would bring us soberness of mind more than anything else? A careful and prayerful consideration of God's Word, keeping our minds refreshed, beholding the beauties of creation about us only from the viewpoint that our heavenly Father has made these things for his own pleasement, and his purpose is to give them to his obedient children. And let us rejoice to know that the Lord is carrying out his plan to this end.

Now then, dear friends, we should not become easily excited, easily disturbed, but we should calmly view the things that are before us, recognizing the fact that we are the Lord's ambassadors, that have come away from the world, and we have come here for a good purpose. The apostle says to us, "Be of sober minds and watch." Watch what? "Take heed unto yourselves," says the apostle; let us watch ourselves; watch our words, watch our thoughts, watch our doings; and while we are watching these, also watch for new evidences day by day in the unfolding of prophecy to show the presence of our great King, that we might be in a proper heart-attitude to receive the King, that he might receive us, and that we might be with him. We are living in a time in which the world at large everywhere is distressed by the conditions, but let us calmly and serenely view the situation trusting only in the Lord, and in nothing else.

The devil has probably come to this convention, but do not be alarmed at all. Do not be disturbed for a moment. Be of good courage, and the Lord will renew your strength. Remember that the apostle says, "Resist the devil and he will flee from you,"

GEN. W. P. HALL, U. S. ARMY

Yours sincerely
Henry Draper.

and I hope if he has taken up his office somewhere about Mountain Lake Park he will decamp shortly now. We can put him to flight by the grace of God. He may have come here to give us trouble, but if our hearts are turned to the light and filled with love, watching ourselves, praying unto the Lord at all times, living in the attitude of prayer, we shall put to flight the adversary, and he will have no business about this convention. We do not want him to have any. The Lord's people, armed in the holy cause of righteousness, reposing in the liberty wherewith Christ hath made them free, are invincible to any foe that might come against them. Our Captain, our King, is at the head of this fight. Jehovah is on our side, and if God be for us who can be against us? Our boasting is in the Lord; our strength cometh from him. We know that in ourselves there is no strength, but we rejoice to know that he has promised to show his strength in our behalf if we keep our hearts perfect toward him, which means the perfection of our hearts one toward another.

The apostle in this connection says, "Watch and pray," and so while we are watching our own shortcomings, let us pray that we may be kept by the power of God. That does not mean to watch the other fellow; it means for each one to watch himself. If we are going to watch our brother, compare our greatness with his smallness, compare our spirituality with his lack of spirituality, if we are hunting for defects in him, we are sure to find them, and we will find those over which we can stumble. But, on the other hand, if we view the matter from the standpoint of the Lord alone, having our hearts filled with love for him and for the brethren, viewing them only from the standpoint of the new creature, the danger of stumbling is reduced to a minimum. And that is the way we want it. I hope that our hearts may be filled with a desire here to-day as never before to serve the Lord more faithfully than we have ever done.

We remember in connection with this admonition of the Apostle Peter that he says, "Above all things have fervent love amongst yourselves; for love covers a multitude of blemishes." Let us cover the blemishes that each one possesses by the mantle of love. If we are not willing to cover each other's blemishes, how can we expect the Lord to cover ours? We want to be frank, open, with each other. I do not believe the Lord has any pleasure in deception, and I think we should be frank with each other, and I am going to be frank with you just now. I say it with sorrow that some of the dear friends throughout the country have found it necessary to divide themselves, even in a little place. In the interests of the cause for which we have consecrated our lives, let us remember that if we have weaknesses our brother has too, and if you are here at this convention to-day, and you have drawn yourself away in fellowship with some other brother or sister in your community because you could not agree on some little thing, this is the best time, at the beginning of this convention, to go and settle the whole matter, and do it quickly; the time is short; we are too near the goal now to loose any time. There is no time for division, there is no time for us to quibble about small matters. We all agree on the fundamental principles of the truth, and I dare say that no body of people as large as this can be brought together whose hearts are as firmly knit together as all of these; but here and there we might find some little disturbance. That is the adversary's spirit, it is not the Lord's. Let us put it away and remember that the apostle said to us as the mouthpieces of the Lord, "Above all things have fervent, overspreading love for one another." Let us do it! May the watchword of this convention be, *fervent love*. Love is a principle, and the word fervent here does not mean a warmth or zeal from the standpoint of the flesh, but it means a willingness to look at each other from the standpoint of the new creature alone, remembering that in ourselves there is no perfect thing; let us have a willingness to forbear, to be kind and gentle, and above all things be right. Righteousness is the fundamental principle of our character, and we must build on righteousness; we must remember it is said of the Lord Jesus that because he loved righteousness and hated iniquity, therefore God hath anointed him with the oil of gladness above his brethren, and all of those who ultimately became members of the body of Christ must surely love righteousness and hate iniquity—not hate those who are more or less guilty of wrong because of weakness of the flesh, but hate the evil, shun it, and always seek to do right, having the right principles in our hearts.

Now then at the beginning of this convention it is a good time to make resolutions that we are going to watch ourselves—watch our words, watch our thoughts, watch our doings, to the intent that we might better serve God and serve each other by being a blessing to each other. We have come to this convention for a blessing. Now if any one goes away from here without the blessing it will be no one's fault but his own; but above that we have come to be a blessing to one another. Let us do it, remembering at all times the words of the Master, "It is more blessed to give than to receive." Let us go about doing good one to another, thinking how we can strengthen each other in the faith, and point each other to the blessed Savior and the shortness of the time in which we might make our calling and election sure.

So then at the beginning of this convention let us remember these things. Be of sober mind. This means to be steady, to be calm, to be dignified, to be gentle. We are going to have some things here to disturb us once in a while, possibly; it may be our rooms will not be just exactly to our pleasing here, not quite so good as some of us have at home, and some of us do not have so good, maybe. It may be that the food will not always be the best in the world, but when we think about grumbling about it, let us stop and think for a moment—did my Lord and Master have anything better? When we lay down on a cot or a bed, let us thank God that we have this. Did our Master have anything half so good as this? And I believe if we have those thoughts we will be ashamed to make a complaint about anything. The committees having in charge the arrangements have not suggested to the chairman that there should be a complaint committee; I think they have come to the conclusion that the Lord's people have advanced so much that they do not expect any more complaint. I hope that is true.

And while we are being sober, let us remember that we should so deport ourselves in a dignified way as ambassadors of our King.

Remember the words of the Apostle Paul when he said, "You are our epistle, written in our hearts, known and read of all men." Now that was not addressed to the world but addressed to the church, and the Apostle did not mean that the world in general could read the epistles that he addressed to the church. We know that, because he expressly says that the natural man receiveth not the things of the Spirit of God, because he has not the Spirit, he is not begotten of the Spirit; it was not these epistles he had reference to. He meant our lives. We have professed a good profession before the Lord, and we today are occupying a peculiar position; we are being made a show, a spectacle, a theatre, and exhibition for both man and angels. The angels of heaven are beholding the wonderful privilege and opportunity that is given to us to run for the prize of the high calling of God in Christ Jesus, seeing whether or not we are going to prove our loyalty to the Lord above all things else. Men of the world, men who do not read the Bible, much less able to understand it, are able to read our lives, and they may be watching to see also whether we mean what we have said; and everyone who has come to this convention can be an example to the public about Mountain Lake Park, either for good or evil. I am sure that we all want to testify by our daily walk that we have been with the Lord and Master; that we are not seeking earthly approval, that we are to prove to all men that we love God supremely, and that we came here to serve the Lord as we do every day. So then by our daily lives let us give testimony to those who see us about our various places, that we have been with the Lord, and we are serving him, and walking separate from the world as new creatures in Christ Jesus.

Now as the Apostle calls our attention to the fact we are epistles known and read of all men, the world cannot read the Bible and cannot understand it, but every Christian, every consecrated child of God, is a walking book, or tract. Therefore let us see that those who read may say, "Surely these men and women mean what they say; they are striving to do the very best they can." Now while we are doing this, be sober, and candid, and cool, and deliberate; and when something comes up to disturb us about our rooms, or our lodging, or anything else, let us not go about it in a flurry like we were going to eat somebody up. I am sure nobody here will do that, but for fear we might forget sometimes, I am calling attention to it. Go in a calm, dignified and gentle way, calling attention to this or that thing that should be made a little better, according to our rights if we think so; it does not mean we are to give up our rights entirely, and not speak about them, but do it in a kind, dignified and gentle way.

And the next thing is to watch, make straight paths for our feet, take heed unto ourselves, and while we are doing this let us go to the Lord in prayer, praying in all prayer and supplication, not alone for ourselves but for all saints. But remember above all—these are merely minor considerations—above all these things let love reign supremely in our hearts, that day by day as we stay at this place we may grow like the Lord and prepare ourselves more for the glorious kingdom. We are confronted today not by a theory merely, but a great reality which is surely to come to pass, and we have come to this place that we might carefully study God's Word to prepare ourselves more thoroughly, showing ourselves more thoroughly approved unto God, that we might be prepared for the glorious kingdom that shall shortly be established. We are glad we are near the end, are we not? O yes, our hearts rejoice today to know that the end is almost here.

The greater proportion have passed beyond the vail and we are looking now shortly that the Lord may be pleased to take us too. Let us keep near him that we might be accounted worthy to be with him.

We have come aside in this natural mountain, a beautiful place, after a week's storm and rain, and the Lord has fixed the weather just as good as we could possibly do. The Lord knew just what kind of weather we would need and fixed even that. He has fixed everything here for our comfort that we might especially give praise to his name and stay close to him; and we are, figuratively speaking, in the mount of God; we are approaching near the crest of Mount Pisgah. Thanks be to God for the eye of faith. We have almost reached its crest, and by the eye of faith we can behold the glories of the kingdom of Heaven reflecting its beauties and grandeur on the earth, looking forward to the time when, if faithful, we might be associated with our great King. By faith now we can look forward to the time when all the families of the earth shall be blessed.

We are not going to have many more of these conventions, and we are glad of that because we are coming to one great convention where there will be no separation. We rejoice that it is true. So then I am glad to speak to so many dear ones today whose hearts are responding as they never have before in love for the heavenly Father. It seems to me as I walked on this ground this morning, greeting the dear ones it has been my privilege in the past four years to know, that I could see a marked growth in every one—growing more like the Lord, growing closer together in the bond of love, and I have seen more happy faces today than for a long time I am sure. I am sure that is true of all of us. Then lift up your heads, ye anointed of the Lord, and give praise that the journey up Pisgah mountain is almost completed; a little while and we will have come to our reward. May our hearts be united in prayer every day as we seek to serve him. So now let us join in the singing of the Hymn, "Come all ye saints to Pisgah's mountain."

"Come all ye saints to Pisgah's mountain,
Come view our home beyond the tide:
Millennial Canaan is before us,
Soon we'll sing on the other side."

Praise and Testimony Meeting Led by Brother Rutherford

A BROTHER.—I thank God for the favor and privilege of being here to-day and meeting so many of like precious faith. I am very thankful that Brother Russell gave me the privilege to be here. I am very thankful for the favor and privilege accorded me by the Lord in having an opportunity in the harvest work; I am thankful to see so many here that I have met and known before. I thank the Lord for these words of comfort from my brother who has just spoken, and I ask an interest in your prayers that I may be faithful to the end of the way.

A Brother.—I thank God for real salvation. I thank God for the Word of Truth, and I can say that the Lord has done great things for me whereof I am glad. I rejoice to be here this afternoon, and I am sure the exhortation of our brother is a great benefit to me. I am sure it will be the desire of our hearts to do all we can to help one another, that we may become one in Christ.

A Brother.—My wife said to me a month or so ago, "If you go to this convention, you have got to get out and do some collecting;" so I prayed to the Lord, "Now, Father, if you want me to collect enough to go to that convention, you make the arrangement and I will go." So, praise the Lord, without asking anybody for a dollar, the heavenly Father brought in one hundred dollars that I earned a long while ago. So the Lord sent us here. It is good to be here, and we hope to receive spiritual blessings.

Brother Rutherford.—The Lord has even fixed the brother's business so he did not have to take up a collection.

A Brother.—I am rejoicing this afternoon in the fact that the Lord has permitted me to be here on this mountain top. I am also on the mountain top of joy and ask an interest in your prayers.

A Brother.—I am glad to be upon this mountain top, because I am seeking to draw nigh unto the Lord. I want to state that it is a grand privilege to me to rejoice with each of you and look into your smiling faces, and I want to say that I love every one of you and you cannot help yourselves.

A Brother.—I want to thank the dear Lord for the privilege of being here. The Lord has blessed me with the opportunity of attending two conventions. I have just come from the St. Johns convention. We had a grand time for three days, and I am prepared for another rich feast, and trust I may have the fervent love the brother spoke about. As we need the sunshine and appreciate it after so much rain, I am sure that the discourses we will hear throughout the coming days will be refreshing to us. I want to express my love first toward the Lord and the truth, and toward you all, and for the privilege of being here, and I trust I may make my calling and election sure and see you all beyond the vail.

A Brother.—I want to thank our heavenly Father that he has made it possible for me to be here at this convention. I want to thank him for all his past mercies and kindness and goodness to me and mine. I want to thank him for his precious promises, which it is my desire to appropriate for my upbuilding in his cause. I want to thank him for the opportunities he gives me to serve him. Pray for me and mine that we may be faithful to the end of the way.

A Sister.—I thank the heavenly Father for the privilege of standing up here, and I thank him for the privilege of being at this convention, and pray that I may be faithful even unto death. I ask an interest in your prayers that I may go home and give a blessing to everyone I meet.

A Brother.—My heart is exceedingly glad to be in this grand convention of the Lord's dear people, and to look into their hearts and minds as it were, and at their smiling faces. I do rejoice for having been called out of darkness into the marvelous light.

A Sister.—Christian love and greetings from the Columbus class. I must thank the heavenly Father from the depths of my heart for the privilege of being here. I have been so blessed that I can scarcely keep the tears back ever since I came, for joy. "What shall I render to the Lord for all his benefits? I will take the cup of salvation and call upon his name in the presence of all the congregation." Pray for me as I will pray for you.

A Brother.—I thank the Father for the privilege of being at the convention. The Lord has made it possible for me to come, and I am rejoicing. The Lord has blessed me above my expectation in these two hours that I have been here.

A Brother.—I thank the heavenly Father for the great privilege of being again with the Lord's people in another convention and sharing the blessings. I desire to say also my joy in the Lord is increasing every day. Pray for me.

A Sister.—I thank the dear Lord for the privilege of being here, I have been looking forward to the convention for some time, and when I knew it was possible for me to come, I felt his goodness and mercy was over me. I thank him for all the experiences that have been in my life in the past year, and I desire just the experiences to come into my life that will best fit me for his kingdom.

A Brother.—I want to tell you how thankful I am to be here at this convention, and I can truly say I believe it is through the kindly providence of our heavenly Father that I am here to-day. I have come to this convention to get good, and nothing but good, and for no other purpose than to get a blessing, and I feel sure I will get it, and I will be only too glad if I can in any way assist someone else to get a blessing also.

A Brother.—I rejoice exceedingly in the grand privilege I have in this fellowship with you at this grand convention. How my heart has longed for this glorious privilege that we have now entered into! As I looked forward to this convention, I realized it was the first mountain top convention in my recollection as far as the church at present has experienced. It seeme to me that this is a glorious type of that grand and glorious convention in which we will participate on Mount Zion, the city of the living God. May our hearts prove faithful, that the Lord may work in us his glorious purposes until its grand accomplishment in reaching the heart and mind likeness of our Lord.

Thankful Day—Saturday, September 2, 1911

Bethel Hymn

"O hail, happy day, that speaks our trials ended!
Our Lord has come to take us home;
O hail, happy day! No more by doubts or fears distressed,
We now shall gain our promised rest,
And be forever blest!
O hail, happy day!

VOW

Read by Brother John T. Read

Our Father which art in Heaven, hallowed be Thy name. May Thy rule come into my heart more and more, and Thy will be done in my mortal body. Relying on the assistance of Thy promised grace to help in every time of need, through Jesus Christ our Lord, I register this vow.

Daily will I remember at the Throne of Heavenly Grace the general interests of the harvest work, and particularly the share which I myself am privileged to enjoy in that work, and the dear co-laborers at the Brooklyn Tabernacle and Bethel, and everywhere.

I vow to still more carefully if possible, scrutinize my thoughts and words and doings, to the intent that I may be the better enabled to serve Thee and Thy dear flock.

I vow to thee that I will be on the alert to resist everything akin to Spiritism and Occultism, and that remembering that there are but two masters, I shall resist these snares in all reasonable ways, as being of the adversary.

I further vow that, with the exceptions below, I will at all times, and in all places, conduct myself toward those of the opposite sex in private exactly as I would do with them in public—in the presence of a congregation of the Lord's people.

And, so far as reasonably possible, I will avoid being in the same room with any of the opposite sex alone, unless the door to the room stand wide open.

Exceptions in the case of brethren—wife, children, mother, and natural sisters; in the case of sisters—husbands, children. father, and natural brothers.

Manna—Text and Comment

"Seeing ye have purified your soul in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." 1 Pet. 1:22.

Knowledge is to be highly esteemed in the church, and to be regarded as an evidence of progress, of growth; for none can grow strong in the Lord and in the power of his might in grace—unless he grows also in knowledge. We properly esteem most highly those whose love for the Lord and for his truth are evidenced by zeal in the study of his Word, and whose favor with God is evidenced by their being guided more and more into the deep things of God. Nevertheless, as in the earthly family we love and care for the babes and immature, so also in the household of faith the little ones and the dwarfs are to be cared for and loved and helped that they may grow strong in the Lord and in the power of his might. Z. '03-207.

Testimony Meeting Led by Brother C. A. Wise

BROTHER WISE.—This being "Thankful Day," I am sure our hearts are full of thanks to the heavenly Father for his wonderful work toward us, and I am sure many of you are anxious to tell how much you thank the Lord for his goodness toward us.

A Sister.—I do want to praise and thank my heavenly Father for permitting me to come to this glorious convention on this mountain top, but I never can tell you how much I do thank him. "Praise the Lord, O my soul, and all that is within me praise his holy name."

A Sister.—I am thankful to the heavenly Father for the privilege of coming to this convention, and I thank him for everything, for even the little trials, you might say, because I want to grow by them. I am thankful for the blessings he is showering on us, and they are far more than we could ask or think. I am thankful to see all the dear brethren and sisters.

A Brother.—I want to express my thanks to the heavenly Father for permitting me to come to this first general convention I have attended. I am so glad to be here and receive blessings. I am thankful for the blessings already received, and I want to leave this convention with my heart full of praise to the Lord.

A Brother.—I thank my heavenly Father this morning for the privilege of being here. I praise him that I have the privilege of entering the school of Christ. I thank him for the many precious lessons given me, and praise him for all the trials and tests that come to me; I know it is all for my highest welfare.

A Brother.—My heart is grateful this morning that I came to this convention. The Lord came with me. I have been praying for this convention for a long time. This morning my heart is rejoicing, and I have so much to thank the Lord for. Praise his name!

A Sister.—I must tell you that my heart is rejoicing this morning in this blessed privilege of my third convention, the first being in 1906, the next in 1908, and this one in 1911; and we have been requested also to carry some of these blessings home to the dear friends. And I want to take them just as much as I can carry. Pray for me that I may be faithful.

A Sister.—I want to thank the dear Lord for what he has done for me in bringing me to this convention. I want to praise him with my whole heart and give him all the glory. My soul is filled with loving gratitude to him.

A Brother.—We are rejoicing in the Lord down in the southern country too. I am certainly thankful to be with all the dear friends here today, so that our hearts may be prepared to praise the Lord in all things, and in everything give thanks, for this is the will of God concerning us.

A Brother.—With a grateful heart I express my appreciation for the heavenly Father's blessing upon me to be here at this grand convention. I expect to take away blessings that will help me more and more to glorify his holy name.

A Sister.—I have great reason to rejoice this morning. Just a month ago a friend went to heaven, and I want to make my calling and election sure that I may be able to go where that friend is. I thank the Lord for the unfeigned love of the brethren, and my desire is more and more that I may be faithful unto the end.

A Sister.—I felt that I needed to come to this convention. When I met with this assembly yesterday and saw on the platform a number who were laying down their lives for each and every one of the brethren, I gained a wonderful blessing. I am thankful to my heavenly Father for the brother who spoke yesterday evening when he said that we must not only come here expecting a great blessing, but we must come here in order that we may help one another. Now I feel that I want to come here this morning, not so much to have a blessing myself as to do and say something that would help others.

A Sister.—This is my first convention, and I am rejoicing that I am able to be here. I am one year old in the faith, and the Lord sent me from the southern coast of Florida to the northern Pacific coast to get the truth.

A Sister.—This is my third convention, and my third year in the service of the Lord, and I am thankful today that my desire is stronger than it ever has been that I might serve him in spirit and in truth. May we all meet in the general convention where we will never be parted.

A Colored Sister.—I am glad to be here this morning and to rejoice with you. The Lord has done great things for me, whereof I am glad; and I have already begun to receive the blessing for which I came. I ask your prayers that I may have that fullness of joy for which my soul longs more and more.

A Brother.—I am writing the dear ones at home this morning that we are here on the mountain top and still going up—nine more days to travel. I rejoice with you this morning; it is a great privilege to be here.

A Brother.—I think the words of the Psalmist express my testimony this morning, "O give thanks unto the Lord, for he is good."

A Brother.—My heart is running over with joy this morning to be here, and I am glad to acknowledge that I love the Lord, my Redeemer.

A Brother.—I am truly grateful for all the many blessings the heavenly Father is bestowing, and I want my life to express daily the thankfulness I feel to him.

A Brother.—I am glad the Lord permitted me to come here, or rather made the way open for me. I bring you greetings from the brethren down in the swamps. We are glad to be on the mountain top. I felt that I needed to come to this convention; I need your help very much; I need your love and your prayers. We do not know all the technical points about love down in Arkansas; we cannot give you the algebracic formula, dear brethren—perhaps our Boston friends can—but we love you just the same; we are willing to do all our Brother Peter says about it; we are willing to do all our Lord says about it; we are willing to keep the commandments that Brother Paul gave us regarding this subject, but you will excuse us if we cannot fathom the depths of God's love. Nevertheless we love all of you.

Brother Wise.—I am sure none of us can fathom God's love, but—

"Then I'll see what thou hast wrought,
Then I'll love thee as I ought;
And looking back I'll praise the way
Thou hast led me day by day."

A Brother.—I am thankful to my dear heavenly Father that he has given me the privilege to be here among so many of his ambassadors. What a wonderful privilege it is to rejoice in the present truth! I have only been in the truth about three years, but my heart is filled with the joy of God.

A Sister.—This is my first convention. I thank the Lord for being here. I did not expect to be here, but the Lord opened up the way, and I am thankful to him and to all his dear people, and hope that we may be knit more and more together in Christ Jesus. Pray for me.

A Brother.—I bring to the convention the love and greetings and prayers of the Oklahoma City class, collectively and individually. I can thank our heavenly Father for his great love in that he has privileged me to attend this convention, which is not my first one, and like all the rest of the dear ones here, I believe we are at the best one yet.

A Sister.—I praise the Lord this morning for all the way he has led me. I did not anticipate being at this convention, as the Lord led me go clear around on the trans-continental tour; but it is just like him, he added that many more blessings to my joy and happiness. I want to praise the Lord in word and thought and act, and reflect his image more and more.

A Sister.—Four months ago our heavenly Father in his own due time brought me into the truth, and I want you all to pray for me that I may stand faithful.

A Sister.—This is my first convention, so I cannot judge if it is the best we have had yet, but this one is good enough for me. I am glad I am here, and I want to press forward and live more humbly and be a blessing to all around me, and take home as many blessings as possible to the rest of the friends. I want to be more faithful, and I want every one in this audience to try to help some one to the next convention, because I did not see my way to get here until the last minute; but the Lord saw that I needed to come.

Discourse by Pilgrim Brother W. M. Hersee. Subject: "IT IS A GOOD THING TO GIVE THANKS UNTO THE LORD"

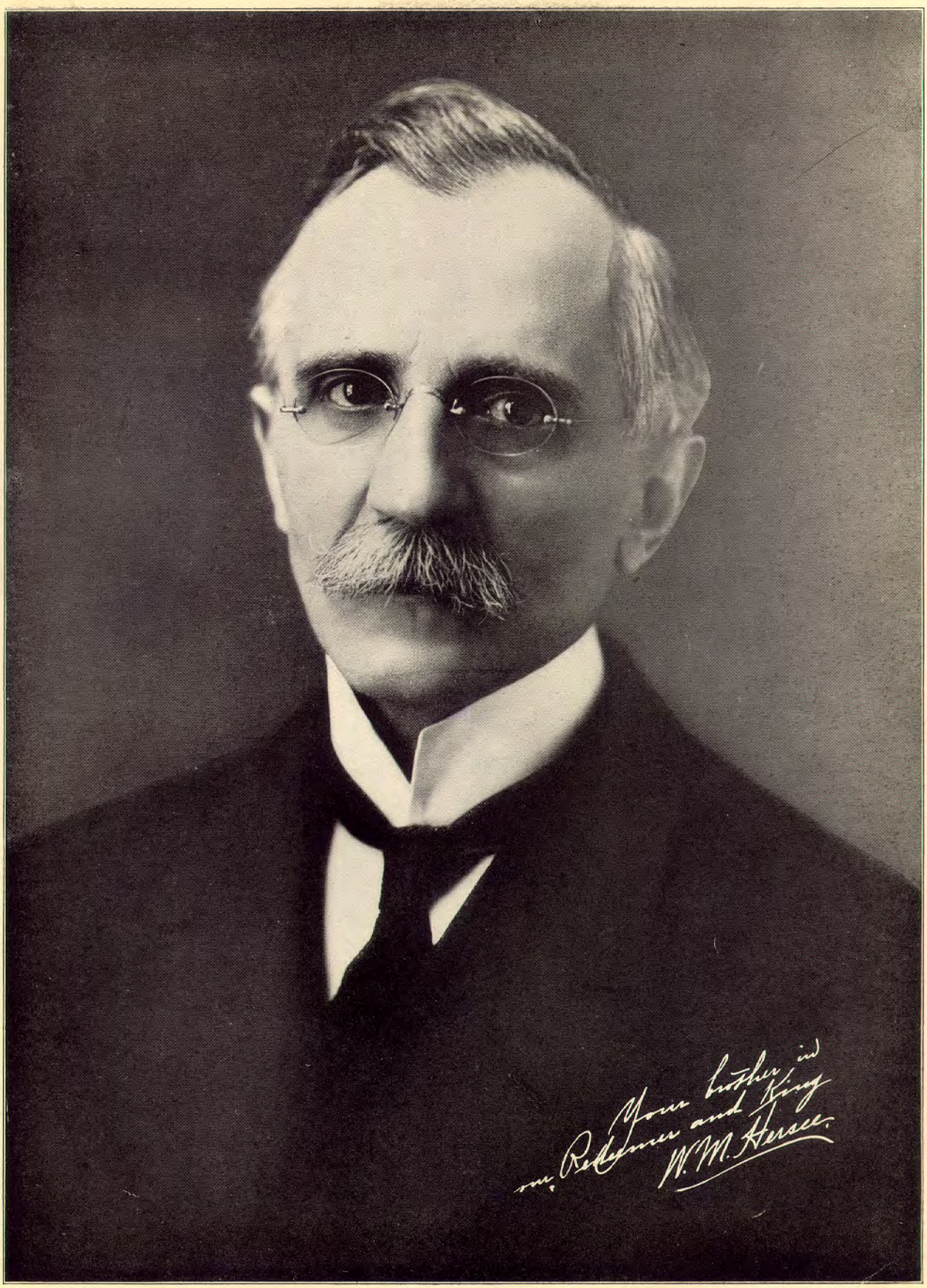
IT seems to me this is the most solemn assembly that I have been privileged to meet, when we speak and think of that which fills our hearts, and has filled the hearts of all the heavenly hosts, and that our purpose in coming here is that our hearts may be more and more attuned to that glorious song of Moses and the Lamb; to be attuned unto perfect harmony with our glorious heavenly Father and all the relationship of the heavenly court. And we have in the Lord's providence chosen for our text the words of the Psalmist, "It is a good thing to give thanks unto the Lord."

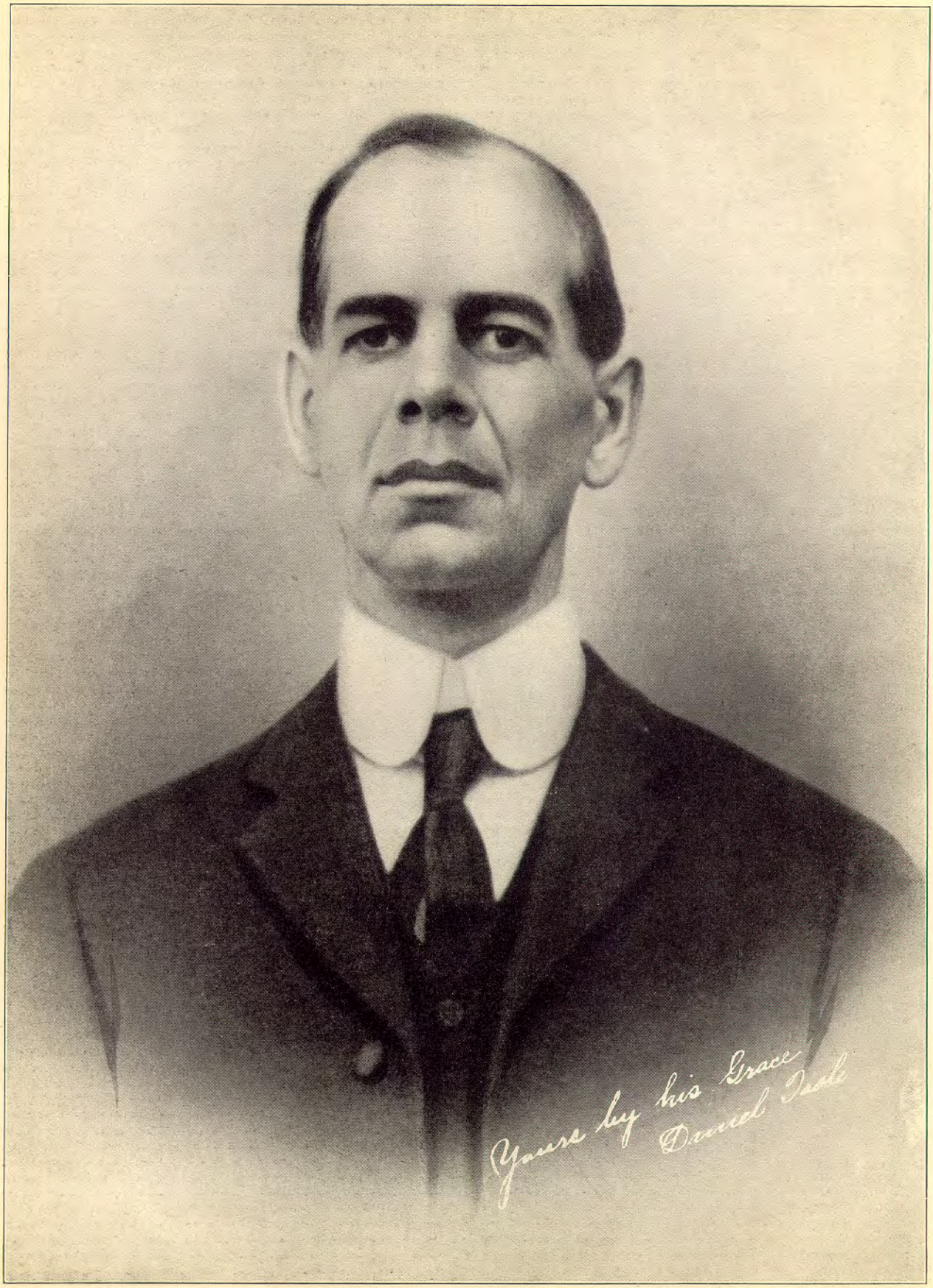
When we muse over all God's wonderful works we cry out in harmony with the prophet David, O Lord, where shall we begin to give thanks unto thee? thy blessings, thy mercy, thy goodness, are beyond our comprehension.

But we go back to creation: We go back to the time when our dear Redeemer as the *Logos* was brought forth—the expression of the eternal wise God, our Savior, and we behold that through him all the heavenly hosts were created in harmony with the words of the prophet David, "Let all the heavenly hosts praise God." We then come to the creation of our first parents, when our heavenly Father said, "Come, let us make man in our own likeness, and image;" and we recognize that man originally as he came from his Creator's hand, was love in itself. We thank God this morning that man was made twain, and that the twain were one, and we thank God this morning that we can recognize in part at least that the woman was the glory of the man, and that man was the glory of God. We stop and think of how all the holy angels in the heavenly court looked upon with admiration and joy and thanksgiving and praise, as they beheld apparently in our first parents the issue of other creatures, which would be in their likeness; but we find the scene changed. We find among the creation one who was not contented in the position in which the Lord had placed him, but who was desirous of having things different from the infinite God, and we find there was a fall. And we find through that fall there was a fall of our first parents. Oh, how the holy angels must have looked on the scene, as they saw our first parents driven out of that garden! And yet, by the grace of God, this morning we can give thanks unto God for all his wonderful works. We can give thanks unto God this morning that through this all our heavenly Father's peace was not disturbed at all. It was that which the Apostle Paul brings to our attention, the peace of God—the peace which by the Lord's grace the Apostle Paul exhorts all the dear saints to attain to, that peace which passeth all understanding. Can we by the grace of God this morning give thanks and praise and say, "Yes Lord, by thy grace we have this peace?" If so, let us give thanks heartily unto the Lord.

We pass on, and we find a severe testing of the holy angels as to their confidence in the eternal ways of God our Savior, when they could not see the issue in connection with the fall of our first parents. As the prophet brings it to our attention, "The lot is cast into the lap, but Jevovah has the disposing thereof." But we pass quickly on. The Prophets earnestly desired to look into these things, and they were not privileged to do so. We recognize our heavenly Father did give the promise of a future blessing to many of Adam's race, such as in his infinite wisdom he saw fit to give to Abraham, Isaac, Jacob, and the holy prophets. But through it all we recognize that no one knew the issue thereof until the time came for the manifestation of divine love and wisdom in connection with the redemption of mankind. And while we recognize man fallen in this condition, we recognize that the direct issue of Jehovah, the *Logos*, was willing to take any step in the divine will for the recovery of mankind, being the direct issue of God, and God's love is beyond all human comprehension. So we find the dear Redeemer left his pre-human existence by the mighty power of God, being made man, being made flesh, the *Logos*, the Word, was made flesh and dwelt upon earth. And we beheld our dear Redeemer as the man Jesus at the river Jordan coming to the Father. We recognize that all the power issues from Jehovah—all of the powers, angels, and principalities, all things were of the Father, and by and through the Son; through the delegated power issued to the *Logos* we find him presenting himself, all that he is as a man, in consecration unto death, in harmony with the words of the Apostle Paul, because by man came death, by man was to come the resurrection of the dead. We beheld all the holy angels looking on, wondering what would be the next step in connection with the mind of our God. We beheld the Heavens opened, and the holy Spirit, the infinite Spirit of Wisdom, Love, Justice, Power, as it was made manifest in our dear Redeemer when he was anointed of the Holy Spirit; how that he went into the wilderness and while there the Scriptures were opened unto him, things which had been prophesied beforehand came before him, too numerous for us to mention here this morning, but for which we surely give thanks to our God for the worthy Lamb that was anointed.

But we notice in particular some of those glorious visions that came to our dear Redeemer after his anointing. We quote one from the Prophet David. David as a prophet, speaking for our Redeemer after his anointing, says, "Preserve me, O God, for in thee do I put my trust. O my soul, thou hast said unto the Lord, thou art my Lord: my goodness extendeth not to thee; But to the saints that are in the earth, and to the excellent, in


Your brother in
our Redeemer and King
W. M. Horace.


Yours by his Grace
Daniel Dale

whom is all my delight * * * * * The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage. * * * * * Thou wilt show me the path of life: in thy presence is fullness of joy; at thy right hand are pleasures for evermore."(Psa. 16). Here was a glorious, beautiful, mental vision our dear Redeemer had in connection with what? What the Apostle Paul brings to our attention, Now ye are members in particular of the body of Christ. Christ is the head over all things to the Church, which is his body. Here our dear Redeemer, the anointed Son of God, recognized the New Creation in a vision, which were fashioned when as yet there were none of them, so he could say in the days of his flesh, "I go to prepare a place for you, and if I go away I will come again and receive you unto myself." And so he could say, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." And in harmony with the prophecy of Daniel, the kingdom shall be given to the people of the saints of the Most High. Do we this morning with all our hearts, with all our minds, with all our strength, give thanks to God?

We remember his words to his disciples, the ardent Peter, and the loving John, when he asked them, "Are you willing to drink of the cup that I drink of? Are you willing to be baptized with the baptism that I am baptized with?" They said they were willing, and he said, "You shall indeed be baptized with my baptism; you shall indeed drink of my cup." Do we by the Lord's grace this morning recognize how much this means to those who have taken on this covenant by sacrifice? Gather my saints together, they that have made a covenant with me by sacrifice. Do we realize this morning and give God thanks as we recognize that our dear Redeemer willingly, gladly, joyfully, not only presented himself a sacrifice to the Lord, but gladly, willingly, joyfully, carried it out even unto death, with the same spirit, "I delight to do thy will, O my God." And we recognize this morning, that we are all called in one hope of our calling—not two hopes, not two callings, but one hope of our calling—one Lord, one faith, one baptism—a baptism unto his death. Can we by the Lord's grace this morning give the Lord thanks with all our hearts, all our minds, all our strength? This is what the Lord requires of us by his grace. We must not forget his grace is sufficient for us. We must not forget that faithful indeed who called us, and who has exhorted us to be faithful unto death. We must not forget we do not grow in our own strength, but in the strength of the Lord. Do we give thanks, therefore, to God this morning that we have also imputed to us the righteousness of Christ whereby our little all can be accepted in and through his merit? Do we give thanks to God in connection therewith, that we can discern something of the infinite wisdom of our God, the love of our God, the justice of our God, and the power of our God, as it is revealed in his Holy Word, and brought to our attention by the Prophet David when he says that the Word of the Lord is like a harp. It is likened unto a harp because it shows forth infinite wisdom, love, justice, and power; it is in harmony with the glorious attributes of our God. If we do, let us give thanks unto our heavenly Father. And after our consecration has been presented, have we the evidence that it has been accepted, and are the eyes of our understanding being opened wider and wider, that we are able to comprehend with all saints the length and the breadth and the height and the depth of the love of God with passes all human undertanding? Now just for a moment let me draw your attention again to our dear Redeemer in his pre-human existence. As the *Logos* all things were made by him, but the power was delegated. He recognized this all through the creation in a past. When he was made flesh, when he presented himself in consecration to the heavenly Father, he recognized the power to carry out that consecration was not in him, but was through that which he had received from the heavenly Father—in harmony with the words of the Apostle Paul, "Who through the eternal Spirit offered himself without spot to God to purge our conscience from dead works to serve the living God."

Our dear Redeemer recognized clearly that it was by the power of God he was being kept; that he could do nothing of himself. Do we, this morning, by the grace of God, give thanks to our heavenly Father that he who held our blessed head in light, who not only showed him the path of life, but held him in the way of life, even unto death, will also hold his members in the same straight and narrow way that leadeth unto life? You know it is written that without faith it is impossible to please God. God is putting a great premium on those who are being rightly exercised by his promises and his Word. Can we, this morning, give thanks to God and say, "By the grace of God, I do believe he is able to keep that which I have committed unto him?" If we do, thank God.

Seeing that this is the truth, as we examine ourselves, do we see the power of God working in us to will and to do? Can we by the Lord's grace and providence say that all we have—time, talent, means, anything—is all being devoted to the Lord's service? That is a question for each one of us to ask ourselves. If we can say this, then we have much more to give God thanks for, and our hearts will be enlarged as we realize that the Lord is faithful, and that those who will be with our dear Redeemer are not only called, but chosen and faithful servants. Yea, our exhortation to all of those who love the Lord in any degree is, Praise thy God, all ye his saints, both small and great; praise him on the harp, on the psaltery, sing praises to our God as we begin to recognize that the second Adam and the second Eve are way beyond the first Adam and the first Eve in the manifestation of God's love, justice, wisdon, and power. Let us thank our God for this.

As we behold the first parents, with the destiny of the human race in their loins, we see that had they remained in the Garden of Eden, and had matters been carried out in harmony with the command of our heavenly Father, "Till the earth and subdue it," their issue, as they both were in love, as and the woman was the glory of the man, would have been certainly love in itself. But they fell. Thank God the time is coming when the great issue in connection with that which is spoken of by the prophet, "The lot is cast in the lap, but the Lord has the disposal thereof," the great issue in connection with the second Adam, the Lord of heaven, will be successful, and the prime issue will be love to God, and all creatures both in heaven and in earth singing praises to our heavenly Father intelligently, recognizing the wisdom, justice, love and power of God, worshipping him in harmony with what our Lord said to the woman of Samaria, "The Lord seeketh such to worship him, as worship him in spirit and in truth."

Seeing this is the case, are we by the Lord's grace putting on the whole armor of God? If by the Lord's grace we are putting on the whole armor of God; if now as we are living in the close of the Gospel age, we are living in that time when the apostle brings to our attention, wherefore, take unto you the whole armor of God that ye may be able to stand in this evil day—that you may be able to withstand first. Those who cannot withstand will not stand. The apostle says, "Take unto you the whole armor of God, that you may be able to stand, and having done all, to stand. Ask yourself that question this morning. Remember the words of the Revelator, "Who shall be able to stand in this evil day?" And remember the words of the psalmist, "A thousand shall fall at thy side and ten thousand at thy right hand; but it shall not come nigh thee."

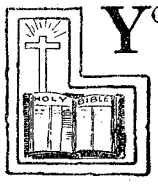
Nigh who? Nigh those who are under the shadow of the Almighty, nigh those who are carrying out their consecration vow faithfully unto death. This does not mean that we will be protected in every sense of the Word, for our dear Redeemer was not protected in every sense of the word. Oh, no; they hid their faces from him. The time came when it appeared as if he had lost the favor not only of man, but of God, too. But had he lost the favor of God? Oh, no; he had not lost the favor of God. He was carrying out and manifesting that which will be manifested to all creatures in heaven and earth by and by—the justice of our God, the severity and also the goodness of God, and the love of our God. So it is with those who follow in his footsteps; as our Lord said, "Are you willing to drink of my cup and be baptized with my baptism?" When we see that this great Christ, which is composed of many members, when we see the glorious work that is going to be given to them in harmony with the infinite widsom of our God, blessing all of those who are willing to be lifted up, when the spirit and the bride say, "Come," and let him that heareth say, "Come and drink of the water of life freely," and when we mentally take a glimpse over the world and behold its groaning condition, and realize they have gone down to the tomb in all its moral, mental and physical depravity, and realize the wonderful work to be done, and as that great Christ in harmony with the infinite mind of Jehovah will stand forth in kingdom glory for the blessing of the earth, there will not be one from Adam to the last of his race but what there will be some who through experience will be able to be touched with their experience. See how the heavenly Father has been gathering out from all the nations, peoples and tongues, and different conditions, certain ones, and preparing them for a place in that glorious kingdom. Our dear Master said, "Fear not, little flock, it is the Father's good pleasure to give you the kingdom." Seeing this is the case, we do not know ourselves just what experiences and trials we may need to prepare us for a place in the kingdom, but we know what the Apostle Paul brings to our attention—we need to be content. Paul, giving his testimony, said he had learned to be content in whatever position he was placed in connection with his faithfulness to his consecration vow. So we ask ourselves this morning, "Have we by the grace of God learned to be contented?" Is the Lord trying us, or permitting us to be tried? And in these trials which we have, that

can be ever so small or ever so great, from morning to evening and from evening to morning—can we, by the grace of God, say, "Yes, I am learning to be content, knowing that all things work together for good to those that love God, and we love him because he first loved us; we love him as we behold his wonderful plan." And as we behold his wonderful work we worship and adore and give thanks to him who sits on the throne of the universe and to the Lamb forever. Can we by the grace of God examine our hearts and minds this morning, and give thanks? If we can, thank God for it. I trust that each one of us shall go away from this convention with a greater determination to praise God. Praise God, all ye saints, both small and great. To all who have named the name of Christ and professed to follow in his footsteps, even if they are lagging by the way, we can say, "Arise, praise him, ye saints, both small and great," and may we by his grace continue to serve him and his cause, and to show unto the people his infinite love and goodness, in harmony with the words of the Revelator, "Who will not fall down and worship thee, when thy righteous judgments are made manifest?"

We give thanks to God this morning that the time is near at hand for the binding of that great adversary, Satan, and for the loosing of all the glorious blessings which God has for mankind in harmony with the words of the prophet—"The glory of the Lord shall be revealed and all flesh shall see it together, because the mouth of the Lord has spoken it." But let us not forget when that time comes the door to the high calling will have been closed, and the saints, the first-born ones, will have passed beyond the vail; the bride will not only have made herself ready, but she will have gone in; as it is written, "In the days of these kings"—the Gentile kings in the Gentile times—"shall the God of heaven set up a kingdom."

Our dear Redeemer said, "When ye see these things, lift up your heads and rejoice and give thanks to God, for your deliverance draweth nigh. That word deliverance means the passing of the last members into glory when we shall be like him, see him as he is, and take our place in the glorious kingdom under our great Head and Redeemer. Are these things filling our hearts? I trust by the Lord's grace that these will be the thoughts in our hearts throughout all this convention, and superadded to by other glorious promises which are contained in God's holy Word, until by and by we will realize that we are now seeing in part, but when that which is perfect is come, then that which is in part shall be done away with. Now, as we are nearing that glorious time, let us by the Lord's grace set our affections on things above, realizing we cannot set our affections on things above unless we know something about those things which are above, and those things which are above are revealed to us through his Word, through his Holy Spirit, in harmony with the words of the Apostle Paul, that he that is spiritual searcheth all things, yea, the deep things of God.

Discourse by Brother Daniel Toole. Subject: "PRAYER AND THANKSGIVING"



YOU will find the text from which we will consider the thoughts in John 11:41-42: "I thank thee Father, that thou hast heard me. And I knew that thou hearest me always." This is an expression taken from our Lord's prayer offered at the grave of Lazarus, when he called Lazarus forth from the tomb. We learn from several Scriptures, chiefly from Acts 2:22 and Acts 10:38, and Matthew 12:28, that Jesus performed many miracles and signs and wonders while he was here on the earth. We learn also from these Scriptures that Jesus did not perform these miracles and signs and wonders of healing and of casting out devils, etc., by his own power, but by the power of Jehovah, by the power of God. We learn from our text that Jesus secured this power to perform these miracles through prayer. He asked the heavenly Father to give him the power to call Lazarus forth from the tomb. This prayer was made audibly so that all might hear. He suggested in this prayer that in the other cases where he had performed miracles he had asked the heavenly Father for the same power but had prayed to him in a secret way, and had not offered his prayer audibly so that others might know that he had offered that prayer. On this occasion he makes the prayer so that others might hear, and he gives his reasons for so doing. He says, "That they may know; I knew that thou hearest me, and for this cause I have made this expression in an open way that others may know that thou hearest me always, and that thou has sent me. I want the friends around here to understand that it is not by my own power that I am accomplishing these miracles, but I am asking my heavenly Father for his power, and it is the heavenly Father who has given this power, and that is the testimony that they shall have that thou hast sent me. If thou hast not sent me, and I am claiming to be the son of God, then I pray thou wilt not hear; but from the fact that thou hast sent me, and that I am asking thee for this power to perform these miracles, and perform them in thy name, they all shall know that the heavenly Father is working with me."

The expression "Father I thank thee that thou hast heard me, and I knew that thou hearest me always" brings before our minds Jesus' own individuality and the separateness of that individuality from the Father's individuality. There are those who teach that Jesus and the Father are one as to their individuality. But we remember that this one who offered this prayer at this time is the *Logos*, the one who was in heaven and who was now upon earth. The *Logos* was made flesh; he became a man and dwelt among us, and this is the *Logos* now that was in heaven that was praying to the heavenly Father that the heavenly Father would give him the power to call forth Lazarus from the dead. It makes it very clear to us, then, that Jesus has a distinct personality from the Father, that he has an intellect, that he has a will, that he has in fact all that goes to make an individuality, all that goes to constitute personality, and is distinct from the Father. The teaching of many, and of which perhaps we have all been in the past contented with, and blinded by, is, that God and Jesus and the Holy Spirit are one individuality. While they seem to present themselves in three distinct personalities, yet they are not really so. I will just quote a few words from one of the standard authors of orthodox theology. He says, "The correct view of the subject, according to the representation of the most eminent orthodox divines, and the view which seems conformable to the Scripture, is, that the Godhead exists under three distinct personalities, at the same time constituting but one God; although God the Father is an intelligent being, God the Son is an intelligent being, and God the Holy Spirit is an intelligent being, yet they are not three distinct intelligent beings, but that the three persons in the Godhead are one and the same being." Now that is taken from one of the standard authorities of orthodox theology. I cannot see, and I do not think any one in this convention could see, how that could be in harmony with the prayer that was offered by Jesus at the grave of Lazarus, or many other experiences given to us in his teachings while he was here upon the earth. He has said, of m yself I can do nothing; as I hear I judge. And as I pray to the heavenly Father, then by the power of God I am able to accomplish these miracles. I cast out devils by the Spirit of God, not, I cast out devils by myself. But if he was Jevovah actually—or the Holy Spirit actually, then he could accomplish those things by his own power. But he was the Son of God, and it was through the Spirit of God that he accomplished these great miracles. So we see in this text Jesus set forth before our minds his distinct individuality, his distinct personality, from that of the heavenly Father, or that of the Holy Spirit. He prayed to the heavenly Father, who gave him the benefit of his secret power, called the Holy Spirit, that which is invisible to us, but which enabled these miracles to be performed.

We notice the confidence that our Lord Jesus had in his prayer: "I *knew* that thou hearest me." There is quite a lesson for us to learn right here in the confidence with which our Lord Jesus approached the heavenly Father for the things that he asked. Truly we have much to learn here. So many of our prayers as we approach the heavenly Father are filled with too much doubt to receive any blessings. You know how the Lord says, "Let him ask in faith, nothing wavering," but we come with a kind of a half feeling maybe we will receive—well I will ask, it might be that God will hear my prayers; I will try a little; I will just have a little experiment. If we should interpret certain passages of Scripture so that they would link in and smooth alongside of our experiences, we would quote them something like this: "Ask, perhaps you will receive; seek, you might find; may be the door of mercy will be opened unto you, because you have looked on so many that have prayed and have offered up so many prayers, and we have seen some few answers to all of these prayers that we kind of conclude in this way: every one that asks sometimes receives; he that seeks sometimes finds, and to him that knocketh once in a while the door of mercy is opened unto him." We have heard a few that have prayed and they have told us their experiences of remarkable answers to prayer and it seems so wonderful we say, "Yes, I believe that sometimes God hears prayer," and we gather up a little inspiration from it, and we think we will ask, perhaps we will receive; we will seek

Perhaps we will find; we will knock, it might be that the door of mercy will be opened unto us. But Jesus did not approach the throne of grace in this way; he offered up that short prayer to God, then he followed it with that wonderful expression, "I thank thee, Father, that thou hast heard me, and I knew that thou hearest me always."

We see this confidence expressed with Jesus, and we see it expressed with many of his apostles. We see how the Apostle John expressed the thought on prayer, "If our hearts condemn us not, then we have confidence toward God. And whatsoever we ask we receive of him because we keep his commandments, and do those things that are pleasing in his sight." Sure, do you get an answer to your prayers? Yes indeed, when our hearts do not condemn us then we have confidence toward God. What kind of confidence do you have? Well I will tell you, this is the confidence I have. I have confidence that whatsoever I ask of God, he hears. As the apostle expresses it just a little later on, "And this is the confidence that we have in him, that, if we ask anything according to his will, he hears us." Oh, yes, you say, we believe that God hears us, but then hearing us and granting us our petitions, and getting answers to our prayers, are two different things. Well, listen to our apostle: "And if we know that he hears us, whatsoever we ask, we know that we have the petitions that we desired of him." What confidence the apostle had! What confidence our Lord Jesus had! As we see Jesus walking in the narrow way, we remember he is our example; he went through the way, worked it all out in its details before our minds, so that we know how to walk the narrow way also. We have many suggestions coming to our ears from the adversary trying to put a damper on our faith, trying to destroy our confidence in God. We have many weaknesses of the flesh to accomplish this purpose. There are many false teachers sending their words into our ears, and all we have of downward things, all adverse things, are coming on our minds, and they have a tendency to put a damper on our efforts to glorify God, and to walk in the footsteps of our Lord Jesus. But we are thankful to our heavenly Father that he sent Jesus before us, and he worked out all of God's plans in their details, and now we can see just how to approach unto God, even in prayer—"I thank thee, Father, that thou hast heard me." We thank the Lord at this particular time because he had a few saints that very fully followed in the footsteps of the Lord, and we can draw lessons from their characters and experiences as to how we can walk, and they unfold to us our privileges in connection with prayer.

What is the basis of this great confidence our Lord Jesus had when he spoke to the heavenly Father in this way? What reason did Jesus have to conclude that his heavenly Father heard him always? Well, in the last case, when he made the suggestion, "I knew that thou hearest me always," it was that he had received an answer to his petitions. How do you know? Because I have the petition which I asked of him. Just notice how the apostle expressed it: "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us. And if we know that he hear us, whatsoever we ask, we know that we have the petition that we desired of him." The fact that you have the petition is the knowledge of the fact also that you have been heard, and that long list all through your life of answered prayers is helping you to become more and more fixed in your confidence toward God that now as in the past God will hear you.

Listen to David's expression. David was typical of the saint class at the present time—typical of the anointed class. He said, "I love the Lord." Why? "Because he heareth my voice and my supplications." What effect is that going to have on you in the future? "Therefore will I call on him as long as I live." Why? It has increased my confidence. Friends, as you pray, and as you learn to pray in a Scriptural way, as you learn to pray with that confidence that brings blessings, every time that you gain a real blessing in answer to your prayers it will increase your confidence to come to God again, and come to him with that confidence that will prevail with the Lord and bring the blessings you seek, if it is a blessing in harmony with the will of God.

Then, the basis also of his confidence was that he understood the Lord's arrangements were such that the blessings God had to dispense to others through him were to come by asking for them. Jesus might have said something like this: "I cannot go through this world and just simply trust that all things will work out, but I must show my trust in the heavenly Father that when I have to accomplish some great work that I know is in harmony with his will, that it is my privilege and my duty to ask the heavenly Father for power to carry out what he wishes me to do." So, knowing that the blessings and powers and co-operation of the heavenly Father should be given to him by prayer, and prayer only, he comes to God in this way. And we learn that this is the rule with which God is largely dealing with the anointed class all down through the Gospel age. Have we not read in the Scriptures, "Ask, and ye shall receive," and, "Ye have not because ye asked not?" That will unfold to us the fact that there are blessings for us, to be given to us by asking for them. And this would also bring us to the conclusion that these blessings that God has arranged to be given to us by our asking for them will not be given unless we do ask for them. It would seem as though God were fooling us, and making a mockery of our prayers, if he intended to give all his blessings to us without prayer, and then insist that we should pray for them. You could not offer a prayer in confidence, you could not pray with any degree of a feeling that there was any sense to it, if you had in your mind the fact that God is going to give you all the blessings you need whether you ask or not. Then why are you asking? But when we can see unfolded from God's Word that he has a great store of belssings for us, to be given us in answer to our prayers, and when we also see that these blessings will not be given to us unless we do properly ask for them, you see we have a strong basis of confidence to come to the Lord to receive these blessings.

We notice that David expressed his confidence along this line. We recognize this fact, and we are learning some things at least as new creatures in Christ Jesus. We are learning little by little, day by day, to have no confidence in the flesh. And it is rather a disappointing lesson to learn; it makes us feel like getting down on our faces before God in the dust. You know when the way began to open up before our minds and we saw so clearly what was the narrow way, we surrendered ourselves to walk that narrow way; we knew it would be hard, but we gathered up all the courage we had, and we made a good strong resolution, "Lord, I will walk that way." And we thought we would; we meant what we said, and Oh, how nice we were going to live in the home among the children! How nice we were going to treat our husbands, even when they did not treat us very nice! Never mind, we are always going to be so patient and kind, and always return kind words for his harsh ones. We had it all figured out in our minds, and, Oh, how lovely we were going to live! We knew it would be hard, but we said we will, and we thought we would, and we trusted in our resolution. We did not really realize how little and how weak our resolutions were. We did not seem to think at that time how easily they would be broken, but we went forward in the day to carry out the resolution—and, Oh, how disappointed we are! We have failed, and failed so badly! Well, we had a whispering by the Holy Spirit into our ears, "Come boldly, my child, to the throne of grace that you may obtain mercy, grace to help in time of need," and we felt our need of mercy so much at this particular time, because of this disappointing failure, that we almost lost sight of these words of the text, "Grace to help in time of need." We came to God and asked him for mercy and it was granted to us, and we were so overjoyed with the mercy God had bestowed on us at this particular time that we lost sight of the fact that we ought to have stayed there and asked him also for grace to help in time of need. We thought we made a little stronger resolution—"Well, Lord, I will tell you, next time I will do it better," and we thought we would, but what happened? Just the same old story; no better, but it seems just a little worse. Then we go on fairly well, and by and by after one repeated failure after another we learn the lesson that our resolutions will never carry us through. We have learned one good lesson in the narrow way. It does not, perhaps, give us an awful lot of joy just yet, it does not make us feel very much like parading our experiences before men just yet, but we have learned at least one good lesson; we have learned not to trust the arm of flesh; and we are just as apt to trust the arm of flesh and let that arm of flesh be our own, as to trust the arm of flesh of any one else.

Well, after we have learned this, then our minds are peculiarly directed to those passages of Scripture which show us that the Lord is our strength, and that we can do better, but that we cannot do any better than our own resolutions. And then, in addition to that thought of coming to the throne of grace to obtain mercy, we also see that we may come to the throne of grace and obtain favor, grace, to help in time of need, and that seems to catch our attention. Then we begin to draw nigh to God. "Oh, Lord, I am a miserable failure, but I can see there are better things ahead of me. I can see, Lord, that thou yet dost want me to walk the narrow way, thou dost want me to walk that narrow way more perfectly than in the past, and that the walking of that narrow way more perfectly is not to be accomplished in my own strength, but is to be accomplished by the grace of God." And we see then that there is the promise made of that grace, and we also see that the promise of that grace was made to us by our asking for it. Why did we not receive the grace of God before? Because we failed to ask for it. When God makes conditions upon which he will bestow any blessings, you can depend upon it that God stands firmly by the conditions that he has made. When we get ready to meet those conditions, then

we can have those blessings that he has offered on those conditions. And so he made the condition that he would give us grace to help in time of need by our coming boldly, confidently, to the throne of grace to obtain that mercy, or grace, or favor, and this becomes an assurance how we can bow before the throne of grace, and how we can look up in confidence to the heavenly Father when we recognize the fact that he has a blessing there for us, and he has it for us when we ask for it. We recognize the fact we are not trying to get God to give us something that is not in harmony with his will, we recognize the fact that the Father is fairly bursting with love, and kindness, and pity, and he just desires to give us these blessings, but he has made the condition for our own good that we ask, and we are coming into harmony with his conditions.

"Grace to help in time of need" would throw a little light on the Scripture, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee"—when? Oh, we sometimes think our prayers are all a failure because we do not feel as if God had wonderfully blessed us while we were praying! But what says the Scripture? "Pray to thy Father which seeth in secret, and he shall reward thee *openly*." And what will the reward be? Grace to help. Help when? In time of need. That is when God is going to bestow the answer to your prayer, when he sees you have need of an answer to your prayer, when he sees you have need of this grace. You know sometimes things gather around us in our busy relations, and I will tell you they are perplexing; it just means something to keep sweet and to keep your spirits cool and composed under some conditions. And these conditions are such that you cannot relieve yourself from them. "Oh, if I just had five minutes, I would drop everything and I would go away to prayer; I am afraid I am going to be overcome here." But conditions have gathered around and you cannot get away to pray; your mind is so absorbed and so thoroughly engaged, and necessarily so, that you cannot even lift a part of your mind to God to ask him for grace to help in time of need. Well, we can thank God that he has arranged matters in this way: that in the morning, perhaps, you have gone when you had a little time and lifted up your heart to God and told him about the troubles of the coming day. "Lord, you know I will get into some pretty tight circumstances, and you know about my temper, and my disagreeable spirit, and you know how easy it is for me to say cross and angry things. Now, Lord, when you see me get in one of those tight places, and I cannot find any time to lift my mind to thee, just give me the grace to hold me steady right at that time." And so having prayed to our heavenly Father in secret, our heavenly Father rewards us openly with grace to help in time of need.

You know we kind o' pat ourselves, and take a long breath, and relieve ourselves with this thought sometimes: "Oh, well, the Lord does not expect me to overcome, much; he knows I am awfully weak—yes, he does— and so, if I do the best I can, why I hope some way to get through." Oh, brother! Is it not awful? —the best you can! Tell us about it—the best you can! My, how it encourages us to hear you tell us what the best you can do is! It just makes us all feel, Well, there is no hope that any of us are ever going to get eternal life! Did Paul say, "I will tell you, brothers, I have been doing the best I can, and I will tell you what I have been doing?" No; he said, "I can do all things through Christ which strengthens me Yea, in all of these things I am more than a conqueror." Why? "Well, I will tell you: When I started out on the narrow way, I just made a good solid resolution that I was going to walk the narrow way, and I did it." Is that the way he talked? No! He says, "In all these things I have been more than a conqueror through Christ who loved us!" It was through Christ that he obtained the grace to successfully walk the narrow way. We see Paul was a wonderful man, and Paul is continually pointing us to the fact that it was the grace of God that was exercised on his behalf; it was because of his faith and trust in God that enabled him to so wonderfully overcome. We see manifest in Paul's life the grace of God.

Listen to the prophet way back there, who spoke for our benefit, "Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" Have not you heard about that? God never faints or grows weary. Well, what does that mean? "Oh, I know! God is not a physical being, he is a spirit being, therefore God can continually carry on great works of exercise and never grow weary." Friends, it could not refer to that as the following passages would clearly show: "He giveth power to the saints; and to them that have no might he increaseth strength." Now if it referred to that, then we would all get more strong physically. Do you faint and grow weary? "Even the youths shall faint and be weary, and the young men shall utterly fail; but they that wait upon the Lord shall renew their strength; they shall mount with wings as eagles; they shall run, and not be weary; and they shall walk and not faint."

"Now that seems strange. I cannot quite see that you are giving that Scripture quite the right interpretation, because I never had any experience like that. I never have been given so much strength that I could mount up as on wings of eagles, that I could run and not grow weary, and that I could walk and not faint."

What does it mean for God to strengthen us? Well, in the exercise of God's divine attributes, he never grows weary. He never, for instance, becomes weary in the exercise of patience. If he did, where would we be? No, our heavenly Father could continue to exercise patience with each one of us just as he has in the last few years—and you know that means something. Just think what it meant has for God to be patient with you! Now he could continue being patient with you for another thousand years, and he would be no more weary at the end of a thousand years of exercising patience with you than he was when he began. If he ceases to exercise patience with you at any time it is because in his wisdom he feels that it will profit you not. It is not because he is tired. And so in the exercise of his mercy he does not grow weary. You know when we exercise a little patience toward the brethren, we say; "I have forgiven him, but I am just getting tired of this; he said he would not do it any more; I like to see a fellow when he says he is not going to do a thing any more to quit doing it; I will forgive him for awhile, but this continually saying, 'I will not do it any more if he will just forgive me,' I am getting tired of it."

Now don't you see you are growing weary? Weary in what? Weary in exercising patience. And we also grow weary in the exercise of love. We exercise quite a little love for a little while, but we cannot love our own brethren. Then we get tired of his failures, and by and by we get cold and indifferent toward that brother. We are kind o' fainting by the way in exercising these wonderful attributes of God that God wishes us to cultivate in our own hearts.

Well what are you going to do about it? The Lord has given us a remedy. "Hast thou not known? Hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not neither is weary? He giveth power to the faint; and to them that have no might he increaseth strength."

Well, how is it, then, that I have not received those experiences as they seem to be expressed in the Word there? Well did you not notice the fact that while he says, "The Creator of the ends of the earth fainteth not, neither is weary, but he giveth power to the faint, and to them that have no might he increaseth strength," that he says also, "They that wait upon the Lord shall renew their strength"? Those are the ones that are going to receive it. Have you such confidence in the possibility of God's grace, working in you, and of what God has for you, that you will come with confidence to the Lord to have these blessings given to you from him? Have you waited upon the Lord for this? Those that have waited upon the Lord are the ones that have had their strength renewed.

So this is the basis of our confidence. You will not pray with much confidence as long as you have a little hope that you can get through yourself. It takes faith to pray. We do not like to exercise faith—only in ourselves.

Now friends the more we get this thought clearly in our minds, that there is grace and there is help from God to come to help us to walk the narrow way, and when we make a resolution to walk the narrow way, and just gather ourselves together, as it were, to do the very best we are able, the more we recognize the fact it is a miserable failure unless we trust God to give us an abundance of his strength also. Speaking out in this way with that firm resolution, recognizing the fact that the Lord, having asked of him grace, will give grace, we go forward through the day meeting difficulties with success and with overcoming power that we never had before, and in the evening we retire to our closet to say, "I thank thee, Father, that thou hearest me." Well how do you know that he has heard you? Because to-day he has given me the grace to do what I never did before, and which I tried to do before with all my might. I recognize this to be the grace of God.

Then our confidence also is strengthened in God by seeing that there are blessings to come to others through our prayers. As we get a little bit of love burning in our hearts, Oh, how we do want to help others! You know we are just like children. Here, now, look out! Well, I mean at least we are quite a lot like a child. You know a child when it has a little bit of love burning in its

heart for father and mother it gets a little spoiled, and wants to help father and mother, and to please the child, sometimes the father and mother lets the child help; for instance, they let the child sweep the floor some morning, but Oh, the trouble! The mother way down in her heart as far as the work is concerned is wishing the little child would get tired and go away; she would have got along better with that forenoon's work if the child had not helped, but to gratify the child and give the child an opportunity to express its love, she had given it, even at her own disadvantage, an opportunity to co-operate with her in the housework. Then when the little child thinks it has done a great chore for father and mother, it goes out to play, and the mother has to take the broom and do it all over. So when love begins to swell a little in our hearts sometimes we get so anxious to help the heavenly Father that we go right out, and the heavenly Father, I presume, just looking at us from the principle of wisdom alone, would say, "I wish they would keep their hands off; I could get along better if they would not bother;" but then he likes to let us put our hand in to give us an opportunity of expressing our love to him. Then we think we have done it, he goes to work to make the best of a bad job. It is a good thing the heavely Father has enough wisdom to do those things, else I do not see how any of us could ever get through to the Kingdom.

But there is one way the Scriptures unfold to us that we can help in the Lord's work, and help in a very profitable way, and that is by prayer. Have we not heard the Lord say, "Pray that the Lord will send workers into the vineyard?" Does that mean that the Lord is waiting to some degree to furnish workers for the harvest work until you pray? Well if God is going to send all the harvest workers into his vineyard without our prayers, then why does he ask us to pray that the Lord of the harvest would send workers into his harvest—indicating to us that God has so arranged it that there are workers to go into the vineyard in answer to our prayers? And then he also calls attention to this fact, that we should pray for the workers, Listen to Paul speaking, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all things; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel." Does that mean that Paul can give a better discourse when you pray for him than when you do not pray? "Why, Paul, you can preach so wonderfully now, what could you do if we prayed for you? In fact, we do not hardly see the necessity for prayer when you can preach so wonderfully." Well, Paul might have said, "You pray and see the difference."

How often we growl at our elders! Oh, I do wish we had a better elder! And I do wish this, and I do wish that, in connection with those who are ministering to us the Word of Life. Then we get so impatient with the way they do it, we try to do it ourselves. How often we hardly recognize the fact how much worse we have done it! But let us take the Lord's way, let us ask God for his servants, let us look to him, praying that God will use his servants in a remarkable way, that he would especially assist them, that he would assist them in opening their mouth boldly, or fluently, to proclaim the mysteries of the Gospel. Pray in faith, nothing wavering, take God at his word and watch the results and see if things do not go better with you; see if you do not get larger blessings from those who are serving you when you pray for them. And the confidence that God has blessings to give to us through his servants in answer to our prayers is one of the bases of our confidence in coming to him for those blessings. If we did not know, and did not clearly understand from God's word that he had such blessings for us, we could not pray with that confidence that Jesus prayed, and that confidence with which the apostles prayed.

We sometimes ask the question in our minds, "Why does God not give these blessings without our asking for them?" And we allow that to prey on our minds, and we let it produce a certain amount of doubt, and we do not come to God as we ought. Now there are good reasons why God will not give us these blessings without our asking. We may not understand all of those reasons, we might never be able to undertand the reason, but if God has made certain conditions he has made them upon the foundation of good reason; and just briefly I will mention at least three of those reasons.

First, one of them might be that God wishes to develop our faith; for seeking blessings in answer to prayer is also seeking them by the exercise of faith. "Let him ask in faith, nothing wavering." "Whatsoever things ye desire and pray for, believe that ye shall receive them and ye shall have them." So we see in seeking blessings we are conforming to the thoughts of the poet who said,

"Prayer gives exercise to faith and love
And brings every blessing from above."

Second, it helps us to get acquainted with God. Prayer brings us very close to him; it brings communion with him, and in seeking these blessings from him our minds are so necessarily occupied with thoughts concerning God's character, and his promises, and his faithfulness, that we at the conclusion of receiving our blessings are much better acquainted with our heavenly Father; and this acquaintance is necessary to our character development.

Third, in conclusion we see from our text it is to develop the spirit of thankfulness. "I thank thee Father that thou hast heard me." Thankfulness is one of the elements of Christian character. We are continually receiving blessings from God but because of these blessings coming without our asking for them, we do not discern clearly the fact that they are from God, and we take them just as a matter of course. But when you receive blessings in answer to your prayer, and you recognize the fact that these blessings do not come without your praying, you recognize the fact that the blessings are direct from God, and it stimulates in your heart thankfulness—"I thank thee Father that thou hast heard me;" "I love the Lord because he hears my voice and my supplications." "Call upon me in the day of trouble and I will deliver you, and thou shalt glorify me." "And I knew that thou hearest me always."

Discourse by Brother A. M. Saphore. Subject: "THANKFULNESS"

WE BASE our remarks on the words of Col. 3:15, and our subject is thankfulness. "And let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful." True thankfulness can only be attained by those who have this peace of God ruling in their hearts. There is a vast difference between peace *with* God and the peace *of* God. Many who have peace with God, who are justified by faith as the Apostle declares in Romans 5:1, and have peace with God through the Lord and Savior Jesus Christ, are not sufficiently thankful. Were they sufficiently thankful they would present themselves in humble, loyal consecration to the Lord in sacrifice; but many of those who have this peace with God do not have the proper thanksgiving in their hearts, saying, "Lord, all we have, we have received of thee, what we have is thine, and therefore, dear Father, of thine own we render unto thee." We rather think of some who are thus justified by faith and have peace with God but who are unwilling to go on in a life of sacrifice; we think of those as we would think of a little child whose papa would hand it a bright penny, and say, "Now Johnny here is a nice penny, a real pretty one; I will not give it to you, but I will let you catch hold of that penny."

And then I imagine little Johnny catching hold of that penny and saying, "But papa, give me the penny; I like the penny; it is a pretty penny."

"Oh, but Johnny, you can not have that penny unless you promise that just as soon as you get it you will give it back to me! And then, Johnny, if you give it back to me I have a nice bright gold dollar here for you that I will give you."

"Oh, but papa, let me see the gold dollar. Is the gold dollar prettier than the penny?"

"Yes, it is prettier than the penny."

"Well, is it worth more than the penny?"

"Oh, yes, it is."

"But, papa, just let me see the gold dollar."

"All right, there is the gold dollar. Is not that prettier than the penny? And I will assure you that it is worth much more than that penny."

"Well, but papa, just let me catch hold on it."

"I will not let you catch hold on that gold dollar until you have agreed to give up that penny."

"Well, but you just gave me the penny?"

"I know, I just gave you the penny, but it is not really yours yet until you promise to give it up."

"Oh, but papa, I want the penny."

That is the way with a good many people who are thus justified by faith and have peace with God. Jesus' sacrifice has made their humanity acceptable in the sight of the heavenly Father, and thus he has given to them a tentative hold on justification, and they have it not as really theirs, they merely have hold upon it, and the Lord says, I will not give it to you, you cannot be justified by faith to life until you agree to give it up before you get it. You truly are justified by faith to fellowship with God, just as Abraham and others were justified to fellowship with God, by bringing their hearts and their minds to an attitude where no longer their thoughts opposed God and his arrangements; but you cannot have hold on that in the sense of having it as your own until first you agree to give up that justification which you receive through Jesus' blood. And some are saying, "Well, but you just gave that to us, Father, you just gave us this peace with God; and we would like to have this peace of God ruling in our hearts." Oh, but the Apostle says, you should have the peace of God ruling in your hearts. Some stop with the peace with God in their hearts, they rejoice they have peace with God, and that is the whole of their experience. But the Apostle says in our text that it should be the peace of God that should rule in our hearts. So this class say, "Lord, you just gave us justification by faith, and we would like to hold on to it; it is so pretty. But so long as you have promised the divine nature, the gold dollar, to all those who give up this little bit of earthly joy, I would like to see the divine nature. I would like to see what great heights of glory will be attained by those who will finally get that divine nature. Is it worth more than this human nature?"

"Oh, yes, it is worth more!"

"Is it prettier?"

"Yes, it is prettier, my child."

"Well, just let me see it."

The Lord shows it to us through the Apostle, the grand height of immortality, that by these promises we might be partakers of the divine nature. Then some say, "Dear Lord, just let me catch hold on that divine nature, and let me hold on to the human nature, too."

The Lord answers, "Not until you have come to a place where you are willing to give up unreservedly all your aims, ambitions, axpirations, by faith in Jesus' blood, are you worthy of this higher esperience, and of these higher blessings, and I will not even let you catch hold on them."

So I would say that we are very thankful today; thankful to have peace with God through our Lord and Savior, and we are more thankful that we have come to an attitude of acceptance with the Father, and we have been invited by him to present our little all in consecration even unto death. Our text declares, "And let the peace of God rule in your hearts, to the which also ye are called." The heavenly Father called us for this very purpose; he invited us that we might have this peace of God in our hearts, and that this peace of God might rule in our hearts. God has not only invited us to have peace in our hearts but to have love shed abroad in our hearts; God has invited us to develop all the graces of Christian character as the Apostle speaks of this in Colossians 3:12-14. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things but on love, which is the bond of perfectness. And let the peace of God rule in your hearts, to which also ye are called in one body; and be ye thankful." Not only are you called to have the love of God in your hearts, and bowels of mercies, kindness, humbleness of mind, but you are called also to the attaining of the peace of God. None can truly have that thanksgiving in their hearts unless they have given themselves in humble consecration to God; not only do they have the peace with God, but they must have the peace of God which passeth all understanding. But the Apostle says this invitation is given to us that we might have this peace of God ruling in our hearts, because we are a member of the body of Christ. So he says, "To the which ye are also called in one body." This is the one hope of our calling. The body that is spoken of here is the body of Christ, mentioned by the Apostle in 1 Cor. 12:14, where he says: "For the body is not one member, but many." "Now ye are the body of Christ, and members in particular." We are very thankful for this today. This is thanksgiving day, the thankful day of our convention. So we are thankful God has permitted us access into this body of Christ; and the way we get into the body of Christ is to be baptized into it. We gave up our own will, we accepted the will of Jesus. So far as we ourselves are concerned, we died. "Ye are dead and your life is hid with Christ in God." We belong to the one body, which is the true church. Some one has asked the question, "What church do you belong to?"

We have to answer by saying, "We belong to the only church there is."

"Well, but what church do you mean; do you mean the Methodist?"

"No."

"Do you mean the Presbyterian?"

"No."

"Do you mean the Baptist church?"

"No."

"What church do you belong to anyhow?"

"I belong to the only church there is. You see our heavenly Father has arranged but one bride for Christ; Christ is not to marry a number of brides; he is to marry but the one; so as part of the church class we are part of his body, which is the one true church; as the Apostle says in Eph. 1:22-23, 'God has given Christ to be the head over all things to the church, which is his body. If we are also doing the will of Jesus, our head, we are members of that body, and being members of that body we are members of the one true church.'"

How thankful we are today that we have no denominational differences on this subject; that we are free to say we welcome all whether they be Methodists or Presbyterians, or whatever denomination they have associated themselves with, or should they be separate entirely from all denominational lines; we welcome them if they come unreservedly to God and given themselves in full consecration. And again we say, no matter what the profession may be. Some may be Sunday school teachers, and some may be superintendents of Sunday schools, and some may be preachers in various denominations, but we say, unless they have come to the Lord and said, "Lord all I have and hope to have is thine." they are not as yet members in that particular body; they are not doing the will of the head, and therefore are not in the body at all.

Now the Apostle says, we are called unto peace, but we are invited into one body, therefore none can truly have that true thankfulness to God unless they are in the body. The world has not that peace of God, the world cannot give thanks to God in the full and true sense of the word, neither can those who are merely justified by faith to fellowship with God; but those who are members in that body of Christ above all others can have the peace of God which passeth all understanding. And it is not sufficient to have the peace of God in our hearts, it must rule there; it must govern our lives. We must have the same kind of peace that God has. God has left the arrangement of this world in the hands of Jesus, his dear Son. God worked throughout the period of Creation, the six days. Then he rested on the seventh day, that Jesus might bring the race to a final culmination, lift them out of degradation and sin and death, and give them the liberty of the Sons of God. And we can rest with God in this matter; we can have peace of mind that all of this will come out all right. We are truly not satisfied with present conditions; we are not satisfied with sin in the world; we are not satisfied with the sickness prevalent; we are not satisfied with ourselves and our own mistakes, but we are content to put up with whatever the dear Lord sees best to allow. And we are thankful even for our present circumstances; we are thankful when it rains and we are thankful when the sun is shining. Some people are only thankful when the sun is shining, but we think if we have the perfect peace of God we can be thankful when the little drops of rain are coming down also. We are thankful for the trials that beset the Christian pathway, we are thankful for the joys also. Some people give thanks to God when the trials are coming in a certain way, they are thankful because they know those trials will develop their Christian character, but I fancy there are many who even profess full consecration to God that are not thankful enough in their joys of life.

Before we came to the Lord in full sacrifice we did not see anything in trials to be thankful for. We were not very thankful. But now having come to a knowledge of these glorious things, we go through the trial, and if we are rightly exercised, we say, "Well that is something to be thankful for because that is developing my character." But I am afraid some of us have overlooked the other side of the matter. Possibly we are not giving as many thanks now in our joyous experience as we used to. I think we ought to be more thankful in the joys of life as well

as more thankful in the trials of life. Lift up your many blessings, and those blessings being lifted high will ward off all the trials and testings that may come to you. I often think of that little poem which gives that precious thought:

The Umbrella

When little drops of rain patter down,
And clouds go scurrying by;
Just spread a big umbrella up,
'Twill keep you warm and dry.
The saucy little drops that fall
And on its surface hit;
But they will splash and scatter there,
Nor trouble you a bit.

When little teasing trials come,
And pelt you every hour;
Just spread your many blessings up
To keep you from the shower.
A big umbrella made of them,
Then, tho the trials fall;
They'll hit your shield and scatter there
And not reach you at all.

And when you find that this is so,
Please pass the word along,
That others, too, may shelter find
When things are going wrong.
For when they see your smiling face,
So free from care and fret;
They, too, will lift their blessings up,
To keep them from the wet.

How appropriate therefore the Apostle's expression, "And be ye thankful"—thankful not only for the larger things of life but thankful for the minute things of life. I think during these last couple of weeks the thing I am most thankful for is that I have been having some of my weaknesses, some of may failings, manifested to me. I think the Lord has been showing me some of my secret faults—faults that I did not know—and the Lord has been permitting that they might be brought to my attention. Not only have we secret faults in the sense that our faults are within us and others do not know about them, they are secret to others, but we have faults maybe that we might not discern until another one would come along and say, "Now brother, I notice such and such in your affairs, and I think you might profit a little by a word of advice." Thus I think I can say I am thankful that God is cleansing me from secret faults. I have been praying to the Father, "Cleanse thou me from secret faults," but I did not know that the Lord was going to use one of the brothers to help me to be cleansed. And when the brother came it was a little hard you know to think that it was the brother that would have to do it, I thought I would find it out myself maybe; but no, I did not find it, and the Lord used a brother to point it out to me. Then was the opportunity for me to love that brother dearly, because he was the messenger to point out to me a little failing.

We thank the dear heavenly Father for his providences; we thank him for his watch care over us. Truly our Father's hand is upon us, and God has guaranteed from the moment he accepted us in full sacrifice and consecration that neither man nor demons can rob us of these bodies until the new character has had a chance to become fully developed. What a grand and glorious thought that is! How thankful we are to our God that he has provided that the hosts of Heaven shall protect us from these various vicissitudes until this new mind shall be fully developed through this imperfect body. Thus it was with Jesus. In Hebrews 2:10, he declares, "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering." Jesus was perfected through the things which he suffered. God permitted testings to come upon him, but God did not permit any one to rid him of his body until the new character had been fully developed. The question arises in our minds, what would have happened to Jesus had God accepted him at Jordan in sacrifice, and then wicked men come there and rob him of his body right away? We answer, Jesus would have died. Well, but what else would have happened? We answer, "He would have stayed dead." "Then what would have happened?" We answer, "He never would have lived again." "Oh, but brother, do you think so?" "Yes, I am sure of that fact." All he had he laid down in sacrifice, and he says, "My flesh I give for the life of the world," and he was depending on having a certain period of time for the new character to work through the old body, to become fully developed and perfected; therefore the Apostle here says, "He was perfected through the things which he suffered." Not that his body was perfected, but this new character that was working through that body was perfected through the trials and testings he experienced in connection with his humanity. We are thankful that God gave his angels charge concerning him. There was a time when he said, "My hour has not yet come." He knew he did not dare be robbed of his body yet. But the time did come when he knew his body should be taken from him, and he said, "Mine hour has come." And, I think that each of us can come to an experience somewhat similar to the Master's. We can come to the place where we can say, "It is by these trials and testings that we are developed, just like the Master was." Let me read you Luke 6:40, "The disciple is not above his master; but every one that is perfect shall be as his master." But some one says, there is not one of us perfect, none good, no not one. Therefore none of us will be like the Master for none of us are perfect. I will ask you kindly to read the margin on that verse. The marginal reference in accordance with the Greek, gives this thought. "Every one shall be perfected as his Master." His Master was perfected through trials and testings, his Master was developed through the things which he suffered, and we as members of the body are likewise experienced and developed through the trials and testings that come upon us. We are thankful to God that he gives us trials; we are thankful for the experiences that the heavenly Father sees best to bring upon us. We are thankful also for the faith which enables us to go through these trials and testings.

How delightful it is to see a brother in trial. How delightful it is to see a sister going through a hard experience! Why, brother do you think that is nice? Oh yes, that is precious. Often when I find a friend in trial, and testing, I say to myself, "Oh, that is a fine experience; that is a grand sight!" Why? Because if we are rightly exercised by it, it becomes a mirror to us and we there see shining forth the Master's countenance, and we say when we go through a trial like that, we want to go through it just like that brother, like that sister.

In one of the first classes I ever attended after coming to a knowledge of these precious things, some of the brethren were having a little trouble amongst themselves, and things did not go very pleasant. That was my first meeting together with them, and I said to myself, "Well, if that is the kind of meetings these people have, and that is the kind of a place I am going to get into amongst this class that call themselves the truth people, I will not go very often; I will stay right where I am." And before very long one of them said, "We have a strange brother with us; we would like to have him say a few words." And we remarked a few words, and after we mentioned what we would do if we were in this brother's place, that we would do such and such a thing, and if we were in this other brother's place we would do such and such a thing, we would love each other, we would come together in the bonds of Christian love and fellowship and allow nothing to sever us, we would be members of the one body—after our few remarks this brother who took the first standpoint and the other one who took the other standpoint came together and praised the Lord and asked his forgiveness. When I saw the matter coming out so nicely, and saw how sweetly they took that, I said, "Never did I see such feeling in any class of people, where they are willing to take such a grand stand for righteousness, humility and love. These are the people I will meet with."

Well now, dear friends, we are thankful for the experiences we have had since we have been at the convention. We are thankful our baggage did not get to the hotel as soon as we wanted it, because we are better able to appreciate now what it means to have some clean clothes. We did not fully appreciate it. I thought in the pilgrim work I was able to appreciate it, because there are times when we did not have the laundry as we had hoped to have it. I had come to that place before I got here. I had come to the place where I did not have clean clothes before I left Rhode Island. Then I came to Brooklyn, and I thought surely when I get to Brooklyn I will get a chance to get clean clothes, but I did not have a chance. Now I was not really thankful then, but I was just a little thankful. Then we came here and waited up until midnight, and then a little bit early in the morning, and we did not get our suit case then. And then I was just a little more thankful, and when the morning came and we waited around, and then after a while we waited more, and we finally saw the suit cases coming on the wagon, and one of the sisters was there; she expressed the thought that was in my mind. She says, "I am real thankful that they did not get here before, for now we are able to appreciate what it means to have clean clothes." I thank the Lord for the experiences we have gone through thus far, and I know each one will carry this thought of thankfulness in his heart through the rest of this convention and until we in the Lord's providence meet in that grand convention beyond the vail.

Then I am thankful, also, for some of the friends; thankful for them and for myself that there have been little opportunities to forego eating as much as we had previously been eating; we were not in position to get quite as much, or possibly not cooked the same as we previously had. I was not just as thankful when it happened as I am now—I am more thankful now. But the apostle says, "In everything give thanks." I will quote you his words in 1 Thes. 5:18, "In everything give thanks, for this is the will of God in Christ Jesus concerning you." Now he does not say, "*After* everything give thanks." I am afraid some of us are giving thanks after everything. I am afraid we just waited until the next day, like I did, and we were not thankful in the experience. The apostle says, "In everything give thanks" —right while you are going through that experience. Then is the time to give thanks to God because you get a grander development of character, if you can give thanks right then; if you wait until the next day or week after and then give thanks, you do not get as fine-grained character as you do if you can give thanks right while you are going through the very experience.

One would say, "Well, brother, I had a trial with some of the friends some time ago, and I did not know what it was for I tried to bear it patiently, but I was not as patient as I ought to have been; I did not know why God permitted it, and I was not just as thankful as I ought to have been. But now just the other day I found out what it was all for. I saw that the Lord was working out wonderful things for me, and I got down on my knees right away, and I thanked God for what he had done for me; and don't you think I have been giving thanks in everything?"

Oh, no, brother; you gave thanks *after* everything; it was pretty near a week after when you gave thanks. You should have given thanks right while you were going through that testing and trial. We believe that if this is the attitude of our hearts, the Lord will greatly bless us.

I am thankful for the privilege of prayer. I thank God he permits me to have the opportunity of secret prayer. While in the colporteur work I had more opportunities of secrecy in prayer than I have had in my pilgrim work, but I am thankful for such opportunities as we get. I recall one day coming to one of the classes, and one of the friends took me over to a home and it was early, and after a while I said, "Now I think I will go to my room if you do not object."

They said, "Brother Saphore, you know you are not to stay here."

I said, "Oh, all right."

So after a while we went to another home, and we had dinner, and I says there, "Now I think I will go to my room, if you do not have any objection."

"Oh, well, but you see, brother, you are not to stay here, the meeting is going to be over at Brother D.'s house this afternoon; you won't stay here."

"All right."

So we went over to Brother D.'s house where we were to have the meeting, and just before the meeting I said to myself, "Now I would like to go to my room and have a word of prayer, and ask God's blessing on this meeting." You know if you expect a blessing from the pilgrims it will have to come from God; unless the pilgrims keep themselves humble and loyal before the Lord, you will miss a blessing, too. So I would advise that any time the pilgrims come in your midst, do not pamper to their desires in every respect; everything is good enough, and better than some of us deserve—I don't mean the others—but just let them have a little room once in a while to be there especially before the meeting if they desire secrecy with the dear Father, that they might thus be better prepared to bring the message of love to the dear ones who are waiting for a blessing.

They said, "Well, brother, I will tell you, you are to go to Brother E.'s to supper tonight after meeting; you won't stay here, you will go over there."

So we went over with the brother to supper, and of course I thought, "Well, now I am going to be here," but I was ashamed to say anything for fear it would not be there. After a while the brother came without solicitation and said, "Brother Saphore, we are going over to Brother F.'s for meeting tonight; you know you are not to stay with me, you are going over there. It is pretty near time we should be getting supper and going over; we will be rushed." And we went over to the meeting.

"Now," I said, "most surely this is where I am going to be, but I won't say anything; I will just wait a little while." Finally a brother came and said, "You are going home with me tonight after the meeting." I said, "Brother, are you real sure that is where I am going to be?" It happened that it was all right, and we had a grand opportunity there for a little season with the Lord. But, dear friends, we were so weary, we only had to walk two miles to get to his house, and we did not have to carry our suit cases any farther than we walked, and when we got there we were so weary that when we got on our knees before the Father in prayer we fell asleep. Did you ever do a thing like that? And if you did anything like that, let me ask you, "What did you do when you found out you had been asleep?" Oh, you just got up and went to bed? Oh, no. I asked the Lord to forgive me, and that is what we ought to do. It is a crime to get into conversation with Jehovah and leave him without finishing our conversation, and I asked the Father to forgive me. I hope each one of us will realize that proper reverence for the great Jehovah that will lead us to keep in that proper attitude. And the next morning I asked him to forgive me, and promised if he would only spare me the next day and give me the necessary strength that I might be able to pray with him that we would continue our conversation, our prayer, and our supplication, and it was in the proper spirit. Let us learn the lesson of a proper reverence from such an experience as that.

Then I am thankful also, dear friends, for my dreams. Sometimes when you dreamed you did something that was wrong, were you thankful for that?

"Well, what makes you thankful for that?"

Well, I will tell you: There are things I would do in my dreams that I never would do among God's people, and which I would not say in my waking moments, because I have perhaps a little too much pride to do or say those things, for fear of what people thought of me, but in my dreams I am not thinking of what somebody else thinks, and there perhaps I have said or done something I ought not to have said or done—and then what? It wakes me up sometimes. And then what do I do? Just turn over and say, "It was a dream," and go back to sleep? No. What should we do? We should humble ourselves by that experience; we should get out of bed and down on our knees and ask the Lord to forgive us. But it was not a wilful sin? No, and God will never forgive you for anything that is willful sin, either. God never forgives you for things you do wilfully. God forgives you for things through Jesus' merit that you do through weakness, and this is through your weakness. So I take the opportunity of my dreams to develop character, if I ask the Lord to forgive me for this. It makes me better capable in my every day walk in life, and better able even in sleeping hours to control myself, to control my mind. There have been times just as I would begin to say something in my dreams, or to have the thought in my mind of saying something wrong against someone, that I would wake myself up. I have gotten myself to such a condition that even in my dreams at times I can wake myself up before I have said the wrong thing. And thus I trust that God will use that to the developing of my character, so that when my character is fully developed, the Lord will be pleased to give it a new body in the glorious kingdom.

Now we are thankful not only for the blessings we have got for ourselves, but we are thankful for the blessings that will come to all the families of the earth, even as the Psalmist declares, "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." We do not notice much of the goodness of the Lord in the land of the dying, in the present dispensation, but we look over to the land of the living and we see that God is going to be good to those people, he is going to graciously bless them, he is going to give them joy, and gladness, and sorrow and sighing will flee away. God is going to wipe all tears from off all faces, and he will bring their loved ones back to them, and their home ties will be reunited. How thankful we are!

Then we are thankful that all the wicked will finally be destroyed. We are glad that all evil doers who continue in wilfulness to such an extent that wilfulness becomes a part of them are going to be destroyed, so that no longer will they hinder the proper pleasures of all the righteous of God's children. And we are thankful that the adversary is going to be bound. Did you say, going to be bound? Yes. Don't you think he is entirely bound now? Oh no. I do not think any of us have the thought that the adversary is entirely bound. I think that is a pretty bad thought to have. I would rather think that he was bound a little bit; I think he is going around a little bit anyhow. Well, but in what way do you think he might be bound just a little bit? I have a thought on that which might be a precious thought to each one of us, and that is this: In 1874 to our understanding of the chronology the Lord was due to be present, and there present in the atmosphere of our earth the adversary and his evil hosts were also; and those evil hosts undoubtedly saw the presence of this glorious being in their midst, and they said, "What a glorious being that is! We have been subscribing to what this adversary thinks, and has been wanting us to do. We thought we had to do it because he was so great and powerful, but here is a being so much greater than he, if we only had the liberty from this fellow we would be glad to get free from him; and we have got our ideas how we would run this world. He makes us

do this and makes us do that, and we have to do all he wants us to do, but if we only were free we would run the world this way, and that way, and the other way." Then in 1878 would be the time for the sleeping saints to be changed, and these sleeping members of the body would be changed and associated with the Lord, and those evil angels looked and said, "Behold what liberty the head of the body permits those members of the body! Why should we not have as much liberty in the exercise of our rights, our privileges in connection with the adversary, as they have in connection with their head?"

Then as each member passes their sojourn here below, as members on the other side they have the same liberty, and these angelic beings associated with the adversary say, "Why don't we have liberty such as these members of the body of Christ have?" We will just use this illustration; we will say they might have got together and said, "We will go on a strike against the devil." So they bunched their forces, got them together and said, "We will not do all he wants us to do at all; we will leave him in the lurch; we think we ought to have the same kind of liberty these members of the body have." And so there is a condition of tumult there, and if it were not that God's holy angels were holding back these evil forces we think much evil would have befallen the saints ere this. We think if the four winds, or those evil beings, were not held back from doing various works, that evil would have come upon the church as well as upon the world. But if it were not that the time is shortened, there would be no flesh left on the earth. The time has been shortened by the holding back of these evil forces. The time of trouble has not yet come. It would have been here, had it not been for his holy angels who protect each of the consecrated believers in Christ Jesus—"Their angels do always behold the face of my Father which is in heaven;" and, "He shall give his angels charge over thee." Thus the time is shortened. The Master said that if the time were not shortened, there would be no flesh left on the earth, but for the elect's sake, the time is shortened. For the sake of the elect that they might be protected and developed, and sealed thoroughly in their foreheads, and be prepared for association for the Lord, that there might be still some on earth to take charge of the kingdom arrangements, those days are shortened—not so much from that end, as at this end. There has been a period of forty years during which the trouble has been kept off, for the good angels are holding back these evil forces until the servants of God are sealed in their foreheads. We are thankful for the heavenly host, and for their protection, and for their power manifested upon all who have given themselves in consecration to the Lord.

But, someone says, "How could all those who are consecrated die by 1914? How would it be possible? Say there were thirty thousand, how could they die at that time?" My thought is that if it were not for the protection and care of the holy angels, protecting our bodies until our new characters were fully developed, perfected, we would die before that time. I fancy the adversary and his evil host would be glad to rob us of our humanity, and would do so as quickly as possible, but they are kept from so doing. Well, what if 1915 would come, and these things did not happen, what would you say? This is what I would say, that the great Jehovah told his holy angels to keep on holding the four winds just a little while longer. I have full confidence that Jehovah is at the head of this matter. Just as soon as the holy angels withdraw their protection and care, seeing that the members of the body are fully developed, their characters ready for the new bodies, certain influences will come upon the members of the body as well as upon the world of mankind, and we can expect there will be short work to all those who may be left upon this side of the vail. We are thankful that it will be but a short time when the sleeping and living members of that glorious body will be associated together, from whence blessings will come to all the families of the earth.

Discourse by Brother R. E. Streeter. Subject: "THE GIVER AND THE TWO THANKSGIVING GIFTS"

WE CALL your attention to text found in the ninth chapter of second Corinthians, fifteenth verse. "Thanks be unto God for his unspeakable gift." The other passage we desire to call to your attention is the thirteenth verse of the eleventh chapter of Luke's gospel, "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirt to them that ask him?"

Before we speak of these two thanksgiving gifts let us just for a brief time consider the giver—the God and Father of our Lord Jesus Christ. It was not until I came to a knowledge of the present truth that I could appreciate the giver—at least appreciate him to anywhere near the degree that I appreciate him now. I shall never forget the first convention which it was my privilege to attend in the city of Boston in 1899. I had been for two years in the knowledge of the general outline of present truth, God's wonderful plan of salvation, and I was privileged to attend that convention. I had never met anyone in the present truth until that time. For two years I was all alone—not all alone either, for the Lord was with me, and there were a few who had come along with me into the light of the present truth, or the knowledge of God's great plan of salvation. I attended that convention, and I shall never forget when we entered the hall how this blessed truth concerning the giver, the heavenly Father, came bursting upon my mind. The audience was singing, "I am so glad that our Father in Heaven, tells of his love in the book he has given." I noticed that in the chorus, three or four times, I think, it was repeated, that the heavenly Father was the one emphasized in the words, "I am so glad our Father loves me." I suppose the reason why I came to such an appreciation of the heavenly Father was this: Previous to that time of course I had very many errors respecting God's plan. It was more difficult for me to get rid of these errors than it was for me to get the truth; and the errors which I held hindered me from apprehending and understanding the character of our dear heavenly Father. But when I came to a knowledge of the plan, I realized that he was the great author of the plan, and not only was he the great author of the plan but he was the great author of love, that he was love, and that all of the great plan which he instituted before the foundation of the world for his creatures was founded upon his boundless love, and all the other attributes of his character, wisdom, justice and power, were simply operating to express the great love which he had for the creatures which he caused to be brought into being. And I shall never forget how my heart overflowed on that occasion and my son who was with me, and in the present truth at the same time, called my attention to the change that had been made in the chorus of the hymn. Jesus was not left out, he was there, and just as precious as he ever was, and it seemed more precious, but the heavenly Father's great love was magnified, his almighty wisdom, and power, and goodness, and justice also.

Now with these few thoughts concerning the giver of these two thanksgiving gifts, we will just call attention to the gift suggested in the first text, "Thanks be unto God for his unspeakable gift"—now I had better stop, this gift is an unspeakable gift, I cannot tell anything about it. I was wondering when I sat here on the platform how it was that the Lord ever gave me the privilege of standing before so many people, and I could only account for it in this way; that out of the mouth of babes and sucklings he has perfected praise. So this afternoon in speaking of this unspeakable gift which is our Lord Jesus Christ, I want you to understand, and you to understand without my telling you, that it will be utterly impossible for words to express the gratitude I have for the gift of God's dear Son—and not only for me, but for the whole world of mankind. It is expressed in quite a number of different ways in the Scriptures. For instance, in John 3:16, "For God so loved the world that he gave his only begotten Son that whosoever believeth in him might not perish but have everlasting life." The Apostle Paul expresses the same thing in the second chapter of Hebrews when he tells us that we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man. He himself expresses it on one occasion as giving his flesh for the life of the world. The Apostle Paul expresses it in his first letter to Timothy, second chapter, "For this is good and acceptable in the sight of God our Savior, who will have all men to be saved and come to an accurate knowledge of the truth. For there is one God, and one Mediator between God and man, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." And then we have it expressed in this way, "Christ loved the Church, and gave himself for her." And all through the Scriptures we have expressions denoting what it meant by this gift—the gift of God's dear Son. It will not be our purpose this afternoon to dwell so much upon the gift of God's dear Son as it will be to dwell on the second gift in the second text which he quoted. But first in order that we might understand what this second gift is, and for whom it is, it is absolutely essential that we

have a clear apprehension of the first one, and so I will just briefly outline what we believe the heavenly Father's gift of his dear Son has secured for us—first the whole world of mankind, and then for the church which is his bride.

Notice that as to mankind the Scriptures reveal through all its different books that man is under God's own sentence, and that sentence is death. It is expressed all over the Scriptures in this way. We used to think that that penalty was eternal torment. We tried just as hard as we could to believe it, but we were never able to bring our life and our actions up to that belief. We were always under condemnation. If we would even enjoy the blessings and fellowship of the Father and the Son we would feel under condemnation; we would feel convicted that we ought to go out and do all we could to reach those who are on the road to eternal torment. But our heavenly Father knew we were ignorant; and while we tried to bring our lives and our actions up to that belief we utterly failed in it; but we thank God that he was pleased to reveal to us that that was an awful error, introduced by Satan himself. In fact it was the first lie that was ever told here in the earth—the first recorded lie at least. You remember our heavenly Father said to Adam "Of all the trees of the Garden thou mayest freely eat, but of the tree of knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die"—or, dying thou shalt die. And you remember how Satan expressed this sentence. He said to Eve, "Yea, God said so and so." And then Eve said that God had said that in the day we eat thereof we shall surely die. Satan says, "Thou shalt not surely die." Here was a flat contradiction. And I have often wondered in looking up the seeming contradictions in the Scriptures that in all of these years I would have overlooked that one contradiction that never could be harmonized in any way at all. God had said, "Thou shalt surely die," and Satan said, "Thou shalt not surely die." Death was the sentence. Adam was brought under that sentence and 930 years after his creation he went down into death. And the Scriptures plainly declare that the whole race of mankind were brought under that sentence through the disobedience of the one man. I can readily see why it was I overlooked this Scripture which declares that it was through the death of one man that the Sentence came upon all men. The reason why I overlooked it—or not overlooked it, but would not look at the Scripture which plainly declared that—was because I could not understand God's plan for his creatures. I could not understand what the death of the Lord Jesus Christ, God's great gift, had secured for all mankind, irrespective of their will or choice in the matter. But when I came to see these Scriptures I began to see them all over, and particularly in the Apostle Paul's unfolding of the divine plan as given to us in his epistle to the Romans—"As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." "Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men into justification of life." Now no one who believes in the immortality of the soul, or the dogma of eternal torment, could ever have this Scripture in their Bibles. You know we all have Bibles of our own, and they are not complete Bibles. The Bible that I had eliminated a great many of the utterances of our heavenly Father, and of the Apostles, and of our Lord Jesus Christ; but I thank God that when I came to see that the sentence came upon all men through Adam's disobedience, then it was that this other Scripture opened up before me, "Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."

Now what is it that is secured to every human being? We answer briefly, all that was lost to every human being through the disobedience of the one man. What was lost through Adam's disobedience to mankind? To put it briefly, Adam was in possession of life, and Adam was placed in the condition where he had the privilege of living forever. He had everything that was calculated to perpetuate his life, and everything that was calculated to make him happy; he was on trial, on probation, as we say sometimes. The fact that there was set before him the possibility of disobeying God proved he was on probation to prove his character, to prove whether he would be worthy of life which his Creator had given to him. And we know he proved himself unworthy, and we know he was brought under the sentence, and we know that the death of our Lord Jesus Christ as the ransom sacrifice has secured the release of all mankind from that first sentence, and guaranteed to all mankind a trial, a probation, to obtain everlasting life on the same plane of being that Adam was created on—on the human plane. Then it was that these Scriptures that told us this earth is to be filled with perfect human beings, and these perfect human beings will be brought into full harmony with heaven, and heaven and earth will be united—all of these wonderful utterances of God's holy prophets as well as the apostles and our Lord Jesus Christ in the New Testament Scriptures all came up before my mind, and I saw that the completion of this wonderful plan of God, so far as it had to do with this earth, would be the bringing of the earth and its creatures into perfect harmony with God. That is to say, all the willing and obedient of mankind when they shall have a full and fair opportunity to obtain this. This is a wonderful gift and how it opens the Scriptures. I shall never forget when I saw this first, how it opened the Old Testament Scriptures. I was very familiar with the Bible previous to my coming to an understanding of the plan, but I did not know how to rightly divide it until I read the first volume of Millennial Dawn. I knew the Apostle Peter spoke of "times of restitution," and that these times he declared were spoken by the mouth of all the holy prophets since the world began. But some will say, "Didn't you know these prophecies were in the old Scriptures?" Yes, I knew it. "Didn't you make any application of them? I did. "What was the application?" The application was this: That all of those glowing prophecies of the Old Testament which spoke of the times of restitution would be fulfilled to very few comparatively of humanity who would be privileged to pass from this age over into the next age; and all the rest of humanity who had lived up to that time would have no benefit from the death of our Lord Jesus Christ. You can imagine as we were teaching this how we felt ourselves, and when our attention was called to the inconsistency of it how it caused us to go to the Scriptures and to be a little ashamed of our Gospel—the Gospel we had.

I remember on one occasion when I was in a town in Massachusetts, unfolding what I thought at that time was God's wonderful plan from a large chart we had, a dear brother was in the audience whom I afterwards found knew more about the Bible than I did. In fact I knew very little. He did not express himself as knowing very much, but I could tell by the expression on his face that whenever any truth would be presented by us it would show itself. But God used this man. He came to me at the close of one of the talks, I think it was nearly the conclusion of a series which we had been giving at that time, and he said to me, "Brother, I have been just wonderfully interested in this unfolding. But I have noticed one thing about your unfolding of God's plan is this—" and he went to the chart and said, "While you are right there, the Millennial age, you do not say anything at all about those who will have an opportunity to obtain a knowledge of the truth and to have a trial or probation to obtain everlasting life."

"Well," I said, "No, I do not, Brother." "Well," he said, "why don't you?" He said, "You don't say anything about the fact that the heathen world are to have an opportunity to benefit by the death of Christ."

I said, "No, I do not, Brother."

"Well, why don't you," he said.

"Well," I said, "the reason why I do not is because the Bible is silent about it. And I am not going to teach anything that the Bible does not teach."

He said, "The Bible is full of it."

Well, that was the most wonderful statement—the Bible full of it and I had not seen it! Well, I have found out it is full of it, and I thank God that brother was used of the Lord to just call my attention to this book, this first volume—this book, here it is, everywhere; everywhere you go you find it; and I believe it will be read by everybody at some time, and it will be understood, too. I had had the book handed to me some years before; and this very matter he was calling my attention to was the matter that caused me to close the book and put it in the fire and burn it about three years before that, and when I was going along the street with him to the place where I was stopping, he walked along with me, and said, "Brother, I have a book"—I knew what book it was even in those days back in 1897—"I have a book and I am sure if you will read it you will be blessed in reading it, and it will be a great help to you. Will you take it?"

"Well," I said, "I will take it, but I prefer to pay for it."

"Well," he said, "I would like to give it to you, but if you want to pay for it you can. I will let you have it if you will read it. Will you read it? I want you to promise you will read it."

I said, "Now here, this is not the first time that we have been in difficult places, unfolding what we understand to be God's plan, and we have been asked the question, 'What do you think of those books?' " And I said to myself, "I cannot answer that question; I am going to find out what that book teaches in order that I might answer it intelligently—the book teaches so and so. and you had better not have it at all, you had better keep away from it, do not have it in your library." I supposed that would be the result; but I began to read the book, and after I had read the book I began to study it, and I began to compare it with the Scriptures, and I began to eat the book, and, thank God, it tasted sweet in my mouth, and I found all of its teachings were in perfect

harmony with the Word of God, and oh, how much greater was the Word of God to me than ever after having read carefully that book!

Now I want to talk about another gift. It is contained in the second text. "If ye then being evil know how to give good gifts to your children, how much more shall the heavenly Father give the Holy Spirit to them that ask him?" These were the words of our Lord Jesus, you remember, in answer to a request of the disciples that he would teach them to pray as John taught his disciples. We believe here that our Lord Jesus Christ is expressing what he considered was God's grace not to the world, but to the church. How important it is we understand what this gift is—what the Holy Spirit is. Now I used to have this idea about the Holy Spirit—and not only did I have it but I earnestly contended for what I thought was the faith once delivered to the saints: I believed that the Holy Spirit—and I used to speak of it as the Holy Ghost because the common version thus translates it—I used to believe that the Holy Ghost was the third person in a co-equal trinity of gods. I didn't attempt to harmonize that with my experiences and when I did think sometimes about it I would think, "Well, that is something we cannot understand; we may be able to understand it by and by how that the Holy Ghost being a person, an individual, could come into me and dwell in me, and come into another believer and dwell in him also." But I believed it was the truth, and when anyone would call my attention to any inconsistency I would say, "Well, now here, it is no use to discuss this matter; this is a thing we cannot understand; it is a great mystery." Well, there are some things mysterious about it, dear friends. But I thank God when we come to the Scriptures and find out what they teach about it these mysteries vanish away.

Suppose we were to take this text and try to interpret it in harmony with such a belief that the Holy Spirit was the third person, co-equal trinity of Gods. What would we have to do? We would have to look at it in this way: That the Lord Jesus Christ, the second person in a co-equal trinity of gods, said to the disciples that the first person in a co-equal trinity of gods was more willing to give the third person in a co-equal trinity of gods than we are to give bread and fish or good gifts to our children. Well, it does not sound very reasonable, does it?

What is the Holy Spirit? Now we have in the fifth volume a wonderful unfoldment of what the Holy Spirit is, and all of these contradictory texts—only a few which seem to contradict this teaching—are expounded in harmony with the truth, and I want to say right here my experience has been studying the Word of God that there is not an important truth in it but what the Bible has here and there a text that seems to conflict with it, and the mistake I used to make would be to found a doctrine on a passage or a few passages of Scripture and make all the others harmonize with it, instead of doing the reverse, instead of getting the trend of Scripture teaching concerning any matter, and then taking these seemingly conflicting Scriptures and harmonizing them. Not one single doctrine do I know of in the Word of God but what has a few passages which seemingly conflict with the true teachings. I believe our heavenly Father has permitted this in the translation in order that we might search the Scriptures and come to a place of maturity of development in our knowledge. Now we will pass by what the Holy Spirit is, except to say this: We believe that the Holy Spirit, so far as it has to do with the text, means the mind, the disposition, the power, of our heavenly Father, and of our Lord Jesus Christ. This is what we believe our Lord Jesus Christ said: The heavenly Father was more willing to give than we are to give good gifts to our children.

In the eighth chapter of Romans the apostle speaks of this gift, or of the Holy Spirit, the spirit of adoption whereby we cry, *abba*—Father. In other word, those who receive this gift of the Holy Spirit come to a relation to God so that they can look on him as their Father; not simply call him their Father, but to feel that he is their Father, and that like as a Father pitieth his children, so the Lord pitieth them that fear him. When we come into possession of this wonderful gift it brings us into the place where we can say, *abba*—Father. It does not bring us to adoption as the Apostle Paul tells us later on, but it imparts to us the spirit of adoption whereby we cry, *abba*—Father; but we are fully adopted when that is fulfilled which the apostle tells us in the same chapter—that we are now groaning within ourselves, waiting for the adoption, to wit, the redemption of our body. That is of the whole body, the church, the church of our Lord Jesus Christ. Then we will receive full adoption, but now we have the spirit of adoption whereby we may cry, *abba*—Father, whereby we may realize that God is our Father, and that the Lord Jesus Christ is our elder brother, and in this present Gospel age the Lord Jesus Christ is leading many saints unto glory.

Now, let us give just briefly, a full definition of the Holy Spirit. We believe that our Lord received this Spirit not by measure; that on the day of Pentecost as a perfect human being, there presenting himself to the Father's will, to give himself as a ransom for all, that he received the Holy Spirit, that he was begotten of the Holy Spirit, and so far as it was possible for a human being, he had full possession of the Holy Spirit, and was begotten of the Spirit from human condition to heavenly, spiritual, divine, conditions, and had the Holy Spirit as a power to carry out the great works of Messiahship. Therefore if we look to our Lord Jesus Christ we are able to comprehend better what this Holy Spirit is. That is, how it shows itself, how it manifests itself in its dealing with others. And what do we find? One of the most prominent characteristics of our Lord was his dependence on his Father. I shall never forget how this came to me when I first came in the truth. Before I understood God's plan I had been an infidel, had been brought up to be an infidel—that is an unbeliever in the Bible, but not an unbeliever in God. But under the providence of God I was permitted to read certain portions of the Bible, and in connection with them the gospels, and I remember how the gospel narrative came to me at that time, how I thought of the Lord Jesus Christ as a wonderful man; I never thought of him as God, but I thought if there was a God, as I believed there was, that that man was right in union with God, dependent upon God. I would read such Scriptures as this, "I can do nothing of myself; the Father that dwells in me, he doeth the works." And I would note continually, as the brother brought out this morning, how our Lord was always praying, and sometimes prayed audibly so that he might impress his disciples, to show them that he held his utter dependence on the heavenly Father for everything that was in his possession. You remember, he said to them, "I can do nothing of myself, but the Father which dwelleth in me, he doeth the works.

Now, it will be so with us just in proportion as we partake of this Holy Spirit of God; we will be like little children in their relationship to their fathers. And more than this: the more we partake of this Holy Spirit, the more we will realize we are utterly dependent on him to live this life of the spirit, a spirit begotten life; we are utterly dependent on him, and it will arouse and awaken in us the same mind or spirit that was in our Lord Jesus Christ—a prayerful, dependent spirit.

Then, another characteristic of our Lord, which if we possess, in the measure we possess it we will be like him. Not only was he dependent on the Father, but he was always yielding to the heavenly Father. He had a submissive spirit, a yielding spirit. How frequently do we hear him say, "Not my will, but thine be done." In all the different providences that came to him, no matter what they were, no matter how severe they were, he was always in that attitude of mind of yielding to the heavenly Father's providences. If we have been begotten of the Holy Spirit, if we are younger brothers of the Lord Jesus Christ, if God is our Father, we will have this spirit, this disposition, this mind, in the measure we possess it. What is that? Why, in the different providences which come to us, no matter whether they are severe, no matter what they are, we will find ourselves submissive to his will.

Have I always been, you say? Not always, but I have learned some lessons along this line, and all the lessons I have learned have been placed on my believing the utterance of the Apostle Paul when he said, "For ye know that all things work together for good to them that love God; to the called according to his purpose." That is, in proportion as I have recognized all of these trials that have come into my life, all of those difficulties that have come, in fact everything that has come, in proportion as I have reckoned it as not possibly coming directly from the Father, but always passing through his hands before it reached me, and so designed for my good—just in proportion as I have believed that, have I manifested this yielding spirit and it has manifested itself to the brethren of our Lord Jesus Christ and to others.

But what is that "good" that the apostle speaks of? We used to think that if it were a measurable success in temporary matters and we should meet a reverse—this was a great many years ago I thought this way—that this reverse would eventually work out for my prosperity in temporal matters; it would be better further along. And while I would not expect the Lord would give me riches, but if I was under reverse circumstance he would just make it better! I was looking at the temporal things, the things of this life, and failing to see what the Apostle Paul tells us is the good that our heavenly Father desires shall be accomplished in us. What is that? Just notice the next verse, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren." That is the good, dear friends, and I have realized that these trials which come to me are designed of the heavenly Father to work out for me a far more exceeding and eternal weight of glory while I look not at the things which

are seen, but the things which are not seen, knowing that the things which are seen are as temporal, they will pass away, but the unseen things are eternal. Now, these are two characteristics of our Lord Jesus Christ, or in other words, two outward manifestations of the possession of the Holy Spirit of the Father and as we say, of the Holy Spirit of the Father, and the Holy Spirit of the Son.

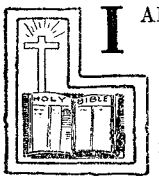
Another one: the Spirit of our Lord Jesus Christ, this Holy Spirit which the Father is more willing to give us than we are to give good gifts to our children, is a gentle spirit. Well, you say, "I have not got a gentle spirit." Well, I did not have one. I do not have one now, either, naturally, and would not have a gentle spirit at all only that I permitted the Holy Spirit of God to take and control me. I remember when I thought I understood God's Word and plan—especially when I believed in the gospel of eternal torment, and the immortality of the soul and the pesonality of the Holy Ghost as we used to put it. Now, I was not gentle when I came in contact with those who believed differently. I earnestly, as I used to say, contended for the faith. I used to think I could make people believe those things; I thought they were true; but when I came to realize what this Holy Spirit was, it wrought a revolution, and while I have not realized that it is in my own experience to the extent that I desire, and I don't know as it ever will outwardly, at the same time it is the desire of my heart. I have found this: That just in proportion as I have taken on the spirit of Christ in my dealings with the brethren, in my dealings with the world, it has been in a gentle way, and yet firm. You know the Apostle Paul, speaking of this, said that the servant of the Lord must not strive, but be patient, apt to teach, meekly instructing those who oppose themselves, if peradventure God will give them repentance to the acknowledgment of the truth; and I believe this kind of a spirit, the gentle spirit, the spirit of Jesus, the spirit of our heavenly Father, will accomplish wonders along the line of leading people to the truth.

This Holy Spirit is an humble spirit. I will just quote a few passages of Scripture concerning humility. "Blessed are the poor in spirit for theirs is the kingdom of heaven." Then, we read in Proverbs, 15:33, that the fear of the Lord is the instruction of wisdom, and before honor is humility. To give what we believe to be a good definition of humility in its final experience—that is when we start out to serve the Lord Jesus Christ—I should say humility is a sense of our own unworthiness through imperfection or sinfulness. It was through an acknowledgment of our own unworthiness that we were first brought into the family of God. It is through an acknowledgment of our own insufficiency that we begin to realize the sufficiency of God. It is through an acknowledgment of our own ignorance that we begin to be wise. It is through a knowledge of our own liability to error that causes us to obtain the truth. Quite frequently I note down in my Bible some of our dear pastor's admonitions, and here is one on humility. He tells us that true holiness in the Scriptures has for its root humility; let this root die and the tree of holiness will die also; growing out of this first essential quality, or characteristic, as a tree of many branches, out of the root came the other graces of the Spirit which the Savior has called blessed; that is, definitely approved by him. Humility, we are told in the dictionary is a modest estimate of our own worth. It consists in rating our claims low, in being willing to wave our rights and take a lower place than might be our due. Modesty is one of its characteristics; modesty implies unwillingness to put ourselves forward, as well as the lack of overconfidence in our powers; as the poet has expressed it:

"Be silent always when you doubt your sense,
And speak thou sure, with seeming diffidence."

May the Lord add his blessing.

Discourse by Brother F. F. Cook. Subject: "THE TWO WITNESSES"



I AM not unmindful of the topic of the day—Thankfulness—but somehow or other, I did not get a program until I was quite well on my way to the convention, and so, I am afraid it will be somewhat like the case of some of the preachers who preach their sermons and then find the text afterwards. Now, perhaps you will be able to name the subject "Thankfulness." I have been inclined to call it "The Two Witnesses." I think we can bring in the subject under the title of "Thankfulness." We are thankful for everything that comes from God, and for everything that we are able to find in his Word. As we go along the narrow way in which God is leading us at this time, as we think of the wonderful prize at the end of the race, as we think of the fact that those who enter cannot turn back without the loss of life, we naturally inquire, "What assurances are there that we are in the way?" In journeys that men take there are some to meet us along the way, assuring us that we are in the road, that we are going in the right direction. But none are going this way and coming back to report to us. How do I know that I am a child of God? I call your attention to Romans, 8:16: "For the Spirit itself beareth witness with our spirit that we are the children of God." In this Scripture, this important matter as to whether I am a child of God is to be decided in a court of inquiry in which two witnesses are to testify. Who are these two witnesses? We note the reply: The Spirit itself —God's Spirit—and our spirit. We also note that these two witnesses are to agree together in testimony, that the matter may be established. This reminds us of the way ordained in the beginning under the Jewish law, that no man shall be found guilty under the law, except two or more witnesses agree in testimony; that at the mouth of two witnesses the matter might be established. This principle has been recognized in the courts of justice since. No man shall be held guilty, no matter shall be established, unless two or more witnesses agree in their testimony.

Who are these witnesses? God's Spirit—the mind, the Spirit of God. This is the leading witness that appears in every case. The second witness is our spirit—our mind. "For what man knoweth the things of a man except the spirit of the man that is in him?" That is the second witness—our own spirit. We might think we know one another; we might judge by the actions of one another, but no man knows absolutely, save man himself—the spirit of man, the mind that is in him—except God, of course, who knows the things of men. Therefore, our own mind, our own conscience, we alone, know the motive, the impulse, and desires of the heart. Our actions may not be the true revelation of our motives, but we alone know that which is within.

As the second witness does not testify for any other save the one that brings him in, as it were, our own minds do not testify for another, but for ourselves; therefore this witness is heard only by ourselves. And in this case, each man acts as a juror for himself.

How do the witnesses testify? To what, and how? We are advised that a witness must testify in terms intelligible to the court. The testimony must be either oral or written, or by sign language, if the witness is deaf and dumb, or if absent, then his testimony may be committed to writing, signed, and properly testified to by an officer as a deposition, and read in the court as the testimony of the witness the same as if he were present. We are also further advised that a witness must testify as to facts. The witness is not allowed to express his feelings in regard to the things that have come to his knowledge, nor is he to show feeling in the court room. Therefore, in the court of inquiry in which we come, our feelings are not to be taken as evidence, but it is to be based upon facts. The two witnesses must agree in fact. We recognize that feelings have a large place in the religion of Jesus Christ, but they are not the basis of our assurance. When the relationship has been established and assuredly known, feelings result, but they are not the basis of our knowledge, our assurance.

How do these witnesses bring the testimony to us, we inquire? We are assured that the leading witness—the witness in every case, whose testimony, the deposition as it were, has been taken, signed, sealed and delivered, and in the volume of the book it is written; the testimony of the leading witness is before us as the Word of God. This is not the Spirit of God, but the testimony of the Spirit, the sword, the instrument of the Spirit, the Spirit's testimony. As to the second witness, it is borne into our minds, our motives, our acts, are all revealed through our conscience, and this testimony is brought to us even by the operation of our own minds.

We may ask the second witness, before the inquiry begins, "What assurance, or grounds, have we for entering our claim?" We may briefly examine our two witnesses on this point. We ask the leading witness as to testimony on the point as to how we may know that we are children of God, and have a right to establish our claim at this moment that we are still sustaining this relationship, and we hear the leading witness testify that there are none righteous, no, not one. We are all aware of the fact that by no work of righteousness may we be justified, but that the Father has provided one to become our righteousness for us, and if we believe on him with all our hearts, accept him as our portion, our merit, that we have a standing with the Father, and if after having this standing we offer all we have to him in consecration that we are accepted by him and become a child of his, a son of God.

We turn to the second witness and inquire, "Has this experience taken place? Have we believed on him and accepted him as our Savior? Have we consecrated our all to the Father that we may become his son?" If the second witness replies in the affirmative, then we have grounds for entering into the court to establish the fact that the relationship is being sustained; that today, now, we are a child of God.

We recognize that the testimony of the leading witness is quite voluminous, full and complete, not to be added to nor taken from; that it is sufficient to make the man of God perfect, thoroughly furnished unto every good work. We, therefore, cannot examine this witness in detail, but simply note a few points; the main line of the argument shall be along one line. We turn to this leading witness and inquire, "How may we know that we are the child of God?" We hear the testimony, "We know we have passed from death unto life, because we love the brethren." Again, we hear the testimony, "If we love not our brother, whom we have seen, how can we love God, whom we have not seen? By this shall all men know that ye are my disciples, because ye have love for one another." "He that saith he loves God and hateth his brother, the truth is not in him."

By these points of testimony we know that the relationship exists between us and God is expressed in our relationship with the brethren; the one depends upon the other. If the one is present the other must be also.

Then we turn to the second witness and inquire, "Do you love the brethren?" We hear one of these witnesses reply, "Yes; I love God's people more than any other people in the world; I love to be with them; I enjoy their fellowship." But we ask the second witness again, "Do you love all the brethren—those with whom you are especially associated—every one of them?" The witness pauses for a moment, and then asks for information. The witness inquires: "Does it mean that we are to love all the brethren alike, or are we not privileged to love some more than others?" The witness further states, "Did not our Savior indicate that he loved some more than others? Did he not take Peter, James and John upon the Mount of Transfiguration, and leave the other disciples in the valley below? Did he not take the same three disciples into the garden, while the others were left outside the gate? Did he not so indicate that he loved these more than others?"

The court instructs that the selecting of these three on special occasions does not signify that the selection was made because of a distinction in love, but rather of a recognition of special qualifications for a particular work. The Savior no doubt recognized certain characteristics and qualities in each of the apostles. Peter can do a particular work assigned him better than any of the others. Later there was a work that Peter could not do, and Paul was chosen. So the church is admonished to follow the same method in selecting certain members qualified for specific work in edifying and building up the church. As the apostles of our Lord developed in appreciation and love, they drew near to him and thus became the better qualified for their work, all of which was duly recognized by our Savior; but his love for each was the same in kind—loving them because of what they had given up and for what they had become as his disciples and brethren. He did not love, some more and some less, because of their natural qualities—because some were by nature more lovable than others; but he loved them with an impartial love according to their development in his love.

It is necessary that we distinguish between the natural love—the loved expressed in our choosing associates, human love we may say, in contradistinction with the love with which Christ loved us. We had a neighbor. This neighbor because of his wise life, because of his qualification and standing in the community, was considered an honorable man; it was an honor to be associated with him, to be known as his friend; this neighbor was congenial and neighborly in all his ways. Fortunately, we lived near to him. And he had such an appreciation of favors shown, so reciprocal in all his ways, we found it more and more a delight to be associated with him.

But, across the street was another neighbor, who had not learned the love by which neighborly relationship is sustained. Somehow, in all of our dealings with this neighbor, everyone of them led to more or less difficulty; we had differences of understanding again and again. We at last find that the further we keep away from that neighbor, and the less we have to do with him, the better we get along. Both of these neighbors become children of God along with us. What do we expect when they come into the family? Is it going to be a marvelous change all at once? Is the one neighbor with whom we had such intimate relationship going to be the same, and the one who seems to have so little of neighborly ways about him, so few things which we could admire in his ways, going to be miraculously changed all at once? Oh, no! We know that the poor neighbor who has received indeed the spirit of saintship, the spirit of sonship, becomes possessed of the new mind, but he is struggling and has so many things to overcome, he wants to be kind and gentle and loving to all, but he has never had much practice along that line, therefore he is having a much harder struggle on those points than that good neighbor of ours. What is our relationship to them? Well, before we were God's children at all we liked one better than the other, and we will still like those characteristics in that neighbor, but we are talking now about the love of the brethren, the love with which Christ loves us. Is our love going to be any different for those two neighbors, both children of God? In the light of God's Word, I think not. As new creatures in Christ Jesus we are going to love them both alike. One will have some characteristics that will make him more congenial as an associate, but we are not talking of this, but we are talking of both of them as developing the new minds in the struggle, and as we see one neighbor struggling more and more, and as we see him triumphing, becoming more gentle and loving in his ways, our hearts go out in sympathy and love for him, almost like the mother with the crippled child which draws out so much of her heart's affection, you would almost think she loved that child more than any of the other children. So, if we have the love of the brethren they will draw upon our pity, our sympathy, and we will love them more because of what they are accomplishing, what they are becoming.

So, as we turn to the second witness, after the instruction of the court, we ask, "Do you love the brethren as brethren, and all alike, without exception?" Unless the second witness can reply that he does so love all, this testimony is not in full agreement with the leading witness.

We turn again to the leading witness, and inquire for some other testimony as to what makes a child of God? We hear this witness testify in the language of the Apostle Paul, "So fight I, not as one that beateth the air, but I keep under my body." We turn to the second witness and inquire, "Are you keeping your body under?" The witness again asks for information, or inquires, "What do you mean by keeping the body under?" Again the witness is instructed, "This does not mean the body as such, the flesh and blood." For we recognize there is no indication where the gospel of Jesus Christ has gone that the body is to be dishonored or lowered in any way, but on the other hand it seems to be honored—purer, cleaner bodies amongst God's people, and should be, than amongst any other people. And why? Because there comes the testimony that our bodies are the temple of the Spirit of God; so they are to be kept pure and clean and undefiled so far as possible.

The new mind must have a body in which to express itself. We have well learned the lesson that it takes the spirit and body to make a soul—a being; therefore, as new creatures in Christ Jesus, we must be considered as having a body which the Father has given us in which to develop this spirit, this mind, and the record is that God is not going to furnish a new body for us, but we are to take possession of this old body which has been the implement of self-life all these years hitherto, and therefore, when the mind of God comes seeking for a body, as it were, the contest begins, a contest between the old tenant and the new one. Both must have a body in which to express themselves, and the mind of God must take such possession of the body as to be fully developed, to become full grown in Christ Jesus, that we may be clothed upon with that body from above, the permanent body, the spiritual body; but temporarily, we must use those bodies belonging to the self-life.

And we turn to the second witness again, and inquire, "Are you bringing the body into subjection to the new tenant, the new mind?"

We turn again to the leading witness and ask for further testimony, and we hear it testify that the child of God speaketh evil of no man. We turn to the second witness and inquire, "Are you speaking evil of no man?" We hear one testify, "I desire above all things to speak evil of no man; I am trying to control my tongue." Then we turn again to this witness and inquire, "How are you striving?" The witness makes reply, "I am striving day by day to so watch my tongue that I will not speak evil of anyone." And we inquire again, "How do you succeed?" The witness, with a little hesitancy, replies, "I have not done so very well; I have had two or three failures already." Then the court instructs that this witness is not struggling in the right way, and will never be able to bring the testimony into agreement with the leading witness. It instructs this witness that the self-life is planning the battle, and that a different method must be pursued. Perhaps the first movement would be to go to the one against whom the witness had spoken evil, and confessing humbly before this one that they had sinned with their tongue concerning the things which they had spoken against that one, and say, "I have not come to ask for explanations; I have not come to say anything about what you have said against me at any time, but I have come to say that I have no right to say that of you

or any other man, and as a Christian I come to you and ask your forgiveness."

Then the witness is further instructed that the sin should be confessed before God. Tell God that you have sinned in that you have spoken evil, ask him to forgive you, then pray him for a larger measure of his spirit.

You remember the Apostle James does not say a thing against the tongue as such—this fleshly organ; James is speaking of the one controlling the tongue, the old tenant and the new. You remember from the same tongue comes cursing and blessing, bitter and sweet; it all depends upon which tenant, as it were, has control, the old or the new.

Then the second witness must realize, as instructed, that only in the strength of the new minds, in the spirit of our God, the spirit of love, will he be able to win the victory of the tongue or any other manifestation of our body.

Then, this speaking evil of no man we find by the context, as given by the leading witness, includes all our relationship with one another; that we are not to be contentious, but to be gentle, showing all meekness unto all men. This includes our relationship in the business world, in the social life—everywhere. In all our dealings and relationship with men we must show gentleness and meekness with all men. This would include the testimony of the Holy Spirit in Ephesians, 4:15, "We are to speak the truth in love." It includes our relationship with men in bringing God's message to them. The second witness needs to be examined carefully on this point: "Are you speaking the truth in love?"

You remember when the Apostle Paul came into Athens, after he talked a little while, the old King James version would have us think he disputed with them. In the revised version we find the right meaning, that he reasoned, he talked with them in the spirit of love, and when many had heard the message of love, some of the people became stirred up, and some were antagonized, no doubt, for the truth will antagonize when spoken in love sometimes. Some of the leading men of the town started to call a meeting to get this matter before the people and find out what the trouble really was, and you remember they led Paul up Mars Hill to the Areopagus, and when Paul got there and had a chance to talk to them, how did he do it? The record tells that when he went along the streets of that idolatrous city and beheld their idols on every hand, his heart was grieved within him. Oh, how many things Paul could have thought of to tell them! He could have told those people: "You are worshipping devils; you are under the control of the devil. This is indicated by your worship. There is no true worship in that. Do you think those gods of wood and stone can do anything for you?" No; he said nothing of the kind. The first thing Paul said was, "I know you are very religious." Then the next thing he said was, "I note you have an altar to the unknown god." These poor people were so religious, they feared they had left someone out, and perhaps there was something they could not account for by the other gods, and they had made an altar to the unknown god—"Him whom ye ignorantly worship declare I unto you." And he did not stop there, but he commenced to quote from their poets, and you remember that after calling attention to the God in whom they live and move and have their being, as your own poets say, he said, and we are his offspring. Oh, how many things Paul had found in common, as it were, with those poor benighted heathen! He was looking for some open door; he was filled by the spirit of love; and by this plan he could tell them something about Christ as he led them along in that tactful, loving way, prompted by that impulse of love.

Then, as we develop, the new mind gets possession more and more of these tongues and these bodies, and we come more and more to speak the truth in love, for God is carrying on a courtship; God is wooing, as it were, some out of the world by his Spirit. I am sure we cannot get access to anyone except by love. If we have to use a club or any other method, God will be pleased to have us turn away until some other time.

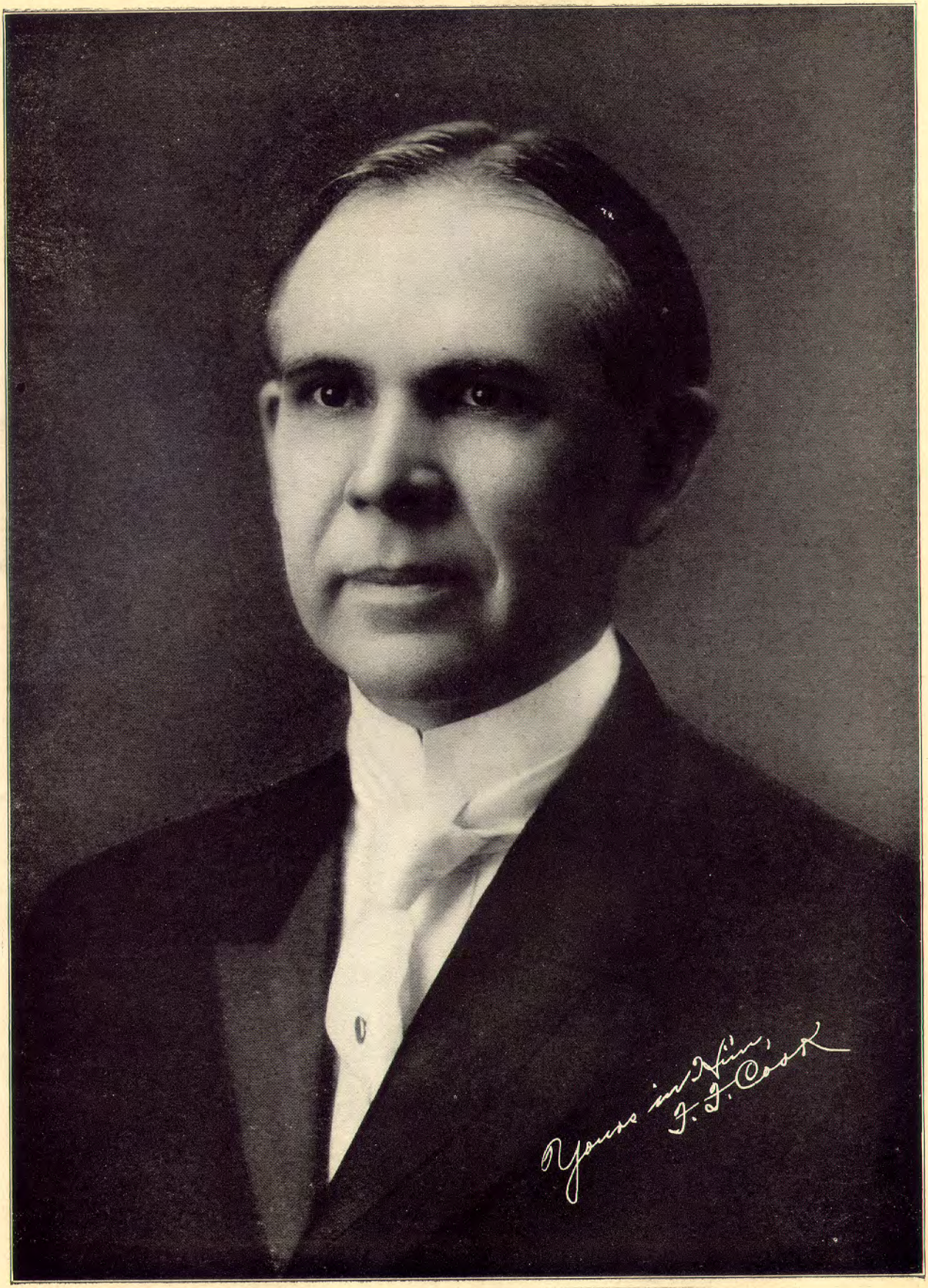
Then we turn to the leading witness and ask for another point of testimony. We hear this witness testify, "Love your enemies, pray for those who despitefully use you; in so doing you become children of the Father." These are manifestations, we are assured by the leading witness, of God's children. We turn to the second witness and inquire, "Do you love your enemies?" The witness asks again for information. "Are we to understand by this that we are to really love our enemies? Or, does it not mean that we are not to have wrong feelings for them? We are not to return angry words for angry words, we are not to revile again when we are reviled, but we are to treat them in a kind way. But it does not mean that we are to really love them, does it?" Again the court calls for testimony from the leading witness, and we hear it declared, "Love your enemies." Then the court calls attention to the fact that it is the same word for love we use when we are exhorted to love God.

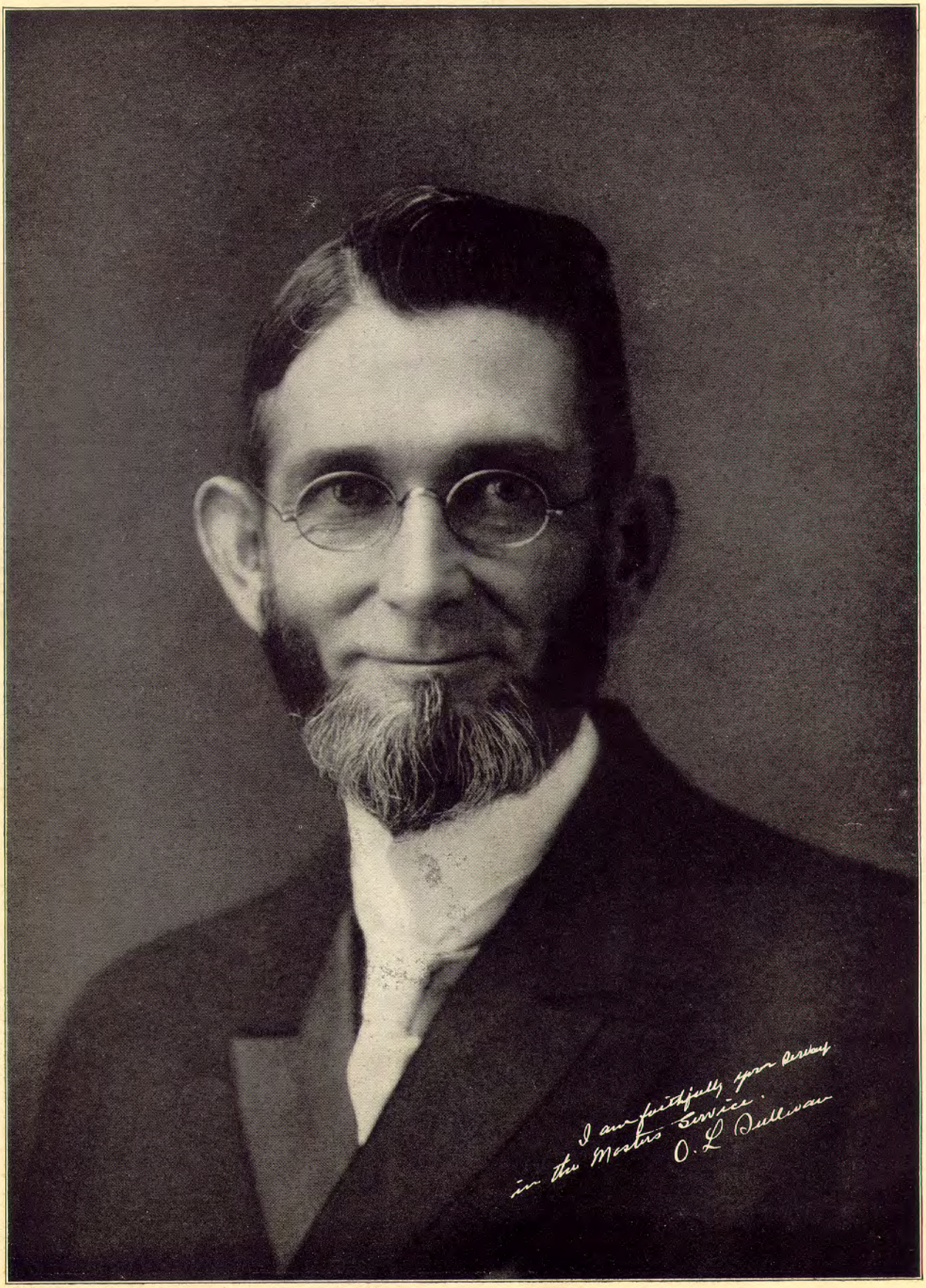
Therefore we ask the witness again, "Do you love your enemies?" The reply is, "I am trying; I want to. I want so much of God's spirit that I can love my enemies." And if we should ask these witnesses how they are striving, we should hear various answers, no doubt, and to these the court would reply, or give instructions, that we never can love our enemies unless we look at them as God looks at them—from the same standpoint. God so loved his enemies that he gave his only begotten Son to die for them, and not until we can distinguish between the saints and the sinners, not until we can look at our enemies as God looks at them, can we take the first step in loving them. In God's eyes, the whole world lieth in the wicked one; they are blind, and this is the standpoint that we look at the world when we have the mind of God, when we become Godlike.

Then we turn to the second witness again, and inquire, "Do you pray for your enemies? Have you had the blessed experience of praying for those who despitefully use you?" One of the witnesses replies, "No; I am trying to love my enemies, but I have never yet been able to pray for them." And one of them asks information, of the court and says, "I would like to inquire what I am to pray for; you would not expect God to miraculously change them and make them his children? We could not expect God to send some blessing upon them in answer to our prayers, as he is dealing only with saints in this age? And then the witness is instructed, or his attention called to some things which the Apostle Paul prayed for. And I sometimes think the best index to our lives and the lives of our brethren are the prayers we pray. We usually can tell where we are ourselves, where we are living, what progress we have made in the way, by what things we pray for, for ourselves and for one another. and so I think one of the indices of the Apostle Paul's life is his prayers. As we read these prayers, and know what he prayed for, and the things he asked his brethren to pray for, we get an insight into the wonderful heart and life of that man. You remember one place in Colossians, he asked the brethren to pray for him that utterance might be given him that he might speak the Word in such a way that it would find hearing ears; that he might not speak in man's wisdom, but in the power and demonstration of the Spirit.

Then, again, Paul prayed that doors might be opened. I think he must have had in mind heart-doors as well as others—that doors might be opened, that the Gospel might have free course and be glorified. What a wonderful thing to pray for, as we kneel down before the Father and talk to him about our enemies that the doors may be opened, that the conditions of the heart-door might open that in some manner we might bring the message of love to that one, and that he might be brought into the right relationship with the Father! I think the dear Savior, when he had admonished us to pray for those who had despitefully used us, was thinking of the blessings that would come to us directly, as well as the blessing we might bring to our enemies. In communion with the Father we pray for our enemies, our hearts become enlarged and the new mind develop within us and triumphs more and more in our lives. And only as the second witness comes more and more into agreement on that one vital point of testimony, will the two witnesses ever be found in agreement. And as we note in the examination of their replies we find that some have the mind, the desire, who have not attained much—babes in Christ; others are backward to overcome, and control, and make use of these bodies in such a way that the new mind is being developed. Then, others upon examination, as we look into their heart of hearts, as we hear the testimony of the second witness, and note its agreement with the leading witness, and find according to the testimony, it must be they are attaining to the stature of men and women in Christ Jesus. So the testimony indicates from these witnesses they have reached various stages of progress; but so long as they have the desire, the will, the Father has wonderfully provided for that which they have failed to accomplish. They are struggling more and more, and these bodies are being used instruments to express the new mind; and while they will never reach perfection of action, they will reach perfection of love, and more and more their lives will come in harmony with the new mind; at least so near in harmony that the Father will say, "It is enough," and they will be ready to be clothed upon with the bodies from above, the new body, the permanent body. It is this temporary body of the new creature that has had to be covered with the robe of Christ's righteousness; this means the robe does not cover the body for the old creature who is counted out, dead; it covers our bodies for the new creature, covering these poor fallen bodies that they may be temporarily used as bodies of the new creature.

As day by day the testimony comes into the court, we note the agreement of the two witnesses, "For the spirit itself beareth witness with our spirit what we are children of God; and if children, then heirs, heirs of God and joint-heirs of Jesus Christ, if so be, we suffer with him that we may be glorified together."


Yours in Him,
F. J. Cook


I am faithfully yours always
in the Masters Service.
O. L. Sullivan

Discourse by Brother O. L. Sullivan. Subject: "BEHOLDING AND MEETING THE BRIDEGROOM"

MATT. 25:6

"And at midnight there was a cry made, behold the bridegroom; go ye out to meet him."

THIS is taken from the parable of the wise and foolish virgins. This parable contains instruction evidently intended for the close of the Gospel age. It is placed immediately after our Lord's great prophecy which is found in the twenty-fourth chapter of Matthew, which foretells the close of the age. It begins with the word *then*—at that time, not *now*.

"At midnight there was a cry made, behold the bridegroom; go ye out to meet him." It should be noticed this was the second commotion among the watchers mentioned in this same parable. The first, no doubt, was that headed by Mr. Wm. Miller, a Baptist, in 1844. The Miller movement alone fulfills the conditions of the parable down to verse six. It should be noticed further there was *no call*, no "cry," made at that time from the Lord. It was not in keeping with the teachings of the Lord's Word. All went to sleep again after their disappointment. *"All slumbered and slept."* It was midnight; darkness seemed even more dense than before.

This second commotion was different in many respects. This was the call of *present truth* thirty years later, A. D. 1874. The call of *present truth* alone fulfills the conditions of the parable from verses six to thirteen. *There was a call this time.* This means this movement was exactly in keeping with the teachings of the Lord's Word in regard to the Lord's return and the necessity of a heart preparation to meet him.

BEHOLD THE BRIDEGROOM

The beholding here is not done with the natural eyes. It is a call to a faith observation, with the eyes of our understanding. Jesus says, "Blessed are your eyes for they see, and your ears for they hear." He, in these words, refers to the eyes and ears of our understanding. We will never see as we have been taught to expect by our well-meaning though misguided foreparents, that tombstones will be reeling, horns blowing, and the world on fire. For those kind of things are never to occur at all.

"GO MEET HIM"

The going out to meet him likewise is not to be a literal walking out to some prominent place and there taking a stand, waiting for the Lord, clothed in a white gown and singing psalms.

Oh, no. It means activity along the lines of the Lord's Word in a heart preparation which he would approve.

This call went forth at midnight. This would indicate that after the disappointment in 1844, interest had entirely died out, hope was gone, there was nothing to indicate any providence of the Lord in connection with this first movement. Darkness seemed even more dense than before.

The second commotion, we should notice, was entirely different in many respects. It was at the time of the dawning of *present truth*. This call was, "Behold the bridgeroom and go ye out to meet him." There was no such call at the time of the first movement. This call indicates the Lord had returned and his presence had been observed by some. The first indicated no such thing. The reason is evident for he could not be seen by any as being present until he had actually appeared. So this call could not go forth before 1874.

Now notice the facts: The *Watch Tower* and *Herald of Christ's Presence* was founded in 1879. Therefore the call through it to the true Israelites of God announced that the *second advent* of *our Lord* as the deliverer of the world *had already taken place.* That he was present but invisible, a spirit being not possible to be seen by any, even by his church, until they had been *changed* and made like him in the *first resurrection.* It furthermore announced he was present for the purpose of establishing his kingdom. This call had been going forth orally and in tracts long before this. It was further shown in the *Watch Tower* that Jesus was the antitypical Moses. That as Moses was forty years in coming to the point where he offered himself to Israel the first time; then he was absent from them an equal period of time, forty years, and came again and delivered them. So this was pointed out as illustrating that the length of the Jewish and Gospel ages as being of equal length. From the time of the beginning of Israel as a nation to the coming of Messiah was a period of 1845 years. So from his crucifixion until the time the Scriptures show as marked his second coming (October, 1874), was a like period of 1845 years, corresponding exactly to the two periods at which Moses offered himself in the type.

In fact the most satisfactory proof of Jesus return and presence that the most analytic mind could demand—the most soul-refreshing assurance from God's blessed Word, harmonizing every passage and clearing away every seeming contradiction—was piled mountain high.

TWO CLASSES

There was surely a providence of the Lord in connection with the first movement by Mr. William Miller in 1844, who was a very wise and holy man. It was by no means lost. It resulted in a great trimming of lamps (searching of the Scriptures) and a filling with the oil (the spirit of the truth). There were two classes who headed that movement. Both were honest, truth-seeking people—"virgins," some of them were wise, others of them were foolish. The wise knew it would not be sufficient to alone manifest interest in the Lord's presence and a study of his Word, but that it would, additionally, require a heart preparation. The foolish seemed to think activity in the study of the Lord's Word, and an interest in his return, even though they had no great love for the change to be wrought by his return and the establishment of his kingdom, would be sufficient. They had no oil in their vessels, no real love for the truth. The wise had oil in their vessels. So at this time we have the same two classes, the wise and the foolish. Oh, how foolish it is to think a lamp has any value as a lamp without oil.

THE CALL'S MEANING

"Behold the bridegroom:" This means he is *present*, he has *returned.* "Go ye out to meet him:" this means *heart-searching, preparation.*

There are two indispensible things mentioned here as necessary at the present time for everyone who will be of the elect company. First, you must *behold him.* You must *know* he is *present.* Second, you must *go out to meet him.* You must cut loose from former relationships and make preparation of heart to meet him. You will not do this, *you cannot do it,* unless you are thoroughly convinced that he is present. *You must see him. This is necessary at this time more than at other times on account of the hasty, careful heart-toilet necessary.* The work must be done now quickly.

IS HE PRESENT?

Do you believe he is present? Can you behold him? Dear friends, there can be no doubt of his presence. He has already returned. Oh, what a sublime thought, actually living in the presence of the returned Lord, the King of the Universe.

Is this in keeping with the conduct of the Lord in the past, to inform his people, and warn the unbelieving? We answer, *"Yes."* Before visiting judgments, God uniformly sent forth warnings, sufficient to enable the believing to escape his wrath and to condemn those not heeding the warning. Oh, how we do need to get acquainted with our blessed heavenly Father and to understand him through his word. Listen to this voice: Amos 3:7, "Surely the Lord God will do nothing but he revealeth his secrets unto his servants, the prophets." *Notice, this was the case before the flood.* Noah knew the very day he should enter the ark. This age, too, was 120 years in closing. God does not do anything suddenly, rashly. He does everything wisely, sensibly, properly. *Noah had faith.* Heb. 11:7, "By faith Noah being warned of God of things not yet seen, moved with fear, prepared an ark to the saving of his house; *by which he condemned* the wicked," etc.

Again: Afterwards the nations became sunken in sin and idolatry, the Lord sent warnings by Lot to Sodom and Gomorrah. Due notice was given both Abraham and Lot, and Lot warned the people faithfully. 2 Pet. 2:7-8, "And delivered Lot vexed with the filthy conversation of the wicked. For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds." Again we read: "He seemed as one that mocked." (Gen. 19:14.) "And Lot went out unto his sons-in-law, which had married his daughters, and said, Up, get out of this place; for the Lord will destroy this city. But he seemed as one who mocked unto his sons-in-law."

THE SAME PERHAPS TO-DAY

No doubt, dear friends, it seems the same way to many to-day. Seems foolish to hear me stand here and talk as though there really was any meaning to be attached to God's blessed Word, the Bible. Dear friends, *there's nothing so sure as God's Word.* "Heaven and earth shall pass, but my words shall not pass."

GOD'S LOVE AND FOREBEARANCE

Now let us read another passage and then think of Abraham standing there and pleading with the Almighty for Sodom, saying, "Be it far from thee, Lord, thou will not destroy the righteous with the wicked." Now notice carefully what consideration the Lord had for Abraham. Then tell me, *who could help loving and adoring a God like that?* Gen. 18:17-18, 23, "And the Lord said, shall I hide from Abraham that thing which I do." Then Abraham stands and pleads, verse 25, "That be far from thee to do after this manner." "Shall not the judge of all the earth do right." Then the Lord answered: "If there be fifty *righteous* I will spare the city." "Lord," says Abraham, "if there should lack five." The Lord said, "I will spare the city for the sake of *forty-five*." Then again Abraham pleads, "If there is only *forty*, then *thirty*, then *twenty*, then *ten*." Oh, precious God, and Abraham only a *friend*, while we are *sons*. Now, dear brethren, tell me what consideration do you think God must have for our pleadings, *and so let us take courage* and "come boldly to the throne of grace."

Notice again: Ninevah was warned, and they listened to Jonah's arguments, thus averting the calamity. Again, John the Baptist came announcing Jesus beforehand, and pointed the people to Christ. It was forty years afterward, A. D. 70, before Jerusalem was destroyed; and this, too, was foretold.

At no time have those living in harmony with the Lord been left in ignorance. Simon, Anna and the wise knew to expect Messiah. In fact the expectation was general. (Luke 2:25-38; Matt. 2:2; Luke 3:15.) Now think of the assurance in the Master's words: "*All things that I have heard of my Father I have made known unto you.*"

I. BEHOLD THE BRIDEGROOM

We now observe his presence, through a *faith observation* with the *eyes of our understanding*. How is this obtained. We answer, through the fulfillment of his Word, the fulfillment of prophecy. Is this proof of the Lord's *second presence* entirely satisfactory? We answer, to those in the right attitude of heart to investigate and appreciate it *nothing could be more so*. These know absolutely everything desired concerning the Lord's return and the establishment of his kingdom. They know exactly the same way they know anything, *by the exercise of their senses*. Looking both backward and forward, from cause to effect, and from effect back to cause. We, for instance, notice that all our modern improvements we so much appreciate have come almost within an ordinary lifetime. We see we are living in the day of the airship and wonders of every description. We begin to *wonder why these things did not come sooner. What is the cause that has produced such a wonderful effect?* We turn to the Lord's Word and there we learn the secret. Dan. 12:4, "But thou, O Daniel, shut up the words and seal the book, *even to the time of the end; many shall run to and fro and knowledge shall be increased.*" This refers to the time of the end of the Gospel age, the time when, verse 1: "When *Michael* (our blessed Lord Jesus) shall stand up, the great prince; and there shall be a time of trouble such as there never was since there was a nation, even to that same time: and at that time my people (the church) shall be delivered."

Verse 2: "And many of them that sleep in the dust of the earth shall be awakened. Some to everlasting life; and some to shame and everlasting contempt."

THE CAUSE, THE EFFECT

Thus we see plainly, we must be living in the time of end. For these things belong to the *time of the end*. God's clock has stuck the hour—the scene changes. Michael stands up, many run to and fro preparing for his reception and the reign of everlasting righteousness. For it is the day of his preparation. We hear the mutterings of the time of *great trouble*, can see its approach and know it is near at hand. Every nation is almost bankrupt making war preparations and all is a fullfillment of God's Word. The time of great trouble, too, is being brought upon the world by itself. The poor world is money mad, drunken with the wines of the god of this world (2 Cor. 4:4), they are fashion mad and pleasure mad. They will not listen, nor look, nor investigate. The world is in a frenzy and in no humor to consider anything. All this too, was foreseen and foretold (Dan. 12:10). "Many shall be purified and made white and tried; but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand." *The wise* spoken of here does not refer to the worldly wise, but to those who can see their own helplessness and are truly seeking to understand and serve the Lord now. We can only hint here at what may be known by those seeking to understand the truth, at this time. The Bible is really an open book, and these are exhausting every means in warning the world. The truth of this subject has been poured out like water, upon the whole world, by the Watch Tower Bible and Tract Society, for the past forty years.

ALL SEEING WHAT WE ARE LOOKING FOR

Now, why can't the worldly wise understand these things? It is because they are determined not to see. They are wedded to their idols and will not acknowledge anything. *They do see much more than they will acknowledge.* The world is madly infatuated and will consider nothing. But the coming time of reckoning will surely awaken them. All this too, is a fulfillment of God's Word. Heb. 9:28. "And unto them that look for him shall he appear the second time." This second appearance is *not for* any (nor ever will be) except those *looking for him*. That is seeking after him, to understand him through their minds and hearts. It is never to be an occular observation with our natural eyes. Not many will look for him, *now*, the remainder will have to be humbled by the time of *great trouble*, first, then they, too, will seek after the Lord. We are all seeing the things for which we are looking. It is impossible to show people who persistantly shut their eyes.

We are told in 2 Tim. 4:8, that only those are to be crowned with our Lord who *love* his appearing. Not many really love to think the Lord is present. The most would prefer to delay the time a little while anyway if possible. The reason for this is they *fear* the Lord, they have not become acquainted with him, therefore they do not love him. Again, in 1 Thes. 5:4, 6. The Apostle assures the church it shall know of his second presence. He says, "But ye brethren are not in darkness that that day should overtake you as a thief. Ye are the children of the light and the children of the day; we are not of night nor of darkness therefore let us not sleep as do others; but let us watch and be sober."

CHRIST'S GREAT PROPHECY

Now let us consider some things from our Lord's great prophecy, which is the most *remarkable* prophecy in the Bible. This prophecy is recorded in Matt. 24 and Luke 21:11. "And great earthquakes shall be in divers places and famine and pestilences; and fearful sights, and great signs shall there be from Heaven."

We have been informed, and so far as we know, there were but few earthquakes before the time of Christ; while since 1850, there have been over eighteen thousand earthquakes according to reliable statistics. But I feel very sure the worst of these are yet to come in the near future. They are set to come at this time like the flood was set to come back there.

"Famine, pestilences, and fearful sights." God proposes to leave us without excuse. We cannot plead ignorance. If any do not know the times in which we are living, then it is our own fault. Because God has arranged to block up the way with startling signs. To spread them abroad upon the earth that are visible, plain and unmistakable. For example, look at the cornfields of Texas, the entire crop blighted and withered without fruitage and almost without forage. All wise public men are, today, issuing warnings. Note the following from President Taft, he says: "The acrimony of spirit, the intense malice, the wanton recklessness and eagerness with which attempts are made to besmirch the character of good people; the hysterical and unscrupulous and corrupt misrepresentations of the wicked *require that the public be warned* of the *demoralization* and scandalmongering." This also, dear friends is a fulfillment of God's truth, "Seducers shall wax worse and worse, deceiving and being deceived." "But they will not hear, my people perish for lack of knowledge." Besides, as I have before remarked, the truth upon these great questions has been poured out like water upon the earth, for the past *forty years*. The "Wise Virgins" have exhausted every energy in trying to get the world to recognize the *presence* of the Lord, and to prepare for the *incoming kingdom*. But what is the effect of all this unselfish sacrifice? Instead of it bringing about the much desired reformation, it has turned to blood and stinketh in the nostrils of the world. And the faithful few who have been proclaiming it are hated of all men. It is only a fulfillment of this same prophecy, Luke 21:17. "And ye shall be hated of all men for my name's sake." So today we can see both in Europe and America the cry of the Sanhedran class is *down with the truth*.

It is true, we can all see our own helplessness; yet we will not acknowledge it, nor seek the source of life. Why is this so? We can see undisputable evidences of almighty wisdom, power and love all around us. The very thing we so much need. We can see also that on account of sin we are out of harmony with this source of needed help. Yet we will persist in closing our eyes contemptuously, slightingly, disgustingly in disdaining of God, his love and power. *Why is this so?*

Dear friends, this world must be brought up with a jerk, so sudden and powerful as to snap every hope, before they will acknowledge and turn to the source of light, love, peace and life. This

blindfold of Satan's (2 Cor. 4:4), must be torn from our eyes, and torn to atoms, before the eye-salve of common sense can ever open our eyes and penetrate our hearts. Thus ultimately we will be made to recognize our natural parents voice, and to seek his protection.

CHURCHES TROUBLES POINTED OUT

Matt. 24:9-12. "Then (or afterwards) they shall deliver you up to be afflicted and shall kill you; and ye shall be hated of all nations for my name's sake." "Then shall many (in the church) be offended, and shall betray one another, and shall hate one another." So we see it today; the most deadly enemies of the truth are some of those who once were its most ardent supporters. The time for the fulfillment of the first part of this quotation is also very near at hand. Verse twelve: "And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, shall be saved." This moment is also at hand. When, because opposition and hatred abounds against the truth—because so many evil things shall be said against the truth, and those that are prominent in its support—because God's favor shall appear to be entirely removed from it, as from Jesus when on the cross—because the disfavor of both God and man shall appear to rest upon it, "The love of many shall wax cold." Oh, how sad it is to think that this is so, that after we have now come within sight of the goal, and are warned to expect exactly such a state of things, yet some cannot endure it to the end. Our exhortation to all would be that of Rev. 2:10, "Fear none of those things which thou shall suffer; behold the devil shall cast some of you into prison that ye may be tried and ye shall have tribulation ten days: Be thou faithful unto death and I will give thee a crown of life." God prepares for his people, both now and hereafter, and exhorts us: Phil. 4:6. "Be anxious for nothing." 1 Thes. 5:18. "In everything give thanks." Luke 21:18. "But there shall not a hair of your head perish."

A PROPHECY AND ITS FULFILLMENT

Ezek. 21:25-27. Now let us briefly consider this prophecy and its fulfillment. Let us notice the point carefully: Israel shall be in an overturned condition until Christ comes and establishes his kingdom.

"Thou profane and wicked prince—Thus sayeth the Lord God: Remove the diadem, and take off the crown: This shall not be the same: Exalt him that is low (the Gentiles), and above him that is high (the Jews). I will overturn, overturn, overturn it: And it shall be no more until he comes whose right it is; and I shall give it him."

There the crown was removed from Zedekiah, B. C. 606. There God's typical kingdom on earth ceased. The Gentile times began to count and were to continue "Seven times," or seven times 360 years—2520 years until the return of the Lord and the establishment of Messiah's kingdom.

EXAMINE THE FACTS

It is always interesting and profitable to Bible students to note the fulfillment of divine predictions. It establishes faith and makes all of God's promises more real.

Israel shall be in an *overturned condition* until Messiah's kingdom is established. Seventy years after the removal of the crown from Zedekiah, B. C. 536, Cyrus permitted the people to return; and they continued to have a sort of national existence for 600 years. Yet in all that time they had not a kingdom of the line of David, and Israel was ruled over by various adjoining nations. They are still in this overturned condition and it is by no means the same.

It would be well to notice in passing, that the most wonderful thing connected with Israel's captivity and release was that it was all exactly foretold. Jer. 25:12, 29:10, compare 2 Chron. 36:22,23, then in Isah. 44:28, Cyrus was even mentioned as the Lord's shepherd.

But continuing our subject, we are told, Luke 21:24: "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

TIMES OF THE GENTILES

This is one of the most remarkable and far reaching statements in the Word of God. When God removed the crown from Zedekiah he gave over the earthly dominion to the Gentiles. This lease of power was to continue, as represented in Daniels' prophecy, "Seven times" also, or 2520 years. During the same period that Israel would be having "Seven times" of *tribulation*, the Gentiles would be having "Seven times" of *prosperity;* and both will terminate at the same time—2520 years from B. C. 606, —October 1914, the close of the Gentile times.

When these things first became clear to my mind (the recollection is distinct) it had an electrical effect upon me. It was so plain that there was divine wisdom and accuracy in all this, no wire-pulling or twisting or straining. It was plain—the one thing necessary to do was for all who saw these things to get ready for the approaching kingdom of God.

The next thing in order, following the expiration of the Gentile times, will be the establishment of Messiah's kingdom, and its recognition by Israel, and the "blessing of all the families of the earth."

GENTILE TIMES FULFILLED

The time for the Gentiles to tread down the Jews is over. This and the establishment of Messiah's kingdom, have nothing whatever to do with the burning of the world, as some foolishly surmise. Oh no, it is to be followed by "The times of restitution of all things," in fulfillment of God's oath bound promise made to Abraham. Read carefully Acts 3:19-25. Gen. 22:17-18. Calculate it as you please—follow up any line of prophecy you may—we are living in the last "Days of the Gentiles." It is impossible to place the date beyond October, 1914.

We are living in wonderful times. It is the day of the airship. It will surprise me if they do not become very common. It has been only fifteen years since automobiles began to be used; and today the business transacted in their manufacture and sale is beyond belief. All the marvelous inventions we prize so highly have come within an ordinary life time.

MEN'S HEARTS FAILING

We are told, Luke 21:25-26, that at this time when so many visable tokens of the impending change could be seen, that "Men's hearts be failing them for fear and for looking after the things coming upon earth."

Take a little example of a case which happened in London recently; the authorities there tried to arrest two men for burglary, whom they now believe to be leaders of an *Anarchistic band.* They first tried to arrest them with the aid of twenty policemen but failed. They then called out 1500 soldiers and had to finally burn down the house. The papers were full of an account of this wonderful event. They now claim they discovered a plot for the murder of the Czar of Russia, the present king of the British Empire, Alphonso, King of Spain, and have proof of a world wide secret organization, with well organized centers in all the principal cities of the world, for the wholesale murder of all reigning kings and queens, and the destruction of all governments. These things have a great deal of interest for students of the Bible, and of History. They show the times in which we are living; *which are no ordinary times.*

There never was a time when the hearts of men holding responsible positions were so full of fear, as to what a twenty-four hours might bring forth, as there is today. Every nation is simply a seething mass of unrest.

SUMMER IS NIGH

But how are we to know and be sure about these things? By our senses as we would know summer is nigh. Luke 21:29-32. And he spake a parable: "Behold the fig-tree and all the trees, when they now shoot forth you *see* and *know* (by your senses) of yourselves, that summer is now nigh at hand."

"So likewise ye when you see these things come to pass, know ye the kingdom of God is nigh at hand. Verily I say unto you, this generation shall not pass away until all be fulfilled." Again, in verse 28, "When these things begin to come to pass—your redemption draweth nigh."

These things began to come to pass in 1874; and were seen and foretold then. It is now nearly about the time for the passing of a generation, the average life of which is about 35 or 40 years.

Why even a child can tell summer is nigh for all around are evidences of its approach. So it does not require a prophet to tell we are living in the last days of the Gentiles; and that Christ's appearing and the establishment of his kingdom is at hand. It only requires a man with his eye open to see. All wise worldly people can see there's a crisis on hand and that an upheaval is inevitable. Those sitting upon the wall of national governments discerning the trend of national events can easily foresee the impending doom of the present order of things. Verse 31, "So likewise ye, when ye see these come to pass, know ye the kingdom of God is nigh at hand."

I tell you people of God, today, the most entrancing thought of the whole universe, is the approaching kingdom of God. All other things pale into insignificance by comparison. "Know ye the kingdom of God is nigh at hand."

WHAT THINGS?

Luke 21:25-26. "And there shall be signs in the sun, and in the moon, and in the stars; and upon earth distress of nations with perplexity; the seas and the waves roaring—for the

powers of Heaven shall be shaken." The expressions: Signs in the sun, moon and stars and the shaking of the powers of Heaven, all refer to the same thing. They refer to our present ecclesiastical Heavens, Christendom, as organized and ruled over today by priest and clergy. Look only a moment and see how literally it is fulfilled.

The sun with its light is a symbol of the gospel message. Has the gospel message become darkness? We answer: Dark as midnight. Every ray of light and hope has been blotted out by the infidel theories of higher criticism and evolution. A most significant fact is, too, that all these have sprang up since 1878.

Signs in the moon—"The moon shall be turned into blood." (Acts 2:20) The moon represents the light of the Mosaic Law. This means in this *boastful* day these *evolutionists* and *higher critics* would regard the sacrifices of the Mosaic law, not as types, but as the work of misguided Jews, who slaughtered their animals by the thousand, because of ignorance and superstition. That the commands were not of God.

The same thought attaches to the last of the three signs given by the Lord through Moses and Aaron, which would convince all the true Israelites making them willing to leave Egypt. The record of the entire matter is found in Exodus 4:1-9. But it is the ninth verse to which we wish to make special reference. We will briefly mention, however, in passing that the first sign was the turning of Moses's rod into a serpent. This means to us: what caused sin or evil. God permitted his rod of authority to temporarily drop from his hand, Satan became the God of this world (2 Cor. 4:4). But when he took it by the tail, it became a rod again. This means to us: God intends to take his authority over earth, into his own hand again, and order will be restored. The second sign was, the concealing of his right hand for a moment in his bosom, and on exposing it again his hand was leprous as snow. But when he put it again into his bosom, and when it was then brought forth, it was white and sound as at first. This means to us: God's power for a time was hidden and things became confused on earth as a result. When his hand was exposed again it was leprous. The church is God's power on earth now, but they have unholy bodies, fallen bodies. His power or hand is now in a leprous condition, but he intends to take his church into his bosom again and then they will be without spot or wrinkle or any such thing.

Ex. 4:9. "And it shall come to pass if they will not believe also these two signs—thou shall take of the water of the river and pour it upon the dry land—and it shall become blood upon the dry land." Water here in this text, is a symbol of the truth, now. It means, this last sign that would convince all the true Israelites and make them willing to leave Egypt would be the turning of the literal water to blood. Egypt here is a symbol of Babylon —Christendom. So today the turning of the waters of the truth being poured out upon the earth into blood, by the higher critics and evolutionists, would be sufficient to make all spiritual Israelites willing to leave Babylon.

So we see its fulfillment to the very letter today. The truth has been poured out like water by the Watch Tower Bible and Tract Society since 1874; and almost without money or price.

But what is the effect of this pouring out of the water of truth upon the most enlightened nations of earth? Professed truth seekers, too? Is it gladly received and joyfully absorbed? Only by the few. The great majority are only angered. Nothing is more evident than that the professed teachers of Christendom do not want to be taught the truth, nor do they want the people to have it. They bitterly oppose it, and persecute those who are thus trying to do good. They become more and more resentful too, and wedded to their infidel theories. They view the typical sacrifices as bloody, offensive to their sense of justice. They go further and resent the thought that Christ died for the sins of the world. They resent the thought that divine justice required a sacrifice. Heb. 9:22. "Without the shedding of blood there is no remission of sins."

As the last sign was to bring conviction to all the true Israelites, making them willing to leave Egypt, so in the antitype, this last testimony, (the turning of the water of truth to blood by higher critics and evolutionists) will ultimately bring conviction to all the Lord's true people in the world today, making them willing to leave Babylon.

Again, in the first gospel sermon, Acts 2:19-20, we see Peter referring to the same things. He says: "And I will show wonders in Heaven above (ecclesiastical Heavens) and signs in the earth beneath blood, fire and vapor of smoke. The sun shall be turned into darkness and the moon into blood before the great and notable day of the Lord come."

Luke 21:31, "So likewise ye, when ye shall see these things, know the kingdom of God is nigh at hand."

Brethren, do you see these things? Has the sun been darkened? Yes, dark as Egypt. Has the moon been turned into blood? Yes, it is all bloody, offensive. Have the stars fallen? Yes, these bright ones are no more. They are all higher critical and evolutionary infidels. Do you see upon earth distress of nations with perplexity? The sea and waves of restless humanity roaring? And men's hearts failing them for fear and for looking after the things coming upon the earth? Brethren, are the powers of heaven being shaken? *"Then know the kingdom of God is nigh at hand." Know it brethren for sure,* just as you would know summer is at hand.

Luke 21:32-33, "This generation shall not pass until all be fulfilled." "Heaven and earth shall pass away (the present ecclesiastical and social order), but my words shall not pass away (unfulfilled).

This means that those who see the beginning of these things will be sure to see the fulfillment before the passing of a generation. Now count the length of a generation from 1874 and you will see again the time is at hand.

Luke 21:36, "Well should every child of God live upon their knees that they may escape all those things coming to pass and to stand before the son of man.

THE MOST FOOLISH PERSON

Brethren, the most foolish person living to-day is the one who after he has a knowledge of present truth, goes on living carelessly and is concerned principally with the things of this world. A man who is a man of God should be able to look up into the face of the Lord and say, "Lord, I care absolutely nothing for the things of the world except as they may be used for the extension of thy kingdom." We are all so very particular about the titles to our land and lots. Why should we not be particular about our titles to mansions in the heavens?

It is a sad, sad sight to see some who have a knowledge of present truth who have no heart-appreciation of these heavenly divine things. Brethren, let us get in earnest and separate ourselves. And may God help every one of us and shield and protect us in this last hour of judgment and trial.

THE JEWS

Now, let me call your attention briefly to the most remarkable of all people to-day, the Jews. Notice how God has preserved them in the midst of all the nations. If you wished me to prove there was a God, I could not do so more easily or satisfactorily perhaps, than to point you to the Jewish people.

The present movement of the Jews to return to their native land *is no mere chance.* No, friends, again I say God's clock has struck the hour and his prophesies are being fulfilled. This is one of the most remarkable movements in the world to-day. It is all a part of this wonderful day of his preparation. No doubt about that. This movement will ultimately prove successful beyond all expectations, but for the immediate present it has no doubt reached its limit. If it should go further now it would convince the whole world. It is only the church, walking by faith, that is to be convinced now.

II. GO YE OUT TO MEET HIM

This implies activity, rejoicing in his presence. This means preparation of heart has been made in advance, that you have been in the school of Christ and have been taught of him. You know him, therefore you do not fear him, but love him.

All the virgins, both wise and foolish, will be anxious for his blessing and approval. All responded. They all arose and trimmed their lamps. This response was in answer to the call of present truth which went forth in 1874. The trimming of those lamps has been going on through this entire harvest period since that date.

Both wise and foolish were receiving light from their lamps, the Word of God. Psalms 119:105, "Thy word is a lamp unto my feet, and a light unto my pathway." Again in 2 Pet. 1:19.

LAMPS GOING OUT

But there comes a time just before the closing of the door of opportunity, that the lamps of the foolish virgins were going out. This means they were being deprived of the precious light of the truth. This taking away of the light was no doubt done gradually. But they were foolish enough to pay no attention to this until it was past repair, so far as being of the "bridal class" was concerned. These finally realized their true heart condition. They finally understood "oil" (love for the truth and brethren) was lacking. They were anxious. They sought relief of the other members of the body (the wise virgins). But there is no relief except from the Lord. These saw at the critical moment the precious light of the truth was failing them.

LAMPS GOING OUT

Oh, the depth of meaning in these words. What do they imply? Dear friends, it means this: Some of the opposers and careless will get more or less light from the Lord's Word up until the time, or near the time, for the closing of the door. It means they will then awake to their true heart condition, and understand what their carelessness or indifference has cost them. They will then anxiously seek help from the *very ones they have not loved and appreciated as they should have done in the past.*

It should be noticed they are not seeking *light,* but *oil.* This means they are not contending for their opinions any longer, not seeking light on any question, but it is *oil,* love for the truth and brethren. They can see the others have the one necessary thing, which they have neglected.

"Lamps going out." Oh sad, sad indeed. Fearful condition. Surrounded by darkness impenetrable, pitfalls, the time of *great trouble* on hand. The one most important event in the earth's history of which they have known, sought and felt sure about, actually taking place; and *lo, behold* the lamps are going out. Oh, see them in your imagination, as they more and more become engrossed in spiritual darkness; notice their bewilderment increases; see them feel around them in the darkness; hear their pitiful moan, "Give us of your oil for our lamps are going out."

NO DIVISION IS POSSIBLE

The oil cannot be divided. We are not the dispensers of this commodity. We have laid down our all for the supply on hand, and have only a sufficiency for our own needs. *The Lord is the only help.* We point you now, as heretofore, to the Lord. *He does not give this away. He sells it.* The truth is given. Opportunity is given. Grace is given. But love, development of your own heart is not given. God alone can sell such a commodity. *It is cheap at any price.* God alone can accomplish such a development. It will cost you your all. You must lay down your all in keeping with your covenant. This is what we have been trying to impress all the time, and *you would not listen.* So now you are compelled to go at last and bring for yourself.

THE GREAT COMPANY

It should be noticed the great company is sent away just before the door closes, or just at the time for accepting and rewarding the faithful, who went into the marriage. But the marriage does not take place immediately. They are only now ready for it as soon as these sent away to buy had returned, for they are her companions and are to accompany her.

BUT THE DOOR WAS CLOSED

Opportunity of being of the bride class had forever flown. *Oh, sad indeed.* We see a young man weeping on the fresh grave of a broken-hearted, faithful, loving mother. He may weep and lament but it can never restore that loving heart nor make amends for a misspent life. We see a bloated sot of fifty. That boy had every opportunity—a beautiful family and every prospect. He may weep and lament to-day but it can never bring back his youth nor the opportunities of his childhood. *They have flown forever.* Brethren, opportunities are sensitive, they are knocking at your door to-day. Tomorrow they may have flown. Brethren, let us improve these opportunities for sacrifice to-day while they are ours, remembering this opportunity of sacrifice is the most exalted and exclusive ever offered to any at any time. Brethren, let us now summon all of our courage and strength for this last and final charge.

THE GREAT COMPANY RETURNED

Let us notice they came begging for admission at the same door on their return. But that door, once shut, can never be opened again to any. *It is the door of the high calling,* and is only for those who are willing to lay down their all in sacrifice with their Lord, in keeping with their covenant. (Psalms 50:5; Rom. 12:1.)

In answer to their entreaties the Lord assured them he did not consign them to eternal tormant. Oh, no, only, "I recognize you not" for this position. Your reward cannot be that of the bridal class. You can only be servants and accompany these faithful ones.

WATCH THEREFORE

Matt. 25:13. Our lesson then closes with an exhortation to *watchfulness.* This is to watchfulness as regards the closing of the door of opportunity and does not refer to the *second coming of the Lord.* It should be carefully noticed that the words at the close of this verse, "*when the son of man cometh*" are an interlopation. They do not belong to the text at all. It is an exhortation to the "virgins" to watchfulness lest the door of opportunity at last close and they be found unprepared. That those who have been trimming their lamps for the past forty years should be very careful lest at last the necessary thing be lacking and they be unable to stand before the Son of Man. *That door may close very soon.* It may close tomorrow or next week. *None can know with exactness and certainty when it will close.* So let us work and pray as never before, leading everyone who will listen to consecration, knowing so long as there is opportunity that we should work; and even should it be closed, let us rattle at it a while anyway, seeking to know if there is not something more we can do or suffer for the Lord and the precious truth. Now, dear friends, in conclusion, these are the things for which we should be truly thankful. These are the things which fill our hearts with thankfulness and praise. The God of heaven has shown us all these things. He has made it possible for us to sacrifice, walk in the footsteps of Jesus. He has anointed us with the Holy Spirit. He now continues the work by "Making all things work together for good." Our hearts praise him, we are thankful. But we are not boastful. Heb. 4:1, "Let us therefore fear lest a promise being left us of entering into his rest, any of you should seem to come short of it."

Brethren, any seeming carelessness or indifference in *reading* of the *books,* or the *sermons,* or in attending the *meetings,* any seeming *wavering* or *cooling* of your affections, your zeal for the truth or the fellow-members of the body *should give you the greatest concern.*

Holiness Day—Sunday, September 3, 1911

Bethel Hymn No. 99

Boston, S. M.

How wise are God's commands;
How sure his precepts are!
We cast our burdens on the Lord
And trust to his constant care.

Beneath his watchful eye
His saints securely dwell;
The hand which bears all nature up
Doth guard his children well.

Why should this anxious load
Press down thy weary mind?
Haste to thy heavenly Father's throne,
And sweet refreshment find.

His goodness stands approved,
Unchanged from day to day.
We'll drop our burdens at his feet,
And bear a song away.

A Vow Unto the Lord

Our Father which art in Heaven, hallowed be Thy name. May Thy rule come into my heart more and more, and Thy will be done in my mortal body. Relying on the assistance of Thy promised grace to help in every time of need, through Jesus Christ our Lord, I register this vow.

Daily will I remember at the throne of heavenly grace the general interests of the harvest work, and particularly the share which I myself am privileged to enjoy in that work, and the dear co-laborers at the Brooklyn Tabernacle and Bethel, and everywhere.

I vow to still more carefully if possible, scrutinize my thoughts and words and doings, to the intent that I may be the better enabled to serve Thee and Thy dear flock.

I vow to Thee that I will be on the elert to resist everything akin to Spiritism and Occultism, and that remembering that there are but the two masters, I shall resist these snares in all reasonable ways, as being of the adversary.

I further vow that, with the exceptions below, I will at all times, and in all places, conduct myself toward those of the opposite sex in private exactly as I would do with them in public—in the presence of a congregation of the Lord's people.

And, so far as reasonably possible, I will avoid being in the same room with any of the opposite sex alone, unless the door to the room stand wide open.

Exceptions in the case of brethren—wife, children, mother and natural sisters: In the case of sisters—husbands, children, father and natural brothers.

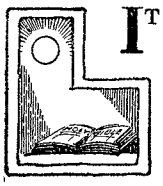
Manna Text and Comment

I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings. Hosea 6:6.

He who gives his will, his heart, to the Lord, gives all; he who gives not his will, who comes not in obedience of heart unto the Lord, can offer no sacrifice to the Lord that could be acceptable. "Behold to obey is better than sacrifice," is a lesson which should be deeply engraved upon the hearts of all the sanctified in Christ Jesus. To have the spirit of obedience is necessary, too, and whoever has the spirit of obedience will not only obey the divine will, but will seek to know the divine will more and more that he may obey it. It is of this class that the Scriptures declare, "His word was found and I did eat it;" and again, in the words of our Lord, "I delight to do thy will, Oh my God; thy law is written in my heart." Z. '03-220.

Discourse by Brother A. E. Burgess. Subject: "CALLED TO BE SAINTS"

1 Cor. 1:2.



IT IS generally considered that a saint is one, who during his lifetime has been separate from the world and its affairs, by immuning himself in some monastery, as a monk, or as a recluse or hermit, is sequestered in some desert region, away from the common haunts of humanity, living a life of holiness by spending his time in meditations, prayers and penances, and who, subsequent to his death, after spending a number of years in purgatory and having masses said for the repose of his soul, is then pardoned out of purgatory, is canonized by the church, with much pomp and ceremony and placed in her calendar of saints as a full-fledged saint.

But in the scriptural usage of the term, a saint is one consecrated, dedicated to do the will of God, to live a life of holiness, purity, goodness, separated or set apart from the world, not by means of isolating himself from his fellows, but by providing things honest in the sight of all men, coming in contact with his fellows, useing the world as not abusing it—in the world but not of it. Separated or set apart in mind and heart from worldly hopes, ambitions and desires, created in Christ Jesus unto good works which God hath before ordained that they should walk in them. Thus our text is addressed to them that are sanctified in Christ Jesus, called to be saints.

It will be noticed that the words *to be* are in italics, but while evidently supplied by the translators, they serve to bring out the thought of the Apostle, not that the Corinthians were called or designated saints by their friends and neighbors, but that they were called for the purpose of being saints. Called with a view to become saints—constituted holy ones.

A CALLED CLASS

One of the prominent thoughts suggested by our text is that this class are *called*. They do not enter this company because of any inalienable right of theirs to do so. "And no man taketh this honor unto himself, but he that was called of God as was Aaron. (Heb. 5:4.)

This is true even in respect to the head of this saintly class, for we read, "So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, today have I begotten thee." Heb. 5:5. Thus the great and important lesson of humility is brought prominently to our attention in connection with the saintly class.

LIMITATIONS OF THE CALL

In Acts 2:39, the Apostle shows very clearly that this call has limitations and is not intended for every individual during this Gospel age, but only a special class, saying, "For the promise is unto you (Jews) and to your children, and to all that are afar off (Gentiles, see Eph. 2:12,13) even as many as the Lord our God shall call" thus indicating that this call of God consists of an invitation proclaimed with a view to inviting attention on the part of those for whom it was designed, and that God *foreknew* these called ones as a certain fixed, limited number, 144,000 saints who would be associated with Chrsit as his joint-heirs in the glory of the Kingdom, and that he predestinated that standard of character that must be attained by each one who would obtain the inheritance promised. Rom. 8:29.

The word *call* as used in Acts 2:39 signifies "To call toward oneself, to summon or invite," and it must be remembered that sinners are not called of God or invited to be saints. God *commands* sinners to repent from their wicked works and alienated condition and believe in him "whom God hath set forth to be the propitiation through faith in his blood for the remission of sins that are past. (Rom. 3:25.)

This command to repent, announced in the Gospel proclamation, influences only those who are scripturally designated as having an ear to hear. Those who, like the Apostle Paul and others of the Jewish nation "delight in the law of God after the inward man" (Rom. 7:22), and like Cornelius and the Gentiles, "who seek the Lord, if haply they might feel after him and find him." (Acts 17:27.) Those in whom the remnant of the image of God given to father Adam asserts itself strongly crying out against the evil, iniquity and sin in themselves and their surroundings and longing to come into harmony with the great God and his righteousness, which they instinctively realize, is higher and better than themselves. (Psalms 84:2; 42:1-2.)

The Scriptures assure us that God is not far from those who long after him and seek to know him. (2, Chr., 28:9.)

Psalm 34:18, "The Lord is nigh unto them that are of a broken heart and saveth such as be of a contrite spirit."

A broken heart is one which is overwhelmed with sorrow, disappointment, grief, etc., resulting from blasted hopes, afflictions, bereavements, etc., and constitutes a condition favorable to the consolation and comfort offered in the Gospel of peace. But unless a broken heart be accompanied also by a contrite spirit, the desired result would not be forthcoming for there is a sorrow of this world which worketh death, "but *godly sorrow* worketh repentance to salvation not to be repented of." (2, Cor., 7:10.)

The mind, therefore, of individuals who are properly exercised by afflictions, grief, etc., is in that suitable humble condition, which when brought in contact with the command to repent, realize that they are "Children of wrath even as others," and a contrite heart or an honest heart enables them to acknowledge the truths of the gospel proposition recognized by the humble mind, resulting in the "hearing of faith."

Thus we might say that the necessary elements of a hearing ear are: (1) Humility of mind, and (2) Honesty of heart.

Those who are thus drawn to Jesus Christ by the ministry of the Word are "justified by faith and have peace with God through the Lord Jesus Christ.

These having been alienated from God are enemies in their minds by wicked works—enemies because of ignorance and being born into this world in a condition of alienation, yet when instructed by the Gospel they repent and believe and enjoy a condition of justification to fellowship or friendship with God, similar to that enjoyed by "Abraham who believed God and it was counted unto him for righteousness and he was called the friend of God." and also the condition experienced by the disciples previous to the death and resurrection of the Lord, not a justification to life-rights because such could not be experienced until the ransom price had been laid down at Calvary, and appropriation of the merit made to justice on behalf of believers, but as our Lord said to the disciples before they were baptized with the Holy Spirit at Pentecost: John, 15:14-15, "Henceforth I call you not servants, for the servant knoweth not what his Lord doeth; but I have called you friends for all things I have heard of my Father I have made known unto you."

These are now proper condidates to be *called* or invited to an audience with the great Jehovah, to enter into his courts and draw near to him.

We will now consider the manner, the terms and the conditions of the call.

MANNER OF CALL

Much confusion of mind has prevailed concerning the manner that God calls his saints, many maintaining that God in some mysterious, incomprehensible manner infuses some sort of spirit essence called faith into this or that individual whom he elects to salvation, arbitrarily determining and compelling him by the power of his Holy Spirit to come to Jesus Christ and be saved, without any volition at all on the part of such individuals who are represented as entirely passive in the matter and having thus been elected, they cannot be lost. But the Scriptural view is very different, showing that while God exercises his pleasure in extending the call by causing it to be proclaimed in whatever locality and at whatever time he pleases, nevertheless the matter of answering the call and receiving the blessings to be derived

therefrom is in the hands or will of each individual who hears the call, to be acted upon or rejected as he may see fit. The chief agency used in extending this call is the Bible, and the method used is made very clear by the Apostle Paul in 2, Thes., 2:13-14: "God hath from the beginning chosen you unto sanctification of the spirit and belief of the truth, whereunto he hath called you by my gospel, etc." Thus by means of the ministry of the Word, in the "foolishness of preaching" God is pleased to save *them that believe.*

CHOSEN

"Many are called, but few chosen."

The calling of God consists of his invitation to approach unto him, but this does not signify that all who are *called* will be *chosen* by the great King.

The word chosen signifies "To select," and is variously rendered —Make choice, choose out, chosen, elect, selection, election.

Psalm 65:4, "Blessed is the man whom thou choosest, and causest to approach unto thee."

Perhaps the matter can best be illustrated by referring to certain customs prevailing in Eastern countries:

There no one can be admitted into the presence of a king or potentate without bringing some present with him. None are permitted to come in any dress that is not furnished from the royal wardrobe. Even foreigners of distinction, though decked in the richest costume of their country, are obliged to comply with this custom of the East. A king would be highly affronted if any presented themselves before him without these marks of his liberality. It is also customary for persons from the country desiring an audience with a king or great man, not to go to him first, but to find out the head servant or steward, secure his interest by a present, and ascertain from him the disposition and views of his master, so as to regulate their conduct accordingly.

An eye witness relates how that a certain tribe of Tartars sent a deputation to a king to acknowledge his sovereignty, and when granted an audience, they made their reverence at a considerable distance from the monarch, prostrating themselves several times on the ground, putting thrice their hands upon their heads, and as often letting them down to the earth. In this manner they slowly approached him, so near that the king might easily have taken their letters with his own hand, or held communication with them personally; but both were done through an omrah, or interpreter.

They forthwith offered their presents, consisting of the *choicest productions of their country;* whereupon the king having declared himself satisfied with their generosity, intimated that they should have the honor of dining with him at noon.

If such reverence and carefulness must be exercised in obtaining an audience with an earthly king, how much more reverence, humility and carefulness should be exercised in approaching the Great Jehovah. None should deign to approach him except in his appointed way. None can have audience with him clad in the filthy rags of their own righteousness, but all who desire an audience must first come to the head servant or steward, "Christ," and obtain the royal robe of righteousness provided in him, and also seek instruction regarding the appointed means of approach to the heavenly Father, and the proper way of conducting oneself in his presence, as the Lord said.

"Neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." "Come unto me, all ye that labor and are heavy laden . . . . . take my yoke upon you and learn of me, etc." (Matt., 11:27-29.)

Our Lord instructs such who come unto him concerning the calling or invitation extended by the heavenly Father to come into his courts, to have fellowship with him, to become an heir of God and joint-heir with Jesus Christ, and in the words of the psalmist exhorts.

"Give unto the Lord the glory due unto his name, bring an offering and come into his courts." (Psalm 96:8.)

Ah, yes! We cannot approach the heavenly King without bringing an offering, and as in the case of the ambassadors mentioned, their offering consisted of the choicest productions of their country, so the offering of these must consist of the choicest they have, their bodies, their lives, their hopes, their all; all they now are or hope to be. (Romans, 12:1.)

The choicest things we have being imperfect, require that we need the imputation of the merit of the perfect sacrifice offered by our Lord who as our Advocate makes up for our deficiencies having applied his merit to justice on behalf of this, saintly class, and when we as individuals by consecration become members of this class, we become members of the great high priest, under his robe, under his merit. "We consecrate ourselves to be *willing sacrifices,* but we do not sacrifice ourselves. When our sacrifice takes place, the personal offering of the High Priest (Jesus Christ) having been accepted, we are counted in as a part of his sacrifice, and are accepted as his members and his under priests. From that time on, as his members, we have participation with him in everything, sacrificially and otherwise. But we have no personl identity in the holy, the new creature, that is in the holy, is a member of the Body of the High Priest under his robe, under his merit, in the divine arrangement.

Our individuality, as human beings is lost as we become members of the great High Priest and take his name." Quotation from *The Watch Tower,* Aug. 1, 1911, page 234.

Thus the psalmist describes these : "Blessed is he whose transgression is forgiven and whose sin is covered, etc." (Psalms 22:1-2.)

These, therefore, are now *in Christ,* and "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (II Cor., 5:17.)

Such are now begotten of the Spirit to newness of life and are chosen (elected) unto salvation through sanctification of the Spirit and belief of the truth.

They are now vessels unto honor, sanctified and meet for the Master's use, and prepared unto every good work.

As in the illustration, those accepted by the king were told they would have the honor and bliss of dining with him, so those now begotten of the Spirit are invited into the court of the Lord —into the holy place or heavenly condition of spirit-begetting.

Psalms 65:4, "Blessed is the man whom thou choosest and causest to approach unto thee, that he may dwell in thy courts; we shall be satisfied with the goodness of thy house, even of thy holy temple."

HOLINESS

The standard set before these called and chosen ones is a high one—a perfect standard of holiness.

I Peter, 1:14-16, "But as he which hath called you is holy, so be ye holy in all manner of conversation (behavior); because it is written, 'Be ye holy; for I am holy.'"

The question may be asked, "Does God expect these new creatures to be perfect in every respect; in thought, word and deed and, if so, how can imperfect beings ever expect to obtain the glorious inheritance promised?"

The Apostle John answers the question, saying, "If we (saints) say we have no sin we deceive ourselves and the truth is not in us." (John, 1:8.)

No, indeed. Perfection is not obtained in the flesh. "In our flesh dwelleth no good thing." The Lord knew this well, and though giving us a perfect standard for our minds and hearts unto which we must attain, yet as concerns our bodies we are admonished to "Follow . . . . . after holiness without which no man shall see the Lord." (Heb., 12:14.)

The new creature—new will, is and must be perfect, pure, holy, because it is begotten of God and it sinneth not. (I Jo., 3:9). It cannot willingly practice sin, but the mortal body through which it operates, still weak, still imperfect, blemished, strives to fulfil its lusts and desires, which causes a warfare to go on requiring the new creature to fight a *good fight,* a successful fight against the world, the flesh and the devil, and to keep the body under. But as the new creature is responsible for the acts, etc., of the old, it requires the robe of Christ's righteousness as a constant cover for it, and also Christ's continued advocacy before the throne of grace, and it is necessary for a recurrence to the throne of grace again and again to obtain forgiveness for the misdemeanors of the mortal body, and so God has arranged that "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (I Jo., 1:9.)

These sins, however, must be sins owing to the weaknesses and imperfections of the flesh, and not sins of the new creature in the strict sense, except that the new creature is chargeable with the sins of the earthen vessel, owing to lack of proper watchfulness and care in not keeping the body under.

But it might be asked, why has God arranged the matter thus? Because we answer God, being perfect could not give us anything but a perfect standard and also "We have this treasure in earthern vessels that the excellency of the power might be of God and not of us." (2 Cor 4:7.)

Some might be inclined now to say, have we not been called of God? Have we not been accepted or chosen by him and begotten with his Holy Spirit? What more is to be done? We answer, much more. The Apostle Peter exhorts. (II Pet., 1:10.)

"Wherefore the rather, brethren, give diligence to make your calling (invitation) and election (choosing) sure.

The glorious inheritance will be given only to the *called* and *chosen* and *faithful.*—(Rev., 17:14). Again, "Be thou faithful unto death and I will give thee the crown of life."—(Rev., 2:10).

There is, therefore, much to be accomplished after we are called and chosen. We are only now beginning to run the race, to attain the mark for the prize of our high calling, and in running this race we need to look unto him who is the author and finisher of our faith, for his character constitutes the *mark* that we must attain. His mind, which is a sound mind, a holy mind, a perfect mind, must be in us if we ever expect to share in the glories promised.

"Let this mind be in you which was also in Christ Jesus." (Phil., 2:5), said the Apostle. The word mind in this connection signifying "to exercise the mind, *i. e.*, entertain or have a sentiment or opinion; to be mentally disposed more or less earnestly in a certain direction." In other words, let this inclination of mind, or disposition, be in you. Be mentally inclined to spiritual things. The same Greek word occurs in Col., 3:2, and is translated by three English words—"Set *your affections* on things above, not on things on the earth" or incline your minds to things above.

This we might term a *willing mind* (II Cor., 8:12.) For if there be first a willing mind it is accepted according to that a man hath, and not according to that he hath not."

The mind of the natural man is that which thinks, determines, wills, receives impressions from without through the medium of the five senses, reasons upon them, analyzes and classifies them. It is the intellect or cognitive faculty as distinguished from the feelings (heart) and the will.

The soul through the mind is said to experience fear, apprehension, dread, abhorance, turmoil, grief, etc., and feels anger, hatred, resentment, or peace, calmness, joy, etc.

In the natural man the mind is unsound, unbalanced, ruled over and controlled by the sinful passions of the *old man.* (Rom. 7:5.) "For when we were in the flesh the motions of sins, which were by the law, did work in our members to bring forth fruit unto death."

In the process of thought the mind passes through three general stages, viz.: (1) *Reasoning* upon knowledge received from without and taken in or understood by the intellect.

(2) *Inclination* toward a certain conclusion or course of action desired by the affections.

(3) *Decision* or determination, the making up of the mind, forming an opinion, or arriving at a conclusion, represented in the will.

Thus the mind of an intelligent being brought in contact with the message of the Gospel call or invitation,

Reasons upon it.

Inclines toward it favorably, and

Decides, wills to commit his way unto the Lord and submit to the will of God.

By the instrumentality of the Word of truth and his obedience thereto he is begotten of the Spirit, and thus renewed in his will or the Spirit of his mind, and by the exercise of belief and trust the foundation of faith is established and the individual now has the "Spirit of a sound mind."

But the Spirit of a sound mind is not a sound mind itself. It is the beginning of a perfect mind and consists of the desire, determination, will to obtain a perfect mind.

The race set before us is for the purpose of attaining the mark—a sound mind—as the Apostle Peter exhorts.

"But the end of all things is at hand; be ye therefore sober (sound minded) and watch unto prayer." The same thought is conveyed in Rom. 12:3 where he exhorts to "think soberly," *i. e.*, with a sound mind.

How then is this sound mind, or mind of Christ to be obtained? Answering the question the apostle says in II Peter 1:5-8. "And beside this, giving all diligence, add to your faith, virtue and to virtue, knowledge and to knowledge, temperance and to temperance, patience and to patience, godliness and to godliness, brotherly-kindness and to brotherly-kindness, love."

These things constitute a sound mind—the mind of Christ—and whosoever has added these qualities to his Faith, hath attained the mark of the prize. "If ye do these things ye shall never fall." As the apostle said (II Tim. 4:8), "Henceforth (from this time) there is laid up for me a crown of life."

At the time of our consecration we are

Begotten of the Spirit, receiving the spirit of a sound mind.

Our names are written in the "Lamb's Book of Life."

A *crown of life* is *set apart* for us.

We begin to *run the race* toward the *mark.*

The sealing of the Spirit commences and from this time on the impress of the Spirit of Christ. His sound mind, Holy mind is being deepened in us, and,

The love of God is (being) shed abroad in our hearts, by the Holy Spirit given to us, until it takes full possession of us, and we become

Filled with the Spirit. (Eph. 5:15-20.)

We now have a sound mind, "The mind of Christ." (1 Cor. 2:16.)

The crown of life previously set apart for us is laid up—"Reserved in heaven." (I Pet. 1:4.)

We have now attained the *mark* by the additions of the qualities mentioned by Peter, and

The *sealing* of the Spirit is completed, as in the sealing of a document, first is the soft pliable wax ready for the impress, representing our consecrated pliable attitude in submission to the divine will. Next the seal is applied to the wax, first touching it and then the characters on the seal sinking deeper and deeper into the wax until a perfect impression is made, the sealing is complete and the seal is lifted away. This corresponds to the time when the *mark* is reached, when we are filled with the Spirit and have the mind of Christ. What more remains to be done?

After the impression is made and the seal lifted, the wax is permitted to set or harden that the characters impressed thereon might be retained. And so from the time we reach the *mark* we are being strengthend, established, settled, confirmed in character, while being filled with the Spirit, our capacity to hold the Spirit will be increased, enabling us now to keep the body under, and we should now expect to produce and manifest the fruits of the Spirit of Holiness in our outward conduct—love, joy, peace, long-suffering, etc., so that we might be known by our fruits to the honor and glory of him who hath called us, to holiness. "Herein is my Father glorified that ye bear much fruit."

And so Peter declares, "If these things (virtue, knowledge, temperance, patience, etc.) be in you and *abound,* they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord and Savior Jesus Christ."

CONDITIONS OF THE CALL

"For hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow in his steps." (I Peter, 2:21.)

"If we suffer with him, we shall also reign with him." (Romans, 8.)

These are the conditions attached to the call; that we should "Suffer with him" and follow in his steps; and we naturally inquire: "When do we begin to fulfill these conditions? At our consecration?"

We answer "No! It is at the time we reach the mark of perfect love and attain a sound mind that we begin to follow in the footsteps of Jesus, and suffer as a Christian."

But it may be asked, "Do we not suffer as Christians before we reach the mark? Do not the consecrated suffer many times the persecution and contempt of their relatives, and ostracism from their former friends and companions, and is this not suffering with Christ as Christians?"

We answer "It is true that suffering is experienced in this way by many subsequent to their consecration and before they have reached the *mark,* but if we agree that God has set a mark or standard of character unto which all must attain before they can be accounted worthy of the prize, and if the promise is to them that suffer *with* him, they shall also reign with him, then any suffering done previous to attaining the *mark* is suffering *for* Christ, not suffering *with* him, and will not entitle an individual to a crown without his attaining the *mark.*" As the apostle explains, I Cor., 13:3, "Though I bestow all my goods to feed the poor, and though I give my body to be burned and have not love, it profiteth me nothing." Even though one may be consecrated and give his humanity to be burned by afflictions and suffering, yet if the standard of love is not reached, it will count for nothing.

It is only when we reach the mark that we can "count it all joy when we fall into divers temptations." It is only then that we have "learned in whatsoever state we are therewith to be content." It is only then that we can "glory in tribulation" and "find his commands not grievous," but delightsome, and it is now that the love of God is being perfected in us. (I Jo., 2:5.) But whoso keepeth his Word, in him verily is the love of God perfected; hereby know we that we are in him."

Love is unselfish and was exemplified in our Lord by his willingness to suffer for righteousness' sake, and this example is

Your Brother in Christ
A. E. Burgess

Yours fellow servant
J. J. Ruckhaber

placed before us. "Forasmuch then as Christ hath suffered in the flesh, arm yourselves likewise with the same mind (state of mind)." (I Peter, 4:1).

When we consecrated we agreed to the terms and conditions of the call. We agreed to suffer *with* him, and *said* we were willing to do so. When we attain the mark we *are* willing to suffer with him and walk in his steps, and our experience is expressed in the words.

"I am his! O, blest assurance, how it thrills my soul with joy!
How it brightens every moment that I spend in his employ!
How it makes my days seem shorter,
How it makes my tasks seem light;
Makes my hours rosy-tinted; makes my songs abound at night.
"I am his! my time, my talents, to be spent at his sweet will,
Subject to his wise direction, God's great purpose to fulfill.
What a sense of comfort fills me,
What a sense of peace and rest,
As I lean upon my Savior, knowing that his way is best.
"I am his! and he is Lord of all I am or hope to be;
Lord of all my heart's affections, Lord of all my mind is he;
Lord of all my thoughts and wishes,
Lord of all my strong desires.
To be his, and his completely, how my longing soul aspires.
"I am his! and O, the richness of my joy and ecstacy
As I sit low at his feet and hear his whispered words to me;
Words of wisdom and instruction,
Words so loving and so kind,
Words revealing all the grandeur of the graces of his mind.
"I am his! and his forever, Oh, how precious is the thought!
To be with him, to be like him, and to love him as I ought.
To be in his presence ever,
To be sharing in his joy,
Blessing all, his blood has purchased, which shall be our blest employ."

"Having, therefore, these promises dearly beloved, let us purify ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." (II Cor., 7:1.)

Discourse by Brother J. F. Rutherford. Subject: "A HOLY NATION"

SINCE this day is designated on the program as "Holiness Day," it seems fitting that we might consider at this time the words of the Apostle Peter, "Ye are a holy nation." These words of the apostle have been variously applied to many nations, to many people, kindreds and tongues. We must all agree that it is subject to only one correct application, because the thought expressed here is that there is one holy nation. I am sure we are all desirous of knowing what is our proper standing before the Lord, and who is this class mentioned by the apostle.

We observe in the study of God's Word, that before the foundation of the earth God foreordained and predestinated that there should be a royal line, a kingly class, a new creation, which should be a special glory to his name, and which should be an instrument in his hands to carry out his great plan relative to the human race. God foreknew before the creating of man what would be his course and his final destiny. He well knew that our Father Adam when put to the test would fail, and that there would result degradation to his offspring as well as to himself, and death was the penalty attached to God's law. Therefore, he purposed before the creation of man that there should be developed a holy nation, which he would use in bringing back the human race in harmony with himself. For four thousand years he has been making preparation for and developing this holy nation. We recall he promised to father Abraham that in his seed all of the families of the earth should be blessed. And then, with the natural descendents of Abraham, God entered into a covenant. To the Israelites he said, as we find recorded in Exodus, 19:5, "If you will keep my covenant and obey my words, then you shall be unto me a peculiar treasure, and an holy nation." Here is the first promise in the Scriptures that the Lord purposed to have a holy nation, and for more than eighteen centuries God's dealings were with these people and with them alone. It was near the close of their relationship with the Father as a nation that the Lord said to them through the mouth of the prophet, "Ye only have I known of all the families of the earth; therefore will I punish you for all your iniquities." The Jewish people were looking for the coming of Messiah, the great king, but because they had become stiff-necked they did not recognize the day of their visitation; they did not recognize our Lord when he came. The Lord Jesus came to them and offered to take from those people the ones who should constitute the holy ones of the Lord. But the class that was leading the Jewish people at that time, the Scribes and the Pharisees, induced the people to turn against the Master; they turned, as it were, their faces from him, and despised him and rejected him, and refused to have anything to do with him. We are not even blaming these, because if we had been living at that time, we would not have done much better. Nevertheless, when Jesus was standing in the temple a few days before his crucifixion he said to these people, "The kingdom of God (and the kingdom of God means the royal line; the word kingdom here means the ruling class, the kingly class) shall be taken from you and given to a nation bringing forth the fruits thereof." I wish that this declaration might sink deep into the heart of everyone today who seeks to be a Christian, because here is designated in the latter part of this Scripture the terms upon which one might ultimately be admitted into this holy nation—that they bring forth the fruits thereof. It was but a few days thereafter until Jesus said unto the Jewish people, "Behold your house is left unto you desolate." Here God's favor was officially withdrawn from the Jews as a nation, and in the year 70 that nation went out of existence, and has ever since remained out of existence as a nation. It was then that God's favor turned to the Gentiles in a greater sense than ever before, because he had not been dealing with the Gentiles at all, and now the way was open generally to them.

Christianity grew after the days of the apostles in popularity, and in numbers, until Pagan Rome became Papal Rome, embracing and making Christianity its official religion. From that time, even down until now, this system has claimed to be the holy nation of God, the Bishop of Rome becoming the Pope, and gathering around him the cardinals and priests, and these, they say, constitute the vice-gerent of Christ and the little flock; as Jesus had designated himself that there should be a little flock constituting this royal line of heaven. These therefore claim that no one else has a right to the application of these words of the apostle, "Ye are a holy nation," but when we come to measure these by the perfect standard here announced, holy, perfect, we find they all come far short, and we are convinced that the apostle had no reference to this system when he said, "Ye are a holy nation." By this we mean no criticism, either. The Catholic of modern times would not care to defend the history of the Papal Church for a thousand years preceding the year 1800. He would not take the time to recount the many wrong things done, showing that the system was entirely unholy. Then the Reformation followed, and that followed because the people who became reformers did not believe this constituted the holy nation; therefore, such men as Wycliffe and Luther and others started a reformation movement, and Protestantism grew in strength and popularity until the kings of the earth accepted it and made it an official religion, and even so, the kings of the earth today in some kingdoms claim to reign by divine right. Therefore, they say, "We are Christendom"—which is a shortening for Christ's kingdom; hence we are they to whom apply the words of the apostle. There have grown out of the Reformation, as we all know, a large number of systems, more than three hundred and sixty, each one claiming to be the one referred to by the apostle. Now, we well know that the kingdoms of the earth are not entitled to say that they are holy, as mentioned by the apostle, for the reason that the history of the kingdoms of this earth is written in human blood, in injustice and unrighteousness. We all recognize that whether we are Christians or not, and let us look at the point thoroughly and squarely that we might properly locate ourselves, because our greatest desire is to get into a right position before the Lord.

Well, if we must set aside the Jews, if we must set aside the nations of the earth, then it certainly means the various Protestant systems of the earth, for that is all that is left? But when

we apply the rule here we find there has been more injustice done in the name of religion possibly than under any other name under heaven. We are not blaming those who did it. We are not finding fault. We are merely pointing out the cold facts in order that we might locate ourselves. Surely the apostle had no reference to the various organized man-made systems. Then, if we are going to set these aside, what are we going to do? No one would attempt to say today that everyone in the various denominational systems today are fit subjects for the kingdom of heaven; and this does not mean that there are not many true Christians in the various denominations. We want to see first what constitutes this class. Well, then, to whom did the apostle refer with regard to the purpose of Jehovah to have this holy nation? We find that there has been but one who was holy since Adam fell; one holy, harmless, undefiled creature, and that is our Lord Jesus. And the Apostle Peter in this same chapter says to us that Christ Jesus is the corner-stone, and upon this corner-stone, laid in heaven, are builded up other living stones under him. Christ Jesus then, is the one who is the foundation of this holy nation, and all who shall constitute members of the body shall be members of that holy nation. The Lord Jehovah, throughout this age, since the day of Pentecost, has been selecting this class. He is still gathering out the few remaining ones who shall constitute this class. I hope, dear friends, that we who are here today can truly say that the greatest desire of our lives is to be with the Lord, that we might so conform our lives to the rule here laid down that we shall be of this little class.

Now then, you say, "Is it possible for any creature born in sin and shapen in iniquity to be holy, since holy means to be perfect, righteous?" We answer, that this was absolutely impossible until Christ Jesus the righteous one died, and was raised from the dead by the heavenly Father, and ascended to heaven and there presented the merit of his sacrifices on behalf of the household of faith. All of these things were foreshadowed with the Jewish people. The Lord Jesus then, after his ascension, and presenting the merit of his sacrifice to Jehovah, being accepted by Jehovah, it was applied by Jehovah to the credit of the household of faith, whoseever shall come into that house; and the Lord Jesus there assumed the official position of advocate for the household of faith.

What do we mean by "advocate"? An advocate is a counsellor, an attorney, and also one who appears for his client. And so we find the great corporations in our modern day have attorneys and solicitors who are employed for an indefinite period, and all the members of that corporation have access to him as counsel. So Jehovah appointed Christ Jesus as counsellor, or advocate, for all who should become members of this household of faith. Now let us see how the Lord has been selecting these. When we heard the message and turned away from the world of unrighteousness, coming to the Lord, we believed on the Lord Jesus Christ and accepted him as our personal Savior, and said, "We want no more of sin; we want to live a righteous life." We were not yet following in the footsteps of Jesus. In order to be righteous now, in order to be of the holy class, we must receive the imputation of Christ Jesus that our unrighteousness might be covered. And so we are admonished by the apostle saying, "I beseech you, brethren"—mark you, he does not say, "I beseech you, sinners," but, my brethren, you who have believed on the Lord Jesus Christ as your personal Savior and to that extent have become prospective members of the household of faith—"by the mercies of God that you present your bodies a living sacrifice, holy, acceptable, unto God, your reasonable service."

Well, when we did that, what was the result? We had nothing to do with the sacrifice except to present it. The high priest offered it as shown in the type as well as in the antitype. We came to the Lord and said, "Here, Lord, we give ourselves away; here we submit our wills, here we give all into thy hands; henceforth we will do thy will, and we will pay our vows before the people."

Now then, Christ Jesus stood as the advocate of such a one when he offered himself in sacrifice; then it was he received the imputation of Christ's merit. And at that moment he became justified, freed, from the Adamic condemnation. Not that he became actually holy, but he received, figuratively speaking, the robe of Christ's righteousness, there being imputed to him the merit of Jesus' sacrifice, and he became a new creature in Christ Jesus. Now, the robe is necessary to cover the blemishes of the body. Our humanity is reckoned dead at this point, and the new mind has taken possession of the old body; but there cannot be any creature without a body, therefore the old body is a part of the new organism, figuratively covered by Christ's righteousness, therefore standing in God's presence as perfect.

Now we see, dear friends, that no one could ever start to get into this class, they could not even begin to walk in the narrow way, until they had first made a full consecration unto the Lord. This is absolutely necessary, and for this cause we clearly see now that no one is justified by faith, freed from Adamic condemnation, without consecration unto the Lord. Well then, the question comes, "Are we now of the holy class—actually so?" The Lord demonstrated this in the types that were instituted with the Jewish people when he selected them to be his holy people. This was shown by the tabernacle in the wilderness, with the "holy" and "most holy;" the "holy," or first part of the tabernacle representing the spirit begotten condition of the new creature, while this side the vail. So then, in order to be holy we must be in the "holy." None are considered of this class even prospectively until their humanity is sacrificed, and they have passed into the "holy;" they have become dead, as the apostle puts it, and their life is hid with Christ in God.

We all recall the fact at times the thought arises in the minds of some whether or not they are of this holy class, and they cannot be of the kingdom class unless they are, and so, we often times sang:

"It is a point I long to know,
And it often brings anxious thought,
Do I love the Lord or no?
Am I his or am I not?"

Dear friends, until we make the truth, the message of the glad tidings our own, these doubts will continue to arise in our hearts and minds. If we accept the message because someone else has, if we seek to follow the Lord Jesus because some other man has done it, and not follow because we love the Lord and have made this message our own, we are certain to continue to have these doubts, even if we are even begotten. So then, let us today, that we might properly locate ourselves, ask ourselves if we are of this holy class? Have I taken the steps? Has the Lord accepted me? Am I his or am I not? And if we have had some doubts about it, may we by the proof we find in God's Word have that doubt entirely removed. This question is of too much importance to rest on theory and conjecture, because if we have taken a step of consecration we have burned the bridges behind us; to live means to live on the spiritual plane, but to return means death; so we do not want to have any doubt about it. The apostle says to us, "The Spirit beareth witness with our spirit that we are the children of God, and if children, then heirs of God and joint-heirs with Christ; if so be we suffer with him that we may be also glorified together."

Now, mark you, the Spirit as here mentioned by the apostle is the Spirit of Jehovah which witnesses with our spirit, our new minds, that we are of this class, and some have erroneously permitted themselves to believe that they could determine this question according to their feelings. When they entered the narrow way, as they believed, they had much joy, and after the trials became greater and greater, they became much depressed and they said, "I do not feel right; surely my feelings testify to me that I am not of this class." You will not find a place in the Scriptures that tells you that you can determine this question by your feelings. We are children by faith. Well, what is meant by the witness? God has witnessed to us in two ways. He is the one that bears the witness and his witness is his Word to us and his manner of dealing with us. He deals with this class as sons, as children; and we all deal with our children in a different manner than with those who are outside of our families; and so does God deal with his children. A witness is one who gives testimony, and testimony is given for the express purpose of enabling the one who hears it to understand. Now, some have erroneously misunderstood what the Bible means. What is the Bible for? Well, many of us in times past, and many at the present time, have thought that it is a good book to have on the center table, it ought to be one of those great big family Bibles, and we will keep the dust brushed off of it, and we will look in it once a day and we will read a couple of verses in it each day to keep the bug-a-boos away, and that is all they need of it. They look at it as such a mysterious thing they do not expect to understand it. But what is the Bible? It is a record of Jehovah's thoughts put in such tangible form that the new man, the spirit-begotten one, may feed upon it, and profit thereby —appropriate it to his own use. So we see that Jehovah has given us witness in his Word that the new creature in Christ Jesus might appropriate this to his own use.

Then another way he witnesses to us is by his manner of dealing with us. Let us first take up the line of his witnessing to us through his Word. This was also illustrated in the typical house, the "holy" that no one could pass into except the priestly class, and the "most holy." In the "holy" was the golden candlestick, and the light which came from it—it was always kept lighted; it was typical of the Holy Spirit—the illumination we have in our minds; and the shew bread which was also kept in there was typical of the Lord's Word, and had it not

been for the light, the High Priest could not have seen the shew bread, and therefore could not have found it to eat it. So then, we have the light. How? By coming into the "holy." There are three thousand people in this auditorium, and so far as I know there are not a half a dozen here who have had a theological education; the great majority of us never even saw the outside of a theological school, much less the inside of one; yet I dare say three thousand people could not be brought together who could tell as much about the Scriptures as this little company. Well, why is this, you say? Do you people pretend to know more about the Bible than our doctors of divinity who have been trained for that purpose? Well, the question of worldly wisdom does not enter into the argument at all. The Lord said he chose the weak things of this world to confound the wise. The prophet wrote long ago that the wisdom of this world is foolishness in God's sight. We are not decrying education, but we are merely producing the argument that in order to understand God's Word we must enter the "holy," and none others can understand. So when we come into the "holy" we have the illumination of the Holy Spirit. Remember the apostle's word in I Cor., 2:14: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them because they are spiritually discerned, but God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." And right here let us call attention to the fact that our Lord Jesus, prior to his coming in consecration at Jordan did not understand God's plan. There is not a Scripture in the Bible that can be taken as a proof that the Lord Jesus in his humanity remembered anything about his prehuman existence. In fact, the Bible proves conclusively that this could not be true; but we find it differently as soon as he consecrated at Jordan; he there was begotten of the Holy Spirit as the testimony goes, and then he went away into the wilderness to study God's plan and to communicate with the Lord. Now the Scriptures do not disclose the philosophy of this, but we do know that the Father illuminated his mind in some way, so that all things that God arranged concerning the human race were understood by him. This was the new creature, Christ Jesus, begotten to the divine nature. Now, he came forth and spake as never man spake; and the Lord has promised that to those who are begotten of the Holy Spirit he will reveal an understanding of his Word; and, mark you! this text says, the Spirit testifies with our spirit; and we did not have any spirit until we were begotten; no one could understand. Then when we were begotten of the Spirit, the golden candlestick represents how our minds were illuminated by the Holy Spirit, so that if we now apply our hearts unto wisdom, studying God's plan, the whole thing opens to us beautifully, grand beyond description. And this is why we find today the man in the ordinary walks of life, who has consecrated his life unto the Lord, is able to confound all the doctors of divinity the earth has ever produced who are not thoroughly consecrated. That answers the question, dear friends. It shows why. So then, do we have the witness of the Spirit today? Let us ask this question of ourselves: have I ever been drawn? Have I consecrated myself to the Lord? And if so, do I now begin to see into the deep things of God's Word? And let no one think that because he has consecrated or given himself up to the Lord, that he has ended the whole race. He has just begun. Now, in order to understand, he must study to show himself approved unto God. He must study the Lord's Word—not once in a while, but every day. This becomes his vocation—not his avocation. Henceforth his duty, his *ultima thule*, we might say, is to know the Lord, and to know what the Lord would have him to do.

Now we call your attention again to the apostle's words in Thessalonians, showing how the Lord has given us an understanding of his Word, that we could not possibly have had prior to our consecration. "Knowing, brethren beloved"—not guessing at it, but knowing—"your election of God: For our gospel came unto you not in word only, but also in power and in the Holy Spirit"

Is that true? Yes, we have not received the Word of God in the word only, if we are truly footstep followers of the Lord. We are not merely servants of the Lord with our mouths, but the truth has come to us in power. How in power? Strong in faith giving glory to God. Strong in the Lord and in the power of his might; not in our own strength; and the truth used through these poor, weak instruments which the Lord has chosen is mighty in power to the pulling down of the strongholds of error, and it has come to us in the Spirit of the Lord with much assurance, assuring us that God has a gracious arrangement by which he is selecting and developing this class; and thanks be to God for this truth! So we find that those who have really been begotten of the Spirit, and are seeking to walk in the narrow way are growing in grace and in wisdom.

Let us look at another text, another proof, another testimony. I John, 3:14, "We know that we have passed from death unto life because we love the brethren." Do you love the brethren? Now that does not mean to love from one standpoint, but the Lord Jesus said, "A new commandment I give unto you"—you who are of this holy class—"that ye should love one another even as I have loved you"—willing, glad, to lay down our lives in service of one another. Well, then, here is conclusive proof from the Lord's Word that he has accepted us if we are sincerely trying to follow in the footsteps of Jesus, because we love the brethren and love to serve them. We might cite many other Scriptures along this line, but we merely call attention to a few to see whether or not our minds have been illuminated, and remembering always that we must find the testimony in his Word.

Now then as to God's manner dealing with this class: The Lord Jesus said, "Ye are not of the world." Surely Jesus did not mean that to apply to the church nominal, because the greater proportion of them today have the spirit of the world, and they seek and pander to the things of the world, and receive the plaudits of men; but Jesus said, "No, you cannot be of the holy class, you must be separate; you cannot have an unclean thing mixed with a clean thing"—not that those who have the spirit of the world are naturally more weak than we, I do not mean any such thing, but our holiness, if we have it at all, is by virtue of being in Christ Jesus and not in ourselves. The Lord says, "You are not in the world. If you were of the world, the world would love its own, but because you are not of the world, therefore the world hateth you." This shows a chosen class. "I have chosen you out of the world, therefore the world hateth you." Provided of course, always, you are keeping yourself separate and distinct from the world. It never has been popular to be a Christian, and it never will be until this holy nation is entirely developed and the eyes of the people are opened to a knowledge of God's wonderful arrangement. If any one is accepting the present message because it is popular he is making a great mistake. No one should seek to follow in the footsteps of Jesus unless he is prompted by the motive of love—love for righteousness above all things else. Then we notice the Apostle Peter in the context to the words, "Ye are a holy nation," uses these words: "Ye are a peculiar people." Someone says "I do not see anything very peculiar about these people around here." As I look around this audience this morning I do not see any of the ladies with a certain kind of bows on their bonnets, pulled down a certain way, and having a certain mark. I do not see any of the brethren here with their collars buttoned wrong-side in front, their vests on wrong-side out, and going through the world backwards. Is that the peculiarity? Oh, no. Well what is the peculiarity? Is it that we have long-drawn faces? I do not think so. This is the happiest bunch of people I ever saw in my life, I think; and they get happier all the time. Well then, what is the peculiarity? Oh, says the apostle, the peculiarity of these people is this: Zeal for good works, their zeal for doing right; they are fearlessly following the Lord Jesus without reference to party, seeking not to please the things of this world, but with each one it is God first, last and all the time. Seeking to do his will, remembering that the covenant of each was that henceforth my will shall not be my own, but my will shall be thy will. So these people are peculiarly zealous in going about to see what they can do to help somebody else; they are peculiar in making sacrifices for the comfort of someone else, that others might get the truth if possible; and peculiar in another thing, that they do not take up collections—is that it? Well they do not do it, nevertheless. Each one who has the spirit of the Lord recognizes the greatest privilege that has ever been accorded to man is to serve God. When we properly get ourselves located and see where we are, we recognize the Christian is the most favored person that has ever lived. Well then, we find a peculiarity about those in desiring to go about and see how much they can find to do, distributing literature, and we find they do not shirk so much; sometimes the flesh cringes a little, but when they go about to serve the Lord's people they are not fearful the world will say something about them; if the world does say something it is all right, if they are suffering persecution as the Lord Jesus suffered it. Why? Because this is an opportunity to testify that the Lord is their Lord, and that they love him supremely. Now then if we have been begotten of the Spirit, if we are of this class, we surely shall find some means whereby we can carry out our covenant with the Lord. The Lord called us to a heavenly calling, to be sons, as our brother quoted, and no one is called and begotten of the Spirit but he is given some opportunity to prove that he loves the Lord; and if he proves himself to be energized by the Holy Spirit, then his great delight is to go forth to proclaim the glad tidings that others might hear it.

Another testimony we find that is an evidence to our mind is, "The mystery." The Apostle has said that the mystery has been

hidden from ages and generations, but is now made manifest to the saints. There were no saints prior to the day of Pentecost. Saints are the purified ones through the merit of our Lord Jesus. This mystery of God which was hid for ages, God has revealed through the message of the Lord Jesus, and was first understood by men at Pentecost, and since by those alone who have been begotten and become of this holy class. What is the mystery? Do we see the mystery? If we see the mystery, then that is another evidence that the Lord is dealing with us. This hidden mystery was typified in Israel also. It was typified in the priesthood. The hiding was typified in the fact that the "Holy" was covered by three layers of skins that were unsightly, and the people on the outside could not see in and could know nothing about it except what they were told. So if we can see the mystery, Christ in you the hope of glory, the great priestly, kingly class, with Jesus the head, and the church the members of the body, Jesus the bridegroom, and the church the bride—if these are clearly discerned, we are striving to make ourselves of that class, we are daily having the witnesses in our hearts that we have been begotten and are of that class.

But, dear friends, the mere fact that we have been called, that we have been begotten, that we have received the robe of Christ's righteousness, does not guarantee that we are to be of the elect class; that is just where we are liable to make a mistake. Remember the Lord told the Jews that if they would keep his covenant they should be a peculiar people, a holy nation, and then when he withdrew that right from them, he said, the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof; the converse of this must of necessity mean that the people to whom it is given, if they fail to bring forth the fruit, cannot be of that class. Well what are the fruits? Since this holy nation, this peculiar people, are a spritual class, begotten of the Spirit, new creatures now, they must be born as such to enter into the "Most Holy;" it follows then that this witness must be spiritual, for this class that has been called out of darkness into his marvelous light is to be made holy, and the fruits that they bear must be the fruit of the Spirit, and not the fruit of the flesh. Well what is the fruit of the Spirit? The Apostle enumerates love, joy, peace, meekness, gentleness, patience, etc., but let us call attention to Gal. 5:22, where the Apostle says, the fruit of the Spirit—not fruits; there is but one complete, ripe luscious fruit, is love out of a pure heart, unfeigned. All of these other things, meekness, gentleness, etc, are concomittant fruits that go to make up the ripened character of those who shall constitute the Little Flock. So then the Lord Jesus has clothed all the Spirit begotten ones with the robe of his righteousness, which they are privileged to wear, and while wearing that robe, they are expected to work out holiness in their characters, develop a perfect mind, until such a time as God is pleased to give them a perfect body in keeping with their mind—namely, a perfect spiritual body, with Christ Jesus, in the kingdom. If we are to be of this class we must keep before our minds that our chief duty is to develop the fruit of the Spirit so that when when we go to serving one another or serving the world, let us learn to be kind; not an enforced kindness, but because we love to be kind; let us love to be joyful, not because we want to make a show, but because joy is in our hearts, and because we love to be joyful. Let us be gentle—and consider one another; yea, with all the world, even with those who will treat us in all manner of ways, let us manifest this fruit of the Spirit. There is a vast difference between being begotten of the Spirit, having the Spirit of the Lord, and bringing forth the fruit of the Spirit. This is shown by our Lord Jesus with respect to the vine and the branches; he is the vine, and we are the branches. He shows us that if the branch brings forth not fruit it is cut off. And we sometimes see the branch upon the vine produces the blossoms and the buds, and then comes a little hard, green fruit, and that fruit grows until half the summer is over, and blight strikes it, the fruit falls, the leaves wither and fall, the branch dies, and the husbandman cuts it off. So we find here there is danger; if we have been engrafted into the vine and have started to bring forth the fruit of the Spirit, and if we do not bring it forth to a culmination, to perfection—perfect in love in our hearts—we will not be in this class. We recognize our position before the Lord. The chief duty we have to perform is to prepare ourselves for the kingdom of the Lord, which will shortly come.

Notice some of the Scriptures the Apostle calls attention to along this line. We were once aliens—all who are Christians today were once aliens—and the Lord Jesus Christ gave himself that he might present us holy and unblamable and unreprovable in the sight of Jehovah. So we find that he gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar peop'e. And the Apostle Peter again says, "It is written, Be ye holy, even as your Father which is in heaven is holy." We cannot be holy in our words, conduct, acts and in ourwalk, but our hearts must of necessity be holy. The Lord demands of us that we have a pure heart, and the other blemishes which we have that are weaknesses we have inherited from father Adam are covered with Christ's robe of righteousness, and thanks to be God for that! If the Lord were judging his people today by what they actually bring forth all of us would fall. So above all things, let us have pure love in our hearts.

Notice again in this connection the Apostle Peter says, "Ye are a royal priesthood." That exactly locates this class; the holy class is going to be of the royal line of heaven. This royal priesthood was also typified in the days of our Lord's dealing with the children of Israel, not in the Aaronic Priesthood in particular, but typified by Mechisedec who was a king and priest upon his throne; as the Psalmist put it, and as quoted by the Apostle Paul in the 7th chapter of Hebrews: "The Lord sware, and will not repent, thou art a priest forever after the order of Melchisedec." We all recall how when Abraham returned from the slaughter of the kings, Melchisedec who was king of Salem, first righteous, then peaceable, whose name implies "peace, righteousness," came forth and met Abraham, and ministered unto him, and Abraham paid him a tenth of what he had, thus showing that the Aaronic priesthood was much lower than the Melchisedec priesthood, and showing that the things which occurred with the Jewish people were types and shadows, and foreshadowed the selection of a greater class.

Dear friends, let us stop today and consider the position we occupy. The world has lain in darkness for more than six thousand years, a little light has been shining at all times, but we are privileged today to live in a time when the Sun of Righteousness is rising with healing in his beams, and the light of the glorious truth is being shed out into those who have given their hearts to the Lord; all who are seeking the Lord today are having an illumination of their minds as none since the days of the apostles have had. Just consider the fact that the Lord has been developing down through the age this kingly, royal line, and we are privileged to be living in a day when we can understand and know what the requirements are! Then what shall follow when they are selected? This holy nation, this kingly class, shall be composed of Jesus the head, and those who shall be of the body members, the church, his bride; and when inaugurated in office, and the due time comes, that king upon his throne, that great being occupying the position of prophet, priest and king, shall take his great power and reign. Today it is our privilege, we hope, to look into the faces of many who are of the royal family of Heaven. What a wonderful privilege! The world today seeks only at the hands of men, the kings of the earth are bowed to, homages are paid at their feet, but the time is coming when the whole creation will bow and give homage to the King of kings, and the Lord of lords, and to the bride of Christ who shall be associated with him in glory! What a wonderful incentive it is for holiness! What an inducement for us to lay aside all the things of the earth, the weights that hold us to the earth, and run with patience the race that is set before us! We cannot fully appreciate the privilege of the position we occupy, that of being called to be kings and priests of God to reign with Christ throughout all the ages to come.

Then what shall be the result? The Apostle tells us that the whole creation is groaning and travailing in pain, waiting for the manifestation of the sons of God, waiting for this holy nation. Have we entered the narrow way? If so, let us apply our hearts unto wisdom that we may know the Lord's will concerning us and walk daily and hourly in the narrow way that we might be counted worthy to be admitted into the "Most Holy" at the conclusion of this race. We cannot expect to be perfect here—no one expects us to be perfect in this earth; our perfection is by virtue of the Lord Jesus Christ; our perfection will come actually when we have passed beyond the vail.

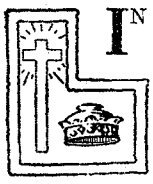
Now just for a moment see how the Jews lost the privilege, as a nation, of being of this kingly line. It was because they were indifferent to the privileges given them. The same danger lies in our way. The kingly class will be completed when the time comes, and if you and I are in the race today, and step out and lose our crown, someone will instantly take our place and run on; the number will be made up. Will we be of that class? May the Lord help us to so apply our hearts unto wisdom as to bring forth the fruits of the Spirit day by day, perfecting holiness in the love of God, in his reverence, that he might be admitted into the kingdom of our Lord and Savior.

So then, dear friends, let us turn our hearts to holiness, practicing the things that the Lord teaches us. We are not studying a theory, we are not following a theoretical thing set forth in God's Word. To know the truth and fail to apply it in our every day life will avail us nothing. We had better not know the truth than to know it and fail to put it to practical use. Since the Lord has given us this privilege our responsibility is increased.

and the Lord will expect of us to do as given unto us. We would not discourage anyone; keep always in mind that our body is imperfect, but it is covered with a robe. My words are imperfect, my deeds, my thoughts are imperfect, but the Lord is judging me according to the intent of my heart, and since all my weaknesses are under the robe, I am going to keep my heart perfect and walk in holiness before the Lord, and I shall be satisfied only when I awake in his likeness—not satisfied with my efforts here, not come to the point where I will sit down and not attempt to walk the narrow way of sacrifice; not come to the conclusion that the fight has ended and I can stop; not saying, I have been so long in the narrow way that I have developed all the character necessary. That is the very moment we are in danger of losing all. Let us be soldiers of the cross who will stay in the fight to the finish, who will fight the good fight of faith until we have finished our course with joy, then we shall be satisfied when associated with our king in glory. Why? Because through this royal line the blessings shall flow out to all the groaning creation. When we remember that darkness covers the earth, and gross darkness, ignorance and superstition, the people, sad and broken hearts crying out, hand in hand with poverty and wretchedness through the earth, our hearts yearn for the time when this royal line of heaven, this kingly class, this holy nation, may be inaugurated in office and begin its glorious reign, driving out weakness and superstitition, and enthroning righteousness, purity and love; and all shall be to the glory of our heavenly Father, and the result in the restitution of the obedient ones to life, and peace and happiness and glory to his name!

Discourse by Brother A. I. Ritchie. Subject: "THE GREAT PRIZE"

Text: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2:9.



IN THE beginning God created man in his own likeness, a human being, and placed him on the earth, and surrounded him with perfect surroundings; as a being who was in harmony with the Lord, he was entitled to perfect surroundings. He was in harmony with God, he had the privilege of association with God. He had the privilege of knowing that he had God's favor and love. This first man sinned and lost that condition of favor with God—figuratively speaking God's back was turned on him and on all his posterity. As we read in the 104th Psalm, "Thou hidest thy face, they are troubled." God's face has been hidden from mankind now for six thousand years and the trouble has gone on increasing, becoming heavier and heavier continually. In all of that time no one has known what it is to be in favor with God completely, except the Lord Jesus Christ. Next to him, there is a small class of people taken out during the Gospel age who have the privilege of knowing they are justified in the sight of God through the work the Lord Jesus did; they have the privilege of approaching to God, they have the privilege of knowing God has arranged a way by which their shortcomings and sins may be forgiven; that their desires are to seek after righteousness, and they do seek for righteousness; these know the Father himself loves them, and they may come to him with their petitions and know they will be heard, and they will have grace to help in every time of need; yet even they do not know what it is to be entirely in harmony with God and without sin. We, who are of the new creation, all know what it is to have earth-born clouds arise between us and our heavenly Father so our sight of him is obscured and dim, but we are assured the time will come if we are faithful to the end, when we will see the things God has prepared for those who love him, the things which we cannot now understand, the things which eye hath not seen nor ear heard, neither have entered into the heart of man, the things God has prepared and has in reservation for those who love him, and who prove their love to him by enduring all the tests and trials by which he will try them.

The Lord's people are not simply of those who say, "Lord! Lord!"; not all who call themselves by the name of the Lord, but those are the Lord's people who do his will. "Ye are my children if ye do whatsoever I command you," and he that doeth the will of God is the one who will enter the kingdom; and the will of God we are told in another place, means our sanctification. "This is the will of God, even your sanctification." So then those who would be called the Lord's people, those who would be received of the Lord as his people, are those who take up their cross daily and follow in the footsteps of the Lord Jesus Christ; none others are his people; any others who are told they are the Lord's people are being deceived and being injured by it; and any others who think themselves to be the Lord's people because they go to church sometimes, because they own one or two or three Bibles, and so on, or because they are acquainted with some Christians, these are deceiving themselves, and not profiting themselves at all. The price of discipleship is laid down very plainly in the Lord's Word. It is, that whosoever will be my disciple must take up his cross and follow me, and deny himself. The Lord Jesus Christ gave us an example of how we should become Christians, and how we should live the Christian life. The Christian life does not consist in saying we believe that the Lord Jesus Christ came to the earth, or that we believe even he offered a ransom sacrifice. We are assured that the demons believe all these things, and they have been caused to tremble because of them. Those are the Lord's followers who follow in his footsteps. Now how did the Lord walk? In what way was his life an example to us? Did the Lord, after he decided to become a Christian, the head of the Christian church, stop sinning and turn his back on sin, and live a good life after that? No, we are told he was holy, harmless, and without sin. He never did sin; he never wished to sin; and it is not in this sense that we are to be the Lord's followers. If being a Christian consisted in living without sin, there could be no Christians at all during the Gospel age; not one person in this world would be a Christian in that sense of the word. So then the Father must have provided some other way by which we could be Christians, followers, and come into harmony with him, by which we could realize the justification he has provided himself at tremendous cost for those who desire to follow him in advance of the world of mankind. We are told in the sixth chapter of Romans the Lord Jesus Christ died unto sin. Though he was holy, harmless and without sin, yet he died unto sin that the body of sin might be destroyed. Now this body of sin might be the developed accumulation of sin that runs over the hearts of people of this world. Ever since the beginning of the world sin has been with us, and has increased in power and weight, and the weight of sin bears down heavily and more heavily on the human race continually; and we read in the first chapter of Isaiah that from the crown of the head to the sole of the foot there is no soundness, the whole body is full of wounds, bruises, and putrifying sores—signifying the complete helplessness of any to get back to soundness by any power of their own, and the only way in which we can escape from this unsound condition, physically, mentally, morally, in every way, everything applying to us as human beings, is, that we might get some way that the Lord has provided himself. There is no other way; no other philosophy offers any opportunity at all, or any help. There are so-called philosophies that offer helps, and other patent ways of obtaining character in twenty-four hours, or in a year or so, without the sacrifice of Christ, and without the promises the Lord has given to us in his Word, without the recognition of the weak condition of the human race, without recognition of sin, without recognition of pain, or anything like that, but these are not the hope that the Lord gives to us. The Lord in his Word, recognizes sin and death, recognizes the curse on the human race, recognizes the whole race is under the penalty of death, and the only way in which this penalty of death can be raised from the human race, with all its accompanying curse, fall, suffering, injustice, was by some one who was not under this curse going under it for mankind; and that is what the Lord Jesus did. And by his ransom sacrifice, he has opened the way by which every one of Adam's race may have an opportunity of getting back into harmony with God.

Now the reason that the benefits of the Lord's ransom sacrifice have not been applied to the world yet—and we know they have not been because the world has not yet been brought back out of sin—is, that the Lord has delayed the application of it to the world that he may take out during this period of time all who love righteousness; and if you or I or any of us are in harmony with the Lord today, if we love his Words, if we love righteousness at all, it is because we have desired to be freed from sin, not freed from the effects of sin. A great many desire to be freed from sickness and injustice; a great many desire to be free from all inconvenience sin has brought to them; but they rather like the sin; they would like to sift out the inconvenience, and retain the pleasures. But those who would like to be free from sin, and those who hunger and thirst after righteousness, the Lord has arranged a way by which they can obtain that righteousness, little by little, and grow up into righteousness and obtain perfection of standing before God. Now that is open to us during the Gospel age. It is not forced on anybody; the Lord does not

say to anybody, "I have a way by which you can get back to harmony with me, and realize my love and communion once more; and if you will take that I will bless you with untold blessings, but if you do not take it I will torture you forever more." He has no such proposition as that to offer. Such a thing as that has been preached for a long time, but it is not God's gospel at all—and it is not gospel of any kind. Gospel means good tidings, glad tidings, joyful things, and it certainly is not joyful to offer a person a good thing if he will take it, and if he will not take it, to torture him for not taking it. Those who come into harmony with God during the Gospel age, and those who expect to be received of God, must be those who hate sin, those who desire to be free from sin—not free from the consequences of sin. And the very first sermon the Lord preached, as recorded in the New Testament, he said, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Lots of people hunger and thirst after many things, and they do not get what they want, but there is one thing that the Lord can give to us, and he is willing to give to those who hunger and thirst for it, and that is righteousness, but we have to obtain that righteousness in the way God has provided. There is only one way, and one name given under heaven among men whereby we must be saved, either now or in the Millennial age, and that is through the name of Jesus, and in the one way that God has provided.

Now when Jesus offered himself as a ransom sacrifice, he went through the only process that could be used in order that mankind might obtain salvation. Now then, those who would obtain this salvation in advance of the world of mankind, those who would obtain favor with God, and realize his blessings, must follow in his footsteps. They cannot start where he stopped at the end of his career and obtain favor with God, they have to start where they are, and begin the very first thing by accepting the salvation that has been provided for them. And having accepted that, and applied it for themselves, and realize because of their accepting of that salvation they are free, and they are justified by God's own provision, then this would justify by faith, not actually justify; if they were actually justified they would be actually perfect, because a justified man would be entitled to a perfect body and a perfect mind, and perfect harmony with God, and perfect standing, and a perfect earth—all of these things are the proper portion of a man who is just, or the actually justified man. And when the world is justified actually, they will have all of these things. But the Lord's people are justified by faith, and being justified by faith, they are at peace with God through our Lord Jesus Christ. Now, if we receive this grace of God, it gives us the standing of justification, but that is not the end of our Christian career at all. A great many of us formerly thought that was all there was to the Christian life—Yes, I believe in the Lord Jesus Christ, and I am ready to die and go to heaven now. That is what practically all of us used to think. As a matter of fact, a person who has believed in the Lord Jesus Christ is just ready then to begin his Christian life. In reality, in one sense, he is not a Christian yet. If he has turned from sin and has believed Christ came, and believed this ransom sacrifice is applicable to him and will benefit him if he accepts it, then he is in a position to begin to serve the Lord, but he has not yet begun really. But he is on a basis where he can begin. Then comes an understanding that we may do what Paul recommends us to do in the twelfth chapter of Romans, "I beseech you therefore, brethren, by the mercies of God" the mercy God extended towards you in giving you justification, so you could do this—"that you present your body"—now justified by faith—"a living sacrifice, holy, acceptable unto God, your reasonable service." Then if we will do this, and offer ourselves in complete and unreserved consecration to the Lord, the Lord is pleased to accept us. We are living now in the acceptable year of the Lord, in the time when he will accept consecration and sacrifice in this way, and from that time onward the Lord begins to deal with us, and teach us. So justification and righteousness means that he begins to illuminate us more and more by the indwelling of his holy Spirit, enlightening us, and throwing light on the passages of his holy Word, so that we understand more and more deeply what Christianity means, what righteousness means, and what the fall means, and how far down we have gone.

A great many people who are worldly, and who have never thought very much about being Christians, and never thought much about examining their own hearts and comparing them with the Lord's Word, think, well, I guess when the day of judgment comes I will stand about as good a chance as so and so, who is a church member, because they say they are Christians and accepted of the Lord, and I can see that my life is just as good as their life is, and all I ask is justice. A person who would talk like that does not understand what sin is at all; he does not understand what harmony with God means; he does not understand what it means to be a Christian and be justified by God according to his own gracious arrangement. The way in which we obtain justification is by asking for it, and recognizing our imperfections, and if we come to the point where we realize we are sinful, wholly undone, and have no help in ourselves, then we are in a very good place to begin the Christian life; but unless we do realize it we are not in the place to begin. After we have offered ourselves in consecration to the Lord, then we must learn out of his Word what the Lord would have us to do. We must study his Word and pray for guidance and submit to his leadings as he shows them to us, and we still gradually learn more and more how the Lord leads his children, how he teaches them; which is very nicely illustrated by the way the Lord dealt with the children of Israel. They were a typical people; the Lord's dealings with them were typical; they were typical of the Lord's leadings and dealings with the church during the Gospel age. When the Lord offered to the children of Israel the covenant based upon the keeping of the law, they heard the law read to them and they said, "Yes, we will accept this covenant." The covenant says it will give life to every one who will keep the law, and any one who will not keep this law in every point shall die. "Cursed is every one who continueth not in all the things written in the book of the law to do them." They said, "Yes, we will accept this covenant, we will do all the things the Lord hath spoken." This illustrates that although the children of Israel were God's people down from the time of Abraham, and they were better educated and understood the Lord's dealings better than any other nation in the world, yet they did not realize they were incapable of keeping God's law; and when they began to keep that law they began to realize wherein they came short. The same thing applies to us when we become Christians. As long as we lived respectable lives, and kept from getting into scandal too much, and the newspapers did not talk about us very much, we thought we were doing very well; if we kept out of jail and out of the clutches of the law, and so on, we were pretty good citizens, and the Lord ought to be pretty well satisfied with us, we thought. And I suppose we had good reasons for thinking that, because we had no higher standard than the moralities of the people around us; we knew no other standard at all. Our consciences were the best standard we had, and they were on a level with those around us. I might say that the modern newspaper supplies the conscience for a great many people; a great many people have no better conscience than the newspapers give to them. A great many people have no better conscience than the scandal-mongers in the neighborhood give to them. But when a person becomes a Christian, he has a higher standard of life. The Lord's standard is shown and revealed to him, and the Lord illustrates his leadings and shows him what to do, and what he requires of him not to do, and so on. So then, after we have consecrated ourselves to the Lord, we are illuminated by the indwelling of his holy Spirit, and that holy Spirit which illuminates us, and begets us to new life, to a spiritual life, is the Spirit of God, and it is communicated to us through his Word, and we educate ourselves by studying his Word and praying and desiring to know the Father's will, that we might perform it. And we are surprised to find that after we begin this Christian life, we are more conscience of sin, and imperfections day by day than ever before in our lives. Now if that is true in our lives it is a very great sign. If a person becomes a Christian, a follower of the Lord, and is pretty well satisfied with himself, and does not realize sin in himself and more than he used to, we may well suspect that he is not growing very fast. The Apostle Paul was a pretty good Christian; I think we have good reasons for accepting that; he stood very close to the Lord; and the Apostle Paul said as touching the law before he was a Christian, when he was a Pharisee, he was blameless, but after he had been a Christian for some time he says, the things I would do, I do not, and the things I would not do, I am constantly doing, and there is no health in me. He says, "Oh wretched man that I am! Who shall deliver me from this body of death?" This body which has in it the motions and desires of sin, without our volition at all, the result of six thousand years of falling of the human race. All we have to do is to let down the reins, just like driving a team we have been trying to control, and the body will go right on and do things that are not in harmony with God at all; and the only way in which we can attain unto righteousness is for this new will, this new spirit, to take the absolute control of the old body and make that body do what the Lord would have it do, make it serve righteousness, cease from serving sin and walk in the paths of righteousness. The Lord shows that the righteousness of the law is fulfilled in those who walk after the Spirit and not after the flesh. So then we have great cause for thankfulness to the Lord. The thing we could not do naturally at all, that is, keep God's law, we have imputed to us if we desire to keep God's law, and if we exercise all the control we are able to exercise over the old nature. Now I have met some people who called themselves Christians

and who thought that was a very nice arrangement. They said, "We are free from the old law now, we are not under the old Mosaic law, and all of these things do not apply to us at all." And they would go out and do this, that and the other thing, that even respectable people of the world would not do. They would come to the meeting, take part in prayer, and say, yes, I am brother so and so, and the Lord loves me and covers me with the merits of his righteousness, and I am free from the law, and free from condemnation. The Lord says to a person like that, You are free, but use not your freedom for an occasion of the flesh. If you walk after the flesh, follow the desires of the flesh, you will not grow into righteousness, but you will die." The only standard the Lord gives to his people is absolute righteousness. "Be ye holy, for I am holy." "Be ye clean that bear the vessels of the Lord. Seeing that all of these things shall pass away (very shortly) what manner of persons ought we to be in all holy conversation and godliness." There is just one standard for the Lord's people, and that is the standard of righteousness. And if we made a start in the Christian walk at all it is to obtain righteousness, purification, and be in harmony with God. And if we are satisfied with a lower standard than that, we are not profiting by the experiences the Lord has given us.

After we begin our Christian life the Lord begins our education, and every phase of our character, every faculty of our mind, has to come under the test and be tried, and we do not know what kind of people we are until the Lord reveals it to us. Sometimes I think a piece of ground illustrates our hearts pretty well when we consecrate ourselves to the Lord. When a man starts to clear a piece of ground, he digs out the trees, then the stumps, then the stones on the surface, and puts them into a fence, and so on, and calls that a piece of cleared ground. So after we consecrate ourselves to the Lord we clean out all the bad habits we can see, and call that a clean heart and offer it to the Lord. We offer him a thing we call clean, and he accepts it as clean, and then he starts the cleansing process. Now this farmer takes a piece of ground and calls it a piece of cleared ground; he knows there are stones just under the surface, he knows there are lots of roots he does not see on the surface; he is quite aware of all those things, but still this is a piece of cleared ground and a place wherein to plant seed and expect crops. So the Lord accepts our hearts and drops in the seeds of his truth, and these seeds bring forth fruit and tests and trials to us, and the way we receive these tests, and the way we act when they come to us, illustrates whether we are really in harmony with righteousness and desire righteousness. If it reveals to us there is a hardness of heart there, a love for something that is unrighteous, love for something of the world that we would resent the taking away of, which the heavenly Father desires to take out of our lives, all of these things illustrate that we did not know what was in our hearts. When this test comes it is a test of loyalty to God. Will we prove by the removing of that thing out of our lives that we are really desirous of purification, holiness, being in harmony with God and with absolute righteousness? If we will do that we will obtain a measure of peace, a measure of harmony with God. If we will not do that, if we stick at that point, we will stay there until finally the Lord casts us off as a cumberer of the ground. The Lord will be longsuffering with us, he will draw us, send his Spirit to us, send messengers to us with messages of light, and help to help us over the difficult point, but it depends on our own will finally as to whether we will get over that point or not.

Sometimes a test will come to us in this way: Some brother or sister will say something or do something that hurts our feelings, or they will stand in the way of our accomplishing something we want to accomplish, and we will be inclined to blame them, and say, "I am sorry that they troubled me, I do not see how they can be very good Christians, or be following the Lord very closely if they do that to me, seeing that I am trying to serve the Lord and follow righteousness." Now we have the wrong way of looking at it altogether. Practically all the tests that come to us come through other persons. That seems to be the way in which the Lord tests us nearly always; the little affairs of life are impersonal and we can usually overcome them; but when the hard tests come to us, they are usually in connection with some other individual whose will is opposed to our will, and who seems to be accomplishing his will in spite of our desires. What we should think is this: That other person is being dealt with by the Lord also, if he is a consecrated person, and it is none of our business how the Lord leads that person; we cannot think or decide for him; he has the responsibility to his Lord; to his Master each one stands or falls; and that applies to the other person the same as to us. We want to decide that whatever happens to the other person we will not stumble him any more than we can help, and not blame him for what comes to us, not blame him for our stumbling, or being separated from the Lord, and from pleasure in the spiritual things, but we will place the blame where it belongs—in our own natures—and realize there is a stump or stone left in there we did not know about, and the Lord is taking this way of revealing it to us, suggesting to us, "Here now is something you did not know was in your life; I knew it was there all the time, but I did not reveal this to you until I saw you were able to stand the test of having it removed out of your life." The Lord promises that all of his tests and leadings are in regular progression, one following the other in proper sequence and he says he will not suffer us to be tempted above that which we are able to bear. The hard temptations will not come too soon, but with the temptation he will also provide a way of escape, that we may be able to bear it. And those of us who are desirous of knowing the Lord's will and desirous of his leading, no matter how hard a trial comes, the Lord provides some way in which it does not crush us out of existence or offend us entirely. If we are offended at all it comes out of our own will and desires, and reveals the fact that after all we were not desiring the righteousness which takes away everything contrary to God's will, or contrary to holiness, but that we are desiring a certain amount of respectability, a certain amount of recognition; and there is quite a difference between a certain amount of recognition and holiness. Absolute holiness means absolute separation from sin, and all desire for sin, and that is pretty high standard. It means absolute purity and holiness. Now then, if we get it clear in our minds that the test is with us, is with our will, and we bring our will completely into harmony with the Lord's will, we say, as the Lord Jesus did, "The cup which my Father hath poured for me shall I not drink it?" The Lord Jesus might quite easily have said, "The cup which the Pharisees poured for me, I guess I will have to drink of it?" Or, "The cup that Judas poured for me I guess I will have to drink that." But he did not refer to any persons at all; they were just merely the means to the lessons the Lord was having; and all these other individuals around us are means to our education and being used of the Lord to educate and teach us, and when we find these people oppose us, instead of saying, "Well now I should have expected better things from that person, I thought he was a friend of mine," if that person causes us to think and desire along the Lord's will and we eventually do find the Lord's will because of that hard trial that came to us, we can say afterwards that person was our best friend; now we are glad he did do that thing, and we should not be stumbled at all or feel hard towards him, realizing that person is having probably just as much test and trial because of us as we are because of him. I sometimes think that the people we love most cause us the hardest trials, and cause us to think the most and turn to the Lord the most. If that be the case they are the people we ought to love the most. I think that is correct; I think that is the proper thought.

Now all of these things that come into our experiences touch us first on one point of our character, and then another, all the way along, and we will not be finished with our education until every phase of our character is tried and tested on all points, yet without rebelling against the Lord. We have the same standard before us the Lord Jesus had for himself. "I delight to do thy will, O my God." We do not know what the Lord's will is when we begin, but it is revealed to us by these experiences, and these experiences which come to us are precious in so far as they teach us. We all remember some hard experience coming into our lives, something that seemed the most bitter and uncalled for that could have come to us, and probably it lasted a month, or two months, as long as we were blaming somebody else for it, and when the time came that we yielded and learned the lesson, it yielded the peaceable fruits of righteousness in our lives, and we had peace and satisfaction, and we were not tempted any more along that line; we had overcome on that point, and will never be tried again on that point, because we learned to put that thing right out of our lives. Therefore we have overcome on that point. Afterwards we look back over that point as one of the most blessed experiences in life, one of the assets we would not take any money for, it is beyond price, for any thing that comes into our life that teaches us to overcome, anything that has been along the point of our character, we have cause for thankfulness and rejoicing.

The most glorious part of the high priest's garment, or his outfit, was the "breastplate of righteousness." This breastplate consisted of a framework of gold which had beautiful jewels set in it, and these jewels represented in one sense the twelve tribes of Israel. These twelve tribes of Israel were nominally holy people; they were the one who were set apart as God's people, and who desired to serve the Lord and to be a peculiar people to him above all others; but they did not continue; they fell away. And this breastplate of righteousness also had another signification. The front part in which the jewels were, typified God's law, and the back of it also typified God's law; the back part was linen sewed around to the gold framework in which the jewels were set.

The back part typified the spirit of God's law—that is the beauties of God's law, the reasons that God has for exacting certain regulations of his people, and the front part represented the letter of the law. Now the Jews never saw anything more than the letter of the law, and that is all they tried to keep. There were some who did see the spirit of the law and tried to keep that spirit of the law, and these rejoiced in it and saw it to be beautiful, the same as the front part of the breastplate represented. They were referred to by the Lord as jewels themselves, and this especially refers to the people during the Gospel age who serve the Lord. The Lord Jesus was the first of that jewel class. He was the one who submitted to everything that the Father sent into his life. He says, "I delight to do thy will, all the things written in the book. I want to do them; I am here for that very purpose." And all those who follow in his footsteps delight to do the will of God also, and they are here for the very purpose of doing his will and being his ambassadors and his representatives before the world. So then if anything comes into our lives and shows us by process of testing and trial, and sorrow and suffering, or whatever it may be, another phase of God's righteous requirements, and his righteous law, we are glad. Every phase of truth and righteousness that is revealed to us, appears to us as a beautiful jewel, something that we covet, hold on to, and keep daily and never let go from us. If we should learn a lesson, then forget it, we would not value the lesson very highly. So it is the same with our getting the understanding of God's will and his law. Every new phase of truth will be a precious jewel to us. And the Lord says that all these jewels are precious, and that the first thing he will do when he comes again will be to gather together his jewels; and he says, "They shall be mine in that day when I make up my jewels." Those people who call themselves Christians, and are trying to serve God and the world at the same time, and who escape these tests and trials, and seek to avoid them, and succeed in avoiding them very nicely, are avoiding the various purifying experiences they should have. They are like the people James speaks of, "A double-minded man is unstable in all his ways." He says, "Let not that man"—that man who is double minded, trying to serve God and please him, and the world at the same time, trying to avoid the purifications that come to him—"think he will receive anything of the Lord." The Lord has nothing for that man at all. But the Lord has wonderful things, things which "Eye hath not seen, nor ear heard, neither have entered into the heart of man" for those who love him, and prove their love, and will not be stumbled by any experience he causes to come into their lives. God is so anxious that each one of those should learn righteousness that it seems he made it a special business to give them special trials and tests day by day in regular progression, and they are constantly being educated. In the time I have been in the truth and meeting with dear friends, I have recognized that whether in New York or Canada, or California, or in the western states, the Lord's people seem to be going through similar experiences, no matter where I am. There seems to be a regular progression of these experiences. They do not talk about the things they talked about four or five years ago; they seem to be talking on a higher plane altogether. They seem to be ready to take the experiences the Lord gives them, and rejoice in them more and more; and so it rejoices my heart to see how people taken out of the ordinary walks of life, people who never did a great deal of thinking before, and perhaps have not had a great deal of education, go on from one subject to another, always trusting in the Lord, whereas they use to deal in coarse talking, and little things, just the mere edges of the Lord's Word. Now they have progressed in the deep things, and when two or three or four of them get together they talk about these deep things and rejoice in them. The Lord seems to lead all his people right and seems to devote a great deal of attention to them; and he does all of that because he loves them. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as sons; for what son is he whom the Father chasteneth not?" If we receive that chastening as sons, and realize that is because of his love that these chastenings come to us, then he deals with us still further, as sons. He sends us peace, and righteousness comes to us as the result of having learned these things. He sends us further tests, and until the time comes that we have beem tried on every point, and rejoice in God's will, and place him first in our lives absolutely, we will never be through with these trials. Some of the Lord's people who have been in the narrow way for quite a while sometimes think they ought to be freed from tests and trials, that they ought to be favored a little bit because they have been in the way for a long time; and sometimes a very little thing will stumble some of these people. It is apparently because they have forgotten that they are being tested and tried. The heart is not yet cleaned out and perfected. If the heart were perfect, why should we expect to have better treatment than the Lord had? The hardest tests he had in all his life were the very last. The test that broke his heart at the very last came on the cross, when he cried, "My God, why hast thou forsaken me?" That test will not come to us, because he said that he will not forsake us. So then we have to prove ourselves faithful unto the very end. If we will learn these things that are given to us we will enter more and more into peace, and this peace will come because we realize not that we are perfect but because God has set his love upon us and is receiving us as sons and treating us as sons, letting us more and more into the secrets of his righteousness and plan. If we understand the plan of God, if we understand the high calling, if we understand the mystery, if we have consecrated ourselves unto the Lord, if we love the brethren, if we are not stumbled by the brethren, and if we rejoice in righteousness, and are not stumbled at the Lord's dealings with us, we may be sure we are still in the way, the Lord has not cast us off. But if the time comes when we are restive and dissatisfied with what the brethren do, and with the way in which the Lord carries on the harvest work, and at whatever comes into our lives, then we may realize that we are getting cold and we will lose the spiritual discernment that we have. After once having spiritual discernment, if the Lord takes it away from us, it means our trial has ended, and ended in the wrong way, and we have gone into death.

The Lord has arranged a gracious provision by which he will enable the world to attain unto righteousness by their own efforts. During the Millennial age every man will get credit for all that he can do, and he will get help for every effort he makes towards righteousness. That is a good provision for the world of mankind, because they have fallen so low that it is like a man in a quagmire, almost every step he takes to get up he gets into it a little deeper; but during the Millennial age, those who seek righteousness the Lord will help them up a little each time, and any who make any effort towards righteousness will eventually attain complete righteousness. The Lord has made the same provision for us now, but he tells us that although we cannot attain unto perfect righteousness, although we cannot hope to be entirely without sin, the Lord has made a gracious arrangement for us.

The Apostle Paul says in Romans 7:19-25.:

"For the good that I would I do not; but the evil which I would not, that I do.

Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

I find then a law, that, when I would do good, evil is present with me.

For I delight in the law of God after the inward man.

But I see another law in my members, warning against the law of my mind, and bring me into captivity to the law of sin which is in my members.

O wretched man that I am! who shall deliver me from the body of this death?

I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."

Then he goes on in the beginning of the eighth chapter, "There is therefore no condemnation to them which are in Christ Jesus. For the law of life in Christ Jesus hath made me free from the law of sin." Then toward the end of the chapter he says, "What shall we say then to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect?" It matters not who condemns us as long as we are serving God and learning the lessons he gives to us, and understanding more of his will. Paul says, I do not judge myself even; it is a small matter that I be judged by any of you, or by man's discernment; we are not being judged by them. God is the one who arranged the justification, and if we are walking in the way God has assigned to us, and learning the lessons, and if we are feeding on the truth given to us day by day, we will grow in righteousness and be received of God and sustained by him; and we have no right to let anyone's criticism cast us down, because the Lord has arranged these things for our growth and development in righteousness, and if we take the things he sends to us, meat in due season, and rejoice in the experiences he brings into our lives, we will attain to the end he has in mind for us, and that is, to receive the great and glorious things he has in reservation for those who love him.

The apostle also says in another place, for the encouragement of those who love righteousness, that these chastenings are for purification or blessing.

"Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Lift

Your brother in Christ
A. J. Pitchie

Very truly yours in Christ.
J. S. Hoskins.

the hands that hang down and strengthen the feeble knees, and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men and holiness, without which no man shall see the Lord; looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled."

The thing we have to watch is our old nature. If we watch our old nature and keep it in subjection all the time, and keep the new will in control all the time, and do not allow our bodies to become subject to the law of sin at any time, and always seek righteousness and always have it in mind that God's ways are just and true, we will not be stumbled but will attain unto that perfection the Lord has in mind for us, and we will enter into his kingdom and see these things, the things that the Lord provided for us, the things which eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for those who love him, and prove their love.

Discourse by Brother I. F. Hoskins. Subject: "THE DOCTRINE OF HOLINESS"

OUR TEXT is found in 1. Cor. 10:31. They are the words of Saint Paul addressed to the Corinthian church: *"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."* There can be no reasonable doubt in the mind of any experienced Bible scholar that these words briefly sum up for us the doctrine of holiness and the thought of a full consecration to God. Both thoughts are prominently contained in the text. I think we will all agree to the thought that no one could do all things to the glory of God without leading a holy life, nor could we suppose an individual could glorify God in all of his doings without living a consecrated life.

I am not intending by stating the matter thus to imply that holiness and consecration are synonymous or refer to the same thing, for I believe there is a positive difference and yet a close relationship at the same time. By the speakers who have already preceded me today you have had clearly pointed out to you the significance of holiness, what it signifies to the Christian, etc.; that holiness signifies the thought of being right with God, righteous in the eyes of his divine law, purity, freedom from sin; that all of these terms have to do with describing holiness and bringing before our minds the thought of what God would have us be in order to be acceptable before him and ultimately approved as worthy of eternal life. Consecration on the other hand signifies the dedicating and using of that which has been made holy in the Lord's service.

Regarding the significance of consecration: We find that many of us have been considerably confused in the past on account of a misunderstanding of the Scriptures bearing on the subject, or rather, perhaps, I should say, because of a lack of knowledge of what the Bible teaches regarding this matter. Some of us have supposed that consecration was something with which the ordained clergyman had specially to do—that by a certain ceremony or formula of words of his individuals were thought to be consecrated. There is still a large number of Christian people who have the idea that a consecrated life or holy life consists of good works merely, or in being good and of doing good, according to each one's personal idea what the word "good" means. Thus we find sometimes certain noble examples amongst our race who are devoting their time and strength along the lines of doing good in the world; the same are referred to as being examples of consecration to God. We freely admit that these are indeed consecrations of a kind, they are truly consecration to a certain line of work, hence we acknowledge that those who are working along the lines of the temperance movement are consecrated to temperance work, and those who are laboring for better social conditions in the world are consecrated to that work, and those who are struggling to accomplish various political reforms, that these are consecrated to their work. None of these constitute the consecration to God as taught in the Bible, which briefly stated is: The giving over or setting apart of that which is holy, to be applied and used as God's will directs, the dedicating of all one possesses to be used to the glory of God and the doing of his will whatever that may be. This will signify indeed that the life will be one of good works, but not necessarily to any and every kind of good works, but good works and service along the lines directed and marked out in the Scriptures as being God's will.

In harmony with this thought, therefore, consecration to God in the case of some may mean that they shall indeed literally abandon their old surroundings, relationships and employment and go to a new vicinity and labor directly in the service of Gospel work. And in the case of others who may be just as fully consecrated to God it may mean that they shall stay at home and continue to look after certain obligations of an earthly kind and mind their business there.

We are to get the Scriptural thought on this question and recognize that a holy life and a consecrated life signifies the doing of that which pleases God and the doing of his will at any time, anywhere, and under any and all circumstances. The fact and necessity of living this kind of a life in order to be acceptable to God is taught all through the Bible. Long before our Christian dispensation God had said to the nation of Israel by the mouth of Joshua, "But take diligent heed to do the commandment and the law, which Moses the servant of the Lord charged you, to love the Lord your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him and to serve him with all your heart and with all your soul." (Josh. 22:5.) Again the instruction given to Solomon was, "And thou, Solomon, my son, know thou the God thy father and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever." (1 Chron. 28:9.)

Who of us here today could think of expressing the thought of a holy life any more completely or forcefully than is contained in the language just cited? Then coming down to our own dispensation, to this Gospel age during which time divine power and providence are somewhat differently manifested from what they were during the Jewish age, we find this same thought continually advanced, the necessity of coming to the point of living as far as possible a holy life and consecrating that life to the service of God. We are not forgetful of the words of St. Paul addressed to the Christian brethren: "This is the will of God concerning you, even your sanctification." Again, "Present your bodies a living sacrifice and acceptable to God, your reasonable service."

The principle and the thought back of the scriptural exhortation to holiness and to consecration are in every way most reasonable and logical. It is by requiring all of his creatures to bow before the one divine will, standard or model that God will ultimately establish harmony and unity and love everywhere in the universe. Imagine if you please for a moment what the state of this universe would be forever did God not follow this course of wisdom; suppose, for instance, that our heavenly Father in starting our race had not indicated any particular rule of action for them, had not specified that they should live according to his will, and suppose he had said, "Now then, having given, created you and given you your existence, I have no directions, no rules, no limitations whatever to prescribe. You are at liberty to perform or do as you please, follow your own will." Suppose for a moment that God should leave the earth and its inhabitants to themselves after that fashion for all eternity, what kind of a state of affairs do we suppose would ultimately obtain here? Judging from our meager observations thus far we must readily conclude that the results of such a course on the part of God would mean that disorder, confusion and disaster would prevail forever amongst the children of men. Humanity without any headship, without any established rule, and left to operate along the lines of their own will would doubtless always exist in a state of warfare. Our experience in these days reveals to us that there are about as many wills and ways of doing things in the world as there are people, and of course everyone's way is the best way, and it is the tendency of all to want to have their own will in respect to all the affairs of life, and hence it would mean a very sorrowful time for the human family did not God interpose and reveal himself and his will as being the only proper rule of action.

This same thought is just as fully applicable to angels as it is to men, God has not left the angelic host without his government, without distinctly marking out what his will is concerning them. He has not left the angels to do merely what might be their will in opposition to his. We have every reason to suppose that all the holy angels are consecrated ones and completely given over to God and are continually doing his will and attending upon the various services that he may indicate to them. Harken to the words of the Psalmist, "Bless the Lord, ye his angels that excel in strength, that do his commandments, harkening unto the voice of his word." There can be no doubt in any of our minds that the state of disorder and confusion and conflict that prevails through-

out the earth today is a result of the fact that our race have lost their holy and consecrated condition, that God's will has been set aside and that the human family have been alienated from God. But this is not the ideal condition God purposes for the human family; it does not please God to leave humanity in this state forever; nor has it pleased God to leave the higher orders of creation to themselves. We find the Scriptures declaring that though God's wisdom is much diversified, though it has pleased him to have various orders, degrees, in his creative work—some creatures upon one plane, some upon another; some higher and some lower—yet his thought respecting all of these is that they shall all come under one government, one law, as represented in his will, that thus all may be united as one grand family ultimately when the divine plan has been consumated, and so the great Apostle Paul assuring us concerning the plan of salvation, the divine plan of the ages, declares that over yonder in the dispensation of the fullness of times God would gather all things in heaven and earth, even unto him (Eph. 1:10), showing that ultimately God will produce union and harmony amongst all his intelligent creatures by having them all come to recognize but one head, one rule of government, one will or purpose. As further indicated by the Apostle's words when he declares that after the Christ shall have accomplished all the wonderful restitution work and will have put down all opposition and all insubordination, that then shall the Son deliver up the kingdom to God, even the Father, that God may be all in all. But you and I, my dear brother and sister, have been coming to realize that, living as we are in advance of that wonderful day, it is our happy privilege to hear the divine instruction and to experience the grace of God now, transforming our lives and bring us to the point of bowing to the divine will.

Hence, it is for us to be concerned about this matter of holiness and consecration as it pertains to you and me in this the time in which we are living. "Whatsoever therefore ye do, do all to the glory of God." We should not fail to recognize that our text is not one that is addressed to the sinful world, to those who are alienated from God by reason of wicked works. God does not address such in this way. He does not call such to consecrate or present themselves to him, because their attitude and general state is one that would make it inconsistent on God's part to address them in any such manner. God does not appeal to anyone to present themselves to him unless they have something holy to present, but God himself is holy and does not tolerate in his presence anything that is otherwise. In harmony with this thought is the fact that all Bible students should recognize now that the greater portion of the testimony of God's Word is addressed not to the fallen world, but to those who are tired of sin and who are seeking after him, and who are desirous of regaining a state of harmony with God. I am willing to concede that there are indeed certain Scriptures that apply to the sinner particularly, to those who are outside of God's favor and alienated from him. As an example of the way God addressed the sinner, I remind you of the words found in the fifty-fith chapter of Isaiah, seventh verse, "Let the sinner forsake his way and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Hence, we see how it is necessary for sinners to hear the call of the Lord to repentance, how it is necessary for them to turn from sin in their hearts before it would be consistent on God's part to invite them to live a holy life and present themselves before him for service.

This same thought is borne out in one of the lessons which we gain from God's dealings with the children of Israel. The incident we refer to is found in the thirty second chapter of Exodus.

A great sin was found to exist in Israel which was very displeasing to the Lord and to Moses, and we read, "Then Moses stood in the gate of the camp and said, who is on the Lord's side? Let him come unto me. And all the sons of Levi gathered themselves together unto him," for Moses had said, "Consecrate yourselves today to the Lord, even every man upon his son and upon his brother that he may bestow upon us a blessing this day." The lesson here is that the call to Israel to take their stand on the side of the Lord resulted in the response of all the sons of Levi who gathered themselves under him. This reminds us of how, in a general way, the tribe of Levi who thus responded to Moses' call and were allowed to mingle with and handle holy things, stood for and represented those during the Gospel age who have heard God's call to repentance and have responded, and then these later on hear the still further invitation of the Lord, as represented in what Moses said to the Levites, "Consecrate yourselves this day unto the service of the Lord."

It is therefore a matter of vital and tremendous importance that we as believers on the Lord Jesus Christ recognize the invitation to advance into still further experience in holy things by responding to the Lord's invitation and thus giving ourselves completely to him.

It is not sufficient, therefore, my dear friends, that we shall have experienced conversion of heart—a turning from sin to righteousness. Conversion is indeed a great step in the right direction; but this is not the end of our call. There are other steps to be taken before we can attain to the station ordained for us in the divine plan. Character must be developed. In order to the development of character we must set up the principles of holiness in our hearts and put them into all our experience.

With some such a full resignation to the divine will may follow very soon after faith in the Lord and the desire to walk in his ways of righteousness have been reached. With others the situation is different, many have supposed that they can follow the Lord and live a justified life, a holy life, a life approved of God, without making such a consecration to God as would involve self-denial and the sacrifice of earthly things. Thus, under present conditions, those who start to walk the path of holiness, the path of righteousness, the path of harmony with God, will not go very far along this path before they encounter opposition either from within or from the world or from the adversary. They find the path of righteousness a gradually ascending one, becoming more steep, more difficult, so that the individual in attempting to live an approved life without sacrificing or self-denial is attempting the impossible thing. How so, do you ask? I reply in this way:

We will take for example Brother Smith who has just been converted and has become a Christian, and we congratulate our brother and we say, "Well, Brother Smith, we are very glad indeed to hear of your conversion and to know that you are going to live a Christian life. We feel sure that this will mean quite a change to you, that the course of your life in the future will be along the lines of righteousness and truth and holiness." But we say further, "Brother Smith may we inquire of you just what your thought is in this matter. Have you made a consecration of yourself to the Lord?" and our brother not just comprehending the Scriptures may reply, "Well, yes, it is my thought to live to please God in the future; that is, I am going to do what is right, I am going to follow the principles of righteousness as far as I may be able." "But, Brother Smith, perhaps you do not quite understand us. What we mean is, have you given yourself entirely to God, to live a holy life as he directs and to follow the dictates of his will in respect to all the affairs of life, such as would involve self-denial and your sacrificing of present advantages and good things of this life?" and Brother Smith replies, "Oh no, I had not thought of the Lord as making requirements of that kind of me, I had not understood that God was commanding me to sacrifice anything. My supposition is that as long as I keep the divine law—as long as I do what is right, that as long as I keep his commandments he will surely approve of my life; and I do not see why or how God would command me to give up certain rightful privileges and blessings that are mine as a member of the human family." But we say to our Brother Smith: "Do you not see that you are undertaking an impossible thing in supposing that one can live a life of harmony with God without sacrificing? For instance, you have this day before you now in the beginning of your Christian experience, and we ask you how are you going to spend your time today, what are you going to do?" "Well, I had thought of spending my time in a manner that will be a source of pleasure and blessing to me of an earthly character, and I had thought of taking a trip over here in the country, not because my health necessarily requires it, but because I believe that all such earthly blessings belong to any of us." "Yes, but Brother Smith, suppose you get down the road here a little way and you come across a man who is hungry or is not properly clothed; what are you going to do about it?" "Oh," says Brother Smith, "I don't know that I will do anything about it; I never made the man hungry, I do not see that I am under obligations to him." "Yes, but dear brother, you told us that you were going to live a good life, that you were going to keep God's law, and does not this imply therefore that the love of God must prevail in your life; does not the spirit of goodness itself dictate that we should at least observe the Golden Rule, and does not the divine law say that 'Thou shalt love thy neighbor as thyself;' and would you start out this morning to enjoy your life, your human nature, and your human privileges if you were hungry or not properly clothed, and does this not mean that all you would do for yourself you would do for this man with whom you would come in contact in your way; and has it not occurred to you, my dear brother, that there are thousands and millions of needy creatures in the world such as this one you were about to pass by in the street, and does not this imply therefore that you must find yourself limited in your enjoyment of human things, your own human rights and privileges, and thus, Brother Smith, is it not plain to you and me that because the world today is full of need, full of conditions of poverty, that we find in starting out to live a good life, a life approved of God without self-denial, with out self-sacrifice, is absolutely impossible? And hence, how much better it is that we accept the terms and

conditions as marked out in the Lord's word for all those who would please God at the present time; namely, that we give ourselves entirely over into the hands of God and have him direct us in respect to how we shall use our time and strength and our all in his service."

Here, then, we see, dear friends, how Brother Smith is led to see and how all the Lord's people must come to see sooner or later how, to continue along the path of righteousness in the midst of present sinful conditions, will ultimately cost the sacrifice of earthly interests, earthly ambitions, earthly friendships. He brings all believers to this point where the parting of the ways is reached. He reveals that the one only way satisfactory to him at the present time is the narrow way pointed out to us by our Redeemer and which he said was a difficult way of entrance and a narrow way for all to travel in. The Word of the Lord furthermore instructs us that the divine purpose for this present time is for the selection of a choice class called the church or body of Christ ordained to inherit the kingdom of heaven with Christ Jesus, to be his joint-heirs and companions in the great work of the coming dispensation. That the conditions and terms by which they will attain that high station is that of following in the footsteps of their Lord and Redeemer who has set us an example that we should follow in his steps. We see how his steps were along the line of holiness, sacrifice and self-denial and of how he persisted in this course until finally on the cross he cried, "It is finished." We will hear him directing us to dispose of our time and our goods and our all, not necessarily by going out on the street and literally distributing to the poor, but by dispensing time in a higher way in a manner that will bring spiritual blessing, spiritual nourishment, spiritual clothing to those who have ears to hear. As Saint Paul expresses the matter, we should do good unto all men as we have the opportunity, but especially unto the household of faith, for now God's dealing have specially to do with the household of faith only, that he is calling the bride class, that it is for us to hope to be members of this bride class to thus co-operate with God in making ready the bride for the glorious union with the bridegroom in his kingdom.

Many there are who start out in the way of righteousness and faith in the Lord, and being brought to this gateway of consecration, halt, hesitate, seeing that it involves suffering, self-denial. And the adversary is quick to see his opportunity and to bring to their attention various byways—other ways of trying to serve and please God without making a full surrender of themselves to him. And what of these who have experienced such a measure of his grace and hesitate to go on in the Lord's service to the extent of surrendering their wills to him? Ah, we answer that the great Apostle Paul refers to just such a class as those who receive the grace of God in vain; that is, the favor or grace of the Lord represented in further enlightenment, and being brought to the point of faith in Jesus and have begun to experience something of justification—all of this is so much of the grace of God received in vain, to no avail when the individual declines to make use of all of that grace in the way that God intended, by taking additional steps and becoming completely joined to Christ in the great work of the present time, to the end that he might have part in the future great work of the blessing of the whole world of mankind. Fullness of joy and peace can not be the portion of those who hesitate to surrender all to God, because it will mean to them more or less of self-denial and self-sacrifice, for all the while they realize that a full consecration of their every power to the Lord would be but a "reasonable service," rational acknowledgment and return for the divine favors already received in the forgiveness of sins. Many continue for long years in this attitude while others wander off in the ways of the world.

The exceeding great and precious promises of the Lord's Word —such as, for instance, those which assure us that all things work together for good to them that love God—will apply only to those having seen the will of God make a full surrender of their all to him; for only such love God in the supreme degree—more than self. "All things are theirs, for they are Christ's and Christ is God's." They have entered the school of Christ and all the instructions and encouragements and disciplines of life with them shall be overruled accordingly, for their ultimate preparation for the kingdom. But such lessons and instructions and blessings are not for those who refuse to enter the school of Christ—who refuse to submit their wills to that of the great teacher.

However, the Lord is very pitiful and of great mercy, and, hence, we may expect that so long as any shall abide in the attitude of faith the Lord will not wholly reject him.

But what may we suggest as the remedy for those who desire to live a holy life, who desire to be approved of God and to be fully his and to fully claim his favors? We answer that the only proper course is to make a full consecration of themselves to the Lord, surrendering to God their wills in respect to all things—their aims, their hopes, their prospects, their means, and even their earthly loves should be fully surrendered to the Lord; and in exchange they should accept as law of their being and the rule for future conduct the guidance of his word and spirit and providences; assured that these will work out for them not only more glorious results as respects the life to come, but also greater blessings of heart in the present life.

All who do this will realize in Jesus their sufficiency. They will be led to look unto him as their example, and noting his example, will realize, that as he was in the world, so are we. The Scriptural record concerning our Lord is that Jesus being at the age of thirty came presenting himself to God in sacrifice, consecrating himself to God. And the language he used is "Lo, I come, as in the volume of the book it is written of me." Note, dear friends, the Master did not say, "Lo, I have come to keep the divine law," or, "Lo, I have come to keep the commandments;" our Lord's statement of the matter was far more sublime than that, and involved a great deal more than keeping the divine law merely. He said, "Lo, I have come to do thy will, oh my God—to do and to keep all the things written in the volume of the book of me." Our Lord Jesus did indeed keep the divine law. He must indeed keep the divine law in order to maintain his justification or standing before God, but our Lord recognized that in the volume of this book of him it was written that he should do far more than this. What more? I answer that our Lord recognized himself coming into the world to accomplish human redemption; and in becoming the world's Redeemer he saw how he was beginning a great undertaking, that it would involve the giving up of his own will, his own preference as a man, as he said, "I came not to do my own will." And a little later on in his earthly career, after his baptism and enlightenment of the holy Spirit, he came to see more clearly how it was written in the type and shadow of the law—in that system of sacrifices and offerings and in various statements of the prophets—how in all of this it was indicated that he should offer himself to God as the world's great sacrifice for sin, and so in the volume of the book it was written of him that he should pour out his soul unto death, that he should make his own soul an offering for sin. The divine law did not require this of Jesus. None of the commandments given to Israel required that one should die, except for violation of the law; and hence, as long as Jesus was obedient to the divine law he needed not to sacrifice his existence. But he willingly did this, it was a voluntary matter with him. In fulfillment of what he saw written in the volume of the book of him—that as the Son of Man, ordained to be a savior and a great one, should give up his life to pay the price that our race could not themselves pay and still live. The point, dear friends, that is to interest us particularly is that what we have thus seen respecting Jesus is to be our experience. If it was written of Jesus in the volume of the book that he should come to do the divine will and die in so doing, so also it is written of those who are called to be members in particular of his body. We find that the types and shadows of the Jewish law clearly indicate the sacrifice and offering of the church as they do that of Jesus, the great head. Also various of the prophets implied that the Messiah when he should come would call to fellowship with him a company of saintly ones who would have share with him in his sufferings and share with him his kingdom and glory, but more particularly is this matter explained by the Apostles in the New Testament. We have all read the words of Saint Paul, "For if we are planted together in the likeness of his death, we shall also be in the likeness of his resurrection." It was the same Apostle who said respecting his personal fellowship with Christ, that he was filling up that which was behind of the afflictions of Christ.

Let us, dear friends, get this matter throughly before our minds, that the way of righteousness and the way of faith in the Lord at the present time, if we continue to follow on, will surely lead us to the place where we, like Jesus, will see the divine will, that we also pronounce our own wills as Jesus did, and say, that as it is written of us in the volume of the book, so we also come to do the divine will—thus to give up our old wills, plans and preferances, and to follow out that which is pleasing to the Lord in respect to all the affairs of life. And reverting again to Jesus' attitude, while in the days of his flesh, he said, "I delight to do thy will, O my God;" that is, he delighted to do all those things written in the volume of the book of him—those things expressed as being the divine will concerning him.

We see in all this that though our Lord was a man of sorrows and acquainted with grief, that though he suffered the greatest of humiliation, agony and pain, yet he delighted to do the divine will. This implies that none of his sufferings were taken by him as hardships. Our Lord did not say, "Oh, Father, this is dreadful; why have you given me such painful service; why have you not prepared an easier way for me?" Not so did our Lord say. While recognizing indeed that the way was a painful and difficult one, yet he was so full of faith and confidence in God, was

so sure that that was the best way for him, that he always delighted to do those things; and h nce, we are not surprised that the heavenly Father acknowledged him the way he did, "Lo, this is my beloved Son in whom I am well pleased."

How is it with you, my dear brother and sister? Can we speak as did Jesus with reference to his attitude? Is it our delight to do the divine will, to fulfill all righteousness as written in the volume of the book of us? Are we rejoicing in doing the will of God through evil and through good report? Are we rejoicing in doing the Lord's will when it costs us pain and self-sacrifice? Ah, I fear that it is not thus with all of the Lord's people. Some have said to us, bemoaning the fact of the narrowness of the way, "Do you think that the Lord really requires all of this of me?" "And do I have to do thus and so, and will the Lord cast me off if I do not follow such and such procedure?" Our answer to these is, "No! You don't have to do these things, you don't have to do anything for the Lord, because the Lord is not expressing his will to any of his people in the present time in the form of commands; he is not coercing anybody; he is making no threats, because his arrangement for this present time takes hold only of those who delight to do the Father's will. Hence, those who reason thus are failing to grasp the spirit of the divine arrangement for the present time fail to see that God puts the matter of his will to us at the present time not in the form of commands, but he sets it before us as a special privilege, a special opportunity in which we are to feel such gratitude and appreciation as will prompt us to say, "Lord, I delight in thy service." The heavenly Father expects those to whom he now reveals himself to be so filled with the spirit of gratitude and obedience that they will rejoice in every opportunity of doing his will, no matter what it may cost him. And such find their sentiments most beautifully set forth in the words of the Psalmist, "What can I render unto the Lord for all of his benefits to me?" That is, what can I do for the Lord, or how much can I suffer for him, or in what way is there an opportunity for me to demonstrate to the Lord the depth of my appreciation and gratitude for all of his loving kindness to me, as represented in the forgiveness of my sins and extending to me his wonderful invitation from heaven.

Instead, therefore, of any of us attempting to get out of serving the Lord, or attempting to escape something that will cause us difficulty, or instead of trying to see how little we can get along with doing for the Lord, rather we should seek to develop the spirit of gratitude and thankfulness to God that would cause us to look for opportunities of service—to so scrutinize all the conditions and circumstances of life to see to what extent we can improve our service for the Lord; to see to what extent we can have our lives more and more filled with the spirit of holiness, and to see to what extent we can demonstrate the same in all of our thoughts and words and doings; even though it shall cost us self-sacrifice, humiliation, and the loss of all things as respects the affairs of this life, knowing by such procedure we are being conformed to the image of God's dear son; and knowing that we have divine power and protection ever enlisted on our behalf; and knowing that the Lord's promise is indeed sure—that if we are faithful he will surely give unto us that inheritance incorruptible and undefiled and which fadeth not away, reserved in heaven for all who love him supremely.

I desire, dear friends, to close my remarks by giving you the lesson contained in the mystical poem, which, perhaps, some of you have already heard. I tell you before reciting it that the lesson is that of joyful and willing service for the Lord, hence it is called a legend of service:

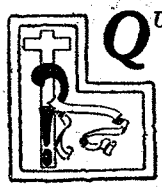
A Legend of Service

It pleased the Lord of Angels (praise his name),
To hear one day, report from those who came
With pitying sorrow, or exultant joy,
To tell of earthly tasks in his employ;
For some were sorry when they saw how slow
The stream of heavenly love on earth must flow;
And some were glad because their eyes had seen
Along its banks, fresh flowers and living green.
So, at a certain hour before the throne
The youngest angel, Asmiel, stood alone;
Nor glad, nor sad, but full of earnest thought,
And thus his tidings to the Master brought:
"Lord, in the City Lupon I have found
Three servants, of thy holy name renowned
Above their fellows. One is very wise,
With thoughts that ever range above the skies,
And one is gifted with golden speech
That make men glad to hear when he will teach.
And one, with no rare gift or grace endued,
Has won the people's love by doing good.
With three such saints Lupon is trebly blessed:
But, Lord, I fain would know, which loves thee best."

Then spake the Lord of Angels, to whose look
The hearts of all are like an open book;
"In every soul, the secret thought I read,
And well I know who loves me best indeed.
But every life has pages vacant still
Whereon a man may write the things he will;
Therefore, I read in silence day by day
And wait for hearts untaught to learn my way.
But thou shalt go to Lupon, to the three
Who serve me there, and take this word from me:
Tell each of them his Master bids him go
Alone to Spiran's huts across the snow;
There he shall find a certain task for me,
But what, I do not tell to them nor thee.
Give thou the message, make my word the test,
And crown for me the one who answers best."

Silent the angel stood, with folded hands
To take the imprint of his Lord's commands;
Then drew one breath, obedient and elate,
And passed the self-same hour through Lupon's gate.
First to the temple door he made his way,
And there, because it was an holy day,
He saw the folk by thousands thronging, stirred
By ardent thirst, to hear the preacher's word.
Then, while the echoes murmured Bernol's name,
Through aisles that hushed behind him, Bernol came;
Strung to the highest pitch of conscious might,
With lips prepared and firm, and eyes alight.
One moment at the pulpit steps he knelt
In silent prayer and on his shoulders felt
The angel's hand:—"The Master bids thee go
Alone to Spiran's huts across the snow,
To serve him there." Then Bernol's hidden face
Went white as death, and for about the space
Of ten slow heart-beats there was no reply
Till Bernol looked around and whispered, "*Why?*"
But answer to his question came there none.
The angel sighed, and with a sigh was gone.
Within the humble house, where Malvin spent
His studious years, on holy things intent,
Sweet stillness reigned, and there the angel found
The saintly sage immersed in thought profound,
Weaving with patient toil and willing care
A web of wisdom, wonderful and fair;
A beauteous robe for truth's great bridal meet,
And needing but one thread to be complete.
Then Asmiel touched his hand and broke the thread
Of fine-spun thought, and very gently said,
"The one of whom thou thinkest bids thee go
Alone to Spiran's huts, across the snow,
To serve him there." With sorrow and surprise
Malvin looked up, reluctance in his eyes.
The broken thought, the strangeness of the call,
The perilous passage of the mountain wall,
The solitary journey and the length
Of way unknown, too great for his frail strength,
Appalled him. With a doubtful brow
He scanned the doubtful task, and muttered, "*How?*"
And Asmiel answered, as he turned to go,
With cold, disheartened voice, "I do not know."
Now as he went, with fading hope, to seek
The third and last to whom God bade him speak,
Scarce twenty steps away whom should he meet
But Fermor, hurrying cheerful down the street,
With ready heart that faced his work like play,
And joyed to find it greater every day;
The angel stopped him with uplifted hand,
And gave without delay, his Lord's command;
"He, whom thou servest, would have thee go
Alone to Spiran's huts across the snow
To serve him there." Ere Asmiel breathed again
This eager answer leaped to meet him, "*When?*"
The angel's face with inward joy grew bright,
And all his figure glowed with heavenly light;
He took the golden circlet from his brow
And gave the crown to Fermor answering "Now,"
For thou hast met the Master's hidden test,
And I have found the man who loves him best.
Not thine, nor mine, to question or reply
When he commands us, asking "how?" or "why?"
He knows the cause; his ways are wise and just;
Who serves the King must serve with perfect trust."

Question Meeting Conducted by Brother Russell



QUESTION 153.—What answer should be made to those who declare that if there is a heaven of everlasting happiness for the saintly, there must be also a hell of everlasting torture for the wicked?

Answer.—Well, we would not like to answer such a person really according to the logic of the question, because that might seem rude, and Christianity is never to be rude. The person who asks a question like that of us implies that he has not good reasoning faculties. There is no comparison between everlasting life in happiness, and everlasting life in torture, there is no such proposition set before us in the Bible. The antithesis of life is death. You will live or you will die. And so the Lord, you remember, through the prophet, said, "I have set before you life and death, blessing and cursing; choose therefore life that ye may live." This is the whole invitation of the Gospel, that we might live. God is offering life. He declares that there is no everlasting life to any except through our Lord Jesus. "He that hath the Son hath life, and he that hath not the Son shall not see life, but the wrath of God abideth upon him." The wrath of God is a death penalty. As you and I look out into the world today, every funeral we see, every piece of crepe we see, everthing that indicates sickness and death, speaks of the wrath of God—the sentence of God as the Bible presents it. Anything else is a misconception. We look back and see what the curse was that God put upon Father Adam. When Adam was placed in the garden of Eden, it was upon the condition that if he would remain obedient to God he might continue to live and live in happiness, live in an earthly Eden, and if he was disobedient to God he would die. "The wages of sin is death." "The soul that sinneth it shall die." This is God's sentence, and so it was then, that when Father Adam was disobedient, this sentence or curse of death came upon him, and you and I as his children today are suffering this curse of death; all the aches and pains, all the mental and moral imperfection that you know about and possess, and that I have anything to do—all of these are so much of death working in us. This is the original penalty that is bearing the human family down to the tomb. That is the great hell of the Bible, *sheol, hades*. Death is the penalty for sin and all the aches and pains incidental to it are so much incidental to the full culmination of that penalty. And so it is that God set before Adam life and death, not heaven and hell. He might continue to live in Eden if obedient, he would die if he were disobedient. He did disobey, he did die. We are all witnesses that the whole race is in death. Saint Paul expresses this matter most clearly in Romans 5:12 when he says, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." It does not say a word about eternal torment passing upon anybody; there was no such sentence; the wrath of God is not revealed in eternal torment. The wrath of God is revealed in the death sentence that has been on our race for six thousand years. So the Apostle in another place says the wrath of God is revealed against all unrighteousness. Who will say that the wrath of God is revealed in hell fire? Did you ever see it? Not at all. Was it ever revealed to anybody? Not at all. How is the wrath of God revealed? I answer, you feel it, and you see it all about you in the dying of our race. And so in God's due time he has arranged that our race should be redeemed; he has laid hope upon one who is able to help, mighty to save, Jesus; and Jesus has appeared, and he was the manifestation of God's mercy, and has laid down his life! He did not go to eternal torment for us; he did not pay any eternal torment penalty, and if you and I were ever under any eternal torment penalty, we would still be under it; it has never been paid by our Lord; it has never been paid by anybody. But what say the Scriptures? The Scriptures say the penalty against us was a death penalty, and that Jesus died, the just for the unjust, that he might bring us back to God. Then penalty he paid therefore was the death penalty. "He tasted death for every man," "He poured out his soul unto death," "He made his soul an offering for sin," and the Scriptures also say that eventually he will see the travail of his soul and be satisfied. I am glad, I will be satisfied first of all to see the saintly Church in glory, and I will be satisfied completely with the end of the work when the full knowledge of God shall have reached the whole human family, and every individual of our race shall have had an opportunity of coming back to God's favor and eternal life. The masses of mankind will have the privilege of coming back to perfect human life during the Millennium, during the time of Christ's reign, and the saintly ones will be coming to this high calling, the heavenly condition which was never lost; you never lost the heavenly condition; you lost life. God says if we walk in the footsteps of Jesus he will not only give us life, but he will give us life more abundant. So then we quote that text again which says, "He that hath the Son hath life, and he that hath not the Son shall not see life, but the wrath of God abideth on him." The death penalty will continue on him, he will go into the second death. Plain enough! We are in the first death through Adam's disobedience, now if when God sent forth his Son to be the life-giver, and the rescuer from death, and one neglects or refuses the Son, he will die for his own sin, and it will be the second death.

Question 154.—Should a Church which for various reasons cannot entertain Pilgrims in their homes, entertain them at a hotel, or withdraw their request for Pilgrim visits?

Answer.—I think that would be the proper thought, if it is impossible for the friends to entertain the visiting brethren, either at their homes or at a suitable place—not necessarily a hotel, a good boarding house; Pilgrim brethren are not fastidious; something comfortable and reasonable is all that is expected you know; anything you would give the Master if he had been here would certainly be good enough for any of his followers, and I suppose most of them get as good as the Lord had. But it would be the thought, my dear friends, that the invitation is for those who are willing to enteratin the Pilgrims. If therefore you are not able to entertain the Pilgrims in either of these ways, that statement should go to the office so that the office would be rightly informed, and adivise the Pilgrim brother in harmony therewith.

Question 155.—In what sense do we follow in his footsteps before we reach the mark?

Answer.—There are different parables, you remember representing different thoughts, different phases of the Kingdom. One parable says the Kingdom of Heaven is likened unto this, in in another it is likened unto that, and in another it is likened unto something else; just the same as you might get one view of this tabernacle from one quarter, and another view from another quarter, and still another view from another quarter, and they would all be somewhat different, but all would be pictures of the same building. So these different pictures of the Kingdom represent God's Kingdom that is to be, that is to rule the world, that is to put down sin and to lift up humanity, represented from different standpoints. It is the Church now, or it is the Church in glory, etc., different phases of the Kingdom experiences. And so with this question: one of the pictorial experiences of our Lord is walking in his footsteps. He says, "Unless you take up your cross and follow me you cannot be my Disciple." We are to walk in his footsteps. That is one picture. In no sense while we are sinners are we walking in his footsteps. No sinner is invited to walk in his footsteps. He must first be forgiven of his sins, first come under the blood of atonement before he can become a Disciple at all.

Hope Day—Monday, September 4, 1911

Bethel Hymn No. 145

DENNIS, S. M.

Keep thou my way, O Lord;
Myself I cannot guide;
Nor dare I trust my falt'ring steps
One moment from thy side.

I cannot live aright,
Save as I'm close to thee;
My heart would fail without thine aid;
Choose thou my way for me.

For every joy of faith,
And every high design—
For all of good my soul can know,
The glory, Lord, be thine.

Free grace my pardon seals,
Through the atoning blood;
Free grace the full assurance brings
Of peace with thee, my God.

O! speak and I will hear;
Command and I obey;
My willing feet with joy shall haste
To run thy righteous way.

Keep thou my wand'ring heart,
And bid it cease to roam;
O! bear me safe through earthly strife,
To Paradise, my home.

A Vow Unto the Lord

Our Father which art in heaven, hallowed be thy name. May thy rule come into my heart more and more, and thy will be done in my mortal body. Relying on the assistance of thy promised grace to help in every time of need, through Jesus Christ our Lord, I register this vow.

Daily will I remember at the throne of heavenly grace the general interests of the harvest work, and particularly the share which I myself am privileged to enjoy in that work, and the dear co-laborers at the Brooklyn Tabernacle and Bethel, and everywhere.

I vow to still more carefully if possible, scrutinize my thoughts and words and doings, to the intent that I may be the better enabled to serve thee and thy dear flock.

I vow to thee that I will be on the alert to resist everything akin to Spiritism and Occultism, and that remembering that there are but the two Masters, I shall resist these snares in all reasonable ways, as being on the adversary.

I further vow that, with the exceptions below, I will at all times, and in all places, conduct myself toward those of the opposite sex in private exactly as I would do with them in public —in the presence of a congregation of the Lord's people.

And, so far as reasonably possible, I will avoid being in the same room with any of the opposite sex alone, unless the door to the room stand wide open.

Exceptions in the case of Brethren—wife, children, mother, and natural sisters; in the case of Sisters—husbands, children, father, and natural brothers.

Manna Text and Comment

There is no fear in love; but perfect love casteth out fear, because fear hath torment. I John, 4:19.

Mighty, imposing and terrifying indeed is the influence of fear, except upon those who have learned to know the Lord through previous experiences, and to trust him even where they cannot trace him. The giant of fear and despair must be met with the pebble from the brook, "It is written." The sling of faith must propel the word of promise with such force as to slay the adversary and to deliver us from his domination. . . . Thus armed only with the Word of God, and trusting in his rod and staff, we may well be courageous and answer imposing sectarianism as David answered the Philistine, "Thou comest to me with a sword and a spear and a javelin: but I come to thee in the name of the Lord of hosts, the God of . . . . Israel, which thou hast defied." Z. '03-329.

Testimony Meeting Led by Brother Dr. L. W. Jones

LET us take the following texts as a basis for our testimonies:

"Now faith is the substance of things hoped for, the evidence of things not seen." (Heb., 11:1).

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God." (Romans, 5:1-2).

My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name."

A Brother.—I wish to say to this large assemblage that fifty years ago I was among the soldiers of the army and stationed nearly one winter on the Allegheny mountains. Now, I had a great desire to come up here in another war to stay a few days with the saints who are fighting for the kingdom; and I wish to say that about twenty-eight years ago I was endeavoring to get out of the Baptist church, and our minister came to me and he portrayed all kinds of things that I might be, and he said, "You are coming to nothing." He did not tell me whether such people would walk on their heads or on their feet, but he shook his finger in my face, and said, "Do you ever expect to see another big enough fool to believe what you do?" And I had a desire to come up here to see all these fools.

A Sister.—I want to say I thank the Lord for a good sound pair of lungs; I am like the brother, I am a little deaf and would like so much for the sisters to speak out louder. I want to say that I am the *Ecclesia* of my town, Lincoln, Alabama, and words would fail me to express my great delight at being at this, my first general convention. I am happier than my tongue can express, and all that I can say is, "Praise be to his holy name!"

A Brother.—My heart is filled with rejoicing and thanksgiving that my heavenly Father has permitted me to be at this, my first convention, and my hope is that I may be at that great convention where we will part no more. "My hope is built on nothing less than Jesus' blood and righteousness."

A Brother.—My heart overflows with praise and gratitude to God for this blessed privilege of being here with you this morning. This is my first convention, and you can well realize how I feel this morning after having enjoyed the blessings we have received in the first two days. I have so much to be thankful for I could not express it, and will not endeavor to. But I will say this: that I hope by the grace of God, through the merits of my blessed Redeemer, to meet you in glory, and to be like him and see him as he is. I ask an interest in your prayers that I may make my calling and elcetion sure.

A Brother.—Faith is the substance of things hoped for, and the evidence of things not seen. I feel in my heart this morning that I have received the substance, and much of it, since I have attended this convention. I hope for great blessings. My heart has been made glad in communion and fellowship with those whom I have met between the sessions. My heart has been made doubly glad by the renewing of my mind from these precious truths that have been presented to us from the platform. And I still desire—and my hope is as an anchor to the soul, sure and steadfast—that these truths, the same ones delivered to the saints, may still abide with me and be as a rock to guide me to that goal, that I may hear the welcome, "Well done, good and faithful servant."

A Sister.—Like the sister down there, I am happier than my tongue can express, and my hope is that I may be found faithful to reign with him a thousand years.

A Sister.—I am glad the sisters have begun to speak because I felt that the very stones would cry out if I did not testify in this meeting. I am only a year old in the service. I was baptized at Celeron in that beautiful lake, and praise God today that I have the hope.

A Brother.—Blessed be that God and Father of our Lord Jesus Christ who blessed me with all spiritual blessings in heavenly places in Christ, according as he has chosen us from the foundation of the world. My hope rests on the fact that my dear Redeemer has chosen me, and that I am dependent on his strength, knowing that greater is he who is for us than all that can be against us.

A Brother.—I have many reasons to express my gratitude to our heavenly Father for the firm foundation that he has given us for our hope, and our knowledge of Present Truth at the present time; I am especially thankful for being here. A few days ago I had given up hope of attending the convention, but the Lord opened up the way; it came to me as a gift and I have already received enough to greatly increase my hope.

A Brother.—I am indeed thankful to my heavenly Father for the glorious privilege of meeting here in a grand convention with all of like precious faith. My hope is that I may prove faithful and be found worthy to stand with our Lord in the glorious beyond where we can be with him through all eternity, blessing all the families of the earth.

A Sister.—I thank our heavenly Father that we are all called in one hope; I thank him again that that hope has grown brighter and clearer every day since I came into the Present Truth. I ask your prayers that it may continue to grow brighter until hope has given way to reality and I shall awake in his likeness.

A Brother.—I just want to make a little reference to the testimony of Brother Grubb of Virginia. It was my plesure to hear Brother Grubb give a little testimony awhile ago in which he spoke about the development of the anti-slavery movement. He remembers when it was first started; he referred to it as having been started by a black Republican, as he calls it. My father was a black Republican, and fought in the war on the other side of the question from Brother Grubb. So I appreciated that extremely. Well, Brother Grubb went on to tell how it started with a few enthusiasts, and it did not look as if it would ever come to anything, but it grew and grew, and grew, until finally the right man

was put up and suddenly the black Republican party was in power; and he compared that to the establishment of the Lord's kingdom. He said he could remember he was one of the first subscribers to the Watch Tower. Brother Russell sent him the first Watch Tower when sending them to a list of Baptist Sunday School superintendents, and he was one of them, and he has been with the Tower from the start; and he told me how he could see that this sentiment, this news of the Truth, was growing, and growing, and growing, just like the anti-slavery movement grew, and pretty soon, he said, something will happen and the kingdom will be in power. I wish I could tell it like he did. Why you could just see the kingdom coming right down the road. It is my hope that the Lord's kindgom will come, and I think it is a pretty good hope. I hope there will nothing happen to prevent it. None will be able to prevent the Lord from establishing his kingdom, and I hope by his grace I may be in the kingdom, and may have a share with him in the blessed work of introducing and carrying out the blessings that shall come to the world.

Discourse by Pilgrim Brother J. D. Wright. Subject: "HOPE"

THERE are a great many evils connected with this present evil world, which tend to more and more of pessimism on the part of the world; yet, notwithstanding this, apparently there are some of the human family that have somewhat of the original hope, a trace at least of hopefulness, which enables them to at least look for the silver lining to the dark cloud. But the time is coming when even all of this hope, or at least the larger part of it, will be erased in a time of trouble such as was not since there was a nation, even to that same time. The Lord apparently has not been endeavoring to stimulate hope in the world of mankind; notwithstanding our former view in respect to this, and the views of many dear Christian people even to this day, that the Lord has been trying to convert the whole world, and therefore trying to get before the whole world of mankind this glorious hope of which we speak.

In some respects this was quite a desirable thing on our part and on their part. It at least manifests something good in the heart if they are looking for blessings for all mankind, even though they are expecting them before the due time; but it shows somewhat of mistakeness on the part of such. Instead of there being a hope set before the world at this time, the Apostle says this hope is set before us. Darkness covers the earth and gross darkness the people. Nevertheless hope is to be opened up at some time for the world. The Apostle speaking of our hope says, "Which hope we have as anchor of the soul, both sure and steadfast, and which entereth into that within the veil." We may say this includes blessings finally for all the families of the earth, as well as a special blessing for those who entertain the hope now. The world, as the apostle says, is without God and without hope, and so it will continue until the full end of this present dispensation. Meanwhile, however, the Lord's dear people can entertain a hope for them, especially if they will now study to show themselves approved unto God workmen that need not to be ashamed, rightly dividing the Word of Truth. Such a situation on the part of the Lord's people will lead them to this glorious hope of which we speak.

The Apostle bases this our hope upon the wonderful promise that was made to Abraham, "In thy seed shall all the families of the earth be blessed." And particularly for the benefit of the Lord's own dear people of this present dispensation, whom the Apostle calls the heirs of promise, and who are the particular heirs of this promise, he says, "God was willing more abundantly to show unto these heirs of promise the immutability, or unchangeableness, of his council, so he confirmed the same with an oath, that by two unchangeable things, in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope which is set before us; which hope we have as an anchor to the soul both sure and steadfast, and which entereth into that within the veil.

While the world at this time is without hope, and without God, nevertheless we may entertain a glorious hope for them. We hope for the time to come when God will administer blessings to all mankind, when the knowledge of the glory of the Lord shall be made to fill the whole earth as the waters cover the sea. Instead of endeavoring to get the whole world enlightened and stirring up hopefulness on the part of all mankind, as the Apostle James points out, God has been taking out from amongst the Gentiles a people for his name. When the Lord Jesus came the first time, 1900 years ago, he visited his own people, Israel, but they knew not the time of their visitation. Nevertheless, God's favor was confined to the Jewish nation until in the Lord's providence the Gospel began to go to the Gentiles. It began with Cornelius, and from that time on the Gospel has been preached to the Gentiles. The Lord came to his own and his own as a nation, or as a whole people, did not receive him; but John intimates there were a few; as many as received him, to them gave he power, or privilege, to become sons of God. That privilege to become sons of God was extended to them down until the time when Peter preached the Gospel to the Gentiles. That ended the special privilege, the special favor, to the house of Israel. From that time on all the way down the Gospel has been preached to the Gentiles, and James says that this is in the nature of a visit to the Gentiles. "Simeon hath declared our God at first did visit the Gentiles to take out of them a people for his name." How did he visit the Gentiles? By using the Apostle Peter. He gave him that vision on the housetop and told him what he was to do. He was to go down and meet those Gentiles. "God at the first did visit the Gentiles to take out of them a people for his name." This shows that the Lord was not endeavoring to awaken a hope in all of the Gentiles, but he was merely visiting amongst the Gentiles—not to get them all converted and hopeful of getting into the kingdom, but for the purpose of choosing out from amongst them a people for his name. This is what James points out. Then he says, this agrees with the words of the prophets, as it is written—After this—that is, after this people have been gathered out—after this work has been accomplished, then he says, alluding to the fact of our Lord's return, I will return again and build the Tabernacle of David, which is fallen down, and I will build again the ruins thereof and set it up—why? Not in order that all of the rest of the people that do not get salvation in this present life might be condemned into hell-fire torments forever and ever, but after these people have been gathered out, then I will return and build again the Tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of world.

This, dear friends, is the brief statement by the Apostle James of the true Bible theology on this subject of hope. This shows us in a general way what our hope should be, and what the general hope for the world should be; or it shows how God purposes finally to save the world. He is saving a few now and he will save the residue then. "That the residue of men might seek after the Lord." Let us notice for a moment that word residue. Take any dictionary and you will find the word residue signifies that which remains after a part is taken. James tells us about the part that is taken, that God has been taking out from amongst the Gentiles a people for his name. Where are the residue? The Lord has a blessing for all the residue. Some of this residue are having a partial blessing now, and some of them will get a complete blessing perhaps soon after the blessing of the Church of this present time.

But I think many Christian people have a hope, something like the hope I heard of once. A good brother wanted to say something in the presence of others who were expressing such joyful hope of the heavenly kingdom, and he arose in the testimony meeting and said, "I hope I have a hope whereby I can hope." And as some one remarked, surely it was a hopeless sort of hope; to say the best it was a forlorn hope surely. I think that is about the character of hope a great many people have. They hope they are going to go to heaven when they die; they hope that their friends may go to heaven when they die; but there is doubt in many cases, for many of their dear loved ones, brothers, sisters, fathers, mothers, wives and children, are not church members, not expressing any present hope in Christ, and if they sicken and die where are they going to? They hope they will not go to everlasting torment, they hope there will be some way by which they will get to heaven finally—but do you know that running all the way through that sort of a hope there is a strain of doubt. The fact is, it is not hope at all; it is doubt from start to finish. Hope really is an expectant desire, and that is what the Lord's people are to have. We are to have hope for the world of mankind, then we are to have hope for ourselves What kind of hope is that? It is not that "we hope that we have a hope whereby we can hope," but it is an expectant desire based upon somewhat at least of an accurate knowledge of the Lord's Word of Truth, the exceeding great and precious promises contained in his Word.

Then the apostle says that every man that has this hope in him purifieth himself, even as he is pure. Dear friends, I trust we all have this glorious hope before us—this hope for the blessing finally of all the families of the earth, the faithful fulfillment of the glorious promise that was made to Abraham. I trust you have before you clearly and unmistakably the hope which will pertain to you, if you are justified and consecrated, a spirit begotten child of God. The apostle says, which hope we have set before us, and that not only so, but I trust we have all fled for refuge to lay hold upon this hope which is set before us. I trust we all have laid hold measurably anyway, and that we may get a firm hold on it. Not only so, but as the apostle here says, we are to have this hope in us also—every man that hath this hope in him purifies himself even as he is pure. If we have not believed the truth with all our hearts, if we have not fled for refuge to lay hold on it, in order that we might get it within our hearts, let us take immediate steps to do so, for certainly the Lord did not set this hope before us in order that he might merely satisfy any curiosity we might have had, but certainly he has set it before us for the opening of our eyes of understanding, in order that we might receive it into an honest and good heart.

Discourse by Brother P. E. Thompson. Subject: "HOPE"

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Spirit."—Romans, 15:13.

THE value of a hope depends not only upon its own character, but also largely upon the propriety or impropriety of its foundation. All false hopes must fail eventually, however fully one may have convinced himself of the truth of these hopes. The larger the hope, the more bitter will be the disappointment when it fails. "Hope deferred maketh the heart sick," says the "wise man." These false hopes are just as easily believed, and false foundations are more easy to find than solid ones, consequently there are vastly more false hopes in the world than there are of true ones. For a Christian there can be but one place to go to learn of the true hope, to God, and those that go to this source are the only ones that have reason to be of good courage about their hopes. There is no other who has the absolute power for the fulfilling of every promise. "Be of good courage and I shall strengthen thine heart, all ye that hope in the Lord."—Psalms, 31:34. An intimate acquaintance with God leads one to hope for good things to come for we find that his plans are only good, as we read, "Let Israel hope in the Lord, for with the Lord there is merey and with him there is plenteous redemption."—Psalm 130:7. Our hope, however, is not a fanatical one, but instead we are always able to give to every man that asketh us, a reason for the hope that is in us. Those that are without God are spoken of as being in the most pitiable of conditions, "without hope in the world." Praise his holy name however, it will not always be so for soon all will have this acquaintance with him when all shall know him from the least to the greatest, and the knowledge of the Lord shall cover the earth. Then they need not be without hope.

Some hope that their enemies and all the wicked, except their own families, will burn forever in eternal torment, but the Word of God says that "his mercy endureth forever," "the wages of sin is death," and ending of life. Some hope that when they die they will know more than they ever knew before, but the Scriptures say, "The dead know not anything." Some base their belief in a future life in the doctrine of the immortality of the soul, but the Bible says, "God only hath immortality." We hope to be made partakers of the divine nature. Some hope to sit on the edge of a cloud and play on harps forever and ever, but the promise is, that, as Brother Wright has been telling us, a better use will be found for our time, in the blessing of all the families of the earth. The name of these false hopes is legion, and their doom is certain for the Word of the Lord shall not return to him void, but shall accomplish that which he pleases. There is but the one true hope, manifestly all conflicting ones must be more or less false—for "ye are called in one hope of your calling."

It is difficult for us to realize what a large part hope plays in our lives, for all our hopes become so real that we feel that we have actually attained to them, that is, if our faith is as strong as it should be. "Faith is the substance of things hopes for." Faith makes the thing hoped for real, substance. When we stop to consider what we have, we find that we have nothing except "hope." Our possessions are only the spiritual possessions, and these we have by faith. All things earthly are laid down in consecration. The truth, one of our dearest possessions, is merely an expression of the faith we have regarding things we hope for. We may say, then, that our only and real joy is our hope. "If in this life only we have hope in Christ, we are of all men, most miserable."—I Cor., 15:19.

In connection with earthly hopes we find that as a usual thing the chief pleasure is in hoping for the thing, for the reality never quite comes up to our expectations; but not so with these spiritual hopes. Impressions cannot be made on the fleshly brain that will reveal to us the wonders of the realities of these hopes. It is as though one were to attempt to describe to a blind person the beauties and intricacies of a masterpiece of painting. Years of training would increase the blind one's appreciation of art, but the delicate shadings of color and the fine distinctions of line and form would never be more than faintly guessed at. A lady who had heard that the blind were able to detect distinctions of color by the touch, when visiting at a school for the blind, made use of her opportunity to investigate. Her inquiry was made of one of the older pupils, a girl born blind. When asked, "Is it true that you can tell colors by touch," the girl replied very confidently, "Why, yes, we can easily tell colors by touch. I can even tell the colors of the days of the week." Those who have not had the eyes of their understanding opened to discern spiritual things will be found just as ignorant of them, and frequently just as confident in their ignorance. "The god of this world hath blinded the eyes of those that believe not" and therefore the only way that any of us ever come to an understanding of spiritual things is by having the eyes of our understanding (Greek, *our hearts*) opened by the Great Physician. Our knowledge of spiritual things is not a detailed portrayal of these on the brain, such as we might have in the case of physical things apprehended through the eye, but rather a realization through the faculty of faith that these things exist and a knowledge of their character through the same sense and the joy that we have in that faith. We continue to hope for these things revealed to us by the spirit because we do not see them, because it is still necessary to exercise faith in apprehending them. "Hope that is seen is not hope for what a man seeth, why doeth he yet hope for." (Romans, 8:24.)

Spiritual senses develop by use just as do the physical. The babe will wiggle its arms in every direction in an effort to reach the thing it sees, because its eyes and arms have not learned to work in harmony. Our first efforts to grasp spiritual things are pitiful, but if continued in soon become more successful The human eye receives all images inverted. Thus, if you are looking at a friend, the picture in the eye is inverted, the head down and the feet up. It takes some experience to learn that this is the case and until we do learn it, as babes, everything seems wrong. It takes some of us a long time to learn to use our spiritual vision properly, to learn that when we try to use our own powers for the ascertaining of spiritual truths we will certainly get things wrong side up. These things must come of God's revealing. The hopes that are of value to us are not the creations of our own brains but the results of our spiritual begetting, the fulfillment of the promise of John, 14:26, "The Holy Spirit shall teach you all things." "Shall guide you into all truth."

A man's life is made by the character of his hope and his fidelity to it. The artist paints and hopes; the musician sings and plays and hopes that some day he may do it perfectly. The future king and priest works day and night that he may be perfected for that office. A false hope spells ultimate ruin—a proper hope faithfully lived up to means the opening of the avenues of success to the meanest. Those that are satisfied by the hopes held out by the world are not allured by the, to them, visionary hopes of the Christian. Fortunate is the man who has learned that there is but one place where our treasure, our hope, may be laid up and not be in danger—in heaven "Where neither moth nor rust doth corrupt, nor thieves break through and steal." Note the assurance of a man with a few thousands in the bank. How vastly more courageous should be the man whose trust is in the everlasting arms, the unfailing strength of Jehovah himself. It was the buoyancy of conviction that carried the Apostle Paul through all of his battles against the elements of this world. It is the full assurance of faith that will lead all of the Lord's joint-sacrificers to "resist even unto blood." What a wonder the Apostle Paul must have been to King Agrippa as he stood before him in his own defense, a giant fed on hope. "Now I stand and am judged for the hope of the promise made of God unto our fathers, unto which promise our twelve tribes instantly

Your brother and
servant in Christ
J. D. Wright

Yours in the King's employ,
Paul E. Thomson.

serving God day and night, hope to come."—Acts, 26:6, 7. The Jew is today more separate from other peoples than is any other nation. Hope has worked the miracle of preservation in a nation, without king, country or priest. The prevailing power of hope leads the New Zealander to characterize it as "the swimming thought." "It lifts us up above the cares of time." The hope of the Jew was a transforming influence in his life, but the apostle characterizes our hope as still greater and therefore as still more effective. "The law made nothing perfect but the bringing in of a better hope did." (Heb., 7:19.) A still fuller comparison of our hope with the hope of the Jew is made in the third chapter of second Corinthians, verses three to twelve. Even though destitute of this world's goods one could "rejoice in the hope of the glory of God" (Romans, 5:2-5) and be led to "purify himself, even as God is pure."—I John, 3:3.

It is the Apostle Paul who calls our attention to the protection received from this hope, representing it as a helmet in 1 Thessalonians 5:8, "Let us, who are of the day, be sober, putting on * * * * * for an helmet, the hope of salvation." With this hope-helmet properly worn one's head is thoroughly protected. When other hopes are offered to you as being just as good or better there is no desire on your part to make the exchange, for you know what you believe to be the most glorious hope possible. You are not inclined to believe that some of your grandfather's forgotten relatives were monkeys and that having shed a tail and a few other unnecessary things you have been advancing and that with the loss of a few more monkey characteristics you will finally become a God—no you have a more reasonable hope than that, one with a sure foundation and your head is protected from such foolishness.

Intimately linked with hope we find patience. "If we hope for that we see not, then do we with patience wait for it."—Romans 8:25. "It is good that a man should both hope and patiently wait for the salvation of the Lord."—Lamentations 3:26. The attainment of the fruition of our hope depends on a patient maintaining of that hope. "He hath reconciled you through the body of his flesh to present you holy and unblamable and unreprovable in his sight; if ye continue in the faith, grounded and settled and be not moved away from the hope of the Gospel."—Colossians 1:22-23. The danger is of our moving away from the hope, and not of the hope moving away from us, for this is one of the three things that abideth; faith, hope, love. "We through the spirit wait for the hope of righteousness by faith."—Galatians 5:4-5.

Stability is given to each Christian by this hope, not such stability as will make him unmovable, nor as would make of no effect the shocks endured in our contact with the world, but such steadfastness as is pictured by the Apostle in Heb. 11:19. The anchored vessel is not riggedly fixed, nor is it tossed about entirely at the will of the storm, but by that anchor is protected from being wrecked on the rocky shore. Our anchor is above, and the tempests only serve to pull that anchor deeper and to stretch our cable of faith the tighter, to bless us with a keener appreciaton of the hope set before us.

Now the God of hope, the source of all true hope, fill you with all joy and peace in believing, not in a limited degree but with all joy and not in the having in your possessions of great treasures, but in believing. The abundance of this joy is evident when we note that it is not attained through the exercise of our own powers but through the power of the holy Spirit. Ours is the hope of heirs, heirs of God and joint-heirs with Jesus Christ, the hope of the espoused bride, preparing for her wedding day, preparing herself and her wedding garments, a song of joy on her lips and not the least inclined to complain or fret about the little difficulties she might have in the getting of that wedding robe ready but rather giving thanks for the hope that is laid up in heaven, "Looking for the blessed hope and the glorious appearing of our great God and Savior, Jesus Christ" for she knows that when he shall appear she will appear with him in glory when "the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Daniel 7:27).

"Eye hath not seem nor ear heard, neither have entered into the heart of man the things that God hath prepared for them that love him, but God hath revealed them unto us by his spirit." A brief statement of this revelation is given us in the closing verses of the first chapter of Ephesians and the opening verses of the following chapter. That we may have a firm assurance for our faith he reminds us of the working of this mighty power in the raising of Jesus from death up to his own throne and then says that the same power is to do the same work on us, in fact that this same work has already begun in that we who were dead in trespasses and sins have been quickened together with Christ and raised up to sit with him in heavenly places, the mountain top experiences of our Christian life. The seventh verse of the second chapter tells us that there was a purpose in all of this, a purpose that it is hard for us to realize. We have been so impressed with the glories of the work we are to do in the age to come that we have hardly given a thought to the fact that it is in the ages, age after age, that he is going to show forth the *exceeding* riches of his grace, not in his kindness toward the world of mankind in giving them restitution but in his kindness toward *us*. We can look way down into eternity and think of each of those ages in its turn showing some of the exceeding features of his grace and each age must exceed all the preceeding ones in order to do this. The ages that have passed have each been beter than its predecessor and we expect the Millennial age to be better than any yet and now the Apostle Paul tells us that the manifestations of his grace are to keep on getting better and better during the "ages to come." God has the power to do. Why would we be surprised that he has planned it so? Is it not just like him? But we wonder, if God is to give us the divine nature in the Millennial age, what greater gift than that can be made to us? We cannot say definitely, but we do know that any power is a blessing in proportion to our opportunities of using it. Suppose you were given the powers of the divine nature now and were locked up in this auditorium so that you could not escape. It would not be worth anything to you, you might as well be a human being. How far we may roam in the use of those powers after the close of the next age, we do not know, but whatever God's plans are found to be, we may be sure they will be more glorious than we could even hope.

Dear friends, if God is going to spend eternity in the pouring out of a gradual increase of blessing on us let us determine that the few years of service remaining to us in the flesh shall be faithfully spent in the showing forth of the praises of the God of hope, who, through the power of the Holy Spirit is filling us all with joy and peace in believing, that we may abound in the hope that abideth and will abide through eternity as we wait, age after age, for the further manifestations of his grace.

Symposium. Subject: "THE CHRISTIAN'S ARMOR"

THE GIRDLE

By Brother Stewart

ONE of the first questions that comes to our mind is, Why does the Christian need an armor? The Christian needs an armor because he has an enemy to meet and to battle with and to conquer. If he did not care to conquer he would not need to have an armor, but inasmuch as he wishes to conquer, to be an overcomer, he must put on the whole armor of God. The enemy he has to meet is a dangerous enemy that comes against him in three strong battalions, the world, the flesh, and the adversary. Any one of these would alone be a dangerous enemy. The world by its deceptive and seductive influence soon weakens and demoralizes any one who yields to it, even a little; so that soon he is deprived not only of the power to resist but also of the disposition to resist the enemy. The second batallion, the flesh, is such a dangerous enemy that if you, a new creature in Christ Jesus, come into open conflict with that enemy, it means death to you, as a new creature, or death to your antagonist. (Romans 8:13), "For if ye live after the flesh, ye shall die: but if ye through the spirit do mortify the deeds of the body, ye shall live."

When we meet the third batallion we wrestle not against flesh and blood but against principalities, and powers, against the rulers of the darkness of this world, against the influence of Satan in the heavenly places. This adversary is spoken of as the adversary, the enemy, the god of this world, the prince of this world, the prince of the power of the air, having such large domain as it were, the ruler of the darkness of this world, with such an eminent domain as that he goeth about as a roaring lion seeking whom he may devour. With such power as that, and with such a purpose as that, he is certainly a dangerous enemy.

Our dear heavenly Father knew the danger we were in from this three-fold enemy, the world, the flesh and the devil, so he has prepared for us the most efficient armor that could have been provided. We may be sure that this is true because it is just what the heavenly Father would do. He prepared it all for us, because we need it all, and so if we would conquer, if we would overcome, we must put on the whole armor of God. We must put on first the girdle of the Truth. The girdle had a peculair significance at the time the Bible was written. At that time it was used to draw closer about the body the loose flowing clothing of that time, in

order that the person might have more freedom of action, and might stand ready for service. So when we stand before the great commander, with our loins girt about with the Truth it is as though we should say to him, "Dear heavenly Father, thy truth has given me a readiness and I come now ready to serve thee. Lo, I come, Lord, to do thy will. What wouldst thou have me to do." It is the knowledge of the Truth that brings us to this readiness—not error but a knowledge of the Truth. Some people have faith in prayer as a power to bring people in. To illustrate what I mean, I knew a minister once who had the experience that one of his congregation began to read the Dawn. After he had been reading a little while the minister got uneasy about it and went to talk to him. They talked over several of the matters. Finally the minister acknowledged he did not believe in the doctrine of eternal torment. Then said the man, "Why do you preach it?" "Oh," he said, "There must be some kind of a whip to bring them in." That might bring them into the nominal Church, but it would never bring them into consecration to the Lord. It is the Truth that consecrates. "Sanctify them through thy Truth; thy word is truth." We need a knowledge of the Truth before we can acceptably serve the Lord, we must love him and his truth. We cannot love him and his truth unless we know his truth. We cannot even lift up praise to the Lord unless we know his Truth. Can you praise one whom you do not admire? Can you admire one whom you do not know? Some of you have been teachers. Did you ever try the value of praise in your pupils? Did you ever praise a pupil you did not admire? You cannot praise any one in truth whom you do not know and admire. We cannot praise God in Spirit and in Truth unless we see and admire his beauty along at least one element of his character, or along one feature of his plan. We cannot render unto him the glory due his name and worship him in the beauty of holiness unless we see and admire his beauty or know the elements of his character, and know the features of his plan, so far as he has given us the opportunity to know and the ability to comprehend them. One of the very purposes for which the Bible was written, was that we might know God better, admire him more, praise him more sincerely, and serve him more acceptably. The Truth gives us all of this in order that we may thus be led to a readiness to serve the Lord—and that is what the girdle means. Just as the girdle means readiness for service, so when we come to this point we come with readiness to serve the Lord, and that readiness must be brought about by the Truth. Many elements of Truth are needed to bring us to this readiness. First, we must know of God's goodness. It is God's goodness that leads us to repentance; indeed we must know something of the wideness of his mercy. We cannot come to a full appreciation of his love and have an earnest desire to serve him unless we know something about how great and how good he is. Then we must know that the death of our Savior was an absolute necessity. We cannot come to him expecting that he will save us unless we come in full recognition of our helplessness; that it is only through him and by him alone that there is any hope of salvation. We are the only people in the world who understand that fact. Some of the denominations do not believe in the ransom, and among those who do believe in the ransom, or professedly believe in the ransom, it is quite easy to find some who say, "Well, the heathen are saved, some way or other if they do not hear Jesus' name in this life." So we are the only people in the world that really can emphasize the fact that the death of Jesus was necessary; that according to the Apostles' words he must needs have suffered and risen again from the dead. Many other gems of Truth are necessary to bring us to this readiness of service.

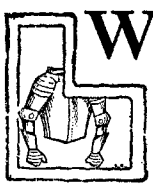
One of these elements, it seems to me, that brings us to a full and complete readiness for service, is God's final triumph over all evil—that our great Commander will finally triumph over all the forces of evil. This beautiful truth, which we might say is one of the beautiful strands of our beautiful girdle of truth, we find many places in God's Word. Let us look for it this afternoon in the fifth chapter of Revelation and the ninth verse where we are told that they sang a new song, saying, "Thou art worthy to take the book and open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests; and we shall reign on the earth." It is only the little flock that is to sing this song, 144,000, which in comparison with the millions and billions of people who have lived on this earth during all the period of existence, is only a little flock. But this little flock is gathered from widely scattered districts. At our breakfast table this morning ten of us sitting at the table represented seven different states of our Union. There is hardly a place anywhere that the truth is not known, but there is hardly a place anywhere where many people love it. That fact has a great significance to us. It is more widely scattered even than over these United States, and this "little flock" is gathered more widely. Notice how widely: "For thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Now do you notice the key-note of this stanza they are singing? Redemption through the blood of the Lamb. My dear brother, you may be living in some community where you only are giving forth in clear notes, the key-note of that song. Notice as rulers and priests we are gathered from widely scattered districts; as singers in singing this song we have here we are from widely scattered districts. I do not mean that you need to be singers in the literal sense in which we use this term, but every one of you is a singer. The harmony and melody of the truth fills your heart. You may be the only one in your community that gives forth that key-note, and you may be the one that will give that key-note as the song goes on. In the twelfth verse we have the second stanza;" Worthy, is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." It is no longer a little flock that is singing that song, but ten thousand times ten thousand and thousands of thousands. That is a large number compared with one hundred and forty four thousand, but that is not all yet; the chorus is to come. You know sometimes we have a song sung in such a way that one begins singing, and then a few more begin, and a few more, and finally in the chorus all join. So with this chorus we read of in the thirteenth verse: "And every creature which is in heaven, and on earth, and under the earth, and in the sea, and all that in them is, heard I saying, 'Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne and unto the Lamb forever.'" That song could not be sung now. Satan would not join any song like that. But before this chorus is to be sung, Hebrews, 2:14, is to be fulfilled: "Jesus was manifest in the flesh that through death he might destroy him that hath the power of death, that is the devil." Those who are persistently and stubbornly wicked could not join in that song, but before this chorus is sung the twentieth verse of the 145th Psalm will have been fulfilled: "The Lord preserveth all them that love him, but all the wicked will he destroy." Before that is sung all evil will have been completely overcome to such an extent that they shall not hurt or destroy in all God's holy mountain. Then all of this having been accomplished, every creature in heaven and on earth, and under the earth, and in the sea, and all that in them is—how much of the Universe does that leave out? Where is there any room left, a little corner set off somewhere, or a large place set off somewhere, for wicked men and demons to send up curses against the God who made them?—every creature joining in a song of praise and thanksgiving to the Lord.

Now we have heard the chorus, let us hear another stanza of the song. (Rev., 15:3-4) "And they sang the song of Moses, the servant of God, and the song of the Lamb, saying, great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of kings. Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."

The truth about God's goodness, mercy, justice, the truth about his plan, will have been completely known and his righteous acts will be made manifest, and then all nations will come and worship before him.

THE BREAST-PLATE OF RIGHTEOUSNESS

By Brother Elliott Thompson



WE THINK we have passed the time when the soldier is obliged to use armor. We read in times past of the various parts of their equipment and realize that fighting as they do at short range, hand to hand, it was absolutely necessary that they should be protected by some armor. But we think of the present day as a day when no armor is used. We know that with our high power guns and long range rifles it would be useless to protect ourselves as soldiers formerly did, with breast-plates, shields, helmets, and things of that kind. Nevertheless, I think it is a safe assertion to make that there is probably more armor used by nations of today than ever in the past. Instead of putting the armor on individual soldiers, we put many thousands of tons on the battleships, and on the fortifications, to protect the soldiers behind the guns; so that armor is as necessary in the natural warfare today as it was in the past. So in the spiritual warfare in which the Christian soldiers are fighting, we find it absolutely necessary also.

To me has been assigned the first real piece of the armor in the list our dear Brother Rutherford read in the beginning. The very first piece is the breastplate. Why does the Apostle Paul mention this first?

We realize that our dear Brother Paul was above all thing logical. Therefore he logically places the breast-plate first, because the breast-plate represents, symbolizes, our justification. One would think at first, "In what sense, then, or why, should justification be considered an armor?" I think properly it is a subject for our consideration at this time. It seems to me the reason why the breast-plate is first mentioned is because it symbolizes justification, and justification is absolutely a necessary preliminary before we can do any fighting at all, before we have any standing as soldiers of Christ; before we can be addressed in the words of the hymn we have just sung, we must have become soldiers and must have on this breast-plate of justification.

What do we mean by justification? Exactly the same thing the apostle means when he says, righteousness—righteousness meaning the state or condition of being right; and we usually in our doctrinal consideration speak of righteousness from the standpoint of our more modern word, justification, which is practically the same thing. Justification means a condition of being made right. Now we were not right originally, we have to be made right. How were we made right. The apostle tells us, not having my own righteousness, but the righteousness that is of God by faith in Christ. So the very first thing we have to do to after girding up our loins with the truth is to put on the breast-plate of righteousness; or, in other words, to exercise faith with our hearts, after we have heard the truth, after we have been right in our minds to serve the Lord. The Lord cannot accept as his soldiers anyone who does not accept the way he provides for anyone to come into harmony with him by justification through faith in the redemption work of Christ. So that seems to be the reason why that is the very first piece of armor that is mentioned—the breast-plate of righteousness. Paul so calls it in his epistle to the Ephesians. But when we turn to the first Epistle to the Thessalonians, 5:8, we find he says, "Having on the breast-plate of faith and love." The same thing, you see, that he refers to when he says righteousness, because the righteousness is by faith; it is the righteousness which is of faith in Christ, and which is originally of God. So then in each case he is referring to the same breast-plate; he is simply using another figure, which proves that our conception of the breast-plate as representing justification is correct.

Now realizing that the breast-plate represents our condition of justification, the next question is, When do we get it on? When do we really have it on? We all want to know whether we have on this breast-plate, and have the protection which the breast-plate is intended to afford. I know in the past many of us have thought that justification was in the posesssion of everyone who named the name of Christ, who believed in the Lord Jesus Christ; and I was content to believe that it included everyone who had faith in Christ. But we have been learning better than that; we have been learning that it means more than that; and when we consider this matter of the Christian's armor, how true indeed are the things which we have been learning! We are not right naturally, we are not just, of ourselves. In order to be made right, to be made just, in order to be in a condition or state of righteousness, we have to acknowledge that we are sinners; we have to come to our Lord and Savior, Jesus, and claim forgiveness of sins through the merit of his precious blood, and then we learn that our heavenly Father is desirous of counting us, or reckoning us, as being righteous, or just. But that the righteousness of Christ was not imputed unto us, his righteousness does not really become reckoned unto us, until we have taken another step—the step of presenting ourselves in full consecration. Justification was offered unto us through faith in Christ, but the actual reckoning of it to us was not until we had become through faith consecrated members of the Body of Christ. Then after having been accepted into his Body, under him, our Lord and Head, we were in a condition of justification, righteousness. Then we come into that condition. It is a condition which we reach by the two steps which the apostle refers to in the text just quoted—"Faith and love." This breast-plate he only refers to as righteousness in the epistle to the Ephesians, but in Thessalonians the breast-plate is referred to as that of faith and love.

To show then that it includes consecration, we might refer you to the second epistle to the Corinthians, 5:14, where the apostle says, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." In other words he has died for us; our faith in him recognizes the fact that his death obtains for us justification, and the next thing which he argues in this statement is, that if we recognize we were all dead and could only obtain life through faith in him, we would naturally and properly conclude that if we received life through faith in him we owe him all we have; and if we owe a man anything, ought you not to pay him? If you you owe your life to the Lord, ought you not gladly come to him and present it to him and say, "I owe it to you, I want to pay it to you; I lay down my life gladly that I might fill up that which is behind of the afflictions of Christ, that I might be counted dead with him, that I might be dead in Christ's death?" So it seems to me the real faith that justifies is the faith that accompanies full heart consecration; therefore faith and love, and not faith alone, is the breast-plate.

Does not the apostle again express the same thought when he says that faith without works is dead? Would we be justified if there were no works to prove the faith? Not that the works justify, but they prove that the faith is a living one, one that is worth having—a lively, a living faith. So we conclude that this breast-plate of righteousness, this armor which the apostle tells us to have on, that every Christian should have in order that he may be able to withstand the wiles of the adversary, is a condition of being right.

Now, as already stated, and as we all well know, we cannot be right of ourselves; we need the Lord's grace and strength continually; but it is our privilege, and our business, seeing that we have been counted right by our heavenly Father because of the merit of the Lord being imputed to us—it is our business, and I believe it seems so to us all, to do our very best to do right. The Lord wants us to be overcomers. Overcome evil with good. Can we as a matter of justice, as a matter of righteousness, as a matter of doing the fair thing, expect the Lord's mantle of righteousness to cover no attempt on our part to do right? Having been reckoned right by our heavenly Father, is it not our heart's desire to really prove to him that we love righteousness, and hate iniquity? Surely it is. And it is only that class who are going to be anointed with the oil of gladness above their fellows. It was said of our Head: "Because thou lovest righteousness, and hateth iniquity, therefore God, even thy God, hath anointed thy head with the oil of gladness above thy fellows." So it is our earnest desire when we have the true justification imputed unto us to make it as nearly actual justification as it is possible, by the grace of God, while we are still in the flesh, realizing that the Lord's merit makes up for what we cannot do, but not for what we might but do not do; and in the end we shall be presented unto him without spot or wrinkle or any such thing, in the condition of actual righteousness when we have the ability to actually do that which is right.

Now when we have that conception of justification, when we realize that it is something more than believing, that it means believing and doing, we begin to have the protection that this breast-plate is intended to furnish to us. Then, dear friends, any suggestions to do anything but what would be in harmony with our full consecration unto death, full acceptance of the will of our heavenly Father as it is in Christ Jesus is repelled; any attack, any attempt, to reach our hearts, our minds, by any temptations of the adversary would be repelled by this breast-plate which our heavenly Father has provided for us. Keep in mind that it is of our heavenly Father's provision—the faith of Jesus Christ which is of God. Having on that breast-plate, any suggestions of that kind are repelled. And it is our earnest desire to be actually right, to be righteous in God's sight, to be exceedingly careful in all that we do, that we may be pleasing and acceptable to our heavenly Father, keeping in mind all the time our continual need of grace.

All of the provisions of God's grace must be accepted by us in order that we may wholly profit by them; and so with this breast-plate of righteousness, we must have a clear conception of its meaning, and then realize that it is a protection of the most vital part—our heart. You will notice that the Scriptures say, "As a man thinketh in his heart, so is he." We generally speak of thinking in our heads, but the Scriptures do not put it that way as to the issues of life. "As a man thinketh in his heart." Now the brother who will take up the subject of the helmet of salvation will tell us about the head parts, but we protect our heart parts with a full comprehension and apprectiation of the righteousness which is by faith of the Son of God. And the Scriptures tell us, "Out of the heart are the issues of life." Therefore, "Keep thy heart with all diligence." And when we realize what justification means—faith in the Lord and full consecration to the will of the Lord—then we will appreciate our opportunities of sacrifice; we will appreciate the grand and glorious privilege given unto us of being counted in as that one great sacrifice; we will appreciate our share in the sin-offering; and we will realize that if we hold fast to the breast-plate we will be protected against the wiles of the adversary, and it is his wiles that we are in danger of. Our friends who know nothing of real Christianity cannot reach our hearts; they may attack our heads by various theories and sophistries, but they cannot reach our heart; but the devil can. Just as in natural warfare the devilish means of killing,

and wounding, and destroying their fellowmen have been multiplied, so in the warfare of the Spirit, the wiles of the adversary now are greater, and his means of destruction are more numerous and more deadly than ever in the past. This is the evil day, the day in which the apostle warns us in this very connection that we need to put on the whole armor; but first of all the breastplate of righteousness. The hymn we have just sung seems to me to be an exhortation for us all—

"Soldiers of Christ arise, put your armor on,
Strong in the strength which God supplies
Through his eternal Son."

THE SANDALS

By Brother A. G. Wakefield

AND your feet shod with the preparation of the Gospel of peace." In reading over the description of this armor we have been many times inclined to pass over this portion, not seeing any particular significance in it. But not long since in reading the matter over, we noticed a deep significance, and a precious thought to us. As we look about us on every hand in the world, what do we see? Do we see peace and quietness? No, we find trouble and distress on every hand. One may say to us that we have seen more or less of this trouble all the time. But it is increasing so that at the present time it is far more severe. Now is when it is true that men's hearts are failing them for fear and for looking forward to the things coming on the earth. Is this so with the Christian? It is if he does not have his feet shod with the preparation of the Gospel of peace; but every true Christian will have on those sandals. God has provided for us the Gospel. "Behold I bring you good tidings of great joy which shall be unto all people." These good tidings of great joy have not come to all people yet. That is the reason why their hearts are failing them for fear and for looking forward to the things coming upon them. If the Gospel had reached them as it has the Christians there would be no fear with them. We as followers of the Lamb are able to recognize that out of this chaotic condition the world is learning a great lesson. We are able to realize in advance that very soon Messiah, that great Prince which shall stand for his people, shall appear and bring order out of chaos, and restore all things to a condition of peace and harmony with God. When this time shall have come, then all will be peaceful. Realizing it in advance, and having faith in this blessing from the Lord, the Christian views life from a far different standpoint from the world. The Christian is able to look on these experiences as those that are necessary in order to fit and prepare the world of mankind for that which God has in store for them. We are able also to realize that while these same troubles are coming to a considerable degree on us, and some other kinds of trouble in a still greater degree, nevertheless these experiences are polishing us, and fitting us for a glorious position with our dear Lord in that great Messiah class. Realizing this fact we are able to go through life walking over these rugged ways in peace and quietness. We do not become footsore because our feet are shod with the preparation of the Gospel of peace. These rough and trying experiences therefore do not have the effect on us they would if we were not well shod. All of you have doubtless read of armies that were in a very poor condition, that many of the soldiers were barefooted, and bleeding, and tired, and therefore unable to go forward with vigor to the various conflicts which confronted them. If the Christian shall neglect these sandals which have been provided by our Lord, the great Captain of our salvation, then he also will be footsore, he will be unable to properly progress in the Christian way and unable to win the victory over the world, the flesh and the devil.

The Gospel which has been given to us is that same Gospel which was possessed by our Lord Jesus. He it was who went over the way before; he knows therefore what we need and he has provided for us. Shall we neglect the wisdom of our God, and of our Captain, and reject these things which he has provided and realizes are necessary for us in order that each one shall win the victory? The one who would reject the favors which the Lord has provided for him, will be unable to stand in the trials of life. How shall he put on these sandals? How shall he have his feet shod with the preparation of the Gospel of peace? Merely by having a copy of the Word in his possession, and as our brother suggested the other day, reading a verse or two of it every day, thinking that this would keep the bug-a-boos away? This is not having his feet shod with the preparation of the Gospel of peace. This will not protect him from the wiles of the adversary. He must follow the injunction of the apostle, he must study to show himself approved unto God, a workman which needeth to be ashamed, rightly dividing the Word of Truth. By rightly dividing the Word of Truth, it does not mean we shall take certain portions and reject the remainder, as some of our friends would have us believe, but rather we should use the entire Scriptures. For what purpose did the Lord give us the Bible if it was not that we should study the whole Gospel? The apostle says that these things are given unto us that the man of God may be perfect, thoroughly furnished unto every good work. Then if we shall be thoroughly furnished, thoroughly equipped for our Christian warfare, we must study the Gospel of peace. It is not a Gospel of destruction. It is not a Gospel of trouble. It is good news, glad tidings of great joy which shall be unto all people. Additionally, if we are to engage in the Christian warfare, we must not merely put on the Gospel of peace, but we must wear it; we do not merely put on the Gospel of peace for our own benefit, but we have this Gospel of peace in order that we may engage in this warfare. We must then seek to disseminate the Gospel of peace among others, to speak to them of the glorious good tidings of great joy which the Lord has given us and with which we have also been blessed, seeking to bring to them the same blessings, the same joy that has come to us, that they also might be refreshed, that they also may be able to look upon the experiences of this present time in a peaceful way, realizing that the Lord of Hosts, in his own due time, will bring about very different conditions, when all humanity shall receive the knowledge of God.

In presenting this matter, however, we do not present it in such a way as to offend others, but rather as the ministers of God we seek to be acceptable to those whom we address; as the Apostle would express it, we should endeavor to present the Gospel of good tidings in this way, giving no offense in any thing that the ministry be not blamed, but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, etc. We have heard followers of the Lamb say they got into an argument with so and so, and they just knocked the pins out from under him. These individuals were not presenting the truth to that individual for his refreshment; they were presenting it for the purpose of knocking the pins out from under him, and they did it, but they did not give to him the glorious message of glad tidings; they did not refresh his heart; they merely made an antagonist of him. If we should present the Gospel of peace in such a way that others can appreciate it, we must seek to give no offense in anything, that the ministry which been committed unto us be not blamed, but, as the Apostle would express it according to the marginal reading, "Seek to commend ourselves unto them by our wisdom in presenting the Gospel;" presenting it thankfully. We should not seek to present to them those portions of the Gospel which are deep, and hard to be understood, but rather that we should present the milk of the word first, and then later the strong meat. A little child would not be put to the study of algebra the first time he went to school; he would rather be taught his letters, then how to spell and read; then he would begin to study a little arithmetic, and would progress until he would have a complete education. In order that he should obtain this education, it would be necessary that he should go along, gradually understanding from time to time little deeper truth. Just so, those who would understand the mystery of the kingdom of God, must first be taught the simpler truths, and as their minds gradually enlarge in these matters they would be taught the deeper significance. The Scriptures say, "Come, let us reason together." So, also, we should seek to reason with one another, and as has been suggested, the question form of presenting the truth is frequently the better, and it is worthy of note that the tract, "Do you know?" which is entirely in question form, has been used of the Lord to bring into the truth a large number of those who at the present time possess the knowledge of the Gospel of peace. Let us then seek to bring the truth to others as wisely as possible, not walking over them in a rough-shod way, but having our feet shod with the Gospel of peace, not the Gospel of difficulty and trouble. Let us seek to peacefully present our Gospel unto them, and conduct ourselves in a peaceful way generally. We may not, however, always be received in peace. We remember that the Lord when he was here on earth sent out seventy, and he instructed them to say when they came to a house, "Peace be to this house!" Or, in other words, by reversing the matter, they would speak to those whom they would address with the Gospel of peace, of the kingdom that was at hand and of the peace which would be established by it. They must not always expect to be received in peace. If the Son of peace be there, then your peace shall rest upon it, but if not then it shall return to you again. You will be peaceful whatever the circumstances, because you must realize trouble is to be expected, for darkness hateth the light and comprehendeth it not. If you then are speaking forth the message of light and truth those who are of the evil and darkness will hate you because they hate your message; they will not be able to distinguish between

the messenger and the message, and hating the message of light, they will hate the messenger as well. Knowing therefore that they who will live Godly in Christ Jesus shall suffer persecution, we rejoice in tribulation, knowing that tribulation will work in us the graces of the Christian character.

However, we must not seek peace at any cost. There is a difference between peace and harmony, with righteousness, and a peace which might be gained by the sacrifice of the principles of righteousness. Let us seek always, as the Apostle says, to be first pure, then peaceable. Peace is a thing generally to be desired, but it must not be obtained at the sacrifice of God's righteous will. We must seek always to be in harmony with the principles of his government. If, in order to have peace with those with whom we come in contact, we must sacrifice righteousness, then we will sacrifice the peace in favor of righteousness; but we must not stir up inharmony and discord. Therefore we would say, there is a difference between seeking purity without seeking peace, and seeking the two together. We must seek to present the Gospel in as peaceable a manner as possible, and to conduct ourselves in such a way as not to give anyone an excuse for being inharmonious with us. But in presenting the truth we know we must encounter difficulties and trials. In presenting the truth to those of our own household, frequently we will find difficulties, knowing they will oppose us, knowing their desire we should not speak about it, or knowing they prefer that we should not; and after we have witnessed to them to the extent of having called attention to these things, it they shall reject it, then it is our privilege to present the Gospel of peace by our lives and not by speaking to them of it again. Trouble may come to us in this way; there may be those of our families or relatives, or those with whom we come in contact, who would not permit us to enjoy any peace in one sense of the word. We must realize however that the troubles and difficulties which come to us only serve to fit us more perfectly for the position which the Lord has in store for us, and frequently the trials which come to us only serve to bring us the greatest blessings.

THE SHIELD

By Brother Frank Detwiller

IN THESE DAYS when faith seems to be almost a thing of the past, when men are losing confidence in almost everything, when so called Christian men are repudiating their faith in God, and turning to follow their own theories and desires, instead of obeying the instruction of God's Word, and are falling into the delusions of the adversary, how forcibly to our mind comes this exhortation of the Apostle, "Stand therefore, having the shield of faith, wherewith ye may be able to quench the fiery darts of the wicked one." Not faith in ourselves, not confidence in ourselves, not faith in the various traditions and doctrines of our forefathers, but faith in our Father, confidence in God, faith in the finished work of our Lord Jesus Christ, faith in God's promises concerning us, faith in the great plan by which he has purposed the accomplishment of the salvation of the whole human race; that faith is intended to be our protection; it is provided for our safety in every hour of danger. And truly the provision is an ample one; its value is represented by the Apostle under this figure of the shield. The shield was that portion of the armor which the soldier could use to protect his own body, and the soldier of the world who was quick and agile had little need to fear combat with his foes, since with his shield he could receive and turn aside any blow which might be aimed at him. It covered the heart, and head, and no blow could be successfully delivered if he used this shield, except that blow came from the rear. And so it is with the Christian: his shield of faith is provided in order that he might have ample and full protection from every attack of his adversary. And the shield was not provided for an ornament for the soldier while on parade in times of peace, but that shield was provided for war, and then was only useful to the soldier who would advance in the fight; to the one who was on the retreat it would be a hindrance, a handicap; when he turned his back on his foes, he exposed himself to death; the shield was useless then; and so it is with the Christian. His shield is provided for war, and that warfare once begun will never end until death has crowned the warrior a victor, or until he casts aside his shield and beats an ignominious retreat. That shield is provided for war, and when the war is ended there will be no further need for the shield. The Apostle tells us that faith and hope shall pass away, that love will only continue, but faith is so important now that without it love and hope could not continue; without faith the victory would be impossible: "This is the victory that overcometh the world, even your faith." If we have faith we have no need of fearing our enemies; if we have faith we will not be liable to discouragement; if we have faith we will be shielded from even the desire of turning back from following in the ways of the Lord. The great adversary will do all that he is able to do to cause us to let go of our shield, to let go of our faith, knowing that if he is able to accomplish this, his victory is assured; knowing that if he is able to overthrow our faith that it will be comparatively easy to entangle us in some of the great deceptions which are now so prominently set forth. And if when suggestions are offered to us he is able to cause us to doubt, able to check our advance, or, if when a few obstructions are placed in the way of our progress, he is able to discourage us, it means that we are not making use of our shield of faith. The arrangement which the Lord has made for us is that through faith in him, through confidence in him, through our trust in him, we can secure the protection which he alone can provide; we can through faith secure the exercise of the power of God on our behalf, help for every time of need. When we come in the providence of the Lord to a place where our trials, and our troubles and difficulties would seem to bear us down and overwhelm us, when we come to a place where the obstructions in our lives are so great, mountain high, that it is impossible for us to overcome them; when the whole structure of our hope seems to be falling into ruin before our very eyes, then our shield of faith will prove its worth; it will prove to be an anchor to the troubled soul. Our trust, our confidence in God, will hold us fast at such a time as this. The fact that the Christian is provided with a shield does not indicate that he will be able to escape all trouble. The mere fact that the Christian possesses the shield does not insure him a life of peace—so far as the outward indications go at least. The heart may be at peace, at rest, but the experienced Christian knows that when once the warfare has begun the battles will come thick and fast until the final victory is won. The shield is prepared for war. If there were no contests, we would have no need of these means of defence that God has provided. If there were no enemies, no battles to be fought and won, we would have no need of our shield of faith; but we have enemies, enemies so great and powerful that they would simply work our ruin and defeat if we did not have these means of God's provision—enemies without which we could not hope to cope without our armor on. The Apostle tells us that we wrestle not with flesh and blood, but against principalities and powers, against the rulers of the darkness of this world and against wicked spirits enthroned in exalted positions; even the mighty guns of the present time, and the strong defence in which men boast, would not protect us against such enemies as these. The shield of faith, and faith alone, will be sufficient to protect us against such enemies. Our faith in God, our confidence in him, secures for us this protection—protection for every time of need—and the one who puts his confidence in God need never fear; his enemies cannot prevail against him.

The shield is not intended to enable us to merely stand negatively; it is not intended merely to permit us to stand and accomplish nothing in the service of the Lord. It is provided in order that we may be able to withstand—that is to stand against the wiles of the wicked one, the attacks of the wicked one. The attacks will surely come, just as certainly as we enlist under the banner of the Lord, just as certainly as we present ourselves in full surrender to God, in full consecration to him to do his will, coming to him in full surrender of ourselves, and his acceptance of that consecration, and our begetting of the holy Spirit, —just as sure as this enrollment under the banner of the cross takes place, just that certainly will the attacks come. Our great adversary will never abandon his efforts to accomplish our destruction. His attention might indeed seem to be turned away for a time, but the attack will be renewed, and with increased energy and determination. Our adversary has many agents in the world about us on every hand, and these he successfully stirs up in competition. The wicked shoot out arrows, even bitter words, words of hatred, scorn, reproach; words hard to be endured, difficult to be borne, and which only can be endured if properly quenched with the shield of faith. Faith, and faith alone, is sufficient to take the fire out of the reproaches that are hurled at us from the world—many of whom, or probably some of whom, we love dearly according to the flesh.

The Apostle tells us of another fiery trial upon us in connection with our dealings with the brethren. He tells us of a fire among you which shall try you as though some strange thing had happened unto you, and it is only by the use of the shield of faith that we are able to stand up under the trials and difficulties that come upon us in connection with our relationship with others in the church—trials which are difficult, almost impossible to endure, and which only can be endured through the exercise of faith. God's provision for our protection when the fire is raging

is the shield of faith, of full confidence and trust in God; full loyalty to him will hold us fast. When the thousand are falling at our side, and the ten thousand at our right hand, our faith in God alone will secure for us the protection then so sorely needed. Therefore, says the Apostle, "Cast not away your confidence which hath great recompense of reward." If we cast away our confidence now, we cast away with it all that we have gained. Our faith in God has brought us so far along the way; our trust in him has enabled us to endure hardness in the past; our confidence in him has held us fast when the battle raged against us and all seemed to be going to defeat together. Our faith in God has been our stay when in the still hours of the night we have fought with self and come off victorious. And why should we cast away our confidence now? Why should we let go our faith now? It has been our best means of defense on many a hard fought field. The last battle is almost in sight; it will be only a short time now; a few more months at most and our faith and love will be finally tested, and we as victors crowned will be privileged to enter the celestial city of God. Therefore let us not hold our faith too lightly. The soldier of the world straps his shield upon his arm so that no chance blow might deprive him of his best means of defense. Let us therefore hold our faith as a thing most precious; for without that faith we never will be able to gain the crown. This is a battle to the death; it is not a mere struggle for the honor and spoils of war, but it involves for you and me life or death, and into the balance there is cast the greatest prize God has ever offered to any member of his intelligent creation. Let us not lose sight of these weighty matters; we have enlisted in the war, following our Captain; we started out with full trust, full confidence, full faith in him and his ability to lead us on to victory; we have progressed in this way; we have endured hardness in the past, and let us therefore hold fast to that which we have gained; let us continue in this way, never growing weary or discouraged, always with full assurance of faith that what God has begun in us he is also able to accomplish, and as we continue in the way, and under the discipline, trials and difficulties, our characters are rounded out and developed, our hopes grow brighter and brighter, and surely we will receive in its full fruition all the glorious things God has promised in his Word. May our faith and our confidence hold fast until then.

THE HELMET

By Brother Wisdom

AS I SAT listening to the speakers who preceded me, the thought came to my mind that, like Agrippa, I was almost persuaded there was nothing more that could be said with respect to this matter. When I listened to the first one respecting the girdle of truth, it seemed that that was about all that was required for the new creature to have. Then when I listened to our brother who so beautifully set before our minds the breat-plate of righteousness, certainly, I said, we can scarcely require more. Then as our brother spoke to us so fluently respecting the sandals of peace, that seemed to have capped the climax of the proposition; but there seemed something left for him who so fluently set before your minds the shield of faith. And taking these all together it would almost seem as if there was nothing that could be added to the requirments of the Christian in his warfare. Were it not for the fact that the matter has been set before us by the Apostle so forcibly, so clearly, in the Scriptures, we might conclude that these had covered the entire ground. The Apostle has told us to put on the whole armor of God, and in this classification he has listed the helmet of salvation. It is one thing to know of the whole armor of God, and it is yet another thing to have the whole armor in our possession. It is yet another thing to put on the whole armor of God, and it is still quite another thing to have the whole armor of God on properly, to have it rightly adjusted. This seems to be one of the essential things that has been left unsaid, and the Scripture seems to bring this thought forcibly to our mind. We call your attention to the record of Goliath and David. You remember how the two armies, the Philistines and the Israelites, were against each other, and how the mighty Goliath came out day after day and defied the whole army of Israel, challenging them to send forth a man to fight with him, and how in due time a mere stripling, David, fresh from the sheephold of his father, came and presented himself as the one who felt qualified by the power of God to meet, and confident that he would overcome, this giant. The record tells us that he was more than six fathoms tall, and according to the Scriptural record, we would understand that to be more than nine feet. And he was a man of war, while David was but a youth who had been following the occupation of a shepherd of the flock. Now the record tells us in what manner Goliath was armed with armor. Let us read it to you, dear friends. "He had a helmet of brass upon his head, and he was armed with a coat of mail, and the weight of the coat was five thousand shekels of brass. And he had greaves of brass on his legs, and a target of brass between his shoulders. And the staff of his spear was like the weaver's beam; and his spear's head weighed six hundred sheckles of iron; and one with a shield went before him." Now surely this man was pretty thoroughly armed from a physical standpoint, and with all of this protection, the coat of mail, the helmet of brass, and one carrying his shield going before him, he thought he was more than able to contend with the mightest foe of the Israelitish people. But David comes, and what does he do? How his mind was enlightened to know that there was a means by which he could overcome this mighty antagonist, the Scriptures do not tell us, but his faith and his confidence in his power to do so was illustrated by the fact that he armed himself merely with a staff to walk with, presumably, and as he went to meet the adversary he gathered from the brook five smooth pebbles and a sling as his only means of offence; he had no other means of defence, he was at the mercy of his antagonist if he ever came into close contact with him; but he chose the five smooth pebbles from the brook and at the proper time he reached into his pocket and put one into his sling and threw it. Now there was the giant with his helmet, and shield, and his body was sheathed in a coat of mail, but where was the difficulty? How was David able to find a vulnerable point? When he flung the stone it struck his antagonist, the foe of the armies of Israel, in the forehead. Then where was the trouble, dear friends? The mighty giant had on the armor, but he did not have a vital point protected, and that was his forehead; he did not have the protection which he might have had by having his armor adjusted. So we say, it is not sufficient that we should know of this armor, not sufficient that we should have this armor in our possession, in complete detail, but it is very important that we should have the armor rightly adjusted, and this armor must be the whole armor of God. All of these various parts have been called to your attention, but our having them will not suffice, we must know how to put them on and adjust them, in order that we may be properly safeguarded against the adversary of our souls.

This thought is very forcibly and very beautifully brought to our mind by the Apostle Paul in his second letter to Timothy, 3:14-17:

"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

That the man of God may be perfect, thoroughly furnished unto all good works."

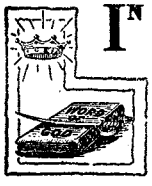
Now, dear friends, others besides we who are gathered together his afternoon, the entire household of faith, have had these same words. More or less for the last nineteen hundred years this truth has been in the world, but has it been known? No, it has not been known. If the world of mankind had the hearing ear and the understanding mind there would be no class to continue the population of the earth if they had all heard it, for every one knowing that glorious hope set before him would be striving for precisely the same thing that you and I are striving for. Why? Because our minds have been illuminated by the Holy Spirit to understand something of the heights and depths and lengths and breadths of God's glorious plan of salvation and his wonderful love, in that he gave his only begotten Son that whosoever believed in him should not perish but have everlasting life. So seeing that it has been called to our mind that we wrestle not against flesh and blood, but against principalities and powers, and against wicked spirits in high places, it is necessary for us to not only know of this armor, not only to have it in our possession, but to adjust it properly in order that we may be protected and enabled by this armor, and the grace that has been promised to us, to withstand all the fiery darts of the adversary. We might liken the helmet to the intellectual equipment, seeing that it is necessary we should have a knowledge of God before we could love him. We must have a knowledge of God's plan before we could appreciate him; if it were not for this knowledge, symbolized by the helmet, none of us would be gathered together this day. First we have the knowledge as a foundation, a basis upon which all other principles are based; we must have a knowledge of God, knowledge of his love for us, knowlege of his wonderful plan of salvation, before we could have the love for him. It is because our minds have been opened to this wonderful plan of salvation and his great love for us, and for the whole groaning creation,

in that we read he so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish but have everlasting life, that we love, and reverence, and appreciate him. Having this knowledge of God as a foundation, we have love as the superstructure. Knowledge, you might say, is the tree and love the fruit; and so dear friends it might be enlarged upon; but as we look to him who is the giver of every good and perfect gift, we have the knowledge that unless we had his gracious promises, the promises given unto us whereby we might be partakers of the divine nature, we could not have the assurance that we would come off eventually more than conquerors. It is because of our knowledge of God, of his wisdom, power, justice, love, that we are able to adjust the whole armor of God, to fight the hard fight of faith and lay hold on eternal life. This is the essence of our hope, that we know of God, we know in whom we have believed, we know he has promised to be faithful, and we know that no good thing will he withold from those that walk uprightly. So as we look to him we have knowledge based on his Word that he will never leave us nor forsake us, and that if we will just make the proper use of the aid he has given us we shall finally come off more than conquerors.

We recall in this connection an article that appeared in the Tower some years ago where our Pastor called attention to the fact that many had in their homes, on center tables, the helps in understanding God's Word; they admired them, and spoke fluently to their friends about them, but they were guilty of one thing that none of us should be guilty of; they failed to apply their hearts and their minds unto the knowledge which God has so graciously provided for us that we might be thoroughly furnished unto all good works. We are to bow down our hearts unto his knowledge, and hear the words of the wise, that we might become thoroughly furnished, and thus by the means which he has so graciously provided for us, we might eventually become partakers of the divine nature. So let us give more attention not only to putting on the whole armor of God but to adjusting it in such a way that it may be our privilege to finally hear the words, "Well done, good and faithful servant." That we may finally have the great testimony the Apostle Paul had, that at the close of our earthly career we may also say, I have fought a good fight, I have kept the faith, I have finished my course, henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge shall give me at that day.

THE SWORD

By Brother Albert Smith, Milwaukee, Wis.



IN THE SEVENTEENTH VERSE of the sixth chapter of Ephesians, from which the various Scriptures have been taken for use this afternoon concerning the Christian's armor, we notice the Apostle Paul brings to our attention the sixth article of the Christian armament, which he denominates as the "Sword of the Spirit which is the Word of God." In marked contrast is this Sword of the Spirit with the sword which the Apostle Peter, before his spirit-begetting and illumination with the Holy Spirit, used in the defense of his Lord and Master. You all very well recall the circumstances of the time, how the Apostle Peter, actuated with a zeal and human courage for his dear Master, declared that he was willing to die, and under the circumstances that existed at that time you remember how Peter used his literal sword to the discomfort and injury of the high priest's servant of that time. Our Lord's words to Peter were, "Peter, put up thy sword; they that take the sword shall perish by the sword."

And hence we see that the sword which Peter endeavored to use is not the sword that the Apostle brings to our attention as the necessary completion of the Christian's armor, for his defense as well as for his use in the aggressive warfare during his period as a soldier.

The apostle, in the tenth chapter of Second Corinthians, brings to our attention the thought that the weapons of our warfare are not carnal, and you remember in the preceding verses the apostle in addressing the brethren at Corinth tells them that while they think of him as walking according to the flesh, while we walk in the flesh and not after the flesh, or according to the flesh, yet, he says, we do not war after the flesh; because the apostle had come to realize, as you and I do who have also become spiritually minded, that the weapons of our warfare are not carnal, but on the other hand are spiritual and are mighty in the strength and might which our Lord and Master gives to us in the pulling down of the strongholds of error. And therefore we can see from these words of explanation the apostle, in speaking of this sixth portion of the Christian's armor says if we would be valiant in the fight we would finally come off more than conquerors.

The Apostle Paul, in the fourth chapter of Hebrews and twelfth verse especially, describes the effectiveness and the power of this wonderful weapon which has been provided for offense as well as for the defense of the new creature. The apostle says that the Word of the Lord, which he speaks of as the Sword of the Spirit, is sharper than a two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discerner of the thought and intents of the heart. So we see from the description given by the Apostle Paul what a wonderful weapon of warfare our gracious Lord has provided for our use. As we trace the dealings of our dear Lord and Master every viewpoint we take of him furnishes us with so many wonderful lessons. Our dear Lord immediately after his consecration and baptism of the Holy Spirit, you remember, was led of his own spirit into the wilderness, and during those following forty days of study and meditation upon the Word of God came to an accurate knowledge of the glorious plan of salvation. You remember that after this forty days our Lord hungered, and Satan, the great adversary of our Lord, and the adversary of all who at the present time have endeavored to follow in his footsteps, took advantage of this occasion to endeavor to frustrate our Lord's faithfulness and loyalty, and turn him, if possible, from his course of consecration. You remember how Satan coming to the Master in this way questioned him, saying, "If thou be the Son of God, command that these stones be made bread;" and we can all realize that under the circumstances this must have been a very trying test to our Lord; but our Lord who had come to a knowledge of the truth, and who by reason of his perfect mind and faculties had come to realize the necessity of the whole counsel of God, replied, "It is written that man shall not live by bread alone, but by every word that proceedeth from the mouth of God." And thus we see this effective thrust from the Sword of the Spirit, which is the Word, enabled our dear Lord to overcome under these conditions of that peculiar temptation. Then followed the second one, the first one being, as already referred to by one of the dear brothers who preceded me, the desire of the flesh; and he stated to us that the desires of the flesh do war against the new creature, and we recognize that from this source many attacks may be expected. We realize that we only have really one great enemy—"Your adversary, the devil, goeth about as a roaring lion seeking whom he may devour; whom resist, steadfast in the faith." Where do we get the faith? We answer, it is by development. But how does faith come? Faith comes by hearing, and hearing, by the Word of the Lord. And so we realize that every feature, every part of the Christian's armor, is made possible because of the Word of Truth; and of course from the viewpoint of the Sword of the Spirit, that particular portion of the armor we are now referring to, we can see that the Word of the Lord is essential to the acquirement and use of the shield of faith, and to the sandals of preparation, and to the girding of our loins with the girdle of truth, and to the helmet, the hope of salvation. We recognize that the Word of the Lord is essential to the acquiring, use and adjustment of all these portions of the Christian's armor. So it is with the Sword of the Spirit, the Word of God; it is essential as a means of defense and offense in the warfare which you and I as new creatures in Christ Jesus are not only engaged in at the present time, but must continue in, until we are developed and come off finally more than conquerors.

So the adversary came again through the desire of the eyes, you might say, placing possibly before our minds a little vision, or picture, of the temple, and our Lord upon the highest pinnacle of the temple. It is written that he shall give his angels charge concerning thee, and bear thee up in their hands, lest at any time thou should dash thy foot against a stone. We notice that while this is a correct statement of the Scriptures, it was a most subtle and manifest perversion. So we believe this species of temptation, the desire of the eyes, was effectually overcome by a thrust from the Sword of the Spirit. Again our dear Lord replied by saying, "It is written, thou shalt not tempt the Lord thy God." How suggestive that when we likewise are tempted similarly we may go to this wonderful Word, which is complete, and which is able to make us wise unto salvation, and find that necessary protection, thereby enabling us to overcome even as did our Lord.

The third species of temptation was the bread of life. You know how our Lord carried possibly in mental vision up into a high mountain, was shown all the kingdoms of this world, and Satan said, "If thou wilt bow down and worship me I will give you these kingdoms." And we all recognize that Satan is recognized as the god or ruler of the kingdoms of this world. Here again we find the Lord used the sword of the spirit and effectually

defended himself by saying, "It is written, thou shalt worship the Lord thy God and him only shalt thou serve."

We find from this experience brought to our attention in the life and trial experiences of our dear Lord much that would be of profit to us as we endeavor to follow in his dear footsteps. We recall that when the Sadducees came to our Lord and endeavored to entrap him by their worldly wisdom and philosophy, how effectually the Lord put them to silence, saying in reply to their question, which was seemingly a very difficult one, "Ye do err not knowing the power of God nor the Scriptures." Then our Lord pointed to them how it was stated by the angel to Moses at the burning bush that the God of Abraham, Isaac and Jacob was not the God of the dead but of the living, because all live unto him in God's due time and purpose, for our heavenly Father does speak of those things which have not yet come to pass as though they actually were.

The apostle in the following verses of this chapter calls to our attention that we should be strong in the Lord and in the power of his might. And then further on he calls attention to the fact that we wrestle not merely against flesh and blood, but against principalities and powers, and the rulers of this world, and spiritual beings, spiritual wickedness in high places of authority. If we did not realize that greater is he who is for us than all they that be against us, it would fill us with dread and fear to realize that not only do we have the weaknesses of flesh and blood, the weaknesses of the human nature to contend with in our course as new creatures, but in addition to that we have principalities and powers, these wonderful spirit beings who have left their first estate and under the leadership of Satan, the god of this world, are endeavoring to overthrow and discomfit those who would follow in the footsteps of our Lord and Savior Jesus Christ.

In what way do these adversaries oppose those who are footstep followers, soldiers enlisted in the army of the Lord? We answer that especially does the adversary oppose them by wrong teachings and wrong doctrines; and the Apostle John suggests this same thought when he says, "Beloved believe not every spirit, but try, test, the spirits, whether they be of God;" then pointing to a portion of the Word so effective, and so wonderful, that it will disqualify any error and expose it in its true light. And as we bring the various spiritual doctrines or teachings into contact with this wonderful portion of the Word of God how readily we determine its gold and its dross. So the Apostle says, speaking to us who are of the new creation, Beloved believe not every spirit, but try the spirits and see whether they be of God. For every spirit, every doctrine, every teaching, which confesses that Jesus has come in the flesh, is of God, and, on the other hand, every spirit, every doctrine, every influence, that is brought in the world which confesses not that Jesus has come in the flesh, is not of God. Hereby we may know the spirit of truth and the spirit of antichrist. Dear friends, how much we have found that to be so! How effectually, as we have been led by the Lord out of darkness into light, have we been able to test these various things that we come in contact with and to determine and know the truth! I recall my own experience while at college some years ago. I had read very carefully the first four volumns of the studies in the Scriptures, and coming to the study of the fifth, that was the time I received what is known as the Morehead tract; and you remember that Professor Morehead brings to the attention of the readers of that tract that Pastor Russell denies the Trinity; and not yet being thoroughly established in the truth that tract did cause me much discomfort. I wondered if our dear Pastor had not made a mistake along that line; but as I examined the wonderful Word of the Lord and traced its leadings step by step, how thankful I was to realize that he indeed did have the right conception of the Father, and of the Son, and of the Holy Spirit. And so we might suggest if time were more plentiful, how wonderful and effectual the Lord's people have been equipped by this wonderful weapon of warfare, the Word of the Lord, which is the Sword of the Spirit.

The Apostle brings to our attention that this Word of the Lord is sharper than any two-edged sword, even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. How wonderfully that describes this effective weapon which the Lord has provided for our use. And as we use the weapon on ourselves, so to speak, searching our own hearts, how wonderful is the power of the Word to bring to light the hidden things of darkness that may be within our own hearts, and to call to our own attention wherein we have the wrong spirit. So the new creature is separated from the wrong spirit and enabled to determine the course we must pursue if we would finally be more than conquerors.

The Sword of the Spirit is brought to our attention in the forty-fifth Psalm. You remember our dear Lord is there represented as a glorious character, and the prophet writes in this manner: "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness." And again we see the same glorious being, possibly in connection with those hundred and forty-four thousand, and all of those who will assist him in the work of restitution of the world of mankind in the next age. Our Lord is represented as riding upon a white horse, and after describing the glories of our dear Lord in various terms it is stated of him that out of his mouth proceeded a two-edged sword with which he would smite the nations. This only emphasized the thought of the wonderful power of the Word of Truth which the Lord has now provided for us, and which he will use in smiting the nations—not in destroying the people, but in judging the secrets of their hearts in that day when our Lord will judge and rule the world in righteousness, and bring to the attention of all the glorious knowledge of the Gospel. I am glad that in our experiences we are learning to use the Sword of the Spirit more wisely and more effectually. It seems to me when we first come into the Truth—possibly this was your experience, I am sure it was mine—we were very clear that the Bible did not support the doctrine of the Trinity, nor teach the inherent immortality of the soul, nor the doctrine of eternal torment, and how possibly, actuated with the human mind or earthly wisdom, which actuated Peter before his consecration and his spirit begetting, we truly loved to get into a theological tilt with some of our brethren of the household of faith, and using the Word possibly very unkindly and indiscriminately, we possibly did more harm than good, cutting away every support that they had because of our superior knowledge and ability in that way; and instead of speaking the truth in love, allowing merely the Word of the Lord with its own effectiveness and power to speak, and presented with love, letting that do the cutting, we in addition to that put behind it our own weight and possibly our own personality, and in many instances possibly did more harm than good. But like Peter, we learned to have the mind and spirit of the Lord and to discern that if we would be valiant soldiers for the Lord we must learn to use the Word and all the other equipment provided according to the spirit and power of a sound mind.

Let us, dear friends, as we realize this be more faithful and more wise, endeavoring by the Lord's grace to come off finally more than conquerors.

THE GREAVES

By Brother J. F. Rutherford

NOW DEAR friends, we have been hearing about the armor of God from the various brethren who have spoken, and I am sure we have all been refreshed by the things we have heard.

We observe in this Scripture the Apostle calls attention to the fact that we are to have the breast-plate of righteousness, that we are to have the sandals of peace, the shield of faith, and the helmet, or understanding, of God's Word, and all of this fastened on with a girdle that it might be secure; and then with the Sword of the Spirit, turning our faces to the enemy, go forth to the conflict. And you remember Brother Wisdom called attention to the kind of armor Goliath wore. You observed there was a portion of the armor not mentioned by the Apostle Paul—the greaves that were fastened on the front part of the feet, or the front of the lower part of the leg covering the front part of the foot. We call to mind that the sandals worn by the ancients only covered the bottom of the foot, and were fastened with straps, leaving the upper portion and front of the foot exposed. In this connection we remember also the Apostle in this Scripture says, "Put on the whole armor of God," and it is a significant fact in the Scriptures seven is a symbol of wholeness, or completeness, and here he named only six portions of the armor. We may have the helmet—I hope we all have that on; we may have the breast-plate of righteousness, or justification; and we may have the shield of faith, and the sandals upon our feet, and our girdle showing that we are in the service of the truth, and wielding the Sword of the Spirit, but have we on the seventh part? What is the seventh part of this armor? I am going to make a suggestion. We remember that part of the armor not suggested by the Apostle Paul is that which covers the feet, the front portion of the feet. We call to mind also that the last members of the body of Christ on earth are designated as the "feet members." We remember also the prophet says that the time would come when the enemy would come in like a great flood, and then the Lord would raise a standard against him. A flood suggests to our mind an arising danger that would attack, of course, the feet first. Then what might we properly designate as the seventh part of the armor, making it whole and complete? We do not announce this as official, of course, but we truly believe that the seventh part of this armor, and which makes it complete, is the *Vow*. We recall how the enemy came in with a flood upon

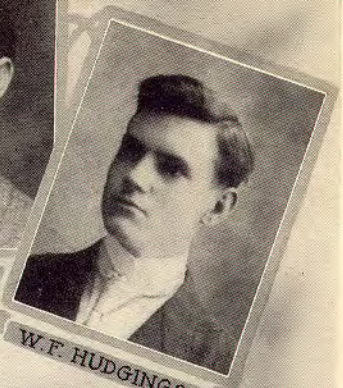
Yours in the comradeship
of the service of our Master.
M. J. Kerr

SYMPOSIUM SPEAKERS
GENERAL CONVENTION 1911

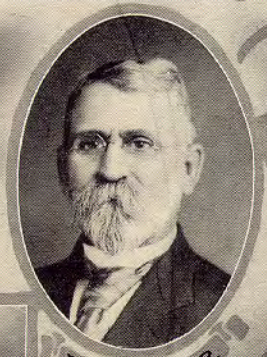
T.E. BARKER

A.G. WAKEFIELD

A.C. ALLEN


W.F. HUDGINGS

WM. P. MOCKRIDGE


W.S. McGREGOR

J.P. MacPHERSON

R.D POTTLE

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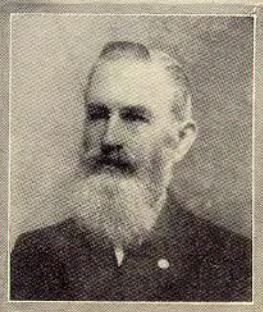
J.F. STEPHENSON

C.F. HAMMERLE

F.C. DETWILER

DR. A.D. YOUNG

C.J. WOODWORTH


W.L. STAPLES

the feet members only a short time ago, and how the Lord through his instrument, the channel through which he has been giving food to the household of faith, raised up a standard, a vow of faithfulness unto God, and we vowed unto the Lord that we would keep faithfully our covenant with him to the end; and that vow, if kept thoroughly, is one of the most effective shields to the feet members. Have we all put on the whole armor? I hope we have, so that when we come here in our morning service and read the *Vow*, renewing it in our hearts day after day, let us remember by God's grace, I have on the armor for this day, and I am going to fight the good fight of faith. Whether we shall fight many days, a week, an hour, or another day, we know not. "Sufficient unto the day is the evil thereof." Likewise we arm ourselves each day for the conflict, and ask the Lord's blessing and direction upon us for that day. So it is proper for us every morning to ask the Lord to guide us during the day, and for us to vow unto the Lord that this day we are going to be faithful to our covenant. I thank the Lord for the vow; I believe you do; I know we all do. How many are glad we have the *Vow?* (Apparently the entire congregation held up their hands). Now I hope we all have on the whole armor of God. We are in the final conflict, the end is near. Let us appreciate that more fully than ever before.

Consecration Day—Tuesday, September 5, 1911

Bethel Hymn No. 299
FEDERAL STREET, L. M.

Though all the world my choice deride,
Yet Jesus shall my portion be;
For I am pleased with none beside;
The fairest of the fair is he.

Sweet is the vision of thy face,
And kindness o'er thy lips is shed;
Lovely art thou, and full of grace,
And glory beams around thy head.

Thy sufferings I embrace with thee,
Thy poverty and shameful cross;
The pleasures of the world I flee,
And deem its treasures only dross.

Be daily dearer to my heart,
And ever let me feel thee near;
Then willingly with all I'd part,
Nor count it worthy of a tear.

A Vow Unto the Lord

Our Father which art in Heaven, hallowed be Thy name. May Thy rule come into my heart more and more, and Thy will be done in my mortal body. Relying on the assistance of thy promised grace to help in every time of need, through Jesus Christ our Lord, I register this vow.

Daily will I remember at the throne of heavenly grace the general interests of the harvest work, and particularly the share which I myself am privileged to enjoy in that work, and the dear co-laborers at the Brooklyn Tabernacle and Bethel, and everywhere.

I vow to still more carefully if possible, scrutinize my thoughts and words and doings, to the intent that I may be better enabled to serve thee and thy dear flock.

I vow to thee that I will be on the alert to resist everything akin to Spiritism and Occultism, and that remembering that there are but two masters, I shall resist these snares in all reasonable ways, as being of the adversary.

I further vow that, with the exceptions below, I will at all times, and in all places, conduct myself toward those of the opposite sex in private exactly as I would do with them in public—in the presence of a congregation of the Lord's people.

And, so far as reasonably possible, I will avoid being in the same room with any of the opposite sex alone, unless the door to the room stand wide open.

Exceptions in the case of Brethren—wife, children, mother, and natural sisters; in the case of Sisters—husbands, children, father, and natural brothers.

Manna Text and Comment

Jealously is cruel as the grave; the coals thereof are coals of fire, which hath a most vehement flame. Cant. 8:6.

Jealousy is one of the great foes that confront every Christian. It should be slain on sight as an enemy of God and man and of every good principle; and to the extent that its presence has defiled the heart even for a moment, a cleansing of the spirit of holiness and love should be invoked. Jealousy is not only a cruel monster of itself, but its poisonous fangs are almost certain to inflict pain and trouble upon others, as well as to bring general woe and, ultimately, destruction upon those who harbor it. Jealousy is sin in thought, wickedness in thought, and is very apt to lead speedily to sin and wickedness in action. The mind, if once poisoned with jealousy, can with great difficulty ever be cleansed from it entirely, so rapidly does it bring everything within its environment to its own color and character. Z. '03-330.

Testimony Meeting Led by Brother M. Sturgeon

DEAR brethren.—This is the best meeting yet. We do not say anything against the other meetings, but we say they have all been so good, and we have so improved ourselves by means of them, that it makes it possible to have this morning the best meeting we have had yet, and then if we have the best meeting at this time, the ones following will be still better. And thus we will go forward until we reach the highest point of glory and of blessing. Now the subject of our testimonies will be consecration. "I will extol thee, O Lord for thou hast lifted me up." How low we were at one time, and how through Calvary's cross he has lifted up our minds! How through multiplied mercies and blessings he has lifted us by means of inclining us through love to consecration of everything to death with Christ, and by his righteousness and the begetting of the Holy Spirit as new creatures, lifting us up in Christ. So that through consecration we are lifted up by the Spirit into that condition where we can praise the Lord through consecration. Now when we consecrated, when our wills went down into the divine will, that by a clean sweep took in everything of a human nature, nothing left out; but afterwards that wholesale consecration was broken up into a retail practice and experience by means of the *Vow;* no one included that in his first consecration—that is analytically and intelligently; in his will he did. And now by bringing the *Vow* in it clinches the truthfulness of the consecration of our wills to the Lord. Having consecrated everything, it included everything of the human nature. Now we are careful to keep everything on the altar day by day, maintaining our consecration vow, maintaining our devotion to the Lord, and so at this time everything is brought in, bring all the tithes into the storehouse, bring in everything now before the Lord, do we desire to do. As one good woman used to say, "Oh Lord, help us to draw in the wanderings of our minds—bring back everything into the immediate presence of the Lord at this time." If we have left anything out bring it in. And as we have thus brought everything down before the Lord, he has lifted us up and therefore we will extol him at this time.

THE DYING MULE

A brother from the mountains of Alabama would give in this testimony at this consecration meeting if he were here. He said, "Brother, I consecrated everything to the Lord, but there came an experience in my life which taught me a great lesson that I must not only consecrate everything, but I must keep everything consecrated." He says, "There grew up in my life something like this: I lived here in the mountains of Alabama. I have a little cotton plantation. I have divided up the larger plantation to my growing children and I have reserved this little plot and I bought a fine mule to cultivate it with, but the Lord taught me that there was something I had forgotten and left out of my consecration even after I had made it, in this way: One afternoon that good mule was taken sick and we had to take him to the stable; we began to treat him; the boys came running in and we used everything we knew how to restore that mule, but were unable to do it. Finally we concluded there was no hope for the mule, he was going to die. So I said to the boys, 'The night is coming on, you all go to your homes, take your night's rest, I will stay here with the dying mule, then I will tell you in the morning just all about how the mule died.' The boys went, and I was left alone at night in the stable with the dying mule." "Well," he says, "my heart was consecrated to the Lord, and had

been for twenty-five years, and so, being consecrated, why everything goes up to the Lord, and we ask why this experience? So there I lifted my heart to the Lord and says, 'Oh Lord what does this mean? It is the only mule I have, and I use it to cultivate cotton in order that wife and I might go to the convention every year—why then is the mule being taken?' "

"Well, I began to examine my life, and by and by I saw the point. I had been consecrated for a quarter of a century, but when I bought that mule I forgot to consecrate him to the Lord, and now the Lord was taking him away, and I knew enough about consecration to know this: that whenever the Lord showed us any mistake we made we must prove our consecration to him by making restitution before he forgives us. And so I began to say, 'Well, now I have made a dreadful mistake; I have lived in this community with the truth for twenty-five years a consecrated life, now I have by forgetfulness made this mistake. What shall I do? How can I make restitution here? Well, in this way: Lord I am sorry, my heart is broken because of this mistake, and now all that I ask of you is this, that if you are willing to take this dying mule it is all I can do; I will offer him to thee.' So I offered the dying mule, and God accepted it, and then I was lifted up, because he had restored my soul. And then just about a half an hour after that the mule was up on his feet and he got all right, and the next morning when the boys all came in to hear about how the mule died I told then how the mule lived; and from that moment on that mule has been the Lord's and he hauls the pilgrims all over this mountain."

Now, brethren, have you laid everything on the altar to the Lord? I hope you have and I hope I have. I hope that God's love has so influenced our minds and hearts as to have drawn us on gladly and willingly to surrender everything to him, and we have not left anything out. And therefore when the vow comes along we say, "Yes, here it is Lord, a part of it; I did not know it, but here it is, and if I have left anything out, I will bring it back to thee and lay it down upon the altar of sacrifice." And thus, dear friends, here to-day by the truth and the spirit of the truth God will lift us up and we will extol him.

We are going to ask Brother Mockridge to sing us a song on consecration, and then some one over here to the left to be ready to give in your testimony on consecration and your lifting up as a result of that.

"Fade, fade, each earthly joy,
Jesus in mine!
Break ev'ry tender tie,
Jesus is mine!
Dark is the wilderness,
Absent the resting place;
Jesus alone can bless:
Jesus is mine!"

A Brother.—When I came to this convention I had the spirit of consecration, but since having the love of the brethren, and being in their midst, it has spurred my heart on that I might complete my consecration even unto death, keeping it upon the altar. Pray for me that I may keep faithful unto the end.

A Brother.—When I first came into the truth about fourteen years ago I consecrated. I thought at the time I consecrated all, but in a few years when the vow came out I saw there were many things I had overlooked. So I consecrated afresh, and made the vow my own. I thank God now that I did, and I have grown more since that time than ever before. I surrendered my will when I took the vow.

A Brother.—I am thankful to be here this morning and give a testimony to my appreciation and love of the Lord. There was one time in my life that I had no hope, no purpose in life that was worth while to think about. There came a time later when I had the pleasure of reading the first volume of Millennial Dawn, which brought a hope to my life that has proved brighter day by day, and by the help of the dear Lord I hope from this day on to more and more consecrate all my words and thoughts and doings, and by his grace I hope to meet you all beyond the vail, where all will be joy and gladness and praise to the dear Master in his kingdom forever; as the Apostle Paul says, "That I may know him and the power of his resurrection, and the fellowship of his sufferings, if by any means I might attain to the resurrection from the dead." Oh, the wideness of that expression, "If by any means!" Oh, what do we care for the means, or what we might have to give up!

A Brother.—Ten years ago I gave my all to the Lord, and three years later a brother sent me the truth. I found I did not know what consecration was, so I consecrated over; and four times in succession, in case I had made some mistake on previous occasions, I reconsecrated; and this morning I wish to renew my consecration, and thank my heavenly Father heartily for the privilege. How beautifully the wise man expresses consecration in Proverbs 3:5, 6, which I have made my own also, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." If we can do that, brethren, we can always say with Job 23:10, "But he knoweth the way that I take: when he hath tried me, I shall come forth as gold."

A Brother.—Thirty years ago I thought I had consecrated I did not know anything about consecration thirty years ago. Praise the Lord I knew it when the vow came, and I renewed my consecration and I am trying to renew it every morning. Brethren and sisters, pray for me that I may keep the vow until death.

A Brother.—I thank the heavenly Father this morning for the gift of his Son that through him I was justified; I also thank him more and more for this justification, that I was able thereby to have something to present to the heavenly Father in consecration. And I believe the Father is able to keep that which I have entrusted to him against that day.

A Brother.—I am glad I am here. It is my first convention—and perhaps the last. When I was in Babylon I thought I had consecrated to the Lord, and as far as I knew I did consecrate all that I had, but I got sick—I got sick of eternal torment, and the only way I could get rid of it was to go to the Lord, and so I did. I was not looking for the truth, because I thought I had what the Lord wanted me to have, but I found out that I did not have what I needed, and so the Lord gave me the truth in a strange way. Pray for me that I may remain faithful to the end.

Discourse by Brother John G. Kuehn. Subject: "DEAD WITH CHRIST"

Text: Col. 3:1-3—"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."

THE APOSTLE'S positive declaration is that the class whom he is addressing is dead—not that they are dying or have contracted to die, but that they "*are* dead." But how can this be? Who can or would be willing to make such a statement about himself? The man of the world is surely not willing to say to himself, "I am a dead one;" of course not. If we should intimate anything of the sort to him he would quickley flare up and say, "Oh, no, I am not dead, no indeed, I am very much alive, I am what you call a self-made man; I made my way in the world and worked hard to do it; I am glad that I am alive one; glad that I am up and doing."

We, too, are glad, very glad, that there are men in the world who are alive, who are up and doing! We are glad to give them credit, glad to think that the world is better for their being in it; we would not belittle them and the good they are doing, even when we fear that quite a number in fact, all of them, will need making over again. With some of them, because of their *self-madeness*, it will go quite hard to make them over again when they come forth in the resurrection. Some will, according to the Scriptures, come forth to lasting "shame and contempt." The man of the world does not therefore in this life fit into the class spoken of as dead ones; he claims to be alive, very much alive; he tells us that any old dead fish can float down stream, but that it takes a live one, a hustler, to swim up.

But how about the average Christian, the man who gladly calls himself by this name, including many who dearly love the Lord? When this question is brought home to him and he finds himself bound to make a personal application, will he not say, "Well, now, I do not quite understand what the Apostle means; I do not see that we ought to be dead, or even know how we can be so; there are so many things we are connected with and which depend upon us. If it were not for our efforts, for our doing, for our push, they would fall flat; we must be up and doing. We cannot see that the Apostle really means what he says; he must mean something else." These then, though they be good, moral, upright men and women, who believe that Jesus died for them, who believe that our heavenly Father has a glorious arrangement for all who are saved by faith in the precious blood of Jesus, have no understanding, no thought, no appreciation whatsoever of the meaning of our text. "Ye are dead."

Yours in the best of bonds.
J. G. Kuehne

Yours in our true Redeemer.
T. H. Robinson.

"Ye are dead, and your life is hid with Christ in God." The Scriptures indeed point out who are the dead ones. "Know ye not that so many of *us* as were baptized into Jesus Christ were baptized into his *death?*" *This* is the class to whom the Apostle is speaking. Thus you and I and all who are claiming full consecration to God during the Gospel age are privileged to count ourselves dead and that God so counts us. This does not mean that we are freed from all obligations; that we should not provide tthings decent and honest in the sight of all men. We realize how true it is that whoever does not provide for his own has denied the faith.

As new creatures we are counted as already risen with Christ; therefore we realize that all things, *no matter what* they are, are to be looked upon no longer as *our* own, *our* business, *our* anything—but from the moment of consecration as the Lord's, the Lord's business, the Lord's everything. In respect to all earthly things we are positively, absolutely dead from the divine standpoint, having no right in them or claims upon them. We do not even retain a sufficiency of our own will to keep the sacrifice on the altar, as is sometimes expressed. No, indeed; we are dead as human beings, having no will of our own. A dead person has no will, no choice.

So, then, you and I have this privilege of being absolutely dead, alive only as new creatures. This does not mean that by becoming new creatures we renounce our earthly obligations; no, we do not desire to shirk responsibility. If I have a family it is my duty to provide for that family; if I have an obligation of any kind it is my duty to look after it. When we become the Lord's all our affairs become the Lord's also. He takes us, our affairs, our business, our farm, our all. This is why our children are called holy unto the Lord. We are his stewards.

The fact, then, that we are dead, dead to all human rights and privileges, according to the Scriptures, does not mean that now, henceforth and forever, we are humanly speaking, to be "dead ones,"—nay verily! We are indeed begotten to a new life—life on the spirit plane, perfection of life, immortality. To gain this glorious life the Father permits us to use our old bodies and tells us that his spirit is able to quicken them, energize them for service, so that they can be used in "working out our own salvation with fear and trembling" for "If the spirit of him who raised up Christ from the dead dwell in you, he will quicken your mortal bodies." In this way our mortal bodies become active in his service; in this way we do indeed become useful—more alive, if you please, than we were before; fit to be co-laborers together with God—alive to opportunities and privileges in the Lord's service, enabling us to lay down our lives for the brethren and to count as service unto him the proper provision we make for our dear ones—our daily labors for them, providing the things honest and decent in the sight of all men.

However, we did not wish to particularly emphasize this individual consecration; or to point out at this time the various steps necessary in this consecration. We wish rather to make a larger application, and to show how the members of the one true "church, whose names are written in heaven," have but one real business, purpose and object in life; and how necessary every member is to the welfare of all, for if one member suffer then all suffer; if one member were not fully developed or missing, then the whole body would be incomplete, not perfect, and not acceptable to God.

Perhaps the great railway systems of the country will give us a good illustration and help us to get a fuller grasp of the matter. We look at the men employed on the road and notice how well trained they are; they study their rules; they make it a business to know them and to be fully governed by them. They have made railroading their purpose of life, and each one knows what to do, when to do it and where to do it. They have no time to meddle with others; the station agent must not try to do the brakeman's work, the brakeman does not try to do the engineer's work—each one is paying strict attention to his own business.

We, too, are admonished in the Scriptures first of all to sit down and count the cost. We are told to study the Scriptures, study ourselves, study the conditions, to walk circumspectly; we are told to report to the Master Mechanic, for instructions, and then to do his will. As in a well-organized railway system, obedience, loyalty, order, coupled with well directed activity, are absolutely necessary to maintain the efficiency of that road, so are these characteristics necessary for the proper development and completion of the church.

As we look out over the country and observe the railways we can well liken the tracks to the narrow way. Up they go on the mountain side, now overtopping the mountains, then through beautiful valleys and shady woods, and again over stony and desert places; now over a high and lofty bridge crossing a turbulent mountain stream, and then through the very bowels of the earth by way of a dark and dismal tunnel, but always on a sure and safe foundation.

How well this pictures the narrow way! always on the one sure foundation, but through ever changing conditions; now side by side with a trusting friend, and then tasting joys which none but the Master can share; now a quite and sheltered nook guarded from the fierce rays of persecution and strife, and then, perhaps, into the very limelight of life, getting the full force of envy and hatred; upon the highbridge of confident faith, and then, perhaps, through the tunnel of human endeavor—such is the narrow way to each of us in turn. Let us stick to the track; the fastest train on any road will quickly come to a stop if once it gets off the track. So the swiftest runner in the narrow way will soon come to naught if he jump the track.

Looking, then, upon the friends from each city and place attending this convention as representing the various classes the country over (some large classes, others not quite so large, some representing small classes, and still others some classes so small hardly dare call themselves a class), let us liken these to stations on a large railway system—large stations, small stations, and stations still smaller, and some places merely a station-house and a side track, or perhaps only a crossing with a flagman's shanty.

From this picture let us learn some valuable and timely lessons. Each class, then, represents a station. Now at all of these stations large or small, important stations and stations not so important, there is much work to do. The work at each station is in harmony with the work at other stations and the train service—all working in perfect harmony under the same rules by the same management. The work at each station is important; no station is so small that it could properly neglect its work or be neglected by the management; the section man must have a handle to his shovel and the flagman a stick to his flag. None of the men in the service of the road will seek to hinder the work of others, or will seek to serve unless properly appointed.

So also should we recognize order in the service of all the classes and remember that "God hath set the various members in the body as it hath pleased him." As there are locomotives, tenders, coaches and cars of many kinds, box, stock, tracks, wheels, bumpers, buffers, drawbars, drawheads, coupling pins, and what not, all connected with this great railway system, so in the classes everywhere there are locomotives, tenders, box cars, coaches, buffers, coupling pins—yes, and also the fuzzy stuff, which the railroad men call waste—it holds the oil to the hot journal, or to the journal that must not run hot. All of these things we might well picture to ourselves in the various classes. And each one of us, as it has pleased God to place us in the service, has his own responsibility.

Thinking, then, of the deacons and of the elders in a class, let us liken them to locomotives. Sometimes, you know, as we pass along the road we will see a nice looking engine standing on the side track, idle, and perhaps blowing off steam!—making a whole lot of noise, but doing nothing. So, I am afraid, it is with us sometimes; we are standing on the siding, blowing sometimes making a whole lot of noise, but doing nothing; sulking perhaps that we are obliged to do the work of a little pony engine switching about the yards, instead of being on the main tracks and pulling the limited express, or a stock train, a local freight, or perhaps the "Jones Overland Special."

All of these thoughts may and do come to the brethren who are thus placed. It is quite possible for the brother who has ability, and knows it, to be idle—to stand on the side track and blow off steam and neglect the little things he might do, and the things he should do, because he cannot have the opportunity to do the great work he would like to do. There are cars to be spotted; that is, to place here for the loading and there for the unloading, or to make up a train, to do some shifting; much work to do everywhere. But instead of working, this "engine" may conclude, well now that is something for somebody else to do; I ought to be doing so and so. Or, sometimes we see an "engine" on a siding, rusty and unsightly because of non use.

The other day , in passing through a busy station, I saw long lines of locomotives standing on out-of-the-way tracks, evidently idle for many weeks; rust and decay were doing their deadly work. So at times we find the brethren—deacons and elders of an Ecclesia—rusty from non-use, idle, standing on the side track. "Now why are you not up and doing something, brother?" The answer very often is, "Oh, you know I am so weak; I am naturally so unable to do this that or the other thing. We have a brother who can do that so well; I don't think I ought to be used in that way." And so hundreds, yes, perhaps thousands of golden opportunities for service are lost.

Sometimes the brethren of larger ability and active in the service do not sufficiently encourage the brethren of lesser ability along the line of activity; they are very apt to say, "Oh no, that

little engine we cannot use." One time I heard this expression, when suggestion was made that one of the little engines might be used to good advantage: "Oh, no, that brother has been in the truth only a year or two; he has not the ability yet to serve; lay hands suddenly on no man, etc." The Master Mechanic who is able to take that junk heap, this means you dear brother of larger ability, that rusty out-of-date, old engine and fire it up and use it, may also use that little, rusty "pony engine," run it out, to the spur and down to the quarry (in the Class Extension Work) and bring in perhpas a goodly number of "stones" to be trimmed and polished and made ready for the Master's use in that great temple which is now so nearly completed. Or if, perchance, that trip should bring in no living stones the little "pony engine" is sure to bring in "*some sand*," perhaps a whole carload, enough to last the class for some time. "Work while it is called day, for the night cometh in which no man can work."

But let us go on and think of others in the service: The volunteer captain, to my mind, corresponds very much to the tender attached to the locomotive; the tender, you know, carries the coal and the water necessary for the proper work. You know how some firemen are slack in this regard; they do not put on a sufficient quantity of coal to serve the purpose. Others are careless, and when they back up their engines and tenders to the coal chute they pull down more coal than the tender can hold and spill it all over the engine, tender, track and side track; then pull out and leave it. Still others (perhaps you have seen them) are inclined to take some of this precious coal, and as they are passing along the yard limits, throw it at every barking dog.

So it seems that at times we who have this privilege of being volunteer captains are careless in this same way; we may pull down a whole lot more of advertising matter, volunteer matter, that we have proper use for, and then allow it to lie idle and useless in some brother's basement, or perhaps some closet in the meeting room. The proper "fireman" does not do anything like that; if he has an over-supply of coal, he carefully stores it and then, when needed, he comes and gets that coal and puts it on the fire in an even way, so as to get the best results.

If, in the Lord's arrangement, we have the privilege of being a volunteer captain or a lieutenant or of being in the volunteer service in the distribution of tracts, or advertising meetings of the pilgrim brethren, or advertising meetings in the class extension work, or in the regular volunteer service—if for any reason we have an over supply of printed matter, don't waste it, do not put two or three into the same hand at once, but carefully keep it and then go over the territory again a week later, two weeks later, a month later, and again and again—and still once more. Then look out for more printed matter before the supply runs out and keep at it.

Some of the "firemen" report very good results; they have learned that it is not a good plan to dump on a whole lot of coal once or twice a year, but they keep feeding the fire all the time. A carpenter does not expect to drive a nail with just one blow. And so with us; one distribution of the advertising matter may not be sufficient; we need to go over the ground again, and again and again; so long as the Lord supplies the ammunition we ought to keep up the "shooting."

The work at the stations requires not only engines, and tenders, coaches, cabooses, freight cars, etc., but the small things also which are equally necessary. What could the railroader do without even so small a thing as the coupling pin? Why, he could not make up a train of any kind. So in the Master's stations; some of us are not the "big things"—not "locomotives," "coaches," etc.—perhaps we are only a "coupling pin." How glad we are to serve and serve in any way the Master is pleased to use us. So, then, if we are able to be only "coupling pins," let us do our best by word, act and deed to bind the brethren together, and thus hold the precious link that binds our hearts in Christian love.

Just one more thought before we quit railroading. We must not forget to say something more about the stringy, fuzzy, waddy stuff called waste. This homely, ugly, insignificant-looking waste is of so much importance that without it the finest engine or the best coach would immediately become useless; each needs the watse to keep the journals from running hot. So thus the dear ones who are not privileged to go out into the active service and be "locomotives," "tenders," "freight cars," "coaches," have this glorious privilege of being "waste," absorbing and holding the oil, having it always ready to put on the very spot where it is most needed.

So, then, take courage; if any of the dear ones in the classes anywhere, or amongt the isolated ones, are unable even to walk, or see, or hear, or talk, they can nevertheless be waste, "waste soaked in it the oil" of love, which is going out from our heavenly Father through the Lord Jesus, and through every member of the body, and thus be very helpful—yea, indispensably helpful members when it comes to cooling off a "hot journal" or to keeping it cool.

When a box runs hot on a train it usually causes a whole lot of smoke, and sometimes a very disagreeable odor, a stench in the nostrils of all. What do they do with a hot journal? They clean out all the material around that journal, throw cold water over it, then repack the journal with waste and pour on the oil. The journal is now cold, fit for service and runs smoothly. You and I, if we are waste holding the oil, holding it tightly, need just a little pressure—just a little contact will bring it right out; one cannot touch it without getting oil. Such hearts go out in sympathy and love; they lubricate, make easy the difficult places, take off the friction between brother and brother and cause the whole body to become more and more knit together in love.

It has pleased God to quicken these old mortal bodies, to quicken them for use as new creatures in order that we may use them in seeking and obtaining the things that are above. What things? The things that are above where "Christ sitteth on the right hand of God." We recognize this expression, "The right hand of God," as the position of power, authority, rulership; we are thus invited to seek these very things which are at the right hand of God—POWER, AUTHORITY, RULERSHIP. What a glorious privilege it is to be invited of God to seek power, authority, rulership, and to have the promise of these! We see, too, how fallen man desires these very same things, and when he gets even ever so little he is not able to make proper use of it. Way back at the very beginning of mankind Satan got this same idea; he saw the opportunity for it; he desired power, authority, rulership, and immediately set plans in operation to obtain his desire. We see the "mess" he made of it.

So if some of the "human locomotives," and some of the "tenders," and some of the "coaches," and some of the "waste," some of the "oil," or some of the "coupling pins," or "drawbars" seek to exercise power, authority, rulership now, they always make a "mess of it" and cause hot journals and hot boxes and general havoc. Seeking authority, power, dominion now is the spirit of anti-Christ and a great mistake; it caused the devil's downfall. And yet with all of this experience and the facts fully established, the heavenly Father is pleased to invite us to seek these very things for the *age to come*, and truly, since God is willing to give these to us, why should we not say, "Lord, if that is your arrangement, we gladly accept, gladly will we count everything as loss and dross that we might win the prize and become partakers of his resurrection, and thus be made partakers of his position of authority, power and might. What for? For our own glory? No, indeed, but for the blessing of all mankind, in harmony with God's great plan.

As the brother pointed out yesterday, the heavenly Father will use Jesus the head, and the church his body, for the blessing of the world of mankind; and if we are Christ's we are Abraham's seed and heirs according to the promise—to be blessers of all the families of the earth; and this glorious work will be merely the beginning of the marvelous work which the church, with power and authority and dominion and might, is to exercise in the Ages to come, and all to God's everlasting honor and glory.

Dear friends, this being Consecration Day, and having consecration especially before our minds, and having fresh in our ears and hearts the beautiful testimonies of this morning on consecration, let us go forth more resolved by the Lord's grace to do our share—each one in the class—in the place, in the position, where it has pleased the heavenly Father to place us—*to do our best, our very best.* And, if any lack wisdom—we all have lack, we all need more—let us go to the heavenly Father and ask for it; he has promised and will not refuse, but will give abundantly. The heavenly promise additionally is that "an abundant entrance" shall be granted. Amen.

Summary of Discourse by Brother F. H. Robinson
Subject: "WALKING AS HE WALKED"

TEXT: *"He that saith he abideth in Him ought himself also so to walk even as He walked."*—Jno. 2:6.

ABOUT four hundred million say they abide in him. Are they mistaken in their views? Are they walking as he walked? The average reply from sage and parson to the question, what was Christ's mission to the world? would be, "To show men how to live and die." And yet how remarkably few of even the four hundred million of Christendom are either living or dying as he lived and died!

Our text unquestionably announces the living of a life of the most extreme consecration on the part of those who have taken upon themselves the name of Christ. As the apostle states elsewhere: "They which live (through him) should not henceforth live unto themselves but unto him who died for them." Gratitude springing from an appreciation of the magnanimous and undeserved service of our Lord for us should fairly sweep us to his feet and move us with desire to spend our every power to glorify his name and do his bidding. Such consecration is not the assuming of a self allotted task—however generous or humanitarian—but it is a definite and determined following in his steps, a following "of the lamb whithersoever he goeth." What are some of the steps which the Master took? How may we walk even as he walked? We wish not always to put the telescope upon others but let us just as freely put the microscope upon ourselves. Am I of the church or am I of the world? If, after "counting the cost" as our Master advised, we are unable to pay the price, then let us be honest enough to say so and call ourselves merely friends of Christianity and righteousness and not delude ourselves and others into thinking that we are of the very elect when we have not even taken the first step thereto.

In the first place we read of our Master's unreserved consecration to do the Father's will: "Lo, I come as in the volume of the book it is written of me to do thy will, oh my God." Heb. 10:7. Psa. 40:6-8: "I seek not my own will, but the will of him who sent me." This consecrated attitude of our Lord involved every feature of his being forevermore. So with us, there is no scriptural authorization for us as Christians to dictate our energies and time and means and influence merely in the direction most attractive to us naturally. For instance if we have or possess a naturally good voice it is not for us to say that we must therefore sing a certain part in a certain choir, or sing any part in any choir unless some indication be given of the Lord's desire for us so to do. Our proper attitude should be:

> *"Only an instrument ready*
> *His praises to sound at his will;*
> *Willing should he not require me*
> *In silence to wait on him still."*

If we have a desire to serve the Lord and a talent for teaching it is not for us to decide that we must rush off to some foreign field before we have any idea what we expect to tell those benighted people.

We need to seek the Lord's mind and guidance on these matters, lest sadly we find that the sum total of our efforts as missionaries is that we have taught a few natives to wear a white man's watch or to don the European garb. Let us avoid such experiences by seeking to know the Lord's will first. "Not everyone that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father which is in heaven." Let us walk as he walked that we may be found blameless at his appearing.

Discourse by Brother Geo. B. Raymond. Subject: "BAPTISM"

THIS is Consecration Day, and it seems very fitting that the closing address should be on "Baptism," and it also seems very fitting that it should be followed by water immersion.

To our Lord and his apostles "Consecration" and "Baptism" were synonymous terms. Just as our Lord Jesus, the great head of the church, was begotten of the holy spirit at his baptism, his consecration, his human life given, and the heavens were opened up to him, just so with our consecration, our baptism; the heavens are opened up to us, and we begin at this point to see, to discern, to appreciate, to realize and understand the deep spiritual things. Then it is that this new life begins.

I have chosen this afternoon as a text, a passage by the great apostle, which presents this double statement. Romans 6:4:

"Therefore we are buried with him by baptism into death: That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Here we have the two thoughts, dear friends; baptism into death—consecration to die with him—followed by this new life. Baptism in this induction into this new life, which is another way of saying that baptism and consecration are one and the same thing. The verse preceding our text is another statement of the same proposition, Romans 6:3: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" Baptized into Jesus Christ, not into water. This is the question that the apostle asks. You and I well know that the large majority of Christian people, the great mass of those who profess to be the children of God, and to be followers of Jesus Christ, have never seen the point which the apostle here suggests for us to consider. "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death?" We did not know it, they do not know it, but, praise God! I believe everyone in this congregation this afternoon has learned this great fact that those who are really baptized, truly baptized, are baptized into Jesus Christ, and therefore into his death. This then should mean that hereafter, from henceforth, we should live unto God, live the Christ life, live this new life which is spoken of in our text.

When we come to view baptism and consecration from this standpoint, it becomes very significant, very important; and as a dear brother suggested to our thought this morning, it becomes the real business of life. It is our business; it is what we have to do; the work we have to finish, in all the pilgrimage between the time of our consecration into Jesus Christ and the time that we breathe out the last breath of our human existence here.

What is meant by this, when are we baptized into his death? This submersion, or burial of ourselves, our flesh, our humanity, results in our becoming members of the Body as new creatures. This took place at the moment we made a full consecration of our wills to obey and follow him, even unto death. We are what we will to be. "Oh," some one says, "you don't mean that do you?" I mean that, we are what we will to be. We say, "Oh, we want to follow Christ, we intend to follow Christ, we are going to follow Christ." *Are we following him?* If we have willed to follow him, then we shall follow him; if we are not following him, it is because we have not willed to follow him; because we have not given up our wills, and are being actuated, and prompted, and controlled by that will which we define as the will of Christ, which is the will of God. All the members of our human bodies are controlled by the will; it has control all the time. Have we consecrated to the Lord, have we been baptized into his death? If so, then our time belongs to him; we have given it to him. Any part of that time that we take away from him, from his service—service of the truth, service of the brethren, we are taking back; it is not ours, for we have given it to him and to his service. What are we doing with it? It has been said, and I do not wish to contradict the statement, that when you and I consecrated ourselves to God and to the service of the truth, and Christ, and were baptized into Christ, that we were made stewards. That would be true in one sense, but would not be true in every sense. What are we doing with this time which we have given to him? Are we using it in his service for the development of our Christian characters, in bringing us more and more into conformity to the image of our Redeemer? If we are, then we are using this time right. If we are using it for any other purpose then we are taking away just that much time that we have given to the Lord in consecration. Not only is our time controlled by our consecration, and the will which we have taken as our will, but our talents are all controlled by this will, our influence is controlled by this will, our pocketbooks are controlled by this will. Well, you say, I left my pocketbook at home. A great many of the Lord's people have done that when they have gone out into the service. The pocket-book is controlled by the will, the real estate is controlled by the will, all our earthly possessions are controlled by this will; everything of value which we possess is being controlled and under control of

this will. Therefore, in the surrender of our wills, our hearts to the Lord, we give him all. Have we done it? Now then, dear friends, if we have the right thought about this stewardship proposition it is right and fine. If we have the other thought of stewardship, that we can consecrate to God and do not have to part with the things which we have consecrated, that we can use them to our advantage, and the pleasure and profit of our friends, then we have not the real thought, then we have not consecrated even, we have not done anything. If you and I by this stewardship understand that because we have consecrated everything to God and still we have this in our possession, it means that God has permitted us to keep it and use it in his service. If that is what we understand, then we have the right thought, then we are busy using it up in this service. Have we that thought about it? Not only our bank accounts, not only our real estate, money in our pocketbooks, time, talents, influence, everything that we have or hope to be or can have is to be given to be used—not held. That is the spirit of consecration, that is what it means to be baptized into his death. It means to give, not to keep. It means to dispense, not hold. When we get that thought we have the right thought, and we are going to be of service for God, and be used of him. The spirit of consecration is the same as the spirit of love. To say, the love of God is another way of stating the spirit of consecration. Why, you say, God is love? Yes. How do we know? The Scriptures tell us how we know, because he loved us before we loved him, because he gave his only begotten Son.

What is the spirit of love? It is the spirit of giving. God gave—gave all that he had; that is, the best he had to give—his well-beloved and only Son. He loved us; we know it because he demonstrated it by what he did for us. Now our dear Redeemer had this spirit of consecration, was actuated by this same love that actuated our heavenly Father. How do we know? He gave himself; he showed his love by what he did, and what he did was—giving, giving. The spirit of love is the spirit of sacrifice, of giving. If we have love we shall be like God in that respect, but not in the same degree; also the same as our dear Redeemer. How may we prove that we love God? We must prove it before he will take us into the kingdom. Before we are made joint-heirs, we must prove what is the good and acceptable and perfect will of God. How prove it? Are we going to prove it by being immersed in water? No. How? By the manifestation of love in our daily life. What will that be? By giving—sacrifices. Giving what? Everything that we have, and the rest when we get it.

We are to be like he was, giving—not going to give. Some of the Lord's people, myself perhaps, begin to think how I gave myself back yonder, etc. Oh, dear friends, that is not the thought we should have! It is a present proposition, it is a daily working out of this consecration in our every thought, word and action. That is the ideal proposition, and we cannot reach it just yet, but that is what we are to reach out for in every word, thought and action in consecration, dying with Christ, baptized into his death, living this new life, the death of the old, the development and the building up of the new—a double consecration as we see it. This consecration is the burial of our wills into Christ, and this constitutes our death as human beings in the sight of Jehovah. Col., 3:3. "For ye are dead." Is it true, that is the question? It may not be true of you or me. I see some of the Lord's dear people who look very much alive in the flesh, and I expect I look very much the same way to them at times. But now, what does the apostle say? "Ye are dead." Now the question is, can you and I get into that little flock? "Ye"—does that mean you or me? If it means anything it means us. "For ye are dead"—not dying, not that you think about being dead, not hoping, not wishing, not intending to be dead, but *you are dead.* Is it true? "And your life is hid with Christ in God." That is a blessed proposition! If you and I can make this our own this afternoon, happy are we. This is our baptism into his death, and this is our consecration. Henceforth, from the divine standpoint we are new creatures in Christ Jesus, Romans, 8:9—"Ye are not in the flesh but in the spirit *if*"—. That is it!—*if*! If what? Oh, I know how it reads! Yes, but do you know how it is? Any school-boy can read it. It takes a consecrated child of God to realize it. "If so be the Spirit of God dwell in you." What will we be doing if the Spirit of Christ dwells in us? We will be energized and moved by that Spirit, by that mind or will of God, we will be doing those things which will prove us to be truly baptized into the death of Christ; we shall be living that Christ life upon earth day by day, week by week, month by month, year by year, until we finish our course, and shall have been granted a place in the kingdom.

"Well, brother, I cannot do that; it would be impossible." Well, there will be one hundred and forty-four thousand who have been doing these things right here, and therefore never falling—victors and overcomers, and more than overcomers, wearing crowns. Well, you say, I would like to be one. Well, you can never be one that way—never, never; you will have to fight, you will have to strive, said the Master, or you shall not enter in.

"Ye are not in the flesh but in the Spirit, if so be the Spirit of God dwells"—that is a great word—"in you." It is not enough that you and I are in the spirit on the Lord's day, which is a fine thing; but which day is the Lord's? You and I must have the Spirit of the Lord dwelling in us. This is the way it was with our Lord, and we are in this world the same as he was. The moment of our consecration is the moment of our Spirit begetting, the beginning of this condition mentioned in our text, newness of life. This is a mystery to the world; this is a mystery to the great denominations, the great nominal systems of Christendom. They do not understand it for they cannot; this is a spiritual proposition. They do not understand our consecration, this new life, with its new hopes, aims, aspirations, new desires, new ambitions and relationship to God through Christ by the Spirit. They have not been begotten of the Spirit, and therefore cannot realize what it means.

I John, 3:1, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the Sons of God; therefore, the world knoweth us not, because it knew him not." The apostle further states why it was they did not know our Lord, and why they do not know us—the "us" class. I Cor., 2:14, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." The process by which this wonderful change is wrought out is an individual transaction. It was so with our Lord and it will be so with us. You remember his statement on this point. Let me call to your attention, Luke, 12:50, "I have a baptism to be baptized with, and how am I straightened (or in difficulty) until it be accomplished." Have you found the consecrated life such a life as described by these words of our Lord? As you have come to the final hour of your pilgrimage here, have you found yourself more and more in difficulty, in that straightened condition? If you have any real, vital connection with Jesus Christ, then this has been your experience. It was so with our Lord. The nearer he came to the day when he was to consummate this whole matter of his consecration, and his baptism into death, the more he was in difficulty, the more he was in this straightened condition. And Oh, dear friends, I am sure that every one here this afternoon who is in the consecrated condition, everyone who has really named the name of Christ in truth and in sincerity, who has begun to walk in his footsteps, and die as he died—sacrificially—knows what this means. The nearer we come to that final hour, to that time when we can with our Lord say, "It is finished," the more we are to be in this straightened condition; the narrower the path will seem, the more thorny and rough. Oh, you say, I thought it would be better and easier. No, it will be more difficult. Some of you were present last evening as our Pastor was telling us about these things out at the "Inn." This seems to be the thought a few days, a few weeks—these are the terms he used. Do we realize it? We are in he finishing time; we are right down at the close of this race; we are right at the point where it means life or death for you and me. How do we find ourselves—easy, satisfied, enjoying some of these things we have consecrated to the Lord, being bound perhaps a little to the things of this life? Then I fear, dear friends, if that is our condition, we shall miss the great prize, that for which we have started to run; that we shall lose all. We are drawing to the close. Everything around and within us point to this one thing. We are in the last time, the last days. Why, you say, brother, I have not noticed that so much as to lay stress upon it. Well, perhaps you are not in it; perhaps you have not thought much about it; maybe you are not one of those who are going to be a more than overcomer. Oh, you say, don't talk that way; of course I am in it, and running for the prize; of course I am after a crown. Well, dear friends, there is only one way to get it, and that is the way our Master secured his, and that is the way you and I will get ours. It is the way which grows more and more narrow, and becomes difficult and straight, and you and I are right at the point of victory or defeat. It is what you and I are doing, not what we believe, that is going to tell the story. It is going to spell victory or defeat. Why, you say, I did not think it meant what we are doing? Yes, altogether what we are doing. If we have believed right, then we can do right, but if we have believed right and do not do it, then what? Then it is all for naught. The apostle supposed that you and I knew the truth, the way of consecration, and knew it by personal experience when he said, "If you do these things you shall never fail." He did not say, "If you know them." This is what consecration means. It does not mean taking the vow, but it means keeping the vow, paying the vow, and living these things day by day until we shall have come to the end and passed into death with

our Lord. I expect we all know that, but we let it slip out of our minds sometimes, and so it is well to refresh ourselves with these things.

"I have a baptism to be baptized with, and how am I straightened until it be accomplished!" This, then, in other words, is an individual consecration and sacrifice, a submersion or immersion of our wills into the will of Christ, which is the will of God.

Let us take another passage: II Cor., 5:17, "Therefore if any man be in Christ he is"—the same old creature is he? Oh, no. He may look the same, but he will not look the same very long; it will even change the looks. This congregation is a witness to that fact—"a new creature." "Old things"—are passing away? Are they? "Old things *have passed* away." Have they passed away or are they in process of passing away? You remember the first clause in this verse, "If any man be in Christ"—Then what? He is a new creature, and I believe he will be so new, so different, so changed that those around him in the world will know it. He will not have to put a badge on or tell them. He is a new creature and old things have passed away, and behold all things are become new. He has changed his viewpoint and no longer looks longingly at the things of this life, but he is, as the above, not on things on the earth. Now then, dear friends, we are at the touchstone where we can measure ourselves. Where are our affections set? Where do our minds naturally turn? What engrosses our thought and attention? What keeps, and stirs, and moves, and energizes us? If we answer that question right, we locate ourselves, and see at once whether it means us or not. We have set our affections, says the apostle—"we." He does not say that "you and I" have set our affections. He says that the "we" class, the true church, those who are following in the footsteps of Jesus Christ, have set *their* affections on things which are above, and have taken them off of the things which are here on the earth. Well, you say, of course that means the frivolity, the pleasure, and allurements, and things of the world. I think it means all that and a great deal more. I think it means our families, our business, our associations, all things that went to make up our old life, that which we have forgotten and which is behind, which we have put off and put away. We have transferred our affections from these things down here to those things up there, and there is where we are living if we are of this company. Our citizenship, says the apostle, is in heaven. Is it true? You answer, I am trying to love the new life. Well, notice Romans, 6:6, "Knowing this that our old man is crucified." What is the condition of such an one? He is dead. What is the condition of the "old man" then? Why, he is dead. I guess that this is sometimes the kind of death some of our friends talk about, "More alive after death than before he died." You have found your old man that way, or else your old man is like the cat with several lives. But hear the statement of the apostle, and we can't get away from that; we can't tear it out of the book or blot it out; "Knowing that our old man is crucified with him that the body of sin might be destroyed." There is what our friends did not see. That is what those who went out could not realize or accept. "That the body of sin might be destroyed, that henceforth we should not serve sin." Our humanity is crucified with the humanity of our Lord. The great sin-offering is then complete with Jesus the head and the church as his body. What for? That the sin of the world—that great body of sin—might be destroyed; and you and I have the opportunity of entering with our dear Redeemer. That is what the apostle said, and it is for you and me, and for every spirit-begotten one to enter with Jesus Christ into this great work of taking away the sin of the world. Here is the verse which says so: Gal., 5:24, "They that are Christ's are crucifying the flesh." Is that what the apostle said? "They that are Christ's *have crucified* the flesh." Have you done it yet? That is the proposition. If you are Christ's, then you have done it. If you have not crucified the old man, the earthly aims, hopes and ambitions, if he is not dead, then you are not Christ's. Why, you say, I did not think it meant that. Well, read it for yourself; there it is. If it does not mean that, then it does not mean anything, and if it does not mean anything, why did the apostle put it in? "And they that are Christ's"—not those that want to be, intend to be, not hope to be, not like to be, not think they will be, but they that *are* Christ's—"*have crucified* the flesh"—the earthly hopes, aims and ambitions. He puts it in the past, then. I understand from this and other Scriptures that we are not in any true sense Christ's until this has taken place in our experience, until we have crucified the old man, until he is dead, buried with Christ by baptism into his death, and our affections are set on things above.

Now of course, there is a measure in which this is reckoned. This marvelous transformation from the sinful state into the new life was a great conception in the mind of our heavenly Father, which he has revealed to us in his Word, the glorious present truth which you and I love so well. Now let us consider briefly some of the more prominent features or steps of this transaction:

First, God, through the permission of evil, allowed the race to fall into the condition of imperfection, and came under the just sentence of death. You remember the statement of it in Romans, 5:12. This statement that every man, woman and child of Adam is condemned to death does not agree very well with the modern talk of evolution.

Second, the way out of condemnation is through justification. We now understand more than we used to understand about justification; we understand that it has two parts. I will speak of it in its beginning. In Romans, 5:1, we read, "Therefore being justified by faith we have peace with God." This is not a justification by works, but by faith. At this point there are no works in it. I said to you a little while ago that you and I were at the point where everything was to be judged by what we do. But it did not begin there. We begin by faith, which we still have, but we have added to it. Does Romans, 4:5, read, "To him that worketh and believeth on him that justifieth the ungodly?" No, that is not the way it reads. Faith and works are not coupled together in this Scripture. It reads: "To him that worketh *not*." If there were no works in it could you state it in any briefer form? "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Up to this point where you are counted righteous in God's sight you have done nothing, for there are no works in it. You cannot work to be justified in God's sight; that is impossible; that comes by faith in the merit of Jesus Christ, shed especially for the church but also for the world.

But now then, coupled right with this, and as a consequence of this justification, we have the next step. While in this condition of belief in Christ, accepting him as our Savior, and having this measure of peace which comes from being in harmony with Jehovah, he then calls to us, "My son, give me thine heart." What does that mean? Why the life comprises everything, all you have; give me all your heart, my son—not sinners. He has come out of that condition of alienation as a sinner. He has come to walk in a road which leads back to God. You and I heard that call before we were baptized into Christ's death, before we consecrated. In some way we were made to realize that in some real sense we must present ourselves to God a living sacrifice. That is what constituted our call. The same thought is given in Romans 12:1, "a living sacrifice." That does not mean that we are to put our bodies in cold-storage, and keep them as long as we can, but to spend and be spent in his service until there is nothing left. I pity the child who thinks he is consecrated to God, and who comes down to the end of his journey with anything of this life in his hands; I pity him. I hope you and I shall not be of that class. Well, what do you mean? Do you really mean that we must get rid of all this? I mean that you must separate yourself from it; I mean you must use it up in his service. Well, after this service, if you know of any plainer way to state it, please tell it. I don't want a farthing left, and you do not, when you shall have finished this race. If we do, I fear we shall not finish it with joy. My, you say, that would make a pauper of me! Well, what of it? Our Lord had nowhere to lay his head; he went through the corn-fields and plucked the ears of corn because he had nothing to eat. That seems to be the way he got it, and the servant is not to be above his Master. Well, brother, don't you know that we are living in a different time, other changes have come in? Yes, I know that great changes have come into the world, and in the people, and in you and in me, and these are things we want to bury, and crucify, and get rid of, and we *must* get rid of them or we will make a failure of our race-running. "Well, now, brother, you are going to discourage me." Well, praise the Lord! What! Praise the Lord if you discourage me! Surely. If you are still hanging on with your eyebrows at the tail end of this harvest time, and you can get discouraged, the quicker you are out the better. God is looking for that kind of people who have nothing in their makeup which could be discouraged. If you and I can be discouraged, then I am here to say, "My dear brother or sister, you are in the wrong pew; this is not meant for you, but is meant for somebody with a character which cannot be discouraged, who is going to win whether or no." And there is somebody waiting to take your crown and mine, according to the apostle. The admonition is that we take heed that no man take our crown. If he takes it, it will be because you or I give it to him, and not because God gives it to him primarily; it is up to you and me. If we do not win out in this narrow way, it will be because we have laid down and permitted someone else with more determination and appreciation and love in their hearts for the great things which God has offered to us, to take our crowns. It just depends upon how much we think

of it; how we value it. What we shall do in helping put down, and out, and off of the old man, and killing him completely, will measure our love for God.

If we accepted this call, then we presented ourselves, as in Hebrews 10:9: "Lo, I come to *do* thy will." Notice how he said it. He did not say, "Lo I come to *know* thy will." He came to do the Father's will, and *he did it*, and was able to say at the end, "It is finished."

Now, dear friends, you and I have to walk in that same way. He has blazed the path, and you and I must walk in his footsteps, must go that narrow way of sacrifice, even unto death; we must join with him in doing the Father's will if we ever win out.

In John 4:34, Jesus said, "My meat is to do the will of him that sent me, and to finish his work." There is the proposition. You and I sit down and fold our hands and say, "The harvest work is going on gloriously, it is marvelous." But who is doing it? Why, God, back of Christ. But, who are the visible means? Those who are walking in the Master's footsteps. Jesus said it was his meat. What is your meat? Is it to sit by and see somebody else consecrate and give up everything for the harvest work? Let us make it personal: What are you doing? Are you completing your race? Are you doing these things that you agreed to do? You have only a few more days or weeks. And I think we are all agreed with our Pastor in his judgment of these things. I would not dare to say months or years, after he said weeks and days. We are taking him to be "that Servant," and he said, days and weeks. How much time have we on our hands to dispense in the service of God—not to throw away, but to use wisely day by day? We have an opportunity for service today, but we do not know what we will have tomorrow. We do not know how soon this harvest will close when we cannot work, so let us work now, using ourselves and all that we have in this harvest work, and do it quickly. We will soon complete this sacrifice, and be buried into death. Let us work out this consecration, and do it quickly. Let us do it, dear friends. We are offered this part with Jesus. Let us make good. It is up to us—not up to him or the Father, but up to you and up to me. Let us make good and win out. Let us not be of that company who will say, "Oh, my, the harvest is over, summer is ended, the bride class taken, and we are left!" That will be a sad song to sing, if they have to sing it. It will be an awful sorry time. But there will be a great company—no man knows the number—that will be saying it by and by.

Jesus said that his meat was to do the will of him who sent him, and to finish the work. It is work that we have on our hands. We are going to prove our loyalty to God, our love to him, our appreciation of the glorious things offered to us by what we do and how we do it. That is the way our Lord won out. And, you remember he said, "My Father loveth me." Yes, and he loves you and me if we have the same mind and spirit. The reason, he said, was, "Because I lay down my life." He had the spirit of love and sacrifice, and gave himself, and that included everything. He loves us in just the degree that we have the mind of his Son.

Now then, dear friends, there are some of us waiting here who are candidates for symbolic immersions. Having made a consecration unto God, having given all that we are and have to him, to be used in his service, having been baptized into Christ, and into his death, these now seek to symbolize their consecration unto death, their baptism into Jesus Christ, by a symbolic immersion in water. We are glad; our hearts rejoice; we are glad as we see this. We are before God's people as witnesses, and we praise God, and our prayer for them is that they may grow in the Christian graces, and that patience and love may be so exemplified in their lives that they, with all the rest of us who have consecrated unto God, may so run this race with patience that we may finish it in due time, and enter with Christ into his glorious kingdom, and be of that company that shall sit in his throne and lift up and bless all the families of the earth. May God add his blessing.

Harvester Day—Wednesday, September 6, 1911

Bethel Hymn No. 293
Siloam, C. M.

There is an eye that never sleeps
Beneath the wing of night;
There is an ear that never shuts
When sink the beams of light.

There is an arm that never tires
When human strength gives way;
There is a love that never fails
When earthly loves decay.

O, weary souls with care oppressed,
Trust in his loving might
Whose eye is over all thy ways
Through all thy weary night;

Whose ear is open to thy cry;
Whose grace is full and free;
Whose comfort is forever nigh;
Whate'er thy sorrows be.

Draw near to him in prayer and praise;
Rely on his sure word;
Acknowledge him in all thy ways,
Thy faithful, loving Lord.

A Vow Unto the Lord

Our Father which art in heaven, hallowed be Thy name. May Thy rule come into my heart more and more, and Thy will be done in my mortal body. Relying on the assistance of Thy promised grace to help in every time of need, through Jesus Christ or Lord, I register this vow.

Daily will I remember at the throne of heavenly grace the general interests of the harvest work, and particularly the share which I myself am privileged to enjoy in that work, and the dear co-laborers at the Brooklyn Tabernacle, and Bethel, and everywhere.

I vow to still more carefully, if possible, scrutinize my thoughts and words and doings to the intent that I may be the better enabled to serve Thee and Thy dear flock.

I vow to Thee that I will be on the alert to resist everything akin to Spiritism and Occultism, and that, remembering that there are but the two masters, I shall resist these snares in all reasonable ways, as being of the Adversary.

I further vow that, with the exceptions below, I will at all times and in all places, conduct myself toward those of the opposite sex in private exactly as I would do with them in public—in the presence of a congregation of the Lord's people.

And, so far as reasonably possible, I will avoid being in the same room with any of the opposite sex alone, unless the door to the room stand wide open.

Exception in the case of brethren—wife, children, mother, and natural sisters; in the case of sisters—husbands, children, father, and natural brothers.

Manna Text and Comment

There shall no evil befall thee.—Psa. 91:10.

Nothing shall by any means hurt us. Things may interfere with our fleshly interests or comfort or course of affairs; but when we remember that we are not in the flesh but in the spirit, that it is as new creatures that the Lord has promised us the kingdom in his due time, we can realize that no outside influence can interfere with our real interests, our spiritual interests, nor hinder our attaining to the glories of the kingdom which the Lord has promised to his faithful ones. Only our loss of confidence in the Lord and our unfaithfulness to him could separate us from his love and his promises. Z. '03-331.

Beloved!
If ye do these things
Ye shall be Kings and Priests—
Let us get busy
Ray Raymond

Yours in Christian service,
H. Clay Rockwell.

Address to the Harvesters by Pastor Russell

THIS is the harvest-workers' day. It occurred to me that this word "harvest" has taken on a new meaning with very many of us from what it used to have in olden days. At one time we had a general impression that there was a general harvest work going on all the time and that death was the great reaper, reaping them in, a few occasional grains going to heaven, the great mass going down to eternal torment. We find all of that was a delusion—nothing of that kind in the Bible at all; that this expression "harvest time" is used in the Scriptures in a very special and peculiar manner. We find that in the end of the Jewish age Jesus sent forth his disciples to proclaim the kingdom, and to gather all the Jews of that time who were ready for the Gospel dispensation. They returned and told him they had done all he told them to do in proclaiming that the kingdom was at hand, the kingdom had come now, and then Jesus said to them, "I sent you forth to reap that whereon ye bestowed no labor; other men have labored and ye have entered into their labors." How plain it all is now! The law and the prophets, from Moses to John, had been doing a sowing work, a preparatory work, a development work, and when Jesus came he came not to sow the law, not to teach the law—nor, on the contrary to teach the violation of the law—but he came to teach the fulfillment of the law; he came to tell that the harvest of that age had come. He was there because it was time to look for ripe grain; he was there to gather the Jews who had been living under the law, and whose hearts were consecrated to God and who had desired to come into sonship with God, and who had not been able to come into sonship with God because they were sinners, and because the law said, "he that doeth these things shall live by them, he that doeth these things shall be a Son of God," and they were not able to do these things, therefore they were all bewildered and unable to reach any satisfactory conclusion. To those who did receive it, Jesus' message was to the effect that now they might become Sons of God under terms of a special character, becoming his disciples, taking up his cross and following him, trusting in the merit of his sacrifice, and laying down their lives in his service; that thus they might become new creatures to whom all things have passed away and all things become new; and they thus as new creatures would be on a new plane entirely from the natural plane. He was starting a new dispensation, and those who would constitute the beginnings of the new dispensation were the riper ones of the old dispensation; and the old dispensation for sixteen hundred or more years had been developing this class. Here were the very best of the Jews, the holiest of them that were living in our Lord's day. I think there must have been a great many holy Jews, because we have proof of it. They were ripe for the Gospel message. And when the apostles, speaking by the power of the Holy Spirit, proclaimed the truth to them on the day of Pentecost and on subsequent days, there were thousands of them in the right condition of heart, ready to receive it. That proves thay had been planted a good while before and they were well developed and they were ready for God's message of grace in Christ, all ready to receive it. Now those who were gathered at that time were gathered out by the Lord and taken into the Gospel dispensation, into the new arrangement. That was the work Jesus and the apostles did there. They did not do anything for the Jew in general; they merely did their work for the Jews who had an ear to hear and a heart to receive. It was a reaping work. Any of them that were ripe enough to be reaped came on and were gathered out. That was the work Jesus did during the three and a half years of his ministry, and it was the same work he sent forth his disciples to do after Pentecost. They were to begin at Jerusalem; they were not to go to the Gentiles as yet. As a matter of fact, the Scriptures show that it was God's agreement with the Jewish nation that they should have the first opportunity to this high calling of the bride class; it must go first to the Jew; as Saint Paul said, it was necessary that the Gospel should be preached first to the Jew. It was God's arrangement; it was God's promise. So then, for three and a half years, the Gospel was preached only to the Jews, not to any Gentile; not until three and a half years after the cross were completed could it be possible for this message of the high calling to go to any Gentile; and the first of the Gentiles to hear was Cornelius. But now my point is not to go all through this detail, but merely to emphasize the fact that there was a harvest work done in the end of the Jewish age, and it was a different work than had been going on all through the age. All the farmers in this neighborhood know what a harvest time is; they have a plowing time, they have a seed sowing time, and then they have a harvesting time. Just so in God's great plan; he has a plowing time, and a seeding time, and he has a harvesting time—the harvesting time comes finally to get the ripe grain. Now there was such a harvest in the end of the Jewish age which gathered the "ripe" Jews into the Gospel age, which was on a higher plane, and that harvest witnessed the burning up the chaff of the Jewish age—that is to say, the overthrow of the nation outside of those who were gathered into the Gospel age—all the remainder was wiped out, not as individuals but as a nation. The time of trouble came on them in the end of their age, and you remember in the year 70 Titus overthrew Jerusalem, and from that time to this there has never been a Jewish nation. We find according to the Scriptures that the Jewish nation will be restored and will have divine favor again, but not until the church shall have been completed, because their age ended and our age began, and not until our age ends will their age begin again.

Now the point I wish to make is, that as there was a harvest then so the parallel shows a harvest there. As God had an age dealing with the Jews, bringing them up to the harvest time, so in the end of this age he has a harvest in which he will gather the ripe wheat of this age. So then it has not been true as we have often heard that there has been a harvesting going on all the time. Not at all. The harvest is the end of the age. Now our thought is not taking time now to prove this thought that we are now living in this harvest period, in the harvest of this age, and that in this very day God is gathering the ripe wheat of this Gospel age; just as in the days of Jesus and the apostles, he and his disciples gathered the ripe fruitage of the Jewish nation. What a wonderful thought that is! How impressive is that thought, that we are indeed living in the time of special favor! Look out all over the world and see what you think of it; and ask even the worldly people what they think of our day. Well, they will say, ours is a wonderful day, but they do not know what to make of it. The difference is just this: We also know that it is a wonderful day, and we do know what to make of it. We do know that it is a wonderful day because it is the harvest time; it is the time in which the Chief Reaper is here; it is the time in which the great work of God is being accomplished. The masses of the world do not know what is going on, just as the masses of the Jews did not know what was going on in their day. Did the Jews know indeed that Jesus and the apostles were gathering out the ripe wheat from their nation? Nay, verily; they laughed at them; they commented on some of them that they were ignorant and unlearned. They had all kinds of derision for them, and they crucified the Master himself. Why? Because, as the Scriptures say, they knew not the time of their visitation. They did not realize that they were being specially favored of God. They did not realize they were in the harvest time. But why didn't they? How could some know and others could not? Oh, my dear friends, the Bible tells us why! The Bible tells us that none will know, none will understand the divine arrangements, except those who live close to the Lord, and the trouble with the people of that time was that not very many of them were living very close to the Lord; they were hypocritical; they had a great deal to do with phariseeical arrangements, vestments, public prayers, and much outward form of religion, and very little of the real sincere thing. Jesus says so. We would not be competent to judge of that, but Jesus tells us that there was a great deal of formality there. And so amongst his disciples not many of the pharisees, not many of the rich, not many of the great, not many of the learned, not many of the wise, were found, but chiefly the poor of this world, rich in faith, heirs of the kingdom.

Now why did not they know? Because they did not live near enough to the Lord. You and I remember very well how it is written in the Scriptures. "The secret of the Lord is with them that reverence him, and he will show them his covenant." He does not say that he will show his secret and make known his covenant to everybody. He does not want everybody to know all about his plans; it would not be to their good or to his glory. It is far better that the world should not know about the various features of the divine plan; they would not appreciate them, and they might harm themselves with those things which are real blessings; but the Lord is prepared to make them known to those who live near to himself. I trust you and I are keeping this in mind, and that unless we abide under the shadow of the Almighty, we will not clearly and distinctly hear his voice in all the features of his plan. So the nearer you and I can abide under the shadow of the Lord, close to him, the more we may expect to know, and understand, and enjoy, and profit, by the various features of his plan as they become due. I will not attempt to prove to you what we have already put into print,

and what is familiar to nearly all of this audience, and perhaps all of you, namely: that we have been in this harvest time since the fall of 1874. This, to our understanding, was the marking, according to the Bible, of the time when the harvest period began, and this harvest period is to continue forty years, just as it continued for forty years with the Jews,—they were a typical people, and we are the antitypical Israel; the things that were done by them were foreshadowings of the greater things that are to take place with us. In other words, remarkable as it may seem, the harvest work of this age is in many respects a still more prominent and greater matter than it was with the Jews in their day. How much greater? Oh, it is much greater; it was only one little nation, in size somewhere about the size of the State of Pennsylvania, or less, one little nation, one little country, and today the harvest work is world-wide. Wherever there are people, there is a possibility that there are children of God, and if there are children of God, then the harvest message and the harvest experiences belong to them.

It is just here I am reminded of a letter I got yesterday from a brother in India. We have already published some letters from that brother telling of the interest of the people in India, and that in one district the poor people are much interested in the Gospel message; so much they cannot send out the native teachers fast enough. There are little groups varying from thirty to one hundred and fifty people, constituting the congregations. And as fast as these native teachers can be instructed about the things of the kingdom, and that our God is a great God, and a loving God, and a wise God, and that he is gathering the bride class, and that after the bride class is completed he will use these to bless the world, and they shall constitute the bride, the Lamb's wife, and be joint-heirs of our Lord Jesus in his kingdom, and that the power and sway of that kingdom shall extend to all the families of the earth, they are sent out. As the poor people of that district never heard much if anything of a good time coming they write that their hearts overflow with gratitude to God; they could not have expected anything so great and so good. Within the last few months they tell me that the work has nearly doubled. They sent me a photograph of fourteen of the native brethren who are teaching the Word and going about into different districts, and taking these in turn to some extent—going one here, and then another place, making circuits all over that community—and the people are hearing gladly and rejoicing. Of course, there would be, naturally, some opposition, and they sent a clipping from an India paper, copied from an American paper, three columns long, in which the writer was trying to say something derogatory to the Studies in the Scriptures; they had three columns of it and they published it over in India, and instead of working harm, it worked a lot of good; people began to inquire for those books, and the friends sold a lot of books, and gave away a lot of tracts as a result. So the Lord knows how to bless all kinds of efforts —those that are made against us and those that are in our favor. He is able to overrule all things for good to those who love him, and you and I are coming to have more and more confidence that nothing is able to pluck any out of the hands of the Lord, and that he is able to bless the harvest work and everything pertaining to it. It is for us to use all the wisdom we can, and all the grace we possess, and to strive for more, and to realize that the real management of the harvest work is in the hands of him whom we serve, and we are glad that it is, and that he is the great Harvester. He was the harvester at the first advent and directed all the reapers, and so, my dearly beloved, surely he is still as such interested in the harvest time now and directing the course of the reapers. Otherwise how sad we would be at times! But when we know that he is at the helm and directing all things, our hearts can rejoice.

Another thing this letter said was this: that as the people came to understand there were certain blessings for Christians, and then that God was going to give a blessing to the Jews in the future, they say that the Mohammedans come around and inquire, Why does not Pastor Russell write something for us Mohammedans, showing where we come in? We are the children of Abraham by Ishmael; we are following that line; where does our share come in? So, the writer said, I do not know what to tell them, but told them I would report. So we will have to tell the Mohammedans something about what God has for them. How glad we are that we have a heavenly Father who is so rich. He can give crowns and fortunes to his saintly ones, his children, and he still has other fortunes to give to those who during the next age will come forward and be in line to receive them. Oh, the riches of his grace and loving kindness in Christ Jesus toward us!

Now I must not deal too long with these generalities, just a thought respecting the fact that we are in the harvest time, and that a great harvest work is going on. The next thought is this: Who are the reapers? Who were the reapers at the first advent? There is the pattern. Who did Jesus use there? We answer, he took those Jews who were ripe and ready to be used, and used them as the reaper under his own direction, and it was these very ones he sent out two and two to tell the people. And so we have reason to expect that this would be the way now. The Lord could indeed use the angels now and do a reaping work with them, and he could do without us altogether, but this has not been his plan. It has pleased God to use these poor creatures of the dust, you and I and all of his people, wherever they may be, all who are sincere, all who are washed in the precious blood of Christ, all who are begotten of the holy Spirit. It has pleased the Father to make us ambassadors for God; in his name we present the petition; in God's name we tell the good tidings. What an honor to be co-laborers with God! Was there ever such honor given to mankind? Why if we had read in some fable story of old that the gods had come down and made use of humanity in such a way, we would have said, "Oh, it is just a fable!" Dear friends, this is something that we know. We know in whom we have believed, and we know what he has stated to us. We know it is God's plan to make use of us, his poor creatures, servants of God—sons of God in disguise, if you please—that we may have this great privilege of doing this harvest work. And this harvest work will soon be completed—by October, 1914, so far as we know; we do not claim infallibility, but so far as we understand the Scriptures by October, 1914, the harvest will be completed. The forty years of harvest will be sufficient. Now see how God has arranged for this entire matter. When there was only a little Jewish nation to be dealt with in forty years, it did not need any steamboats, did not need any steam cars, did not need any electric cars, did not need any automobiles, did not need any telegraph, telephones, printing presses, etc. They got it all through in forty years. But you never could do it now with twelve men, or one hundred and forty-four thousand men, walking around as they did, and riding on a camel occasionally, as they did, or sometimes on a boat that took six months to get any place. It could not be done today, all over the civilized world; it would be impossible. So our God, equal to the occasion, has brought in the enlightenment of the world, making all the various features of the great plan to work together. These things are merely the beginnings of the blessings that are coming to the world anyway, and now they can come in a little sooner so that we can use the railroads, and telegraphs, and printing presses, and everything, so that the harvest message can go to the ends of the earth and the millions of people on the opposite side of the globe, over in India, can have the same message, and within a very short time after we have it here. Is not that wonderful! Now these miracles have become so common with us that there is danger of our forgetting that they are miracles; we are living surrounded by miracles; the whole matter is a miracle. The miracle is this: that God has so overruled matters in connection with the Gospel message, that although many have misunderstood, many have slandered, many have abused, and many have misrepresented, some intentionally and some unintentionally, yet notwithstanding all, it goes right forward and with increasing momentum. Nothing can stop it unto God's time shall come. And when God's time shall come we want him to stop it—don't we? Of course we do. Nothing could stop it sooner.

As Jesus used the disciples, and all the believers during that Jewish harvest, and made them instruments for carrying the message to all the brethren, so now as fast as you and I come to receive a knowledge of his grace, and realize where we are, we get the message and pass it on, it is our privilege to carry it on to someone else, and so it is spreading all over the world, and nearly always through the consecrated. But you also know that God makes the wrath of man to praise him at the same time. In that paper, the publication of three columns, intended to do injury to the work, it simply stirred the people up to read about the truth. So the Lord is able to overrule all kinds of efforts, and we believe he will do so, and it is not ours to interfere. It is ours to find out what the Lords will have us to do and pay strict attention to our part and let the great captain look out for the general interests of the work. He is able to do that and we are not. We are therefore safe when we fully trust him, come what will, and to simply watch our own part and make sure that our lives, our work, and our privileges are not being wasted, but are being put in the proper direction according to our understanding of his will.

Now the Lord has many varieties of instrumentalities in this harvest time, just as we should expect; it is really wonderful how he has raised up one after another of these, how much each one seems to have been ordered of the Lord. I remind you, for instance, of the pilgrim work, and how the Lord has blessed that pilgrim work, so that it has been a very essential sevice. The dear pilgrims go from place to place and meet with the little classes—

not to take the place of the little classes or be "popes" of the classes but to be there as mouthpieces of the Lord, speaking forth the truth and seeking to guide the dear ones in the right ways of studying his Word, and then they go to another place, and to another place and these various ones going all over the world are having a good effect—much better than if we could place one of these brethren in each town. If they could stop in your town for a while they would get in some kind of a rut possibly, while if they keep going and are entirely independent, and carry the message here and there, and then another one comes to you, you get a greater variety, and they get a greater variety, and the whole work is accomplished in a way that is really peculiar; and so far as we know has never been duplicated any time during this gospel age. Where did it come from? From the Lord, I believe.

Then take the tract distribution, the volunteer work, what a wonderful work that is! Now when I mention the word millions, not one person in a hundred knows what a million is. You know what a hundred is, and ten hundred make a thousand, and then a hundred thousand and then ten hundred thousand and you begin to get the size of a million—ten hundred thousand—a thousand thousand. Now then these tracts are printed and shipped to all parts of the world and are being circulated. Everbody has a glorious opportunity, a wonderful privilege. Those who cannot preach orally, cannot say, "I have no way of preaching, I have no gift of the tongue." Here is something you can do where you do not have to use your tongue at all. I know of some brethren who can preach a thousand sermons in a few days, preach to a thousand people, leaving them two or three sermons each time. What a wonderful privilege that is! How much we ought to appreciate that privilege! Where did that privilege come from? There is nothing like it in the world. You do not know of anything else of the kind. We have large tract societies which are undoubtedly trying to do good, but they do not circulate any tracts at all in comparison with what we are circulating; you hardly ever see one, while they are going out here by the millions. I do not have the exact figures for this year, but I think over ten million surely. But this year they will have in Great Britain alone four and a half millions, and I am sure ours here will come to at least eight millions; that will make twelve millions—twelve million copies, three sermons each thirty-six million sermons going out! They ought to reach somebody. And they are in various languages—Dutch, French, Hollandish, Danish, Norwegian, German, Swedish, Syrian, etc. Who is doing that? The great Chief Reaper, I believe, dear friends. We are simply trying to follow his leadings; he is the one who is directing here and there all the various steps of the harvest work. We simply try to follow what seems to be the indications of divine providence, and it goes grandly on; no human wisdom deserves credit for it; we are accrediting it all to the wisdom and grace divine.

Then there is the newspaper work. What a wonderful work that is! Think of it, there are estimated to be every week ten millions of readers. They are not all read of course. If one in ten reads them that would be a million readers. Suppose only one in a hundred reads; that would still be a good many. Suppose only one in a thousand reads; that would still be a good many. Now the Lord seems to have opened up all these ways. His ways are wonderful. The harvest message is going out far and near. It is only about a year since there was no publication of the sermons of Great Britain, but I understand that, including the sermons and Bible studies, there are now two hundred and sixty-five papers in Great Britain publishing them. There never was such a thing known in Great Britain before. All the centuries there were Christian people there, they never had that many sermons published—not a tenth of them. I am merely mentioning that as another evidence of the Lord's providential leading. Now it is for you and me, and for everyone who belongs to the Lord, not simply to look on and see these different things, and see that they are prospering. They are indeed, but you have certain responsibilities, certain opportunities, certain privileges. It is yours to use these, or, failing to use them, you fail to do your part of the reaping work. All of these matters go, as far as the world can see, and as far as any of us can see, in a natural way; there is no money that rains down in the office of the Watch Tower, or anywhere else; no miracles worked in financial matters any more than anywhere else—it comes from you and from others. There are never any collections taken up, never any money solicited—you know that. It all comes; no miracle at all.

A minister asked me not a great while ago, "Brother Russell, what is the explanation, you do not take up collections?"

"No."

"Where does the money come from?"

"Well now," I said, "I am afraid if I were to tell you, you would think I was trying to hoax you; but I will tell you; the candid truth is this: when people become interested in these things, they come with their money and say, 'Cannot I get some money into that? I want to get a little money in; even if it is only a little, I want to get that money in.'"

He looked at me; he evidently had never had any experience like that. He had always been used to raking and scraping and pulling and hammering, and taking them by the feet and shaking them until the money would come out of their pockets. What is the reason, my dear friends? Are those in the truth more wealthy than others? Nay, verily. There are very few wealthy people in the truth. The secret of the matter is this, that when you properly touch a man's heart, you touch his pocket-book, because his pocket-book belongs to his heart. The new creature has charge of the pocket-book as well as of the tongue. There is the secret of it all. That is the explanation of the whole matter. When persons are reached by the truth, and sanctified by the truth, it will effect every act of their lives, every thought of their lives, everything that they do. It must all come under this direct supervision of the great head of the church, and they all say, "If by any means I may serve the Lord and do something to forward his cause and to honor his name." That is the spirit; and is not that the very spirit we ought to expect? It certainly is. It is another evidence of the Lord's blessing in connection with his whole harvest work, that there has never been even one collection taken up at any time, and we never expect to take up a collection. If in the Lord's providence, the money stops, so that the work will have to stop then we will say, "Lord, thy will be done."

What is this message that was preached in the end of the Jewish age? What was the harvest message back there? What is the harvest message here? I remind you that the harvest message is as Jesus said, the Gospel of the kingdom. Well is it any different gospel? It is the same Bible, but we used to use the word kingdom in such an awkward way. We thought somehow the kingdom was everything else than what it is to be. We had such confused ideas; we were trying to put things together in a jumbled-up way; we did not read our Bibles sanely. We would read the Lord's prayer, "Thy kingdom come, thy will be done on earth as it is done in heaven," and we did not believe it; we did not know enough to; we were so mistaught as to have false expectations all along the line, and not know that the Lord is about to set up the kingdom, a kingdom that is to be a mighty kingdom, a kingdom that is to put down all other kingdoms, and cause every knee to bow, every tongue to confess. We did not realize it, but now we are beginning to get our eyes open, and this is the very message the Lord is using as a harvest message—just as he used that same message in the harvest of the Jewish age.

Now you will say, Brother Russell, you have not said anything about the colporteurs; many of us are colporteurs. We have not forgotten you either; I am just leaving this for the last. That is the way we always do at dinner; we have the dessert last; we have been keeping this colportuer matter for the last. I am not saying a word against all the other methods; I appreciate highly the work of the Pilgrims, I appreciate greatly the volunteer work; they are grand; they are of the Lord, and I think that all who can should participate in some kind of service for the great King. If he does not do so, it indicates that he has not the proper warmth, and the proper interest in the Lord's cause, and he will not be an overcomer. If he has opportunity to serve and does not serve now under these conditions, he will not be allowed to serve under the glorious conditions. It will be those who are glad to walk in the footsteps of Jesus and to suffer with him, and preach the Gospel he preached who will have a share with him in the glory by and by.

Coming then to the colporteur work—of all the different parts of the work it seems to me to be one of the most important, if not the very most important. It is hard to say, of course, just which is the most important; there are sales that do not amount to anything, where people buy a set of books and put them on the shelf and never look at them. That accomplishes very little in the present time anyway. Somebody might buy a set of these books which they never look at, and a visitor may come in, as it has happened many a time, and become interested. But, in one sense of the word, there might be much seed lost in that way. As the Lord indicated in the parable, some would fall by the wayside and do no good; some would fall on stony ground and do no good; some would fall in thorny ground and do no good; it is only that which falls in the good ground that brings forth fruitage; so we expect a certain amount of it will bring forth no particular fruitage; but while it is not ours to determine which part of the Lord's harvest work is the most important, and it is not ours indeed to say anything much upon this subject at all, but are rather to say if the great King opens up various ways, if the great Reaper has various instrumentalities in the harvest field, let us bring them all in. But so far as my observation goes, one of the most important features of the whole harvest work is the colporteur feature. I am glad to notice from the badges before me that a great many of those here present today

in the front row at least, are colporteurs, and that is not casting any reflection on others who are not colporteurs, because some of us, like myself, cannot do everything. We cannot be colporteurs, much as we would like to be. And so with some who are not out in any kind of public service; they have not the opportunity perhaps. Perhaps the mother has a child to take care of; perhaps all she can do is to take a few minutes occasionally to talk to a friend or write a note to Cousin Lizzie or to Aunt Mary, or to somebody else, about the truth, and to call their attention to this, that or the other. And the Lord even uses such endeavorers to his praise, and the finding of grains of wheat. And I am sure a blessing always goes with such an effort. It shows the Lord what you would like to do if you did not have a child or family to care for. And the Lord would say, so to speak, "Well, there is a child of mine; if she were differently situated she would do just as well as any others." So the Lord takes note of the spirit and not merely of the outward success that we may have in some particular part of the work. So with some of the brethren. Some have family responsibilities, obligations to wives and to children, and it would not be the Lord's will for these to go out to serve in the harvest work and leave responsible duties unattended to. No, no; the Scriptures very clearly indicate that these are mortgages they must watch and attend to; the interest must be paid on them; however much you would like to serve, you must keep these obligations settled.

And then, let us say right in that connection that there is such a thing as keeping a watch upon the moments, a watch upon the hours, lest they slip away from you. How easy it is for some people to lose a few minutes! How easy to wait half an hour, either doing nothing, or doing something that is not worthy of your time, or thought, or attention, or reading something that is not profitable, but rather injurious—perhaps filling the mind with chips instead of with apples! The Lord tells us through the apostles that one of the things we can do is to show our love and zeal and energy by—what? Redeeming the time! What do you mean by redeeming the time? Buying it back, purchasing it away from other things. You would have pleasure in fixing ornaments on the mantel, perhaps, and having a lot of bric-a-brac, or you would have pleasure perhaps having your family on a larger scale, and more elaborate arrangements for them, and take all of your time to keep things clean and in order; but you may redeem some time here maybe. It is not for me to tell you where, it is not for anybody else, perhaps, to tell you where; the husband might tell the wife, or the wife might tell the husband, or they might confer together, but it is not for any stranger to enter in and mind their business at all. So do not understand that I am doing so. It is for you to consider in what way you can redeem some time for the service of the Lord, the service of the brethren, for the service of the truth, and to show forth the praises of him who called us out of darkness into his marvelous light. It is for you to watch your own hours, watch your own moments, and it is for me to watch mine. I could waste some time too—every one of us could do some of this, but we want every moment to count.

But you say that is getting it down pretty hard on the "old man." Yes, my dear brother, the old man has got to have it pretty hard; that is your contract with the Lord, that the old nature is to perish as the new nature survives and flourishes. And that is the Lord's contract with you. You have agreed to give up the old man with his desires and preferences, and have agreed to live as new creatures in Christ Jesus, not according to the flesh, not according to worldly standards, not according to those things that would be pleasing to you and pleasing to the eye, and pleasing to the world. It does not mean you have must unpleasing objects around you, but that you shall make all things, especially all affairs of your lives, God first. The Lord Jesus, the great Reaper, and the work of the harvest, the privilege of sharing the Lord's work—these things are to be right at the top and to govern and regulate every little affair of life—the home, the office, the business.

I think of one dear brother who said to me not long ago, "Brother Russell, I have a situation offered me, it is an advanced position from the one I now have, but where I now am I can serve the truth more, and have more time for study, and more time for attending evening meetings, and they want me to take the management of a certain department, and offer to double my salary. What do you think?" I said, "Brother, do not take it; you have far better use for your time. It is necessary for you to labor for your family, but you are supporting them now, and have things comfortable now, and you are able to do this and have some time to devote to the better work; do not allow the adversary to get all your time and all your talents into business, and sell it out for double the number of dollars. What will dollars be worth to you? What will the Lord's approval be worth to you in comparison with dollars?

Another brother who had a high position, asked me respecting the matter, and I counseled him to leave the higher position and go to a lower one, less salary and less responsibility, where he would have more time to serve the Lord. That is the chief object of our lives. What else are we here for? You are a new creature. Does the new creature have anything to do with earthly things, except merely to provide for necessities of the flesh? That is all the new creature is to strive for—blessings and prosperity along the lines of the new creature, along the lines of the spiritual work; this is our work, this is the great work of God which he has committed to us, and as ambassadors for God we dare not take on other business more than is absolutely necessary to provide things decent, honest, and needful. These terms do not mean extravagance or luxury. You must pay your debts, and you ought to be decent as a representative of God.

Well now, after all, it is opportunities we all have. Here are some of us who are expecially privileged by being engaged in the harvest work as colporteurs, going about generally, we advise, as they did in olden times, as the Lord first sent out the twelve, then we read he sent out seventy additional ones, two by two, two by two, to various cities. And so these dear colporteurs are going out generally two by two; and I think that is usually the best, unless the Lord's providence seems to intercept it in some way. Two by two they are going to the various cities, counties, towns, villages; two by two they are preaching the Gospel here and there; two by two they are witnessing that the kingdom of God is at hand; two by two they are telling the people the good message in a few words, leaving them something that will furnish them a very complete knowledge of the divine plan and arrangement and be helpful to them through all the remainder of the present life, and also in that which is to come. Can you think how any ordinary people, or people of ordinary talents, could ever expect to do more than that? I cannot. Just see the privilege of these colporteurs! The ministers of a city have those who come to hear them, and as one gentleman said to me not long ago, remarking on how many attended the meetings at Boston, that there were four thousand people there to hear Pastor Russell, and he said he did not understand it; they sat there so long on a hot day, and he says, there in Boston there are great ministers, and some had only twenty, some forty, and some possible fifty or sixty of a congregation this summer weather; and they feel as though they had a pretty fair attendance when they have from forty to sixty; they think they are donig pretty well. How does it come four thousand people leave the seashore and leave the mountains, and leave the piazzas and shade, and leave their beds, and come and sit for two hours in a Boston theatre in June weather?

I said, "Brother, I think the secret may be known perhaps from the Word of the Lord. The Lord I think was speaking of our time when he said, 'There shall be a famine in the land, saith the Lord, not a famine for bread, neither a famine for water. but a famine for hearing the words of the Lord!' "

"Now," I said, "I rather think that forms some explanation; these people were hungry; they have gotten too far along to be interested in any of those doctrines of the dark ages which told them that all except a saintly few would be roasted through all eternity; they cannot believe it any longer. And then instead of that all the learned men, or the learned pulpits, are telling them the new idea of evolution, that man was created a cousin of a monkey, and that their forefathers were all monkeys, and they are getting along first rate, and since they did not fall downward but have been falling upward they do not need a Savior, and they have not got a Savior, and that Jesus did not redeem them. Now this is what is being preached as Gospel. No wonder the poor people are not satisfied. Is there anything in that message that would satisfy a hungry soul? Is there anything that would satisfy the longing soul? No. No man is benefited or satisfied by being told that his great-grandfather was a monkey. There is no Gospel in that at all. Yet that is what the doctrine of evolution and higher criticism amounts to. They say the Bible is not reliable, that higher critics find there is nothing in it, and they say, We will tell you, the real Gospel is what we have, that our forefathers were monkeys, and we are going to get out of monkeydom into higher conditions by and by; it may be centuries and centuries, you will never see it, nor we, but our children will sometime grow up to be like angels. Is there anything there to satisfy anybody? No sir. But in the message God has given us, in the message of the Bible, in the message of God's redeeming love, in the message that God once so loved the world that he provided a Redeemer for it, and provided a Bride for his Son, and that the King and Queen shall bless the world, and regenerate the world—in that message there is a blessing; there is something that is soul satisfying, a comfort to all of those who have ears to hear. And even those who hear a little bit know that it sounds good. They cannot understand the deep things unless they are spirit-begotten,

but even the little on the surface that they can hear sounds good and rational to them, and they say so."

Now these colporteurs going around from house to house have an opportunity of coming right into contact with the people. The preacher only gets a few that come out to hear him. The great masses, they tell us, are not going to them; they are complaining that very few are coming to church. Why don't they come to church? A faint suggestion is held out that a law must be passed compelling people to go to church, the same as they used to do. I don't think that law will keep very long; the people are not living on that plane today.

But here is God's arrangement—this colporteur work. Was there ever anything like it before in the world? Never, never anything like it before. Where did it come from? Who made it up? Divine providence guided. Here are the colporteurs going to all those homes and finding the people and telling them the old, old story.

Let me tell you just about one; perhaps I have told some of you before, but I will tell it again. A lady approached by a colporteur said, "No, I don't want the book; go take it to that saloon-keeper across the street; I would not have your book." And the colporteur thought it very strange that she should say, "Take it to that saloon-keeper across the street," because colporteurs very rarely call on saloon-keepers; they are not supposed to be much interested in religion, and they are trying to confine themselves to those who are interested in the Bible. But this lady said she did not care for it at all, take it to the saloon-keeper. The colporteur thought that was a peculiar statement, and said to herself, "I am going over to see that saloon-keeper anyway; I will just try it." She went over to the saloon-keeper and he said, "No, I do not want the book; I do not think very much of God; I cannot love God; he has been very cruel to me."

"What do you mean?"

"Oh, God sent my two little children to hell, my two little girls; I loved them so much; they were nice little girls, and I did not have them baptized, and they both died of scarlet fever, and I sent word to the priest and he said they had gone to hell, I had not had them baptized. He would not even put them in decent burying ground with other Catholics; they had no hope at all. I think it was awfully cruel of God to do that to my little girls because I did not attend to having them baptized."

Poor man! Thoroughly under the power of superstition! Thoroughly bound hand and foot and mind and everything else!

And so the colporteur had an opportunity. "Oh," she said, "you have not understood the Bible; the Bible does not say anything of that kind. The Bible says your children are simply dead; they are asleep now, and that God by and by will wake them up. Jesus at his second coming will awaken all the dead; your little girls will come back."

"My little girls come back?"

"Yes, all the children are coming back, and everybody is coming back; they have all gone down into the tomb, and Jesus died for them to redeem them from the tomb and make their resurrection possible. If Jesus had not died then they would have been dead, as a dog is dead, never to have any future life; but Jesus died for them, and that secures a resurrection from the dead, and an opportunity of coming back to perfection and harmony with God."

That man became astonished. He wondered, could it be true? He said, "You tell me that these books tell that?"

"Yes, these books tell all about that."

"I want those books; I will take those books."

He bought the books, and he started immediately to read them. And the way I came to know about it is, I was in that city probably a month after that, and they told me this, and said that he had not seen as yet that he should give up the whiskey business, he is still keeping the saloon and keeping the Truth. And he thinks it is all right to sell whiskey and beer. I said, "Have any of you given him a hint?"

"Yes, we tried to give him a hint, not too hard, but we thought we had better not push it too fast."

I said, "That is right, let him read, let hm study, let him understand. But I think we had better give him a little hint, he is seeing something." So they said "He is at meeting today." They pointed him out to me, "That is him, that red-faced man; he keeps a saloon; it is his children that died; he is the one; he is becoming quite interested; he comes to all the meetings, he is always regular at meetings, and is anxious to know and understand."

So I went on to another city and I thought I saw the man there. I said, "Did I see that man there?"

"Yes, he was there, he came along."

Then by and by I went to another city, and I saw a man that looked like him again, and I said, "Is that that man?"

"Yes, that is the same man; he came along again."

I guess that man went at least a journey of six hundred miles to hear more of the good tidings of great joy that shall be to all people. His ears are getting open a little.

Now how long do you suppose any one might have preached in a church with a steeple in that town without that man ever getting to know the Truth?

They might have preached for centuries as far as he would be concerned. Yet there was the way that God used, you see, in taking the message right to the home, right to the individual, putting it like salve right to the poor heart. It is the only salve there is; there is no other salve in the world, my dear friends, that would have healed that poor man's heart, is there? No indeed; God has the only salve, and he has given you and me the privilege of carrying it around to those who have wounded hearts, and binding up the broken-hearted. That is what he told us to do. Some other people seem to think it is our commission to take a hammer and break other people's hearts. The Lord never told us that. We do not find it in the Bible, do we? But we read this, "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings to the meek. He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Oh, that is it! Hunt out the broken-hearted, they are the ones that are ready for the Truth. Whoever has had suffering, sorrow, pain, trouble, and the plow-share has gone deep into the heart, hunt them up, take them the balm of Gilead, take them that which will heal, take them that which will help and refresh them more than anything else in the world.

Now this, I think, is the wonderful privilege you enjoy as colporteurs! And I want to suggest to those who are not colporteurs, that they should not do anything rash and unreasonable and throw away their property and go into the colporteur work—not that. Nor that they should abandon their wives, or husbands, or children—not at all. Do not think of me as saying a word of that kind. That would all be insane. The Gospel message of the Lord is according to the spirit of a sound mind, which recognizes the right principles of justice in all of our dealings towards husbands and wives and children and everybody else. But there are a great many who have favorable opportunities, a great many who have no special thing to hinder or tie them down, or prevent them from engaging in this wonderful service. They may be doing volunteer work, and we are very glad of it; or they may be doing some other work, and it is very good; but those who can ought, as far as possible, I think, engage in this colporteur work. I am not wishing to urge anybody against his conscience, or inclination; it would not be his sacrifice if it was because I merely urged it, and it fails to be your voluntary act. But you have my word for it that I believe a great many will come by and by on the other side of the vail to the place where they may say, "I wish I had taken a more earnest view of matters then; it does seem to me as though I had been rather asleep—just in a kind of a stupor, and I did not realize the harvest work was going on, that the reapers were gathering out the grains of wheat, and the Master was the general director who was telling us to pray for laborers, and I prayed for laborers, and forgot to answer my own prayer and go out and do some reaping myself." That would be a sorry day for us, even if we got into the Kingdom, to have to look back and see where we failed to show proper loyalty to the King, But I rather think if we have opportunities and do not use them it would indicate that there was in some way a lack of loyalty; and those who lack loyalty we know will not be in the "little flock;" they may be in the "great company." We might also remind you that even amongst those who will get a position in the "little flock," there will be different grades and stations; as the apostle says, "As star differeth from star in glory, so also is the resurrection of the dead." That means that the church class will vary in their degrees of brilliancy, of honor, of glory, and of association with the Master. Just as the Master again intimated to the two disciples. They said, "Lord, grant that we may sit one on thy right hand and the other on thy left hand in the kingdom." "Well," said Jesus, "if you are faithful, you may get into the kingdom, but as to who shall sit next to me, and as to what place they shall have, it is not mine to give." This will be given to those whom the Father ordains; and the Father represents justice in all his dealings, and the ones that should be there will be there; there will be no preference shown in the matter; it will be the most loyal one who will be next to the Master. Just as Jesus himself was the most loyal of all, and will occupy the central position to all eternity, so you and I may get near to the Master in the future glory in proportion as we come near to him now in the spirit of our minds, in our hearts, in our energies, in our zeal for God and for truth and for the brethren. Is not that so? Surely we all agree it is. Therefore, seeing that we know these things, let us make fresh resolutions today—nothing rash, but as Jesus said, sit down and count

the cost, then do according to your love and according to your zeal, and ask the Lord's guidance and blessing and help.

Before I sit down I want to call your attention to the fact that we have prepared what we believe will be a pleasant surprise to you all. The Scripture Studies as we have now had them for some years are very attractive books; I think all agree to that; but we have the thought of making them still more attractive, and so we have gotten them out in this style (exhibiting sample copy). This happens to be the first volume. On the side is stamped "The Divine Plan of the Ages." Then, underneath, in gold letters, "A Helping Hand for Bible Students." On the backbone, "Studies in the Scriptures—Series First." And at the bottom, "London," then a dash line, then "Bible and Tract Society." Then a dash line and, "Brooklyn." It makes a very attractive volume, I think.

Then we have here also illustrations of the size of the different volumes, which is very attractive; that shows the first three. Turning it over we have the other three. It is very convenient to carry, you see. You can have that right in your book, and it forms a very small package indeed, very little more than the book itself; it can be carried in that way and the whole six can be shown as a complete set. If it be impossible to sell six, then the three can be suggested.

There is perhaps a possibility of selling more Scripture Studies today than ever before. It has not been so that we have sold more this year, or more last year. The last two years have not been so good, but we think there has been some fault somewhere; we do not know where it is; but those who are in the work, and who are using the best methods, are succeeding in selling more books today than they ever sold in their lives before, and we believe there is better territory. That is to say, the territory that has been gone over once or twice, or even three times, is not spoiled at all. The ones you see at one time you may not see at another time; some are always out. Especially it is advantageous usually if a brother has canvassed the city before that a sister should follow; or if a sister canvassed it the first time, or the second time, that a brother should follow. Thus there is a little variety given to the style of contact. It is very rarely advantageous that the same individual go over the same ground again, although we have known cases in which that has been successful. One brother I know of, who is here present in the meeting today, wrote me to the effect he had found that, going over his same territory again after he had done it thoroughly as he thought, he was very successful the second time also, after previously being done by somebody else.

I think the books are now in a very much nicer style than before, and I hope you will all be pleased with them. This cloth is not made in this country; it is a peculiar style of cloth, but one we preferred to anything we found here; so it is all being imported from Great Britain. We would prefer to patronize American cloth, if we could, and if they ever know enough to make it right we will be glad to buy it here; but we will get what we want, if we have to get it from our English cousins. They are ahead of us on some things, you know, and we are glad of it. We have to acknowledge the truth sometimes. We are ahead of them on some things; we are ahead of them on the numbers of population anyway, and we have a larger field, and the work, so far, is greater here than in Great Britain, and the people here are more ready to buy books than in Great Britain, and a great many more books are sold here than there. But they write me that since the trouble has begun in Liverpool, and Manchester, and London, and several other cities, and even in Scotland, that the colporteurs are having better success. People are waking up to the fact that they are living in peculiar times, and the colporteurs wisely call attention to the fact that this is merely a foreshadowing of the great time of trouble, etc., and thus the people see something. They say, "Well, I want to know more about that. If the Bible tells about this trouble we want to know what it is." And there is a good religious basis there, a good basis on which to work. And we belivee the Lord has much people in Great Britain, and we have very great hopes for success. As the sermons now are being published in 265 papers, we believe it is going to make quite an impression there, and people will soon begin to inquire for the books; they are already inquiring to some extent. In our Master's day, the Pharisees, the teachers of the Bible, were the very ones who wanted to take our Lord's life; so, strange to say, some of our dear Christian friends over there now are very angry; they are trying to do what they can to oppose the colporteurs, and to oppose the sermons, but God has to do with the matter; we are to do our part and leave all the rest to him. In many cases it works out for good; in many cases people are more stirred up to buy the books and read them than if they had never heard the slanderous misstatements. And when they read and find out how much they were mistold on the subject, then they become suspicious forever after that of all these people who have had anything to say; they begin to think, Well, there must have been some object in trying to keep us from reading these books. And the real secret of the matter is this: That the people know more about the Bible after they have read these books than the preachers do, and the preachers do not like to have the pews get ahead of them, and they do not like to have questions along Bible subjects which they cannot answer; and so we can have a sympathy for these preachers. But this is not the right way to take it, my dear friends. The ministers, above all others, ought to be honest; they ought to say, "We find the religion we have been preaching is not satisfactory to ourselves; it has not been satisfactory to our hearts these many years; we know it. If we can now find something more satisfactory and have a better understanding of God's Word, it will bring harmony instead of confusion; God bless the light, we want it all, and we will sing as one of the Methodist hymn books had it:

" 'Send out thy light and truth, O God!
Let them our leaders be,
To guide us to thy holy will,
That we may worship thee.' "

We want to get rid of worshipping parties and sects, and worship God, and him only serve. Let that be the echo of all our hearts, dear friends, and then use all the opportunities we can to help ourselves and to help each other.

There is another point about helping yourselves. The colporteur will dry up, as far as religious things are concerned, unless he reads, as well as others. It is foolish to advise other people to read and then fail to read yourself. My experience is that nearly all of those who have left the Truth are those who have never made a thorough study of the Scripture Studies. What is the lesson to us? This, I think you will all agree: that if this is really a re-statement of the Word of God, the study of these volumes in not a study of something else, but the study of God's plan, in an arranged and consecutive way. It is a selection of Bible studies on one subject gathered together from the different parts of the Bible. So with each of the Studies, it is merely the Bible—references, citations and quotations all through. So you are reading the Bible and reading it in an orderly way. Now does this bring you blessings? Yes. Does it bring blessings to all who are of an honest heart, who study it? Yes. And how much can you afford to do without? Well, we find this continually, dear friends: Some brother will send in some question, and just as soon as the question comes we know he has not been reading, or if he ever read that volume in which it is answered he had forgotten what he read. That does not say he is a bad brother; it does not say we do not love him—not at all; but it does indicate that he is not living up to his privileges, or he would know how to answer his own questions, and not only to answer his own questions but to help other people answer their questions. Now you all want, as colporteurs, if you are going forth to help people to the Truth, to be thoroughly furnished; as the apostle says, "That the man of God may be thoroughly furnished unto every good work." That is what you want to be. That is what I want to be. That is what we all want to be. But colporteurs and pilgrims, especially, ought to know the Bible from first to last; they ought to have all the divine plan well in their minds and be able to answer every question as far as possible. We all have leaky vessels; we may all forget something sometime; it is no dishonor to a person if he has forgotten something. But seeing we have these earthen vessels, and they are leaky, let us use every means to keep the flow of Truth coming into them constantly, so we may be continually full, because we are always near to the fountain of grace.

I do not know that it is of especial interest to the colporteurs, but the India paper volumes are now gotten up in a little leather case. There is no profit on these to anybody, so that the colporteurs will hardly be interested in selling them. But you will merely know they are to be had. They are five dollars and fifty cents with the little case and all complete. There is no profit in it anyway, therefore nothing to allow the colporteur. The only way you could do would be to add on a Watch Tower and make it $6.50, for the Watch Tower for one year and the set, and that would leave the colporteur fifty cents on the Watch Tower.

I was telling you how some of the friends were successful in selling the sets of six volumes. We have found that with the proper canvass they can sell six volumes just about as easy as they can sell one. That is remarkable. We are going to have them in a little paper box, about the color of the books, maroon color, and they look very nice, and the whole six books and the Watch Tower for a year for $2.65, which is only about the price of one religious book; for one doctrinal book, the price is usually about $2.50, were you to go to any book store to buy it; and here are a set of six of them, over three thousand pages, all in nice binding and put up

n a little box, including the Watch Tower, for one year, all for $2.65. So that becomes a very nice proposition for a great many. They look nice in a library, and are remarkably cheap. And they get that paper for a year. And so they get a blessing, because sometimes the Watch Tower has been found to bring attention back to the books, when they might have neglected the books on the shelf. The reading of the Watch Tower draws their mind to the books again, and they go to the books. And thus the one helps the other.

Colporteur's Poem

In quiet drowse of summer day,
The sleepy country village lay;
In mill and smithy, field and home,
The dull routine of work went on,
And no one dreamed that summer day
God's messengers had passed that way.

Nor heeded two who meekly came,
And in their blessed Master's name
Knocked at each door and spoke this word,
"If you care aught for our dear Lord,
Behold a message here we bring
To those who long to see their King."

"He says to all his virgins dear,
'Prepare yourselves, the Lord is near.' "
See here are jewels, which he sends
To all his lovers and his friends;
Love tokens which he bids them wear,
That they may daily grow more fair.

"This daily manna he provides for
All who would become his bride,
It gives them courage every day
To pass along the narrow way;
And here we offer other food,
All strengthening and very good."

"Which if you want and cannot buy,
We'll gladly send a free supply."
"O, yes, I love the Lord," some said,
"But I don't eat that kind of bread,"
And sniffed and sniffed and looked askance,
"Your bread smells like the second chance."

Still others said, "O, no indeed,
We have our church, our books, our creed."
While others had so many cares
They'd scarcely time to say their prayers;
One said she scarcely read a book,
She'd rather wash, or sew or cook.

To some the message sounded good,
They seemed to be in hungry mood,
They listened in an earnest way
To all the strangers had to say;
And as they watched them out of sight,
They wondered if their words were right.

As noon came on, with tired feet
They reached another village street,
And coming to a village store,
They stepped within the open door,
And to the waiting clerk they said,
"Where could we buy a piece of bread."

"And cup of tea, we weary are,
The day is hot, we've traveled far."
He shook his head, "Not in this town
Is restaurant or bake shop found."
Then after some persuasion he
Found one kind soul who made them tea.

They purchased cakes, and when he brought
The fragrant beverage, piping hot,
Down there upon the bench they sat,
With tea and cakes upon their lap;
And as they ate and rested there
From grateful hearts arose a prayer.

That God would still their footsteps guide,
And bless the hearts that did provide,
And that the cup of water given,
Be written in his book in heaven.
Then strengthened they went forth once more
To bear the Truth from door to door.

They found that few had any ear
For those grand truths to them so dear;
One said, "I'm Lutheran through and through,
No other food for me will do."
Some said, "It may be all you say,
But I don't believe I'll buy today."

Some shut the doors and locked them tight
Until the two were out of sight.
"No time to bother with such stuff,
Of reading matter I've enough,"
Said others with indifferent air,
And turned about and left them there.

So they passed on, their errand done,
And no one cared when they had gone,
And no one knew that in disguise
God's angels passed before their eyes;
But all God's secrets are his own,
And in due time he'll make them known.

—Rebecca Doney

Address by Brother E. W. Brenneisen. Subject: "THE VOLUNTEER WORK"

NOT the least in importance by any means of this great and magnificent harvest work is that movement along the lines of home and foreign missionary work denominated by the International Bible Students' Association, as the Volunteer Service. Truly we can all be missionaries—missionaries in the highest sense of the word—by this wonderful means that God has put at your disposal and at my disposal. All the sisters and all the brothers have an opportunity to witness, to proclaim, the good tidings of great joy which shall now soon be unto all people. No doubt the very angels in heaven vie with the privilege which you and I have in this great work, this great witnessing. Freely we have received, freely let us also give. It is more blessed to give than it is to receive. Surely as we give out the message verbally, as we have the opportunity of proclaiming the Gospel, whether from the platform, or whether it is as we have opportunities to converse with our neighbors, or friends, or those with whom we may come in contact, yet, nevertheless, nothing has such a deep effect upon all as to read this Gospel message of this age. This may not have been true in the past when the printing press was not available in proclaiming the good tidings, but today when we can give freely, without cost, these golden gems of truth, what a privilege it is! If we had here before us this afternoon a large bundle of five-dollar bills, and we were to offer every one the opportunity of taking them and going from door to door, or passing through the railroad trains, from city to city, and on the street cars, to your neighbors, or at the grocery store, or at the meat market, or at the dry goods store, to hand to a clerk or any one, the gift of a brand new, crisp, five-dollar bill, would any one be ashamed of the privilege so to do—expecially if you were given this privilege in the time of special need, a special famine? Suppose we knew a great city like New York was famishing for bread and water, and then you had the privilege of giving to them freely, without any cost, excepting the effort to bring to these poor ones the necessities of physical life, surely it would be a heartless creature that would not find some time, some opportunity, to pass the cup of cold water along. So then, you and I have the privilege of giving meat and drink to the poor famishing world of mankind. There is a famine in the land everywhere, not for literal bread and water, but for the necessities of the longing soul. Well, why does sin, and sorrow, and sickness, and sighing, and pain, and poverty, and disaster, stare us in the face on every hand? Why and where do our loved ones go when they die? No answer. Week after week they go to their various churches to get the bread of life, and yet are famishing for it. You have the privilege of taking the bread of life and passing it along to the famishing soul. This is the volunteer work. It permits rich and poor alike, young men and old men, and women, in all the different walks and standings of life, to take time and find the opportunity of engaging in this marvelous work. As a consequence, our beloved Pastor has called to our attention this morning, that not merely thousands, or tens of thousands, not merely hundreds of thousands, but millions—think of it!—of these glorious messages of God's divine truth are being passed

along. How do you know which will prosper, this or that? Let that rest in the hands of the Almighty. It is our privilege to thrust in the sickle, and the sickle is the divine Word of truth, and the divine Word of truth is nowhere more clearly set forth for the benefit of those who are in this hungering and thirsting condition of mind than in those little papers, religious newspapers. Remember, dear friends, that is the official denomination of them—religious newspapers. There is an important reason for this, which we will see more about after awhile. These religious newspapers called The Peoples Pulpit and Everybodys Paper, have a greater circulation probably, than any other newspapers in the world today. More than that, they are paid up subscriptions in advance. None of these newspapers are ever printed until there is a certainty of the wherewithal to pay for them. And although in past years it amounted to a few millions, and therefore a correspondingly less amount of money involved in the expenditures, nevertheless as the work has been increasing, the Lord has wonderfully supplied the means, and we are informed by those who know that there are printing presses yet to be engaged to print additional quantities, and larger quantities, of these very same papers, *provided* there are enough to serve in passing them along.

When serving a large assembly with food it is necessary not only to provide the food and for the people to be ready to eat it, but it is also a part of the arrangement necessary to its complete fulfillment to have the waiters to pass it along. And so the call is for additional volunteers. It is a volunteer proposition, even as all of this work is. You are not forced to do it. It is a privilege. The only point we make this afternoon is that we should like to paint so vividly before your minds the privilege that is yours and mine today that we would more diligently roll up our sleeves and work, work, work, while it is called the day. Yes, it is still called day, and surely it is still the daytime of favor for this kind of work. Work while it is called day for the night—the awful night of darkness and great time of trouble—cometh, wherein no man can work.

"Oh, but I am not experienced in the work," some one will say. For the benefit of some who are with us this afternoon, who have not engaged in that work before, we will say that it is very closely related to the colporteur service. It has not been long, I believe within the past six months, that one of the pilgrim brethren in New York City, as he was hurrying on a mission to another part of the city, was in the Brooklyn Tabernacle, and picked up a few copies of the Peoples Pulpit so he might pass them along to the people on the street car; he had only one little trip to make. Getting on the street car he started to pass them out. The first party refused; this was rather a humiliating experience; nevertheless he passed on to the next one. "Won't you be good enough to take one of these?"—and passed on very quickly, not intruding unnecessarily, but pleasantly, gladly—Oh, there is so much in how you give it! It is not necessary that you give it as though you were trying to get rid of something, but just to hand it out very pleasantly, Well, before that pilgrim brother had passed around the car there was one individual opened it and seemed to be very much interested, and he came over and sat down next to the pilgrim and inquired a little further about the matter, then the pilgrim spoke about the six volumes of Scripture Studies. He had not heard of these, but he had heard of Pastor Russell and had read some of his sermons. And after further conversation, the pilgrim brother took an order for six volumes to be delivered within a week and turned it over to one of the colporteurs.

This is not an isolated case by any means. The trouble is, we are not all as active as we might be in privileges of this kind. Again, in the same city, in distributing some of these same papers, a brother was found who had been reading the Watch Tower years ago but had been very poor, and going from one place to another, and he was so glad to hear some more of this message, and to realize that the work was still progressing. He renewed his subscription to the Tower and is now active in the work.

A good way to do in the street cars is, to take one of those papers and begin to read it, instead of passing it along at once. Read it as though you have something very interesting. Your neighbor is usually looking over to see what it is. And the one across the way will be looking rather longingly, and you hand it over to him. We suggest this to the ones who have not yet realized their privileges along this line. We have some of the papers here, and that reminds us of an important feature. Some fear that they might be interrupted when they hand out these papers. They seem to think it is against the law or something of that kind. The way these papers are made up now they are religious newspapers; the subscription has been paid for, therefore you in delivering these papers are no more violating the law than those who might be delivering the New York American or the Philadelphia Ledger, or the St. Louis Globe Democrat, or the Chicago Tribune, and so on. It is suggested you realize that a great deal depends on the way in which the matter is handled. If you are interested at all in the matter, be very pleasant about it, but follow the method that has been pursued in several other of the large cities: request the of Chief of Police —not ask for the privilege of giving them out, that is yours already, but you have the privilege of calling upon the officers of the law to protect you, and see that nobody interrupts you from doing that which is lawful and right. If you had a five-dollar bill and desired to hand it out to some one else, or if you had one hundred five-dollar bills and wanted to put one in each house, would there be any objection to that? Surely not. Then surely there is no objection to delivering that which is worth to some a great deal more than a five-dollar bill would be.

In some cases there may yet be some question about it, in which case we would suggest that the friends secure from their community a copy of the city ordinances and send them to us by the first mail, addressing it to the Peoples Pulpit Association, Brooklyn Tabernacle, New York, and give a full account of the matter, and we shall send you such advice as our legal department may find expedient.

Praise Day—Thursday, September 7, 1911

Bethel Hymn No. 87

He leadeth me, O blessed thought!
O words with heavenly comfort fraught!
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me.

Refrain—
He leadeth me! he leadeth me!
By his own hand he leadeth me.
His faithful follower I would be,
For by his hand he leadeth me.

Sometimes 'mid scenes of deepest gloom,
Sometimes where Eden's bowers bloom;
By waters still, o'er troubled sea—
Still 'tis his hand that leadeth me.

Lord, I would clasp thy hand in mine,
Nor ever murmur or repine—
Content whatever lot I see,
Since 'tis my God that leadeth me.

And when my task on earth is done,
When by thy grace the victory's won,
E'en death's cold wave I will not flee,
Since God through Jordan leadeth me.

A Vow Unto the Lord

Our Father which art in heaven, hallowed be Thy name. May Thy rule come into my heart more and more, and Thy will be done in my mortal body. Relying on the assistance of Thy promised grace to help in every time of need, through Jesus Christ our Lord, I register this vow.

Daily will I remember at the throne of heavenly grace the general interests of the harvest work, and particularly the share which I myself am privileged to enjoy in that work, and the dear co-laborers at the Brooklyn Tabernacle and Bethel, and everywhere.

I vow to still more carefully if possible, scrutinize my thoughts and words and doings, to the intent that I may be the better enabled to serve Thee and Thy dear flock.

I vow to Thee that I will be on the alert to resist everything akin to Spiritism and Occultism, and that, remembering that there are but two masters, I shall resist these snares in all reasonable ways, as being of the Adversary.

I further vow that, with the exceptions below, I will at all times and in all places, conduct myself toward those of the opposite sex in private exactly as I would do with them in public—in the presence of a congregation of the Lord's people.

And, so far as reasonably possible, I will avoid being in the same room with any of the opposite sex alone, unless the door to the room stand wide open.

Exceptions in the case of brethren—wife, children, mother, and natural sisters; in the case of sisters—husbands, children, father, and natural brothers.

Manna Text and Comment

"If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new."—2 Cor. 5:17.

The new creatures in Christ Jesus know each other not according to the flesh, but according to the spirit. In each other's spirits or new minds there are the noblest sentiments, the highest aspirations, that which is good, true, noble, pure—whatever may be their weaknesses according to the flesh. They love each other from the new standpoint of intention, will, harmony with God, and their friendship for one another grows increasingly as they perceive each other's energy in fighting the good fight of faith against the evil influences of the world, the flesh and the Adversary. Nor tongue, nor pen can properly express the love, the friendship, which subsists between these new creatures in Christ Jesus, to whom old things have passed away, and all things have become new. Z. '03-333.

Discourse by Brother Menta Sturgeon. Subject: "HALLELUJAH, PRAISE THE LORD"

WE TAKE IT that the program of the convention, coming from our heavenly Father, indicates his will for us in the past meetings and in the present, and we have concluded that the keynote for this day's services should be sounded out at this beginning session. We have, therefore, taken for our subject the Hebrew word "hallelujah." By a study both of the Old and New Testaments the meaning of this word is clearly understood to be "Praise ye the Lord," and was the term which the Jewish people used to give the highest expression of praise to the highest being—Jehovah. When the Jews' mind and heart were filled with sublime thoughts of praise and adoration, he would express those thoughts and feelings in the single Hebrew word "Hallelujah"—Praise ye the Lord.

In the progress of the convention we have now reached the seventh day. The first was the beginning day, and so properly we had these words: "In the beginning, God," and that thought has been in our minds all the way through. On the second day we had the thought of thankfulness, for after we had in the beginning God, then in considering what he has done for us, the gift he has bestowed upon us, calls forth from our hearts the words of thankfulness unto him, the giver of every good and perfect gift. This prepared the way for the third day, which was that of "Holiness unto the Lord." And this prepared the way for the consideration of Hope, and that led up to the thought of a deep consecration unto the beginner of all good things, the giver of those things for which we praise him, which led to a desire to be wholly his, and hopes of attaining to that which was the end of holiness, and the consecration of ourselves thereunto, which on yesterday led out into the very practical phase of the subject, the Harvesters' Day, wherein stress was properly laid upon the activities of the harvesters in the field at the present time, when our hearts and minds were stirred with determination to be more intensely active in the Lord's name and strength, in the completing of the glorious harvest work. Then that leads us up to the seventh day, and this day is Praise Day, from the Hebrew standpoint, the Hallelujah Day—Praise ye the Lord!

Now we understand there is some difference between a Thankful Day and a Praise Day; that thankfulness has more to do with the gifts or blessings which God had bestowed upon us, and in considering these blessings our hearts were led to say, "I thank thee, thou giver of every good and perfect gift, that through thy Son thou hast bestowed upon us so richly of the bounties of thy grace and mercy." Whereas the praise of the Christian life seems to have more to do with the giver than the gift; that instead of dwelling on the gift, praise goes out to the giver of the gift. Now while in thankfulness both the giver and the gift are considered, yet the special object of attention in the cause of thankfulness seems to be that which he has bestowed upon us, and we therefore recognize him as the one who has given the gift; we thank God for what he has done, and, whereas, praise also looks upon things which we have received, it dwells more upon him whose character by means of the gift is so clearly understood and known as to call forth from our minds and hearts the highest, the greatest, the holiest efforts of the new creature as it looks upon him—him the great giver of all things, laying hold to some extent by means of the knowledge that comes through his works and Word upon his own character, falls down in humility, worship and adoration, and lifts the heart and voice to him and says, Hallelujah!—not so much because of his gift as because of himself.

Therefore in looking about us in his revelation which he has made of himself, both in the works of nature and in the works of grace, if through a proper consideration and study of them we are led back and up and beyond unto him, and have found there any revelation of his character which appeals to us as worthy of all praise, and in appreciating that character which is thus worthy, are led to exclaim, "Hallelujah!" in thought, in affection, in word, in deed, in light, we have evidently brought the highest degree of glory to him that is possible for us.

The Scriptures say that the heavens declare the glory of God and the firmament showeth his handiwork; and with a subdued, submissive, studious, reverential mind and heart, as we look out in the realms of nature and behold the light and the sunshine, the orderliness, the grandeur, the beauty, the glory, the arrangement, the effect of this which is without and around the heart that is properly exercised by the consideration of these wonderful works is led to exclaim, Hallelujah! What a mighty one! What a glorious one in his character! As the genial rays of the bright and shining sun bathe the mountains and the valleys, and reach through every part in time of the whole earth's surface, when we consider the gentleness of the rising sun, and the gradualness and beauty of its shining out, and upon, and touching all, we say, "Oh, how light, and how glorious, and how gentle, and how good, and how kind is he who thus expresses himself in all of the radiancy and beauty and effectiveness of the shining of the glorious sun! While we trace back all the rays of light to their highest source, the glorious sun, so we trace back behind the all-glorious luminary of the earth to him, the giver of all light, and let our minds and hearts rest in him, and remember the words which say, "God is light, and in him there is no darkness at all." Then for the revelation that is made to us in nature by the shining of the sunlight upon all, and its effect upon all, the truly worshipful heart is drawn out in praise and adoration of the giver, and says Hallelujah!—Praise ye the Lord!

And in noting how everything works for order, certain laws regulating the movements of the natural world, we say, how sublime is that mind which knows from the beginning all things, and which is working out all things after the counsel of his own will, foreknowing, predestinating and arranging things for his own glory! Why the very orderliness of the natural world, to the extent we can see it now, only leads the true heart back to him who in the perfection of knowledge and perfection of wisdom, to have thus arranged his great earth and the works connected therewith. And thus when we see that there is a great force or power operating in all the works of nature, which causes even the idolatrous heart in recognition of its greatness to praise what he calls nature itself, rather than God's nature, because it is such a wonderful outworking power of law which he beholds, that in his wondering mind, from the source of all this arrangement, seeks by his words and by his writings to extol this great force he calls nature; whereas, the child of the heavenly King, the one who is instructed and properly led by the Unseen One, traces back this invisible power and force, operating everywhere in nature, to him who is the greatest and highest God, and the one really to whom the Psalist sings when he says, "All power belongeth unto God." And so the Hebrew was in the habit of speaking of him as Almighty God.

And when we see that there is such a trend in all things to work toward the right and toward the good, tracing back this line of activity to its highest source, we see how just and righteous and holy he is. And when all of his wonderful works together come into the mind and heart of the worshipful creature, he sums up its influence in the word "love" and the very thought of love leads out and up, and over and beyond unto him of whom the Scriptures say, "God is love."

And surely the heavens declare thy glory, Lord,
In all the realms of boundless space;
The soaring mind may roam abroad,
And there thy power and wisdom trace."

And so his revelation of himself in his works were declared in the Hebrew word, Hallelujah!—Praise ye Jehovah, the Lord!

But coming, beloved, to that more perfect revelation of himself in the Word of truth, and pouring over its contents, and as a consecrated one into this holy one so that the very being itself is a holy being, prayerfully considering his revelation of himself in his Word, and then in his goodness and kindness and

loving mercy on behalf of his creatures, as now brought to our attention that wonderful revelation made through the Apostle Paul, in Ephesians 3:11, where he declares that God has a plan of the ages which he has formed in Christ Jesus our Lord; when now by his wonderful works and blessings on his dear children, having hidden these secret things from all dispensations and ages in the past, and now revealing them unto the saints—while we are always thankful to him for every help and everything that he has given us and bringing us to this knowledge of his divine plan of the ages, yet the more we consider it, and the better the understanding we have thereof, the more we are enabled intelligently through his Son to let our hearts and our minds rise up unto him as the one who is found therein to be perfect in his wisdom, perfect in his justice, perfect in his love, and perfect in his power. When we consider that wonderful plan, the greatest blessings which any of his creatures ever had at any time to be led into the secret counsels of the Most High, where not only we study about the beginning of things and their continuation in the fallen dead, and the redemption work of Christ on the cross, the great ransom for all, leading out into the first great blessing for the church, and a final blessing for the world of mankind, we say "O the depths of the riches of the knowledge and wisdom of God!" And thus we say for his wisdom therein revealed, Hallelujah!

And in considering how that through all this six thousand years of the past, according to his plan, there has been administered unto this race the dying and death penalty, we trace back unto him the great worker through this plan, the inviolableness of his justice, which is the foundation of his throne, and we say, "Just and true are thy ways, O thou Lord God, the Almighty." And our hearts are led therefore to the point wherein in recognizing him as righteous in all his ways, as perfect in his justice, to rely absolutely upon every word he has spoken, and in reliance thereupon will forever more say because of his unchangeable justice, Hallelujah! And then the great power behind this wisdom, and on the basis of this inviolable justice as the foundation of his throne, how that very patiently he has been working on and on and through the ransom, and through the church and the world of mankind, his great power displayed not only in creation but through his Son in the new creation, and in the regeneration, and in the final overthrow of Satan's empire, when everyone in heaven and earth, and under the earth, shall say unto him, Hallelujah! because of the mighty power. But that which we recognize to be the essence of the All-glorious One, that has permeated even through justice and by wisdom, and in accordance with power, all of his arrangements, that "love divine, all love excelling, joy of heaven to earth come down," which enables us to trace back through all the manifestations of love on every hand, both in nature and in grace, that traces back through the love of the saints, back through Christ, unto him, the one who is over us all, in us all, and will be through us all, the God and Father of our Lord Jesus Christ, and our Father in him, the Father of our spirit, the great God of Love, we say, because of the love which was manifested, which enables us to understand him to be a God of love, therefore, Hallelujah! And when, dear friends, in all the works of nature and of grace the works beyond us, the works within us, the revelations of his Holy Word, in his divine plan, summed up in the believers' hearts, laid hold of by the consecrated saints, why surely our minds and hearts are entranced and are brought into harmony wilh all the angelic hosts about us everywhere, and with them we would with one voice acclaim, Holy, Holy, Holy, is the Lord God, the Almighty, which was and is! And thus we say:

"Praise God from whom all blessings flow,
Praise him all creatures here below;
Praise him aloud with voice and harp,
And always in his Son rejoice." Hallelujah!

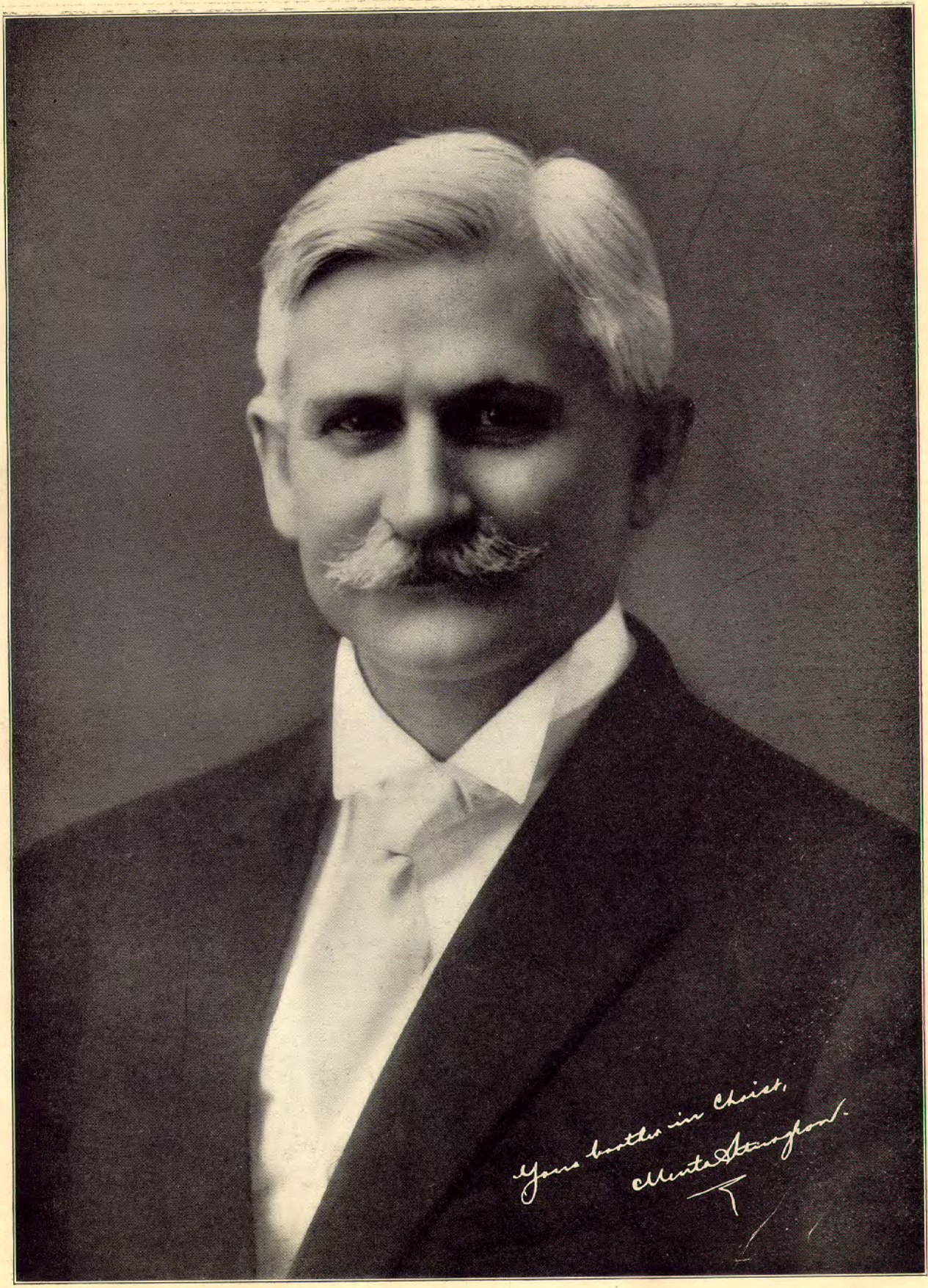
Oh, but what a wonderful revelation of himself and his wisdom and love is made to the Christ, head and body! How that through all the past and out into the future there is this great parenthesis, there is this great mystery, there is this great secret in connection with it all, and which is to some extent the foundation of it all, or the channel of it all, or the purpose of it all, wherein we find that the Messiah for which the Jews prayed and longed for, or the Messiah even of which the Grecians spoke, and the Messiah, or the Annointed King and Priest, for which the whole world really waits in its groaning condition—when we find that in God's great wisdom and love he has provided that this Messiah shall consist of Jesus as the head and all the members of his body, the church, the Christ, head and body, to be the great Messiah, and we see that as the head first sacrificed himself out of regard to the will of the heavenly Father, and out of love for all mankind, the last creation, and after that was highly exalted to the divine nature, that now in the councils of divine wisdom and grace the church from the day of Pentecost down until the present has had likewise the privilege—Oh the wonderful privilege!—of not only believing on him but of following in his footsteps, and following in his footsteps out of appreciation of the divine will, following after Christ, because drawn thereunto out of love for God and love for his plan, love for his truth, and love for his body-members—yea, and a perfect love that appreciates all mankind—to have the privilege, beloved, in God's great arrangement of a share with him in his sufferings even unto death, a privilege set forth in the type of old in the sixteenth chapter of Leviticus, the privilege that has been entered into by the faithful ones throughout the Gospel age, and the glorious privilege that is accorded us at the end of this Gospel age of being drawn by divine mercy and love through Christ—such appreciation of his will and his purposes as to enter into this sacrificial way with his Son, and even on the way to death, suffering the loss of all things, in our hearts to be partakers of the joy of the Lord in thus suffering and doing the divine will, we would even say—it might be in bated breath, but we would say that because of this great mercy and love that is accorded us, the privilege of sharing with him in his sacrificial death, even while we are on the road, and while sometimes the tears will flow, and whereas there may come the moments of testing and disciplining, darkness and trials, and fiery trials along the way, while it may not seem to be pleasant for the moment in dying to all things of the earth, and dying to self—yet by faith in him and his purpose revealed through his Son, we can doubtless say deeply in our hearts, in resignation and submission to the divine will, in appreciation of the opportunity that we have in the great plan of ages, Hallelujah! When in the morning of the first resurrection this shall lead the body up into the presence and likeness of the glorious Lord and head, when the marriage supper of the Lamb shall take place, the nineteenth chapter of Revelation clearly shows that all below shall say at that time, Hallelujah! And what shall fill our hearts at that time, but the appreciation of divine wisdom, and power, and love, and grace divine, which has thus enabled us to go through and rise up! And surely all the angels in Heaven, even with the creatures below, and the new creatures above, will surely sing in the words of Revelation, "Amen! Hallelujah!"

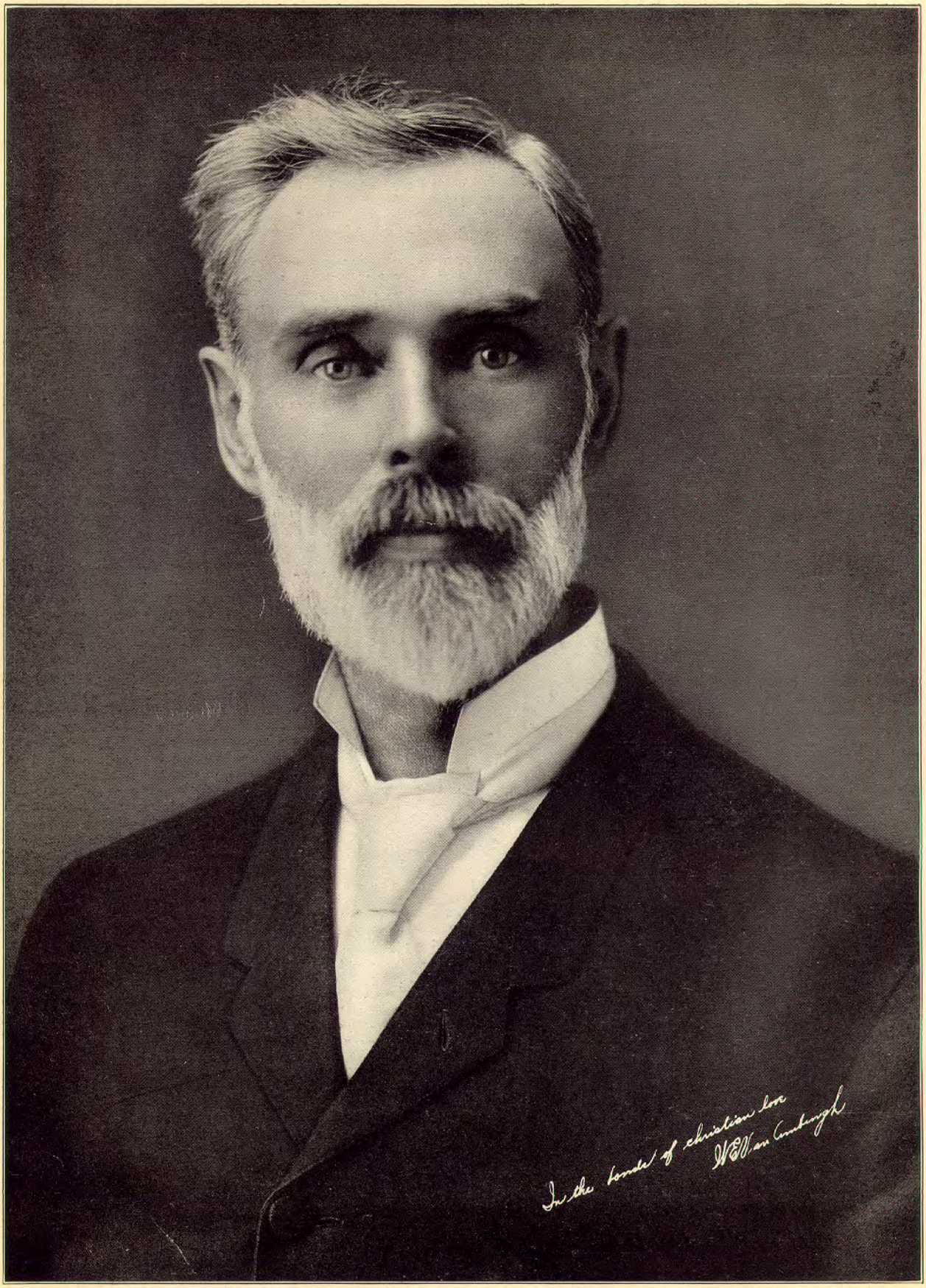
We heard a dear sister recently in one of the testimony meetings, where the subject of praise was being considered, say, "Dear friends, I have appreciated for a great many years God's wonderful grace bestowed upon me in leading me to Calvary's cross; when I came to the cross I learned there to say with the poet,

"At the cross, at the cross, where I first saw the light,
And the burden of my heart rolled away,
It was there by faith I first saw the light,
And now I am happy all the day."

She said, "That grace of God in thus bringing, through faith in Christ, peace unto my soul, caused me to say, 'Praise the Lord! Hallelujah!' But later on, when led by divine wisdom and providence to the privilege of consecration unto death with our beloved Lord and Master, and I entered into that grace also, and through his merit inputed to me at that moment, being acceptable, I received the Holy Spirit," she said, "and that made me say in a far more appreciative sense than before, 'Praise the Lord, Hallelujah!' And I thought it was grand and glorious. But," she said, "One of the chief impressions that was made in my life at that time, and one of the things that called forth my praise it seemed more, perhaps, than any other one thing at that time of understanding God's plan, was this: I could see that God was so holy, he was so good, he was so perfect, he was so sublime, he was the God of light and love as it were, he had really provided in the age to come restitution of all things; then it broke in upon my mind and heart as never before how great was our God; that instead of condemning to a life of misery and torment eternal the larger part of the human family, that he had really provided instead of all that terrible work, throught the Christ, the absolute and perfect restoration of all things; and after the moment of my acceptance in the beloved, it was this appreciation of these glorious blessings provided by God our Father for the world of mankind, both the dead and the living, through Christ, that filled my soul with praise to his great and holy name." Hallelujah! let us all ascribe unto him, therefore, even as she did also.

Dear friends, as our hearts are thus, by the scanning of the works of the great Creator, the great God who is so holy and perfect in his sublime being and nature, that our minds and hearts out of appreciation therefore brought indeed to us through his Son, led to the point of falling down prostrate at his feet in humble adoration of his glorious character. That just as it was in the case of Isaiah of old when God had used him as his mouthpiece to some extent, when he had now given him a revelation even by a vision of the glories of the Millennial reign of Christ, when the one who would sit upon the throne would be all glorious, when


Yours brother in Christ,
Monte Armstrong


In the bonds of christian love
W. E. Van Cushenbergh

he by vision beheld the glorious throne of Jehovah, represented even by the Christ, although perhaps he did not understand that, but the vision of the glory of the one who should sit upon that throne in the last day, caused Isaiah to prostrate himself before the divine majesty and power and wisdom and love, and hence therein revealed, that made him say, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Even as the Apostle Peter when he came very close to the Lord in the manifestation of his glorious vision by the power of walking on the seas would say, "Depart from me, for I am a sinful man, O Lord," so we would say that by the revelation and appreciation of the divine character through Christ revealed to our hearts it brings us down in humble adoration and praise and worship before his majesty and his greatness and his glory.

Just as we often see pictured in the Angelus that there are the gleaners out in the harvest field passing from one grain to another over the field, and in the midst of their activities suddenly there sounds out the tones of the bell from the great cathedral, which announces that the time has come when every mind and heart should be fixed on the glories of God, Jehovah our Father, in Christ, they are seen stopping their activities, ceasing their work just where they are, with their heads bowed in reverence, and they worship him who is over all. So, beloved, we ought to recognize that through the influence of the blessings of the past, and this is so wonderfully showered on us during these convention days—yea, and at the beginning of this Praise Day, that while the bell rings out from the great cathedral of Jehovah's throne the note of Praise Day, surely our hearts, our heads, our beings, may cease from active labors for a moment and bow the head and the heart, through Christ in his majestic presence, and power, and holiness, and glory, and we shall give him the chief place in our thoughts, we shall exalt him to be over our hearts and our entire beings, that he is more to us than his work, that he is more to us than the activities of the moment, that it is becoming to him and it is appropriate to us that being properly exercised by the blessings which have come from him through Christ, that we shall humble ourselves at his feet, we shall bow our heads in reverence unto him, we shall bend our every being silently in his presence, and thus say, "Let everything be still, be still, Oh active one, and thank and adore and magnify and reverence and worship his holy name!" Surely, beloved, we thus say, silently, Hallelujah! Praise ye the Lord! And from these positions of deep consecration of every thought and every affection, the deep consecration of our entire being, like the Psalmist, we say, "I will praise the Lord with my whole heart, in the assembly of the saints, and in the congregation of the righteous, I will extol him." Oh, how glorious it is at these moments, when God is all and in all, for his people! Think how these days strengthen our minds and hearts, and have the effect of quickening our very bodies, as we are thus in the position wherein God, through Christ, has been all in all to us, and while we have thus waited on the Lord. Oh how he has in our spirits strengthened us as new creatures, that enables us through the instrumentality of prayer and adoration and praise, to pass out thus from his presence again into the activities of the great harvest field and harvest work, with our minds and hearts thus changed with the right thought, with our entire being brought into the proper relationship to him, with our strength renewed! Oh, surely there goes out in that humble, simple, trustful, worshipful, reverential one who leans entirely upon the power and arm divine, these currents of force and truth and love and power, which enables him to stand the tests in the harvest time, which enables him in faithfulness to carry forward the work to which he has been called, and into which he has been privileged to enter by providential arrangement, and as they thus being lifted out of the kingdom of darkness into the kingdom of God's dear Son, as they show forth in their activities and their sufferings and in the way they bear through trial and in their faithfulness even unto death, certainly in their characters and in their deeds they show forth the praises of him who has thus favored them through Christ, in not only lifting them up into harmony with him, but has sent them out as his ambassadors and his representatives to carry forward to completion his own work, which will cause everyone in time to say Hallelujah!

Thus, dear friends, we are not surprised to find in looking over the Old Testament, as well as in the New, that one of the ways whereby God's intelligent people, and also whereby his people of the present time, praise him, is through the instrumentality of the Psalms, that are called Hallelujah Psalms. They are greater than the Psalms of gratitude and thankfulness; they are the Psalms which express these deep sentiments of our beings, that recognize his glory, and his greatness above all of his works, and all of his blessings. So that in reading there about the typical people through the Psalms which were given unto them for the purpose of enabling them rightly to express their praises unto Jehovah, we find that there are eight of those Psalms, the final word of which is Hallelujah—translated in our Scriptures, "Praise ye the Lord!" And inasmuch as there are eight, we recognize that seven is completion and eight is that which goes beyond the fullness of completion of a certain work. So that in studying these Hallelujah Psalms, we note that they have special reference to the reigning of Jehovah in the earth, through the Messiah, which brings about the long promised blessings through Israel that flow to all the families of the earth, and would therefore culminate in the eighth day—the seventh completing the work, and the eighth leading up to Hallelujah! And it might be remarkable to note in the book which is now given the new creation these Songs of Dawn, and Hymns of Dawn, this choice selection that is made of psalms and hymns, and spiritual songs, that in tracing through that glorious selection of three hundred and thirty-three hymns of that kind, we were very deeply impressed by finding that there were exactly eight "Hallelujah" spiritual songs that were given to the members prospectively of spiritual Israel, the new creation; which would show us that they, too, have that which will enable them not only to express their praise unto Jehovah for the completion of his work with reference to the world of mankind, as their home, but will enable them also even, from the higher realm of the new creation, in harmony with typical Israel of old here below, when that work is done to join with Israel below and say Hallelujah!

And so beloved in the days of old when Moses had led the children of Israel out from the Red Sea and over on the resurrection ground, they sung the Song of Moses. So indeed the New Creation will be enabled to sing the Song of the Lamb, and the Song of Moses and the Lamb—and what will that be? Oh, glorious revelation, wherein all of the promises made through Moses and the prophets, as we say, the harps of Moses, and thus brought in through the song in the new testament so wonderfully provided by John, which we call the "sweet flute of John," the old harps of Moses and the sweet flute of John that binds the truth within the minds and hearts of the new creation, will enable them to say unto him that sitteth upon the throne and unto the Lamb, Be glory, and power, and majesty, and might, and dominion, both now and forevermore. Amen! Hallelujah! When all the voices in heaven and all the voices in earth, all together shall say, AMEN! HALLELUJAH!

One time, dear friends, a great company of the Lord's people were gathered together in a congregation something after this order, and at the close of their great convention they unitedly lifted up their hearts in song, and in that song were filled the thoughts of "Glory to God on high, and on earth peace and good will towards men." And in thorough harmony with the great organ that played the great tune of the grand anthem, every voice we believe springing out of hearts of devotion and love, joining and thus ascribing all glory unto him, the grand anthem of praise having ascended up into the presence of the angels and through the Son into the presence of the Most High, they passed out from that great assembly with their hearts and minds charged with the thoughts of the glory of God. Thus we would say that if God has thus lifted us up into the top of this mountain, and we come down into the hollow thereof into consecration of death with Christ, while we praise him on the way, recognizing that we shall soon be lifted up as unto the glorious presence of his Son Jesus Christ, and that over and beyond all his works and all his ways and all his dealings there will be God himself, our Father, unto whom we ascribe all glory, both now and forevermore. Amen! Hallelujah!

"We praise thee, O God,
For the Son of thy love,
Who died for our sins
And ascended above.

Hallelujah! thine the glory;
Hallelujah! Amen!
Hallelujah! thine the glory;
Revive us again."

Discourse by Brother W. E. Van Amburgh. Subject: "WHY JESUS DIED"

I AM very glad it was my privilege to be on the program during this day, especially on account of the topic for the day—"praise." This is one of the suggestions of the Apostle Paul that is very agreeable to our Lord; in fact one of the commandments, "In everything give thanks, for this is the will of God concerning you." I am thankful that I find in my heart, a condition of returning thanks toward God for all his many blessings to me; I am glad also that he has given me a reason to be thankful. It is not simply an arbitrary command, but God has appealed to our reason; as he says, "Come let us reason together," and I am glad that he has given us so wonderful a reason to give thanks.

A text with which we are all well acquainted comes to our minds—"God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish but have eternal life." I presume that ninety-nine out of every one hundred in this congregation learned that text when they were children, but I doubt if one person in a thousand who claims to be a Christian believes that text. Strange as it may seem, nominal Christendom today does not believe the statement of this text; it believes directly to the contrary; it does not believe that Christ died; neither does it believe that Christ died to give us eternal life. If man is endowed with the quality of continued life at his birth, and must exist either in a condition of joy and bliss eternal, if good, or in a condition of endless torment if not good, then he has no use whatever for Christ; he already has eternal life; he already has eternal existence, and there was no necessity whatever for Christ dying. If this be true, that man has eternal existence, or the property of eternal life, at his birth, why should Christ die? The statements of the Scriptures, if this doctrine be true, are false; it makes the Bible the greatest collection of fables known; the Bible becomes the greatest deception of the age; for its statements are many to the effect that Christ died for our sins; he came to give his life a ransom for many; he came that the world might have life, and that they might have it more abundantly.

Let us take this text a moment for just what is states, "God so loved the world." Here is reason for action on God's part, God's great love for his creatures; but something had interfered with the life which he had given to our first father, and that interference was disobedience, and because of that disobedience his Creator condemned him to a cessation of life, to a loss of life; he lost his life by being disobedient, and when he lost his life, with it he lost everything possible by a sentient being. As our Lord says, What would it profit a man if he gained the whole world and lost his life? Certainly it would profit him nothing. God so loved the world that he arranged to satisfy justice. But some one says, "Did not Adam satisfy justice? What then was the need of satisfying justice on Adam's part?" I reply that so long as Adam remains in the grave, justice is satisfied. Justice demanded a life and he gave his life. The question is how to get Adam out of the grave and yet have justice satisfied. In order that God might be just, and demand a payment of the last farthing, and yet be the justifier of all who believe, thisw as arranged by our heavenly Father through our Lord Jesus Christ, when he, for the glory that was set before him, came down and became a man. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish but have everlasting life." But the inference is, then, that whosoever does not believe on him does not have eternal life. And who can believe unless he has heard? Surely none. The statement here does not say where this life shall be. If this life were any higher, and it were an eternal life, this text might be fulfilled, for one could not exist in torture, in hell, forever without eternal existence, and according to this Scripture he could not get that eternal existence with which to live in hell forever, unless he believed the Lord Jesus Christ. If God were to give man eternal life here on this earth, this text would be fulfilled; if he were to give him eternal life as a spirit being this text would be fulfilled. The statement is simply that we might have a perpetuity of life. What he has now is simply a sample, we might say, an illustration, of what he might have had. There is an undefined thought in the mind of a great many that God is using this world the same way as a farmer might use an incubator—to hatch out so to speak, human beings, in order that he might populate some other planet or globe, or some other condition, possibly take them off to heaven to refill the places of those that fell when Satan did.

There is nothing in the Scripture to bolster this idea; there is nothing to back it up at all; the Scriptures declare that God had a purpose when he made this world. Surely he would not have made it without some purpose. Whoever erected this building must have planned it for a purpose, there must have been an intention to use it for some purpose. What was that? We all know, as reasoning beings, we receive our reasoning from a higher source. Surely God would never have expended so much energy, and time, and thought, upon the creation of such a wonderful world as we are living in at the present time unless there was some purpose in it. This purpose he has stated. "He created the earth not in vain; he created it to be inhabited." And again, he created it for the home of a certain family of his creation. So far as the Scriptures inform us, up to the time of the creation of Adam there never had been an intelligent being known as man. Here was a new variation, in order that God might show forth his wonderful greatness, his wonderful power. Some seem to think that God intended man for a heavenly condition. It is not so stated in the Scriptures. God created the earth for man. "The earth hath he given to the children of men." "Blessed are the meek, for they shall inherit the earth." There are no Scriptures anywhere stating that God intends to transfer the human race to some other planet or plane of life. God created man as a human being, created him to fit the surroundings, and made the surroundings to suit him. And this is a beautiful world to live in. The only objection we have to it is some faulty surroundings, and not enough life. This world was never in such a beautiful condition as it is at the present time—never so enjoyable, never was so desirable, never was so attractive. Why then should God simply have said, "Just let people come forth and exist a little while, as a butterfly, then transport them somewhere else." No, the curse of our first father was death—a cessation of life. Nowhere is it stated that death is a continuation of life. This is one of the adversary's deceptions. He first deceived mother Eve in the Garden, and most all of her children have been believing this monstrous lie ever since. God said, "Thou shalt die," and you and I are witnesses of the fact, and you and I are evidences that death is working in us, and it has worked completely in many of our friends, as we have laid them aside in the grave. There is no scientific demonstration, neither is there any Scripture demonstration, that man lives when dead. True the Scriptures use some symbolical expressions, as, "Let the dead bury their dead," and Abraham, Isaac and Jacob are said to be living in a certain sense, but these, when properly understood, are in harmony with the Scripture which says, "Dying thou shalt die." How, then, could it be arranged for man to have an eternity of life? And this was the statement of our text, "God so loved the world that he gave his only begotten Son, what whosoever believeth in him might not perish." And what did our Lord Jesus do? He laid aside the glory he had before the world was, came down here and became a man, the glorious perfect man, an absolute balance for the first man, our father Adam, from whom we received what little life we have at the present time. God entered into a contract with certain people known as the Hebrew people, and told them, "If you keep a certain law which I will give you, I will give you life." They said, "We will," and they tried it. And the time that our Lord came to preach eternal life, a certain lad came to him and said, "Master you are talking about eternal life; I would like to know how I can get it." He did not ask, "How may I become a spirit being?" Did not ask how he might go to heaven; he did not want to become a spirit being, he did not want to go to heaven, he wanted to live right here on this earth. This was a good earth, the difficulty was on account of lack of life; he wanted more of it. The Lord did not tell him, "Now you will have to believe on me." He said, "You know the law; God entered into a contract with you people; go and keep that law and you will get life." He did not explain to the poor lad his inability to do it. God left him to find that out.

But our Lord came, was born under the law, and by the offer of that law had a right to a human life. This right to human life he said he would sacrifice; he came to give it as a ransom, a corresponding price for him who had disobeyed. He came to seek and to save that which was lost. And that which was lost was life, the right to life, dominion, and the earthly home given to our father Adam by his Creator. He had lost all the right to it. Our Lord by laying down his life as an offset, placing it in the hands of justice with his Father, thereby canceled, or thereby offset, so to speak, the condemnation against Adam, if he wished to so use it, or for any other as he might desire; having laid down his human life and having been given by his Father life on a much higher plane, even the spiritual, immortal, divine life, that great prize which his Father offered to him, he still had the right to the human life which he had never used. Using this as an offset for the time being through his Father's plan, or serving out his Father's plan, he arranged that we might be justified by faith.

Now, this justification by faith is not the end, it is only a means to an end. Why should there be a justification by faith? Why not justify us by fact. Why not give us the real justification, which is God's desire to give? No; God had in his mind, in his plan, something very much higher to offer to you and to me. God having arranged this wonderful plan whereby he visited the Jews and then the Gentiles to take out of them a people for his name, and having used this great asset which he had in the bank, Jehovah has an offset for this very purpose of justification by faith; and having selected those whom he was seeking, and having found enough to fill up the full number, then he begins to take up the wonderful work of bringing life to all mankind. Then begins the inauguration of his wonderful kingdom, when the church shall become his bride; and when the kingdom shall be established—then what? Then righteousness will be laid to the plummet, and justice to the line; and then he will begin to disseminate the wonderful knowledge to every one, and all who will may come and taste of the water of life freely. This will mean first, the dethronement of the present king, Satan. Very few people believe today that Satan is the king of this world, even though the Scriptures state it forcibly. "That prince of this world cometh, and he hath nothing in me." "The God of this world has blinded the minds of them that believe not." And what has been the result of his government? Look abroad in the world today. Here are people at each other's throats, killing each other, murdering, stealing from each other. In my boyhood days I used to watch the animals, and I have seen a collection of little dogs playing, and they were having a pleasant time, and some boys would come along and say, "Sick 'em!" and pretty soon all of those dogs would be fighting each other, and having a regular battle. What were they fighting about? They did not know. Simply because somebody said "Sick 'em!" And here is the whole world today, what are they mad about? What are they fighting each other for? They do not know. Satan has said, "Sick 'em!" and they are murdering, and stealing, and lying, and if we present the truth to them they will not listen to it. "The god of this world has blinded the eyes of them that believe not, lest the light of the glorious Gospel should shine unto them." And this evil speaking, evil insinuation, has been poured out on the earth for the last six thousand years, until the whole world lies in darkness—yea, gross darkness covers the people, and you and I have been experiencing a great deal of the evil of this wicked king. Is it any wonder then, that our Lord said to pray for the coming of his kingdom—"Thy kingdom come, thy will be done on earth as it is in heaven." You and I were taught that prayer from our childhood up. Not long since in the train I was talking with a lady and this subject came up, and I said, "Do you believe it?"

"Certainly."

"Are you sure you do?"

"Yes."

"Pardon me; are you certain, sure you believe it?"

"Why, what do you mean?"

"Do you not believe that we have to die and go to that kingdom?"

"Why, yes."

"Then you do not believe this text, do you? That text says, that the kingdom of Christ shall come right here to this world, and the will of God as it is now done in heaven shall be done right here on the earth."

"Well," she says, "I don't know as I ever thought of it that way."

And there are hundreds and thousands that do not believe the Scriptures today, and that is the reason they cannot understand God's wonderful plan.

When God shall set up his kingdom, what is the first thing he will do? Bind that old serpent, the devil, and cast him into the pit and chain him up for a thousand years. What for? That he might quit his lying to the people; that he might deceive the people no more. That is what he has been doing. Then what will happen when the kingdom is set up? He will begin to disseminate the knowledge of the Lord, the knowledge of the Lord's love, and the knowledge of the Lord shall fill the whole earth as the waters cover the great deep. "None shall say to his neighbor, 'Know thou the Lord?' for all shall know me from the least unto the greatest of them." What will be the privilege then? Why the privilege will be to take of the water of life freely. What will it mean? It will mean that the little specimen of life they now have might be so changed, and worked over, and turned around, by taking advantage of that wonderful opportunity that they may go up the highway of holiness—and what will they become? Perfect human beings. That will not make of them spirit beings. God never meant heaven for mankind. God meant heaven for angels, and he had it all developed long before — began the creation of mankind. If he wished any more angels it would be easy for him to create as many as he would like. Mankind could not live in heaven even if he got there. "Flesh and blood cannot inherit the kingdom of God."

As the world begins to go up the highway of holiness, what will it be? Renewed health, renewed strength, renewed mental condition. The Lord will call for the corn, and he will increase it. So we see what a wonderful world it will be. And what will it be for? For the world of mankind.

Sometimes I ask myself this question. If I owned this world what would I do with it? Some people say, "Yes, I know what I would do; I would eliminate all the evils in the world, educate the people, bring them to a condition of health and happiness." Supposing you could eliminate every evil in the world, and could eliminate all the troubles in the world, and bring every man back up to a condition of perfect health—then what? Why you would make this life so enjoyable that nobody would want to leave it. But supposing you could increase life a thousand years, yet there would be one trouble. What is that? There would still be that cloud hanging over it, you would have to die sometime, and the more attractive you make this world the more you would want to live in it.

But what did our Lord do? The first thing he did was to lay a foundation on which to build. Other foundation can no man lay than that which is already laid, Christ Jesus, the ransom for all. What did this accomplish? It accomplished the lifting of this great curse. And then when our Lord begins to take the reins of the kingdom, and brings back health and happiness, and begins to educate the people, then what? They will not have this great cloud of death hanging over them; if they will walk up the highway of holiness and continue in harmony with the Lord, as they come back up to the condition of perfection they will be told, "Here is your home, enter into the kingdom prepared for you from the foundation of the world."

As we take a quick survey of the wonderful plan of God for the salvation of man, all through our Lord Jesus Christ, another text comes into our minds: "Having been justified by faith, we have peace with our Lord Jesus Christ"—justification by faith—"By whom also"—another step—"We have access into this grace wherein we now stand"—the second step—"And rejoice in the hope of the glory of God." What does that mean"? Here are the three parts of the Tabernacle beautifully mentioned, the court, where we have already come into the condition of justification of faith, the holy where we have entered into his grace wherein we now stand, and rejoice in the hope of the glory of God, when we shall get that immortal life—in the Most Holy.

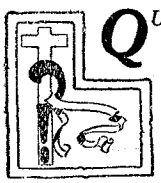
Again, unto you it is given not only to believe on the Lord Jesus Christ, for that is what all the world will have a chance to do by and by, but also to suffer for his sake. And again, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service."

A few weeks ago it was my pleasure to be up in northern Minnesota, in the great iron region. While there a brother was telling me a few instances which I will relate to you. A certain man, his neighbor, a shoemaker, had a little farm in the country a little ways, and he had been trying to sell this farm for two thousand dollars and could not sell it; finally they discovered iron there and this poor shoemaker sold his farm for one hundred and twenty thousand dollars; the purchaser kept it for thirty days or a little less and he sold it for an even million. Another man had a little farm there and he had been trying to sell it, but could not, but finally when iron was discovered prices jumped and today that man is getting a royalty of ten thousand dollars a year on one fourth of that farm he tried to sell for fifteen hundred dollars a little while ago. Another man whose farm was offered for sale for about eighteen hundred dollars is today drawing five hundred thousand dollars a year royalty on that farm that he tried to sell for eighteen hundred dollars. Now why did not the Lord give us a few tips? He knew that iron was there, and all he needed to do was just give us a little bit of information and we could have gone up there and have taken the farms, and we could all have been millionairs? Why is it? Is not God interested in our temporal welfare? He says he loves us. He says he loves us as the apple of his eye. Why then doesn't he give us these opportunities? I will tell you, my dear brothers and sisters, God is giving us an opportunity at this present time that these millions would not compare with. I would rather have the information that God has given to the church at this time than all the millions of all the mines in the world. I will tell you, God is so interested in his people that he is giving them—what? He is giving them a chance to become inheritors of the kingdom. And to you it is given not only to believe on the Lord Jesus Christ, but to suffer for his sake. What does he want with this suffering? Has he not said to us that in order for the establishment of this wonderful kingdom there must be so many kings, and must be so many

priests, so many judges, and that every one of these judges must be a counterpart or true image of the great Judge himself?

So I am glad the Lord justified me by faith, instead of by fact; I am glad he did not give me all the good things of this world. Why? Because it helps me to set my affections more on the things above. Oh, but some one says, I do not know what is the matter, I wonder if the Lord has turned me away. I have so much difficulty in holding my thoughts; I sit down to read the Tower and everything else comes in; even when I read the Bible, it seems as though I cannot put my thoughts where I want them. What is the matter? Has the Lord turned me away? I suggest that anyone who is to be a victor must have some enemy to overcome; anyone who is to be accepted of the Lord must be a victor, must be a conqueror—"To him that overcometh." "And this is the victory which overcometh the world, even our faith." And I will tell you, dear brethren, when we come to analyze it right down, it means this: Do I believe on the Lord Jesus Christ as my Redeemer, as my Advocate, as the one who bought me? If I do, I know it. Did I make a full consecration of everything I had to the Lord Jesus? Did I lay it on the altar? Did I say, "Here Lord, I give myself away, it is all that I can do." If I did, I know it. Have I been slack or negligent? I cannot say that I have always done my best, but is it still my heart's desire to serve God with my whole heart, life, soul, and strength, so long as he gives me any of these? If that is still my heartfelt prayer, then I can say I have the witness of the spirit of God witnessing with my spirit that I am a child of God, feeling or no feeling; and by the grace of God I can go on to victory, knowing that he is bearing me up, for he says, "I will be with you even unto the end of the world." I will tell you, dear brethren and sisters, if there are any people on earth that have something to be thankful for, it is the children of the King!

Question Meeting Conducted by Brother Russell



QUESTION 198.—Rev. 14:4: "These are they which were not defiled with women, for they are virgins." If the word "women" here signifies the church, can anyone having a denominational connection have an opportunity of being a part of the one hundred and forty-four thousand of the third verse?

Answer.—I understand that this question was sent me specially by a Methodist minister on the ground. We understand that the suggestion is a correct one, "Those that were not defiled by women" having no reference to the female sex, but that it refers to these ecclesiastical women mentioned in Revelation. All Bible exponents of the Protestant kind recognize there are two women especially mentioned in Revelation; the one the true women, the bride class, the other the false woman, and Protestants in general understand that false woman to represent the papacy. Then again other Protestants understand that the Scriptures which refer to the mother and daughters refer to the papacy and these denominational daughters, or systems, which sprang from her, and have more or less of her nature, disposition and characteristics. The Bible proposition is that the church is a virgin church, viz.: not united to the world at all, and that this is the error that was made by the early church in leaving Christ as the prospective bridegroom and becoming united with the nation of Rome. This constituted an illicit union; for as the bride of Christ she had no right whatever to be associated with any earthly dominion, and that in becoming associated with the Roman emperor she lost her standing. We have not time now to go into this matter in detail, as it would require more than this morning to do so, but we are merely giving some brief outlines in answer to this question. A very general confusion of mind sprang up after the long period of darkness which we call the dark ages; various reformations were started, and amongst those was the German reformation in which Luther was one of the principal figures, and Zwingli and Melancthon were others. These good men were striving after more truth and a better understanding of God's word. We believe they were to some extent successful, but only partially so; it was not then due time for God to show the full clear light of his Word, but he intended to allow people to remain in a considerable degree of darkness until the due time. Some of those of that time remained very loyal to God, and stood free and separate from the things of this world, that they thus maintained a virgin character. Others of them became enamored of worldly government, and as a result we see that amongst the various Protestant denominations there sprang up very similar conditions to those which had prevailed between the church of Rome and the government of Rome. And as that condition of union between the church and state constituted figuratively the Roman Catholic church, a harlot system, one living not in pure conformity with her vow to the Lord, so the same rule of application would make the German church equally a harlot system, and the Russian church equally a harlot system, and the church of England equally a harlot system, and the churches of Sweden and Norway and Denmark equally harlot systems. We are to remember that this word "harlotry" as used in Revelation is merely a symbolical term; there is nothing more than that to be understood. It does not signify that the Roman Catholics were harlots, nor that the church of England people were harlots, nor anything of that kind, but merely it is a figure representing the wrong attitude of that system towards God and towards his plan. God has proposed to take out of the world a people for his name, and Saint Paul tells us that this church of the living God now is espoused as a chaste virgin unto one husband, which is Christ, and she is not to marry nor to expect to marry until the bridegroom comes and the marriage shall take place. On the contrary, the church of Rome claims that it was proper to marry. She claims that she is married, and she claims that she has children. In other words, the church of Rome in particular is based on the hierarchy. By hierarchy is meant the official church as in separation and distinction from the ordinary members of the Catholic church. That is, the ordinary Catholic is not a member of the Catholic church at all. You will notice that in their conversation they speak of all the priests as father, and all the people as children; they are the children of the church. The church therefore professes to have brought forth children. The Roman Catholic church claims to have brought forth these children, and she numbers her children by the hundreds of millions. And Protestants, falling into something of the same error, have been trying to bring forth millions of children, too; each denomination is trying to bring forth children. This is the wrong thought. There is to be no bringing forth of children until after the marriage. The bride of Christ is to be a virgin church, united only to him. It will be after the marriage that the children will come forth in God's order. All through the thousand years of Christ's reign, Christ will be the father, or lifegiver, to the world of mankind, and the church will be the mother, or the life-sustainer, for the world of mankind, and the whole world of mankind coming back to restitution privileges and blessings and everlasting life if they will, and will thus become the children of Christ and the children of the church. Therefore in the Scriptures our Lord is represented symbolically as being the everlasting Father. This does not mean that he becomes the heavenly Father, but he becomes the father of everlasting life to the human family. He is not a father to the church; he is our elder brother. He is our bridegroom, but never referred to as the father of the church. And so the apostle says, you remember, "the God and Father of our Lord Jesus Christ hath begotten us." The same one that begat him has begotten us, and he is to be the Father of the restitution class of the future, and the church now being developed is still to maintain her virginity and is to be the mother of that restitution class. So then you see, my dear friends, how the Bible uses this word harlotry, and what is the exact meaning of it.

Now coming to our question more particularly, what is the significance of being defiled with women? This might be a matter of more or less conjecture; there might be room for some differences as to what this would mean. Our thought would be this, not that one is necessarily defiled by having become a member of the Methodist church, or the church of England, or the church of Rome; I believe there have been saintly and pure people in all of these churches, and in all of these systems, but those saintly ones were not defiled. They were in her, but not of her. You see there is a difference. God speaks of some of his children as being in Babylon. This whole system of things according to the Bible, according to Jesus' words, is Babylon. Babylon is the name for the mother, the papal system, and the daughters also have the same name, Babylon. And what does Babylon mean? It means confusion, mixture and improper relationship. That is what is included in the word Babylon. Now then some are in Babylon and not of Babylon, just the same as the children of Israel were carried captive into Babylon, but they were not Babylonians. There was a difference. And in due time God sent forth the message to all of natural Israel that if those who had been carried in captivity into Babylon desired to return to the Lord their God, and to the land of promise, they might do so, and Cyrus gave that decree you remember, and many of them did return. And so God has given an invitation to all of his people that are in Babylon that if they are truly his people they should come out of Babylon. No one is called out of Babylon until he hears the Lord's

voice. People are not responsible for anything that is said which they do not hear. So you and I may have been in Babylon for years and not have had any responsibility or any impurity, we were not defiled, because we did not know any better. Our own attitude of heart toward God and toward the things of God's Word was a pure virgin attitude. So then the Lord speaks of these as some of his people in Babylon. They were not his people unless they were pure, unless they were virgins. The moment they became impure he would not class them as his people. But he says, "Come out of her my people, that ye be not partakers of her sins." That implies that you are not yet partakers of her sins; you are my people, in her, but not yet partakers. How is that? Because you did not know any better; you did not see anything better; you had no responsibility for what you did not see and did not understand. Well, when shall we have the responsibility, then? When do we come to responsibility? What constitutes responsibility? This, my dear brother: I was not responsible for what I was born to, and what was in my head from childhood; and God did not hold me responsible; nor you, nor anyone else; but after we come to see these errors into which these great systems of men have gotten, after we begin to see the truth, after we begin to see that God's holy name is blasphemed, that his holy character is misrepresented, that we have said things about our heavenly Father that we would be ashamed to say about ourselves or of our earthly parents, yet we admit they are all imperfect and fallen—we have said things about our heavenly Father that were scandalous, we have charged him with the most diabolical acts, and the most diabolical intentions, we have said that he created our world of mankind and knew what he was doing, had full power and full wisdom, and intended from the beginning to damn nine hundred and ninty-nine out of every thousand, and to have them roast through all eternity, and that he made fireproof devils to handle them; that he created a great place called hell in which all of this diabolical work was going on—we slandered our heavenly Father. If anyone would say that about you or me, would not we be angry? We would indeed. If they would say that you had so treated a rat, you would be angry, and you would deserve to be angry. The man that would do such things to a rat is not an honorable man. No honorable man would treat a poor rat that way—predestinate the rat before it was born, foreordain it to eternal torture. And that is what we have been charging to our heavenly Father. It is awful, it is terrible, God forgive us! I am sure he does; we are ashamed of it. But now just take that one point of false doctrine—and there are other points too; and there are other points of good doctrine. I am not claiming for a moment that all we have believed, and all our forefathers believed, was wrong—not at all. We were saints when we were in Babylon, and we want to maintain our saintship; but now coming down to the close of the age God is lifting the vail, and he is in this day showing us more clearly respecting his plans, his purposes, his arrangement, and the real teaching of his Word. And now then after we once see that this doctrine is blasphemy against God, after we once see that it was concocted in the human mind, evidently instigated by our great adversary, the devil—after we once see what an awful thing it is, if then we wish to uphold earthly systems and give our lives and strength and talents and means, to upholding these diabolical teachings, then we are worse then any others there; we are the worst of the whole lot. The man who does this fully knowing and intentionally, is the only man to blame at all. You and I, if we would stay in and uphold these things, would be more blameworthy than some who are in and who are not so conscious of what is the truoble.

So then, this Scripture tells us that there are some that will be defiled by these women—by these earthly systems. Why do you call them earthly systems? Why do you show them in contrast to the heavenly system. God has only one church; there is not a man in the world who will deny that. No one of any good sense who has any faith in his Bible at all will deny that the Bible teaches there is only one church, the church of the living God, the church of the first-borns, whose names are written in heaven. Whence, then come all these different denominations, Catholics and Protestants numbering up into the hundreds? Well, they come from men. They come from error. They come from ignorance. They come from superstition. They are the results of endeavors to get to the light, and wrong conceptions of how to get to the light. Do you blame these people? Not at all. We are not blaming anybody. The blame comes to the person who, after seeing the real facts of the case, stands in and indorses these systems and upholds them. Now then he will be defiled. And how would he be defiled? Why his whole conscience must be defiled, for he knows that the system is wrong; he is defiled immediately by having a contact with that which he recognizes to be wrong, and feels to be untrue to God, to be untrue to the principles of righteousness; he defiles not only his conscience, but he does dishonor to God, and dishonor to the denomination, and everything else. What right has any man to stay inside of a denomination and deny the teachings of that denomination? He is stultifying himself to do so, is he not? He is branding himself as a fraud, professing to believe what he knows he does not believe, claiming to teach what he knows he does not teach; or, on the other hand, teaching that which he knows is wrong, and professing that which he does not believe at all. The whole matter is wrong; such are defiled by the women. But those who come out when they see the right and the wrong on the question, who take their stand for right, they are delivering their souls from Babylon. "Flee out of Babylon, saith the Lord; deliver every man his soul." Now no one is responsible to flee out unless he sees that it is Babylon, but the very suggestion that it is Babylon to every honest person means that he should make an investigation, and a thorough one, to know whether or not he is in Babylon. If he says, "Well, God's voice says, 'flee out of Babylon,' and I believe that the system is Babylon, but I do not wish to look into it for fear I find it true," that means he is dishonest with himself; he is defiling himself. There is only one way of being thoroughly honest, and that is to be honest.

Question 199.—What should we understand in a general way to be comprehended in the term "Failure to live up to one's privilege as a Christian?" Does this include a failure to study the Scriptures, or an opportunity for serving the Lord along mechanical lines, the same as one's time and energy to the extent of incapacity only for the study of the Scriptures?

Answer.—Well, this is a very complicated question. No one can answer questions properly except along general lines, and it remains for each individual Christian to apply those lines. This is God's will, this is God's way; otherwise God would have said through Jesus or through the Apostles, do this, don't do that, do the other thing; but he has not placed us in such bondage as that, and thus limited us. He has left us along general lines to know certain principles and to exercise our thoughts along those lines, and thus he puts a responsibility upon you for your conduct, and upon me for my conduct, and this is an elastic system that allows different people of different conditions of mind each one to put the proper bondage on himself, and it keeps other people from bringing him into bondage. Thus the Church of Christ can be at full liberty. Everything that the Lord has said is an obligation, but the Lord has not made very many obligations. You will find the obligations generally made by men. This denomination says, you shall not chew tobacco, that one says you shall not drink whiskey, another one says you shall not play cards, or dance, another one says you have got to wear that shaped coat, and another one, cut your hair this way, and another one says you must walk in such a way. All of these things are of men; there is nothing of this kind in the Bible. The Bible lays down broad general principles and gives every man and every woman a right to use his or her own mind upon the subject. As, for instance, someone said to me, "Brother Russell, can a man chew tobacco and be a Christian? And is it right to smoke? And is it right to drink coffee? And is it right to wear a hat with a feather in it? And is it right to wear a broad hat, etc?" And I say, "My dear brother, you have a right to do anything you please, which you think will glorify God and do good to yourself and to your neighbor. Drink all the whiskey you think will glorify God. God does not say, snip off this, and snip off that; the Lord says, give your whole heart to me, make a full consecration; everything goes down; you have no earthly rights. Love merely whatever God says he approves of, remembering that you are a new creature in Christ Jesus.

Question 200.—Should the brethren exhort one another to good works at a testimony meeting, or confine themselves to their own experiences, blessings, etc.?

Answer.—Well, I think exhortation is one thing, and testimony is another thing. A testimony meeting is not to be strictly intended as a meeting for exhortation; a testimony is more given with the supposition that when you have told your testimony that the testimony itself would constitute, without saying so, an exhortation to others to strive in the right way. And this is one of the most forceful testimonies that can be given. The man who lives his religion, and whose experience testifies to that religious life, is giving one of the best exhortations possible to others to live a good life. At the same time I do not think that any could properly find fault with one who, after giving his testimony, should just add a word or two of exhortation. But I think it is true, as the question seems to imply, that a great many err, supposing that exhortation is testimony when it is not, and err in giving too much exhortation. Testimonies, I think, are better.

Question 201.—In the "Harvest Siftings" it is stated that it was a few months after October, 1874, when it was first realized that the

Lord was present, and in Volume Four, page 612, it is stated that it was nearly a year after October, 1874, before the fact of the Lord's presence was recognized. Is the month of 1875 known in which it was first realized that the Lord was present, and when was the first public announcement of this great fact made?

Answer.—I think those two statements are in full accord. I think a year is a few months. Whenever it is stated a few months in any writing, the Bible or any other, that is supposed to imply that it is not specific or a clearly defined number of months, but merely a general statement and not a particular one. I could not give the exact time; I do not know; no one else does; it simply was on or about or along there somewhere, that we began to have thoughts along that line. Now you see no thought comes up full-fledged at first; every fly begins a very small fly, and becomes a larger fly.

Question 202.—When does the Day of Atonement close?

Answer.—The Day of Atonement under the Jewish law was a twenty-four hour day, repeated every year in that typical system. The antitype of that Atonement Day we understand to be that period of God's blessing which began with our Lord Jesus Christ and his sacrifice. That was the opening of the Day of Atonement. Now, the other sacrifice, the sacrifice of the goat, has been continuing during this Day of Atonement. In other words, the church is invited to share with Christ in his sacrifice, and that great Atonement Day is still going on; the atonement work is not finished. The sacrificing feature of the Atonement Day will soon be over we believe, viz.: when the last member of the elect Body of Christ shall have passed into death; that will be the end of the sacrificing, but it will not be the end of the atonement, because the Day of Atonement not only includes the day of sacrifice, but also the day of using that sacrifice in the work of blessing. In other words, the whole thousand years of Christ's reign also belongs to this atonement work, because the construction of the word means *at-one-ment.* Now, the sacrificing of this present time is for the purpose of producing that at-one-ment, and when the sacrifices are ended and offered before the Lord, it will be the basis for the at-one-ment, but it will take all of the thousand years to apply that to the world and for the world to be made at one with God. So then the Day of Atonement in the proper and fullest sense of the word is twenty-eight hundred years or more long, and we have passed the middle of it now; and the latter end of it is going to be very fine.

Question 203.—Will all of the first-born have been fully delivered before this day closes?

Answer.—You have the answer to the question already; they will all have entered into their glory when the sacrificing is ended, and long before the day will close, because the day will take in the dealings with the world.

Question 204.—When do the Ancient Worthies get their resurrection?

Answer.—Their resurrection will be due as the first amongst the world—the first of earthly nature to receive resurrection. The church will get her resurrection first, like her Lord, on the spirit plane, to the spirit nature, to the heavenly condition; then will come the other part of the salvation, the world's salvation; and the Ancient Worthies will be the first to get their blessing, and their resurrection on that plane; and that will be after the establishment of the kingdom, because it is that kingdom which is to bless the world and lift them up.

Question 205.—When did our Lord become the only begotten Son of God?

Answer.—We answer that he was always the only begotten Son of God. And all things were made by him—God's power operating through him. He, therefore, is the one whom the Father begat, and the only one whom the Father begat; all the others were created by and through his power, he being the agent of divine power in all creation.

Symposium Conducted by Brother W. E. Van Amburgh
Subject: "THINGS TO PUT OFF".

Col., 3:8.—"But now ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth."

ANGER

By Brother M. L. Staples

YOU are aware that the word anger and the word wrath are very nearly related to each other, and it is almost impossible to talk about one without talking about the other, and yet we have another brother to give you some thoughts on wrath. Anger, however, means passion and wrath. The word passion means strong emotion. The word wrath means violent anger, rage. You see then, the subject selected for me relates to the milder form of what you and I are in the habit of calling temper, or anger. The word anger is a moderate form of expressing that wrath, or that furious rage that people get into so often. You will remember the beautiful illustration this morning of our dear Brother Van Amburgh, when he told you about the little dog, and how the devil set the world on fire, giving them envy, fighting, anger, and wrath, all of these six thousand years. So you will notice that when the apostle comes to us in this beautiful language, giving us this instruction, it is not intended for the world at all; they can fight him, they can have all the anger they like for a limited time yet; the heavenly Father is not speaking to the world at all. This book we call the Bible is a revelation from God to his people, and these words are especially directed to you and to me.

Put off anger. This implies, in the first place, divesting ourselves of that thing called anger in order to replace it by something superior or better. And therefore our attention is directed to this idea, and it is a Scriptural one, and one we are so glad to acknowledge and rejoice in; that our heavenly Father is calling you and me and all of these grand people to form out of them a new creation. And in order then, for us to be in line with the divine program, to be in line with the divine arrangement, our privilege is to do something along the line of preparation, of putting off. To illustrate: If you bought a new coat, you must, in order to use it, put off the old one. If a lady buys a new dress it implies she is going to put off the old one. Now, the putting off of anger implies that we have something to put off; and as a brother said on one occasion, in speaking of these same texts at a convention, we brethren who do the first speaking here are the brethren who may be termed the villains, so to speak, while the brethren who follow us will come with beautiful bouquets, telling us what to put on. We have to deal with that part that belongs to the natural man—to the old creature.

Now, the apostle tells us to put off anger; he does not stop at this, but he tells us in Eph., 4:31, that we must put on something. We must not only put off the old man with his deeds, but put on the new man which is renewed in righteousness after the image of him who created him, etc.

Now, dear friends, you and I realize that we are in the race; that by divine providence and divine arrangement we have been picked out of the Gentile world, and that purpose is designated to my mind very forcibly in the thirty-first chapter of Jeremiah, twenty-second verse; speaking of things future as though they already were, the Father says, "I have created a new thing in the earth, a woman shall compass a man." You may study that up, and I think you will agree with me that has reference to the new creation. And the apostle comes forward with the most beautiful language concerning us, saying, "If any man be in Christ he is a new creature." That is the process of creation—re-creation we sometimes say, because God is taking the old creation and re-creating something out of the old; and we are old, we have sinward tendencies, we have had what the brother told us about this morning, all the fighting that belongs to the world, and all the temper, wrath and malice, and evil speaking that belongs to the old man, and now having been selected out of the world, "ye are not of the world," but have been placed on a higher plane; as the apostle says, here, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." And we might ask, "why is it necessary to put off anger, wrath, malice, etc., which belong to the old man? For the simple reason that we are being prepared for the kingdom honors; we are being prepared for the divine nature, and we cannot carry these things that belong to the flesh into the glorious beyond; second, it is absolutely necessary that you and I begin while we are in this probationary state to get rid of all these things, and as fast as we can put them off the new mind gets the ascendency—and we are anxious for the new creature to get the ascendency—it will increase, grow, develop, in order that it may be ready for the new body that our dear brethren have told us so much about in this grand convention.

WRATH

By Brother Dr. A. D. Young

IT NOW becomes my blessed privilege to add my mite to the feeding of the Lord's flock, and our dear brother who has just preceded me has discussed this subject pretty thoroughly as far as what anger and wrath is; wrath merely being an extreme anger, a violent anger. The two subjects are so near alike that it will not be necessary for me to go into the preliminary parts of the discussion as our brother has done.

In the first place, to whom is this epistle addressed, where the Apostle Paul tells us to put off wrath, among all these other characteristics of the old man? We find he is addressing it to the church at Colosse, to the saints. "Is it necessary for the Apostle to write an epistle to the saints and tell them to put off wrath? I thought the saints were about perfect, that they would never get angry or wrathful." But, brother, that is just what we find. This epistle is not addressed to the world at all; their wrath and anger may continue as long as it desires, but the Apostle is trying to tell us to put off wrath. Why is he doing that? We find when we start to run in this race course we have to put off all the works of the flesh and the devil and put on the characteristics and the likeness of our blessed Master. So wrath is one of these things that we must put off. Now how are we going to put off wrath? And what does the Apostle mean by putting off wrath? Can we take it and throw it away like we would an old coat? Well we wish we could, but we cannot. From the Scriptures we learn that we are to be overcomers; so we must overcome wrath, and we cannot get rid of it in any other way; we must overcome it if we are going to run this race successfully.

Now how are we going to try to overcome it? In the first place we say, "Yes, I will put off wrath, I will overcome wrath. Now this brother here who is so distasteful to me, and who is always saying something to excite the wrathful tendencies of my mind, and this sister who is always saying, 'Brother so and so says so and so,' and this and that and the other thing, which excites wrathful tendencies in my mind—I will just avoid them, and that is the way I will put off wrath." Can we do it that way? We may think so before we learn a little more about the heavenly Father's plan, and we might try to avoid this brother, and this sister, who excite such wrath and anger in us. They are over on the other side of the hall; we dodge away from them and run against somebody else who is just as distasteful as they are; so we know we have made a failure of it in that way. What are we going to do now? Well we have made a little deeper study of God's Word, run a little further on the race course, and find it has been one failure after another, and we have discovered now that we must overcome wrath; we cannot avoid it. We have to meet these testings and trials as they come along, and the only way to overcome them is to meet them fairly and squarely. We start out with determination—"Yes, I will overcome this tendency, I will get rid of this wrath, I can do that." So we start out with the best of resolutions, and the first thing we know we have made another failure. We have started out in our own strength. We must have help from other source. We are trying this in the strength of our own determination and resolution. There is only one way to be overcomers, and that is to be tested and tried along the lines of our fleshy tendencies; in order to get rid of them we have to meet them, whereas we have been trying to avoid them. And we have been trying to overcome them in our own strength. So now we find out we made a miserable failure of it, and what are we going to do? And then we get at the Scriptures, the prescription book of the great Physician—you know the great Physician is now near, the sympathizing Jesus—and read, "The Lord is my strength," and we read in another place, "My grace is sufficient for you," and the Apostle tells us that the grace of our heavenly Father is sufficient for every time of need. And we have found out we have not any grace, ours is all disgrace, and we have found out we have to lean hard on the arm of the Lord, resolving firmly that we ourselves are absolutely helpless to overcome these weaknesses of the flesh. We have got to lean on the arm of the Lord and examine ourselves carefully, take these failures to the heavenly Father and say to him, "I have failed absolutely in my strength, I have got to call for help, you are the only one I can lean on." And now then before we can get the heavenly Father's help there is another thing we have got to do. Maybe we are cherishing a little envy or bitterness or wrath or anger toward some brother or some sister for some real, or usually some imaginary wrong they have done us. The Lord will not hear our prayers as long as we are in that attitude. We must get right in the sight of the Lord. If thy brother have aught against thee, go to him first, and then bring your gifts to the altar. Then we go to the Lord and say, "Now Father I rely wholly on thee." And when we get down to that point, then we commence to run the race in dead earnest, and never before. Maybe some of us have been on the race course for a long while, and we have had these same experiences, one failure after another, and we find out we never figured out the cause of our failure. After we have discovered that, then we are ready to start in this race, overcoming in dead earnest, with hope of success. What are we going to do? We find that we have got to be overcomers, and the only way to be overcomers is to be tested and tried thoroughly by the Lord, to prove to him our heart loyalty, to prove to him that we would have his will done in us, that we would do what he wants us to do. Then we go in prayer to the heavenly Father and say, "Now you know me, you know how quick tempered I am, you know how quick I get angry, and you know how awfully angry I get sometimes, and sometimes without a cause; now then, heavenly Father, wilt thou help me? It is only in thy strength I can overcome." You see this wrathful state comes on us so suddenly, and just like brother Toole told us in his address on prayer, we must be ready at all times, "Father you know how this weakness came, and you know I cannot always lift up my voice audibly for help at the time, but now Father, wilt thou help me to overcome this?" And by coming continually in contact with this brother, with those things which excite our anger, with the heavenly Father's help, and by taking special pains to be kind and gentle, and showing them that fervent love which we should show the brethren, specially those who are the most distasteful to us—in that way we will finally prove to be overcomers. And let all of us look to the Lord for our strength, and may we run this race with patience. If we run this race with patience and depend on him wholly and entirely for our help to overcome in every time of need, then finally we will be classed with those who are more than overcomers, who shall sit down on the right hand of God, on his throne, and have the new name.

MALICE

By Brother Horace E. Hollister

SOME few years ago the medical fraternity of the United States and the reading public were astonished and horrified by the announcement of indisputable authority that a large proportion of the population of the southeastern section of the country were afflicted by a terrible loathesome and most injurious parasite—a disease which was sapping their vitals, robbing them of their strength and energy and ambition and keeping them in a degraded, wretched and miserable condition. The medical fraternity had been aware of the fact that such a parasite existed, but they thought it was a long ways off. Cases had never been known in the United States. They supposed it was confined to Africa. You say, "Brother Hollister, why do you relate this? Of what interest is it to us?" Well, dear brother, if I should announce to you that you were infected by the seeds of some terrible disease, you would lose no time in seeking the aid of our medical committee—their job would not be so much of a sinecure as it is now. And you would go home and consult the best physician in your town, and you would exhaust all means of possible cure.

Dear brethren, the things that the dear brethren who have preceded me, and some who shall follow me, are speaking to you about, and that I am to speak about, are what might be called "Spiritual hookworms"—they are evil thoughts and tendencies which if permitted in our constitutions will sap the vitality of our spiritual life, will destroy the vitality of the new creature which we are to develop and cultivate in every possible way.

These seeds of these terrible spiritual diseases are not far off—they are not in our brethren, they are not in the world, they are not in the nominal systems; they are in ourselves, as the brethren have already told us. Why so? Because we inherited them; because we came by them naturally through father Adam, where the seed was first sown by the father of lies and of uncleanness—the adversary. The Apostle tells us, "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice an envy, hateful and hating one another."

What are the symptoms of malice? Look within yourself, brother. Do you know of a brother or a sister, who, when you hear of some kind deed or act or word spoken by them, wonder in your heart if they really meant it? Do you have the tendency to think, well that is a part of their pretense? Through some act or some word or some association in the past, are you inclined to look with doubt on every effort they put forth; are you inclined to withhold in your mind, or in your association with them, the right hand of brotherly fellowship, of fraternal good feeling, love—have you known it to go so far that, when you saw that brother

or sister coming you crossed on the other side of the street? Have you known it to go so far that you would refuse the outstretched hand of a brother, in brotherly love? Dear friends, even to such a terrible extent as this, these terrible diseases that are so destructive sometimes go! What shall we say? Are they curable? When the announcement was made about the hookworm in America it was unknown that there was a sure and easy cure. What shall we announce concerning these things which are so much more important to us? Well, dear friends, so far as the old creature is concerned we must say they are incurable—in this sense; a physician told me one time that every babe after a few months of life had in its system the spores, the latent germs of consumption, only waiting a favorable opportunity to take root and develop into that terrible malady. Well, dear friends, you and I, and every one of us, must realize that in our minds are the spores, the seeds, of these terrible things, and if we give them a chance, if they find the soil, they will spring forth into roots of bitterness that will spoil our spiritual life. These things are not far off; they are in our vitals.

Put off malice. Notice it says to put it off. And Peter says, "Wherefore, laying aside all malice and all vile, hypocracies and evil speaking, as new born babes desire the sincere milk of the Word that ye may grow thereby"—laying aside, putting off, desiring the Word, that ye may outgrow these conditions, these diseases that are so much more dangerous in your spiritual infancy—outgrow them. How? By constantly and continually feeding that Word with your mind and heart, which acts as an antidote.

Again, the apostle says, "Brethren, be ye not children in understanding; however, in malice be children, but in understanding be men." What did he mean when he said, "In malice be ye children?" Simply this: you know as I do that a child forgets its quarrels as soon as they are over. Today the little ones may have a terrible fuss and tomorrow they are playing together and have forgotten it all. They do not require each other to go through elaborate apologies, or a certain course of conduct in order to be restored to their good graces; they forgive and forget, and the apostle says, in malice be ye children; forgive, forget these things. Why? Because we are to be men in Christ Jesus; we have the wonderful things of God's Word to understand—and in the understanding of these things be men, and you will forget your childishness. That is the antidote.

It is a little hard to do sometimes, is it not? I was forcibly struck by our dear Chairman's illustration of the sheep who had a man's mind. The apostle tells us that as we are in the flesh, and yet have the mind of the spirit, the new being, the new creature, the interests of these two conflict; they are at war with one another; the spirit warreth against the flesh and the flesh against the spirit, for these are contrary one to the other, and we cannot do the things that we would. How are we to separate the interests of the new creature and the things of the old? To a certain extent, we have to look our for the interests of the old creature. The priests ate a portion of the sacrifice in one part of the sacrifices of the Tabernacle, in order that they might get strength for their duties, and it is necessary we should employ part of our talent in our sustenance and for those dependent on us; but where shall we draw the line? How are we going to divide the interests of the new and the old in order that the old may perish not too quickly, but quickly enough, and the new be developed step by step to the full stature of a man in Christ Jesus? The apostle says, "Desire the sincere milk of the Word." He says that the Word of God is living and powerful, sharper than any two-edged sword, piercing to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thought and intents of the heart. Our soul is a man's soul, a man's being at the present time, and our spirit, if we are walking after the spirit, is the spirit of the Lord, the spirit of the new creature and the one thing that is going to divide the interests of these two, so that the one will be cultivated and the other will be discouraged and kept under and down it is that living and powerful sword that bears to the dividing asunder of soul and spirit and joints and marrow, and is a discerner of the thoughts and intents of our hearts. This, dear friends, is the best way to put off malice—"Know no man after the flesh." Say to the old creature, "That has to do with you, not with me." Always consider yourself the new creature—I, me, I am the new creature, the old man is something outside and subject to me; that is the way the apostle speaks—say to the old creature, "I have nothing to do with your quarrels, I have more important business." Well the old creature says, "I will then go and have it out with that brother's old creature." "Here, stop a minute! You belong to me; you are my servant; when I am through with you, you can have your quarrels out, not until then." "When will you be through with me." "When I lay you in the grave, dead, because anger and malice will be forgotten then; it does not amount to anything." It does not amount to anything now except as we let it.

The wise man gave us another picture of one who permits these seeds to grow in his heart, and in his mind, in Proverbs, twenty-fourth chapter. He says, "I went by the field of the slothful, and by the vineyard of the man void of understanding."

"And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down."

"Then I saw, and considered it well: I looked upon it, and received instructions."

"Yet a little sleep, a little slumber, a little folding of the hands to sleep."

"So shall thy poverty come as one that travaileth; and thy want as an armed man."

Dear friends, are we going to be poor when the reckoning time, the final accounting, comes? Are we going to be poor in the time of harvest? The Lord told us to lay up treasures in heaven. How can we make deposits in that heavenly bank? Only by building into our character gold, silver and precious stones. That is the treasure we are going to lay up there, if any at all; that is the only way we can do it—by laying aside wrath, anger, malice and all the rest of that horrible crew, and building in the things that make the kind of character the Lord wants.

BLASPHEMY

By Brother J. F. Stephenson

WE are all engaged in a fight that is far more important than any battle that was ever fought by any of the earthly generals, a fight that is for eternal life; and as we look around we find that we are engaged in this conflict in some respects under very unfavorable circumstances. Not only do we have to contend against the influences of the world, and the snares which are set for us by our adversary, but we also find that we are continually beset with the fallen flesh, the sin in our mortal bodies; so much is this so that, as the apostle expresses it elsewhere, in these temples in which we are now dwelling we groan, earnestly desiring to be clothed upon with our house which is from heaven. But before we can be clothed upon with our glorious garments of the divine nature, and be able to serve the Lord as we desire, and do his will in a manner pleasing to him without any advocate, without any one to make up for our shortcomings, it will be necessary for us first to be unclothed, to put off certain things—and among the things the apostle mentions, one is blasphemy or slander as it is elsewhere called. We used to think of blasphemy as some vile method of cursing and swearing, but a critical examination of the Scriptures shows that blasphemy takes in a great deal broader scope than that; it takes in the thought of saying anything that would be derogatory to another. We may refer to one or two instances: remember in one case our Lord was accused of blasphemy because he said he was the son of God. While there was not anything of blasphemy in such a statement as that, yet in the minds of the scribes and pharisees this had a belittling effect on Jehovah's character, and we elsewhere find in the Scriptures that the scribes and pharisees are referred to as blaspheming against the Lord when they attributed to him an evil source for the good work. So in our own case we might very unconsciously be slandering some of the Lord's people. If we could only realize that with what judgment we judge we shall be judged, and with what measure we are measuring to others it shall be measured to us again, I think it would be of great assistance to us to help control the evil tendency to slander, to speak evil of one another, to speak that which would be to their detriment. Even if a thing is true, it is not our place to talk about it. We have plenty of weaknesses and shortcomings which we are hoping the Lord is overlooking and forgiving. We realize that we only have approach to our heavenly Father through our Advocate, and if we had to stand before our heavenly Father in our own righteousness we would have absolutely no show whatever. So if we could realize that the Lord is forgiving us, even as we forgive others, I think it would be of great assistance to us in controlling this disposition to speak evil of another. Remember that our Lord also refers to this condition of hatred, of speaking evil of another, as the condition of murder; that we are really murdering their character. So even if the thing were true, they have only transgressed, we might say, to a slight extent the law under which the new creation is being judged, while we have gone still further by spreading the thing that is done; we have gone still further and we have committed murder in the Lord's sight, and the Scriptures tell us that no murderer shall inherit eternal

life. How shall we then overcome this disposition? How shall we put off slander? We will never put off anything by thinking about it all the time. Some of the Lord's people are continually talking about their weaknesses. They say, "I forgot myself again, and I said something about Brother so-and-so, and I did not intend to say that." If we could only forget ourselves it would be a good thing for us all. We want to forget ourselves, and forget our weaknesses as far as possible—not that we want to get to the condition where we think we have no weaknesses, where we think we have perfection, and that we are better than others, but we want to forget them in the sense that we are having our minds continually fixed on better things. Suppose I had a very contagious disease on my hand, and I was very anxious to get rid of it. If I went around showing it to everybody and talking about it all the time, it would not have a tendency to cure that disease at all. What should I do about it? Well I should try to put on some kind of ointment that would have a tendency to kill the germs and heal it up, then I would wrap it up with a nice pure piece of white linen, or something else. We want to remember that our imperfections are all hidden under the robe of our Lord's righteousness, and we want to remember also that our brother's imperfections are hidden under the same robe. We find when a person has a disease, that the physician does not try to keep that person thinking about it all the time; he tries to get his mind on something that will be helpful and healthful. So with us, we want to get our minds away from our weaknesses and get them fixed on the things which are above—fixed on the things which would be pleasing to the Lord, fixed on the things which would be true and righteous altogether. It would not be sufficient for us merely to be putting away the evil thoughts, and having slanderous thoughts against a brother, and then think "No, no, I won't think about that, I will put that away from me; I won't think about that." But it is necessary for us to go still further. Remember our Lord illustrates this in a parable. He tells us about a certain man who was possessed of demons, and how this man was purified and how his house was swept and garnished; it was all clean and pure, but the former devil who possessed him came back and found that the house was vacant, that it did not have an occupant, so he went away and got seven other devils worse than himself and came back and took possession of the man again. So we can see it is not necessary for us only to put away from our minds these slanderous and blasphemous thoughts, but it is necessary also for us to have something else to take their place, something else to occupy our minds; and in proportion as we do this, in proportion as we are thinking on the things that are true and righteous, the things which are holy and lovely and pure, in that proportion we will be building up a character that is pleasing in our heavenly Father's sight, and at the same time we will also be starving out the tendency to speak evil of others.

The Lord tells us that out of the abundance of the heart the mouth speaketh. If we have none of these thoughts in our heart we wont have to watch over our tongue very closely. But then we find also in order to have our hearts always in a pure condition it will be necessary for us to follow the Apostle Peter's injunction to gird up the loins of our minds and be sober; it will be necessary for us to be continually on our guard. We find that quite a large number of us have a tendency to have our minds going off in this direction and thinking on this thing, and going off in another direction and thinking on that thing, browsing a little here, and a little there, and not thinking on anything that is specially elevating, or that is specially degrading, or tearing down our character. We find we have got to do something; we have got to gather in all these thoughts, we have to gird them up, be sober, and hope to to the end for the grace that is to be brought to us at the revelation of our Lord and Savior, Jesus Christ.

We cannot do this of ourselves. We find time and again we have made attempts to do certain things, and we have realized our shortcomings and we have decided, "There now I will never do that again," and then we stumble. The apostle tells us that the weapons of our warfare are not carnal, they are not earthly, they are not fleshly, they are not the kind of weapons that would be used by any of the natural men, but they are mighty through God to the pulling down of strongholds and bringing into captivity every word and thought. And that is just where we want to make sure. We want to capture the thoughts—the foxes, the little ones, the little tendencies towards evil, and not have any of them—not have any pet weaknesses, so to speak.

Sometimes we find that even though we would not do something ourselves, but perhaps we find a brother who might be in a disposition to slander another, and we might laugh at it, and think it was rather funny, or rather we might say it with the intention of being humorous, but still it had the effect of lowering that brother in our estimation; and if there was the least sympathy in our hearts at all, to that extent it would have a defiling effect on us, even though we would not do it ourselves. We do not only want to put it away from our own mind, but we want to put away all sympathy with the least tendency to anything that would have the effect of lowering another one in our own estimation.

FILTHY CONVERSATION

By Brother J. P. MacPherson

I am sure, dear friends, that all who are running in the narrow way for the prize of the high calling and have the expectation of being members of the glorious Messianic Kingdom, so soon to be established, recognize that we must lay aside all filthy conversation in order to have the Lord's approval now and have the divine reward by and by.

We might define filthy conversation as any corrupt or defiling conversation; anything that might have a corrupt influence on ourselves or on others with whom we come in contact. Going back, we find that after the condemnation which came on father Adam over six thousand years ago, the whole human race has gradually become weaker, century after century, until the world today is in a more defiled and degraded condition than ever in its history; their thoughts are evil, and that continually; they are using their tongues not to glorify God, not to build one another up, not to help or assist one another, but to tear one another down.

Now, dear friends, bear in mind what the apostle tells us in Romans, 8:1, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." By the Lord's grace and favor you and I have been translated out of the Kingdom of darkness into the Kingdom of God's dear Son. But we did not leave the organism there; we brought the organism with us in this sense of the term, and all we have now is the new will-power, the new determination and that holy influence of the Lord, the spirit of the Lord. That illuminating influence is working through the same identical organs, the faculties of the mind, which you and I possess.

So we can see how timely the apostle's admonition is, that we should put off all filthy conversation. This conversation would be a defiling influence to us as new creatures, and defiling to all other fellow-members of the same body, and the apostle's admonition is not to tear one another down, but to build one another up in the most holy faith.

How can we put off filthy conversation or filthy communication? We might go to work as our dear brother illustrated this morning and lop off a branch here and a branch there, saying, "Well, I will not say this any more and I will not say that any more; I will cut out this slang phrase and that slang phrase." But that would not be effective. Another way we might do it is this. Many of the dear friends—just using that illustration—might get a root of bitterness in their heart and say, "Well, I won't say anything about that, I will cover that up. I know the Scriptures enjoin me to go to such and such an individual and confess my fault and explain the whole matter and have a clear understanding, but I will not say anything about it. No one seems to know anything about it but myself, and I will cover that up—won't say anything about it at all." Suppose we take a little seed, it is really very insignificant indeed, but we plant it in the ground; do we expect that seed to die? Oh, no. Just as surely as there is a germ of life in that seed it will take deep root in the ground, it will spring forth, flower, then scatter its seeds throughout the land. So if we think evil, if we have evil thus in our hearts, this evil, sinking deep in the heart will take root and in a very short time out of the heart, the mouth will speak anger, hatred, jealousy and in a very short time it will have a defiling effect on our characters, and not only on the fellow members of the body, but a defiling effect on the vast majority of mankind.

We can see then, how the apostle enjoins us to put this away as very detrimental to our spiritual development. This, to ourselves, then would be very effective indeed in putting away evil communications, defiling conversation. The only way for you and I to do to put away entirely from us is, to realize that it is of the adversary, the devil, who is a great foe of righteousness, who is out of harmony with God and who is out of harmony with the Prince of righteousness, and knowing that fact we will realize that filthy, defiling conversation does not come from the Lord, but comes from the great foe of God; and realizing that condition we will see that if we are to have the love of God, if we are to be in harmony with God, if we are to have the assistance of our great Advocate and have the love of the brethren, we must put this away from us as entirely out of harmony with the Lord, and out of harmony with the principles of righteousness.

How then, can we put this away? First, realizing it comes from the adversary, the next thing is to realize that we must

divest ourselves entirely of this defiling conversation, and as the apostle states in Phil., 1:28, only let your conversation be as becometh the Gospel of Christ; that we speak these things that will be upbuilding to ourselves, that we speak those things which will be helpful to others of the fellow members of the same body to make their calling and election sure. In order to do that we must come to the mark of perfect love; we must have supreme love for the Lord; we must have fervent love for the brethren, and a sympathetic love for the whole groaning creation —else how could we cast off this defiling conversation? We could not. We must reach that point. And then, having reached that point where our love is supreme, and we have this fervency of love for the brethren, the next thing is, we will start to guard our hearts and see to it that we just speak those words that are kindly, just have those conversations that will strengthen and build us up in the most holy faith.

Again, we realize this fact: The apostle foretells us that you and I are seated together with Christ in the heavens; and if we keep that picture clearly in mind how many of us as fellow members of this great body would think of having defiling, corrupt conversation in the presence of the great King who is our elder brother? How many of us would think of doing such a thing if we were in the presence of the King beyond the vail? Not very many of us indeed. Then we want to bear in mind and get this thought clearly, that we are in the presence of the great King; the King is here and we are in the closing days of the Gospel dispensation; being in his presence we ought to watch our conversation as never before, and see to it that we strengthen and build one another up in the most holy faith, and assist the brethren to walk in this narrow way, which is becoming day by day more difficult.

Again, the Apostle Paul tells us our conversation is in heaven. Paul does not mean you and I are in heaven in the sense of being beyond the vail with our Lord; yet he says our conversation is in the heavens. Our conversation is on the heavenly things, on spiritual things, and if our conversation is on spiritual things, heavenly things, things pertaining to these glorious things that shall be ours beyond the vail, it is bound to have the effect of transforming our minds more and more into the character-likeness of our dear Lord. Furthermore, if we realize and keep fully in mind that each individual member of the Body of Christ must be conformed to the image of God's dear Son ere he will be permitted to reign with him beyond the vail, looking back to our perfect pattern, we find no filthy communication coming from his mouth.

So you and I as ambassadors of the kingdom stand in a position where we can be very detrimental to one another or very helpful to one another; it depends entirely on how we view the matter; if we think we can couch our words in terms to show to others that we have such a fine, lovely disposition, and our words are smooth and oily, and convey to the mind of another we have such a wonderful character developed, and then deep in our hearts have an entirely different sentiment, you and I for a time at least can deceive ourselves, and we can deceive others, but we cannot deceive the Lord. The Lord knows the thoughts and intents of the heart, and looking down into the heart knows how to judge us; he is judging us according to the thoughts and intents of our heart; and if we keep that thought clearly in mind, our conversation will be only such as will build one another up, and strengthen us.

Things to Put On

BOWELS OF MERCY

By Brother P. D. Pottle

A BROTHER once took a friend of his to hear one of the brethren give a discourse along the lines of present truth. After the meeting the friend was asked what he thought of the speaker.

Well, he is a pretty good speaker, but he spoke so disrespectfully of his father, he had so much to say about the old man.

The brethren who preceded me have had much to say about the old man. If you have followed them closely, you have noticed that they about divested him of all that he had. But as you put off those things it will be necessary to put on other things, and we will see what they are.

"Put on, therefore, as the elect of God, holy brethren, bowels of mercy." It is not known at all, but it is a fact that the grandest quality that a man can exercise, and which brings with it the greatest and largest amount of blessing is mercy, compassion, benevolence. Our Savior laid great stress upon this. He said that whatever else we had, if we did not have this quality of mercy we could be none of his. He said that if we from the heart do not forgive others, then the heavenly Father would not forgive us. Notice this subject is one of the figures of the Bible. The Bible speaks in types, figures and symbols. The Greek thought was that the bowels were the seat of the emotions. One doctor who treats insane people told me that the nerves which lead from this part of the body have much to do with the mind. The speaker said that the best way to develop or put on bowels of mercy, was to study the Word, and make use of the meat which is being set before us in due season, having presented our bodies living sacrifices, as admonished in Romans 12:1.

KINDNESS

By Brother Arthur Allen

AN appreciation of this great kindness never came, to me until there came to me the light of the glorious Gospel, and a fuller understanding of God's Word, and showed how the great ruler of the Universe took notice of little me.

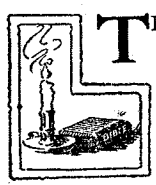
Consulting the Word of God, I found how necessary it was for one who was aspiring to attain that high calling, which our Brother Paul strove and fought so hard to attain, to "put on kindness." I realize that this element of kindness is a necessary part of our new nature. If it were an element of our present nature, then it would not be necessary for Brother Paul or Brother Peter to counsel us to put it on.

My first relationship with the brethren of the truth was but three months ago, but the first and foremost characteristic that was indelibly impressed upon my mind was the existence of kindness one toward another; and it is rather an embarrassing thing for me to stand here and tell those who are so much older in the truth than I am, how to put on kindness. Whatever I may say therefore, is upon the authority of the Lord and our fellow-brethren of the truth.

You probably recall with me that the Lord made the statement when sending the disciples out to preach the Word, to heal the sick and open the blind eyes, "Love your enemies, and you shall be the children of the highest, who is kind to the unthankful." The thought that I would particularly impress this afternoon, dear brethren, feeling that kindness already toward one another is impressed, is that this kindness should further extend in our lives so that it may be a blessing to all those who may come into our environment. Many of us have had the privilage of disseminating the Word of Truth, and have also had the experience of seeing it received with no manner of kindness, because the great majority are living in ignorance of the fact that our God, as Nehemiah said, is a God of kindness. It is because the great mass of mankind have no knowledge of kindness that they are laboring under delusions. As we leave this convention, let us take the thought that we are bound, as members of the same body, to express love one toward another. We will further have the privilege when we are made a part of that great body, to bring blessing upon the world of mankind, but we must here develop this element of kindness. Let us remember the advice of the Lord, when he told them before he ascended to wait at Jerusalem until they were endowed with power from on high—the Holy Spirit; but unless this Spirit be in us, we will not be the fit representatives of God. Dear friends, our entire mission in being called out of that great darkness, is to show forth the praises of him who has called us into this marvelous light.

HUMBLENESS

By Brother Dr. R. L. Robie, Belvidere, Ill.



THE Scriptures clearly teach that humbleness is one of the strong foundation stones of the Christian character, because we read in James, "God resisteth the proud, but giveth grace to the humble." If humbleness is at the beginning of our Christian experience, how can we expect to build a structure unless we start at the beginning? Humility is the opposite of pride—a proper appreciation of one's ability, power and position.

I want to use as a text, Phil., 2:5-8, using a preferred translation, "Let this mind be in you which was also in Christ Jesus; who, being in the form of God, did not meditate a usurpation to be equal with God, but made himself of no reputation, and took the form of a servant, and was made in the likeness of man, and being in the form of man humbled himself, and became obedient unto death, even the death of the cross."

We think that right here in a few words we have a sort of an epitome of the plan of God for human salvation. Here is how it came about that we have a Redeemer; this great one, wonderful in power and majesty; he who created all things in heaven and earth. (Col., 1:15). All things were created by him. This is the being who humbled himself to be born of a woman and thus become a man. Then we read that he did not meditate a usurpation. Here we have a contrast between Jesus in his human condition, and Lucifer, as a son of the morning, who was lifted up with pride. (Isa., 14:14). The result was he was cast down and out, away from the heavenly home, down to this earth to fill it with misery, despair and death. But Jesus, this glorious spirit being, did not meditate a usurpation, but humbled himself, etc. This is our best example of real true humility. I hope we are trying to fulfil the first sentence, "Let this mind be in you." I would briefly call your attention to four things that we can get out of humility:

(1) Sincere submission.
(2) A full appreciation.
(3) Satisfactory service.
(4) Finally, exaltation.

Things to submit to: In the first verse, we read, God resisteth the proud, etc. We are, therefore, to submit ourselves unto God but resist the devil. One is your Master—even Christ. He is our head and we are to be submissive to him. What would I think of my legs, if I should want to go to Oakland, and my legs would start off for Deer Park. If our head said, "Do this," should we not do it? Is not every member of the body to be subject to the head?

Again, we are to be submissive to the elders, as we read in Hebrews, "Obey them that have the rule of you."

Again, we are to submit ourselves to one another in the fear of God.

Full appreciation. We must have a full appreciation of the majesty of Jehovah; how great he is, and how little we are in comparison.

Then, how put on these graces? Put them on by using a little common sense, which one of the most uncommon things in the world. Let everyone think of himself soberly, as God hath dealt to every man the measure of faith. Then we will fulfil that other Scripture which says, "Do nothing of strive or vain glory." "Let each esteem others better than himself."

Let us put on humility and walk in love and kindness to all, and God will add his blessing.

MEEKNESS

By Brother Will Weber, Oakland, Md.

WE INVITE your attention to the ninth verse of the twenty-fifth Psalm, "The meek will he guide in judgment, and the meek will he teach his way." We used to regard the word "judgment" with more or less fear. We understand now that the word judgment properly rendered carries with it the thought of trial with a sentence. If that were not the case, how would God guide the meek in judgment? If it was after death when we have faithfully and successfully run the race, and been approved of him, and heard the "Come, ye blessed of my Father, inherit the kingdom," etc., why would it be necessary for them to have guidance? Were you ever lost in your bearings? Perhaps some of you came to this Convention, and landed late at night, and how glad you were to have some guide to tell you where your stopping place was. It was my pleasure to assist a few such. And when I asked them where they were going, the light of joy and thankfulness showed that they had found a friend in need. So then our heavenly Father will be very near to us in this trial; he is an ever present help in time of need. If we are going to let him guide us, then surely the most necessary thing is meekness.

Peter expressed the matter in a different figure, saying, "The trial of your faith being more precious than gold though it be tried by fire." He intimates that it is not faith for a little while, but it expressed so from the moment of our consecration as we have gone on step by step, until at last we hear the, "Well done, good and faithful servant, enter thou into the joy of thy Lord." Oh, dear friends, are not those grand words? Well now, the trial of our faith being more precious than gold that perisheth, we want to put on meekness, because it will keep us from the danger of having too great an opinion of ourselves. For instance, suppose the Lord had been pleased to elevate us to a position in the Body of Christ, such as one of the various offices of teaching; if we were not endowed with meekness, would there not be danger of being puffed up with pride? Rather, dear friends, let us have the thought that it is a serious matter to be elevated to one of these positions. Hence we are counselled, be not many of you teachers, knowing that your temptation will be the greater, and your trial the greater.

We remember our Lord Jesus, who left the court of glory, who had been with the Father from the beginning, who had been his honored instrument in all the various works of creation. Was it not our Lord's meekness that gave confidence in first one thing after another? Was our heavenly Father pleased with his meekness? Most assuredly. We see no evidence there of his being puffed up, proud or haughty. If any being who ever came to this earth had a right to feel the importance of himself, it was our Lord Jesus; but we are fallen so far from the perfect image.

Now, dear friends, let us in a diligent and prayerful attitude seek the throne of grace, and ask his blessings and help to put on this meekness. How?

(1) By reading the Scriptures.
(2) Taking note of our Lord's attitude, meekness and subjection to the Father.
(3) Serving the brethren.

We should do it all with the object of glorifying our Lord.

LONGSUFFERING

By Brother Wm. Mockridge, Brooklyn, N. Y.

PUT on therefore as the elect of God, holy and beloved, longsuffering, forbearing one another and forgiving one another. If any man have a quarrel against any, even as Christ forgave you, so also do ye."

Dear friends, it would be impossible for us to over-estimate the importance of following the inspired apostle's admonition. It seems that longsuffering is the consummation of our Christian experience. If we were to almost finish our course, and then should faint, it would not profit it anything. Therefore, "Be not weary in well doing, for in due season you shall reap if you faint not." It is harder to put on this quality of longsuffering than any that has been enumerated this afternoon, for the reason that the natural man is opposed to suffering in any form. The first law of nature is self-protection.

Of Jesus we read in Heb. 2:10, "For it became him, for whom are all things, and by whom are all things in bringing many sons unto glory, to make the captian of their salvation perfect through suffering." If it was necessary for him, it certainly is necessary for us. Therefore, let us go from this convention realizing that me must put on longsuffering.

Longsuffering means just what it says, suffering long with others, not with our own weaknesses. We should get busy and put them off. Let us not only forbear with their weaknesses, but let us forgive from the bottom of our hearts. Don't let us be like an elephant and carry the grudge around for years. Therefore, the only way we can do this is by copying our heavenly Father. "Put on the new man which is renewed after the image of him who created him." Think upon these things and thus renew our minds. We are called unto this, therefore let us arm our minds with it, even as Jesus suffered. We also remember how our heavenly Father has been patient for more than six thousand years with the world while they have been blaspheming his name by the doctrine of eternal torment. Also note how longsuffering he was in the days of Noah; also with the Jewish nation when they turned from him and worshipped other Gods.

Then, also, we want to copy the Master, and it is foredained that all who will be in the little flock must be copies of him. In Isaiah 53, we read how he was despised and rejected of man, that he was a man of sorrows, acquainted with grief, lead as a lamb to the slaughter, etc., yet opened not his mouth. If we do not say something when the people cause us to suffer, the world will count us as fools; but we have this picture, and so we should not revile again. Some say, "We cannot do like Jesus in that respect." Turn over to 1st Peter 2:19-23, "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."

In the Millennial age none will be permitted to suffer for righteousness, but now we have the privilege of going outside the camp, suffering as a sin-offering for the world. Therefore, let us arm ourselves with this mind which was in Christ Jesus. Let us rejoice when we are persecuted.

LOVE

By Brother T. E. Barker, Boston, Mass.

BELOVED, coming down to the close of this seven days of feasting and praising God, my mind goes back to Brother Sturgeon who took for his text, "Praise ye the Lord!" I feel like saying the same, because the Lord permitted such a large number to gather together in such a beautiful place, coming in touch with these wells of love.

Put on love, it is the bond of perfectness. This, dear brethren, is the girdle that binds closer to us this robe of Christ's righteousness. This love spoken of by the apostle is the evidence of life in Christ, it is the fruit of the Spirit, it is activity in the faith, it is the fulfillment of the law, for the apostle said the righteousness of the law is fulfilled in them who walk not after the flesh but after the spirit.

Love is the new commandment. You remember our Lord said, "A new commandment I give unto you: that you love one another." It is the debt we owe one another. Let us pay our debt and love one another. Love is the proof of true discipleship, for by this shall all men know that you are my disciples, because you love the brethren. By this also you may know that you have passed from death unto life, out of the kingdom of darkness into the kingdom of his dear Son. Love is to abound more and more, to grow day by day. I hope and trust, dear friends, that as we go from this most blessed and grand convention of the Lord's people, where we have been permitted to gather together, away from the turmoil and busy walks of life, up in this mountain to receive refreshment from the hand of the Lord, we will manifest this love more and more.

Our dear Pastor, last evening, at the reception called to our attention that the Lord took the three disciples, Peter, James and John up into a high mountain, and there he showed them in vision the two phases of the kingdom. And so, dear friends, you and I are privileged in coming apart in this mountain to feast upon the good things of the kingdom, to get a clearer and better understanding of God's wonderful plan. Surely our gathering together here ought to be helpful in cultivating and putting on this element of love. Let us continue to grow more and more like our pattern, for you remember that we are told to conform ourselves to the image of God's dear Son. Again, we cannot cultivate or put on love until we have received the Holy Spirit. It is only as we become pupils in the School of Christ that we can appreciate this element of love; it is only as we come under the transforming influence of God's Holy Spirit.

Dear friends, at this convention some of us will part never to meet again in the flesh. I hope and trust that the few remaining days of this convention we will vie with one another in breaking the alabaster box of love. Do it now, dear brethren, for by and by you will not have the opportunity. As we grow more and more like our living Head we will have the privilege of entering and attending the great convention of the first-born. Therefore, dear brethren, put on love, for it is the bond of completeness.

BROTHER VAN AMBURGH.—It is very enjoyable to sit at the repast which our heavenly Father has spread for us, but we cannot spend all the time at the table, but must go out and do a little work; so, as we have listened to these admonitions, I trust we are trying to work them out in our characters. No doubt we will have opportunity, and if we will watch ourselves we will note many occasions during which we can put them into practice. I suggest as a closing hymn, Number 160. I suggest that the words of this hymn be noted carefully, for if we have not consecrated ourselves to the Lord we are telling the Lord something that is not true. I trust, therefore, that whoever enters into this song will enter into it with his heart and not merely with the tongue.

No. 160. UXBRIDGE, L. M.

Lord, I am thine, entirely thine,
Purchased and saved by blood of thine;
With full consent thine I would be,
And own thy sovereign right in me.

Thine would I live, thine would I die,
Be thine through all eternity;
The vow is past beyond repeal,
And now I set the solemn seal.

Here, at the cross where flows the blood
That bought my dying soul for God,
Thee, my dear Master, now I call,
And consecrate to thee my all.

Do thou assist thy feeble one
The great engagement to perform,
Thy grace can full assistance lend,
And on that grace I dare depend.

The vow has passed beyond repeal.

Has it? Have you made this solemn vow unto the Lord? If not, I suggest that you do not sing this stanza. Have I taken advantage of the wonderful opportunity of presenting my body a sacrifice?

The vow has passed beyond repeal, and now I set the solemn seal.

Fruitage Day

Bethel Hymn No. 95

Sweet Afton. 11.

How blessed, how glorious, how joyful to feel
The love everlasting, of sonship a seal,
The love that is perfect, the love that is pure,
That we may with patience all things well endure.

I want to feel humble, more simple, more mild,
More like my blest Master, and more like a child;
More trustful, more thankful, more lovely in mind,
More watchful, more prayerful, more loving and kind.

I want the pure wisdom that comes from above,
That warns those in danger with tenderest love;
I want the sweet spirit of Jesus, my Lord,
And perfect accordance with his blessed word.

I want to touch lightly the things of this earth,
Esteeming them only of trifling worth;
From sin and its bondage I would be set free,
And live, my dear Savior, live only for thee.

A Vow Unto the Lord

Our Father which art in heaven, hallowed be Thy name. May Thy rule come into my heart more and more, and Thy will be done in my mortal body. Relying on the assistance of Thy promised grace to help in every time of need, through Jesus Christ our Lord, I register this vow.

Daily will I remember at the throne of heavenly grace the general interests of the harvest work, and particularly the share which I myself am privileged to enjoy in that work, and the dear co-laborers at Brooklyn Tabernacle and Bethel, and everywhere.

I vow to still more carefully, if possible, scrutinize my thoughts and words and doings, to the intent that I may be the better enabled to serve Thee and Thy dear flock.

I vow to Thee that I will be on the alert to resist everything akin to Spiritism and Occultism, and that remembering that there are but the two masters, I shall resist these snares in all reasonable ways, as being of the Adversary.

I further vow that, with the exceptions below, I will at all times, and in all places, conduct myself toward those of the opposite sex in private exactly as I would do with them in public—in the presence of a congregation of the Lord's people.

And, so far as reasonably possible, I will avoid being in the same room with any of the opposite sex alone, unless the door to the room stand wide open.

Exceptions in the case of brethren—wife, children, mother, and natural sisters; in the case of sisters—husbands, children, father, and natural brothers.

Manna Text and Comment

"Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is an enemy of God." Jas. 4:4.

God has purposedly placed the matter in such a position that his people must take their choice and lose either the divine friendship and fellowship or the worldly friendship and fellowship; because those things which the Lord loves are distasteful to the worldly, and those things which the worldly love, evil deeds and evil thoughts, evil speaking, are an abomination in the sight of the Lord, and those who love and practice such things lose his fellowship—they are not of his Spirit. "If any man have not the Spirit of Christ, he is none of his."—Z. '99-70.

Discourse by George H. Draper. Subject: "WISE AND FOOLISH VIRGINS"

WE have not very many of the foolish virgins here to address this morning; we hope we are all wise virgins. It is not our purpose this morning to preach a doctrinal sermon, this being "Fruitage Day;" we hope that what we shall have to say will be beneficial to us all, and help us bring forth more of the fruits of the spirit—more love, more joy, more peace, more satisfaction in the service of our dear Lord.

We recognize the fact, and it already has been commented on by the others, that there are not so many doctrinal sermons preached now, and we are very glad that at this convention we have notice particularly there were not very many tribulation saints around the outside that have various grievances. So we find that the dear friends have been indoctrinated at home; we find the Scripture Studies and Watch Towers and Tabernacle Shadows, and the various studies that are sent to our homes, are much better for seeking out doctrinal points and satisfying our minds and hearts, and then when we come to such a good convention as this we see what good results the study has had upon us. So we are glad dear friends that we can see such a wonderful growth. At the first convention we attend there were little groups standing around who seemed to have considerable tribulation constantly, and now there is that one happy smile, and that content and desire to build one another up in the most holy faith. This is a very good indication; it would indicate that we are getting nearer and nearer to that great convention where our dear Lord will welcome us all.

But we remind you of the twenty-fifth chapter of Matthew, and the first verse, declaring, "Then shall the kingdom of Heaven be likened unto ten virgins that took their lamps and went forth to meet the bridegroom." Our Lord was speaking of this particular time; he was not speaking of his own time. So we are glad to look back to the time in the period known as 1844, when, to our understanding of the Scriptures, there was a class, a virgin class, who did take their lamps—"Thy Word is a lamp unto my feet"—we are glad they did take their lamps and that they were stirred up over this question, and they went forth to meet the bridegroom. But as we realize there was a disappointing time, this is very conclusive evidence to us that we have the correct thought in the matter, because we remember that there were thirty years of disappointment. At our Lord's first advent, when this song of the angels went forth, "Behold we bring you good tidings of great joy which shall be unto all people" and the wise men went to see our dear Lord, to see him who was to be King of the Jews, there was a disappointment, because they were looking for the wrong thing at the right time. So we see there was a disappointment of thirty years, then, until our dear Lord was thirty years of age, when we read, "Now when Jesus began to be thirty years of age, he came to John at Jordan to be baptized." Then John says, "Behold the Lamb of God that taketh away the sin of the world!" Then those who had been watching faithfully and earnestly were rewarded for their vigilance in watching.

So we find in 1844 there was an Advent movement, that the virgin class commenced trimming their lamps, and they took their lamps and went forth to meet the bridegroom; but there was a tarrying time of thirty years from 1844 to 1874. They were thirty tears in advance of their expectation, therefore the disappointment. During that time the Scriptures say they slumbered and slept—and they had very strange dreams, too. The virgin class had peculiar dreams, such strange dreams. We are surprised now when we think about what dreams they had. They dreamed about eternal torment, fireproof demons, and all such things as that .We are surprised that they did not have better dreams than that. You know the world was having better dreams than that. For instance, we read Bellamy's "Looking Backward" or something of that kind, and we get something of an idea of the dreams the world was having. They did not see any fireproof demons, or anything of that kind; they saw the restitution blessings in a way. We know it was only a dream, because they dreamed it was coming about by the process of evolution. But we find the statement of Scripture that at midnight there was a cry, "Behold the bridegroom!"not, "Behold the bridegroom cometh," but, "Behold the bridegroom! Go ye out to meet him." We were surprised when we first came in contact with that sentence, that the midnight hour was in 1874, because we understand that 1874 was the morning hour; and so it was morning for the world largely. The world commenced to wake up and commenced to have some pleasant dreams about that time; but it was midnight for the church, we understand, from this standpoint: That the church had reached the 1335 days and the Lord had not come as they expected on a great white throne, and the earth was not burned up as they expected, and so they were all sadly disappointed. And it was not until 1875, to our understanding, that the virgin class heard that little word *Parousia*, which awakened that class, and then there was great rejoicing, as we read, "O the blessedness of him that waiteth and cometh to the 1335 days!"—not 1334 days. So the class that had waited and come to the 1335 days received a great blessing in comprehending the presence of the Lord, the establishment of the kingdom, and this grand and glorious harvest work.

We remember how the Scriptures declare "The harvest is the end of the age." Now, how long is the harvest to be? Why every one in the audience would answer, "The harvest is to be forty years." But haven't we kind o' been dreaming about that, too? And haven't we had some ideas in our minds that the harvest was going to be cut short two or three years, and only going to be thirty seven years long, or something of that kind? That the door was going to shut in 1910 or 1911? Do we find that our dear Brother Russell said the door was going to be shut in 1910? Oh, no; we find it was others who said that, and they seemed to be dreaming a good deal in the matter. So we find that we have been dreaming too much about those things; we want to wake up to a realization that the harvest is forty years and not thirty-seven years.

We remember at one time we thought the Gentile times were going to commence to close about 1911, and would be all over by 1914, although we had it pointed out to us very clearly in the Scripture Studies that they were 2,520 years long. When the article came out seven years ago in the Tower, stating that the Gentile times were to be 2,520 years long, and the time of trouble could not begin until after that time, then there was a class of people that cried out and said, "There, Pastor Russell has commenced now to delay the Lord's coming." Well, he had not said a word about the Lord's coming; he was merely pointing out what he had been saying to us all the time, that the Gentile times were 2,520 years long. So we find that the harvest is forty years long, not thirty-seven and a half. We are glad the harvest is forty years long; and we see then that the harvest work is to continue for forty years. Why is this? Why, have the Lord's people been speculating on these questions? To our understanding, it is because they have misunderstood other texts of Scriptures. For instance, we read in the ninth chapter of Amos and the thirteenth verse, "The plowman shall overtake the reaper." Some of the dear friends who have not understood this question very well started to get the idea that the plowman was going to get ahead of the reaper, and plow some of the wheat under. But the Scriptures do not say the plowman shall get ahead of the reaper; it says the plowman shall overtake the reaper. We are glad we are living in that time that the plowman has overtaken the reaper. We are glad we can see the evidence of that about us; we can realize what it means; we could not realize what it meant until the due time came.

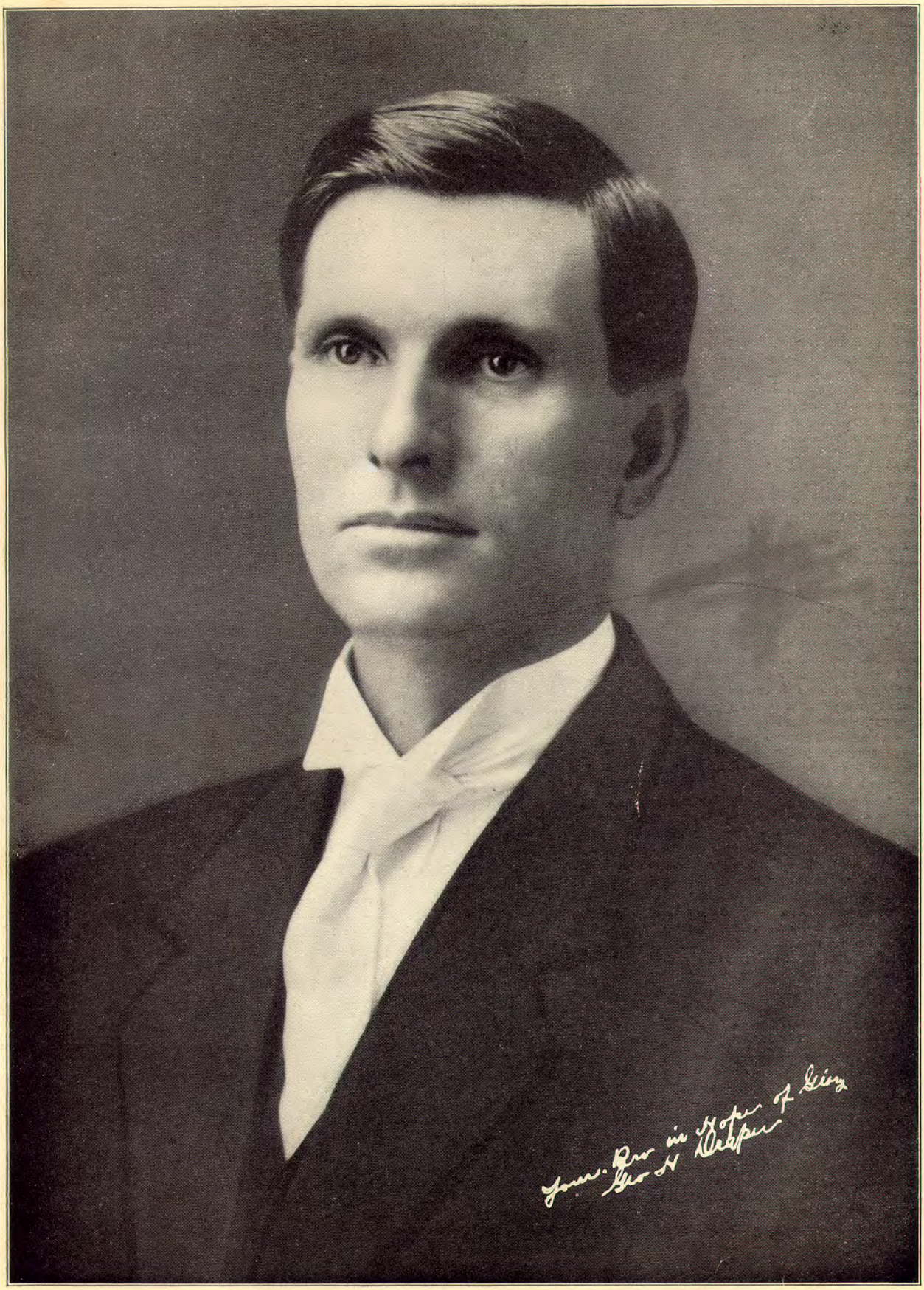
We remind you that the plowman overtaking the reaper has been literally fulfilled in our day, in this harvest day, but not before. Previous to this harvest period, one man could run one plow. During this harvest period it has been brought about that one man can run ten plows. So there is quite a difference now. One man in the West now with a gasoline engine can run ten plows; he does not need any help at all; he can run it day and night if he wants to. So you see we are living in a wonderful time naturally as well as spiritually; that the harvest naturally almost seems to be keeping pace with the spiritual harvest; and we are not surprised at this. So we see how in the West the plowman might overtake the reaper, in this way: a farmer in the West usually has several hundred acres of crops, and he starts in with his header to harvest his wheat, and after he has been harvesting for a few days, perhaps he is caught up with the ripe grain, or there is some rain, or something of that kind; then he will start out with his gasoline engine and ten plows, and plow twenty-five or thirty acres a day, and it does not take him long to catch up with the reaper. He never plows any wheat under though. Then there is more harvesting to do, and he goes on with the harvester; and after the harvest is all completed, then he has some more plowing to do.

So in this spiritual picture we see how the plowman could overtake the reaper, in this sense: that the harvest is forty years, but the plowman overtakes the reaper. Who is the plowman? Well, dear friends, to my understanding there are several different kinds of plows used now. There are two special kinds

of plows used in our day, this harvest period; one is known as a subsoiler, and another as a stirring plow. Now, we understand that the subsoiler has been running practically during all of this harvest period in Russia and various places, breaking up the fallow ground; but to our understanding, the stirring plow has been running only quite recently, and has overtaken the reaper. One asks who has been running the stirring plow? To our understanding, our dearly beloved Pastor has been running the stirring plow. Somebody says, "I thought he was 'that servant.'" Well, that is true, but the servant plows sometimes. To our understanding he has been running the stirring plow quite recently. I am sure you will all agree with me that our Pastor has been stirring up the minds of the Jewish people in the past year or two; and we remind you that a striring plow is to prepare the ground for seed; the stirring plow does not sow the seed. And so, while it is necessary for subsoilers in some places, it is not necessary to have subsoilers in all places; in some places a stirring plow does the work altogether. So we understand that the stirring plow has been preparing the ground for the seed. To our understanding this is all the work that has been done. So we find that for the past year or two our dear Pastor has been delivering a message to the Jewish people. What was the message? "Speak ye comfortably unto Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." Now, how many are there in this audience, or in this world, who knew that the Jewish people had a double or knew what it meant? I do not think one in this audience would say he knew what the double meant, or that it applied to the Jews at all, until he found it in the Scripture Studies. So we recognize that the one who has been doing that has been fulfilling the commission, "Speak ye comfortably to Jerusalem" —do not put in the subsoiler—but *speak comfortably*. So we find that the stirring work has been accomplished now. Some one says, "has he not been sowing seed among the Jews?" We answer "No, not to our understanding." What has he been doing? Why he has been preparing the ground for the seed. Has he been preaching Jesus and him crucified to the Jews? I understand not. To my understanding, although we have not had the pleasure to attend one of those meetings, he has preached to them about their Messiah. To my understanding, our dear Pastor has never offered an audible prayer before the Jewish people. Why? Because he could not pray save in the name of Jesus, and he would not think of such a thing as that under those circumstances. We all know him too well to think that he would undertake to offer a prayer except in the name of our dear Lord and Advocate, so he does not pray before the Jewish people audibly, I understand, for that reason. We see that he is using great tact. The Lord is governing this work. So he is stirring up the ground, preparing it for the seed in the due time. We are glad to recognize that he has the privilege of this grand and glorious work, and that we are privileged to be associated with him to some extent in this wonderful harvest message—not in running the stirring plow, because we would not know how to do it; we would be apt to get the subsoiler out in place of the stirring plow if we were going to do any such work as that. Our Lord has not entrusted any of the stirring plow work to us, and we do not understand that he will; but we are glad to recognize that the plowman has overtaken the reaper.

In this class of people designated in our text there were five wise and five foolish. Then we wonder when this took place? Was it always so? It does not state in the beginning of the text, "Then shall the kingdom of heaven be likened unto the five wise virgins and five foolish virgins," but it says, "Then shall the kingdom of heaven be likened unto ten virgins who took their lamps and went forth to meet the bridegroom." Later on there were five wise and five foolish. We do not understand that the numbers have significance; if they did, there would not be very many virgins of either kind; but we understand it signifies there are two classes, one class becoming wise and another class becoming foolish. In what sense did they become wise? We understand that they became wise to the presence of the Lord. I am sure, dear friends, the wise were those who had the spirit of discernment, the oil in the lamps. But some one says, the oil represented the Holy Spirit. Well, that is true, but it represented also the spirit of discernment. The foolish virgins had to have the Holy Spirit or they would not have been virgins at all; but they did not have the spirit of discernment, and as a result they were foolish in this matter; they were not wise to the presence of the Lord. And how many times we meet his dear ones whom we have every reason to believe are the virgin class, who say to us, "How do you know the Lord is present? How can you prove he is present?" And you say, "I cannot give you my oil; you have to go and buy of them that sell." It is impossible for you to convince anybody that the Lord is present but yourself; and you will find it will keep you busy all the time to do that. We find some who have professed to believe that the Lord is present who do not profess it any longer. So we would think that many of that class of people perhaps never were wise virgins. Some of that class have told me personally they had been following Brother Russell for the last ten or fifteen years, and now they were following the Lord. Perhaps that is the trouble with many of the Lord's people; they have been following the teachings without proving them. The Scripture, speaking of this matter says, "I found thy words, and I did eat them." We did not find them and say, "Now, I know that is so because I have great confidence in the one who wrote it." No, dear friends, we have great confidence in the one who wrote these things, and we have great confidence in our dear Lord, and we have great confidence in our heavenly Father, but I ask, "Would that give you a comprehensive understanding of his holy Word?" You answer, "No; it is necessary to have still more than confidence; it is necessary to have an accurate knowledge of his Word of Truth if you would be firmly established on this grand and glorious rock, Christ Jesus." So if you have come to a knowledge of the truth merely by hearsay if you have not made it your own, if you have not proved it up, then I understand you will not be able to stand when these fiery trials are coming upon the church; because we understand they are coming upon the church for the purpose of sifting out all of those who are not firmly established upon the rock Christ Jesus. So now it is one thing to know about the presence of the Lord and it is another thing to know the Lord is present. If you do not know the Lord is present you are not of the wise virgin class, though you may think you are at the present time. You may merely know about the Lord's presence, but that is not enough; it is necessary to investigate the matter, to prove it to your own satisfaction—not that it will be necessary for everyone to know all of the figures given in the second volume of Scripture Studies so they can tell them to others; if that was true I am sure there would be very few of us in the virgin class; but it is necessary for us when we come to these statements to go to the Word of the Lord and make them our own, and ponder them in our mind, and understand, so we will not be led astray when some one comes along and tells us it is different. So to our understanding the wise virgin class are the ones who have comprehended the presence of the Lord. I hope everyone before me this morning has proved to his or her own satisfaction that the Lord is present, that the Lord is carrying on this grand and glorious harvest work, and not that man is doing it.

Then how easy it is for one, even after becoming wise, to become foolish. We understand that the Lord's dear people, after they have come to the knowledge of the truth, after they have recognized the presence of the Lord, might then become foolish virgins. The question might arise, "How could they become foolish after coming to such an accurate knowledge of the truth as this, that they knew of the Lord's presence?" We answer, by neglecting the grand and glorious opportunities they have. To illustrate: You have a sacrifice on the altar; that sacrifice is to be consumed during this day of atonement. You say, how long will this day last? I do not know how long it will last for you, or for me, but I know it will last just long enough for the consummation of that sacrifice, if it is kept on the altar. Suppose we had a sacrifice of one hundred dollars on the altar; we might as well use one hundred dollars as any other amount, because we could not figure it in dollars and cents, but supposing our sacrifice was represented in one hundred dollars on the altar; suppose you would say, "Now I am going to use two or three dollars of that; of course I will have it back here before the allotted time." How do you know how long the allotted time is? It might be today for all you know. So you see if you have a sacrifice on the altar and you are dallying away any time at all, then you are in the greatest danger; you are not acting wise about the matter, that is a sure thing. You remember how our dearly beloved Pastor put the matter in speaking of the ambassadors for Christ. He said, "Supposing you have ten hours to labor for the sustenance of your family, then eight hours to sleep, then it requires two hours a day to wash and eat and take care of yourself; now how much time have you left? You only have four hours left. Now what are you going to do with that? We will scan the daily papers and see about the murder trials and things of that kind, then have to investigate various other things, then we have to go visiting you know, have to keep up a kind of form, and by the time we get through we have not any time left. Now the four hours left out of the things that were necessities were what we consecrated to the Lord. You did not consecrate the ten hours that belonged to your family, or the eight hours that belonged to your sleep, because the Lord does not want anyone who is sleepy; you could not consecrate time away that you were eating, but now you have four hours left, and the question in the Lord's sight is,



Your brother and fellow-servant,
K. A. Hirsch

what are you going to do with that time? I am sure that the wise virgin class will use that time judiciously, so they will hear the "Well done, good and faithful servant, enter thou into the joys of thy Lord." Why? "Because thou hast been faithful over a few things, I will make thee ruler over many things." Then you see how necessary it is that we should be wise in this matter.

Then, as we said before, we might become foolish after becoming wise, because we have some sacrifice left over after our day of atonement is over, whatever time that may be, and as a result we will have to have it destroyed because it was not consumed in the allotted time. I am sure that would be foolish, dear friends. Then we might be foolish in many other ways. For instance we find some who are acting to our understanding quite foolish at the present time; we find some who once believed as this beautiful motto teaches, "God hath set the members in the body as it has pleased him," and they have thought they were placed in that body as a member for several years, and then the Lord just woke up to his mistake and found he did not have them in the right place, and so he just took them out of that place and put them in another place. Now I am sure it would be very inconsistent for us to have any such thought as that. If God has placed the members in the body as it has pleased him, then he has not made any mistake about the matter at all. For instance, we know of some who think our dearly beloved Pastor has been taken out of the body, and they have taken his place. Although they were in the body at the same time he was, they claim now they have just been changed over to another place. Think how inconsistent that would be! Suppose it were possible for your ear to be removed and your foot to be taken off and grafted on for an ear; that would be a very nice looking head, wouldn't it? And you would be going around on your ear half the time. I am sure that would be very inconsistent, but it is not any more inconsistent than that God has placed the members in the body as it has pleased him, then taken that member out of the body to be placed somewhere else. No, dear friends; if a member has been taken out of the body there will be a member taken out of the quarry and put in his place. There will be a member taken from those standing up, who are desirous of being in that condition. So to our understanding this would perhaps explain to our minds why there are some of the Lord's people who are coming in at this wonderful time and making such rapid advancement. There was a time when I felt quite discouraged. I saw some of the Lord's people coming in the truth, and in only a year or so they were going ahead of me, and I could not understand the matter. I heard the statement that the reason was, the old members were not reading the Dawns. I had been sticking close to the Dawns, so I could not believe that was the reason. And there was a long time I felt quite disconcerted over the matter; but now since I have given more consideration to this text, that God has set the members in the body as it has pleased him, I conclude that if there is a "hand" member taken out there will be a "hand" member put in, and I never was that kind of a member; and it will be necessary for that kind of a member to go just as far ahead of me as was the brother who went out. So we understand this might explain to our minds why some of the Lord's people are taking precedence over others.

Then we are glad to recognize many members in the body who are our superiors, and that Christ is the head over this body which is the church. Then we look to him who is our head and recognize that he is working all things according to the counsel of his own will, and we have agreed not to have any will in this matter at all, but to say, "Not my will but thine be done." Then I am sure, dear friends, it would be very foolish for us to take such a position as that, and I am sure if we take such a position as that the chances are that we will cease to be virgins at all. So to our understanding those who have come to a knowledge of the truth, those who have recognized the presence of the Lord, and those who have the wonderful message that we now have, certainly are very highly favored; and if they come short now it seems to me that they stand a very poor show of having eternal life. If they do not appreciate the grand and glorious things that are set before them now, I do not know when they will ever have an appreciation of God's great love. So then it is no wonder the Apostle says, "Let us take heed therefore, lest we should let slip the things which we have heard.

Now we find from the measurements given how some have reached this conclusion, how some have been speculating on that date. For instance, we find some of the Lord's people declaring 1910 date in the Grand Gallery was the date when the door was to close. We understand there is no door in the Grand Gallery, but there is a step. There is quite a difference between a step and a door. So we do not understand that would picture any door at all; but now for the benefit of those members who have been speculating on this question we will call to mind that the step in the Grand Gallery is not reached in 1910 pyramid inches, but reached in 1874 pyramid inches. You remember 1874 pyramid inches takes you to the step: 1881 pyramid inches takes you through the step, omitting the riser, and 1910 pyramid inches takes you up the riser and along the step. So we find then that this 1910 date has never had such a significance as we perhaps thought it had. Well, what was the significance? To our understanding that Grand Gallery represents the church; it does not represent the Jews, nor does it represent the world. I remind you of the statement made in the Tower seven years ago when that article came out declaring that the Gentile times were to be 2520 years long—not 2518—and he said, "But if there is not something remarkable happens to the church about 1910 we shall be surprised." So he recognized that the church was going to be dealt with in the Grand Gallery, not the world, nor the Jews. To our understanding those who have taken that thirty-six-inch step have been able to comprehend in this period of time that which they never comprehended before, and those who refuse to take that step, which to my mind might well be represented in the Vow, and the sin-offering and the covenants that came along about that time, are not in the Grand Gallery at all, not appreciating the grand and glorious things of the Grand Gallery any longer. So to our understanding this feature then would picture the church. I remind you of the statement made in volumn three, page 364, regarding this very question, written in 1881, stating the four years from 1910 to 1914 will be an extreme test of fiery trial on the church preceding the anarchy upon the world. Now do you think our dearly beloved Pastor thought the door was going to shut, and the fire was going to be inside the door? There is no question as to that at all, the fiery trial upon the church, and he cites the text in 1 Cor. 3:11-15 "For other foundation can no man lay than that is laid, which is Christ Jesus."

"Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

"Every man's work shall be made manifest; for that day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

"If any man's work abide which he hath built thereupon, he shall receive a reward.

"If any man's work shall be burnt, he shall suffer loss; but he himself shall be saved; yet so as by fire."

The apostle says, "If any man's work abide which he has built thereupon, he shall receive a reward." Why does he use the word "if?" Certainly there will be no danger of wood, hay, and stubble abiding, will there? We answer, "No; wood, hay, and stubble cannot abide that test; we are sure of that." But he says, "If any man's work abide he shall receive a reward, and if his work is destroyed he shall suffer loss." So to our understanding even that class, then, perhaps, who are building with gold and silver and precious stones might have their work destroyed, and to our understanding there is a work something like that going on just now. I have in mind two classes at this present time who have no doctrinal differences at all, but they are split on personal differences—are split because they have not that love that covers a multitude of imperfections amongst the brethren. They seem to forget the Lord has covered a multitude of imperfections for them, and so they think, as a brother testified here a short time ago, that they got tired of that. Well, supposing our Lord had got tired of it, where would we be? We find then, dear friends, that this test which is coming on the church during this period of time is more of a test of brotherly love than it is on doctrinal points. So the test that is coming on the church from this time on is this test of brotherly love. The Apostle Paul used this same expression in 1 Cor. 13: "Though I have the gift of prophecy and understand all mysteries and all knowledge; and though I have all faith so that I could remove mountains, and have not love, I am nothing." You may build with the gold and the silver and the precious stones, but they must be cemented together with love, or it will never stand the test of this day. Recognize this, then, dear friends, how necessary it is that we should not only be wise virgins in the sense of knowing that our Lord is present, but in the sense of striving by the grace of the Lord to walk in his footsteps more circumspectly as a result of our knowledge that we ever did before; and I am sure if we are exercised in this way we will hear our Lord's words, "Well done, good and faithful servant, enter thou into the joys of thy Lord." If we are not exercised in this way, than I am sure we will never hear that message, regardless of how much we know about the truth. It is not so much what we know about the truth as it is that we do what we know. Let us take into consideration the necessity of not only knowing the truth, and the truth making us free, but striving by the grace of the Lord to do these things more perfectly each day, recognizing that it is the fruits of the spirit that constitutes us children of the Lord; it is the fruits of the spirit that proves that we are walking in the footsteps

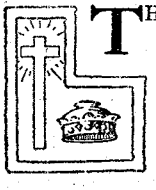
of our dear Lord and Redeemer. It is because as our Lord has declared, "By this we know that we love God, because we love the brethren," not because we know all about the Dawns, not because we know all about Tabernacle Shadows, not because we know all about the Bible, but because we are putting into practice what we do know about it; because we are manifesting the spirit of the Master in this particular sense of love for the brethren.

We find another text that appears to our mind as a touchstone that will prove to us where we are. You remember the apostle says, "If we walk in the light as he is in the light"—Oh, dear friends, are we doing that?—"we have fellowship one with another." He does not say that we will get mad and quite going to the meetings, or get mad and quit attending the studies; he does not say that we will withdraw ourselves from the other brethren and say, "I can get more out of studying the book than in the Berean studies." No, but the apostle says, "We will have fellowship one with another, and the blood of Jesus Christ cleanseth us from all unrighteousness."

So, dear friends, the wise virgin class will have their robe cleansed all the time; they will keep the spots off their garments by applying daily and hourly for the blood of Christ which cleanseth us from all unrighteousness. Why? Because we are walking in the light as he is in the light, having fellowship with one another, and the blood of Jesus Christ cleanseth us from all unrighteousness; while the foolish virgin class are not having fellowship one with another, they are not walking in the light as he is in the light, so they are going to have a great "wash day" all at once in the great time of trouble. But we are glad to recognize that while the Lord will hand them over to Satan for destruction of the flesh, it is a wonderful demonstration of God's love. Why? Because they have got something they agreed to give up, and they cannot get into the kingdom with it; and the Lord says, "Flesh and blood cannot enter into the kingdom of God," but here the foolish virgin class have considerable of that left over, and the Lord is going to graciously permit that to be destroyed, so the spirit may be saved in the day of the Lord Jesus. While that is a gracious arrangement, we are sure that the Lord is not preparing you and I for such times as those, or for any such conditions as that; but he is preparing us for the grand and glorious condition of that text we have already quoted. Let us then examine our hearts and minds—are we fellowshipping the brethren? When we come in contact with the dear brethren and sisters are we coming there with the very purpose of building them up? Are we striving by the grace of the Lord to leave the impression upon others so that they will say, "I feel better as a result of coming in contact with that brother, with that sister?" Or, will we leave the impression, "I wish I had not met that brother?" Dear friends, it is the latter, I am sure it will be the strongest indication to us we can have that we are not walking in the light as he is in the light.

Let us strive by the grace of the Lord, then, to bring forth more and more of the fruits of the spirit, recognizing that our dear Lord is overruling all of this harvest, and there will not be one grain of wheat lost, and there will not be one who will win eternal life on any plane and not get it; and then I am sure in place of our worrying and fretting and stewing we will put our trust in the Lord and wait upon him.

Discourse by Brother A. H. MacMillan. Subject: "THE GREAT LOVE OF GOD"



THE text we have selected for our consideration this morning is found in Psalms 103:13-14. "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust."

By looking into your bright and glad faces one might conclude that this congregation is not in need of any special words of comfort and encouragement as suggested in our text, but being a companion with you in the narrow way, I know something of the trials and difficulties you have undergone thus far, and will yet have to undergo before we finish our race course.

The world knows very little about the great love of God. For six thousand years they have languished under the sentence of death, raising their crying appeals to God for mercy, but God has apparently turned a deaf ear to all their cries.

Well intentioned but misguided men have made matters much worse by the various creeds they have formulated. They have pictured God as a terrible being who would take great pleasure in torturing his children, and that he has created a terrible hell where he intends to torture nine-tenths of the human race. They have filled the future with fire and flames and made God a keeper of an eternal penitentiary destined to be the home of the majority of the human race. We have a discription of them in the prophecy of Isaiah, the twenty-ninth chapter and thirteenth verse: "This people draw near to me with their mouth and with their lips do honor me, but have removed their heart far from me and their fear toward me is taught by the precepts of men."

God's love at the present time is exercised toward the church only—those who reverence him. Why is it that the church is so highly favored above the remainder of mankind at the present time? This is the reason: because this is our trial time. We are all well aware of the fact that the whole race had a representative trial in father Adam, in the garden of Eden. Father Adam fell and lost life for all his children. Our Lord filed a motion for a new trial by his death upon the cross and secured the right to give every one of Adam's children the opportunity to receive their life back again. You know we are commonly called "second chance" people. I know a place in Virginia where the people got the matter straightened out in their minds, and we are now known as the "fair chance" people. We, as the church of Jesus Christ, are having our chance now, and it is to be a full and fair one. When the time for judging the world will come, that thousand-year day, the world will have as fair a trial as we are having at this time.

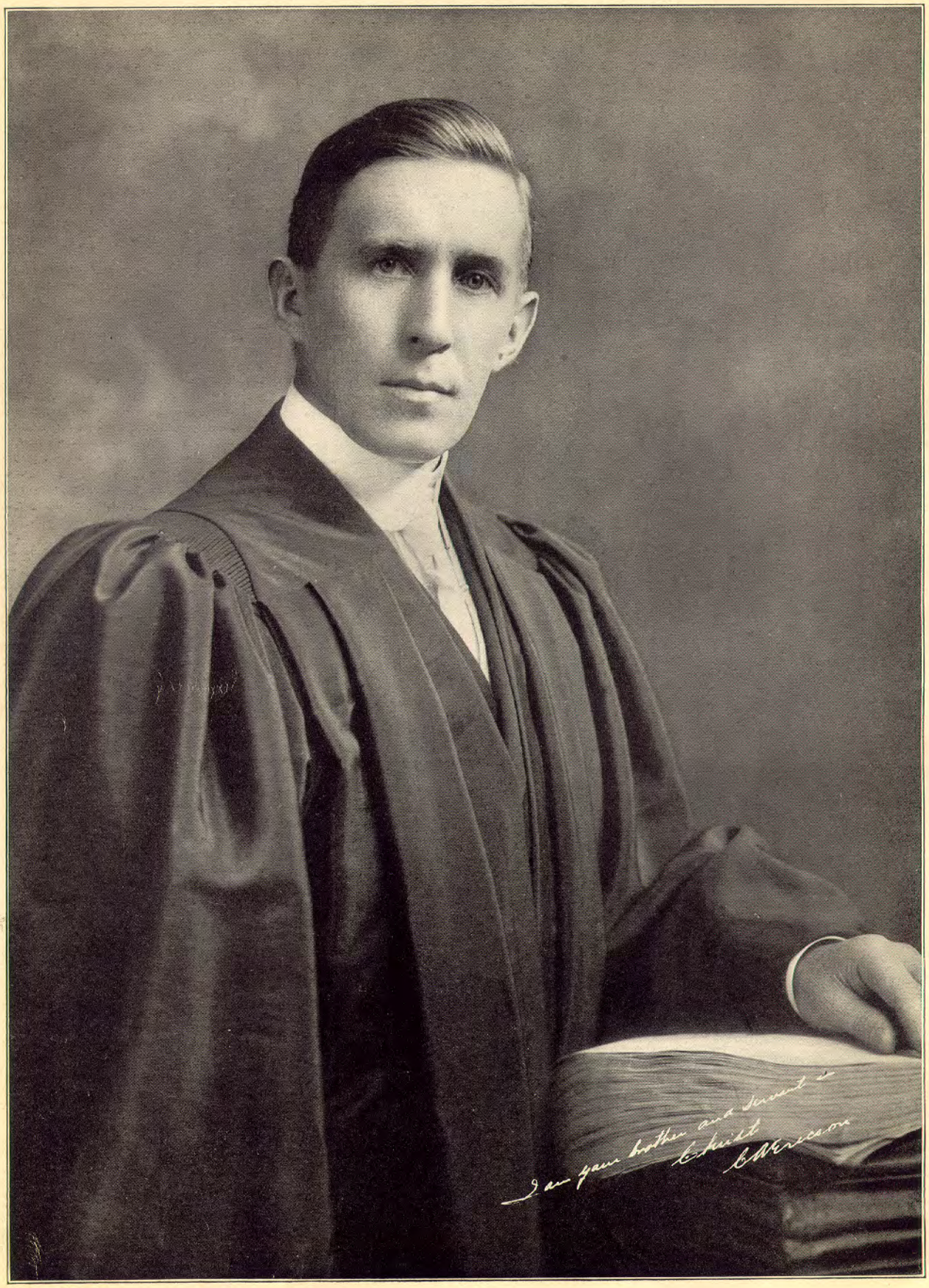
The Apostle Paul, in addressing the church said, "I pray that Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, may be able to comprehend with all saints what is the length and breadth and depth and height; and know the love of Christ which passeth knowledge." It is our privilege at this time to know of the great love of God as it is exercised on our behalf during our trial season. Many of us have been brought up in the Calvinistic faith and led to believe that God was cold and indifferent to our troubles and trials. And even when coming to the knowledge of the truth it is difficult to get this misconception of God out of our minds. Those of us who had this training in childhood find its effect still with us when we come to a knowledge of the truth. We are inclined to believe that God mapped out a race course, making the way very narrow and difficult to run and at the same time telling us that the prize was glorious and that we might have it if we run successfully. We felt that God would not be disappointed if we failed, and did not have much sympathetic interest in our efforts along the narrow way. If we failed he would indifferently set us aside and call someone else to take our place. But when we come to understand the height, depth, length, breadth, and know of his great love, how different the matter appears. Our heavenly Father is more interested in our welfare then we could possibly be. He knows of the great prize to be won and what a great loss it would mean to those who fail.

We have a very beautiful illustration in Isaiah 49:15-16, of God's love for the church—"Can a women forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold I have graven thee on the palms of my hands."

Have you ever been in a home where there was a little baby? Does the mother get so interested in her household duties that she neglects the little one? No! He is the center of attraction to the whole household. Matters of interest to the household are frequently neglected in the interest of the baby; the dishes are not washed, dinner is late, the beds not made, the room is dusty and dirty—why? Because the baby required the mother's attention. She had no time to give to these other matters which were inferior, compared to the interests of the baby. The mother could not forget her sucking child. She must look to his every need—clothe him, feed him, look out that he does not fall over and injure himself. She could not remain away from him very long at a time. He requires her constant care and attention and always has it, as well as her tender love and sympathy. What mother could forget the little cooing Bo-Peep who, so cunningly rubs his little feet together and tries to eat his little fists? How she likes to watch him and see him play and smile. "Yea, she may forget," yet the heavenly Father says he will not forget us. Thus we see that his love for us is even greater and more constant and tender than the mother's love for her infant. Brother Toole said we are a great deal like children. I think we are altogether like them.

Our heavenly Father has more love for those who reverence him than the mother has for her nursing child. He has to provide their clothing—a robe of righteousness—provide food for them—"For we do not live by bread alone, but by every word

Your brother in Christ,
A. T. Macmillan.


I am your brother and servant in Christ
C. Peterson

that proceeds out of the mouth of God." He has selected a faithful servant and placed him over the work of dispensing the meat in due season to the whole household of faith. He has to care for us every hour, every day, else we would be led away into paths that would injure us as new creatures.

Our heavenly Father tells us that we are engraven upon the palms of his hands. This illustration is taken from the custom that prevailed among the heathen. When taking a journey, they had the picture of their favorite god stamped upon the palms of their hands. This was done to keep him constantly before their minds in order that new interests and attractions might not engage their attention and cause them to forget their favorite god. By this illustration our heavenly Father would inform us that he never neglects nor forgets us, his children. Think of it—engraven on the palms of his hands!

To my mind, the most important work being carried on at the present time in the divine plan, is the development of the church class. Consequently, God is never so busy attending to other matters of his great universe that he forgets his children. As the matter is stated in Matt. 18:10, "Their angels do always behold the face of their Father which is in heaven." It matters not how important are the matters engaging his attention. He is always ready to give time and attention to the interests of the church now in process of development.

You remember David said in the eighth Psalm, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;" he says he is astonished that God should consider or be mindful of man. "What is man, that thou art mindful of him, and the son of man, that thou visitest him?" Or in other words—we would not think that God was so interested in creating and governing the great heavenly bodies or other worlds, that he would have no time to think of the poor human race who are justly under a death sentence. Yet we know God is deeply interested in the work that is going on in the church at the present time—more interested in this work than any othe matter in the whole universe.

We have another beautiful illustration of God's care over the church in his treatment of his typical people, Israel. You remember how he arranged matters that they might be led into Egypt. How he changed the climate, affecting millions of Egyptians for fourteen years, giving them seven years of plenty, at which time they had sufficient food and abundance left over to lay up for time of famine. All this was done in order that Joseph, who was sent before them into Egypt, might be exalted to a place of prominence in the kingdom, and thus be in a position to take care of Jacob and his decendants who then numbered only seventy souls—"When they were but few in number" (Psalm 105:12-15). In speaking of spiritual Israel, the Psalmist says, (Psalm 87:2-3). "The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God." So we see, dear brethren, that God will do more for us than he did for his typical children, Israel. When we realize this and know of God's great sympathy, pity and love for us while we are struggling along the narrow way, how it should encourage our hearts.

Again we read in John 16:27, "The Father himself loveth you." The Father's love must be as great as his other attributes, namely, justice, wisdom and power. Think of his great wisdom and power as manifested in the work of creation. We see the mighty heavenly bodies moving in majestic order with clockwork regularity and precision, never swerving one iota from their various orbits. God's great wisdom and power is here demonstrated. His justice has been made manifest with terrible severity and relentlessness for the past six thousand years in the sentence of death placed upon the human race, and yet his love is greater. It will take a much longer time to become acquainted with God's love than with his justice. Indeed, it will take the endless ages of eternity to demonstrate his great love. You remember Brother Barton's reference, at Put-In-Bay to the text found in John 17:3—"This is life eternal that they might know God." That you will have to live throughout the endless ages of eternity to know the depth, breadth and height of the love of God." This love is ours right now—"The Father himself loveth you."

Let us take up the illustration suggested in our text and see what we can learn from it. As a Father pitieth his children—as an earthly parent considers the highest interests of his children—so the heavenly Father considers the highest interests of his children. The earthly parent will study his children to see what position they are best adapted for, and will do all in his power to make their career a successful and honorable one. As one gentleman I heard of, who was perplexed as to what position to select for one of his boys. He studied him carefully. He noticed that he was lazy and liked to have the other children wait on him and flatter him. If he gave all of the children a penny, in the morning, this little fellow would have them all by night. He was a great beggar. So the father concluded to make a modern preacher out of his boy.

In Romans 8:28, we read that God called us according to his purpose, and that all things work together for good to those that love God. I know one brother who is on the platform, who used to wonder why God had called him. Later on he found a solution to the mystery. He concluded that God is going to show all his intelligent creatures how much he could make out of nothing. This undoubtedly is correct, but God has a more definite and specific purpose in calling each one of us. This little flock, the one hundred and forty-four thousand—are going to be kings and priests unto God during the thousand-year reign, to lead the world from condemnation and death to life and peace. He is calling them in order that as a composite body they may be merciful and sympathetic company, who can sympathize with the various classes who will be blessed during the thousand years. To this end we know our calling—not many wise, not many noble, but principally the mean, according to this world. Why is this so? Because the majority of those who are dead are of the mean and ignoble kind. Each one of us will be better able to sympathize with those who have weaknesses along the same general line as we have. You will be better able to sympathize with those who suffered by the fall as you did. I will be able to sympathize with those who suffered as I did, and thus we see the church will be made up of various individuals and classes, from various walks and stations in life. A few noble ones, because there are only a few noble ones to be blessed. Therefore, we believe that when God called each one of us, he had just such a purpose in view, consequently we believe that if we fail to make our calling and election sure, he will call someone to take our place as much like us in general disposition as he can find.

The earthly parent, after selecting a career for his child, provides everything possible within the limits and range of his means and ability, to the end that the child may be successful in life as an honorable and prominent citizen. So the heavenly Father tells us that all things within the limit and range of divine power and ability will be done on our behalf, that we may win the heavenly prize. Hear the words of the Apostle Peter, in 2 Peter, 1:3, "Divine power has given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue."

The earthly parent will see that his children are placed in the best schools, with the most proficient instructors. So we are in the school of Christ, endeavoring to learn the lessons mapped out for us from day to day. The earthly scholar might think the lesson irksome, and unduly difficult, and after spending one year of diligent study in college, he might think it unnecessary to study any further. We can imagine what his father would say if he came home and complained after he had worked and studied hard for one year he finds that the studies for the next year are even harder. The father would quickly tell him that the very purpose of his schooling was to learn how to overcome difficulties, and that each year in school should better prepare him for the advanced studies of the succeeding year, and so he would continue training and growing in knowledge until he was prepared to graduate. Our experiences in the school of Christ are similar. If the trials become more difficult from time to time, we should be more able to bear them by virtue of our previous training; as our ability to endure hardness as good soldiers increases, we must naturally expect the difficulties and trials to increase in proportion.

The earthly son might think his father did not love him because he requested him to continue his studies. He might reason that if his father really loved him, he would permit him more freedom to enjoy himself; that the father would use his means to provide luxuries for his children. However, we know that this reasoning would not be correct. Because the father has his child's highest interests at heart is the very reason he subjects him to discipline and requests him to continue his arduous studies. So we read in Hebrew 12:5, "My son, despise not thou the chastenings of the Lord, nor faint when thou art rebuked of him, for whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth." The Apostle tells us here that there is great discipline in the school of Christ, and all who enter may expect to remain there under discipline. "If ye endure chastisement (discipline) God dealeth with you as with sons; for what son is he whom the Father chasteneth not? But if ye be without chastisement, of which all are partakers, then are ye spurious and not sons."

We may be led to think our heavenly Father does not love us because he does not give us more earthly good things, thus making it possible for us to enjoy ourselves as we see so many others doing in the world. But when we get the correct thought on the matter, we see that our way is made narrow and beset with many trials and difficulties in order that we may be developed and trained properly for the glorious work that we are going to be permitted to do in the ages to come. Thus the training or discipline is for

our good. "For whom the Father loveth he chastheneth (disciplines) and scourgeth every son whom he receiveth.

Ah, but someone may say the heavenly Father has made the course so severe and the trials are so numerous and perplexing, that I feel like giving up in despair. The trials are not one bit more severe than you will be able to endure. They only look that way. As was the case of the little boy whose mother was about to chastise him. She brought in a switch with a great many leaves on it. It looked very large to the little fellow, and he said, "Mother, if I was going to switch you, I would not use such a big stick." But after the mother removed the leaves, the little fellow found the switch was a little tiny one and did not injure him at all. So when we contemplate our trials, they look so large but when we trim off the leaves we find that they are not so great as they at first seemed to be. So we read in 1 Cor. 10:13, "There hath no temptation (trial) overtaken you but such as is common to man (in Christ Jesus) but God is faithful, who will not suffer you to be tempted (tried) above that ye are able; but will with the temptation (trial) *direct the issue*, that ye may be able to bear it." What does it mean to direct the issue? If you will pardon a personal illustration, I will refer to one in my own experience. I was brought up in what is called a hard-shell Scotch Presbyterian home, where you know they never spare the rod. Sometimes I got into difficulties. Some of the boys would say, "You had better look out; your father is looking for you." I knew he would find me sooner or later and was sure I would be punished, and always tried to direct the issue in order that I might be able to bear it. I did it in this way: I would hurry home and put on some extra clothing and then parade in the presence of my father in order that I might receive the inevitable. He would get down his old cane and the dust would begin to fly; but as I had the extra clothes on to direct the issue, I was able to beart he chastisement. Our heavenly Father will not remove the trials in directing the issue, but will give us more power to bear; as we read, the issue will be directed in order that we may be able to bear it.

In the case of the earthly child who is a little tardy in school, the instructors will not excuse this child from taking the full course but will assist him all that is possible, even by creating evening sessions where the scholars who are slow to learn may be assisted. Thus they direct the issue in the case of the earthly child. So the Apostle tells us that God is merciful. He sees that we are having a difficult time in our various tests that are absolutely necessary to our developement, so he arranges various ways to direct the issue in order that we might be able to bear it. Perhaps the Lord saw that some of us are in need of severe trials for this fall and winter, which he kept back as long as possible, but must now send them to us. In order that we may be able to bear them he made it possible for us to attend this glorious convention that we might be refreshed and strengthened and be able to bear the trial. So we see our heavenly Father has our highest interests at heart, and will do all that is possible to assist us in the narrow way.

The earthly child is in danger of becoming discouraged and say to his father, it is useless for me to continue my studies; it is such arduous work and there is nothing special to be gained in the end. He has a very short-sighted view of the matter, but the father who sees the advantages to be gained by the schooling and training, endeavors to picture this to his son showing him how advantageous it will be to him later in life to have this training. The boy is encouraged to prosecute his studies with more zeal and graduate with honor. So Paul tells us in Eph. 1:16: "I cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; that ye may know what is the hope of your calling and what the riches of the glory of your inheritance in the saints." You see Paul was praying that we might have a fuller appreciation of the heavenly things continually before our minds and not be in danger of growing faint along the narrow way. He tells us again that "the sufferings of the present time are not worthy to be compared with the glory to be revealed in us," bye and bye. So when our hearts are set upon heavenly things and when the glory to be revealed in us bye and bye is appreciated, how it stimulates us and makes us more zealous to do with our might what our hands find to do. We determine that we will never grow lax again—never become weary in well doing. But our memories are poor, and we are in danger of losing sight of the desirableness of heavenly things, and pay too much attention to temporal things. To this end the apostle reminds us that we are leaky vessels and should come often to the throne of heavenly grace to have them filled.

We notice the apostle says, "No chastening (training or discipline) for the present seemeth to be joyous, but grievous." Some of the friends believe that they must find joy in their tribulations. I am afraid, however, that all of us have not attained to this advanced point of development. Let us hope that we may later on. In Romans 5:3, we notice in the Diaglott the apostle says that we should *triumph* in our tribulations, not necessarily rejoice in them, because they are grievous for a time. We should, however, gain the victory by learning the needed lesson of patience because patience can be gained in no other way save by tribulation; and as patience is a virtue we must all have to be overcomers, we are desirous of gaining it, even if necessary to submit to tribulation. As the apostle says, "We should be patient in tribulation, letting patience have her perfect work, that we may be entire, wanting nothing." We may not be able to do this at first, but must learn to do so, as the apostle said, he learned to be content in every state. As the brother told us a few days ago in a testimony meeting, that he was learning to be content, even in the swamps of the *state* of Arkansas. One brother told us a few days ago that he forgot his suit-case, and was left several days with dirty clothing, and that he was rejoicing all the while in his grievous experience. I think this brother has attained to the superlative degree of excellence in the development of patience. If I could rejoice after having forgotten my suit-case, because of the fact that I had dirty clothing, I think I would throw away my suit-case altogether, and always be dirty and thus always be rejoicing. Do not be discouraged, dear friends, if you are not able to rejoice in your tribulations. Endeavor to triumph in them, and everything will go along well with you.

"No chastening for the *present* seemeth to be joyous, but grievous," nevertheless, *afterwards*—thank God there are afterwards in our experience; trials do not continue always; they are permitted to produce results in us, and after these results have been attained, the tribulation or chastening is removed. We notice the apostle says that chastening yieldeth peaceable fruit of righteousness to those who are exercised thereby. The question for us to consider is as to whether we are being exercised by these trials. What do we mean by being exercised? Are these experiences developing in us the fruits here referred to? As an illustration, we notice that pugilists and others on training for athletic games are put through very severe exercise. We feel sure they do not rejoice in these experiences, for they become weary and worn-out, no doubt. Nevertheless they continue the exercise, because it produces physical conditions desired—produces powerful muscles.

Let us notice the physiological relationship between exercise and development of muscle, and seek to learn some spiritual lessons therefrom. When one exercises his arms for instance, the tendency is to consume muscular energy and break down the muscular tissues of the arm. If this be the result, we might reason, to develop muscles we should tie our arms in slings and indulge in no exercise whatever; thus our muscles would be developed. We know, however, this is not correct. What muscles we had would degenerate into fatty tissue if we followed this course. In the case of exercise, we notice, as already stated, that the muscular energy is consumed, but the blood immediately builds up the parts broken down as a result of the exercise and adds an additional amount in anticipation of further exercise. Thus, if we break down and consume one per cent of muscular energy when exercising, the blood restores this and adds one more per cent in anticipation of further exercise Then if we break down two per cent in further exercise, the blood will restore this and add an additional amount. While the blood is thus nourishing and building up the parts of the body that are being exercised, there is a corresponding inertia in other parts of the body. For this reason, doctors recommend a period of physical rest after eating, in order that the blood may be free to attend to the work of digesting the meal just eaten. If we should exercise violently immediately after meals, the process of digestion would be interfered with and evil results follow. So we see the relationship existing between physical exercise and muscular development.

In applying this illustration to physiological psychology we find the same principle is true. Within recent years students of the human mind, called psychologists, have discovered the fact that various sections of the human brain receive impressions and modifications as a result of activity in various parts of the mind and body, namely, if we spend most of our time in thinking about our stomachs and good things to eat, the tendency is that we will become gluttonous. And all other faculties of the mind will become subservient to the faculty called alimentiveness. Likewise, if we spend our time thinking about beautiful things to wear to attract the attention of others, we will thus cater to approbativeness, and all the other faculties of the mind will be called in to assist this faculty to accomplish the end desired. Thus, while we are thinking along any particular line the result is greater activity in this particular locality of the brain. The tissues of the brain are broken down as a result of the exercise,

and the blood in turn flows in to build up the broken down tissues, and it not only makes up for what is broken down, but adds additional in anticipation of further exercise. The extra amount of blood thus engaged has been measured by placing a man on a table to which a very sensitive scales were attached. The body was balanced perfectly on the scales. The man was then told to concentrate his mind upon some particular subject. Immediately the scales began to drop at the head. The amount of weight causing the drop was noted. When the man relaxed his mind, the table came back to balance. Thus the amount of blood engaged in building up the tissues of the brain during concentrated thought was noted. While there is activity in one section of the brain, there is corresponding inertia in a other portions. Thus the line of thought we take up from day to day will determine our character in the end. As the wise man says, "As a man thinketh in his heart, so is he." We sow a thought and we reap a word; we sow a word and we reap an act; we sow an act and we reap a character; we sow a character and we reap a destiny. If we keep our minds on heavenly things, the part of our brains recording the higher sentiments would be built up, and the parts recording the earthly sentiments would grow weaker on account of inertia in this part caused by activity in the other. (Gal. 5:16). When all is said and done respecting this matter of overcoming, the final victory or loss will be determined by our habit of thought. From this standpoint we can see the value of trials and tests. Our heavenly Father does not rejoice to see us suffer. It is permitted for our good. The apostle here says, that our earthly parents chastise us according to their pleasure, as they felt we needed it, and sometimes the earthly parents punish their children to give vent to their own displeasure and anger, not necessarily for the benefit of the child, but our heavenly Father chastises his children for their benefit to the end that they may be partaker of his holiness Thus we read that our Lord even learned obedience by the things that he suffered. The prophet says, "It pleased the Lord to bruise him" (Isaiah 53:10), not that God was pleased with the sufferings that his beloved son endured, but pleased with the fruits of his sufferings. We wonder why it was necessary for our Lord to suffer. We think the secret of it all is, that his suffering enabled him to keep his mind continually concentrated upon the work the Father sent him to do. Historians inform us that there were more perplexing questions confronting rulers and governors of men in the days of our Lord than any other period of the world's history. We all appreciate the fact that the perfect man Jesus was deeply interested in the affairs of this world, and thoroughly capable of adjusting all perplexing questions of the time. No doubt this was a test to him. Will I remain here and begin the work of blessing mankind now, as suggested by Satan in the temptation on the mount, or will I follow the heavenly Father's plan in every detail. To aid him in carrying out his determination to do the Father's will, sufferings were permitted. So it is with us; if matters were going along smoothly with us, we are in danger of attending to the affairs and business of others more than our own. We thus may neglect the important matter of keeping our hearts and minds in harmony with the Lord. But when in difficulties and trials we seek the Lord's assistance and grace from day to day, and thus our minds are kept upon the heavenly things because of the unsatisfactory conditions in earthly things. Thus, tribulation worketh patience, and patience experience, and experience hope, etc. Again it is written, "Through much tribulation ye must enter the kingdom." So, dear friends, we see how discipline yields peaceable fruit of righteousness to those who are exercised thereby. It is all in the way we are exercised by these trials. If we are to be properly excercised by them, and be developed in spiritual things, we must keep our minds constantly upon heavenly things. The adversary is actively engaged every day, endeavoring to introduce counter attractions, to lead us aside in one way or another. The apostle says, "Your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour, whom resist steadfast in the faith" (1. Peter 5:8-9):

There never was a time in the world's history when there was such a fascinating variety of reading matter in the shape of magazines, Sunday papers, etc. If a person is interested in motoring, he finds the magazines describing in an interesting way the pleasure to be obtained in motoring. If they are interested in other outdoor sports, we find that every line has a cleverly edited magazine to stimulate the interest of those who take pleasure in such things. We note, however, that our Lord has made ample provision for those who love spiritual things. We have the weekly sermons, Berean studies, the Tower and the Dawns to stimulate our minds in heavenly things. If we read the sermons and twelve pages of Scripture Studies and the Manna and the various issues of the Tower, and remember our vow to carefully scrutinize our thoughts, words and doings, to the end that the Lord's will may be done in us, there is no doubt that we will be properly exercised by all our trials and chastenings, and, in the glorious afterwards, we will receive the fruitage of peace and righteousness.

In our text we notice the psalmist says, "As a father pitieth his children, so the Lord pitieth them that fear him. *For* he knoweth our frame" How glad we are that he knows our frame—and remembereth that we are but dust. He did not say that he knew our minds were faulty and needed covering. In 1st Cor. 2:16, we read that we have the mind of Christ. If this be true in our case, the mind then is acceptable to the Father, but we must remember this mind dwells in poor fallen frames. We have this treasure in an earthen vessel. In other words, the new mind is exercised through our fallen bodies. On this account, the Lord remembers our frames. He does not forget that we are dust. In Romans 8:1 we are told that there is no condemnation to those who are in Christ, who walk not after the flesh, but after the spirit. What does it mean to walk after the spirit? We answer, when we receive the begetting of the Holy Spirit, the mind of Christ, we have before us the new standard of moral ethics, the new pattern to follow, namely, Jesus, our dear Redeemer. We are able thus to comprehend the principles of righteousness and truth in our minds—(with our minds we serve the law of God)—but the fallen body is unable to render perfect obedience to the new mind, as Paul says, with the flesh we serve the law of sin (Hebrews 7:25). Thus we see that our minds and heart's desire is to accomplish perfect works, and we are working to this end—walking after the desire of the spirit, the new mind, but unable to walk up to the desire of the spirit (the new mind) because of our fallen bodies. Are we condemned because we do not walk up to the perfect standard of the new mind? No! Our heavenly Father does not condemn us, for he knoweth our frame—he knows that it is impossible under present conditions to perform perfect works. "There is no condemnation to those who are in Christ." The righteousness of the law is fulfilled in us who walk not after the flesh but after the spirit, for the law of the spirit of life, in Christ Jesus or the law governing the new creation, that they walk as near the spirit as possible, delivers them from the law of sin and death (the old law that requires perfect obedience in letter and spirit). We see then, how much more favorable an arrangement we are under than that of the Jews. The old law covenant brought sin and death because of the inability on the part of those under it to perform perfect works. The law of the spirit of life makes it possible for the new creatures to please the Lord because this law takes into consideration the weakness of the flesh and credits them for what they desire to do and try to do, not what they actually accomplish. We see how much more favorable is the arrangement under which the new creation is developed than that which the ancients were trained. We often think of the faith of Abraham, the meekness of Moses, the patience of Job, and wonder why the Lord will give us a share in the heavenly kingdom, when these men who were apparently so much more faithful to him will get a lower place. We notice however, that they were living at a time when man had not fallen as far from human perfection as they have in our day. And again Paul tells us that our time is the acceptable time referred to by Isaiah in the forty-ninth chapter and the eighth verse, when he says, "In an acceptable time have I heard thee, and in a day of salvation have I called thee."

"He knows our frame, he remembereth that we are dust," but how often we forget this. We forget it in our own case, as well as in that of others. Frequently we forget that our brethren and sisters are in fallen bodies, struggling to live the new life, and how often we are inclined to judge them harshly and think in our own minds that they are not following the Lord as closely as they should. True, they are not living up to the perfect standard before our minds and their own minds. The trouble with us is, we are judging them according to their flesh—their fallen bodies, and not according to the desire of their hearts. The Lord does not judge by the outward appearance, he judges from the heart. As it is written, "Man looketh on the outward appearance, but God looketh on the heart." Let us not worry if others judge us. Let us remember it is not their business to judge us now. As Paul says, "It is a small thing that I should be judged of you, or of any man's judgment. Yea, I judge not mine own self, but he that judgeth me is the Lord." If Paul was not qualified to judge even himself, because he did not know his frame, surely we are not qualified to judge ourselves, much less anyone else. We read the Master's words in Matt. 7:1, "Judge not, that ye be not judged, for with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again." Now, dear brethren, if you want to judge one another, go ahead, you are at liberty to do so, but what will the result be? Remember that you will be judged with the same kind of judgment, you meted out to others. You will suffer more than the one you attempted to judge, for your judgment of the brother will not be accepted

by the Lord, and he will judge you with the kind of judgment you passed on your brother.

Evidently the Lord arranged matters so severely for the one who attempts to judge because he knew that he would be in danger of judging one another. We are not qualified to judge, because of our lack of knowledge of the extenuating circumstances that might have entered into the brother's failure. To illustrate, I know of a brother who became discouraged with his efforts to overcome a violent temper. He felt the Lord had cast him off because he failed previously on several occasions. A phrenologist explained to the brother that he had a large development of approbativeness and small caution, and a large development of combativeness and destructiveness. On account of these conditions, the phrenologist explained he was really not accountable for that temper. When approbation is wounded, the natural result is, for combativeness and destructiveness to avenge the wound approbation received, and with small caution to control the situation, the brother's temper was violent. If we see a man with limited knowledge of the bumps on a person's head, able to find many excuses and offering encouragement to the struggling brother, how much better qualified our heavenly Father is, who created these bumps, to understand their tendency and make proper allowance for our failures and weaknesses. Let us therefore, dear brethren, leave this matter of judging in the hands of the one who is authorized and qualified to judge. Let us rather have loving sympathy for one another—that manner of love that would cover the faults of a brother, rather than expose them. But oh, we are so anxious to judge—so impatient. We think, Lord, if we left the matter with you, you may judge him too easily, and then again, we are on the ground, and know all about matters and are thoroughly capable of attending to this business. This is a wrong condition of heart. May the Lord help us to be guided by that wisdom which cometh down from above, revealed to us in his Word.

We notice Paul says in the text we are now considering, that he is not even qualified to judge himself (1 Cor. 4:3). Neither are we. Someone will say, my own heart condemns me, and if my heart condemns me, the Lord must be disposed to condemn me, also. Not so. The Lord does not condemn us when we condemn ourselves, for God remembereth our frame, he knoweth we are dust. He knows how to render proper judgment, for he is acquainted with all the circumstances of our failure. As John says in first Epistle, third chapter, twentieth verse, "If our heart condemn us, God is greater than our heart, because he knoweth all things." He knows all the circumstances entering into our failure, and we do not, therefore God is greater than our heart, and he will not condemn us. How we rejoice in this glorious and favorable arrangement that our heavenly Father has made for us. He guards us against attacks and judgments from without and within. In Isaiah 54:17, we read, "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the heritage (inheritance) of the servants of the Lord, and their righteousness is of me, saith the Lord." Let us not fear the fiery darts of the adversary, nor the slanderous tongues of our enemies; nor the misgivings that we may have in our hearts. Let us remember that none of these are qualified nor permitted to judge us. Our heritage in this matter is a blessed one; the righteousness of the Lord is ours, and he has arranged matters that all who attempt to judge us shall be themselves judged, condemned. "If God be for us, who can be against us."

Let us therefore, not cast away our confidence, which hath great recompense of reward. Let us forget the things that are behind and reach forward to the things that are before and press on, even unto the end, and by the Lord's grace let us claim the victory, even though it be from the very jaws of defeat.

There's a wideness in God's mercy.
Like the wideness of the sea:
There's a kindness in his justice,
Though severe his judgment be.

Refrain—
Search the Scriptures, search and see,
Wisdom's wondrous harmony.

There's no place where earthly sorrows
Are more felt than up in heaven;
There's no place where earthly failings
Have such kindly judgment given.

Refrain—
Search the Scriptures, search and see,
God in mercy judgeth thee.

For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind.

Refrain—
Search the Scriptures, search and see
God's great kindness unto thee.

Symposium on "FRUITS OF THE SPIRIT"

JOY

By Brother Mann

WE do not have such a great deal of joy when we are converted or justified. It is true we have a great sense of relief because the condemnation has passed away; but we do not have that fullness of joy which we have when we receive the Holy Spirit. The apostle speaks of Joy of the Holy Spirit. This joy of the Holy Spirit far exceeds the joys we have in our justified experience. The apostle says, I beseech you that ye present yourselves living sacrifices, which is your reasonable service. You will notice that it is the mercies of God that has induced us to give ourselves up as living sacrifices.

We were so glad when we consecrated ourselves. The Lord gave us our hearts' desire when he gave us the Holy Spirit, and since then we have been endeavoring to walk after the Spirit. We have a great deal of joy in the service of the Lord, and we realize it is indispensable to acceptable service. You remember the prophet Jeremiah says, "The joy of the Lord is you strength," so in order to have strength in the Lord's service, we must have this joy—the full joy unspeakable.

We notice the prophets received the word of the Lord in much affliction, but notwithstanding the persecutions and trials, they had this joy of the Holy Spirit. It is not contingent upon circumstances. We learn to rejoice in tribulations and in everything giving thanks, for this is the will of Jesus Christ concerning us.

The first delivery of books I made was in a snow storm, but notwithstanding the cold and stormy weather, we had this joy in our hearts. Everybody who subscribed for the books took them. The next town was a town down in Pennsylvania. While there we got into trouble. The police told us we could not sell the books in the city unless we had a permission from the mayor; so we called on the mayor for the permission. The mayor's wife informed me that her husband was not at home, but would be home at seven o'clock. Called on the mayor the next day at four o'clock in the afternoon. He told me the Baptist minister had preferred a charge against me and my book, and wanted to know what kind of a book I was selling. I showed him the first volume and he asked me to leave it with him and to come back the next day, which I did. The next time I called, he endeavored to get the Baptist minister to find out what the trouble was, but was unable to find him at home, and asked me to come back again the next day as he said, "I am determined to get to the bottom of this matter. If you are right, I will protect you, but if you are wrong, I will stop you." He was again unsuccessful in reaching the Baptist minister the next day, and invited me to the office of the chief of police. This officer looked over the book and said "I cannot find anything in this book except this Jesus. Have you folks got another Jesus?" I said, "No, we have the very same Jesus that is in the Bible." "Well," he said, "Mr. Mann, tell us what is in the book." That was just what I wanted. I had the pleasure of testifying before the mayor and chief of police, just what the Lord said we would do, testify before magistrates, etc. I could not have had more joy in my life than I had on that particular occasion.

What was it that kept me in that trying hour? It was this fruit of the spirit—Joy. I am so glad it is a privilege of all to receive this Holy Spirit and to have this joy filling our hearts.

PEACE

By Brother W. S. McGregor

OUR LORD said to his disciples, "Peace I leave with you, my peace I give unto you. Not as the world giveth, give I unto you." What, then, is this peace of which we speak? There i a peace that the world has. Many in the world who have no love for our dear Master seem to have a certain kind of peace. Their lives seem to flow on uninterrupted. They have plenty of this world's goods and lack nothing. Yet the peace that we speak of is far different; it is not that kind of peace at all; it is a peace which the world cannot give or take away.

I find it difficult work to speak on this subject, as I see so much peace in your faces. You know what that peace is. The people of Mountain Lake Park are beginning to know and learn what this peace of God is, this peace that flows like a river.

The apostle tell us something about this peace, the peace that passes all understanding. He says, "Be careful for nothing, but in everything by prayer and supplication let your requests be made known unto God, and the peace of God, which passeth all understanding shall keep your hearts and minds through Jesus Christ." Here is where we go to get this peace, and get a good supply of it. Though troubles may come, yet we can have the peace which passes all understanding. Why cannot the world possess this peace? Because it is an outgrowth of the Spirit—a fruit of the Spirit. These things are not known to the world. The world cannot give this peace, for the same reason that a pauper cannot give millions to his children—because he does not possess it.

We find the prophet Isaiah, chapter twenty-six, verse three, speaks of peace. "Thou wilt keep him in perfect peace whose mind is stated on Thee, because he trusteth in Thee." Here is the great secret that God has guaranteed to everyone who will walk in the narrow way, this peace which passeth all understanding. The Lord help us to realize how much he means when he says, "My peace give I unto you." "Let not your heart be troubled, nor let it be afraid." A God of peace is our God. He is ready to give unto us more abundantly than we could ask or think. It is just like everything else that God gives—there is a great multiplication of blessings that follows as a result. The natural man cannot experience it because it is spiritually discerned. The fruits of the Spirit can only be developed by those who are begotten of the Spirit. So it is useless to look for it in the world. We look for it in those who are joint-heirs with Jesus, to an inheritance incorruptible, eternal in the heavens.

Jesus, during his ministry, had many trials and much opposition. Yet he followed on in that peaceable manner that astonished the world. The world could not understand him. When he preached the Kingdom of God at hand, some mocked him and some said he was preaching a doctrine of devils; but Jesus went on with his ministry, and finally ended his existence on the cross, still enjoying this peace. You and I may have this peace that will keep us peaceful in the severest trials. This peace will enable us to be carried to the stake unflinchingly. I am not borrowing trouble about that, but some more prominent may be called upon to meet violent deaths. But suppose they do. It is only a quick way of getting into the Kingdom.

"Peace I give unto you, my peace I give unto you. Not as the world giveth." Jesus also said, "Ye believe in God, believe also in me, and let not your heart be troubled."

LONGSUFFERING

By Brother C. L. Bridges

WE understand that longsuffering is one of the fruits of the Spirit. Is not suffering incidental to our sacrifice? We will suffer so long as we are in the hands of the High Priest of our profession. The Psalmist says chapter eighty-six, verse fifteen, "Thou, Lord, art a God full of compassion, and gracious, longsuffering and plenteous in mercy." So you see, this is a quality that God has, and is a part of the Divine nature, and one which all those called in Christ Jesus must develop. Our Lord impressed this upon the minds of his disciples when he said, "If thy brother trespass against thee, forgive him seven times a day." When Peter asked him, "Master, if my brother trespass seven times shall I forgive him?" And he said, "I say not unto you until seven times, but until seventy times seven." So it might go in indefinitely.

This quality of longsuffering is one that might embrace two things; forbearance and forgiveness. Let me give you a Scripture, Col. 3:12; "Put on, therefore, as the elect of God, holy and beloved, * * * * * longsuffering, forbearing one another and forgiving one another." This connects forbearance and forgiveness with longsuffering. Again, in Eph. 4:2, we see that these things are connected with longsuffering. So you see, in longsuffering there must be both forbearance and forgiveness. Either one or the other or both must be manifested. This is a fruit and a fruit indicates development; and in order to have development, there must be trials. Longsuffering indicates that there are trials and testings. You have heard some say, if you pray for patience, you can expect trials, because in order to get patience there must be a counterforce exerted against you. We develop longsuffering by experiencing those things that try our love, which causes us to forgive and forbear.

In Jas. 5:7, he speaks to us about our relationship to God. "Be patient, therefore, brethren, for the coming of the Lord." The husbandman waits for the precious fruits of the earth—the first fruits. So we are now developing the fruits—the precious fruits of love—by the power of God's Holy Spirit. As a brother has said, "There must be the Holy Spirit in us, because these are the fruits of the Holy Spirit, and to the extent that the Holy Spirit dwells in us, the fruits will be in evidence.

How precious is the thought that you and I will be among those who will be counted as the first fruits, the previous ones, in God's sight. This fruit of the Spirit, longsuffering, is one of the most beautiful fruits, and you and I may have this beautiful fruit of the Spirit, longsuffering. Dear friends, if we have this fruit in our hearts, we have, as it were, the sunshine above the clouds. And we have assurance that if we continue in the way he has called us to go, we shall finally receive an abundant entrance in the heavenly Kingdom, as the first fruits of all the earth.

GOODNESS

By Brother M. L. Herr

WE HAVE already heard much of the goodness which follows as one of the fruits of the Spirit. A few months ago, and the time when the fruit tree brought forth its blossoms, in the spring of the year, we were reminded that later there would be fruitage, and as the months went by, we perceived the fruit ripening. Now we have come to the season of the perfected fruit—we have reached the month of September.

In some respects, this harvest period is a great deal like the natural season. We have reached the time when every one of us should, in some respects, be bearing fruit. But this fruit must be a fruit of the Spirit in order to be acceptable. It is very easy for us to be deceived in this matter, and it behooves each one of us to more carefully search our lives to see whether or not we may find goodness in our hearts, and the various fruits of the Spirit.

Our blessed Master stands out as our example in the exercise of this fruit of the Spirit—goodness. Let us keep him ever before our minds, and as far as possible in our own lives let us reflect that image so that we may, as copies of God's dear Son, stand approved, not only in the sight of God, but in the sight of the brethren, as well as in the sight of all men. We must not forget that when our Lord was about to be executed, the world said, "I find no fault in this man." Our lives must be such, and our goodness must be such that the world can approve, for we are to be kings and priests unto God and reign on the earth. The life and course of the church must be such that the natural man can approve. Therefore, the goodness of Christ and the goodness of every member of the 144,000 shines out in favor with God and with men. And so, may the testimony of this fruitage shine out in our own lives.

GENTLENESS

By Brother C. F. Filman

THIS great universe is imbedded in an ocean of love, and the earth is imbedded in a similar ocean of love, for our heavenly Father is love. And our Lord Jesus so loved the world that he gave his own life for it. And gentleness is an outgrowth of love. This is one of the graces which I, especially, am trying to cultivate, and one which we all are trying to cultivate as followers of the Lord Jesus Christ; especially those of us who have made a covenant with our heavenly Father by sacrifice. We must be good and must be gentle. Why must we be gentle? For this reason: if I wish to be an inspiration to my fellowmen, I must be gentle, and must be good. And if I wish to finish my course with joy, and take my place in the Body of Christ, I must develop the same character which the Lord Jesus developed. Was Jesus gentle? Most assuredly he was. I love to meditate upon the earthly career of our Lord. It brings into my life a gentleness and goodness and kindness which I never possessed before. I wish to give you the key to the situation. If we wish to become gentle, we should sit at the feet of Jesus and drink of that great fountain of love, and we will be meek and gentle and kind and good.

Dear brethren and sisters, when we come in contact with one another as new creatures, instead of being a hindrance, we will be an inspiration to one another if we have this gentleness in our characters. I call to mind the words of the apostle, who says that we are living epistles, read and known of all men; so our lives should express this gentleness to all with whom we come in contact.

If we wish to become gentle, we must follow in the footsteps of our Lord. We must drink more and more of the Holy Spirit and we must be permeated with the spirit of the Master. You cannot hope to be gentle and good because it is so natural. Must we also be gentle to the world of mankind? Why, verily, we must. You know gentleness is very highly prized by the world. It means good breeding. And we ought to have culture and refinement above all things.

The world could find fault with our Lord, but not with his character, because he was so loving and kind. And if you and I are walking in his footsteps, we must rise from glory unto glory until we reach his glory. Let us become more and more like our dear Redeemer. Let us be gentle men and women, and then it will be joy when we meet one another, and we will receive an inspiration from one another.

There is not one of us here in this audience who, down in his heart, does not want to do the right thing, and be gentle and loving and kind. But how often we say a word hastily, and how it wounds the hearts of others. Then it brings sorrow to our own hearts—punishment instead of joy. If we drink deep at the fountain of love to overflowing, we will develop this grace of the spirit, gentleness, and we will then meet one another with a glad heart and be able to say to one another, "Praise the Lord; the Lord bless thee and keep thee, that you may be able to make your calling and election sure." This is my prayer this afternoon for you all, that the Lord Jesus might sacrifice us, that we may show forth his glory in our lives, and thus be living epistles, read and known of all men.

FAITH

By Brother James H. Cole

THE apostle, in the notable faith chapter, Heb., 11, defines to us faith. He says, "Faith is the substance of things hoped for, the evidence of things not seen."

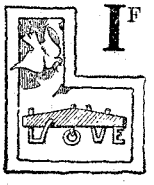
With a little reflection upon the expression here given us we can readily determine that faith is really not the substance. Anything is a substance that we can see, feel, smell, hear or taste. This proves to us that faith is not a substance. A better translation in our Diaglott makes it more clear, viz.: that faith is the basis of things hoped for—an evidence or conviction of things unseen. We can readily see how faith can become a basis, and yet not be anything tangible to our senses; for we read in God's Word that the natural man cannot receive the things of the spirit because they are spiritually discerned. Only those who are able to exercise this fruit of faith can grasp spiritual things.

Faith is not so simple a matter as at one time we thought it was, and justification which is based upon faith, is likewise, not so simple a matter. We have learned considerable of late through the Watch Tower about justification, and while at one time we thought we knew all about it because it is one of the fundamental principles of the Gospel, we have come to learn that we knew very little about faith justification. At one time we perhaps thought that faith and belief were one and the same thing, but it does not read, "Being justified by belief, we have peace with God," and if we think just a little further, we will see that this could not be, for we surely would not think that the devils are justified, but the devils believe and tremble. But are they justified? No. Because they do not have faith. So, if we are justified by belief, the devils would also be justified, for God is no respecter of persons. He who exercised belief would be justified if that were the way that justification came. We are justified by faith and not belief—"Being justified by faith we have peace with God." Then, if faith is not belief, what is it? We understand that faith includes belief, but there is still another ingredient that must go with it. The two ingredients that go to make up faith are first, intellectual assurance, which would be belief, and secondly, heart reliance. When we have these two ingredients, we have the faith mentioned in God's Word.

So let us examine ourselves to see if we have the faith by which we may have peace with God. Faith works through love and we can test our faith by the amount of love we have. On the other hand, if we have little love, we have little faith. As the apostle says, "faith without works is dead." So then, faith and works are related. Works is an outgrowth of our faith, the outward demonstration of it. Faith makes old things pass away, and all things become new. Faith is indeed a wonderful thing. It gives us all the blessings we are enjoying at the present time. It is the basis of things hoped for, the conviction of things not seen.

LOVE

By Brother W. F. Hudgings



IF SOMEONE should ask us what we consider to be the greatest, the most extensive, the most expressive, the most impressive, the most enduring, the most comprehensive term that we know of in our English language or in the Bible, or in fact, in any language of heaven or earth, we would be inclined to answer, and we believe that we would be speaking the truth when we say that of the entire vocabulary we know of no greater word than love. God is love. The brethren that have preceded me have given very grand definitions, we believe, of the subjects that have been allotted to them, but I cannot do that with the one allotted to me. It is too large a subject. We might try, we might endeavor to give a definition as many have done in the past, but after all, you would no doubt conclude that it was a poor definition of the great subject of love.

The apostle, you remember, mentions three things which fill the heart and life of every child of God—faith, hope and love. Of these three he says the greatest is love.

You may say, "Did not the apostle lay great stress upon faith? Is not faith the basis? Do not the Scriptures say that without faith it is impossible to please God?" Very true, indeed. Then you may say, "What about hope? Is not hope the cement that holds the entire structure together? That important element that comes in to make our characters lasting. The Scriptures say that hope is an anchor to our soul, which enters into that which is within the vail." Very true, indeed, but love is the very pinnacle of our characters, the glorious height of our attainments of the character of Christ. Therefore we see how it is that love is the most important and the most enduring, just as the apostle has said, faith, while indeed it is important now, will eventually give place to sight. Hope, while it is very essential now, will eventually be displaced in reality, but love endures throughout eternity, and that increasingly. The apostle even found it difficult we believe to find words to express what love really consists of. Indeed, he gave a very wonderful description of its effects, and we can say it is a precious evidence of the Lord's people everywhere. We believe we can see its presence in the face of everyone in this congregation. If the love of God is dwelling in the heart, we can see its effects. We do not need to be around one long before its effects can be discerned. So the apostle, you remember, in the thirteenth chapter of I Cor., enumerates the various characteristics of love. He says love suffereth long and is kind, envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; and lastly, that love never fails.

Now you will notice here there are sixteen characteristics or faith elements which go to make up perfect love. We could not believe the apostle was at a loss for more terms to describe love, but we do not believe he could add another expression, but what would come under one of these sixteen headings. Whether this was significant or not, we do not know, but indeed it is very suggestive. When all of God's purposes will have been accomplished, when the divine plan will be complete, all will love God supremely and have this perfect love dwelling in their hearts. That lovely condition is often spoken of and pictured as the pyramid of love. The first in this pyramid of love is the world of mankind, next the great company, and then the little flock—the general corner stone. The apostle, evidently looking forward to that glorious condition which will be attained by love, enumerates sixteen characteristics. There are sixteen angles in the five sides of a perfect pyramid.

Now we can thank the heavenly Father for revealing himself to us so wonderfully and giving us the pattern that we might be conformed to his image, the glorious pattern of which is laid in Christ Jesus.

The Lord says, "Herein is your Father glorified, that ye bear much fruit." If we want to honor him we must have this love in our hearts. It is the greatest of graces, the fruit of fruits. We want to, as our Lord did, bear this rich fruit. If you want to get to heaven, you will have to go along the route the Lord marked out. We will have to do as the Lord did—bear much fruit—the rich fruit of love, and we will then be given to have life in ourselves, even as he has life in himself, and we will be given the further blessed privilege of giving this life to the world of mankind.

Yours in Him,
Jas. H. Cole.

MEEKNESS

By Brother C. J. Woodworth

ONE hundred and sixty weeks brings us to October 1st, 1914. Will it find us in the great convention? If not, it will be generally because of the failure between now and then to develop properly the one cardinal principle that our heavenly Father will certainly require of us—meekness. The prophet says, "The high and lofty one that inhabiteth eternity, that dwelleth in the high and lofty place, dwells also within the humble and contrite heart." Everyone, therefore, that is proud is an abomination in the sight of God. God resisteth the proud. Whosoever shall exalt himself shall be abased. Look at the illustration given us in Satan's career.

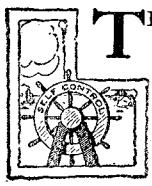
I think we can profit well by considering for a few moments the characteristics of the characters that we will be sure to find on the other side of the vail in the great convention, if we are so fortunate as to be presented faultless in his presence, with exceeding joy, in three years from now.

First, I want to call your attention to the character of our heavenly Father; however, not expecting to suggest anything new to your minds. We want to note how our heavenly Father has invited members of the dead human race to become sons on the highest plane. I think if you and I were to adopt children we would want to adopt the very best kind of children. We would not want to adopt children from a lower plane. And least of all would we want to adopt children of a ruined race, when the holy angels, legions of them, were at hand waiting anxiously, and looking for an opportunity to learn of these precious things that God has so freely revealed to us. The Lord looked down from heaven to see if there were any that were seeking after God; but says they have all become corrupt, there is none that seeketh after God; there is none righteous; no, not one.

I think you will agree with me that any earthly parent would wish his children might come into the world under the most favorable circumstances that he could provide—with every reasonable comfort and with every luxury; but consider the conditions under which the King of the universe brought his only begotten Son into the world. Did he not set us a blessed example in this? If we are ever to be made great, it is because of the humility and humbleness of mind of our heavenly Father to stoop down and lift us up. Then I want to mention a characteristic of our Lord Jesus Christ. You know how he was convicted under false charges and sentenced to death as a felon. You remember the circumstances surrounding his trial and conviction; how the servants spat in his face, plucked the hair out of his beard, robed him with the robe of mockery, put a sceptre in his hand, and finally, led him out and crucified him between two thieves. And before they did so, they stripped him of the last garment he had. And yet, in all this, we read, "He opened not his mouth." This is one of the characters you will find at the great convention. If you get to the great convention three years from now, then you will find another character there, viz.: Brother Russell. I remember Brother Russell told me some time ago that he never stood up before an audience without his knees trembling under him, for fear he would disappoint them. A dear brother who is a phrenologist, speaking of Brother Russell, said the Lord knew perfectly well when he picked out that head, that there was not one iota of self-love in his make-up. Nor is there in the set of books which he has written. You can read them through, and never see the author's name. Nothing but the Lord and the Truth and the Divine Plan. And this is in harmony with the Scriptures, as we read that the Holy Spirit speaketh not of himself and seeketh not his own glory. It is true, as a company of God's people, we do seek for glory, honor and immortality, but we all know the conditions upon which these may be had, viz.: that we are not to seek to have these this side of the vail. We must humble ourselves that he may exalt us in due time. And the due time is not yet here. Another thing: one who is humble would not care especially for the praise of men. We are to seek to serve the Lord, whether men like it or not. The Lord said, "Receive not honor one of another, but seek the honor that cometh from God only."

TEMPERANCE

By Brother Carl F. Hammerle



THE Apostle Paul in the category of the elements that go to make up the Holy Spirit, mentions temperance or self-control as the last one, and it seems to me to be a fitting conclusion to this grand list. Self-control is merely another word for self-government, and could be well compared to a governor on an engine, which enables the engineer to run the engine smoothly. So with the new mind which has been imparted to us by our Lord, the spirit or sentiment of these various elements that go to make up the Holy Spirit of goodness, faith, temperance, etc., must all be controlled by self-control, and so kept in their proper places. Love must be kept in its place. Peace must be kept in its proper place—"The wisdom that cometh down from above is first pure, then peaceable"—we are not to seek peace at any price. So with all these various elements. We need self-control to keep them in their proper places—to give them their proper exercise. We know the heavenly Father himself is possessed of self-control, and so the various qualities of his mind are kept in perfect pose, perfect balance. So also in the case of our Lord Jesus, as well as our first parent, Adam. The Lord created Adam with his mind perfectly posed. He had full control of his conduct. The world of mankind will have their minds perfectly posed and will have the perfect equilibrium of mind when finally perfected in character. The Apostle Paul, in treating this matter in the fifth chapter of Galatians, evidently speaks of it from the finished standpoint—the outgrowth of a finished character, a heart full of, or possessed of, the Holy Spirit of God.

A very proper place of self-control is beyond knowledge, because it keeps knowledge in place. Knowledge puffs up, but love builds up. Self-control keeps knowledge in its proper place, to the glory of the heavenly Father.

The Apostle Paul, in Col., 3:10, implies the importance of knowledge when he says, we should "Put on the new man, who is renewed in knowledge, after the image of him that created him."

In Proverbs we read, that he who has ability to control his spirit is greater than he that taketh a city. He likens one who has self-control to a great general—one who has ability to take a city. A city represents a nation, and we can well imagine what generalship and perseverance it would require to take a city, a fortified place. So the comparison is, that he who is able to rule his own spirit is greater than he that taketh a city.

The apostle again expresses the necessity for self-control—temperance, in I Cor., 9:27, where he says, "I browbeat my body and bring it into subjection." The more we study the Lord's perfect Word, the more we realize how important this is. Self-control affects every interest of our new life. It affects our clothing, it gives us modest ideas respecting our clothing. It affects our appetites—our eating, our drinking, in order that we might do all to please the Lord. It touches our pocket books, it controls our expenditures, so that in all things that we do, we seek to glorify the Lord. Temperance controls the entire life in every avenue. This brings to our minds that the greatest battle we have is with self. Since the fall we have all gotten more or less out of harmony with one another and the Holy Spirit, and it requires a severe discipline to gain self-control. The more we study the Lord's Word, the more we will be able to gain the balance of mind that properly belongs to the perfect human creature, and moreover, it will balance the new mind which is to be given a divine body. The inclination of our character is trained and cultivated in this life. The Lord does not intend to take an imperfect mind and translate it into a condition altogether foreign to itself, but this glorious new mind must be developed here below, through the experiences of life and severe discipline.

Spirit Birthday—Saturday, September 9, 1911

Bethel Hymn No. 325
Duke Street, L. M.

When I survey the wondrous cross
On which my blessed Savior died,
All earthly gain I count but loss,
How empty all its show and pride!

I would not seek, in earthly bliss,
To find a rest apart from thee,
Forgetful of thy sacrifice
Which purchased life and peace for me.

I'm not my own, dear Lord—to thee
My every power, by right, belongs;
My privilege to serve I see
Thy praise to raise in tuneful songs.

And so, beside thy sacrifice,
I would lay down my little all.
'Tis lean and poor, I must confess;
I would that it were not so small.

But then I know thou dost accept
My grateful offering unto thee;
For, Lord, 'tis love that doth it prompt,
And love is incense sweet to thee.

A Vow Unto the Lord

Our Father, which art in Heaven, hallowed be Thy name. May Thy rule come into my heart more and more, and Thy will be done in my mortal body. Relying on the assistance of Thy promised grace to help in every time of need, through Jesus Christ our Lord, I register this vow.

Daily will I remember at the Throne of Heavenly Grace the general interests of the harvest work, and particularly the share which I myself am privileged to enjoy in that work, and the dear co-laborers at the Brooklyn Tabernacle and Bethel, and everywhere.

I vow to still more carefully if possible, scrutinize my thoughts and words and doings, to the intent that I may be the better enabled to serve Thee and Thy dear flock.

I vow to Thee that I will be on the alert to resist everything akin to Spiritism and Occultism, and that remembering that there are but the two masters, I shall resist these snares in all reasonable ways, as being of the adversary.

I further vow that, with the exceptions below, I will at all times, and in all places, conduct myself toward those of the opposite sex in private exactly as I would do with them in public—in the presence of a congregation of the Lord's people.

And, so far as reasonably possible, I will avoid being in the same room with any of the opposite sex alone, unless the door to the room stand wide open.

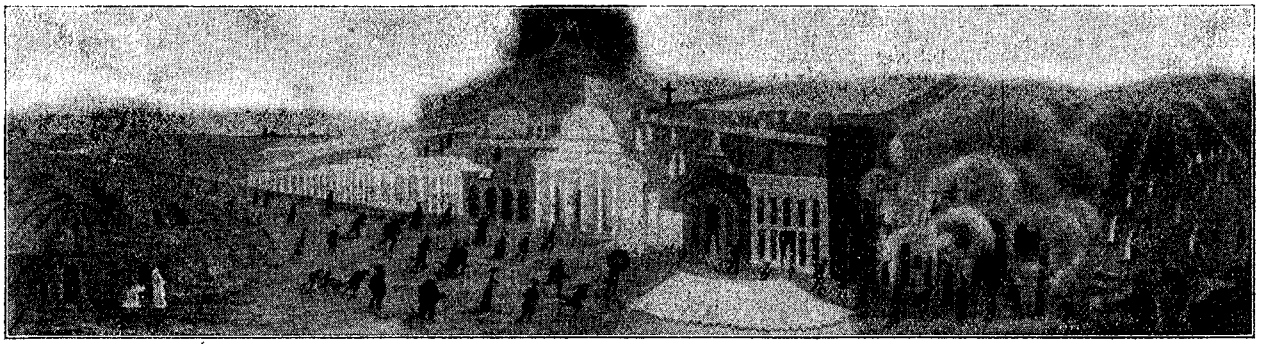
Exceptions in the case of brethren—wife, children, mother, and natural sisters; in the case of sisters—husbands, children, father, and natural brothers.

Manna Text and Comment

That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life.—Phil. 2:15-16.

It is the duty of every child of God to be very active in the dissemination of the Truth—in letting his light shine, and in keeping it trimmed and burning. "Trimmed and burning!" what does it mean? It means that we must give very close attention to the words of life that we may come to an exact knowledge of the Truth, and that we must carefully and faithfully trim away every vestige of error as fast as it becomes apparent to us—whether it be an error in doctrine or in our daily walk and conversation—so that the pure light of divine truth may shine out with as little obstruction as possible through the medium of a clear and transparent character. Z. '03-358.

Discourse by Brother F. A. Hall. Subject: "WHEN THE HOLY CITY COMES DOWN FROM GOD"



THIS is the spirit birthday, and so therefore it seems that all things are trending towards our thoughts being centered on this wonderful day. We are glad to know we have been in this day since 1874; and as we have the picture that God has given us of this wonderful spirit birthday, and as we see that it is the culmination of the hope of the Church, and not only that but it is the day when the world is to cease from their troubling, sorrows, sighing and groaning, waiting for the manifestation of the sons of God which is to bring them the regeneration, we are glad that in this day we can see something of the work going on. The subject is so largely treated throughout the Scriptures that it seems difficult to decide where to take this subject up.

We see that the fullness of all things is to take place in this wonderful day. We could not very well understand what the Lord is speaking of regarding the Day of the Lord, unless we see the time that he has allotted to dealing with the human race. We find he has set apart seven days, each day one thousand years long. This we have pictured upon our chart here. Beginning at the extreme left of this chart it would represent the Garden of Eden. From that time to the end of Christ's reign of a thousand years would be just seven thousand years, shown in this way: from the Garden of Eden and the fall of Adam to the flood was 1656 years; then 427 years to the covenant God made with Abraham when he lived in Messopotamia, God telling him if he would go over into the land which he would show him, which is represented in this inclosure here, called the land of Canaan, that he would make of him a great nation, and in his seed all the families of the earth should be blessed. Then the seed of Abraham, 430 years afterward, had the law of God given to them through Moses. The apostle tells us it was 430 years. Following that time they wandered in the wilderness forty years. Then Joshua brought them over the river Jordan, indicated by this white stripe, and the land was divided up among the tribes, taking six years to do it. Afterwards he gave them judges for a period of 450 years, indicated here. Then they wanted a king, and God gave them Saul and he reigned forty years; then David reigned forty years. Then Solomon, who built the Temple, together with the other kings, reigned up to 606 B. C.—filling up a period of 513 years of kings; then 606 B. C. to A. D. 1; then from A. D. 1 to A. D. 1874 added, and on to that

one thousand years more makes just seven thousand years. So it is not very difficult to determine the times and seasons of God, if we take his Word for it. The Lord has arranged that his Word should not be understood by all. There seems to be two classes of Truth in the Bible: one class is the surface Truth; those things that are shown on the surface of the pages for natural eyes and natural ears, which will correspond something to what our dear Brother Edgar has shown us in regard to the casing stones of the pyramid. I have often thought how beautifully that represents the Truth for natural ears as we find it in God's Word, which is also a pyramid, teaching us of God's wonderful plan and love, not only for the Church but for all the families of the earth, which in the ages to come is to be built up into a great pyramid. So we think these casing stones seem to represent God's plan, and is going to be a witness to him; and we see how he placed this pyramid in the land of Egypt, and in due time it is going to witness to the world, just as the Bible has witnessed to his dear people of the present time. We see that these casing stones have been torn away, men have built temples of them to their gods, and they were used for other purposes and buildings outside of the original intention of God in regard to these stones. Now we see the doctrines of the Bible, the ordinary doctrines, have been taken out and there have been all sorts of doctrines and creeds and teachings, etc., built up by men. But the secret, the mystery of all, is still hidden in his Word, and it is only for those who have the spiritual ears. So we see in the pyramid there the beauty, the secret, the mystery, of God's preparation for all the families of the earth, which will not be revealed until the seventh day, the great Sabbath day when he is preparing for the blessing of all the families of the earth through the seed of Abraham. How wonderful that pyramid is!

Now beginning back here we have Egypt represented in these two pyramids; and from the time that God made the Covenant with Abraham in regard to the blessing of all the families of the earth, his dealings were exclusively with Abraham and his children; God was not dealing with the Gentiles anywhere; and the wonderful part of this all is to see how he has hidden it, covered it all up, kept it secret from mankind, and revealed it only to those who have an ear to hear. These are the spiritual things; these are for those only who have spiritual ears, just as stated in Revelations 2:3, "He that hath an ear to hear let him hear what the spirit saith to the churches." So we think that God speaks to us in a different way then he does to the world; he has shown us the mysteries of his plan in the parables, and the symbols, and the dark sayings of his Word.

Now before we begin really on this lesson, I would like to call your attention to the principal points on this chart, that you may know how we can locate ourselves. When Jesus came and preached he said, "Wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat." So we see, this would represent that downward course of the human race, beginning at the Garden of Eden and ending at the beginning of Christ's reign of one thousand years. Then on the end of that is attached the highway of holiness—a way for sinners to walk upward back to God. So we see that the broadway to destruction is not an everlasting way; those who are in it are not to our mind in it everlastingly; it represents those who have died the first death, and those who are going into it.

Now this inclosure represents to our mind the thought of the Jewish age, the time in which God dealt with the seed of Abraham after the flesh. Then the inclosure following that to the beginning of the seven thousand years, or the seventh day, we have what we might denominate the Gospel age. In this age was the time for developing a certain class of teachers that God purposes to use when he opens up the great Judgment Day. So we see that God's plans are as much higher than our ideas and thoughts, as the heavens are higher than the earth. When we see God dealing with days a thousand times greater than our days, and when we see all the rest of his plan, we begin to imagine that we do not amount to very much in comparison to God. And so when we hear the Father talking to us through his Word, it is just as though he were speaking to us through the vail. We cannot see him; we have this vail of the earthly life here that must be removed before we can talk face to face with our God. But we can see how he is speaking to us through the words of his Son. So that would represent his mind; and when we learn to love the teachings of that book, we learn to love God, because that is God's mind. We are so glad we may know that we love God, if we love the Truth, and as the words of that book teach us how to love one another, all others who love God will have the same mind, the mind of Christ.

Now this represents the two chief ages of God's plan during the seven thousand years; it represents the time in which God is taking out two classes of teachers to be associated with him in the blessing of all the families of the earth. Unless we can see these thousand-year days there are many Scriptures we cannot understand. When the Lord tells us through the apostle in Acts 17:31, God hath appointed a day in which he will judge the world by that man whom he hath ordained, we instantly know it to be this day, because when Jesus came into the world two thousand years before this day he said, "I came not into the world to judge the world, but to save the world. If any man hears my words and believe them not, I judge him not." He was the judge. He had previosuly told us that the Father judgeth no man, but hath committed all judgment unto the Son. So in this twelfth Chapter of John he is saying that if any man would hear his words—all the sinners and pharisees and scribes and hypocrites who oppose him, who did all they could to hinder the power of the Truth—"I judge you not; but you have one that judgeth you, and this word I have spoken shall judge you in the last day." And the apostle tells us in Second Tim. 4:1, that Jesus Christ will judge the quick and the dead at his appearing and kingdom.

Now, dear friends, looking back over six thousand years we see that God has been preparing for this day; that he has been getting ready for his wonderful time when he is going to bring life not only to the world, but to the church. We see that it is in the seventh day when the birth of the church takes place into the spirit world. Now this is shown to us in many different ways; but first let us note that when God condemned Adam he told him that in the day when he partook of that fruit he should die; he lived nine hundred and thirty years and gave up his life inside of the first day of the week. So realizing that this week has a meaning to us we can understand something of what the apostles and prophets say in regard to days.

Now in regard to Israel, we read in Hosea 6:1-3, "Come, and let us return unto the Lord: for he hath torn and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight." The thought is the third day, and if we follow that thought up, we see that Jesus died in the sixth day of the week—or in the fifth day of this week of the Jewish age here, which is only a type of this larger, grander, more glorious day. Then we can realize that the whole church died in him, for the apostle says, "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his deaths." And that occurred on the cross. The Lord pictures out to us in the ram cut up, the head being placed on the altar first after it had been presented at the door of the tabernacle in the court, as a type of the sacrifice of the whole church; the head being cut off and placed on the altar and the body was cut up in pieces and the inwards and legs washed and each piece added to the head, until the whole ram was placed on the altar and burned; showing just exactly how this takes place in the antitypical Atonement Day, in the present Gospel age, and how this work has been going on. So we see all who have been baptized into Christ were baptized into their head when he died on the cross. Yes, that whole goat died when the head was cut up and placed on the altar. And in this picture we see that Jesus died on the fifth day of that week, laid in the tomb over Saturday, and was raised on the third day, just as the body members of Christ do; they have laid in the tomb in that sense in this picture that God is presenting to us; they have laid in the tomb over the great thousand year Saturday, but early in the morning of the third day, late in 1874, they began to come out of the tomb. And the picture here presented to us is that in the new birthday that Christ has come out of the tomb. While these pictures are all separate and distinct one from another, showing different phases of God's plan, it would be necessary in order to see the full details of any one, to follow that one up; we are now merely touching the high places.

Coming back here when God promised that in his seed all the families of the earth should be blessed, Abraham went and settled in the land of Canaan, and in due time Isaac was born, then Jacob. Jacob had twelve sons which became the heads of the twelve tribes of Israel, but while these boys were growing up, one of them was a special favorite of the Lord, Joseph, and the Lord showed him many favors and many visions, etc. And in telling these to his brethren he excited their jealously, and finally they sold him to a caravan which took him over into Egypt, represented in these two pyramids. And then in due time, God being with him, he rose to the right hand of Pharoah—power. Finally when the time for God to bring a great famine on the earth came, he showed this to Joseph beforehand, that there would be seven years of plenty, then seven years of famine, and he should lay up in store against the famine years. He did this, and when the famine came on the world and Jacob's sons went to Egypt to buy corn, they did not recognize Joseph, but he recognized them, and the outcome of it was that in due time he brought Jacob and his family into that land and the king gave him permission to settle them where he pleased, and they had Goshen for their inheritance.

Now they prospered greatly, and after the death of Joseph

and that Pharoah who favored Joseph, the Egyptians feared that they would overrun Egypt, and there was a decree issued that all the male members of the Jews should be slain. Now this is all typical; it is all significant; and unless we can see the typical character of Egypt as a type of this world, and Pharoah the type of the ruler of this world, Satan, and see God's people to be delivered later on in the new birthday, in the fullness of time, when God's plan culminates, we could not appreciate it so well. So when a decree was issued that all male children should be slain Moses was born in that time, and they hid him among the rushes. This was the one that God had arranged should deliver his people and Moses was a type of Christ, for we remember in Acts 3:19-21, the apostle quotes Moses who said, "The Lord, your God, will raise up unto you of your brethren a prophet like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from amongst the people." Now the thought is that prophet has been in process of raising up during this Gospel age. Jesus was the head over many brethren. So there were some Jews in among that class who are denominated the antitypical Moses, the antitypical Mediator between God and men, as Moses was the Mediator between God and that one typical nation, the twelve tribes. So as this class has been in process of raising up during this Gospel age of about 1845 years, and it has not yet been completed. And this Mediator is the first-born of God.

Now, during this Jewish age there was a class developed there that was developed by the law. The law was given to them 430 years after the covenant was made with Abraham, and this was the broken covenant, God saying to them, "If ye do these things ye shall live by them." And now the picture of giving that law to the Israelites and bringing them out of the land of Egypt by Moses up to Mount Sinai, shown in the center of the chart, was a wonderful picture of what God is doing later on, when the antitypical Mount Sinai—Mount Zion—shall be established, and the greater law, the new covenant law, will be given to the antitypical twelve tribes—all the families of the earth—who shall join themselves to the Jewish worthies, who during the Jewish age were selected as earthly teachers on the earthly plane during this great school time, constituting the two classes of teachers; also in this day the twelve tribes will be represented in these Jewish worthies.

But now, looking back here in Egypt, we remember how Pharoah had charge of these things, how God tells us he raised him up—that is, he steered him around through all his relatives until finally he was brought to the throne of Israel, and there he was in that high, exalted position to show forth the glory of God in the sense that he should resist God until he should bring the plagues upon that nation, to typify the chastening of the world in the time of trouble such as never was or never shall be again, even as Jesus said. Now that would be the closing of the Gospel age, and the introduction of the kingdom of Jesus Christ. So all of these things point out how God has been merely preparing for the grand and glorious spirit birthday, and for the regeneration day of the world too, the world being regenerated during that whole thousand years and finally in the eighth day they will be perfected.

Here we have the picture of Moses leading the children of Israel out. First, you remember on the night before their departure after the plagues had been given how he arranged that the paschal lamb should be slain and the blood placed on the door, and all the first-born of the Jews who remained at home should not be injured by the great destroying angel which was to pass over the land during that night. But all who would be found outside of the protection of the blood on the houses of the Israelites should be slain!—each one of those houses typifying the house of Christ.

Now, looking at it from the plague standpoint, we see the deliverance of the people, a time of trouble such as Egypt had never known, and this is all brought to our attention in Revelation, which seems to be a recapitulation of the whole plan of God—a most wonderful book. I just love to read about the wonderful things that God is going to do in this short picture that he has given us in symbolisms.

Now, looking at this deliverance in this day when the antitypical people of God are to be delivered out of antitypical Egypt, we could take in many texts to show that Egypt was the type of this world, but we have heard several of the most powerful quotations by the brethren, and especially Brother Edgar, picturing how Egypt was a type of present conditions, showing that Satan was the prince of this world, typified by Pharoah, and the plagues being brought on the prince of this world are the punishments that God intends upon the nations for their wickedness. And so over here some of these plagues are shown prominently to us in the present time. We have them all reflected in Revelation, the seven last plagues, and also the first three. But we remember how one of these plagues show that darkness should cover Egypt, and it was so dark that you could almost reach out and touch the darkness. And then at the same time that the darkness was upon Egypt, inside of the homes of the Israelites it was light, and that is the way he tells us it is today. While darkness covers the earth, and gross darkness the people, yet, he says, "Ye brethren have no need that I write unto you of the times and seasons, for yourselves know perfectly that the day of the Lord shall come as a thief in the night, and when they shall say peace and safety, then sudden destruction cometh upon them. But ye, brethren, are not in darkness that that day should overtake you. Ye are not of the darkness but of the light." So we can see that these mighty pictures of the darkness settling down in the world today are shown back there four thousand years ago. And why is it that the world cannot see the wonderful darkness, the superstition and the tradition that is blinding the minds of the whole world today by the god of this world? And it was the gods of Egypt who brought darkness on them as one of the plagues, and we see that Satan is bound here a thousand years that he should not deceive the nations until the thousand years are finished. He, as the god of this world, has blinded and perplexed the minds of all who do not believe the Gospel of Jesus Christ, lest the blessed light of the Gospel should illuminate their minds, and show them what God's plan is for the restitution of all things which was lost by father Adam in the Garden of Eden. Yes, he does not allow them to see this, blinding their minds, and the darkness is settling on every hand. But there is a class of the Lord's people whose minds are illuminated. You know how the Holy Spirit is shining forth even in your faces and countenances. Just think that in the house of God there is light today; that is a grand and glorious privilege of ours; and it is all from God, it is not from any man at all, that no flesh should glory in his sight. So one of the other plagues, we remember, was the plague of the blood in the water. Today we see the same plague here. And also the plague of the frogs. Then we remember when Moses and Aaron took up the ashes and scattered them in the air and it became dust, a picture of how in the reign of darkness in the land of idol worship, when they would burn the human sacrifices to their heathen gods they would take the ashes and cast them into the air. And this picture of Moses and Aaron throwing ashes into the air and it becoming dust seems to bring to our minds now the time of deliverance of God's people out of present conditions into the grand and glorious land of Canaan that God has prepared, the land flowing with milk and honey. It seems to be a picture of casting ashes, or the residue of the better sacrifices which have been consumed today, into the air, that the dust of it, that the truth of it, that the knowledge of it, might bring sores upon the antitypical Egyptians, just as the dust back there brought the sores upon them.

So this awful condition of the sores of sin brought on the world today, caused by the spreading of the truth, is a most marvelous thing. Look about us today and see how the truth is started as dust in the air. First, we had our Dawn books, then it got so well known that everybody knew about the Dawns, and the next thing there were Scripture Studies, and then Zion's Watch Tower was changed—and you cannot keep up with these things. Then came out the Peoples Pulpit, and Everybodys Paper, and millions of people reading the sermons of our dear Pastor in many of the principal newspapers of the world—dust in the air dear friends, on every hand; it is hard to tell where it comes from, and the people of the world, the Egyptians, do not know what is the matter with them; they do not know what brings these sores upon them; but we know, and we are glad to know that it is Moses, the hidden chief reaper of the harvest at the present time, and his mouthpiece, Aaron, who are scattering the dust.

Our subject is, "The Holy city when it comes down from God," and we will take Revelation, 21:1, to illustrate this thought of the blessing of all the families of the earth in the new spirit birthday; but nothing can be done until the church has been born into the glorious condition. "And I, John, saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Now, the hope of the world is the descent of this Holy City. In speaking of this matter of Moses delivering the children of Israel out of Egypt, bringing them up to Mount Sinai to give them the law before they could be taken into the land that God gave to them, no doubt Moses had explained to them how their homes would be already built and their vineyards planted and the cities walled, and everything in a blessed condition; their hope was to enter into this grand land after being crushed down so long in Egypt. And what an anticipation that must have been! What an anticipation it is for us to think of deliverance out of present conditions! God did not deliver all the Jews out of Egypt, and bring them into the land

of Canaan because they were all good, because they were all holy people. No; they were his people, and that being a type, he is showing us how he is going to bring the whole human race out of present conditions into better conditions. So as we see that father Adam brought death on the race in the beginning because he disobeyed God's commands, and he turned them out of the perfect condition where they could have had food and drink through all eternity, and lived in perfect condition had they not sinned, and when they were turned out into the earth without proper food, starvation was the process of death; so his children have all been dying from that day to the present. But when we remember how he says, "Wide is the gate, and broad is the way that leadeth to destruction," we are not to think of that as a place of life; it is destruction, destruction of being, of soul. "The soul that sinneth it shall die." And the souls of all the human race have been sinning and have been dying from that time to the present; that is the reason he calls it a way of destruction; but he tells us they are all coming out of it, "For as in Adam all die, so in Christ shall all be made alive." Jesus tells us about the broad way of destruction, and says, "Strait is the gate, and narrow is the way that leadeth to life, and few there be that find it." We see how this way was opened up at the beginning of the Gospel age. There was no way to God opened up in the past; God had only been dealing with the Jews, and he says unto them, "Ye only have I known" —recognized, dealt with. But when Jesus came preaching the Gospel of the kingdom then was the time he brought life and immortality to light through the Gospel—two classes of life: immortality for those who go faithfully in the narrow way until the end and receive the crown of life, and life for the world when the kingdom of God is set up on the earth. As the apostle explains, "Jesus Christ will judge the quick and the dead at his appearing." So we see everything depends on the new birthday; the church must come out of the tomb, and the church is that instrument in God's hands which is to bless all the families of the earth, because the promise was that in the seed of Abraham all the families of the earth should be blessed.

Now, in various ways, while God dealt with Israel, as we have seen in previous lessons, how kind he was to them, ready to assist, ready to help in every time of need whenever they would call on him, and he demonstrated not only to them but to all men and to angels, everywhere in his Universe, that without God it is impossible to live. We see that the human race in their fallen condition are unable to deliver themselves.

Now, as God chose the twelve typical tribes here, he was typifying something that was going to take place in this day. We could not quite understand this unless we saw how the sweep brings us down to that time. We have to show that the preparation God has made in his picture, is for the blessing of all the families of the earth. There are other pictures, but this is one we are considering. And the two paradises, the one lost and the one restored, or regained, are connected by the broad way of destruction, which teaches men the exceeding sinfulness of sin. He made no provision for anyone coming out of that way until the due time; there was no way to come to God; while he opened up the new and living way for us, the church, throughthe vail, he opened another way for the world, too. And that is the reason the apostle says that Jesus brought life and immortality to light in these two ways. So he tells us here, "To him that overcometh will I grant to sit with me in my throne." And the apostle tells us the way to overcome. "I press towards the mark of the prize of the high calling of God in Christ Jesus." And this mark would represent the high character to which we must attain, beginning on the earthly plane until we reach this height, the full complete appreciation of the beauty of Jesus' character in all of its details; and then we must be tested from that time until the end. This is called a race, and when we finish our race we are then to put on the weights, the weight of the armor, to fight the good fight of faith, until we shall finally receive our crown if we are faithful.

In the last day after God brings the world back to human perfection, and they have been taught and disciplined during the thousand years of Christ's reign, and the earth has been restored again to the paradise condition of having the trees of life and truth trees again planted in the earth, the stumbling stones gathered out, Satan is chained, then at the end of that time he is going to test them to prove them, he is going to loose Satan to go out in the four quarters of the earth to the nations which for multitude are to be as the sands on the seashore.

Now, when Israel was brought up to Mount Sinai there were fearful signs and sights given to them. The apostle in the twelfth chapter of Hebrews speaks about this. I will briefly call your attention to what he says in regard to bringing the children of Israel out of Egypt up to Mount Sinai, where the first covenant was made with them. And then he pictures the antitype of bringing all for whom Jesus died out of the prison condition up to Mount Zion where the new covenant will be given to the twelve antitypical tribes. "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest." He is just picturing out things that are going to happen in the antitype. We are not approaching unto the Father, he tells us, but we are approaching unto something that cannot be touched; you cannot reach out and touch Mount Zion, for that is the kingdom of God; neither can you reach out and touch the Holy City; that is only an antitype of the real Jerusalem which was in a type here ruling over the twelve tribes, which could be seen. He says that when God gave the covenant to them there was blackness, there was a mighty cloud there, and the smoke poured out from the top of that mountain, and fire was there, because God was handing out the law through Moses to the people; and the sights were so wonderful, and there was the sound of a trumpet. No, you are not approaching to the literal sound of a trumpet, but to the seventh trumpet which today is resounding in every part of the world—and how it is stirring up the whole world! The blast of this seventh trumpet is a most wonderful thing. "And the sound of the trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more." God's voice was so grand and loud and strong, that they could not bear it; but God was impressing them with the importance of making a covenant with him, making a vow with him to do something, and then he wanted them to understand —and not only them but us all, that when any one makes a covenant with God he must keep it. There is no way to make a change after the thing has been placed on the altar; the altar sanctifies the gift, and there is no way to take it off.

Now, these Jews could hardly stand that noise; it was too loud and too strong. And if so much as a beast touched the mountain it should be stoned, or thrust through, and the sight was so terrible that Moses said, "I exceedingly fear and quake." You can depend on it, there were mighty sights and sounds when that first covenant was given. Then you remember how Moses went up to the mountain and left the children of Israel forty days; God called him up to give him the law. God wrote it on two tables, representing the two phases of the kingdom, the law going forth to Zion, but the Word of the Lord being spoken from Jerusalem, over here in Palestine, which during the reign of Christ will be the capital of this world. So when Moses came down he found the Jews worshipping a golden calf; he was wroth, and threw down the tables of stone and broke them. Then he burned up the idol they had made. Now this is all typical. It all pictures out something that is happening before our eyes today. Then he went up into the mountain again, and God wrote two more tables, but when he came down he did not throw them away. It shows how the Jews did break the law the first time, but the second time they are not going to break it because they are going to have a better Mediator, a better promise, and a better priest. Both of them were Jewish covenants, and all who will ever get eternal life will have to become Jews.

Now the apostle says that ye are approaching to Mount Zion—that is the antitype of that mountain; this is the place where the antitypical covenant is going to be made—and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. You remember in the fifth chapter of Revelation, John says, "I saw the throne of God"—he could not see the throne until it was set up, and we have to notice how the Lord says that Jesus Christ will judge the quick and the dead at his appearing and kingdom. So he says, "You are approaching unto Mount Zion and unto the city of the living God." Now you remember how Jerusalem was the capital of the twelve tribes over there, and the law was spoken forth from that capital by those who sat in Moses' seat—just as it is going to be spoken forth down here by the Jewish worthies. Those who believed God while they were under the law dispensation, no man getting eternal life under the law because that was the measure of a perfect man's ability, but in that day those who believed God and also Abraham, Isaac and Jacob, it was accounted to them for righteousness, and we see them described in the eleventh chapter of Hebrews, how they are going to have a better resurrection than the rest of the world, being brought up to perfection of human life in the beginning of the reign of Christ. They are shown in these white robes, having their arms about the dead world lifting them up, teaching and disciplining them. They will be the trees of righteousness on each side of the river that continually cast their fruit—the fruit of perfect patience, tenderness, longsuffering; also the leaves, their professions, or teachings, in that they will be for the healing of the nations.

In Revelation, John says, "I beheld and heard the voices of many angels, ten thousand times ten thousand, and thousands of thousands." The only thought in this I wish to present is,

that there are going to be ministering angels in that day, thousands of them, and they are going to stand there watching and looking into the throne, to be obedient to go on missions of mercy and love, and tenderness. So God has things all prepared for the blessing of all the families of the earth when the due time comes.

Now he says, we are approaching unto the general assembly of the church of the first-born. Now we believe in 1878 the time for the sleeping saints to arise began, and from that time up to the present there has been a lifting out, an out resurrection of the sleeping saints going on. And that those who are alive and remain to the coming of the Lord shall not sleep, but, "Blessed are the dead which die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labors, and their works do follow them." So that represents the lifting up, or the resurrection time, the general assembly when they are meeting the Lord beyond the vail, the time previous to their ascension to Heaven to be introduced to the Father. What a glorious and wonderful hour we are living in right at this moment! Think of it, that you and I may have the privilege, if we are faithful, of soon stepping on the other side of the vail, for we are to be changed in an instant, in a moment, in the twinkling of an eye; there is no sleep in the grave for us; this is the birthday. We are not to precede those who are asleep, but if they have been resurrected there is no reason why we should not be. Then as we rise on the other side, we are formimg the general assembly, and one by one passing into that great class. The church is growing smaller every day; it is not growing larger. While the numbers coming in may seem larger, yet the church really is decreasing on this side, and is increasing on the other side of the vail, just as John said in his day, speaking of Christ, "He must increase, but I must decrease." But we have not yet approached unto the assembly of the angels, that innumerable host who are looking up to the throne, for the throne has not yet been established. So he says, we are approaching also unto God, the Judge of all. Jesus says, "The Father judgeth no man, but hath committed all judgment to the Son." Jesus and the church will be the Judges in that day. I remind you how Paul says, "Do ye not know that the saints shall judge the world?" Did not Jesus say to the apostles, "Ye shall sit on twelve thrones judging the twelve tribes of Israel?" And don't you remember how John says, "I saw thrones and they that sat upon them, and judgment was given unto them, and they lived and reigned with Christ a thousand years?" How glad we are to know that this picture presented to us is the picture of the foundation of the church, the twelve apostles; just as the twelve sons of Jacob were the foundation of the twelve typical tribes; the twelve apostles are the foundation of this other kingdom.

There is a tenderness in the sound of the name Jerusalem quite difficult to define. It must all be a part of the lingering, haunting perfume of the truth as stated in the Diaglott 2 Cor. 2:14-16. God "diffuses by us the fragrance of the knowledge of him in every place." Then Jerusalem has the thought in it of blessing. The law went forth from Jerusalem to Israel in olden times and would have blessed them could they have laid hold on it. The Lord tells us that the law again shall go forth from the new Jerusalem and that the law, the judgments of the Lord, is to bring forth fruits under the new covenant, for "When thy judgments are *abroad in the earth* (not confined to one nation as before, but under better promises and a better mediator then Moses, Heb. 8:6-13) the inhabitants of the world *will learn righteousness*. So looking backward we see how the type pictured the conditions, how God through "The Christ" is to deliver the poor groaning creation out of their weakness and oppressions of the present world under Satan's rule, just as he delivered his people Israel out of the typical Egypt.

When the gospel of the kingdom has been preached in all the nations as a witness unto those who do not love righteousness, "Then cometh the end."

Was "The gospel of the kingdom" ever preached in all the world during past ages? The Scriptures declare that the immortality of human souls and eternal torment is not the gospel, Gal. 3:8. But, now, today, the gospel is being carried to every nation on earth by the one, faithful and wise servant of the Lord, Luke 12:42. The coming tour of the world means something. Yes, dear friends, soon shall the end be. Lift up your heads and rejoice when ye see these things beginning to come to pass. Why? "Because your redemption draweth nigh."

If the government of the new heavens and the new earth, is scripturally termed Mount Zion, then there is now no mountain of the Lord's house—Mount Zion. The church must first be glorified. The mediator is not to mediate or reign three thousand years, but one thousand years, beginning, when he comes to "judge the quick and the dead at his *appearing and his kingdom*." 2 Tim. 4:1. The prophet and mediator like unto Moses, is composed of many brethren Acts 3:22-23. Is the mediator going to mediate between God and itself during the gospel age? Think of such reasoning! When this Mediator has been raised up—the ruler of the new heavens and the new earth—then the holy city, the new Jerusalem, the spiritual city that hath foundations, not the old earthly Jerusalem that passed away with the polity of Israel in A. D. 70—then I say shall be seen the holy city descending from God out of heaven. This holy city is not to be the dwelling place of spirit beings. If it were the Scriptures would say so. It is to be an earthly government through spiritual power and authority. For this reason, God has arranged for two phases of the kingdom. Jesus and his glorified church as the invisible, heavenly phase sending forth the law out of Mount Zion, the earthly phase being Israel, the house of David, represented in the Jewish worthies, shown in Hebrew 11:35-40, who will be the nucleus of that nation, resurrected to human perfection at the beginning of Christ's reign (Acts 15:14-18). The capital city of Mount Zion the kingdom of God, is the new Jerusalem, the bride, the lamb's wife. (Rev. 21:9-10.) This is the spiritual, invisible phase. The capital city of the earthly phase, will be the earthly Jerusalem restored as the capital of earth. "At that time they shall call Jerusalem (in Palestine) the throne of the Lord, and all the nations shall be gathered unto it * * * to Jerusalem. Neither shall they (the nations) walk any more after the imagination of their evil heart." (Jerem. 3:17.) "But after the counsel of the Lord." "Behold, I create new heavens (a new order of divine worship) and a new earth (new order of society) and the former shall not be remembered nor come into mind." "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night. Ye that make mention of the Lord, keep not silence, and give him no rest till he establish, and till he make Jerusalem a praise in the earth." (Isa. 65:17, 62:6) So this is future isn't it? But it is nigh at hand, even at the door. Two Jerusalems, one earthly and the other spiritual.

Because men cannot see spirits, or see with the natural eye spiritual substances or things, God has arranged these two phases of his kingdom. As Israel spoke to Moses (type of the mediator) through a vail after he came down from the Mount Sinai because of his glorious face, so the world will commune with the antitypical Mediator, the Christ, after he comes down from the antitype of Mount Sinai—Mount Zion, through the Jewish worthies, who are to be men restored to perfect life. They will be the vail. This condition will obtain after Satan has been completely bound. John in vision (Rev. 20:1-3) saw the Lord come to earth in 1874 when his second advent was due, having in his hand a great chain —the truth connected up into God's plan, the gospel for the blessing of all the families of the earth through the seed of Abraham. By showing the evidence of this chain of facts, Satan's false systems, this stronghold of error which scripturally is termed "The synagog of Satan" (Rev. 2:9) lose their power to deceive and thus Satan is bound. And not only is he bound by washing out the refuges of lies and the hiding places, but the corruption of the governments of his empire, is being brought to light. The "green bay tree" class, who flourshed so under his rule have their influence curtailed, and this exposition of the worlds' frauds is going to be so complete that at the end of 1914 he will have become perfectly powerless—bound, then the strong man's house will fall, and "The mountain of the house of the Lord" will finally grow, until it fills the whole earth. (Dan. 2:34-35). This breaking up the image, mentioned here by Daniel, will produce the time of trouble such as never was or never shall be again. And when the stone kingdom of "The Christ" shall have ground the image into dust, the "Powers of the air" "The four winds of the earth" (Rev. 7:1) will blow it away into oblivion. Thus will the strong man's house be broken up. Thus will Satan's empire be overthrown. The agency which the Christ will use in destroying Satan's kingdom with its capital city Babylon—confusion—we see to be his deluded subjects. The strong ones of that government, which is based upon deception, will wonder and say, "Who would believe that such an apparently strong city should fall"? (Rev. 18:10-17).

There was no salvation possible in the earthly Jerusalem in Palestine under the perfect law owing to man's weakness. There was no salvation possible in mystical Babylon because that was not God's building. Cyrus called God's people to come out of literal Babylon to go up to build literal Jerusalem, just as Jesus the antitypical Cyrus is calling the "my people" class, *those who are willing*, to come out of mystical Babylon to build the antitypical new Jerusalem, whose walls have been down while the violent were taking it by storm. Now is the time when the holy city, the new Jerusalem is to come into power, and it is a city with power, with salvation. It is God's city. This is only another picture of the building up of the great pyramid of God's salvation, of which our dear Brother Edgar has so beautifully pointed out. This great pyramid of saved ones will be the accomplish-

Yours in the story
that never grows old
Frank A. Hall

ment of God's plan. The holy city being a part of his instrumentality. We were told that there were many imitations of the pyramid which represented the great plan of salvation, but like mens' plans, they were cheap imitations of God's plan. These smaller pyramids were simply sepulchers—death traps. There were no symbolical teachings or hopes in them. They were filled with the bones of dead men. There are no teachings of eternal life in the mystical city of Babylon. The hope of the world is in the holy city, the capital of Mount Zion—the kingdom of God.

We read in Revelation 21: under the "New heaven and a new earth" that the holy city had a wall great and high, showing strength. The city of literal Babylon had a wall 350 feet high, 80 feet broad, having 100 gates. The city was fourteen miles long and fourteen miles wide. It lieth four square even as the holy city, and was surely a good imitation type. It was a strong city, also, but when its supply of "water" was taken away, it was overthrown. So Jerusalem in the days of its kings had a wall great and powerful with gates for entrance into safety. These pictures all teach us of the power, the salvation strength of the new Jerusalem with its mighty walls and gates. It had twelve gates named after the twelve tribes of Israel. Does this not teach that when the holy city comes down from God out of heaven to the earth it will be accessible from all sides? There were three gates on the east, three on the north, three on the south and three on the west. They being named after the twelve tribes of Israel seems to verify the statement of Jesus, that salvation is of the Jews. Jesus was a Jew. The church as wild olives by nature are grafted into the good olive tree, the root of which is the Abrahamic covenant, and thus they become children of Abraham—Jews. The Jewish worthies, possibly 144,000 as hinted at here, seems to represent the twelve gates—ways into the kingdom of God, into eternal life—also ews—the twelve tribes.

If no one gets eternal life except those who enter in through the gates *into the city*, then the city, the new Jerusalem, the bride, the lamb's wife is the mediator (with her head of course).

The opposite shows that those without the city represent the goat class in Jesus' parable, Matt. 25:31. While those who enter in represent the sheep class—the saved.

"Blessed are they that do his commandments (in that day) that they have right to the tree (plural trees) of life, and may enter in through the gates (represented in the Jewish worthies, the trees of righteousness, the teachers on the human earthly plane) into the city. For without are dogs and sorcerers and whoremongers and murderers and idolators, and whosoever loveth and maketh a lie." Rev. 22:14-15. Compare Rev. 21:7-8. In the city is the throne of God on which Jesus and the saints are to sit. The river of water of life flows out from under the throne through the street of the city. The water of life in the saints which then will spring up or out unto eternal life for the world, which in the past has been a fountain sealed, a spring shut up, Song 4:12, is to form the rivers' source. There in the city is where the bride and the spirit in her will say, "Come and let him that heareth say come, and let him that is athirst come, and whosoever will let him take the water of life freely." This is free grace. So we see that the trees of righteousness, of life, the church, working through the Jewish worthies, the princes in all the earth (Psa. 45:16) will bear fruit—love—continually, and their leaves, their professions, teachings, doctrines will heal the nations.

"The city had no need of the sun neither of the moon to shine in it." No preaching needed there, for the knowledge of the glory of God and of the lamb will then fill the city and the earth. The saved nations shall walk in its light, and the human race—the sheep class—the ones to whom Christ gives the kingdom lost by Adam (Gen. 1:28, Matt. 25:34, Micah. 4:8) shall bring their glory of human perfection into it. Its gates shall not be shut at all by day—during that 1000 thousand year day—but the rising world in process of resurrection shall be entering into the city through its gates walking by the river, shaking off the dust of accumulated years, growing whiter, purer, more beautiful, more lovely, meanwhile their dumb tongues shall learn to sing the praises of our God as their blind eyes see and their deaf ears hear and appreciate the call to partake of the water of life, freely. Amen.

Discourse by Brother E. W. Brenneisen. Subject: "BORN OF THE SPIRIT; THAT WHICH IS BORN OF THE SPIRIT IS SPIRIT"

WE READ, according to St. John's Gospel, third chapter, beginning with the fourth verse, as follows: "Nicodemus saith unto him, 'How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?'

"*Jesus answered, Verily, verily, I say unto thee except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*

"*That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.*

"*Marvel not that I said unto thee, Ye must be born again.*

"*The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.*

"*Nicodemus answered and said unto him, 'How can these things be?'*

"*Jesus answered and said unto him, 'Art thou a master of Israel and knowest not these things?'*

"*Verily, verily, I say unto thee, We speak that we do know and testify that we have seen: and ye receive not our witness.*

"*If I have told you earthly things, and ye believe not now shall ye believe, if I tell you of heavenly things?*"

That there are intelligent, conscious, living beings of a higher order and nature than the human family is acknowledged by all thinking Christians and by a vast majority of intelligent human beings throughout the world. These intelligent beings of the higher or heavenly order are denominated in contradistinction to human beings, spirit beings. In the order of God's creation, we understand from the Holy Writ that all these spirit beings were created prior to the creation of the human or earthly beings. First in the order of this creation of spirit beings in the spirit realm, or heavenly realm, according to the Scriptures, we see the Son of God—the beginning of the creation of God; as expressed by St. John, the Revelator (Rev. 3:14) he in the very beginning, as we read in John 1:1, was with God, with Jehovah, and was a God, as the original Greek indicates—a mighty one; not, however, the Almighty; the distinction being that God is from everlasting to everlasting, whereas our Lord is the *alpha* and *omega*, the beginning and end of God's direct creation; for thereafter everything that was made was created by the Son of God—by the Word, by the *Logos;* and without him was not anything made that was made. So the various beings on the heavenly plane were brought into existence by this agent of the heavenly Father, the Son of God, the only begotten of the heavenly Father. These spirit beings were created on a higher plane, however, than the subsequent creation, man, who is denominated as being of the earth earthy. As there are different degrees or stations or planes of life on this earth, so likewise there are evidently orders or planes of intelligences in the heavenly realm. St. Paul clearly brings this before our minds in that wonderful 15th chapter of 1st Corinthians, where, bringing our minds to the natural things, to the earthly things, first shows the difference between the earthly and the heavenly. It is very essential that we should always keep in our minds a clear distinction between the heavenly or spirit beings and earthly beings. We read in 1 Cor. 15:39 that all flesh is not the same flesh; but that there is one kind of flesh of man, another of beasts, and another of fish, and another of birds. Now while these are all designated as earthly beings, fleshly beings, mankind is enumerated in connection with the other earthly beings, although above them all, and first in every sense. This expression was made, we believe, in order that we may better comprehend the distinction between the earthly and the heavenly; for St. Paul continues, There are also celestial bodies and terrestial bodies. There are heavenly, celestial, spirit beings, as well as earthly, terrestial beings, but the glory of the celestial is one kind of glory—a much higher kind of glory than anything pertaining to the terrestial. The Apostle continues, and the glory of the terrestial is another kind of glory. Then he goes on and differentiates between the various degrees in the heavenly, or spiritual—one glory of the sun, another of the moon, another of the stars; as one star differs from another star in glory, so also is the resurrection of the dead—the special, chief resurrection of the dead.

In order that we may better appreciate and estimate the heavenly or spiritual nature, and learn how we of a lower nature might possibly attain unto the heavenly realm, it behooves us to carefully consider first of all the earthy nature, for if we do not understand or appreciate earthly things how is it possible that we should attempt to comprehend those things pertaining to the heavenly or spirit plane? So then reverting to the very beginning of the testimony given unto us in the inspired word of God, we recognize that in the creation of the wonderful Universe God centralizes in this Book, in this revelation, that which is of interest to the earthly family. He relates how, after the preparation of this planet, and after creating the various lower

forms of life—vegetable life and subsequently animal life, each after its kind, and not according to the evolution theory either—then we come to the grand recital of the crowning creation so far as earth is concerned, that of man, made in the likeness and in the image of the heavenly Father, of Jehovah, he being presented with a kingdom, to be the King or Lord over this earth; for verily this earth was made to be inhabited, and so it is written by the prophet Isaiah, "God formed the earth not in vain, but he created it to be inhabited." And we also understand that it is not to be inhabited by a dying race of beings such as we see today before us. He did not create this earth to be an immense graveyard, but he created it to be inhabited; not by spirit beings, not by angels, as their realm is a higher one, on a different plane; but he created man to inhabit and fill the earth. Our first parents were pronounced by God himself as very good, placed in perfect surroundings in the Garden of Eden, all other creation so far as the earth is concerned being subservient to them, and they in perfect accord and harmony with God, granted also the privilege and the power of discernment and judgment and decision, free moral agents, and in this capacity were commanded to fill the earth with a race of beings such as they were the noble examples of. And in father Adam then was vested the right or privilege to impart human life of the earth earthy to all his posterity. And our first parents were placed on trial for life as to whether they might continue in this estate through all eternity, not as to whether they should go to heaven when they died, not as to whether they should have the heavenly or spirit nature by and by. For even those grand characters enumerated in the 11th chapter of Hebrews, all having received a good report through faith, died, not having received the promise, God having provided some better things for us. Let us learn who the "us" class is, and what the better thing is. First we must comprehend what the good thing is that has been provided for the whole human family, and when it shall be given unto them. According to the Scriptures, in due time Christ died for the ungodly—for when Adam committed the first transgression, the original sin, he in consequence of that act brought upon all of his children condemnation, the curse of death; as St. Paul designates the matter in Romans 5:12, "For as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." It was not the eternal torment sentence, it was not the sentence that you cannot go to heaven when you die, it was not the sentence that you would be precluded from the possibility of evoluting into a spirit being, but the curse, the condemnation, the penalty against Adam and all his posterity was the death sentence. "The wages of sin is death." So we read in John 3:17, God sent not his Son into the world to condemn the world, the world was already condemned, already under the death sentence. But what did he come into the world for? That the world through him might be saved. St. Paul says elsewhere, that he by the grace of God should taste death for every man. And just so surely as in due time Christ died for the ungodly world of mankind, just so surely in due time this ransom for all shall be effected, and all that are in their graves—not all that are in heaven, not all that are in purgatory, not all that are in eternal torment—shall hear the voice of the Son of Man and come forth. So all the world shall have the privilege of coming out of their graves and back up, up, up to favor and position with God. What kind of favor? A heavenly one? No, but up to the grand position and estate which was originally occupied by father Adam, for that which was lost by Adam, perfect human life, and perfect environment, called Paradise, the Garden of Eden, these all have been purchased back, and while father Adam has not been able to give life to any of his posterity, it is written that we are all born in sin and shapen in iniquity, nevertheless, according to God's wonderful provision this only Begotten Son of the Father left the glory he had with the Father before the world was, and became poor for our sakes. In what sense did he become poor? In the sense that he divested himself of the heavenly nature, and took the earthly nature, so that he might by the grace of God then taste death for every man. So then he took the place of Adam who was to have been the father, the life-giver, to all of his posterity. So the second man from heaven is to be the life-giver to whosoever will, as they are brought forth from the grave in response to his call at that time, when he shall call and all shall come forth.

According to this presentation then, there is to be a restitution a restoring back again to human rights and privileges and life here on this earth. And thus it is written in Acts 3:19-21, "Times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which was before preached unto you: whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." These are the blessings to be extended to all the families of the earth. And you will see that all of these old prophecies refer to the restored condition of humanity to an earthly estate, when mankind will be fully restored to its proper position as king and lord over this earth. This is all made clear in the twenty-fifth chapter of Matthew, in the parable of the sheep and the goats, where our Lord brought attention to the fact that at that time, when the Son of Man shall come in the glory of his kingdom, and all his holy angels with him, then shall he sit on the throne of his glory, and then shall he separate the nations, all those who come up from the graves, as a shepherd divideth the sheep from the goats. And all during that thousand years shall have the privilege of coming to the right hand of God's favor, and be developed into the proper sheep-like disposition; and to those at the conclusion of that great separating time of his kingdom, he will say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." What kingdom was prepared from the foundation of the world—a heavenly kingdom? No, it was the earthly kingdom. Listen to the prophet David in the eighth Psalm:

"What is man, that thou art mindful of him? And the son of man that thou visitest him?

For thou hast made him a little lower than the angels, and hast crowned him with glory and honor.

Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

All sheep and oxen, yea, and the beasts of the field;

The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

O Lord our Lord, how excellent is thy name in all the earth."

Surely this is a picture of man as he was originally created in the likeness of God, and as he shall be restored to that condition. It is not a picture of heavenly glory, but earthly glory. Surely Saint Paul was not mistaken when he said the first man, Adam, was of the earth earthy.

If this is a wonderful message of good tidings of great joy which shall be unto all people, and we can comprehend this feature of God's glorious plan, what can we say in expression of our gratitude and thanks to our merciful Creator when he reveals to us through his divine Word even a grander and higher calling, when he says to us through his inspired expression that, other sheep I have which are not of this fold, other sheep who have hope of a higher intelligence, a higher calling. This higher calling is such an important one that Saint Paul states that no man taketh this honor unto himself excepting him that is called of God. He is calling a class to a heavenly estate. But prior to the calling of the individuals that are to inherit the heavenly portion he prepared the forerunner of this profession even our Lord and Savior Jesus Christ—who thought it not robbery to be equal with God? Oh no, that is not the thought; he did not think it robbery to be equal with God, as we read in Philippians, according to the Greek, Jesus said, "My Father is greater than I" He always recognized Jehovah as his Father, and never professed to be other than the Son of God. "Who being in the form of God, did not meditate a usurpation to be like God, but made himself of no reputation, and took on him the form of a servant, and was made in the likeness of man; and being found in fashion as a man he humbled himself and became obedient even unto the death of the cross. Our Lord, born of woman, having his perfect and unimpaired life, however, transferred from the heavenly realm into the human nature of his mother, was born a perfect being without defilement, free from all the rest of humanity who were tainted with the curse of original sin implanted by father Adam. So for one to be found as the ransom price it was necessary for a perfect one to be born, and that perfect one was Jesus. For thirty years, according to the Scriptures, he grew up and increased in stature, in knowledge, and in favor with God and man. At the age of thirty, when, according to the Jewish law under which he was born, he had his majority, then he was the exact equivalent and counterpart of father Adam, and was able to give his life in behalf of the life of father Adam, which was forfeited. And in this matter he was acquainted through the careful reading of the Scriptures, and through his perfect comprehension of the matter as a human being. And so we find at the exact moment, no delay in the matter whatever, he came to John the Baptist in order that he might testify to his complete consecration of all his human life rights, that he was ready to do God's will at whatever the cost, even to the laying down of his life, and as it is written of him by David in a prophetical manner, and repeated by Saint Paul the Apostle in his epistle to the Hebrews, "Lo I come, as in the volume of the book it is written of me, to do thy will, O God." And we recognize that the will of God was that he should lay down his life, pour out his soul even unto death, as it was written in the book. And he was willing thus to lay down his all, and as he thus presented his body, his life, his all, to do the Father's will, the Father manifested his acceptance of the matter and indicated his pleasement, and

indicated his desire to reward him far above any of his other creatures, by having the Holy Spirit descend on him. Our Lord Jesus at that moment was begotten of the Holy Spirit, and the heavens were opened unto him. Here he was begotten to a higher nature, to a spirit nature, and all the Scriptures began to be opened unto him. He was then led away into the wilderness and communed with the heavenly Father forty days, and no doubt the heavens further opened unto him, how that he was to pour out his soul even unto death; and that this new creature must develop at the expense of his human life; and it was, according to Saint Paul, the glory that was set before him that enabled him to endure the shame, and the contradiction of sinners, and the ignominious death of the cross, to come off a more than conqueror. This new creature began in him had not yet the new body, the new spirit body; he had not yet been born of the Spirit; he had this treasure in the earthen vessel. At the same time that he was given his human life in behalf of the world, another work was going on in his character. Was not our Lord perfect all the time in his career? Yes, surely he was perfect, not the slightest blemish or inperfection on his part; nevertheless in order that he might be proved to the uttermost before he should be born of the Spirit and enter into those eternal realms, and be granted the divine nature, to have life within himself, he must be tested and proved faithful even unto death; and then he should receive in the resurrection, as the first-born of the spirit nature amongst many brethren, the crown of life, immortality. And surely as Jesus was the head of this new creation, of which the church is his body, and members in particular, and was privileged to sacrifice his all, and was privileged to prove the perfection of his character by the things he suffered, just so surely he opened up the narrow way for his footstep followers. But if we have not comprehended the earthly things, the restitution hopes, the blessings to be conferred upon all the world of mankind, the heavenly things will be far beyond our conception. If we cannot comprehend this feature of God's plan, how can we hope to understand the higher feature of our begetting, the Holy Spirit, and of the necessity of our being born again? Before we can be born of the Spirit as spirit beings we must experience the begettal of the Holy Spirit.

But some might inquire, as Nicodemus did, "How can these things be?" If we are truly looking for the light on that matter, endeavoring to engage in this high calling of God in Christ Jesus, we can think of nothing better to present this morning than the words of Saint Paul in Romans 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." And our Master indicated this was not a matter to be taken lightly, but we should set down and count the cost. What is the cost? The cost is the forfeiture of all right to any hope in the resurrection of the world, in the restitution of all things spoken by the mouth of all the holy prophets. The sacrificing is done by the high priest of our profession, the Lord Jesus Christ. We have the new mind, we are begotten from above; we are still in this earthly tabernacle, but our time, our money, talents, our life, our all is to be consecrated, and we are to do God's will. What is the will of God? This is the will of God, says Saint Paul, even your sanctification. "Sanctify them through thy truth; thy word is truth." We, like our Lord, can be begotten of this word of truth, to be a kind of first fruits, to share in the likeness of his resurrection, provided we are willing to share in the likeness of his death; and if we have been begotten by the Holy Spirit through the Word, and if we remain faithful unto death to our consecration vows, then we, too, shall have a share in the likeness of his resurrection, a share in his nature, in his position, in his honor, in his realm. "To him that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my Father in his throne."

Jesus said to his disciples, just as he was about to leave them "In my Father's house—the entire Universe is the Father's house—are many mansions—many abiding places—if it were not so I would have told you; and I go to prepare a place for you." Notice that only eighteen centuries ago our Lord went to prepare that place for the *you* class, those preferred, or called ones of the Gospel age. That is not the same place that is to be prepared for the world. The sheep of the world enter into the kingdom prepared by God from the foundation of the world, but to those of us who have entered in to the narrow way of suffering, sacrifice, self-denial, he says, "I go to prepare a place for you; and if I go to prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also." "Behold what manner of love, the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him; for we shall see him like he is. And every man that hath this hope in him purifieth himself, even as he is pure."

Kingdom Day

Bethel Hymn No. 20

Ortonville, C. M.

Awake, my soul, stretch every nerve,
And press with vigor on;
A heavenly race demands thy zeal,
And an immortal crown.

A cloud of witnesses around
Hold thee in full survey;
Forget the steps already trod,
And onward urge thy way

'Tis God's all-animating voice
That calls thee from on high;
'Tis his own hand presents the prize
To thine aspiring eye.

That prize with peerless glory bright,
With thee, O Lord, we'll gain,
When earth's great monarchs shall have lost
Their glory and their fame.

Blest Savior, introduced by thee,
Our race have we begun,
And crowned with victory, at thy feet
We'll lay our trophies down.

A Vow Unto the Lord

Our Father which art in Heaven, hallowed be Thy name. May Thy rule come into my heart more and more, and Thy will be done in my mortal body. Relying on the assistance of Thy promised grace to help in every time of need, through Jesus Christ our Lord, I register this vow.

Daily will I remember at the Throne of Heavenly Grace the general interests of the harvest work, and particularly the share which I myself am privileged to enjoy in that work, and the dear co-laborers at the Brooklyn Tabernacle and Bethel, and everywhere.

I vow to still more carefully if possible, scrutinize my thoughts and words and doings, to the intent that I may be the better enabled to serve Thee and Thy dear flock.

I vow to Thee that I will be on the alert to resist everything akin to spiritism and occultism, and that remembering that there are but two masters, I shall resist these snares in all reasonable ways, as being of the adversary.

I further vow that, with the exceptions below, I will at all times, and in all places, conduct myself toward those of the opposite sex in private exactly as I would do with them in public—in the presence of a congregation of the Lord's people.

And, so far as reasonably possible, I will avoid being in the same room with any of the opposite sex alone, unless the door to the room stand wide open.

Exceptions in the case of brethren—wife, children, mother, and natural sisters; in the case of sisters—husbands, children, father, and natural brothers.

Manna Text and Comment

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. Eph. 4:29.

* * *

The depraved taste hedges itself behind conscience, and declares that it is always right to speak the truth, and hence God cannot have meant that speaking the truth would be slander; but that in condemning evil speaking and slander, as works of the flesh and the devil, he must have meant the speaking of that which is false, untrue. This is a great mistake: a slander is equally a slander, whether it is true or whether it is false, and is so regarded, not only in the law of God, but also in the laws of civilized men. A slander is anything which is uttered with the intention of injury to another, whether true or false, and the laws of men agree with the law of God, that such injury to another is wrong. Z. '99-70.

Discourse by Brother P. S. L. Johnson. Subject: "REGULATING THE HUMAN SENSES IN THEIR NATURAL USES"

WE WANT to take three texts for our discourse this morning.

The first is in Col. 3:3, "Ye are dead."

The second is from 1st Cor. 7:29-31, "But this I say brethren, the time is short * * * and they that use this world as not abusing it, for the fashion of the world passeth away."

The third is from Romans 6:19, "Yield your members servants to righteousness unto holiness."

This is kingdom day, and surely the discourse to which we have just listened gave us a glowing description of, and awakened a greater longing in our hearts for the coming of God's kingdom, and for our having a share in that kingdom with our Lord and all the rest of God's saints. So high a privilege of being kings and priests of Christ cannot be given to everybody with safety. God could not therefore give all its possibilities for exercise into the hands of the immature, it is only to tried and tested characters the Father could be pleased to give an honor of this kind. Therefore, dear brethren, it can only be after various tests of character faithfully endured that our heavenly Father would be pleased to give us the kingdom. Since we are seeking the kingdom, we are also seeking the ways of gaining the kingdom, and often the question arises in our mind, how can we fulfill the condition that God wants us to fulfill in order that we might attain a share in the kingdom? A study of the Scriptures reveals at least seven different methods by which the new creature is enabled to develop such a character as will fit him for the kingdom of God.

The first and foremost method is the devout comtemplation of God's character, developing from that devout contemplation a similar character.

The second is the changing of our natural sentiments into heavenly sentiments: transformation of natural to the spiritual sentiments.

The third is supporting the weak good qualities in us, by the strong good qualities in us.

The fourth and fifth have reference to the overcoming of faults. One of the ways of doing this, the fourth, is displacing them by putting in their places the opposite good things; and the fifth is restraining the faults by operating against them graces other than the opposite.

The sixth is, regulating the human sentiments in their natural uses.

And the seventh is, a balancing of character.

It has been our privilege by the grace of God, for which we are indeed very thankful, to present at different conventions five of these methods. We desire to present the sixth one today, trusting that our dear heavenly Father will enable us to make use of this method for our better equipment—regulating the human sentiments in their natural uses. As we look at one another we recognize, of course, that we are human beings, and therefore are inclined to things human. As we further come to recognize one another as God's people we see how there is a battle that must be fought in us with humanity, because the new creature finds that while humanity is the body through which it exercises itself, it does not find this body a very satisfactory instrument of action; it is hemmed in; it is in various ways surrounded by inequalities that make it a very hard thing indeed for the new creature to overcome; and the more we become acquainted with the peculiar position in which we as new creatures stand toward our humanity, the more indeed do we come to see the seriousness of the conflict in which we are engaged, and the more indeed ought that to cause our hearts to have sympathy for all who are privileged by our heavenly Father to have a share in that conflict. We are sure, dear brethren, as we look at one another, our hearts feel with one another, as we know from experience the difficulties we all have as we seek to keep our humanity under. May our heavenly Father help us to a better realization of how this may be done.

Regulating the human sentiments in their natural uses.

Let us look first at some general explanations, then make some specific applications of the thought we have used as our subject. By the human sentiments we mean those which are peculiar to us as men. If we were not of the race of mankind we would not have these sentiments, because we are of the race of mankind, we have them. They are those that concern ourselves in our relationship to ourselves, in our relationship to our fellows, and in our relationship to our environment in this earth. These human sentiments fall into certain groups, which in turn have also certain elements. We may classify them into two kinds or groups, selfish and worldly, and we find that each classification falls into ten parts, or elements. If we would group all the sentiments that are selfish, and all the sentiments that are worldly into their logical order, we believe we would find that there are ten in each, and that these ten of each kind would be thoroughly inclusive, leaving none out.

Selfish Sentiments

Classifying therefore the selfish sentiments, we would have—

(1) Self-esteem,
(2) Love of approval of others,
(3) Love of safety,
(4) Love of repose,
(5) Love of self defence,
(6) Love of preserving life,
(7) Love of hiding disadvantageous things,
(8) Love of distroying injurious things,
(9) Love of acquiring and keeping,
(10) Love for food and drink.

Worldly Sentiments

Then we have ten worldly sentiments—

(1) Love for the opposite sex,
(2) Love for family,
(3) Love for home,
(4) Love for native land,
(5) Love for friends,
(6) Love for the present order of affairs,
(7) Love for nature,
(8) Love for the art,
(9) Love for human knowledge,
(10) Love for our calling in life.

These we believe would include all the sentiments of which the human heart in its natural respects is capable. We of course are not here including the religious sentiments. These sentiments have uses, they are for the purpose for which God intended them; he did not intend us as human beings for spiritual existence, therefore he did not give us in our natural makeup spiritual propensities; he simply gave us such qualities as enables us to come in proper contact with ourselves as human beings, with other human beings and, with our environment in the earth.

Let us consider for a little while the regulations to which these sentiments are to be subject. By regulating the human sentiments, we mean their proper control, keeping rule over them in the way in which they should be, subjected in harmony with our heavenly Father's arrangement. The agent through which this rule is carried forward is the new creature which is God's will taken as our own and acting in and through us. Its first activity consists in developing as the religous sentiments, the seven great or primary graces, as Peter gives them, 2 Pet. 1:5-7.

(1) Faith,
(2) Hope, } Wisdom when knowledge is added.
(3) Self-control,
(4) Patience, } Power.
(5) Piety,
(6) Brotherly kindness, } Justice.
(7) Charity, Love.

These may be summarized in four qualities, the great attributes of God which he wants in us—wisdom, power, justice and love. These are the religious sentiments and of their cultivation we do not desire to treat in this discourse having done that elsewhere.

The new creature in possession of these qualities is ready to operate upon the humanity with better results than under any other condition, for it is through these seven qualities summarized in four, that we lay hold on our humanity and bring it within our control. Let us therefore remember that to whatever we have grown by the grace of God, it is due to the operation of the new creature in us, supported by the divine Word and providence.

Thus we have seen the agent through which this regulation takes place; the scope of its exercise considered for the purposes of this discourse is our selfish and worldly sentiments; that is, we will have to regulate by the new creature our selfish and worldly sentiments in their relation to ourselves and then towards the world, then towards sin, then toward error, then toward justice, *i. e.*, righteousness, then toward holiness, *i. e.*, love. We will find that these six ways through which the regulation is to be carried out will fall into three groups of two each. The selfish and worldly sentiments are to be dealt with as far as their control is concerned in a certain way. These sentiments when in

danger of sin and error, as far as any attempt at exercise is concerned, are to be dealt with in another way, and these sentiments with respect to righteousness and holiness are to be dealt with still in another way.

The first method of regulation, therefore—that is with respect to the control of the selfish and worldly sentiments—is to keep the control dead; and for this reason we take the first text to illustrate this thought: "Ye are dead." The apostle here had reference to the selfish and worldly sentiments as far as their gaining control over us is concerned; this control is to be dead, and is to be kept dead, by the new creature.

When we say that the selfish and worldly sentiments are to be kept dead, the thought is not that there may be no selfish or worldly inclination at all springing up, rather their control is the thing to be kept dead. If we should go the extreme of saying that any selfish or worldly desire springing up in our hearts, would be a sin against our consecration, we would have to say that our Lord Jesus violated his consecration. In many of his expressions, as prophetic examples of these are given, especially in the Psalms, it is shown how frequently his humanity longed for certain things that would have been against the interests of the new creature, if permitted to control; and Jesus himself shows this, especially on one occasion, for example, when he says, "Now am I troubled! Father *deliver* me from this hour." His humanity is here speaking; he did not love to die, and it was not wrong at all for his humanity to wish not to die. It would have been improper for him as a human being to wish to die. So his humanity expressed the desire not to die, but notice how soon the new creature gained control and kept the desire from becoming a volition, intention or determination to carry out that which the humanity craved. "Nevertheless for this purpose I came into the world." How quickly he grappled with his flesh! Then he rises to the height of victory—"Father glorify thyself!" The thought is that these selfish and worldly sentiments are simply to be kept dead so far as their control is concerned, and the agent that must do this is the new creature. Without the new creature this, of course, could not be done, because these sentiments as we are in the human condition, are natural to us. We are not here referring to the sinful, selfish propensities, but rather to the selfish propensities which the natural man might properly indulge, provided it is done in harmony with the rights of others, *i. e.*, without any sin. But for us, as new creatures, to permit these to crystalize themselves into intentions must result in loss to the new creature. If we should allow the love of self-esteem to crystalize itself into volition, the result would be pride; the love of appearing well before others, ambition; the love of safety, cowardice, the love of ease, laziness; the love of self-defense, strife; the love of preserving life, the giving up of our consecration entirely; the love of hiding what is disadvantageous, hypocrisy; the love of destroying the injurious, vindictiveness, hatred; the love of acquiring and retaining, covetousness and miserliness; the love for food, gluttony, and love for drink, drunkeness. Accordingly, we see that these must be kept dead or the new creature would receive great injury.

Let us now notice the process by which we may gain and keep control of the selfish sentiments. The new creature, laying hold on the selfward and worldward development of firmness, *i. e.*, stubbornness, and keeping it under control, develops meekness—submissiveness—the quality that is the heart of consecration; laying hold on self-esteem and keeping it under control, not allowing its control to manifest itself, it brings forth the happy result of a lowly estimate of ourselves.

Likewise, laying hold on the desire of appearing well before others, and keeping its control dead, it develops in us, reticence.

Laying hold of our love of ease and keeping its control dead, it gives us a zeal for the service of God, cultivating *activity*, as a quality of our hearts.

Laying hold on the love of safety, and keeping its control dead, it makes us *brave* indeed for the Lord.

Laying hold on the quality of love of life, and keeping its control dead, it makes us self-forgetful.

Laying hold on the quality of self-defence when attacked, and keeping its control dead, it gives us longsuffering.

Laying hold of the love of hiding disadvantageous things, and keeping its control dead, it develops in us sincerity.

Laying hold on the love of destroying what injures us, and keeping its control dead, it develops in us forgiveness, gentleness, and tenderness of heart.

Laying hold of the acquiring and retaining qualities, and keeping their control dead, it develops in us liberality, and economy, as distinct from miserliness.

Laying hold of our love for natural food and drink, and keeping it under control, it develops frugality and temperance.

These qualities—meekness, humility, reticence, bravery, activity, self-forgetfulness, longsuffering, sincerity, forgiveness, gentleness, liberality, economy, frugality, temperance—since they are developed by the new creature's keeping the control of the selfish sentiments dead through the activity of the seven primary graces, may properly be called secondary graces, because dependent for cultivation on the operation of the primary graces.

Thus we see that the secondary graces are developed in the human sentiments when their control is kept dead by the new creature, and certainly this must be a very valuable use of the office of the new creature. We need these secondary graces, otherwise we could not overcome.

With respect to the process of keeping the worldly sentiments dead from control, we would say, that whenever these attempt to assert their control, it should be negatived, and this would result in our coming to a condition where the new creature, having full sway, would develop in us the heavenly mind. Thus, keeping the control that the world would have over us dead, we would not be amenable to the rule of the world, though now some in the world has certain rights in us, and thus has some influence over us because of our makeup. We are so made that we owe a certain responsive attitude toward our fellows, and toward the various relations of social life in which God has placed us, as well as toward nature itself.

Therefore it is of the utmost necessity for us not to allow this relationship to exercise control over us. Otherwise, instead of taking God's will as our will, we would be taking the will of men as our will. As allowing the selfish sentiments to dominate, would be allowing self-will —the flesh—to control; so if we allow the worldly sentiments to dominate, somebody other than God is controlling us, *i. e.*, the world, and this would be a violation of our consecration. It would be utterly impossible for us to carry out our consecration if we allow either self or the world to control us; therefore, we as new creatures, must be on our guard against their control.

This does not mean that those who have claims on us may not find certain responsiveness in our worldly sentiments, when they are used in harmony with the principles of justice, but it does mean that where our rights are concerned, wherein others have no rights whatever over us, but wherein we are free to yield these to God, if we allow others to control our rights, we make shipwreck of everything. Of the earth earthy our hearts and minds would thus retain the earthly sentiments, and therefore we could not undergo the changes necessary for the kingdom. We must simply say "no" to any control that the world would exercise over us, so far as concerns the use of our rights in the worldly sentiments. Thus, when our families want to dominate everything in connection with us (they have certain rights, and these must be freely yielded to them; but if they attempt to dominate over what is not theirs by right, or what it is not our duty to give them) then it becomes our duty as people consecrated to God, to say "no." This course should be followed with every one of the worldly sentiments; thus by negativing the desires of those who operate on us through the propensities that we have toward them, and that incline us to do what they would have us do, and what we are not obligated to do, we make the necessary conditions for the development of the heavenly mind. So we may gain the affections that will fit us for a heavenly existence, and enable us to love the heavenly things corresponding to the earthly things, whereby control is sought over us by the world.

The second method by which we may regulate the human sentiments in their natural uses is, making them serve as safety-valves. As the first method is keeping the selfish and worldly control dead, in order that the will of God, acting through the new creature, may be alive in us, so the second is, the new creature, using these sentiments under certain conditions of extremity as safety-valves for the prevention of sin and error.

Let us make a few explanations on this point before we go into details. Engines sometimes become too much charged with steam, and when an explosion is imminent it may be prevented by opening the safety-valve. If this is not done, and the steam continues to increase in pressure beyond the resistive strength of the engine itself, an explosion, of course, would occur. And so, in our experience, we sometimes come into such situations that the feelings within us are simply no more possible of control from a certain direction, and unless there be some safety valve discovered and used, sin will set in. Our thought is that while the best way of using safety valves would be applying to the spiritual sentiments, as displacing, restraining or diverting channels, and letting them have full exercise, prevent sin, there are certain times when we, by reason of weakness, depravity, or lack of development, are unable to bring this about, and in such cases, very properly we may make use of our worldly sentiments as safety valves. Let us give another illustration to show the two-fold way in which this may be done. Sometimes after very heavy rains a dam comes into danger of breaking; the floods are coming with such impact against the dam that it has not sufficient strength to resist, and in two ways, relief may be brought about.

(1) Parts of the dam may be *opened* up so as to let part of the water pass away, and thus decrease the pressure, preserving the dam from destruction; or (2) There may be another channel made through which the waters may be *diverted* from the dam and it be preserved from destruction. So we find in our own experience these two principles may be applied. Sometimes we will have to find an outlet through the quality itself directly when the pressure on it is too heavy to bear, and we are unable to stand it without sin.

Then again, we may divert the pressure to some other sentiment, upon which there is no pressure, to relieve the oppressed one. In regard to the method of safety valves, let us notice the caution the apostle gives us in the second text: "For the time is coming when they that use the world shall be as those not abusing it, for the fashion of this world passeth away." Without this use of our worldly sentiments at certain times, it will be impossible to avoid sin because of our weakness. God, considering our weakness, has adjusted matters in such a way that relief might come. Notice, however, that this principle is given simply for transitory use. The Lord does not want us always to use crutches; by and by, through the grace of God, we are to grow so strong that we will not need the safety valves through the worldly sentiments. Therefore the apostle calls attention to its transitiveness in our text: "The fashion of this world is passing away" for us; and the whole chapter from which it is taken, and in which he gives advice in respect to marriage, is based on the same thought—"For the time is coming when they that use the world shall be as those not abusing it, for the fashion of this world passeth away." Therefore, at best, this safety valve—use of our worldly sentiments must be simply temporary; as quickly as possible we ought to seek, by the grace of God, to use a better way of overcoming than this; nevertheless, in direst extremity we might resort to it, to keep from sin and error.

As far as we are able to see from the Word, nowhere are we justified in finding the outlet or safety valve through the selfish sentiments (Romans, 8:12, 13). The chapter where the apostle discusses this principle, the seventh chapter of I Corinthians, nowhere suggests the selfish sentiments as the ones through which we are to find the channel of deliverance from the weakness; but he does refer to a number of worldly sentiments, and therefore we would say that it would be through this channel relief may be sought. The reason is very plain. The selfish sentiments exercised as a vent would simply increase selfishness, while the worldly sentiments may be exercised in a way that would do others good at the same time without doing ourselves any injury, but simply preventing great injury. In other words, this use may only be resorted to to prevent wrong, and not as a method to be applied to the development of positive character.

With these words of explanation, let us look at the application of this principle with respect to sin. We notice the apostle's suggestion to those whom he counsels under certain conditions to seek refuge from sin in marriage: "To prevent fornication, let every man have his own wife and every woman her own husband." Cor. 7:2-26. That same principle he applies in a number of directions in this chapter, verses 29-31. Let us notice that we may not only apply this principle of the direct use of the safety valve (as long as there is no sin in connection with the matter) to one only of the worldly sentiments; but also to any one of them coming under dire pressure, *i. e.*, anyone of them so wrought upon that unless some relief is given, a sure fall into sin will take place, we may indulge, provided it is done in harmony with the rights of others. Thus, uncontrollable love for children, home, friends. nature, art, human knowledge, and our work, may have to be indulged temporarily as direct safety valves to prevent sin.

Now let us look at the use of diverting sentiments, through which we can find relief from the pressure. Generally speaking, this would be the better way if we can use it, because it will not give the sentiment that is already too strong an opportunity to exercise itself in a natural way, even though it be apart from sin.

If the pressure comts from any one particular sentiment, and we can divert its force to another, and thus dash it off, we would be very fortunate. More than one servant of God have had to resort to mirthfulness as an outlet, explaining their course as follows: "If I did not use mirthfulness at all I could not do my work; I must have some vent; the pressure of the burdens coming on me is so heavy that unless I had some way of relief I would simply be crushed; I could not keep myself in the proper disposition to do my work aright." Their human powers, unable to meet the pressure, find many other ways of relief, we are sure, and they use the other principle we employ spiritual safety valves more than the worldly; yet these may find expression and enable them to continue without a breakdown, doing what God wants them to do, and not proving unfaithful to their stewardship. In this way, relief can be gotten from any one of the worldly affections when the pressure upon any feeling toward sin becomes uncontrollable; let us immediately divert the force to a worldly sentiment which would serve us best for the purpose on hand. Each, from his experience, will learn which ones serve his purpose best. Such a diverting to a worldly sentiment will, at times, save from sin through a other worldly affection being tempted beyond its strength.

Let us suppose we have pressure upon a selfish quality, such as pride, ambition, cowardice, laziness, contentiousness, self preservation, hypocrisy, vindictiveness, coveteousness, miserliness, gluttony or drunkeness, and as a result then sin would be imminent unless a change is made; we may divert the pressure at once by recovering our thoughts from that selfish sentiment to one of the worldly sentiments—to love for wife or husband, love for children or parents, love for home, love for native land, love for friends, love for the beautiful and sublime in nature and in art, or cast it off or by resorting to music. We might dash it off by agreeableness or by some bit of humor. Thus in one way or another diverting our attention to some other thing, we will find vents to prevent our collapse into sin.

So too, in the use of this method to escape from error. Sometimes the adversary continues to suggest to our mind thoughts by which he seeks to break our hold on the truth; particularly if we are nervous does the adversary seek to bring us under subjection to error. Probably our minds are so jaded, or worn out, that we are unable to find the vent by throwing our thoughts on other lines of religious thought on which we know the truth. What would be the proper measure to take in order to escape a break down into, and thus endorsing error? Quickly change the train of thought. We cannot let our minds work on this subject any further because that would mean ruin. We must quickly divert the waters into other channels, fix our attention upon other things and thus prevent a fall. Thus one who is harassed by the adversary with thoughts that are against the truth, unable to shake them off by a direct contemplation of them, through seeing their erroneousness, or to divert his mind to truths that he knows, may take recourse to humor, as a good way to unload those thoughts, application to the daily calling in which he is engaged, if he has a good fund of natural knowledge, thinking of some of the things he has learned in his studies along natural lines, contemplating beautiful objects in nature and art, or resorting to singing. The use of instrumental music may be found very helpful in this direction.

Then, too, one may give more attention to family matters, to wife or husband, to children or parents and to the care of the home. He may, if conditions are such that he cannot come in contact with the brethren at that time, very nicely spend a social hour with noble worldlings. Cor. 10:27. We are interested in some of the things that the worldly are; we would have to be, or we would never be fit to be parts of their high priest; for we will have to interest ourselves in earthly things on their behalf in the next age, if we are overcomers. Therefore in these ways we may be able to stem the flood of thoughts that the adversary is trying to keep on our minds to break our hold on the truth. By and by our mind getting a rest through this diversion of the channel of activity, the excitement being gone, a calmer view of the matter coming, our Lord Jesus realizing our longing for deliverance, and finding our hearts faithful, setting into activity certain things for our help, will enable us to see our way out of the temptation, and thus save us from falling into error and misbelief. Under certain conditions of mind, especially in a person who has been thinking so long on religious matters as to have worn out his powers of calm thought, the best thing to do would be to stop thinking on religion altogether for a time, and to take refuge in these worldly sentiments as a safety valve; they will prove a very good vent to let off the great pressure and prevent an explosion. This method of diversion is a good method of overcoming sin, error, selfishness and worldliness when the spiritual qualities are used as its channels of operation, but this not being pertinent to our subject we refrain from details.

The third method by which we may regulate the human sentiments in their natural use is to make them servants of righteousness and holiness. To illustrate this thought we take the third text, the one from Romans 6:19, "Yield your members (human qualities) servants of righteousness unto holiness." Rom. 6:13-22 explains this principle in detail and in contrast with sin and selfishness. In their natural uses our sentiments love to go out, when related by ties of duty, *i. e.*, justice, to certain ones about us, and since we have such relationship upon the basis of justice, we cannot escape doing things required by duty without violating our heavenly Father's will. And therefore it is for us to recognize just what the calls of justice on us are, so that we might recognize to what extent justice requires our human sentiments to go out toward those to whom we are under obligations. There are such obligations. We are related to certain ones by family ties and by business ties, either as employers or employees; thus in a variety

of ways there are certain obligations pressing on us, and they call for the exercise of both the worldly and selfish sentiments, our human sentiments, and these must be exercised in natural ways in order to discharge toward these relationships the duties that our heavenly Father has given us as human beings to discharge. We are not sacrificing others' rights when we consecrate but our own. Consequently all the rights others have in us, it becomes our duty to fulfill. We may therefore, as long as we come in contact with other human beings as such through our worldly and selfish sentiments, make use of these under a proper regulation, so that we may exercise justice toward them. Many Scriptures give us this thought of obligation to our families. "He that provideth not for his own, especially for them of his own household, hath denied the faith and is worse than an infidel."—I Tim. 5:8. Servants are bounden to obey their masters, and masters (or employers, as we would now use the term) are likewise bounden in certain ways. They should remember that they have certain duties toward their natural servants, for which they must make a reckoning before God, and remember too, that they are servants of God, and let that thought help them better to appreciate and enter into their duties toward those who are dependent on them. —Eph. 6:5-9. This being true we may make use of everyone of our earthly and selfish sentiments as servants of righteousness toward those to whom we are under obligation. Let us here insert a caution. We do not mean that our rights which we are sacrificing in the interest of holiness, and of which we shall speak a little later, are to be put at service where simple justice is called for, but the rights of others are to be recognized and therefore to be faithfully fulfilled.

Let us look at this principle in its use of the separate qualities themselves; for example in the family life. While the Lord's people are more and more to overcome natural love, supplanting it by disinterested love as well as by duty love, a love that will therefore survive the change of death, and hence reach out to everybody on the human plane alike, with the exception that variations of its expressions will be made in view of variations of characters, we see that the operation of the principle of justice may more and more make us recognize that our duty love should go out in well-doing to those to whom we are obligated, out of thankfulness for the good that has been done to us. Duty love, we may therefore define as the thankful good will that is based on right, and due for the good that has been done to us. There has been good done to us in our being placed in the family relationship, and in our being placed in the relationship of employer and employee, as well as in various other relationships, and these therefore bring upon us obligations of yielding certain things in return to those with whom we stand so related.

Regarding the family relation, justice requires that there shall be family love, especially in us who are new creatures; we must give to our earthly household that love that is peculiar to the family, a love that duty requires should go out to them. As far as the expression of service and support is concerned duty requires this to be done in a way that would indicate preference to them rather than to others. Yet the same good will must ultimately be developed toward all if we would insure our becoming of the little flock. As overcomers in the kingdom we must be thoroughly loyal to the principles of righteousness without partiality in their application to those who were not related to us by ties of flesh, as well as to those who were related to us by ties of flesh; yet on account of the peculiar situation in which we are as members of natural families put our present activities toward our families will have to manifest themselves differently toward them from what they should toward the rest of mankind. We owe them what we do not owe others. But the basis of it all is this: that duty love, thankful good will, exerts itself according to our obligations. Therefore it will make of God's people better husbands, better wives, better children, better employees, and better employers than worldlings are. Not therefore that we should love these less, but we should love them more than we did before we consecrated and will do for them more than before in harmony with the principles of justice, from a better understanding of the situation. But in the matter of our earthly relations attempting to dominate our rights, we must firmly resist, keeping dead in these particulars the worldly sentiments.

Let us now notice how this method, *i. e.*, using our members as servants of righteousness, may call into activity others of our selfish and worldly sentiments to support the ones which duty requires should operate in our various earthly relationships. First let us look at the cooperation of the selfish feelings. If we have a family to support, or if we have employers to serve, or if we have employees to control we may use that amount of self-confidence that makes us sure we can do the work that has been given us of God to do for their support, their proper rule or their service. We may also desire that we be esteemed as worthy in their sight. Their esteem we may properly desire as far as it is necessary for right service of our employer; for a fitting rule over our employees and for a proper providing and caring for our families. We must see to it that we act in such a way that they cherish a good opinion of us—not that we want it for ourselves, selfishly, for that would be making alive the selfish sentiment of approbativeness; but from the motive that this is necessary for us to gain a livelihood or care for those that are under us as well as serving those who employ us, or ruling over those who are in our employ. Then too we should guard ourselves against such injuries to ourselves as would jeopardize our ability to fulfill our duties toward our families and our employees and employers.

We should likewise see to it that we use the desire for rest when it is needed so as to prevent our coming into a condition where we would be unable to fulfill our duty which by proper care we could still continue fulfilling. Thus the desire of preserving our life, in taking proper care of our health, we may use as a servant of righteousness to keep ourselves in that good health that will enable us to fulfill our duties toward our earthly relationship. And when opposition is brought to bear upon us that if allowed to continue would thwart our doing the duty God gave us to do, we may summon the necessary resistance against it; every one of these qualities of course being exercised in harmony with the rights of others.

This may be applied to hiding anything that might prove to our disadvantage if made known. We may properly hide what, if known, would prevent the fulfilling of our duty to the family in the way of support or care, or gaining for our employers those profits that they have a right to expect of us, because of our employment, or hide what would prove to the injury of our employees.

Then, too, we might even, under certain circumstances, seek to destroy certain illegal conditions, wrong conditions, that if allowed to continue would surely injure our employers, and our families. We might give an illustration: Let us suppose there is a business operation that is carried on in defiance of law and justice and that will surely break up our business, or destroy our employer's business, and prevent our supporting our families; we may very properly apply to the law of the land to destroy that business, so that our business opportunity to support our dependents be not destroyed.

This, too, applies to the gaining and retaining qualities. We may very properly, as far as our love of gaining for our employer, and for the support of those depending upon us is concerned, exercise a financial interest, provided it is not done against the rights of others. So, with love of retaining; we may well lay up against a rainy day, provided this is done in conserving the rights of others, and preventing ourselves and our descendants from becoming a burden to others. So far as the rights of others dependent on us go, we may, therefore, lay up for a rainy day. This will solve the question that is so often asked of us, "Should we have a home for ourselves and children, or should we sell our home and pay rent?" We believe this principle will help out of the difficulty that so many of our brethren seem to have from the exaggerated advice they sometimes receive on the matter of having a home and saving money.

Then, again, the same applies to the use of food. We should use food in such a way as to gain strength, so that we may discharge our duties towards our husbands, or wives, our children, or employers, or employees. Thus we see that the Lord's word warrants the natural use of our selfish sentiments, if they are made servants of righteousness. As far therefore as they are needed to serve those to whom we are uner obligations, we may use them. This will not be counted against our consecration as though we were not dead to the selfish sentiments as far as their control goes.

Similarly, the worldly sentiments, apart from those directly concerned in discharging our obligations to our earthly relationships, may be called into operation to contribute toward our fulfilling our duty in our earthly relationships. Thus, our love of home may serve our family by furnishing and keeping the house in good order; making a real home life possible and practical; our love of friends may help our families to make good friends of others as well as help ourselves exhibit friendship toward them. Our love of nature and art may contribute toward elevating the natural tastes of our families. Humor and agreeableness will in many ways contribute to family love and peace. Music, both vocal and instrumental, will be means of making our families better in many respects. Our natural knowledge may in many ways enable us to discharge to our families the obligations we have toward them, thus, our knowledge of foods, hygiene, sanitation, and the workings of the heart and mind, may be a great blessing to our families in ways wherein we owe them service. So, too, our earthly calling can minister directly to them by providing and caring for their needs.

This principle applies likewise to our relationships as employers and employees. Out of our consideration of our families' needs, we may faithfully fulfil our part as employers and employees. We may use our love of home in keeping it in such a condition as will be helpful to us to fulfil the duties of employers and employees. If friendliness is used by us daily in our business relations, they will conduce to more profit to all concerned. So, too, our love of nature and art may serve our employers by enabling us to do our work with more skill, resulting in better profits for them, while if we as employers, use many of the things of nature and art to help our employees, we will do justice by them better than if we failed so to do. How many an employer, by agreeableness with his employees, makes just sentiments prevail in them; as employees by agreeableness, have helped their employers' business, *e. g.*, clerks can make themselves more valuable to their employers by being agreeable to the customers. Sometimes, by humor, an employer can prevent dissatisfaction, calculated to work great loss to the employee's interests; as a happy use of humor in an employee may often serve the business interests of his employer. Human knowledge, particularly in their lines of work, may yield excellent results to both. Naturally, this relationship is of a kind as to make the earthly calling a servant of righteousness, since it is this sphere of activity where our obligations as employers or employees find their exercise.

In our dealings along the lines of justice with our fellow men, apart from the family and business relationship, we can use our worldly affections as servants of righteousness. Thus we can deal with our families in a way as to do justice by outsiders. Our homes may be used to render the service to others that we would have rendered to us. We should certainly exhibit friendliness to others as they have a right to friendly treatment. Even patriotism may be used, *i. e.*, in matter of taxes and obedience to laws to benefit others. The love of the beautiful in art and nature may, at times, prevent injury from coming upon others. Humor and agreeableness in a world as full of sorrow and coldness as ours would prove great helps to others against sin and for right. So, too, the talent for music in social relations may enable us to discharge our human obligations under some circumstances toward our fellow men.

Accordingly we see that all of our worldly as well as our selfish sentiments are capable of use as servants of righteousness, helping us to discharge our obligations.

Let us notice the principle of making servants of our worldly and selfish sentiments to holiness. This will be the last thought that we will give on our subject. When we gave ourselves in consecration to our heavenly Father, we agreed that he could have use of all that we were, and had, hoped to be, or hoped to have; this would require, as far as our rights in ourselves are concerned, that they be used as servants of holiness. These rights express themselves through the worldly and selfish sentiments. Therefore, in the family relationship we may make a servant of holiness of our love for husbands and wives. We may love them because we hope by this love to help them to get a better impression of our faith, and if possible, if they are in the right condition of heart, to bring them to see it, or if in it, love it better. It is this that the apostle means when he states that by our loving service we may win our spouses. Pet. 3:1-7.

Therefore, as we are kind to our spouses, as we are kind to our children, let us constantly keep in our minds the sacrificial thought: "I am doing this in the hope that I may commend the Gospel of Christ to them, so that they may gain an entrance into it (for we hope we may make them servants of holiness), or retain it if they already have it.

Our love for home may be permitted to act in having a clean home, a well arranged home, to which we may invite God's people to come to have meetings, and to enjoy the hospitality of that home in order that they may be furthered in their service of God.

So with the love for friends. We are not to drop our worldly friends, turning to them a cold shoulder when we come into the truth. Let us remember our former love for them, the good things that we saw in them that inspired our confidence in them, and therefore be friendly with them; not that we can enter entirely into what they have, but we can sympathize with them in much of what they now have. Let us, as far as possible, use the principle of friendship toward them, because it may become of great help in favorably impressing them with the faith we have; while, if we drop them, they will probably, without further notice, drop the Gospel we want to present to them for their blessing. This same friendliness will help us bless our brethren in many ways.

If we have love of nature and art, we may be enabled thereby to clothe our thoughts of God's Word in a way to make them attractive to others.

If we have the gift of humor, we may make that a splendid servant of holiness. Humor sometimes is the only thing that will save the day for another who may become so disgusted with something we or others might have said or done, that unless we could divert his attention by some happy flash of humor, our hopes and efforts with him would be entirely in vain.

Therefore humor is a good thing to prevent a situation from going wrong, as well as also a good thing to help some mind to gain a more favorable impression of the truth, and is a good weapon against error. We may also use the gift of music, either instrumental or vocal in the same way; thus giving the Gospel of Christ a better entrance into some hearts with whom we may come into contact. The same remark applies with much force to agreeableness, and ability to speak and imitate well.

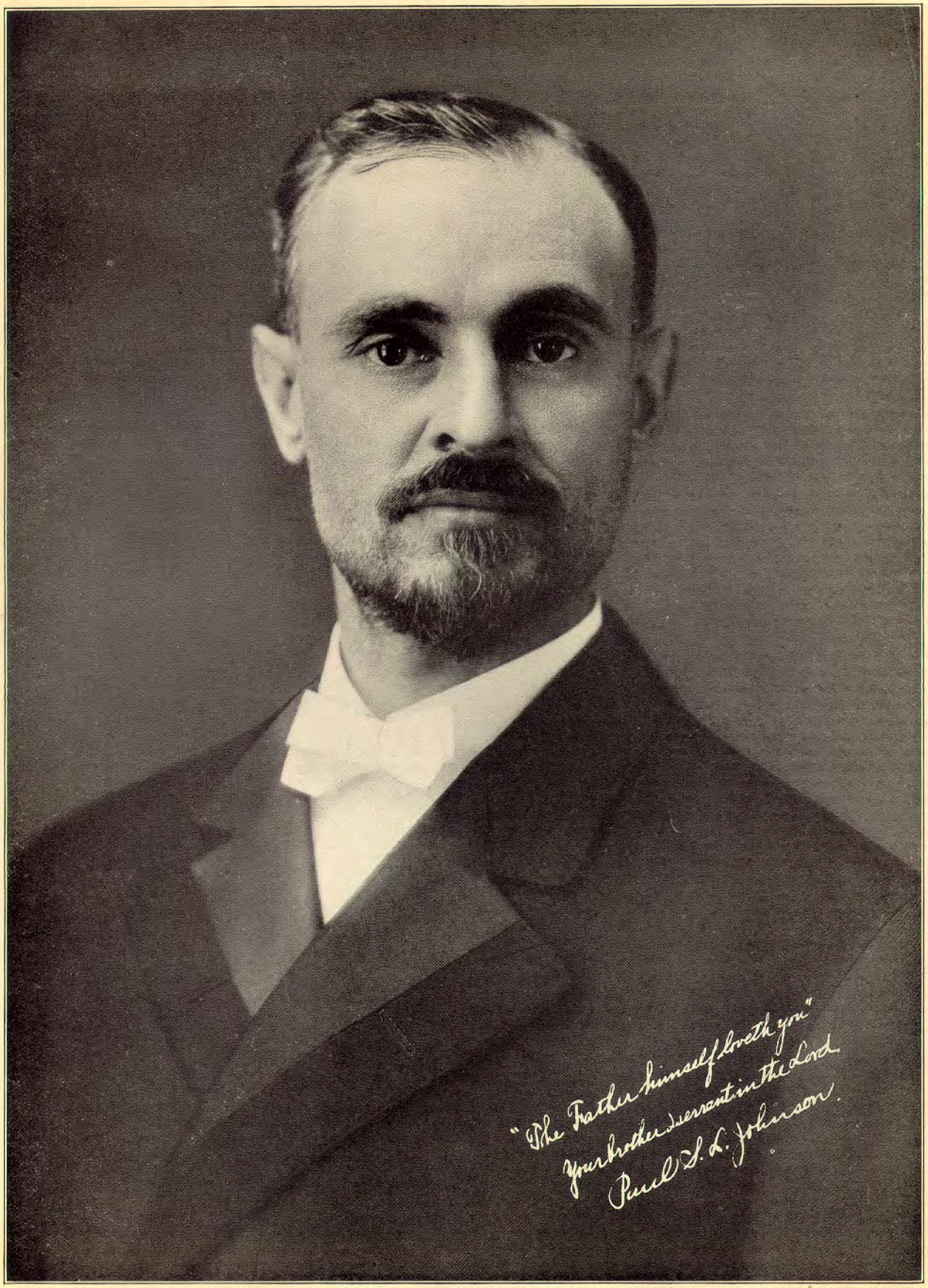
Our earthly knowledge may have some use. We may use it in giving collateral evidence that might impress favorably those who cannot be fully impressed by another line of evidence. And so, too, in our earthly calling, we may make zealous use of our place; because our toil and our industry may commend our loyalty to those by whom we are employed, and which will at least show that if a person gives faithful service, his religion must be worth something. If we treat those who are in our employ kindly, from the thought that we are now seeking to commend our gospel to them, we will often make a more favorable impression on them for the truth.

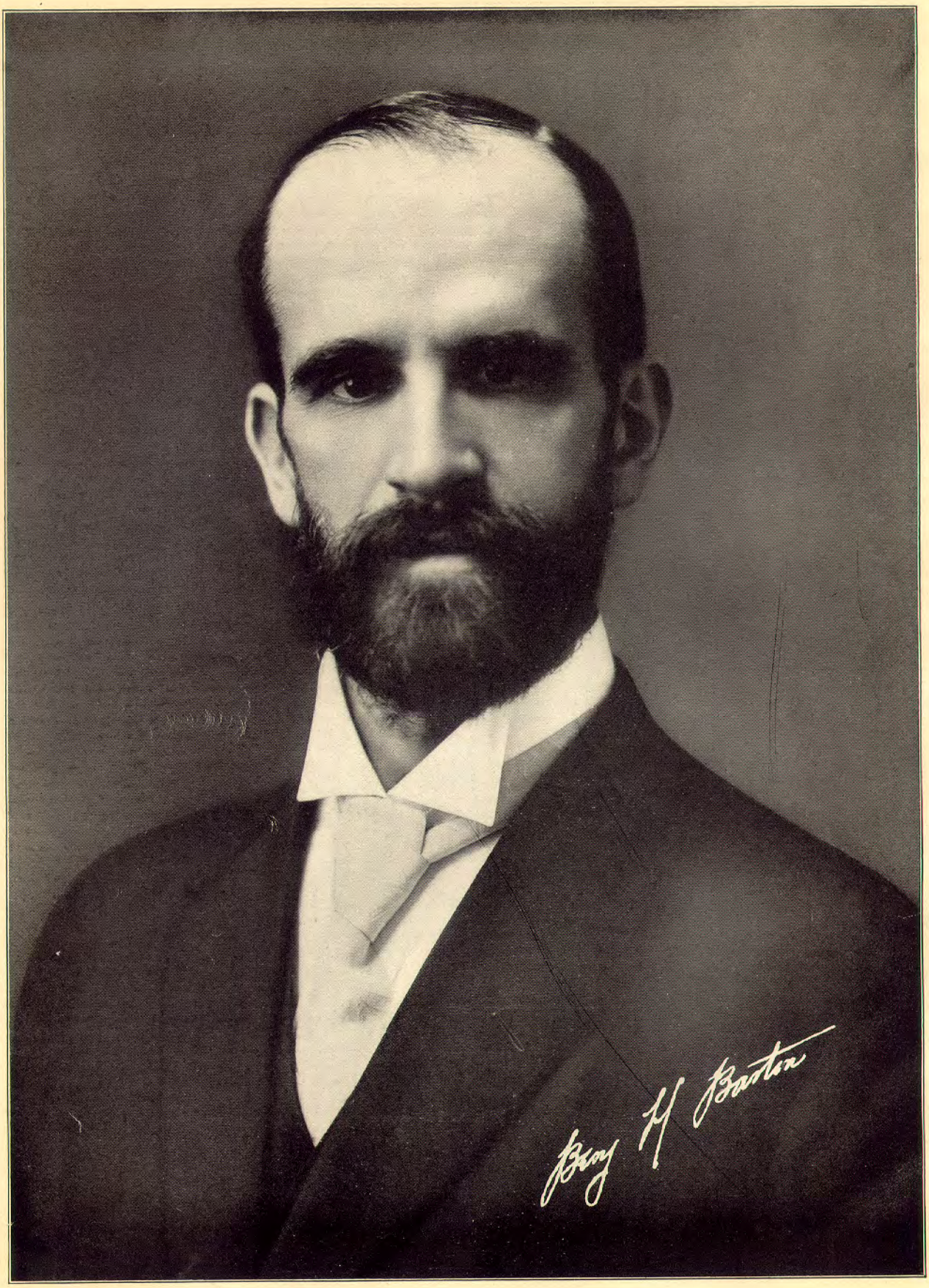
The selfish sentiments are susceptible of similar use as servants of holiness; thus we may use self-confidence. For example: not that we are to think that we are sufficient of ourselves, to think anything of ourselves, but we may use it in the following way as a servant of holiness: We know we can do what God says he wants us to do; we may have that much confidence in ourselves, and to that extent make a servant of holiness of whatever quality we may have that the providence of God is calling for us to exercise in the interest of his cause; believing that by his grace we have the necessary strength for the occasion; any use beyond that will surely develop pride, and self-sufficiency, of which we must beware, for we know that this results in destruction.

The same holds true in regard to appearing well before others. Some time ago, the office sent out to the brethren that, among other ways, in order to help the newspaper work, a good method would be to write letters about once every two months to the editors of the papers publishing the sermons, commending the papers in a general way, and especially commending the sermonic feature of the paper. To this, something like the following statement was added, "Kindly have a secretary of the class elected, who will go over each one of these letters, correcting misspelled words, poorly and ungrammatically constructed sentences, and then copy these letters, noting the corrections and send the letters to the editor." Why was this done? The office undoubtedly had in mind making a servant of holiness of the quality of approbativeness—that is, appearing well in the sight of others. How so? In this way; if we were to write to one of these editors who, we would of course have reason to presume, has some degree of education, a letter full of grammatical mistakes and misspelled words, he would say, "Well, that person is simply an ignoramus! What do I care for his opinion! If he were a person of education, I would think something of his commendation." The impression we want to make upon him for the truth's sake is that we are intelligent. Therefore, we may use the quality of approbativeness. This would not be deception, for the Lord's people are the best judges in the world on religion, which fact should not be nullified in the estimation of others by a poor secular education. Not that we feel ourselves, or want ourselves thought wise, but we want to make a favorable impression on their minds for the truth's sake. Let us watch, however, that we do not allow self to appear.

So, too, we may use the quality of love of safety—shielding ourselves from danger, lest by these dangers we be injured and be made incapable of further service. We are not to cast ourselves down from a pinnacle, for that would destroy our ability to serve God further. Therefore, the love for safety may in this way be made a servant of holiness. In similar manner, the love for ease and rest may be used. If we find we are working at such a rate that we cannot do justice to God's service, the thing for us to do is to employ this love of rest as a servant; rest a little while, and by the refreshment thus gained we may better go on in the service and continue to make what we have and are count for our heavenly Father's cause.

The same holds true of self defence—defending ourselves against such attacks as would unavoidably work to the undoing of our influence for God's cause. Our love of life would bring with it more care for our health, avoiding those things that we know would injure our health would give us more strength and gain better results for the heavenly Father. We must act in this particular just like a good employee. He knows the employer


"The Father himself loveth you"
Your brother & servant in the Lord.
Paul L. L. Johnson.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wants the best possible results in harmony with the principles on which his business is operated. Let us act toward our God in the same way since we are his stewards, seeking best possible results, and on that account let us see to it that we make use of love of preserving life, in avoiding things injurious to, and cultivating the things that make for, health. We may apply this method to the love of hiding anything about us that would prove injurious to God's cause. If known, in this way: we would prevent many of our faults and failings from becoming known, and thus prevent others from taking offense at the good news we offer. Through our lack of secretiveness we might make them acquainted with such faults as would stumble them, and turn them against the truth. Therefore, we may properly use this quality to hide natural defects in a natural way from those who would be stumbled if they were revealed to them.

So may we apply this method to the love of destroying things which would injure the work that we have. Let us break down, as long as it is in harmony with righteousness, whatever would destroy our influence for the truth.

The same with regard to the love of gain; we may enter business, if this is the best way of serving God open to us; using our love of gain so that we can gain more means to put into the Lord's service, and thus advance the general interests of his cause.

The love of retaining will enable us to economize; thereby we may have more to use in our heavenly Father's service.

Thus, too, we should, for the glory of God, eat of such foods as would strengthen us and help us to magnify by our service, him who hath called us out of darkness into his marvelous light, and avoid foods that would weaken our powers for God's cause.

These, therefore, dear brethren, are the uses we may make in regulating our selfish and worldly sentiments as natural human beings. Summing up, we would say: The first principle of regulating the natural sentiments in their earthly use would be keeping dead their selfish and worldly control; the second, using them as safety valves to prevent ourselves from falling into sin and error; and the third, using them as servants of righteousness and of holiness, that God may be magnified.

May our dear heavenly Father bless us all in the three uses that we may make of our humanity, so that he may gain all the more honor and glory by what we are and have, in Jesus' name. Amen.

Discourse by Brother B. H. Barton. Subject: "THE BENEFITS OF CHRISTIAN FELLOWSHIP"

YOU will find our text this afternoon in Heb. 10:25: "Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching."

This is Kingdom Day, and the subject we have chosen bears a very vital relationship to the subject of the kingdom. When our heavenly Father brought into existence the first of all his intelligent creation, there he also brought into existence his kingdom—the kingdom of God. Prior to that time there was not one soul in all of this universe that could look up to God as King; there was not one in all the universe to whom God could look down upon as his subject. God had no kingdom yet; he controlled the illimitable space that composes our universe, but there was not one subject; the essentials for a kingdom had not yet come into existence; but when God brought into existence the first begotten one, there the kingdom of God had its beginning. The realm covered all space, the subject was that one being who was brought into existence.

As the myriads of angelic beings were brought into existence, it meant a further increase in the subjects of God's great kingdom, and when finally this earth was created it simply meant an improvement of a part of God's realm. When man was created it meant the beginning and existence of a new race of subjects to look up to the great Creator King. We all recall how six thousand years ago there was a conspiracy among the subjects of this wonderful King. We remember how one of these angelic subjects rebelled and conspired against the one who is responsible for his very existence. You remember how that conspiracy involved the members of our race, and the result was a rebellion against the authority of the Almighty. We are quite sure that divine power could have put down that rebellion against his law immediately, but for some reason, and no doubt a good reason, the great King did not do so; he permitted this rebellion to still continue. We have seen some of the reasons why he has allowed this awful rebellion. Among other things it has helped us to realize the necessity for the great King; for six thousand years man has been without his rightful King. God has allowed the earth to continue in its rebellious state, and look at the conditions that exist; look at the sickness, sorrow, suffering and death. Think of the earthquakes and the cyclones; think of the many things that mar the planet on which we live. We recall that all of these things are because this earth has been taken out of the hand of its proper King, because there is rebellion here, because the usurper has stepped in. But the Word of God informs us that this Kingdom is to be restored to earth. We are not to get the thought that in some future time the Lord Jesus is going to create the kingdom of God. The kingdom of God has existed uninterruptedly since it first came into existence, but we are to get the thought that while there was a time when the kingdom of God reached to every corner of our universe, when for a short time it then included the earth, and its few inhabitants, yet the time is going to come when God's kingdom will come again, when God's kingdom will once more take control of this earth, and when God's will shall be done on earth once more as perfectly and thoroughly as it has been done all the time in heaven.

We remember that the Lord Jesus Christ in his various messages especially referred to the coming of that kingdom. He told us to pray for it, saying, "Thy kingdom come, thy will be done, on earth as it is is done in heaven." We remember how he told us also that that kingdom was to be expected at his second advent. In the 19th chapter of Luke, 11th and 12th verses, we remember the statement that Jesus spake this parable unto them, because they were nigh unto Jerusalem and because they thought the kingdom of God should immediately appear, and he said, "The kingdom of heaven is likened unto a nobleman traveling into a far country to receive for himself a kingdom and to return." He would give up the thought that he had to go away for some purpose, and that he was sometime coming back to establish that kingdom.

We remember the same thought expressed in his statement to Pilate—"My kingdom is not of this world," giving us to understand that when this world terminated, when that new world, that new order of things, has been ushered in, then would be the time for his kingdom; and the Scriptures show us when the time had fully arrived for the Lord Jesus Christ to exercise his kingly office and authority, that he would exercise that power and that authority to bring this earth and its inhabitants back into thorough and perfect subjection to the great king of all. The Scriptures tell us how he was to reign until he had put all things under him, and the Scriptures say that when all things have been put under him then Jesus will deliver up the kingdom to the Father, the one that did put all things under him in connection with the great plan that the Father had arranged, and then the heavenly Father should once more occupy his rightful place in the hearts and minds of the human race.

But what has been going on during this interval between this first advent of our Savior and his second advent? The Lord Jesus spoke 1800 years ago about the kingdom of God coming nigh and so on. What did he mean by such a statement? We recognize as we carefully scrutinize the Scripture statement that he did not mean he established the kingdom 1800 years ago, but he meant that by an especial arrangement, a special privilege of having a special place in the wonderful kingdom, was to be offered to a certain class; that those who had been willing to take up their cross and follow in the footsteps of the Lord Jesus Christ have been recognized as citizens of the kingdom; they are not actually in the kingdom, the kingdom is in Heaven and they are on earth, but their hearts, their minds, their affections are in the kingdom of God, and the consequence is they can say with Paul, "Our citizenship is in heaven."

But why did the Lord make that special arrangement? Because it was the divine intention that those who would prove to be faithful subjects of the kingdom, even while the king was actually absent from them, those who would be true to him in spite of all the allurements, besetments and obstacles of this life, that those were going to have a share with Jesus on his throne in the kingdom; as the Savior himself said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcome and am set down with my Father in his throne."

And we again hear our Savior expressing the same thought in Luke 12:32, "Fear not little flock for it is your Father's good pleasure to give you the kingdom." These are what other Scriptures call "Heirs of the Kingdom"—heirs of God and joint-heirs with Jesus Christ in that glorious kingdom hope, a share with

Jesus in bringing this earth back to the estate which has been lost because of that conspiracy against the great king.

Now, dear friends, I thought this afternoon that nothing would be more appropriate than to tell you something about certain essential things you and I want in order to get the place that is offered us in this wonderful kingdom. There is not one exhortation in the Word of God that is in vain; there is not one suggestion made to you and to me but what there must be some very important reason for that suggestion—some reason why we ought to heed it, some reason why we should act on it; so this afternoon we have chosen a text which you and I will have to respect, and which we will have to act upon if we are going to have a place among that kingly class—that class that together with our Redeemer are to do that marvellous work.

Did you ever notice the connection between our text and the verse that follows it? It reads like this: "Not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another, and so much more as ye see the day approaching. For if ye sin wilfully after ye have received a knowledge of the truth, there remaineth no more sacrifice for sin." It seems to me that there is a most astounding connection between those two verses, as though the Apostle would give us the thought that in that especial time, in the period when we begin to see the day approaching more clearly than ever before, the time would be reached when communion and fellowship with the people of God would be more essential than it had been before, and if we would ignore and neglect that privilege there would be great danger that the final results might be the loss of everything.

You will notice, too, the Apostle uses the word "forsake" here. He did not say, "Do not ignore the assembling of yourselves together." If you and I have never met with the people of God, and knew nothing of the blessing and benefits of that fellowship, the Lord would never have made the statement quite so strong; and you and I would not be quite so well able to discern the necessity or value of meeting with the people of God. But the thought is, if you have once tasted of this blessing, if you have once enjoyed this fellowship, if you have once participated in this communion, now do not forsake it; never give it up; forsake not the assembling of yourselves together as the manner of some is.

Now we are going to devote ourselves to considering why you and I should not forsake the assembling of ourselves together. Why is this made such an important matter? Why does the Apostle lay such stress on it? Why should you and I be so careful about meeting with the children of God? Well, the first answer to the question, and it seems to me the simplest answer, would be this; you and I should do this thing on the basis of faith, because the Lord says so, even if we could not see one single benefit to be derived, even if we could not see one single advantage to be gained; the very fact the Lord said so ought to settle the whole matter, and we should say, "Lord I respect your Word; you have said it, and I am going to abide by that."

I think there is not the confident faith in many of the statements of the Word of God, even among some of his children, that there ought to be. Do you remember the faith that Abraham had? Do you remember the time when God came to Abraham and said to him, "Abraham, leave thine own house, and thy father's house and come out into this land that I will show you?" Do you remember how Abraham never stopped to question the wisdom of God's advice? He did not say, "Well, Lord, your desire is clear to me, but I cannot see why you want me to go out there? Don't you think Lord, this is a pretty good place where I am living Why cannot I stay here and serve you? How is that land that you want me to go out into? Is it a pretty good land for farming purposes? Do you think I would be able to raise a crop to support myself and my family? And do you think I could keep my cattle and my sheep out there?" He did not say one word. God told Abraham to go, and he was ready to go. Even when he got there he found nothing but a barren wilderness. Dear friends, that was faith, and that is the faith that you and I want to have. And we want to be careful that we do not have merely the credulous kind of faith, in a misinterpreted scripture; we want to be sure we have the true thought in a subject, and when we have got the truth then we want to act on it, whether we can see the reason or necessity for it or not, And that is the way with this passage. When we find the advice in the Word of God that we should not forsake the assembling of ourselves together, then when we find the people that have God's spirit, when we find the people who give evidence of living close to the Lord, then, whether you find the measure of profit in associating with them you expect or not, you should meet with them, because God has said so.

Some might say, "Well, but do not situations alter the matter?" I am sure if there is no one in your neighborhood who does give evidence of having love for God and his Truth, then of course matters would be altered, but even in that case you would have to hold fellowship in your mind and heart with the people of God, even though visible fellowship was impossible. But if you are located where there is a company of God's children, then your course is clear from that statement. Sometimes we are likely to follow the course that was followed by Balak. You remember how back in Numbers, twenty-sixth chapter we read about Balak. You remember how that king sent for Balaam to come and curse the people of Israel. When the prophet arrived at the appointed place the one who had sent for him showed him the hosts of Israel and said, "Now Balaam, curse these people, I want them cursed." And Balaam said, "I will have to find out what the Lord says about it." And you remember how he built seven altars and sacrifices were offered up, and you remember he received the Lord's message, and he spoke out and said, "Blessed are the people of Israel, etc." Then Balak said, "Why Balaam, I sent for you to curse these people and now you bless them; I do not want them blessed, whatever you do. You have followed just the opposite course from what I intended. Come look at these people from this place, maybe the Lord will give you a different message. So they built more altars and offered further sacrifices, and Balaam went away to get a further message from the Lord, and he came back, and it was the blessing that God intended for the people of Israel. Again you remember how that ruler was distressed to think that Balaam had delivered a favorable message for his enemies. He said, "Well, Balaam, come over here and see what kind of a message you will get from this position? And again you will remember the message was one of blessing. How peculiar that that poor man Balak thought God's message would be different if it was viewed from a different standpoint! It was the same message, whether from here, or from there. So let us all be very careful we do not follow the course of that heathen king. I am afraid that there are some of the Lord's people who say, "Well, I know the Scriptures say we should not forsake the assembling of ourselves together, but now I will look at things from this standpoint; I have some trials and some obstacles in the way, now don't you think I am justified in not meeting with the little company at our place?"

"Sister, the Lord said forsake not the assembling of yourselves together."

"But now wait, I want to show you from this standpoint: I live quite a ways from the meeting, and I have not the very best of health, now don't you think I would be justified in staying home and not assembling with the Lord's people?"

"The Lord has said, sister, forsake not the assembling of yourselves together. It does not matter how you view it, the matter is settled." Let us not be of that class that are seeking some excuse that they may not have to act on what God has advised, but let us be of the class that are determined to overcome every obstacle in order to adhere to the advice and abide by the suggestions God has made. I think it is a dangerous thing when we get into the position where we want some excuse for ignoring the Word of God. I believe that Satan realizes our weaknesses along that line and he knows how to take advantage of them. It seems as if the devil has a big excuse department, and if anybody wants any excuse for anything—anything that would be contrary to the Word of God, he will get the excuse up for them. And you won't have to send him a very explicit order for it; you will not have to write out an order for it, "Devil & Co. Please send me ten excuses so I won't have to go out into the volunteer work this morning." No, indeed! All you have to do is to have a half a wish in your heart that you do not have to go out tomorrow, and he will send you a box of excuses right away. And you will probably think, Well, do you suppose I would use any excuses the devil manufactured? Not at all. Here he has sent a whole box of them. I will look them over and see what kind of excuses he sent."

"The idea! Did he think I would use that excuse? It is nonsense. I would not think of using such an excuse—away with it!"

"Let me see the next one."

"Why, who would use an excuse like that? I would be the greatest kind of a dunce to act on an excuse of that kind. Why, the devil could not catch me with any of his excuses. I am beyond all of that."

"Now, look at the next one."

"Well, that is a poor sort of an excuse, I would be a poor kind of a Christian to use that excuse."

"Let me see the next one."

"Well, there is an appointment with Mr. Smith—yes, that is right; yes, I did tell Mr. Smith some morning I would come around; tomorrow morning is about as good as any. I don't know, I think maybe it will be my duty to go around there tomorrow. I do not like to miss the volunteer work tomorrow morning either; couldn't I put off going to see Mr. Smith until some other time? Not so very well. I think I will just have to not go out with the brethren this time; I will call them up on

the 'phone and let them know I cannot go out in the volunteer work tomorrow morning."

Dear friends, I think that is the method the devil often takes with us. If he finds in your heart or in my heart the least inclination to ignore the admonition of the Lord, he will find some way of taking advantage of that inclination, and you and I are going to be trapped.

When we find any statement in the Word of God as to the course we should follow, settle it right there, "God says it thus and I will do it, I do not care how much it costs or does not cost."

Many might say, "Well, there is not very much danger along those lines." Dear friends, the probabilities are that there is more danger to some of us than we would realize. I was at a place only a few weeks ago where there is a brother and his wife. They were connected with one of the most prominent classes in the United States; they had been associated with that class for fifteen years; I suppose the friends all around that neighborhood knew them, they were considered loyal Christian characters. A few years ago they moved to a town where there were only five or six friends who were very deeply interested, but they did not even inquire where the meetings were held or anything else. There that little class was struggling along in spite of opposition, trying to edify one another, and that brother and sister for nearly five years had never met with the class until just a short time ago. Now, if we are inclined to neglect any admonitions of the Lord's Word, Satan will find some way of using that admonition to trip us up, and stumble us, and we do not know what the final results might be.

So if you have enjoyed this season of fellowship and communion here, when you get to your home keep this text before your minds and forsake not the assembling of yourselves together. There may not be as many in the little company at your home as there have been gathered in this auditorium, but it is a company of God's children, just as much as this is a company of the children of God.

But now there is a second reason why you and I do not want to forsake the assembling of ourselves together, and that is because where God's people are there God is, and where the church is there the head of the church is. The Savior himself says, "Where two or three are met together in my name there will I be."

It would be absurd for any of God's children to gather together without the Lord being present if they really are his children. How absurd to think of someone coming to these meetings and leaving their head at home? Indeed if they come they have to bring their head with them. If you are one of the children of God, and if Jesus is your head, if you have given up your own head, your own will, to do the will of your Master, then wherever you go your Master goes; and you will say, "Where there is a company under the control of the Spirit of the Master there I want to be; I want to be where he is, and I know he is there in a special and peculiar sense over and above what he is with me when I am alone in connection with my daily employment."

But there is still another reason why we do not want to forsake the assembling of ourselves together. We realize that these are the people who love to talk about the things that we love to talk about; they love to dwell on the topics that are dearest to our hearts. If we are amongst the people of the world, and if all our interests and all our desires are along worldly lines, then we would rather go where our neighbors go—we would rather go to places of amusement, we would rather go to places that would to some degree benefit us along worldly lines; and if your heart has been given to the Lord you want to go to the place where these things are talked about that you are most deeply interested in, the things of the Lord, where his will is in control. And yet this does not mean that when the people of God meet together they always do confine their discussions and conversations to the subject that means the most to them. Let us be careful all along that line. When we meet with the Lord's people let us keep our minds focused on the things of the Lord; let us keep our hearts centered upon spiritual matters. And you might squander the Lord's time in talking about the things that do not profit you as respects the edification of the new creature.

I think it is very much like the Jewish Tabernacle. You know how when you went into the Holy if you would look up there on that curtain overhead you could see all of those figures of cherubim wrought in needle work. To me that illustrates the way you and I, when we are in this condition, begotten of God's Holy Spirit, as we look up we see God's providences, we see his wisdom, his love, his power and his justice, and by the eye of faith we behold the very angels as ministering spirits sent forth to minister to the people of God.

Do you remember when the high priest, or the under priests either, were in the Holy, if they looked up they could see these angels, these cherubim, everywhere on that curtain wrought with needle work? But suppose instead of looking up, the priest just looked down, and kept his eyes on the earth, what would he see? Nothing but dirt, just ground. You remember there was no special floor made in that Tabernacle, it just stood on the earth. We can see the purpose, we see the appropriateness of the picture: it gives us the thought that even though you and I have been begotten of God's Holy Spirit, even though we have been brought to the place where we are new creatures in Christ Jesus, yet we have to keep our eyes up, as it were—lift up our heads. On the contrary, if we are looking down in the worldly direction we will see earthly things; we will just see dirt, nothing but dirt.

I am aware, dear friends, that we cannot talk about spiritual things to everybody. When you meet with the members of your family who have not given themselves to the Lord, and when you meet your neighbors who are not inclined in spiritual directions, you have got to give some thought and attention, and devote some part of your conversation to the things that they can appreciate, but when you meet with the people of God it is different; they meet together to talk about the things that will help them toward the kingdom, help them to make their calling and election sure, things that will give them an abundant entrance into the everlasting kingdom of the Lord and Savior Jesus Christ.

Some time ago I remember I had to give a little rebuke to two brothers along this line. We were visiting a certain place in the West, and it was probably a half an hour before meeting time, the friends had begun to meet together and these two brethren had been among the Indians and knew quite a little bit about talking Choctaw, and they got to talking about that, and they were telling about the different words they remembered, and the peculiar expressions in the language, and the rest of us of course could not interrupt them very well and we kept still while they discusesd this matter of talking Choctaw. After they had been talking probably a quarter of an hour on the subject, I do not know just how long, I felt it was my duty to say something. I said, "Well, brethren, do you know that the Bible refers to us talking Choctaw?"

"No," one brother remarked, "I do not think the Bible says anything about it."

"Yes," I said, "there is a verse in the Bible that refers to speaking Choctaw."

"Why," he says, "where is it found?"

"In the third chapter of Philippians."

"What does it say; I don't remember anything like that?"

I said, "I will tell you what it says,—"Forgetting the things that are behind." Now I think there are a good many subjects that come under that head, and you and I want to learn to set our affections on the things above and forget those things that are behind. We want to seek the things that will edify, and especially let us beware of boastfulness along these lines I find so often we are inclined to cultivate a little boastful spirit, we like to talk about the different people we have engaged in conversation, and how we have downed them in our argument, and how they could not answer us, how we were able to cover them with confusion, etc. Dear friends, I think it would be well for us if we would not talk quite so much along those lines. We do not want to have that boastful spirit that will go around boasting of the victories gained, or anything of that kind. We do not want to merely pull the faith of others down, we want to build their faith up in the right direction. So I would suggest that we talk more along the line that would draw us towards the Lord, and less along the lines that would draw us away from the Lord.

But there is another reason why I do not think we should forsake the assembling of ourselves together, and that is because in meeting with the people of God we will find grace and strength to prepare us for the hard experiences that are coming. You recall that in 2 Cor. 12:9 the Lord, through the Apostle Paul, uttered these words: "My grace is sufficient for you." Now do not get the wrong thought; do not get the idea that the Lord meant by that that you always would have grace sufficient for every trial. He did not mean that at all. I will show you what he did mean. It may be possible some of the Lord's people have found themselves in trials sometimes, and they have had to confess that they did not have grace enough. They said, "Oh, I know if I had a sufficiency of grace I could bear this trial better than I do. There is something wrong; the Lord said his grace would be sufficient, but it is not." Has the Lord broken the promise? Not at all. Here is the thought: The Lord promised he will supply sufficient grace, but you and I, in order to make use of that supply, we will have to go to the source of supply in the right way, as it were. You have

come to this convention: how do you know but what God has arranged that in this convention you might obtain grace to prepare you for trials you are going to have next December? The Lord may realize there are trials coming on you that you dream not of, and the Lord is getting you ready for those trials. How many have said, "Oh, I can see now when I look back that the Lord was preparing me for these awful experiences; I could not have endured it if he had not made me ready for it. Now I can see how these experiences that have happened to me in the last few months were really getting me ready for that awful ordeal through which I have just gone. And so we see the Lord is getting us ready for the trials that are coming.

Now then in your little home gatherings, as you go to the meetings there week after week, the Lord is supplying you with grace. He said that his grace would be sufficient, and that is the way he has of giving you that grace. But suppose you say to yourself, "Well, I know the Lord has told me I should not forsake the assembling of myself with you people—I know that, but it is a long distance to the meeting place, and I do not like the brethren altogether there. I think some of them have very peculiar and eccentric ways about them, and I just think I will not go; I will stay at home." What is the result? You are not obtaining the grace that you needed for the trial when it comes and the consequence is when the trial arises, you will be lacking—but not because God failed in the keeping of his word; God has done his part, he is supplying the grace, but you just as much as told him, "Lord, I know there is grace at that meeting, but I do not want it that way; you have just got to to inject the grace into me; that is the way I want it." Dear friends, we cannot afford to miss one single opportunity for service, or one single opportunity that is reasonable and proper for us to make use of in connection with associating with those who love the Lord, without it being to our detriment spiritually, so that some trial will come and we will be unprepared for that trial. So I say, we want to be ready for those trials coming; we want to have that preparation of heart and mind that will enable us to pass through trials victoriously, and that is the reason why we do not wish to forsake the assembling of ourselves together.

But now, dear friends, there is another thought there. We want to meet with the people of God because we recognize these are the people we are going to spend eternity with; we want to get acquainted beforehand. If you are one of the faithful followers of the Lord Jesus Christ, and if I am one of those who may prove true to him, then we will be among those who will have to be associated through all the boundless ages of the future. I feel, therefore, that if I am at all unwilling to associate with you today, if I feel that I would rather hold aloof from the people of God, that I would rather spend my time in business associations or ways of worldly pleasure, the consequence of that would be that I would be unfit to spend those ages of eternity in your company, and in the company of others that are making their calling and election sure.

But now we are coming down to the points I wanted to lay the more especial stress upon. We want to heed the admonition of our text, and we do not want to forsake the assembling of ourselves together, because in assembling with the people of God, they help us, and we are able to help them. Do they help us? They certainly do if our heart is in the right attitude. But I think this, that the trouble with many may be they do not consider this matter of how we can obtain help from our brethren and sisters to the extent we should, and the result is we do not obtain the help that we otherwise might. In coming to this convention what was your motive? What was your object? Did you suppose for instance that you would be of wonderful help to the people of God? You did not expect you would get any especial help, they would not say anything you did not know; you thought you were pretty well posted, pretty well up on the Scripture, but you had some wonderful things you wanted to tell some of those that you converse with here. If that was the spirit in which you came, then to the extent you entertained that inclination, that spirit, to that extent you have lost a blessing; but if on the other hand you came here in a teachable attitude, with a desire to learn—not merely to learn something new, but to learn something that will draw you closer to the Lord, then I know you will go away spiritually enriched, you will go away feeling as though you were nearer to your Lord than you ever have been before.

I think that it is not the new things we are after; that is one of the evidences that we are babes in Christ, I think. You know there seems to me to be quite a number of ways of determining those who are babes in Christ. The Scriptures speak about babes in Christ and strong men in the Lord. It says, "Milk belongs unto babes, and strong meat belongs to them who are of full age, who have their senses exercised to discern between good and evil. There are other ways of distinguishing between the babes and those who are strong in the Lord. You know one peculiarity about babes is the extent to which they cry; they are more inclined to cry than those who are older. And I think it is the same with spiritual babes! When I go to a home and find some brother that is crying the whole time I am there—he is crying because they did not elect him elder of the class, he is crying because he has such a hard time to get along, he is crying because he has farther to go to meeting than most of the others, and he is crying because of this thing and because of that thing—I generally think, "Now there is one of the Lord's babes, I can tell it by the way he cries; I hope some day he will grow up and be a strong man in the Lord."

But there is another thing that is characteristic of babies and children generally. You will notice that a person advanced in years can generally pay attention to one thing, and stick to that one thing for some time; but I have noticed in regard to little children you have to all the time be doing something new to amuse them; you must amuse them one way for two or three minutes, then you have to do something else; and then they want you to do something else; and the person who can most frequently change from one form to another of amusing a child, and who has the greatest variety of new things that will amuse him, is the one that the child seems to like the best.

I think that is the way along spiritual lines. If we are in the attitude where we simply want something new, where we come to the conventions not to hear about brotherly love, and not to hear about patience, and not to have our spirit of zeal encouraged, and not to be impressed with the glories of the kingdom so much, but we come to hear something new, something that has never been said before, something that will just make our blood tingle to hear, because of its novelty, then we realize that we will also go away to some extent disappointed, because that is not the Lord's purpose. It is not the Lord's intention that his people should be built up and strengthened by the amount of new things that should be said, but on the other hand it is the frequent reiteration of the old things that is likely to strengthen us and to enable us to make our calling and election sure. So now when you go to your little home meetings and you find that the brother who took the leading part in that meeting never has anything very original to say, and you find that the other friends in the class seem to have very little novelty in their statements, then, dear friends, the fault is not with the class, the fault is with you; you are not in the proper attitude. Just think, if we are one of those faithful ones who will be united with our Lord in the ages to come, what is going to be your work and my work? Will we have all of that thousand years for something new to say to the world every day? I think not. It seems to me that when the world comes up from the tomb in the age to follow, if we are one of that honored company associated with our Lord, we will have to repeat the plan just so many times that if you do not love it very dearly you will get tired of it then; and that is why the Lord is not going to have one in that class who does not love the "old, old story" so dearly that he can sing it from the heart; and "those who know it best seem hungering and thirsting to hear it like the rest."

Take the Berean studies, for instance: I find that there are brethren and sisters who sometimes go to a Berean study and they only half listen. Brother so and so says something, and they think of something else; they know that that brother never says anything new; then another brother speaks up, and they pay a little attention to what he is saying, because they know already what he is going to say. And consequently when the meeting is over they think it is strange they do not get much benefit from that meeting. The fact is this, that not one of God's children says anything but what you will find some profit, some benefit, in what he says. Take the Berean study: one brother makes a statement, and if you had paid attention to what that brother said, instead of allowing the spirit of pride to make you feel you knew it already, and did not have anything to learn from him, the probabilities are there is a little point in what that brother may have said that might have impressed itself in your mind, and it would have done you good; it would have been refreshing; you knew it, only it would have been impressed a little more deeply than it was before. Then you listened to the next brother, and he made a statement and you would probably see a connection between what he said and what that other brother said that was specially helpful; and the third brother would follow with a little statement, and there would be some helpful point in what he said that would fit in with the statement made by the other, and when the meeting was all over you would say, "Was not it a profitable meeting we had today? Oh, how much benefit I received, how much help I derived from this little Berean study! Now, dear friends, let us remember that frequently it is pride that causes us to be inattentive when another is speaking. Let us keep in mind that there is no one who has

the Spirit of God but what he can benefit and help us to some extent, in some way.

I often think of the statement where Paul told the church that they had ten thousand instructors in Christ—that though they had ten thousand instructors—he seemed to speak of it as an actual fact, as though that were the case. What did he mean by that? I will give you this thought: possibly at that time there may have been about ten thousand consecrated believers, as far as the Apostle Paul would judge, and he wanted this number to realize that every consecrated child of God was in a position to some extent to be an instructor. I will have to say that I have gotten an indescribable measure of benefit from just observing the conduct, the speech and the deportment of those I come in contact with in my travels over the country. I give a great many discourses which if the friends knew it are simply made up of the little things I have observed in those with whom I have come in contact.

Again, let us remember we cannot only learn from others, and instruct others by the words that are spoken, but by our example, by the deeds we perform. I think a great many must fail to appreciate what examples we ought to be. We often say, "Well, you must not take me for an example." But, dear friends, if you claim to be a consecrated Christian you ought to be an example—you must be an example; to be a Christian means to be an example; not an example of perfection, but an example of what the grace of God can do. Do you mean to say you have been under the influence of God's grace for five years or ten years or fifteen years, and yet the Lord has done nothing in your life that ought to be an example, a benefit, a blessing to those who come in contact with you? It would be something to be very much ashamed of, if we would have to say that we have resisted the influence of God's spirit to such a degree that we are not an example of what the Lord can do at all—even though the Lord has thus been dealing with us so long. And then remember when we talk about the example we ought to set, and the life that we ought to live, do not think of that as the example you should set when you are at a convention. Indeed if we are living epistles, as we ought to be in our homes, we will be careful there just as truly as anywhere else. But sometimes even friends who are very careful how they act amongst others when they are in a public place, when it comes to their own home it is rather a matter of indifference to them. You cannot help but sometimes observe it. I remember I was in one home not very many hundred miles from here, and there was a little sister there who was in many respects a grand consecrated character. Her husband did not make very much religious profession at all, but I will never forget the impression made upon me. At the table, for instance, if I would ask for a thing that sister would go to any amount of trouble to have it at my plate right on the instant; if her husband asked for anything she did not seem to care whether she heard him or not; he would have to wait until the thing got around to him. If I asked a question, she would take ten minutes to explain and tell me all about how to get to the post office, or whatever it was; if her husband asked her a question she would cut him off in such a snappy sort of way that it made me wonder why he ever wanted to ask her anything much. I could not help but realize that sister was not showing the spirit the Lord desired in his people, and I could not help but think if possibly I stayed at that home for six months she would not be quite so beautiful in her treatment of me as she had been in the few days I was there.

Now, dear friends, let us be careful along those lines. Let us remember that we can just put it on when we have company for a day or two, but what we really are, and what is actually in our hearts, manifests itself by the daily lives we live in our home, and amongst those with whom we are accustomed to associate day after day.

This matter of example is a very important thing, and yet at the same time remember that we can set an example to others on very simple lines, in ordinary things, that will have an influence over them in very important matters. For instance, suppose in your class you find there is a lack of thoughtfulness; for instance when the song service is going on there is some brother or sister that has no song book; nobody ever seems to think of looking around to see whether others have hymn books or not; the rest of you sing and this one is allowed to sit there without an opportunity to look on a book at all. Now that would be an indication that there was a lack of consideration, and a measure of selfishness probably, amongst those friends. But if that is the case you ought to keep the thought in your mind that you are partly to blame for it, because if you set the proper example, it does not matter who you are, you might be a very unimportant personage apparently, and yet at the same time your influence in helping to overcome that condition would be valuable. For instance, you meet with that class, and when the song service begins you look around and see a brother without a book, and you would immediately hand your book to that one; probably nothing would be thought of it— it would just be a simple little act that would not have been thought of at all, but the next time you were at a meeting you did the same thing; and the result would be that by and by the members of the class would notice those things, and they would begin to see the spirit of consideration in you, and you would begin to find them doing likewise; and the first thing you knew there would be such a spirit of considerate unselfishness in that class that it would do anybody's heart good to meet with them. So then, if the little company with whom you meet is not in the condition you think it ought to be, do not blame them but begin to blame yourself, and think, "Should not I set a different example? Should not I have been showing a different spirit, and in doing so would it not be found a benefit to the other members of this class?"

I want to say a word here, too, along another line. Let us remember that our influence will count for most in proportion to the thorough spirit of humility we possess. We find the man or woman who tries to put themselves forward, to make themselves conspicuous, will injure their influence to that extent, I would say that expecially with regard to the elders of the various classes: If a brother is permitted to occupy the position of an elder, it seems to me he ought to perform the duties that devolve on an elder in a spirit that is so permeated with humility that others would get a blessing from his service, and yet at the same time would hardly be aware of the fact that he was the elder of the class.

I have been in a class where it seemed to be the special ambition on the part of the elder to let everybody know he was the elder. I have been in classes where I had not been there but a very short time until all the elders would have notified me they were the elders of the class, and how long they had been elders, etc. Now, one might say, "Well, there was not anything wrong in that, they wanted you to be informed on the subject." Yes, but I am afraid that sometimes there have been indications which, while I could not judge, have made me somewhat suspicious that there was a little different spirit there. I remember one class where I went where they all seemed to be fairly humble, but there was one brother that I am afraid—well, wanted to be a little prominent, to be rather conspicuous, and I remember at first this brother went ahead and opened the meeting, and at the second meeting the same brother took charge of the meeting, and just before the third meeting began I said, "Brother, who will open the meeting this morning?"—Sunday morning it was.

He said, "I think I will, Brother Barton."

"Well, are there any other elders in the class, brother?"

"Oh, yes, we have four elders."

"Well," I said, "suppose brother, you take your turns; I think it looks much nicer if all the elders take their turns in matters of this kind. Suppose you have one of the other brethren open the meeting this morning."

"Well, Brother Barton, I know they will not want to do it; they put it off on me, and tell me I ought to do it; I know they will refuse."

"Well," I said, "you go and ask them anyhow."

He went to one of the brothers and asked him if he would open the meeting. The brother apparently refused, and this brother came back to me and said, "He tells me he would rather I would open the meeting, he does not want to do it."

I said, "Wait, I will go and speak to him."

I said, "Brother, you are one of the elders of this class?"

"Yes."

"Well now, could not you open the meeting this morning?"

"Well, but I think Brother So and So could probably do it much better."

"Well, but brother, I think if the class elected you as one of the elders it would be proper for you to take your turn."

"Well, if you think so, it will be all right."

That brother opened the meeting, and I got another brother to open another meeting, and a third brother the next meeting, and I think if I am not mistaken possibly all the elders of the class had a turn in opening those meetings before the conclusion of our visit.

Now the thought was this: These brethren apparently had the spirit of humility, but there was one brother that was too willing that he should be prominent. He ought to have impressed on the minds of the others the fact that they had a work to do, too; they had an opportunity, according to the Lord's voice as expressed through the class; and I would suggest that berthren who are elders of the classes be especially careful that they do not assume too much of the responsibilities and ignore the other elders in the class. And where there is only one elder, how careful that brother ought to be!

I know one class, a grand, noble little class too, and the brother who is elder of this class serves them very faithfully, they think a great deal of him, but the time came when that brother found it was possible for him to go into the colporteur work, so he had to bid the friends goodbye and he went away. And he told me he learned several months after he had gone into the colporteur work that not a single meeting had been held by that class since he had left. They depended so upon him, they looked to him to such an extent that when the time came for him to leave, the class immediately went to pieces. The brother said, "I was frightened to think that I had not used my position any more faithfully than that, but allowed all the responsibility to be put on me, whereas I ought to have been helping to develop some of the other brethren; so I gave up the colporteur work and went back to that class. There are now four or five elders, and it would not hurt the class if I would leave." Brother, what is your position in regard to this? Do you have to admit that you have been rather assuming a little too much, so that the class largely depends on you, and there would be a great trial on the class if you should leave? Or, on the other hand, have you been showing there was no selfishness in your heart by doing everything in your power to help develop the other brethren, so that the class, if you were taken away, would be able to get along very nicely in every respect without you? Maybe the others will not have quite the same ability, but at the same time you have done your part toward helping them along those lines.

Another thing: the elder that exerts the greatest influence over the class is the elder who performs the duties developing upon him in such a way the others would hardly know he was an elder. He does not feel boastful about the matter, he does not have much inclination to put himself forward. I remember one class where some of the sisters told me of a trial they were having. They said there were sick friends in that town, and they felt inclined to visit some of those sick friends, and one of the sisters said to one of them, "Here, you have no right to visit that sick person at all; you are not one of the deaconesses." It seemed to me that was an awful spirit to manifest; that was a terrible state to get into. We want a spirit of unselfishness, the spirit that seeketh not her own. We often sing, "Oh to be nothing, nothing," but do we mean it when we sing it? We have got to mean it if we get into the kingdom. We have got to be one of the class that can sing from the heart, "None of self, but all of thee." I thought of that in connection with a little illustration awhile ago that seemed so refreshing in a way. The thought was, how this world is passing through a night. The Bible says, "Weeping may endure for a night"—this great night of sin and darkness and trouble, this night of sorrow, but you know how it is after night as you look up you see the stars shining; there is one over here, and a little one over there, and there is a large constellation here. So in this great night of sin, God's people have been like the stars that have been shining. I trust you are one of the stars that has been shining in the night time in your neighborhood. I am thankful that scattered all over the earth the Lord has these stars, his bright ones, that have been shining. Then we came to know what a star was. You know there was a day when they did not understand astronomy quite as well as we do today and back in that time they had a thought that stars were just holes in the floor of heaven, and that the light twinkled in the star was simply the light of Heaven shining through the knotholes in the floor. And this thought presented itself—that is exactly what we have to be. We have to be holes through which the light of Heaven shines. What is a hole? If anybody should ask me what a hole is, I would answer that to my understanding a hole is nothing with something substantial put around it. So if you and I get to the place where we become nothing, and God puts his substantial goodness and grace and love and wisdom around us, then we will be holes through which the light of Heaven will shine. Then we can exert the most helpful influence on our brethren, and they can exert the most helpful influence on us too. So we do not want to forsake the assembling of ourselves together, because we have not only opportunities to be built up ourselves, but to assist in the building up of the Body of Christ.

Now there is another reason why we must not forsake the assembling of ourselves together, and that is because in meeting with the people of God we find especially helpful opportunities for spiritual development. We do not find the same opportunities out in the world, and one reason is this: that you and I come in contact with the people of the world and when they show the wrong spirit we do not wonder at that. We say, those people have not made any great profession; they have not professed to be the followers of the Lord Jesus Christ, and we could not expect anything better; you would have to expect that unkind word; but when we come to the people of God we do expect something better, and the consequence is, when we find that the Lord's people are imperfect, when we find that they sometimes do things we would rather they should not do, and they sometimes say things we would rather they should not say, it helps to develop in us a larger measure of spirituality, a larger measure of the graces of the Holy Spirit than would possibly have been developed in us if it had been a worldly person that had treated us that way.

I think we are all inclined to expect too much of the people of God. We realize we are in the flesh, and we know that as long as we are in the flesh we are imperfect, we all have our failings; but we are thankful that the failings and imperfections and blemishes are not of the new nature, but the old nature—not in the hearts but rather in the flesh. And I think if we would keep that in mind we would be ready to make greater allowances for those who we come in contact with; we would have great allowances for our dear brethren and sisters when they do something that is not altogether to our liking.

I remember the words of the Apostle Paul in Romans 15:24. He told us about the journey he hoped to make to Spain, and he said he expected he would go by way of Rome, and he would stop and visit the Roman brethren for awhile, and he said he hoped that when he met those brethren in Rome he would be somewhat filled with them. That is the way the King James version reads. One of the translations makes it a little clearer—he hoped he would be partly satisfied with them. What! Did the apostle expect to be partly satisfied with the brethren at Rome? Did he not expect to be entirely satisfied? No. Why, he was not entirely satisfied with himself, so how could he be entirely satisfied with them? I know I have been acquainted with myself a great deal longer than I have been acquainted with you, and I know I have had opportunities to understand my motives better than I could possibly understand your motives, because I can not read your hearts, and I know furthermore I have had plenty of time to get accustomed to my own peculiarities and idosyncrasies, and so on, while I have not had much opportunity to get acquainted with yours. It must be so then, that if after all of these years I am not satisfied with myself, how can I possibly be satisfied with you? I know that in you there are things I do not like; if I do not know what they are it is simply because I have not been with you long enough. If you and I could live under the same roof for about six months probably I would know something about your weaknesses, and probably you would know something about mine; and therefore the thing for us to do is to not cultivate the spirit that would readily find fault because a brother is weak, but rather the spirit which seeks to be strengthened and benefitted and helped by the weaknesses of the brethren. How can these weaknesses help us? By developing in us more of the spirit of patience, of compassion, etc.—the spirit that would make allowances for that brother.

I heard of one case I thought illustrated it very well. A certain brother was on his way to one of the conventions; he got on the train; there was quite a company going to the convention, and he went through one of the coaches talking to a number of friends there, and he sat down beside another brother to talk to him, and he said he was one of the most disagreeable brethren he had ever met; he did not like his ways; he did not like his way of talking, he did not like some of his manners, etc., and the consequence was the brother terminated that conversation in a very short time and got up and said to himself, "Well, I pity the poor brother, but I would not want to be with him during the convention." And he said he had taken a few steps when the thought came to him, "Look here; that is the very brother that will give you an opportunity to humble yourself. Do you think the Lord has accepted him, and now you can turn your back on him? It is your duty to show a better spirit than that toward that brother." He said he went back and sat down beside that brother and talked to him for quite a while, and at last said to him, "Brother, have you sent in to have a room assigned to you at the convention?"

"No, I did not; I thought I would find a room that I could get after I arrived; I did not send in any word at all."

"Well," this other brother said, "that is the way with me; I never sent in for a room at all; suppose you and I go together and take a room between us?"

And the brother said when they got to the convention they got a room together, and the grandest part of the convention to him was the communion with that disagreeable brother. He said he would not have missed it for all the world. He was blessed and benefitted and strengthened by his contact with him in the time they spent together.

Now, that is the way with us. If we meet with those who seem to show some disagreeable traits, the thing is not to run away from them, but to look at the new nature; do not look at the old nature; we cannot see much of the new nature, but it is there. We have got to think of that one as walking after the Spirit rather than what we see of the flesh.

I think it is often like it is in our visits to some homes in the winter time. Sometimes we go into a house and there is a babe there, and the mother is very proud of it, and she wants you to see the little babe, and the babe when brought out is all wrapped up in blankets, and you hardly see how you are going to see it at all; but by and by you see a little place there, a little hole between the blankets, and you look through it and can see a corner of the baby's nose, and the mother says, "Don't you think he is the image of his father?" "I cannot see enough of him to tell, but I suppose he is." That is the way with God's people. They are all the image of the Father, only you must not expect to see too much of the image; that image is wrapped in a blanket of flesh, as it were, and you and I want to be among that class that will not think of one another according to the flesh, but remember how the apostle says, "We know no man henceforth after the flesh."

Dear friends, let us not then forsake the assembling of ourselves together. Let us be among those who appreciate fully this opportunity for communion. May the Lord bless us as we go from this great gathering to the little gatherings where we are located. May the seasons we have enjoyed here together strengthen us in the Spirit of the Lord, so that when we go to that little company, that company will be strengthened and helped, not merely by what we are able to say, but by the spirit we show, the life we live; and if this convention has lifted us to a little higher plane than we have been on before, our suggestion is, stay on that plane; do not go back to the old plane—indeed, do not stay on that higher plane, but try to go to a still higher one, until by and by in God's providence, having enjoyed the blessings of these little gatherings, we may all be prepared and fitted for a place in that great gathering we hope to share with our Lord and Master.

Farewell Address by Brother Russell

DEAR FRIENDS, we have come to the closing hour of the convention. From all that I can learn, I am sure all of those in attendance have been greatly pleased by this session of fellowship together and study of God's Word. We are learning more and more how precious is our heavenly Father's Word. We are learning more and more that in past times we have misunderstood it greatly, and that a great blessing comes to us in connection with its study. It is not inappropriate that we remind all of the dear friends that the Bible is not understood by the majority of people, and not intedned to be understood by the majority. Our heavenly Father's plan is that to the great mass of mankind it shall be a sealed book. The only ones to whom he is pleased to reveal the secret of that Book are those who are his people. And by his people we mean not those of any particular sect, or party or denomination or shibboleth, but those who are his through consecration of their hearts, through full devotion to the Lord—the class that is mentioned, you remember, by the Lord when he says, "The secret of the Lord is with them that reverence him, and he will show them his covenant."

So then, I trust that the Bible students at this convention have for the major part been of this fully consecrated class, and I trust therefore that their eyes being anointed by the Holy Spirit they have been enabled more and more to see and know and appreciate the deep things of God, the things pertaining to the divine plan, as it relates to the present life, and also those features of the divine plan which relate to the life which is to come, both for the church on the plane of glory and for the world on the earthly plane, because the secret of the Lord is for those, and they may know it more and more as they seek to grow in grace, grow in knowledge, and grow in love, and grow in all the fruits and graces of the Holy Spirit. I will trust, then, that you have made progress, and as you go from here this afternoon, or tomorrow morning, to your homes that you will carry blessings with you to the other dear friends there, many of them just as sincere as ourselves, and their heart sympathies and prayers have been with us I know, and many letters tell us so. As you go back to your homes I wish you would carry, amongst other things, my love to the dear ones at home; tell them they were remembered here every day; that we were of those who were favored with the opportunity and means to come, and we thought of the others not thus highly favored, not thus highly privileged; and that while we were drinking at the fountain of grace and truth, we were hoping and praying that some blessing would extend out to them; and then in harmony with those prayers and those desires, as you go to your homes try to unfold to others some of the blessings you have received, As your cup has been filled, may it continue to overflow like the widow's cruse of oil, you remember, they brought vessels and poured oil into them until they were filled, and then more were filled, and they kept bringing more vessels, and they were filled; and so it is with God's Holy Spirit: if we shall as vessels of the Lord go from here full of the Spirit of the Lord, his blessing will be with us so that these shall overflow upon all the dear ones with whom we come in contact, that they may have a share of these blessings. God who is rich in grace is able thus to provide for those afar off as well as those who are near.

And now may the God of grace and peace be with us and bless us, and may we carry with us to our homes the divine blessings. Amen.

God's Plan of Salvation in the Great Pyramid

Lecture by Morton Edgar

IT MAY appear strange that the Great Pyramid of Egypt should be chosen for a religious topic, for one properly associates religion with spiritual things which cannot be seen with our natural eyes, nor touched with our natural hands. The Great Pyramid is so material; it measures close on 500 feet high, and 762 feet along the base, or nearly two-thirds of a mile round its four sides. It weighs 6,000,000 tons in all. There certainly appears to be little that is *spiritual* about the Great Pyramid.

Nevertheless, we have Scriptural authority for choosing material things to illustrate or symbolize great spiritual truths. In the first Psalm, for instance, a tree is likened to a righteous man. There is nothing in common between a tree and a man to outward appearance. Why, then, did the Psalmist liken a tree, "Planted by the rivers of water," to a righteous man? For the inspired writer to have made such a comparison, it must have been revealed to him that, in some important features, the one symbolized the other. And so we find, when we study the tree planted beside a flowing river, that its various properties correspond in a wonderful way to the various attributes of a good man, and the more we know of the tree and compare its properties with the righteous characteristics of the man, the more we realize how well the one symbolizes or illustrates the other. Then again, in the 37th Psalm, the *wicked* man is symbolized by a different kind of a tree: "I have seen the wicked in great power, and spreading himself like a green bay tree." Here again we find on investigation, that the peculiar properties of the green bay tree symbolize in a remarkable manner the evil propensities of the wicked or unrighteous man.

These are only two of the many hundreds of material symbols used in the Scriptures to illustrate spiritual truths. Yet it may be answered that we have Scriptural sanction for using various kinds of trees to symbolize different characters of men, but have we Scriptural authority for using the *Pyramid* as a symbol to illustrate any feature in God's great plan of redemption? Yes, the Scriptures undoubtedly refer to the pyramidal form of building, and uses it to symbolize the most important truth in all God's glorious plan of salvation, namely, the exalted pre-eminence of our Lord Jesus Christ.

Turn to Matthew 21:42-44, and we shall find that Jesus himself referred to the pyramidal form of building: "Jesus sayeth unto them, did ye ever read in the Scriptures, 'The stone which the builders rejected, the same is become the head of the corner: This is the Lord's doing, and it is marvelous in our eyes?' Therefor say I unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."

Here we see that Jesus likened himself to a stone in some building, which at first was rejected, but afterwards became the head corner-stone of the edifice. When we look around us at the various forms of buildings, and compare them with the symbolical language used by Jesus in our text, we at once see that he had the pyramid form of building in view. It is true that every important building, such as, for instance, a national

library, has what is called "the corner-stone," or "the foundation stone," at the laying of which there is much ceremony and pomp, the highest in the land, sometimes, taking the principal part in the function. But when we examine this stone we do not find any distinguishing feature about it which would necessarily mark its pre-eminence above the numerous other corner-stones. The stone may, indeed, have an inscription carved upon it; but were it not for the importance thus attached to it because of the conditions in which it was laid, there would be nothing to draw particular attention to it more than to any of the other corner-stones.

How different is the case of the *pyramid* form of building. Here we see a stone which has pre-eminence above every other stone, and which is distinctively apparent as *the* corner-stone, the *head* of the corner. Without this stone, the edifice would not be complete. Indeed, such a building could not properly be called a pyramid, until the "head corner-stone" is placed in position; for the geometrical definition of a pyramid requires that it should have a regular rectilinear base, and plane triangular sides meeting in a *point* exactly above the center of the base. No matter, therefor, how well constructed and beautifully jointed the other stones might be with one another, the building cannot be complete and called a pyramid without the addition of the head corner-stone which contains this point. Thus we see how apt the Scriptural symbol is, when, in Eph. 2:20, it likens our Lord Jesus to a "chief corner-stone," for without him the whole spiritual temple of our God would be incomplete, unfinished.

See how beautifully the Apostle Peter refers to Jesus as being the head corner-stone in God's great spiritual pyramid, in Acts 4:10-12. Before, however, considering these verses, it might be well to briefly summarize the events which brought forth the apostle's remarks. In the third chapter (of Acts) it relates how Peter and John were one day entering the temple, and a man lying at the gate asked them for alms. This man had been lame from his birth; and the apostles saw an opportunity to shadow forth the glory and power of the great Millennial kingdom of Christ. Instead, therefor, of giving him alms, they healed him. Read verse six. "Then Peter said, 'Silver and gold have I none, but such as I have give I thee. In the name of Jesus Christ of Nazareth rise up and walk,' " and catching him by the right hand he lifted him up, and the man was immediately made whole.

This was a wonderful miracle. It was by such manifestations of power, and by gifts and signs that the Lord established the Gospel message and began the selection of his church. All the people were amazed, and rejoiced that the man had received strength to walk. The Scribes and Pharisees, however, were angry, not that the man had been made whole, but because he had been made whole in the name of Jesus Christ of Nazareth, whom they had only recently rejected and crucified. Peter and John boldly continued to teach in this name; and as we read in the second verse of the fourth chapter (of Acts), still more grieved the rulers by preaching the resurrection of the dead in the name of Jesus. So much did this annoy the rulers, that they laid hands on the apostles and put them into prison. Next day the apostles were examined, as we read from the fifth verse: "And it came to pass on the morrow, that their rulers, and elders, and scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem." They evidently considered this matter a most important one. "And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? Then Peter, filled with the Holy Spirit, said unto them, "Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole, be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole." The apostle did not seek to mince matters, but told them straight that it was by the power and name of the rejected Jesus that the man had been healed. Then he added, as if by sudden inspiration, "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved."

Peter had here pictured before his mind a symbolical pyramid, with Jesus as the head corner-stone. Using as his authority the inspired prophecy of the Psalmist (118:22), he saw that God had prefigured his Son Christ Jesus by the top corner-stone of a pyramid. The apostle knew that God had centered all hope of salvation in his well-beloved Son, and he reasoned, therefor, that all who would ultimately attain salvation must of necessity come under that great spiritual headstone—there could be salvation under no other name, for a pyramid has only one headstone, and "this is the stone," *Jesus!*

See how beautifully the same apostle, in one of his epistles (First Pet. 3:1-8), brings the similitude of the headstone of a pyramid to our Lord Jesus. Read from the first verse, and remember that all the epistles of the New Testament were written to the church and not to the world: "Wherefor, laying aside all malice, and all guile, and hypocrises, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby: if so be, ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed by men, but chosen of God, and precious, ye also, as lively (living) stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scriptures (*i. e.*, the Old Testament), 'Behold I lay in Zion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded.' Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient."

To those who recognize that Jesus is elected by God to be the chief corner-stone in his great spiritual pyramid of salvation, he is indeed precious, for they know that salvation cannot be attained except they are built up in line with him. They, therefore, will not be confounded; but those who reject the word of the Lord, being disobedient, *shall* be confounded; for they will ultimately find themselves outside the pale of salvation, because they have not come in under the shelter of the heavenly top-stone—they have had no faith in Jesus as the only name under heaven, given among men, whereby they must be saved.

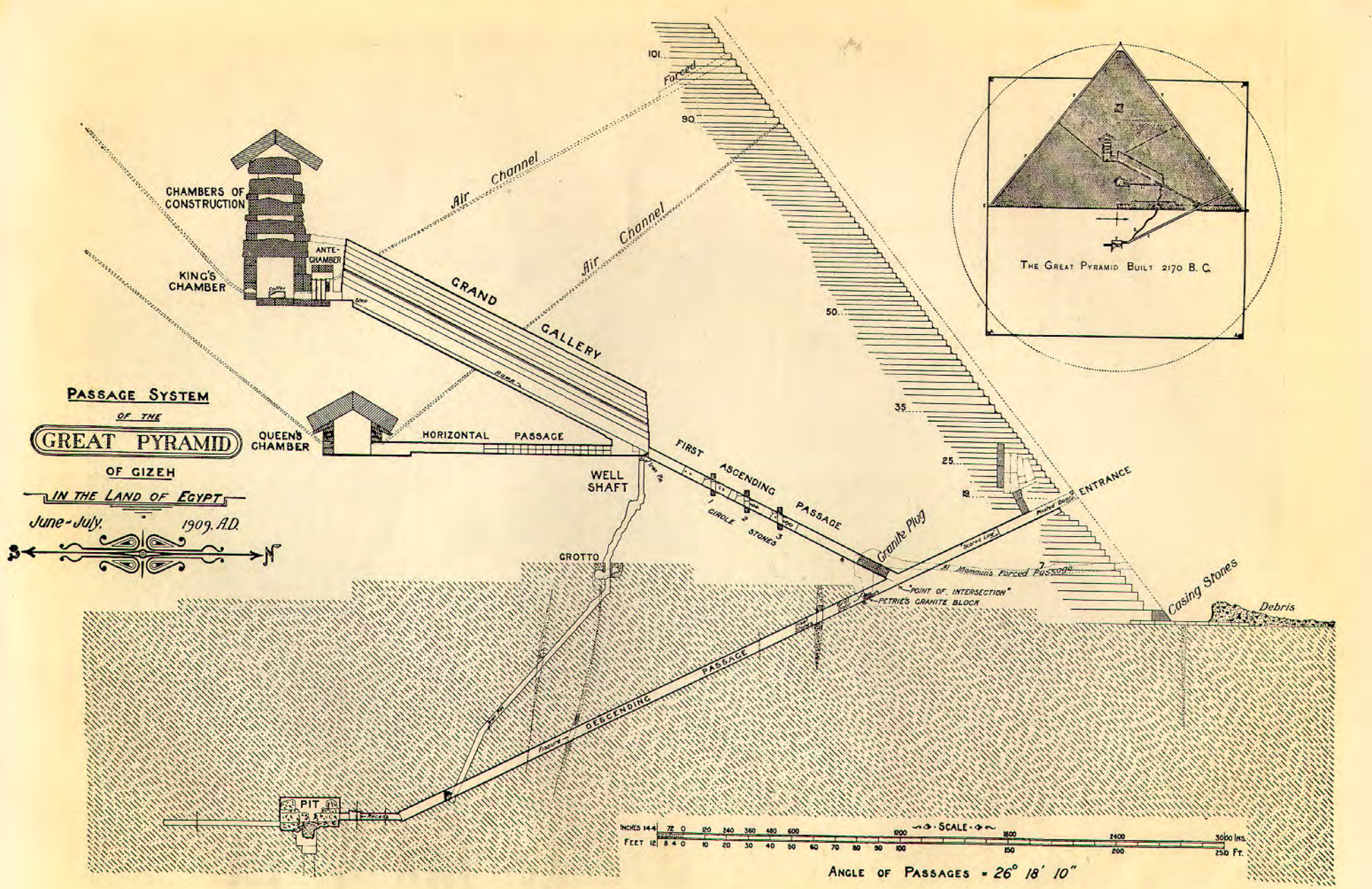
They are like the ancient workmen which the inspired prophet David must have had in mind, when he wrote the words: "The stone which the builders refused, is become the headstone of the corner." (Psa. 118:22). History tells us that Egypt was at one time invaded by a nation from the East, called Hyksos, or Shepherd Kings, who subdued the Egyptians and caused them to close their idolatrous temples, and compelled them to erect the Great Pyramid. (There are records of another and much later invasion of a nation similarly named Shepherd Kings, but they were not the same people as the earlier invaders, and had nothing to do with the Pyramid.) These Egyptians, being forced into the work, and having no personal interest in it, would be quite in the dark as to what they were engaged in erecting; for the Great Pyramid was the first of its kind to be built. During the building operations which must necessarily have taken a very long time (it is supposed, on the strength of the Greek historian Herodotus, that the erecting operations took thirty years; but the period might quite well have been much longer, so large and well constructed is the building), the ignorant workmen would find one stone lying there which would be a constant cause of annoyance to them, namely, the head corner-stone.

Disregarding the instructions of their architect who would inform them that this peculiarly shaped stone would one day be required to complete the structure, these ignorant men would try to find some place where it could be fitted; but as it is impossible to place this stone anywhere except at the very head, they would reject it as of no use. It would become to them as the psalmist indicated, "a stone of stumbling," and a "rock of offence."

But had they known it, this peculiar stone was a little model of the Pyramid, for it contained the *angles* to which all the other stones required to be shaped. Then, one day, when the building was almost finished, they found that the very stone which they formerly rejected as of no use, was now the only stone which could possibly complete the work. Thus we see that the stone which the builders rejected or refused or disallowed, the same became the head corner-stone. This is the Lord's doing, it is marvelous in our eyes! The similarity between the rejection of the literal stone of the Great Pyramid, and the rejection of Jesus by the Jewish nation, is obvious. The inspired prophets and apostles and Jesus himself, inform us that the one typified the other.

Being convinced that the pyramid form of building is undoubtedly referred to in the Scriptures, we naturally turn to Egypt where only we shall find the true pyramidal structure. The so-called pyramids of Mexico, Babylonia, Assyria, etc., do not conform to the geometrical definition of a pyramid for generally they are built in steps or terraces and have a temple on top in which were offered human sacrifices to the sun god. There are altogether thirty-eight pyramids in Egypt, most of which (but not all) might quite well symbolize God's plan in the way in which we have considered it. If we desire, however, to find symbolical representation of the details of that plan, we shall require to go to one particular pyramid, namely, the Great Pyramid of Gizeh.

Your loving brother,
Morton Edgar.


PASSAGE SYSTEM
OF THE
GREAT PYRAMID
OF GIZEH
IN THE LAND OF EGYPT
June - July, 1909, A.D.
CHAMBERS OF CONSTRUCTION
KING'S CHAMBER
ANTE-CHAMBER
GRAND GALLERY
Air Channel
Air Channel
QUEEN'S CHAMBER
HORIZONTAL PASSAGE
WELL SHAFT
FIRST ASCENDING PASSAGE
GIRDLE STONES
Granite Plug
ENTRANCE
GROTTO
Al Mamoun's Forced Passage
"POINT OF INTERSECTION"
PETRIE'S GRANITE BLOCK
Casing Stones
Debris
DESCENDING PASSAGE
PIT
Fissure
Forced
101
90
50
35
25
19
THE GREAT PYRAMID BUILT 2170 B.C.
SCALE
INCHES
FEET
ANGLE OF PASSAGES = 26° 18' 10"

Although we might be attracted to the Great Pyramid more than to the others because of its greater size and the finer workmanship which it displays, and also because of its most distinctive and peculiar arrangement of passages and ventilated chambers, the Scriptures aid us to identify this pyramid as the one erected under God's supervision. The Lord in His Word refers us directly, although in hidden language, to the Great Pyramid as his "sign" and "witness" in the land of Egypt (Isa. 19:19-20). Turn to Job 38:4-7. Here the Lord calls out to Job from the whirlwind: "Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding. Who hath laid the measures thereof, if thou knowest? Or who hath stretched the line upon it? Whereupon are the sockets thereof made to sink? Or who laid the corner-stone thereof: when the morning stars sang together, and all the sons of God shouted for joy?" (Marginal reading). In the sixth verse we see a reference to foundation "sockets," "made to sink." When we examine the foundations of the Great Pyramid, we find that the stones at the four base corners were made to sink into corresponding sockets in the rock. (These foundation stones were removed many centuries ago, and the sockets in the rock are exposed to view, but are now much worn and dilapidated by the feet of visitors.) None of the other pyramids throughout Egypt possess such socket foundation-stones. This Scriptural reference to a constructional feature so distinctive of the Great Pyramid justifies us, therefore, to expect to find in this pyramid the details of the Lord's plan set forth in symbol. Although the utterance in Job 38 is in reference to the earth, it is obvious that this is only to screen the true meaning, for the earth has no socket-stones made to sink anywhere, nor has it a corner-stone, at the laying of which the sons of God are said to have shouted for joy. It is important to notice, however, that a number of patient investigators, prominent among whom was Professor C. Piazzi Smyth, Astronomer Royal for Scotland, have discovered many distinct and wonderful analogies between the earth and the Great Pyramid, showing that the author of the Bible was also the law-giver to the courses of nature; and that he caused the truths of both the Bible and science to be incorporated in the structure of the Pyramid.

It is generally agreed to by competent authorities, even though they do not all believe in the Bible as the inspired Word of God, that the Great Pyramid was the first to be built, and that the other pyramids are subsequent erections, copies of the great one. This explains why none of the other pyramids possess an upper system of passages and chambers; for history tells us that *their* builders were totally unaware of the existence of the ascending passages and chambers constructed high up in the masonry of their great model. For 3,000 years these were a profound secret. They were, indeed, discovered by accident. It is recorded that in the year 820 A. D., a Caliph of Bagdad, Al Mamoun by name, journeyed to Egypt with a company of men, intent upon plundering the great treasure supposed to be hidden in the Pyramid. At that time the Great Pyramid was encased with beautiful smooth casing-stones (all of which, along with the headstone, have since been stripped off and taken away to build temples and houses, excepting only a few at the bases of the four sides); and the entrance of the low narrow descending passage appears to have been closed by a pivoted stone door, balanced in such a way that it could easily be swung open by one or two men. The ancient geographer Strabo, who lived in the first century B. C., referred to this stone door. He wrote: "The greater (Pyramid) a little way up one side, has a stone that may be taken out, which being raised up, there is a sloping passage to the foundations." There is still evidence existing at one of the pyramids of Dashur that its entrance was originally closed by a stone swinging on side pivots.

At the time of Al Mamoun's expedition, the exact location of the stone door of the Great Pyramid had become lost, and there was only an indistinct tradition to the effect that it was situated on the northern flank. We may well imagine that Al Mamoun would search long and carefully for this pivoted door; but he was evidently unsuccessful. When we remember that the entrance of the descending passage is situated at a distance of nearly 50 feet vertically above the ground level; and, additionally, when we remember that this door was comparatively small, and lay among many thousands of stones of similar size (if the average width of the casing-stones was three and a half feet, *i. e.*, the width of the entrance passage, about 22,000 stones would be required to encase each flank of the mighty building), we can realize how hopeless would be the search for this door without a more certain knowledge of its position than Al Mamoun possessed. It would be like trying to find the proverbial "needle in the haystack."

It does not astonish us, therefore, to learn that Al Mamoun was unsuccessful in his search for the entrance to the Pyramid; and as he was determined to get the treasure which he was persuaded lay hidden somewhere within that huge bulk, he required to force an entry for himself. He chose a spot midway between the ground and the entrance (see chart). After penetrating to a depth of about 120 feet without making any hopeful discovery, his men were nearly giving up in despair, when, one day, they heard a noise as if something had fallen in an interior cavity. They immediately worked with renewed energy in the direction indicated by the noise, and soon broke into the descending passage a little below the junction of the first ascending passage.

There they saw a peculiar angular-shaped stone lying on the floor of the descending passage. On examining the roof they saw an opening from which, evidently, the stone had fallen, thus causing the noise. It was this stone, fitted in flush with the general line of the roof of the descending passage, which had for so long effectually concealed the lower opening of the first ascending passage. The ancient Egyptians, Grecians and Romans, when creeping down this low and very steep passage, had never thought for a moment that, at a certain spot above their heads, there was a stone, which, with a little forcing, could be dislodged from its setting and reveal the entrance to a most wonderful upper system of passages and chambers. Had it not been for a jarring caused by Al Mamoun's men, forcing their way through the masonry a short distance to the west (for the plane of the Pyramid's passages lies about 24 feet to the east of the central line of the building), and thus causing the stone to loosen and fall, it is probable that the Pyramid's great secret system would have remained sealed many centuries longer.

We believe, nevertheless, that the entrance of the first ascending passage would have been discovered by a more scientific method than forcing, when, in due time, the right man, imbued with a conviction that the great stone edifice was of more than human origin, visited the Pyramid and began a careful investigation of every accessible part of the building.

When Professor C. Piazzi Smyth, during his extensive operations at the Great Pyramid in 1865, was measuring in the descending passage, he noticed that the portion of the floor immediately underneath the ascending passage entrance is exceedingly hard, so that he could barely make a mark upon it with a steel tool. The soft nature of the remainder of the floor is evident by its worn, dilapidated condition, contrasting greatly with the smooth appearance of the hard portion, the surface of which is only slightly hollowed by the traffic of centuries. Below this hard part of the floor, the passage is bored through the natural rock which is comparatively soft. Professor Smyth noticed, additionally, that the joints between the stones of the hard portion are diagonal, whereas the joints between all the other floor-stones run square across the passage.

This hard part of the descending passage floor with its unique diagonal joints, is situated so conspicuously opposite the entrance of the first ascending passage that, Professor C. Piazzi Symth rightly judged, it must sooner or later have served as a "pointer" to that entrance, had the concealing roof-stone not prematurally fallen out as a result of the work of Al Mamoun's men.

If it should seem incredible that the entrance of the first ascending passage could have remained unknown for so long a period as 3,000 years, let it be remembered that another important part of the Pyramid's system remained secret for over 4,000 years, namely, the air-channels of the queen's chamber, the existence of which was not known till so recently as the year 1872. The builders had channelled out air-conductors for this chamber similar to those of the king's chamber, but had abruptly stopped their inner ends five inches short of the wall surfaces. Mr. Waynman Dixon's investigation of a crack in the south wall accidently led to their discovery. The motive of the builders in so laboriously constructing two long air-channels which could not conduct air because of the incompleted inner ends, is unaccountable on any other grounds than that of symbolism. The Great Pyramid stands unique in respects to its *ventilated* chambers, for none of the other pyramids are provided with air-channels.

Al Mamoun, however, found it impossible to go up this newly discovered passage; for immediately behind the dislodged roof-stone is a series of three granite stones, which, unlike the limestone block that once concealed them, are *wedged* into their place, and can never fall out. These stones are still in position, and are known collectively as the "granite plug." So tightly is the granite plug fitted that Al Mamoun soon saw it is with extreme difficulty it could be removed; but as he was determined to penetrate to the as yet unknown interior of the Pyramid in the direction indicated by the lower end of the revealed passage, he directed his men to force their way round through the soft limestone to the upper end of the plug. We can picture to ourselves the expectation of these men, when, on gaining access to the passage above and making their way (as well as they could) up its steep and slippery floor, they began an eager exploration of the dark mysterious passages and chambers, sealed up three

thousand years before by the ancient builders, and now visited for the first time. Surely, they would think, great hoards of untold wealth must lie stored somewhere within this wonderful interior. But their expectation was doomed to disappointment; for the Pyramid's treasures are not of the kind to appeal to Arabian adventurers—they are the treasures of wisdom and knowledge.

Having the Pyramid's interior passages and chambers clearly before us, it will be asked, in what way is the plan of God represented therein. Has the Lord caused his message to be written in hieroglyphics upon their walls. Egypt is pre-eminently the land of the hieroglyph, for in all of its temples, tombs, sphinxes and obelisks, these abound. We would not, therefore, be surprised if the walls of the inner recesses of the Great Pyramid were covered with this peculiar writing. But we do not so find it. With the exception of a few markings on the walls of the *four* upper "Chambers of Construction" (and not in the lowest one to which access seems to have been always possible), discovered by Col. Howard Vyse in 1838 when he *excavated* his way upwards to these low spaces, the Pyramid is entirely devoid of any kind of ancient writing. Col. Howard Vyse records that these markings are ill defined, for they are totally unlike the finely carved hieroglyphics everywhere to be found in Egypt, being merely "quarry-marks" roughly executed with red paint, and intended to guide the builders in their placing of the stones. Among these rude hieroglyphics are the cartouches or royal-ovais of two kings, named Shufu, Khufu or Cheops, and Nu-Shufu or Khnumu-Khufu. (Great variety of names is given to these two kings by the different writers.) Nu-Shufu is said to have been a brother of Khufu or Cheops, and was co-regent with him in the fourth dynasty during which the Great Pyramid was built.

Idolaters though the Egyptians were, they were employed, king as well as people, to erect God's great monumental witness, under the direction of the invading Hyksos, whose memory, we are informed by Herodotus, was ever after detested by the Egyptians. So also with the preparation of the heavenly headstone of God's great Antitypical Pyramid, Jesus Christ, who was cut and polished by the idolatrous rulers of Israel, whom Peter addressed as "you builders;" and likewise with the preparation of all the "living stones" who are "built up" to their headstone; we see that the Lord typified the conditions under which his glorious Spiritual Pyramid is being erected, by the conditions under which the typical material Pyramid was built.

It was the custom for the kings of Egypt to have their names stamped on the bricks made by their subjects, or painted or carved on the stones cut in their quarries; but except on the stones in the chambers of construction which were built in with solid masonry and never intended to be visited, the Egyptian builders of the Great Pyramid were not allowed to have names or other quarry-marks exposed to view anywhere throughout the building. It is not, therefore, by hieroglyphics nor writings of any kind that the Lord's altar in the land of Egypt witnesses to the Divine plan of salvation as contained in the holy Bible, but by symbol, measure and angle; and by this means more effectively than by any other system of sculptured writing.

As each feature of the plan of salvation unfolds from the Scriptures, we shall find that the Pyramid in some manner contains corroborative evidence. What, then, is the Scriptural plan of salvation. I shall not require to enter into details, for you all know the plan of God well; it will be necessary only to briefly summarize its outstanding features in order to bring the details to your remembrance, and to demonstrate how close is the Pyramid's symbolical agreement.

The Bible declares that Adam, the first man, was created perfect and was placed in the Garden of Eden, where he enjoyed life and sweet communion with his Maker. Adam was to have retained these favors to all eternity, but the Scriptures record that he failed in the test of obedience to which God saw good to subject him, and was therefore driven out of the garden. "By the disobedience of one, sin entered into the world," and there began the downward course of mankind deeper into degradation and death; for the sentence of death passed upon Adam extended through him to all of his posterity, as the apostle says: "In Adam all die."

In the Great Pyramid the descending passage symbolizes this downward course of the race, and the final destruction in death is represented by the subterranean chamber or pit. In symbol, Adam and Eve are represented as outside the Pyramid enjoying the full light of heaven, with nothing between them and God; but immediately after their transgression they were cast out of this light, and began to enter the darkness of sin and death represented by the dark interior of the Pyramid. (Had there been no fall into sin and death, there would have been no Bible, and, therefore, no corroborating Pyramid; for the Bible is mainly a record of the means by which God proposes to reclaim fallen men and reinstate them in life.) At first they enjoyed a little light, but the lower they descended the darker became the way until at last, when they reached the lower extremity of this long descending passage and looked back, they saw only a little light at the outside entrance, sufficient merely to remind them of the great light and freedom they once enjoyed. When, however, they passed the bend of the passage and were forced to creep on hands and knees along the low horizontal passage leading to the pit, they lost even that little trace of light, and were compelled to go on in complete darkness till they fell into the pit of death.

When passing the sentence of death on Adam and Eve, God did not leave them altogether without a little hope. He intimated that one day the seed of the woman would bruise the serpent's head. This sentence on the serpent inspired in Adam and Eve a hope that there might yet be a reversal of the death sentence imposed upon them; for if a serpent be bruised on the head it will die. Thus God was pleased to reveal that the great "Seed of the woman," Christ, would, by means of the truth, bruise the head of the "father of lies," Satan, and destroy him forever.

Nevertheless, God did not then state that after the tempter was destroyed the race would be released from condemnation. It was not until fully 2,000 years had passed that God said anything respecting favor to the world. To Abraham this promise was made, that in his seed all the families of the earth would be *blessed*. It is recorded that Abraham believed God and it was accounted to him for righteousness. In due time Isaac, the seed, was born, and yet God did not fulfill his promise in the lifetime of Abraham. He renewed the promise with Isaac and later with his son Jacob, but when Isaac and Jacob died the families of the earth were still far from being blessed. These three men died in faith, believing that God would one day fulfill his promise—for God had sworn by an oath, and because he could swear by no greater he had sworn by himself that all the families of the earth would surely receive a blessing. They believed in the resurrection of the dead—Heb. 11:17-21.

When Jacob was 130 years of age he was caused to enter Egypt, and there his descendants became a great nation in fulfillment of what God had said to him: "I will there make of thee a great nation"—Gen. 46:2, 3. At the time of Moses when this nation was called out of Egypt to be separated to the Lord, there were 600,000 men able to go to war; but with the women, and the children under 20 years of age and all the camp-followers, it is computed that the multitude of about two millions took part in the great exodus from Egypt under Moses—Ex. 12:37, 38.

We read in the Scriptures how the Lord made a covenant with these people, which, if they would observe it, would give them life; but if they failed even in one particular the "curse of the law" would be visited upon them. This opportunity of attaining life was something entirely new, for the apostle tells us (Rom. 5:14) that "death reigned from Adam to Moses," a long period of over 2,500 years, and now the Jews were given an opportunity to escape this death condition and gain life if they would only keep this law. We can appreciate the joy with which these Israelites exclaimed when Moses gave them the Lord's commandments: "All that the Lord hath spoken we will do"—Ex. 19:1-8. They thought they could render perfect obedience and thus gain life; but they little realized the imperfection of their flesh (Rom. 7:18), and they soon found it impossible to come up to the exacting requirements of God's perfect law—the divine law blocked the way of life.

In what way does the Great Pyramid corroborate the Scriptural plan stated thus far? As the descending passage symbolizes the downward course of the race to the pit or "chamber of death," so, by contrast, the ascending passages symbolize the upward ways to life. It was to the Jewish nation, separated from the world at the exodus, that the first offer of attaining life was given. The first ascending passage, therefore, symbolizes the Jewish dispensation.

One requires, when walking down the descending passage, to keep his head and back bowed very low, for the passage is only four feet in height; and it is so steep that progression down its slippery floor is both painful and dangerous. The visitor cannot fail to realize how aptly this descending way symbolizes the groaning condition of mankind burdened under the yoke of sin, sickness and pain, and laboring downwards to death. But when he reaches the junction of the first ascending passage and finds that he does not here require to stoop, but can stand upright and so relieve his aching back and head, and no longer being compelled to look down the way of death, can throw back his head and look up the passage which symbolizes the upward way of life, he can appreciate the joy experienced by the Israelites when God covenanted with them through Moses that law which was "ordained to life," and can realize their feelings of elation when they

shouted: "All that the Lord hath spoken we will do." The hard portion of the descending passage floor on which he now stands, symbolizes the firm footings which the Jewish nation had with God when given the law.

But the visitor's joy will be short-lived, for, looking more intently above him, he will presently perceive when his eyes become more accustomed to the darkness of the place, the lower end of the granite plug, and it will be forcibly impressed upon him that this upward way is closed; even as the Jewish nation when they had leisure to consider the perfect law of God, found it an impassable obstacle in the way of life. How effectually, therefore, does this "granite plug" barring all progress up the ascending passage, symbolize the Divine law blocking the way of life!

Remember how, when Moses was in the mount, the people made a golden calf and worshipped it, thus transgressing one of the most important requirements of God's law—"Ye shall have no other gods besides me. Ye shall not bow down before graven images." God in anger threatened to blot out the whole nation, but Moses interceded and beseeched the Lord rather to blot him out and spare the people—Deut. 9:14; Ex. 32:30-32. Of course it was not possible for Jehovah to accept the offer of Moses, who was himself imperfect; but we see how this was used of the Lord as a figure or type of Jesus offering himself on behalf of the Jews and becoming a "curse" for them.

The Jewish nation was permitted to exist; but as it was impossible for the Lord to forgive their sin, sacrifices were instituted which year by year made atonement. But these sacrifices were merely typical (for it is not possible that the blood of bulls and of goats should take away sins—Heb. 10:4), and only gave the Jewish nation a typical standing with God.

As the Jews could not actually attain life by the law owing to the inherent weaknesses of their flesh, we would wonder why the Lord dealt with them for so many centuries; but the apostle explains the reason when he states that "the law was our schoolmaster to bring us [the Jews] unto Christ"—Gal. 3:24. The nation, therefore, during its dispensation or age, was nominally represented as keeping the statutes and requirements of the law, which like a schoolmaster, taught and disciplined the people, so that when the Messiah would come they would be prepared to receive him as the great deliverer. In the Great Pyramid, therefore, the Jewish nation are in symbol *typically* represented as progressing upwards along the first ascending passage (ignoring for the time being, the granite plug which actually prevents any possibility as ascending this way, even as the Jews could not really pass the test of the Divine law and thus gain life).

When Christ came at the end of the Jewish age he came as a perfect man, holy, harmless, undefiled and separate from sinners. As the first ascending passage symbolizes the "law-schoolmaster" leading the Jews to Christ, we would expect that in some way the Pyramid would represent Christ standing, as it were, at the upper end of this passage ready to receive them. The Pyramid symbolizes this feature of the plan of God in the following manner:

We have recognized that the subterranean chamber symbolizes the condition of death, so, we would understand, the conditions of life are symbolized by the upper chambers. The lowest form of life which can be attained and maintained by the race is human life in its perfection, like that possessed by Adam before his fall. This condition of life is symbolized by the queen's chamber. The highest form of life which man may attain, under certain circumstances arranged by the Lord, is the spirit life. This condition of spirit life is symbolized by the king's chamber. The king's chamber is constructed entirely of granite and the queen's chamber of limestone. Both of these materials are perfect, but the limestone is inferior to the granite in hardness and durability and also in value. This fact symbolically agrees with the Scriptural declaration: "Thou hast made man a little *lower* than the angels."

Jesus, as we have seen, was born "of a woman," he was "made flesh;" but he is not represented in the Pyramid as being born with fallen mankind on the downward course of the descending passage, symbolical of death, but on the plane or level of the queen's chamber, symbolical of human perfection; for in him was no sin, he was separate from sinners. The Scriptural statement that Jesus was, additionally "born under the law," is symbolized in the Pyramid by the fact that the level of the floor of the queen's chamber, if projected northwards, will intersect the floor of the first ascending passage thirty-three and one-half inches exactly from its upper extremity. By the Pyramid method of indicating a year, these thirty-three and one-half pyramid inches represent the thirty-three and one-half years of our Lord's earthly life, during which period he was subject to the law. He was therefore ready to receive the Jewish nation at the end of their dispensation, as the Scriptures state: "He came to his own." (John 1:11.)

At thirty years of age Jesus was baptized at Jordan. His immersion in the water symbolized his consecration to death, and his raising out of the water his resurrection in "newness of life." John the Baptist declared that he saw the Holy Spirit descending upon Jesus in the form of a dove, and heard a voice from Heaven saying: "This is my beloved Son in whom I am well pleased." (Matt. 3:16, 17.) Jesus had always been a son of God, but he was now a son in a special sense, begotten to the same nature as the Father. (John 5:26). During the three and one-half years from his begetting of the Spirit at Jordan, Christ as the "new creature" laid down his human life in sacrifice until it was consummated at Calvary; then the third day after his crucifixion he was "born from the dead," a glorious spirit being of the Divine nature. (First Pet. 3:18.)

What was God's purpose in leading the Jewish nation to Christ! When we turn to Gal. 3:16, we shall see that the "seed of Abraham" which was to bless all the families of the earth was Christ. "Now to Abraham and his seed were the promises made. He saith not, 'And to seeds,' as of many; but as of one, 'And to thy seed,' which is Christ." Thus we see that although Isaac was the seed of promise (for God had said "In Isaac shall thy seed be called"), yet he was not *the* seed, but merely a figure or type of the great spiritual seed, Christ. But why, if Christ was the seed, were the Jews the only nation led to him? God had sworn by an oath that *all* the families of the earth were to receive a blessing, yet the other nations were aliens and strangers, having no hope and without God in the world. (Eph. 2:12.)

The apostle reveals the purpose of God in thus specially dealing with the Jewish nation. In Gal. 3:29, he says: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." It would seem at first sight that the apostle was contradicting himself when, in verse sixteen of this third chapter of Galatians he is so careful to impress the thought that Abraham's seed is only *one*, and then in the twenty-ninth verse he addresses the church and says: "If *ye* be Christ's, then are *ye* Abraham's seed," as if there were many after all. But the apostle explains his meaning in his first epistle to the Corinthians (12:12) where he says: "For as the body is one and hath many members, and all the members of that one body, being many, are [nevertheless] one body, so also is Christ." It was for this purpose, that they might become "members in particular" of the great antitypical seed of Abraham of which Jesus was the "head," that the Lord led the Jews under the law—schoolmaster to Christ.

All the members of this seed must also be, like their "Head," spirit beings; and thus we read that to as many of the Jews as received Jesus, "to them gave he power to become the sons of God, even to them that believe on his name "John 1:12. Just as Jesus is the Son of God, so those who exercise faith in him become his brethren, sons of the heavenly Father.—Heb., 2:11. The faithful Jews presented their bodies a living sacrifice as Jesus had done (Rom., 12:1), and God begat them to the spirit nature. This important change is stated in John, 1:13.—"Which were born (or, rather begotten), not of blood, nor of the will of the flesh, nor of the will of man, but of God."

In the verse in Corinthians already quoted (1 Cor., 12:12) where the apostle likens Christ to a human body, we learn that memberships in the great Spiritual seed is limited to a definite foreordained number. It is seldom that a man has more or less members in his body than God set at the beginning when he created Adam. If a child is born with, say, six fingers on his hand, the medical profession call it a monstrosity, it is so unusual and very unsightly; and I understand that the extra finger would not only be useless, but would hinder the useful employment of the other fingers. By this illustration the Lord desires to teach us that there will not be one *more* member in the body of Christ than he has foreordained. Then should a man lack, say, the index finger of his right hand, he is greatly inconvenienced and constantly feels his need of the missing finger. Here again the Lord desires to impress on us the exactness of the membership of the body of Christ, that there will be not one *less* than the foreordained number.

I believe the number is revealed in the book of Revelation as 144,000. That this is not a symbolical, but an exact number, seems certain from the fact that in the same chapter (Rev. 7:) reference is made to another company, also spirit-begotten. In the 9th verse we read: "I beheld, and lo, a great multitude which no man could number." It is not probable that this multitude is so great that no one could actually *count* them, but rather, that none can state their number, God having left it indefinite.

To the Jews was given the first opportunity to fill up the appointed membership in the Body of Christ. One would have expected that the Israelites, laboring under the yoke of the law in their vain endeavour to gain life, would have gladly embraced the proferred aid of Jesus when, at the end of their age, he stretched

forth his hands and said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." On the contrary we read that when he came to his own "his own received him not."—John, 1:11. The religious leaders of the nation had become self-righteous, and their traditions had made void the plain teaching of the Scriptures, so that the majority of the people were unable to recognize the meek and lowly Jesus as God's anointed.

Of all that nation only a remnant believed in Jesus and became his footstep followers, and their number was far short of the fore-ordained 144,000. Did this mean, then, that Christ, the seed of Abraham, was to be maimed, lacking certain members? No, the Scriptures declare that after the faithful among the Jews were selected, God "did visit the Gentiles to take out of *them* a people for his name." But how was it possible for the Lord to extend this favor to the Gentiles, seeing that *they* were not led to Christ under the law—schoolmaster? The Scriptures show that, after all, there was no difference between Jew and Gentile, for they all alike came short of the glory of God; and the Pyramid corroborates this fact, for the Jews are only *typically* represented as progressing up the first ascending passage, the granite plug, symbolizing the perfect law of God, blocks the way. Before the Jews could be given the privilege of becoming members in the great seed, Jesus required to become a "curse" for them, as it is written: "Cursed is everyone that hangeth on a tree."—Gal. 3:13.*

But not only did the death of Jesus redeem the Jews from under the "curse of the law," but it was sufficient to redeem all the Gentiles from under the curse of death passed upon Adam at the beginning, for "He, by the grace of God, tasted death for every man." It was therefore possible for the Gentiles to become members in the body of Christ, should God give them the opportunity. That God did give the Gentiles this opportunity is clearly shown in Acts 13:44-48, where we read: "And the next Sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles;" and it is recorded that the Gentiles gladly received the message.

In what way does the Pyramid corroborate this feature of the plan of God? As we have seen, the Jews alone are represented as going up the first ascending passage to meet Christ, while the other nations are symbolized as going down the descending passage to the pit of destruction. How, then, is it possible for the Gentiles to meet Christ, who is represented as standing far above on the level of the queen's chamber? Here we see the necessity for that peculiar shaft called the "well." If the well-shaft were lacking in the Pyramid's interior system, the symbolism of the various passages and chambers would be rendered void; for this mysterious perpendicular shaft is really the "key" to the proper understanding of the Pyramid's corroboration of the Scriptural plan of salvation.

You remember how Christ said: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit."—John 12:24. Jesus was here referring to himself, for had he not died he would have remained alone to all eternity on the plane of human perfection. It was for this reason that he came into the world, that he might lay down his life in sacrifice, and give his flesh for the life of the world, so that both Jew and Gentile might be ransomed from the grave and be given an opportunity to live. In symbol, Christ is represented as falling down in death into the well-shaft, sacrificing and laying aside his human nature; then, as it was not possible that he, the innocent one, should be holden of death, God burst the bonds of death and raised his well-beloved Son, now no longer a human being, but a glorious spirit being of the Divine nature; that is, he is not now represented as standing on the level of the queen's chamber, but high above on the king's chamber level. The well-shaft, therefore, symbolizes both the death and resurrection of Christ. The surroundings of the upper mouth of the well suggests the thought of the bursting of the bonds of death, for it appears at one time to have been covered with masonry which, later, was violently burst open from underneath.

The well-shaft is the only way by which one in the descending passage may ascend to the upper parts of the Pyramid; and we see how this symbolizes the fact that the Gentiles were "made nigh by the blood of Christ." But the Scriptures declare that only those who exercise *faith* in the ransom—sacrifice of Christ can pass from death unto life, and the Pyramid corroborates this requirement, for no one can ascend the well-shaft, which symbolizes Christ's ransom sacrifice without exercising faith. I refer, of course, to the average visitor to the Pyramid. Finding that he cannot reach the upper parts of the Pyramid by means of the first ascending passage, owing to the granite plug blocking the way, the traveler might be informed, when he arrives down at the lower end of the well, that he can ascend by this means. But he certainly would never venture to ascend that long perpendicular shaft, no matter how greatly he might desire to do so, for should he lose his hold at any part of his ascent it would mean his death. Thus the Pyramid corroborates the Scriptural teaching, that by his *own efforts* man cannot escape the condemnation of death symbolized by the descending passage, even though an open way *is* provided.

All who visit the Pyramid may enter the interior, but only when accompanied by Arab guides who are in the employ of the government. These guides are very strong and nimble, and are well accustomed to climbing in the numerous tomb-shafts of the neighborhood. One of them might offer to climb the well-shaft, and lower a rope to aid the traveler on his way up. Should the latter agree to this proposition, and, binding the rope round him, commence the ascent, it is evident that he would be exercising faith all the way till he reached the upper end of the long dangerous shaft, which is 200 feet in length. Should he at any time slip and lose his footing in the shallow footholds, he would immediately realize his helplessness, and his necessity for placing implicit faith in the integrity and strength of his guide at the head of the well. Thus does the Pyramid symbolizes the necessity for our exercising absolute faith in the power and integrity of *our* great Guide, the Lord Jesus, who opened a way of escape for us.

But what about the great majority of the Jewish nation whom the Lord rejected because of their unbelief? Has he cast them off forever? No, but had the Lord not found a faithful remnant, the Apostle says that the nation would have been destroyed like Sodom and Gomorrah.—Rom. 9:29; Isa. 1:9. When Abraham interceded for Sodom, he was promised that if ten righteous men were found in the city, it would not be blotted out on *their* account. Because of the remnant of Israel, therefore (which demonstrated that the law-schoolmaster had been effective in preparing at least a small number to receive the meek and lowly Jesus), the nation was not destroyed but merely had "blindness in part" passed upon them, until the Lord makes with them the New Covenant which he foretold by the prophet Jeremiah.—"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah."—Jer. 31:31. In the interim of waiting, the Gentiles have been filling up the number lacking in the membership of the body of Christ. The New Covenant cannot be put into operation until the "fulness of the Gentiles" has come in (Rom. 11:25-27); for every member of the "body" shares with their "head" in the sacrifice, the blood of which, in the end of this age, will be used in sealing with Israel the New Covenant. Therefore, the closing of the high calling to become members in the body of Christ, opens the way by which human perfection may be attained, to the Jew first, and afterwards to the Gentile.

The Great Pyramid corroborates this important phase of the Lord's plan; and the symbolism is beautiful, though a little difficult to make plain from the chart. To appreciate this corroboration fully, one must have clearly before his mental eyes, the actual appearance of the lower end of the grand gallery. In the chart it would appear as if the well-shaft descended directly from the floor of the grand gallery, but this is not really so. The mouth of the well is situated to the west side of the grand gallery. (Those who have "Great Pyramid Passages" may see this point in Plates Numbers XII and XIII.) On each side of the grand gallery there is a peculiar stone bench which runs along the floor the whole length of the passage, from the lower end up to the great step at the south end. These benches are called "ramps," and are about twenty inches high by twenty-one inches wide. The width between the ramps is three and one-half feet, so that the floor of the grand gallery is exactly the same in width as the floor of the first ascending passage. The mouth of the well is formed by a portion of the west ramp having been broken away.

*Of course, at present, visitors to the Pyramid have access to the first ascending passage by taking advantage of the cavity forced by Al Mamoun round the west side of the granite plug (see Plates Numbers LXIV and LXV, in "Great Pyramid Passages"); but Al Mamoun was a "thief and a robber," "climbing up some other way."—John 10:1. If this forced cavity was built up and the Pyramid at this part restored to its original condition, the granite plug, which is still in position, would absolutely prevent all visitors from ascending to the upper system by means of the first ascending passage. The dangerous well-shaft would then be the only way of gaining access to the upper passages and chambers. It is important to realize this fact, for the corroborative symbolisms are, properly, based upon the original condition of the Pyramid.

(See Plates Numbers CXLV and CXLVII in "Great Pyramid Passages.") If this missing portion of the ramp was restored the well-mouth would be entirely concealed. It is the bursting away of the ramp-stone which symbolizes the resurrection of Christ, when God burst the bonds of death and raised his beloved Son.

In addition to the bursting of the ramp-stone at the head of the well, it would appear that the lower end of the *floor* of the grand gallery had also been forcibly broken away. It seems as if, formerly, the floor of the grand gallery had continued upwards unbroken from the north wall, but that afterwards an explosion had taken place which broke away about 16 feet at the lower end. (See Plates Numbers XVIII CLVI and CLVIII, in "Great Pyramid Passages.") Thus we see that *two* violent explosions have taken place in the Great Pyramid; or, rather, the appearance of the lower end of the grand gallery gives this impression; for we believe the ancient builders purposely arranged the masonry of this part of the passage to *suggest* the thought of explosions for symbolical purposes. If the missing portion of the floor of the grand gallery was restored, the opening of the horizontal passage leading to the queen's chamber would be entirely concealed, so that any one emerging from the first ascending passage and continuing on his way up the grand gallery, would be totally unaware of the existence of the horizontal passage.

This peculiar feature of the Pyramid's system symbolizes the Scriptural teaching that the faithful among the Jews passed directly from Moses into Christ. They partook of the high calling to joint-heirship with Christ, and are symbolized as walking with him upwards along the *floor* of the grand gallery (which at this stage is understood to be unbroken and entire) to the Divine nature represented by the king's chamber. Although both passages rise at the same steep angle, and although the floors of both are equally slippery, yet there is a great difference between them in two important respects. In the first place, the grand gallery is far higher in the roof than the other passage, so that there is no necessity for one to stoop as when coming up the first ascending passage. This symbolizes the great difference between the two ages. The exacting requirements of the law was a burden to the Jewish nation and bowed them down; but Christ became an end of the law for righteousness to every one who believed; and those receiving the Gospel message, experienced the glorious liberty wherewith Christ makes free. Symbolically they passed from the low confined first ascending passage into the great liberty of the grand gallery.

The other difference between the two passages is that, should one slip when ascending the floor of the grand gallery, he can grasp the ramps with his hands and thus steady himself until he regains his footing; but in the first ascending passage there is nothing to which one can lay hold should he feel his feet sliding from under him. This again symbolizes the great difference between the two ages; for although the followers of the Lord in the Gospel age occasionally slip from their steadfastness through temporary lack of faith or from other causes, yet they have the "exceeding great and precious promises" of the Lord's word to sustain and reinstate them on their upward way. They have such promises as these that the Lord will never forsake them; that if they confess their sins he is faithful and just to forgive them their sins and to cleanse them from all unrighteousness; that the Lord's strength is made perfect in weakness, etc. By these and many other such promises, those who have taken up their cross and followed the Lord are enabled to become "partakers of the Divine nature." During the Jewish age, on the contrary, those who sought to gain life by the law had no promise of aid should they slip even in one of the commandments, as the Apostle James declares: "For whosoever shall keep the whole law (in an endeavor to merit life thereby), and yet offend in one point, he is guilty of all," and must therefore come under the curse of the law.—James 2:10.

To the remainder of the Jews who refused to believe and follow the Lord up the grand gallery (high calling), God pronounced the sentence: "Let their eyes be darkened, that they may not see, and bow down their back alway."—Rom. 11:10. They are still represented as standing with bowed heads and backs in the low first ascending passage, with their eyes blinded that they cannot see in front of them the glorious liberty of the high grand gallery. Nor can they perceive that the Gentiles who sometimes were far off, are made nigh by the blood (the ransom-sacrifice) of Christ," and are coming up, as it were, through the well-shaft and broken ramp into the grand gallery (walk of the high calling), filling up the places which they, through their unbelief, have left vacant in the membership of the body of the great seed of Abraham.

When the "fullness of the Gentiles" has come in, not one more member in the body of Christ will be required. The Jews will then have their blindness removed, and they will see that the walk of the high calling is forever closed. But the Lord will graciously reveal to them another way of life. He will make with them the New Covenant opportunity for life on the plane of human perfection.

The resurrection of Jesus is symbolized by the bursting of the ramp-stone, which provided an open way by which the Gentiles who had "ears to hear" could have access to the grand gallery privileges. So, also, we find, the Pyramid corroborates the Scriptural teaching that when the last member of the body of Christ has burst the bonds of death, it will open *another* way of life for all the temporarily blinded Jews, as well as for the "residue" of the Gentiles, who, because of their former unbelief, lost the opportunity to become members on the Body of Christ. This second bursting of the bonds of death is symbolized by the violent breaking away of the lower part of the grand gallery floor, which as you will readily see, while necessarily closing the "walk" of this passage, reveals and opens, as a consequence, the horizontal passage leading to the queen's chamber.

The horizontal passage, therefore, symbolizes the New Covenant. Like the first ascending passage which symbolizes the Old Covenant, this newly revealed passage is low in the roof, so that one has to bow down considerably when walking in it. This corroborates the Scriptural teaching that the exacting requirements of the law, symbolized by the low roof, will be operative in the Millennial reign of Christ. The law was holy, just and good (Rom. 7:12); but the sacrifices, mediator and priesthood of the Old Covenant were incapable of bringing fallen men into harmony with God's righteous laws. The New (law) Covenant will be based upon better sacrifices, and will have a better mediator and a better priesthood, and under it all mankind will attain to life on the human plane.

The difference between the arrangements of the Old and New (law) Covenants is well symbolized by the difference between the first ascending passage and the horizontal passage. As we have seen already, should one slip in the ascending passage, he cannot prevent himself from falling; and as the angle of the floor is very steep he soon begins to slide backwards. He will then realize, as did the Jews under the Old Covenant, that this upward way, although "ordained to life," is after all a way to death.—Rom. 7:10. Gathering impetus on that slippery inclined floor, he will at last fall with terrible force against the upper end of the granite plug, and be stunned, if he is not indeed killed. *

When the Jews slipped and fell, they were condemned to death by the perfect law of God, which is particularly symbolized by the granite plug. Thus we see that the Pyramid corroborates the declaration of the Scriptures, that there was no hope of the Jewish nation attaining life, neither actually nor typically, by means of the Old Law Covenant.

How different it is in the case of the horizontal passage, however, for although one requires to bow very low here, as in the first ascending passage, symbolizing therefore that he is under law, yet should he slip and fall it does not necessarily mean his death.

The passage being horizontal he will not slide backwards. He may be bruised, but raising himself to his feet, he can continue on his way to the queen's chamber. There is hope under the New Covenant, and none need go backwards if he allows himself to be rightly excercised by the rule and discipline of the righteous judge. Profiting by the lesson of his fall and henceforth taking more heed to his steps, he can progress towards the condition of human perfection symbolized by the queen's chamber.

To the Jews first will this opportunity be given. They will pass directly from under the Old Law Covenant (for they are still under this Covenant, as Christ became an end of the law only to those *who believed*), into the New Law Covenant.

Although there is necessarily no roof to the horizontal passage at the grand gallery end, yet the symbolism of the low roof is at this part sustained by another method. By actual measurements, Professor C. Piazzi Smyth demonstrates that the level of the roof of the horizontal passage is in direct line with the upper termination of the inclined roof of the first ascending passage. In this way it might be said that the roof of the one passage commences where the other terminates, and thus the symbolism of the law is carried from the ascending into the horizontal passage.

After the Jewish nation, all the Gentiles will be brought in under the New Covenant arrangement, that they also may attain human perfection. Jesus said: "And I, if I be lifted up from the earth, will draw all men unto me"; and again: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall

*It is because of the danger thus attending an exploration of the Pyramid's interior, that visitors are nor allowed to enter except when accompanied by guides. One of the first works that my brother (Dr. Edgar) and I caused to be done when we visited the Great Pyramid in 1909, was to have the shallow footholds in this passage made deeper and have others formed. We understand that the floor of the passage would originally be quite smooth.

hear his voice, and shall come forth"—John 12:32; 5:28, 29. By the power that Christ will exert, the Gentiles will, symbolically, be raised from the descending passage condition of death, through the well-shaft to the horizontal passage condition of the new covenant; for through the ransom-sacrifice of Christ all mankind will be redeemed and placed upon that "highway of holiness."

The prophet Isaiah said: "No lion shall be there, nor any ravenous beast shall go up thereon * * * but the redeemed shall walk there"—Isa. 35:8-10. Satan, the "roaring lion" (1 Pet. 5:8), will not be allowed to deceive men during the time of the New Covenant, for he is to be bound and cast into the "bottomless pit," symbolized in the pyramid by the subterranean chamber (Rev. 20:1-3); and all "ravenous beasts" represented by the evil institutions of "this present evil world," will be destroyed in the pit. They shall not rise again, but Satan is to be loosed for a little season at the end of the thousand years of Christ's reign.

Should any in the horizontal passage condition of the New Covenant rebel against the righteous laws of that time, and deliberately retrace his steps, he will fall into the well-shaft which, although particularly symbolizing the death and resurrection of Christ, also symbolizes *sheol* or *hades*, the death-state in general. This corroborates the Scriptural statement, that "all the wicked will be returned into sheol"—Psa. 9:17, R. V. To be *returned* into sheol would be to come under a second condemnation to death: and from this second death there will be no resurrection, for "Christ dieth no more."

The drop in the floor at the queen's chamber end of the horizontal passage symbolizes the final little season of trouble, owing to the testing and sifting consequent upon Satan being "let loose" from the bottomless pit—Rev. 20:7-10. By that time men will be fully restored to human perfection. They will be no longer *bowed* under the law, for the law is the measure of a perfect man's ability. They will be able to stand upright, as Adam was at first when created by God (Eccl. 7:29); and with the knowledge of good and evil they will now have acquired, they ought to be able to resist the wiles of Satan when he seeks to deceive them. This condition of mankind at the end of the New Covenant rule is symbolized by the greater headroom at the end of the passage. The distance of the roof above the floor at this part, however, leaves only height enough for the man of *average* stature to walk upright, and should any become "heady," and in pride seek to raise himself above his fellows, he will "bruise" his head by knocking it against the roof, that is, the perfect law of God symbolized by the roof will condemn and destroy him along with Satan.

After the final testing when Satan and all who follow him are destroyed in the second death, the meek shall inherit the earthly kingdom prepared for them from the foundation of the world. They shall enjoy forever that human perfection and liberty so well symbolized by the high seven-sided and *ventilated* queen's chamber.

The horizontal passage, in addition to symbolizing the New Covenant arrangement, symbolizes also the whole seven-thousand-year period of the world's preparation for the queen's chamber condition of human perfection and liberty. The first six-sevenths of the length of the passage being only four feet in height, symbolizes the bowed condition of mankind under sin and death during the first six-thousand-year periods; and the final one-seventh of the passage, owing to the greater headroom consequent upon the lower level of the floor at this part, symbolizes the greater freedom of the seventh Millennium. The well-shaft being situated at the commencement of the passage, symbolizes the fact that Christ was the "Lamb slain from the foundation of the world," thus making it possible for mankind to escape the condemnation and everlasting destruction symbolized by the *desending* passage and pit, and rise to the *hopeful* condition of the *horizontal* passage. Therefore, although the human race is represented, in one way, as stumbling down the descending passage leading to the pit, symbolizing its condemnation to death, yet all this cursed condition was altered by the ransom-sacrifice of Christ symbolized by the well-shaft, so that death is changed to *sleep*, and despair is changed to *hope*. The whole world now "sleep in Jesus," and will be awakened in due time.

Because of God's foreknowledge that his beloved Son would delight to do his will and die as Adam's substitute, the heavenly Father at the very beginning subjected the whole creation in *hope* that there would one day be a reversal of the death-sentence.—Rom. 8:20. The Lord, therefore, designs the whole 6,000 years' experience with sin and its dreadful consequences as part of man's training and preparation, making him ready to enjoy by contrast that glorious condition of human perfection symbolized by the queen's chamber. The one thousand years of Christ's reign will give experience of righteousness, also necessary for the races' preparation, so that men shall know good as well as evil, and thus *choose* the good that they may live. In the meantime, the whole world "groaneth and travaileth in pain together until now," waiting for the "manifestation of the sons of God" (Rom. 8:22, 19), who, as members in particular of the great seed of Abraham, shall come forth and bless them. Praise the Lord!

You will agree that the Great Pyramid of Egypt, that wonderful stone witness of the Lord, corroborates the glorious plan of salvation in a marvelous way. There is not a feature of the plan that is not symbolized in some manner in the Pyramids, even the Scriptural teaching respecting the New Covenant, which for a time was little understood by most of us, is now demonstrated to be corroborated by this "Miracle in stone."

I could have said much more, as you know, of the Pyramid's corroboration of numerous other features of the plan, but most of these are already fully treated in "Great Pyramid Passages;" and as regards the time-features I am hoping, if the Lord will, to present these in Volume II of this work. These time-features are exact and convincing; yet I think you will agree that the "philosophy" of the plan of salvation is more important, for it was not belief in "dates" which constrained us to consecrate our all in the Lord's service, although knowledge of the times and seasons is stimulating and needful to enable us to co-operate intelligently with the Lord in the "harvest" work. Jesus said: "The harvest is the end of the age," and the time-features show us that we are *now* in the end of the age. May the Lord's blessing rest on you all. Amen.

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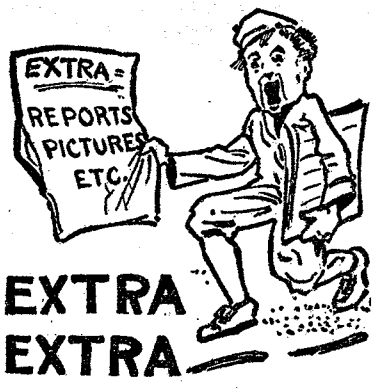

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Romans 6:23

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1 Timothy 2:5-6

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Marvel not at this for the hour is coming, in the which all that are in the graves shall hear his voice.

And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

(See Diaglott)

John 5:28-29

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Hebrews 11:6

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